

Has Australia's Development been a Product of Christian Thought?

You are probably under the misconception that Australia is a Christian nation, or at least that it was a Christian nation. If you are going to believe that and state that it's a fact, then your belief needs to be founded on fact. In this brief summary of the history of Australia up to Federation I will show you that our nation's foundation is based on the pervading philosophy, science and psychology of the day, not Christian influence. You will then understand that we don't have a significant Christian heritage of any sort that's worth perpetuating.

This is an important study for us as sons because our support to those who want to maintain Australia as a Christian nation must have something to do with the Kingdom or it's not important. After all, coming out of the Christian religion into the reality of the Kingdom requires us to discard anything (including notions) that are false or out of alignment with Heaven.

Background

To understand whether Australia was a Christian nation and therefore whether there's some validity in the claim today that it is a Christian nation because of our heritage, will require us to investigate our past. Only this will truly advise us of the heritage we have since Terra Australia was settled by the British and then populated by Europeans.

The background to Australia's settlement and colonization was the Age of Enlightenment, that is, 1715 to the end of the 18th century. 'The Enlightenment' emerged in Europe from the intellectual and academic movement known as Renaissance Humanism. The ideas fostered by The Enlightenment were the undermining of the authority of the monarchy and it's cultural structures, as well as the authority of the Church. This was the source of the rebellion that promoted the separation of church and state. This movement paved the way for the French Revolution and the numerous political revolutions of the 18th and 19th centuries. One of the other influential movements of the 19th century was Liberalism whose ideology can be traced to The Enlightenment of the previous century.

What is Liberalism?

"Liberalism is a political and moral philosophy based on liberty, consent of the governed, and equality before the law. Liberals espouse a wide array of views depending on their understanding of these principles, but they generally support limited government, individual rights (including civil rights and human rights), capitalism (free markets), democracy, secularism, gender equality, racial equality, internationalism, freedom of speech, freedom of the press and freedom of religion." ¹

Liberalism was initially brought to Australia by the British people who settled in the new continent either as convicts, government officials, the military, or free settlers.

The scene for the introduction of Liberal² ideas was set in the 17th century by the philosopher John Locke who is considered the founding father of Liberalism in Britain. He developed it as a clear-cut tradition based on 'the social contract', in opposition to the aristocratic management of nations that had existed for centuries. The idea of 'the social contract' is that "individuals have consented, either explicitly or tacitly, to surrender some of their freedoms and submit to the authority (of the ruler, or to the decision of a majority) in exchange for protection of their remaining rights or maintenance of the social order"³. In this respect, the British Liberal tradition has focussed on expanding democracy, a definite move away from the rule of any form of aristocracy. Locke promoted each person's natural right to life, liberty and property, and the imperative that governments should not violate those rights.

1 – en.wikipedia.org/wiki/Liberalism

2 – Used everywhere in this article with a capital 'L' to distinguish the philosophy from a person who is said to be "liberal" because they are generous.

3 – en.wikipedia.org/wiki/Social_contract

Within Britain, the Liberal movement (known as “libertarians” by the ruling class) gained traction following the French Revolution, but the Crown and the Lords of the land stood vehemently against it. Many libertarians were killed, imprisoned and transported to Australia because of their Liberal views. Many others escaped Britain’s ‘witch-hunt’ against their liberalism and emigrated to the US and Australia taking their Liberal views with them. In these countries (or colonies), away from the aristocracy and the grip of the Crown, they were able to populate their ideas in the way they lived in relative freedom.

Philosophical Influence

Expanding on this background, let’s look at Australia’s development into a nation using Richard Allsop’s article published in the IPA Review⁴. This gives an overview of our history from two recent books by David Kemp, an academic, advisor and ex Liberal MP. Allsop’s summary covers the first two volumes in the series, Australia from 1788-1860⁵ and Australia from 1861-1901⁶. (Kemp has a third book in the series covering Australia from 1901-1925⁷, with a 4th one on the way.) The following information in this section are from Allsop’s article.

Sir Henry Campbell-Bannerman, the leader of the British Liberal Party, described Australia in 1901 in a speech celebrating the federation of the colonies as “a picture of true Liberalism”. This speaks volumes. At the time of Federation, Australia was a Liberal nation, not a Christian nation. It’s the philosophy of Liberalism and its outworking in Australia that distinguished it from Britain. How telling. So, since beginning as a British settlement in 1788, Australia had become a society that was free, tolerant, democratic and economically prosperous. To follow how we achieved this attributed status it’s the political and intellectual history of Australia that needs to be understood, not just the geographical and social history that we may have learnt at school. This history ‘paints’ a different picture of the development of Australia.

The central driving force of Liberalism is knowledge and ideas, and it’s these which molded our nation. It was mainly colonial activists (many of whom were recent immigrants) who spread Liberal ideas. These read the British, European and American newspapers, absorbing the political ideas and events in those locations. Some of the major influential writers and columnists for colonial Australians were Adam Smith (A Liberal who wrote ‘*The Wealth of Nations*’ in 1776), Jeremy Bentham (A Utilitarian who wrote ‘*An Introduction to the Principles of Morals and Legislation*’ in 1789), John Stuart Mill (A Liberal who wrote ‘*Principles of Political Economy*’ in 1848), Herbert Spencer (A Social Darwinist who wrote ‘*Principles of Biology*’ in 1864) and Henry George (The ‘father’ of Georgism who wrote ‘*Progress and Poverty*’ in 1879).

During the 19th century the ideas of these writers and many others were vigorously debated among the colonials. It was these debates in the newspapers and magazines of the day that had a major influence in building a society in early Australia that was based on Liberal values. Australians even contributed to the political debates in Britain and other nations.

As expected from the debates of the time, there were two major visions for the development of the settlement in NSW which centred around the operation of the government. The conservative view wanted the role of the state to remain at the *status quo* with the interests of the Crown and the landed gentry seen as having the most importance. The competing view was the rising Liberal one which wanted more of a focus on the interest of the public, the involvement of more citizens in politics and a radical move towards democratic governance.

In the period from 1788-1860 the national executive power was held by the governor who was appointed by London and was charged with looking after the interests of the British Crown. This was slightly moderated by the gradual development of local legislative councils, but there was no real democracy at

4 – Richard Allsop (2019) “Liberal Speaks Volumes” IPA Review Vol. 71 No. 3 (Spring 2019) p:62-69

5 – David Kemp (2018) “The Land of Dreams”, The Miegunyah Press: Melbourne University Press

6 – David Kemp (2019) “A Free Country”, The Miegunyah Press: Melbourne University Press

7 – David Kemp (2019) “A Democratic Nation”, The Miegunyah Press: Melbourne University Press

that time. The legacy of Australia's early governors was very beneficial to our fledgling nation because they tended to favour the more Liberal ideas of the reformers of their time rather than that of the conservatives. Our first governor, Arthur Phillip, for example, operated more in the values of the Enlightenment. He was able to secure permission to grant land to freed convicts which had an important influence of the nation's economic growth.

Governor Richard Bourke, a secularist, moved the nation into religious tolerance by passing the Church Act of 1836 which abolished the status of the Anglican Church as the state church of NSW. The Act declared that each Christian denomination had equal footing under the law. In other words, there was to be no national religion like the Church of England, Church of Scotland or the Roman Catholic Church which genuine citizens had previously been required to adhere to in Britain and Europe. In fact, Australians were allowed to practice any religion they liked, with impunity. Religious freedom was eventually enshrined in the constitution at Federation: "Section 116 of the Constitution of Australia of 1901 prohibits the Commonwealth government from establishing a church or interfering with the freedom of religion."⁸ Bourke increased government spending for education and even attempted to set up a non-denominational public schools system. All these were based on his philosophical beliefs as a political and economic Liberal.

Liberals in the 1840s began working toward the end of transportation because they saw it as inconsistent with the type of free society they were wanting to create in the "Antipodes" (as Australia and NZ were known in the British homeland). It was the anti-transportation movement that added weight to the demand for self-governance for the colonies. Unlike America's independence in the 1770s, the efforts for Australia's self-determination over half a century later was secured relatively easily due to the Liberals in Britain. The Liberals secured self-government for the colonies by the mid 19th century, allowing them to have independence while remaining in the British Empire. This caused Australia to develop into the most advanced democratic society of the time.

The Liberal idea of 'land for the many rather than a few' saw land reform next on the agenda of the colonies' politicians after self-government. Towards the end of 19th century there were political debates by Liberals over the direction of education, especially the development of public schools. In 1872, Victoria passed the Education Act and became the first state to set up a public school system, with NSW following 8 years later. Liberal politicians of the time argued that state financial support to church schools should cease now that there were free public schools.

Protectionism, another political philosophy, became prominent at the end of the 19th century. This deviation from free trade, a central tenet of Liberalism, saw a split among the Liberals and gave rise to the Australian Protectionist Party (1887-1909). "It advocated protective tariffs, arguing it would allow Australian industry to grow and provide employment. It had its greatest strength in Victoria and in the rural areas of New South Wales. Its most prominent leaders were Sir Edmund Barton and Alfred Deakin, who were the first and second prime ministers of Australia."⁹

Also developing at the same time and causing a threat to the Liberals was the rise of utopian ideas of the socialists and Marxists. One influential book promoting the possibility of an ideal world was the novel "Looking Backward 2000-1887" by American author Edward Bellamy in 1888. Bellamy's ideas, as well as others, became more prominent in Australian political debates which resulted in the distortion and 'watering down' of Liberal ideals and produced a nation "wounded by the imagery of an industrial class war"¹⁰. Despite these influences, by the end of the 19th century, Australia had developed what could be considered to be the wealthiest egalitarian society, prioritizing the equality for every person, that had existed up until that time.

The growth of industrialisation of the late 19th century saw the rise of trade unions and the Trade Union Party, as well as the great union strikes of 1890-1891. It was during this time that Liberalism lost support

8 – en.wikipedia.org/wiki/Religion_in_Australia

9 – en.wikipedia.org/wiki/Protectionist_Party

10 – Kemp (Quoted by Richard Allsop p:66)

as socialism, the foundation of trade unionism, became the focus.

By the time of Federation, Liberalism had become infected with Collectivism¹¹ which manifested as parochial, inward-looking nationalism. Protectionism and ‘white’ national identity gave rise to immigration restrictions so that the impetus for Australia's development based on Liberal ideals of equality broke down. However, there was enough remaining Liberalism within the people of the nation to produce a federation of states which had many of the best elements of a Liberal society. James Bryce, a British Liberal and constitutional expert of the day, was of the view that the Australian constitution was “an outstanding representation of Liberal values”¹².

Federation and the Australian Constitution has been viewed by analysts as the final influence of Liberals because of the move to ‘illiberalism’ with the rise of the Labour¹³ Party which transformed the nation in the 20th century. Adding to this, the rise of nationalism and protectionism eroded the Liberal society that had existed in the previous two centuries. The freedom of Australian citizens also declined because of the success of Collectivism which restricted the ability of individuals to “define their own mission in life”¹⁴.

Science’s Influence

In the background, undetectable, was the influence of science on Australian society in the past. This came in a positive way through technological advances in industry, agriculture and many other areas, but there were detrimental effects as well. These deleterious influences mostly came from the pseudo-sciences – those not based on empirical science – such as evolution and psychology. The negative influences of these were not immediately apparent, but their infusion into the belief system of the people and the leaders outworked in the way society started to function.

The most notable for us to investigate was the influence of evolution promoted by Charles Darwin who published his theory in his book *On the Origin of Species* in 1859. “By the 1870s, the scientific community and a majority of the educated public had accepted evolution as a fact”¹⁵, including theological college professors.

Social Darwinism¹⁶ emerged in the United Kingdom, North America, and Western Europe in the 1870s as a variety of theories about society which claimed to apply biological concepts of natural selection and survival of the fittest to sociology and politics. Social Darwinists argued that the strong should become wealthier and more powerful, while the weak should see these decrease. There were differing views among the groups of Social Darwinist about who were considered to be ‘the strong’ and who were considered to be ‘the weak’. These also held different opinions about how strength should be rewarded and weakness punished. Many Social Darwinists emphasised competition between individuals under the banner of *laissez-faire*¹⁷ capitalism, where they wanted a complete separation of government and the economic sector. Others used Social Darwinism to support of authoritarianism, eugenics, racism, imperialism, and the struggle between national or racial groups.

In Australia in the late 19th century Charles Henry Pearson’s writings promoted the ideas of “superior” and “inferior” races. His 1893 book *National Life and Character: a Forecast* created an international sensation. “Pearson's book caused a shock because it challenged the conventional wisdom about Western

11 – “a value that is characterized by emphasis on cohesiveness among individuals and prioritization of the group over the self. Individuals or groups that subscribe to a collectivist worldview tend to find common values and goals as particularly salient and demonstrate greater orientation toward in-group than toward out-group. The term "in-group" is thought to be more diffusely defined for collectivist individuals to include societal units ranging from the nuclear family to a religious or racial/ethnic group.” en.wikipedia.org/wiki/Collectivism

12 – Kemp (Quoted by Richard Allsop p:69)

13 – Historic spelling (en.wikipedia.org/wiki/Australian_Labor_Party)

14 – Allsop p:69

15 – en.wikipedia.org/wiki/Charles_Darwin

16 – This paragraph summarised from en.wikipedia.org/wiki/Social_Darwinism

17 – laissez faire: “An economic system in which transactions between private parties are free from any form of government intervention such as regulation, privileges, imperialism, tariffs and subsidies. Proponents of laissez faire argue for a complete separation of government from the economic sector.” en.wikipedia.org/wiki/Laissez-faire

expansion, progress and triumph.”¹⁸ He argued that the "Black and Yellow" races were the dominant ones because they were powered by population increase and the Chinese because of their industrial capability. He argued the “higher” races, who were under state socialism and had declining birth rates, had become "stationary". He predicted that colonized and subordinated people groups would soon break free and become self-governing states. Pearson’s arguments strongly reinforced the collectivists demands for a White Australia policy.

Darwinist thinking impacted Australia's treatment of the aborigines of that time by distorting the populations view of them. Contrary to the Enlightenment proposition that “all men are created equal”¹⁹ the aborigines were not treated respectfully by the population because they were seen as racially inferior. As an example of this attitude of the time, “Indigenous Australians' remains were removed from graves, burial sites, hospitals, asylums and prisons from the 19th century through to the late 1940s. Most of those which ended up in other countries are in the United Kingdom, with many also in Germany, France and other European countries as well as in the US. Official figures do not reflect the true state of affairs, with many in private collections and small museums. More than 10,000 corpses or part-corpse were probably taken to the UK alone.”²⁰

All this disrespectful treatment of aborigines is completely in line with Darwin’s Theory that the ‘black’ races are a different evolutionary branch to the Europeans. He considered the Europeans to be evolutionary superior to the Africans and other native peoples groups. The consequential inference adopted by most people of the 19th century was that ‘blacks’ were not true humans.

Psychology's Influence

The other pseudo-science that unknowingly impacted society was the psychological schools of thought.²¹ There isn’t just one of these, there have been many, which have competed against each other for national acceptance. What usually happened was that a new one replaced an old one on a continuing cycle. When one psychological principle was replaced by another, the new one was taken up by academics who accepted it as being scientifically proven. These academics wrote papers and trained future leaders so that the new psychological idea spread, even though the general public may not have been adhering to the new ‘doctrine’.

René Descartes (1596-1650) was one of the key figures in the Scientific Revolution and is widely regarded as one of the founders of modern philosophy. His best known philosophical statement is "I think, therefore I am", which is actually a psychological statement. He developed a theory of psychology based on scientific studies which he published in his book ‘The Passion of the Soul’. His writings went on to form the basis for theories on emotions and thought processes. “His theories on reflexes also served as the foundation for advanced physiological theories more than 200 years after his death.”²² Descartes also laid the foundation for the Enlightenment and the philosophy of Rationalism which "regards reason as the chief source and test of knowledge".

Other psychological schools developed and were replaced over the centuries, while adherents kept the older ones ‘alive’. Intellectual wars were waged over time based on the contention of each one’s superior rationalist credentials. Behaviourism, Constructivism and Cognitive Psychology all had their day and each impacted society at their zenith. For example, Behaviourism was the foundation of the Soviet Union’s central planning strategies, which ultimately failed because its understanding of human behaviour was wrong.

(Read how psychology is used by governments in regard to public policy)²³

18 – en.wikipedia.org/wiki/Charles_Henry_Pearson

19 – Thomas Jefferson wrote that "all men are created equal" in the Declaration of Independence. www.livescience.com/55327-the-enlightenment.html

20 – en.wikipedia.org/wiki/Repatriation_and_reburial_of_human_remains#The_trauma_of_history

21 – See Matthew Murphy (2019) “The Mass Delusion of Modern Psychology” IPA Review Vol. 71 No. 3 (Spring 2019) p:46-50

22 – en.wikipedia.org/wiki/Ren%C3%A9_Descartes#Physiology_and_psychology

23 – “Applying Psychology to Public Policy” (2014) www.psychologicalscience.org/observer/applying-psychology-to-public-policy

One very influential psychologist was Immanuel Kant (1724–1804). He tried to “reconcile rationalism and religious belief, individual freedom and political authority, as well as map out a view of the public sphere through private and public reason. [His] work continued to shape German thought and indeed all of European philosophy, well into the 20th century.”²⁴ His influence flowed into Australia as well.

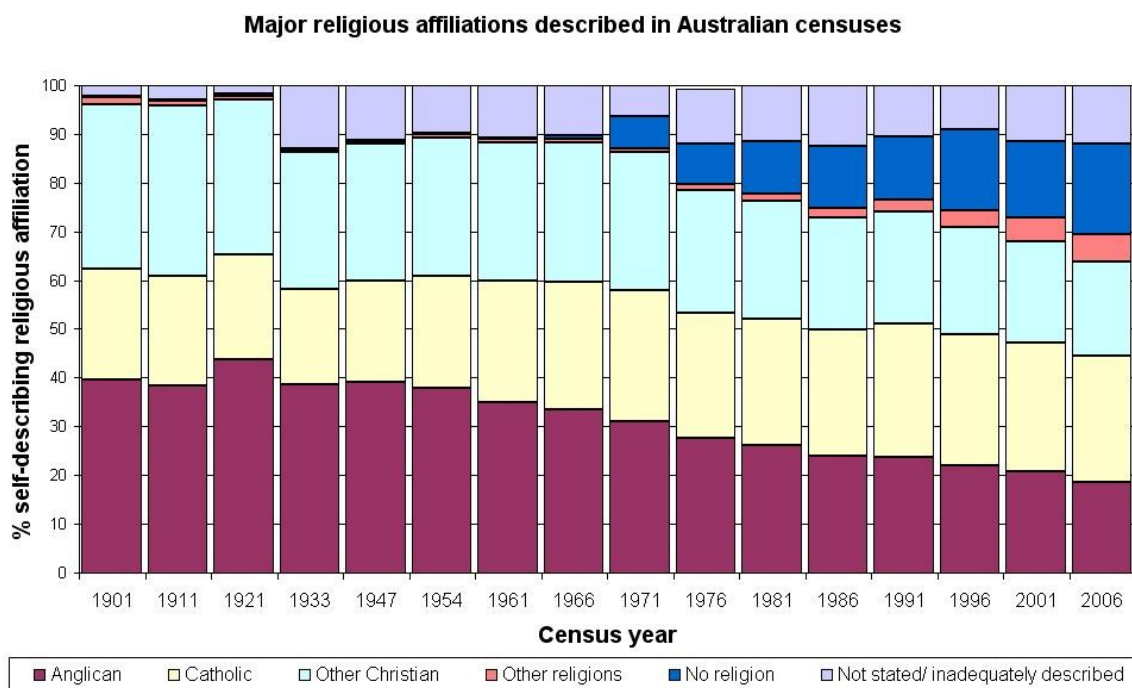
Christian Input

Books like Col Stringer’s ‘Discovering Australia’s Christian Heritage’ outline the workings of Christians and their individual impacts. This collective of Christian achievements cannot be doubted, but the most important understanding for us is, what was the impact of Christians overall on the development of Australia as a nation? In other words, what really is Australia’s significant Christian heritage?

As a start to answering this question we need to know the Christian numbers in Australia as this is where a national impact should originate. Since the first Federal census in 1901, the percentages of Australians nominating themselves as Christian has been:²⁵

1901	1921	1961	1976	1986	1996	2006	2011	2016
96%	97%	88%	79%	73%	71%	64%	61%	52%

The census figures have been graphically represented like this:²⁶



These statistics tell us that at the time of Federation when Australia became a fully-fledged nation, almost 100% of the citizens called themselves Christians. Before that date, the numbers cannot be statistically verified, but a reasonable estimation is that by the turn of the 19th century with the influx of many Europeans, the numbers of Christians should have risen quite rapidly to around the mark of 1901. Why? Because, up until the 1960s, it was ‘the done thing’ to go to church on Sunday and therefore classify yourself as a Christian.

So what has been the amazing impact of these Christians of the past due to their immense numbers. We

24 – en.wikipedia.org/wiki/Age_of_Enlightenment

25 – en.wikipedia.org/wiki/Religion_in_Australia & en.wikipedia.org/wiki/Christianity_in_Australia

26 – GRAPH: Australian Bureau of Statistics (Licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license) [Free to use] commons.wikimedia.org/wiki/File:AustralianReligiousAffiliationGraphWithoutTable.jpg

can properly answer that by looking at their national legacy because a nation almost totally inhabited by Christian should have manifested their faith nationally. As a comparison: The Moslems created a caliphate with a Sultan who ruled the world in the 1st millennium AD from the edge of India, across northern Africa, up to Bulgaria, and all of Spain. The Catholics installed the Holy Roman Empire under a Pope who ruled Europe from the edge of France to the edge of Russia and down to northern Italy. Each of these was an outworking of their religion, so we should expect something significant in the newly settled territory of Terra Australis by this overwhelming number of Christians.

What do we find? Nothing national, except the cultural observance of Christmas, Easter and Sunday meetings. Edifice wise, only hundreds of thousands of cathedrals and church buildings. Legally, constitutionally and historically – nothing. It's as if they never existed.

America's Instance

In a similar misconception, America's 'Founding Fathers' are considered by most Christians to have been colonial Christians who wanted to see the USA flourish as an independent Christian nation. This is based on the false premise that America was started by puritans and pilgrims whose Christian influence therefore permeated the nation. This a furphy.

The 'Founding Fathers' were masons and libertarians with links to post-revolutionary France and French enlightenment philosophies. They were working with the colonial founders to set up a utopian society as a model for other cultures.²⁷ This is the reason why the Statue of Liberty was give to the US by France – a tick of approval for their American rebellion against the English King and their partnership in developing utopia. Reading the Preface to Thomas Horn's book "Apollyon Rising 2012" will remove any idea that the 'Founding Fathers' wanted to develop a Christian nation even though they may have been church-goers. Alternatively, read "The Faith Of America's Founders On Trial"²⁸ which uncovers ideological intrigue. A shorter version of this article is "America's 'Not So Christian' Founding Fathers"²⁹. This non-Christian input into the heritage of the US is completely exposed in the 'Secret Mysteries of America's Beginnings', a video documentary series by Antiquities Research. The film's writer/director, Christian J. Pinto, wrote about it:

*"In our documentary series, 'Secret Mysteries of America's Beginnings'³⁰, we show how Freemasonry and Rosicrucianism existed in England during the Elizabethan era, and were directly involved in the colonization scheme. Yes, there were most certainly Christians who came to this country through the Puritan/Pilgrim movement, but they were not alone. With them came the secret societies that saw America as "the New Atlantis" envisioned by Sir Francis Bacon. There is even a 1910 Newfoundland six-cent stamp (with three sixes on it, no less) with the image of Bacon that reads: "Lord Bacon, the Guiding Spirit in Colonization Scheme". "*³¹

Analysis

The main influences in Australia's development as a nation, as we have seen, were The Enlightenment, Liberalism, Collectivism, Protectionism, Social Evolutionism, Socialism, Trade Unionism, various psychologies, science and economics. From this knowledge it should be understood that the main reason we enjoy our freedom in Australia today is because our nation was a project of British Liberalism,³² not because of the Christian values of freedom. This should be obvious in one way because the Christians in many nations at the time of our early colony considered slavery as 'part of economic life', justifying it with evolutionary ideas³³. The value of their own personal freedom was based in their libertarian ideology,

27 – Outlined in the Preface to Thomas Horn's book "Apollyon Rising 2012"

28 – Christian J. Pinto (13-2-2010) "The Faith Of America's Founders On Trial"

www.veteranstodayarchives.com/2010/02/13/the-faith-of-americas-founders-on-trial

29 – www.veteranstodayarchives.com/2010/02/13/christian-pinto-the-faith-of-americas-founders-on-trial/25/

30 – "Secret Mysteries of America's Beginnings Volumes I-IV" **[See the references at the end of this report]**

31 – Christian J. Pinto (13-2-2010) "The Faith Of America's Founders On Trial"

www.veteranstodayarchives.com/2010/02/13/the-faith-of-americas-founders-on-trial

32 – David Furse-Roberts (2019) "Enjoying Freedom" IPA Review Vol. 71 No. 2 (August 2019) p:41

33 – "A slave's life - when people were property" www.virgin-islands-history.org/en/history/slavery/a-slaves-life-when-people-were-property

not the true Gospel, otherwise they would not have treated their slaves inhumanely as they did.

It is clear that Christian values and principles have not made Australia the nation it is today, even though many of our leaders were Christians who operated Christianly in the way they lived their lives. It was their ideologies, not their faith that made the important changes in our development as a nation and it's these which should be seen as our real heritage.

This point may not seem obvious or palatable, so let's analyze it. If for the period of time from settlement up to 1960 the vast majority of Australians called themselves Christians, then their impact on Australia should have been able to be observed as a manifestation of their Christianity. It didn't. It was secular worldviews that formed Australia into what it is today, both politically and socially.

How could millions of Australian Christians over two centuries not leave an immense national Christian impact that we can identify as our heritage? It's simple. The separation of church and state that the Enlightenment espoused had infiltrated not only the secular ideologies and sciences, it had soaked into the minds of the Liberal Australian public. History attests that this was not a new thing, as many brutal Christian monarchs and societies have existed since the 2nd century. What apparently happened in Australia's past was that people kept their Christianity for Sunday and lived the rest of the week as they pleased. It's this 'rest-of-the-week' life that they manifested in the way they did business, ran education and led the nation. Although there would have been mention of their Christianity in their social interactions, their philosophy for daily life was secular, leading to non-Christian ideas molding our nation to the stature it has today.

It has been argued that our Christian heritage is our legal system which is based on Britain's Westminster system. This system is said to be based on the Ten Commandments or on Judeo-Christian principles, but does it? Read this:

*“Common law in Australia, like in other former British colonies, is the body of law developed from thirteenth century England to the present day, as case law or precedent, by judges, courts, and tribunals. However, after over a century of federation, there is a substantial divergence between English and Australian common law.”*³⁴

Was 13th century England a place where biblical principles were in vogue so that the legal system was formed with the Bible as the basis? No. England was Roman Catholic and it was non-Christian (i.e. ungodly) in the way the church and the state operated.³⁵ And, as Sir Justice Munby, UK's Lord Justice of Appeal, stated in a case ruling not long ago:

*“[T]he laws and usages of the realm do not include Christianity, in whatever form. The aphorism that 'Christianity is part of the common law of England' is mere rhetoric; at least since the decision of the House of Lords in Bowman v Secular Society Limited [1917] AC 406 it has been impossible to contend that it is law.”*³⁶

True, there were biblical ideas in the English law that Australia inherited from the 'mother country', such as laws against theft, adultery, homosexuality, rape, false witness, murder, etc. These, however, were inclusions in the law from periods where Roman Catholic or Christian ideas were accepted by the House of Lords. It cannot be verified and factually stated that the Australian legal system was founded (i.e. was formulated at the very start) on Christian principles. This is another a furphy. *(Check out a skeptic's investigation into this topic and get the perspective that doesn't have a Christian bias.)*³⁷

It is true that the legal rules for Australian families were originally Christian with the family unit being a husband and wife plus their procreated or adopted children. Marriage was, up until December 2017,

34 – en.wikipedia.org/wiki/Law_of_Australia#Reception_of_English_law

35 – Read “England in the Middle Ages” en.wikipedia.org/wiki/England_in_the_Middle_Ages

36 – Lord Justice Munby quoted in Andrew Brown's Blog (1-3-2011) “The law of England is not Christian” www.theguardian.com/commentisfree/andrewbrown/2011/feb/28/christianity-gay-rights-english-law

37 – Phil Plait (8-6-2010) “Are the Ten Commandments really the basis for our laws?”

slate.com/technology/2010/06/are-the-ten-commandments-really-the-basis-for-our-laws.html

between one man and one woman. But notice today that it's society's accepted philosophy and psychology that is driving what is considered acceptable. The outworking of the sexual revolution is now leading to family structures based on polyamory where any stable arrangement of men, women and children is being promoted as 'family'.³⁸ These changes in marriage will impact Australia so that we will have these as our heritage in the next century.

Even the laws against marrying a close relative, which could be considered as having a Christian origin, are not. These laws came into Western society in the late 19th century and were most likely a product of the Scientific Revolution when science became the benchmark for social decisions.³⁹ Before that it, was common for people to marry within their family, even siblings, to maintain family wealth and to ensure the family name. In Australia today the only relatives you are forbidden to marry are, one of your ancestors, one of your descendants, or a person you have legally adopted.⁴⁰

As an aside, from my 45 years in education, I have seen education methods change many times because of so-called advances in the psychology of learning. All, of course, have led to the sorry state of student performance of Australia today.

Conclusion

The evidence is quite plain: Christian thought has not impacted Australia's history enough to a level of any significance that is apparent to the casual observer. Certainly, Christians have made their mark in certain areas and Christian politicians undoubtedly allowed their religion to impact some of their decision-making in parliament. But, looking backwards, the heritage we have does not produce a 'neon sign' saying "Christianity has made Australia what it is today".

So, what do we have then? The Christian religion has left behind some of their traditions for society to continue as well as their buildings which are dotted around every town and city. That's really all.

From this brief, but not exhaustive, report we can definitely say that Australia doesn't have a Christian heritage, apart from the fact that the majority of Australians designated themselves as Christians for a considerable portion of time since European settlement. If we are wanting to really attribute a heritage to our nation, the only one is British (i.e. English in particular).

The Way Forward

As Kingdom citizens, our job is not to look backwards, but to look to the present and forward to the immediate future. We have been told *ad nauseam* via prophecy that our responsibility is to align with Heaven so that the Kingdom can impact our nation and expand.⁴¹ Our focus on 'the now' will help keep us from drifting backward in disappointment and forward to the *parousia* in laziness. It will cause us to work energetically at our Kingdom assignments which will help to change Australia for the better.

Finally, we mustn't fall into the same trap of Christians today allowing culture's philosophies to influence what we think, believe, say, and how we vote. The Kingdom must be our overarching mindset that everything else is brought into submission to, and that only comes if we allow the Kingdom to be *numero uno*. We must be reprogrammed from society's worldviews and ideologies so that the way we operate is totally in line with Heaven.

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38 – "Polyamory is going to be the sexual revolution's next big push"

thebridgehead.ca/2019/11/04/polyamory-is-going-to-be-the-sexual-revolutions-next-big-push

39 – en.wikipedia.org/wiki/Cousin_marriage#History & en.wikipedia.org/wiki/Cousin_marriage#United_States

40 – "MARRIAGE ACT 1961 - SECT 23B Grounds on which marriages are void"

www7.austlii.edu.au/cgi-bin/viewdoc/au/legis/cth/consol_act/ma196185/s23b.html

41 – Read the CCOP prophetic messages here: canberraforerunners.org/?page_id=4940

RESOURCES

TRAILER: “Secret Mysteries of America's Beginnings Vol. 1: The New Atlantis Trailer” [5:27]
www.youtube.com/watch?v=Ji8zAmuxxJw

VIDEO: “Secret Mysteries of America's Beginnings Vol. 1-3” [8:31:23]
www.youtube.com/watch?v=IXkzIWYpPXw

VIDEO: “Secret Mysteries of America's Beginnings Vol. 4” [2:59:30]
www.youtube.com/watch?v=17B0h7O7jrw