

Australia's Nobler Manhood— “Lo, the Unploughed Future”

By Noelene Isherwood, CEC 25th Anniversary Conference, May 18-19, 2013

Part 1 of 3

This Southern Land of Ours

By Charles Harpur

With clowns to make our laws, and knaves
To rule us as of old,
In vain our soil is rich, in vain
'Tis seamed with virgin gold!
But the present only yields us nought,
The future only lours,
Till we have a braver Manhood
In this Southern Land of Ours.

What would pygmean statesmen but
Our new-world prospects blast,
By chaining Enterprise and Thought
To the misyielding past;
With all its misery for the mass,
And fraud upholden powers:
But we'll have a braver system
In this Southern Land of ours!

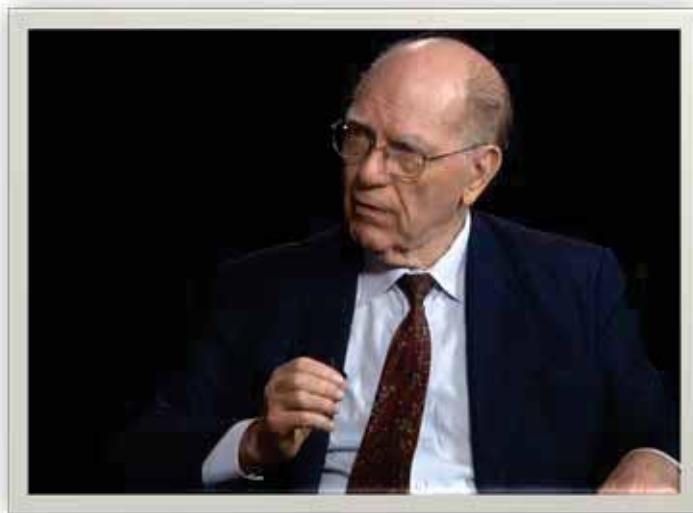
And lo, the unploughed Future, boys!
May yet be all our own,
If hearts that love their Native Soil
Determine, (this alone.)
To sow its years for crops of truth,
And border them with flowers,
Till we have a nobler Manhood
In this Southern Land of ours.

At the opening of our conference this morning, we heard about the extraordinary life and work of Nicholas of Cusa—how he unfolded the principles of Christianity, proving the true nature of man, as in the image of God, thereby laying the foundation for the Golden Renaissance to bring humanity out of the pits of the Dark Age, but above all, establishing the truly unique conception of the sovereign nation-state as the best possible means to advance the welfare and common good of mankind.

This afternoon I want to demonstrate how those very same principles were exemplified in the lives of a handful of truly great Australians.

But first, to give some guidance on how to think about their lives and their legacies, I want to read something that Lyndon LaRouche wrote in a recent piece entitled, “The New Governance of Inner Solar Space”.

In this article, he discussed the fact that any species which does not increase its own relative energy-flux density of productivity is destined for extinction. And that the human species is totally unique, in that we can wilfully choose to bring about such an upward-driven change in human behaviour and progress. He posed a question which goes to the very heart of all of our presentations today:



Lyndon H. LaRouche

How real, actually, is that which passes for us as living human flesh? What is really ‘time’? What is that work of mind, whose footprints of thought move on, as the still-living works of the human mind: a creative mind whose force remains efficient, when the flesh is dead? What, therefore, of the spirit of those originally created human thoughts which voluntarily, or otherwise, still create the living future of mankind, even when the human body is more or less long dead? What of those thoughts which are enabled to increase the power of the existence of the true discoverer of universal physical principles, principles which are enabled to move the human species into domains which had never existed before? – “The New Governance of Inner Solar Space”, Lyndon LaRouche, March 16, 2013

Mr. LaRouche says that admittedly, mankind often copies those who have gone before, but there are also those rarer individuals who are privileged to bring forth the birth of an original future for mankind, and they are to be prized above all. He said, we should recognise them as something wonderful and unique because their creativity which is reflected in the footprints of their respective missions, is a light for our darkness—an expression in the temporal world, of the eternal principle of creativity—of God.

It is fitting that on the 200th anniversary of his birth, the first footprints in eternity that we are going to walk in, belong to our own national poet, Charles Harpur. From there we will hear from Rev. Dr. John Dunmore Lang, Daniel Deniehy, Dr. J.J.C. Bradfield and John Curtin.

Charles Harpur – (1813–1868)

As you heard at the outset, Charles Harpur talked about a “nobler Manhood” in this Southern Land of ours. Have you ever really thought about that word “nobler”—what it actually means? The implications are enormous. It suggests an almost royal or aristocratic status for Man (and obviously not “royal” in the “British Empire” sense); it implies a striving for a higher and more beautiful moral

Australia's Nobler Manhood—"Lo, the Unploughed Future"

and intellectual character; in short, it speaks to the *perfectability* of Man, which is a very challenging idea—a very Cusa-type idea. (Note that I did not say the "perfection" of Man).

These nobler ideals were recurring themes in Harpur's life and poetry, many examples of which you will hear over the course of the conference.

Whilst Harpur hated religious pretentiousness more than anything, and though he followed no religious denomination, he insisted that nothing could ever shake his faith in God and his belief in the potential development of mankind. For example:

In his poem "**A Man Shall Be a Man Yet**" inspired by Robbie Burns' "A Man's a Man for all That":

*It must be in Man's fortunes,
Since the Sire of Man is God,
That a better ruler's coming
Than grim Force with iron rod;
And to make our faith the firmer,
There is, even now, a great
And growing brotherhood of men
Vow'd to that better state:
And whose standard is that standard
'Neath whose broad folds unfurled,
A man shall be a man yet
All over the world.*

Harpur is obviously *not* talking about Man being a "macho" man—he is talking about Man being truly human as in the image of God—intellectually, emotionally, spiritually.

In the poem "**Nobility**":

*We know that man is prone
To bow down to Power alone,
But in his heart, though dark,
There yet glows a truthful spark—
And if still he keep the way
That is lightened by its ray,
On his high throne of
Manhood a sun-born God might sit.*

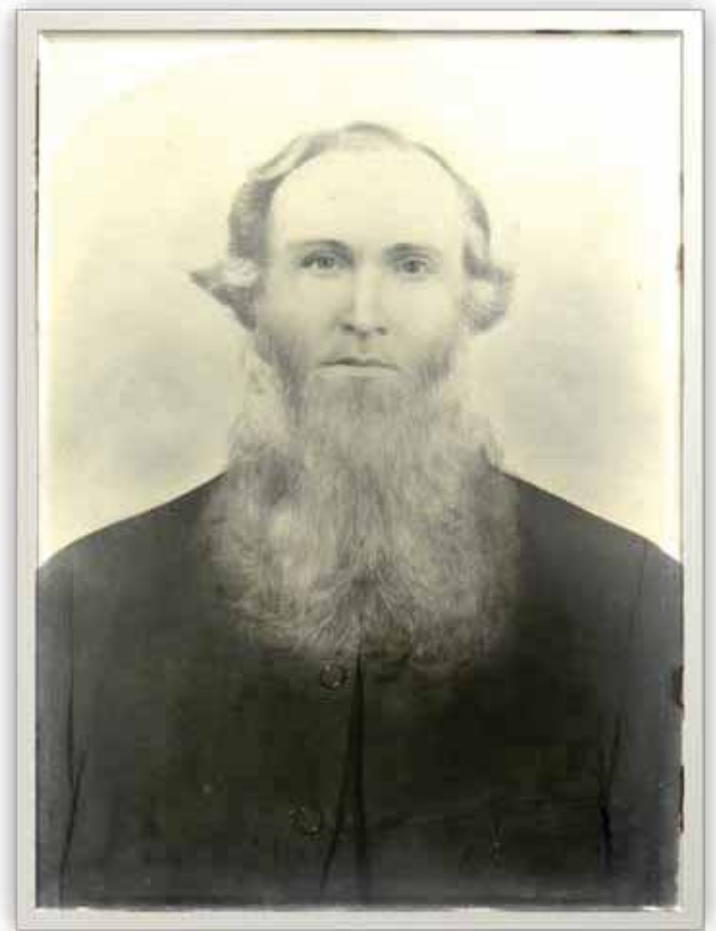
In "**Finality**":

*Why pile we stone on stone to raise
Jail, fane, or public hall—why plan
Fortress or tower for future days,
Yet leave unbuilt
To wrong or guilt
That nobler pile—the Mind of Man?*

For Harpur, the future was not just about building physical infrastructure, it was about investing in and cultivating the creative capacities of the people—why? Because this was the prerequisite for creating a true nation-state to safe-guard the welfare of all citizens.

His passion for such Republican ideals shines forth in poems such as "**On the Political and Moral Condition of Australia in 1845**" where he laments:

*My country, I am sore at heart for thee
And in mine ear, like a storm heralding breeze,
A voice against thee gathers warningly!
Lo, in what hands seem now thy destinies! ...
Woe waits a land whose*



Charles Harpur (1813–1868)

*Men are wise or brave
For naught but self! ...
Where worth is trampled on by vulgar pride!
And where all beauty of the mind, decried,
Hangs dying o'er a Mammon-delved grave.*

And his "**War Song for the Australasian League**":

*Up Australians! Hark, the trumpet
Calls you to a holy fight! ...
Shall the Monarchists condemn us
Into slavery and shame?
Or shall Truth endiadem us
With the stars that write her name?
Shall yon bright blue heaven, enroofing
This green golden land, afford
But a wide and splendid dwelling
For the villain and his lord!
And not a great dome for merit—
Not an open region be
For the outward marching spirit
Of immortal liberty!*

It was this deep love for his nation and for humanity that drove Harpur to pursue the truth about God and the Universe and man's potential within that universe. He composed one of his most incredible poems, "**The World and the Soul**" expressing his wonder at the creative evolutionary principle that governs the universe.

In that poem he makes clear that in the non-sensory realm of the Mind, paradoxically, the past, the present and the future, are timeless—and yet they are governed by

Australia's Nobler Manhood—"Lo, the Unploughed Future"

a constant process of change in the physical world, ever upward, always onward to greater and greater perfection. And everything—the past the present and the future are all brought into being, as he says, by:

*The evoking word of God! That potent Word
Which the mind heareth, as expressed through laws
Whose sure results are but the far-produced
Decisions of His will.*

In the third last stanza of the poem, Harpur says:

*Even as a human thought—so far as what
Is finite, and imperfect therefore, may
With Infinite compare,—as knowledge grows
Before it, and combines all congruent things,
A necessary progress undergoes
In its accruing unity with Truth.*

This invisible spiritual or intellectual realm in which the Mind of Man is able to commune with the Mind of God—actually participate in God—free from all physical and temporal restraints, (which from the standpoint of mere reason seems impossible) is the world of creativity and metaphor, i.e. the world of poetry, music and the arts. Metaphor is that means of communicating original and otherwise inexpressible ideas, conceived in the mind of one person, to the mind of another human being.

We will pick up on these themes later this afternoon but let me leave you with a profound statement from Harpur which gives us a glimpse into his creative mind. This is an excerpt from his **"Lecture on Poetry"**:

That we do not live by bread alone is a saying of supreme moment, for it is divinely suggestive of the fact, that the spiritual part of our nature can only be adequately sustained by a meet ethereal nourishment which is alone attainable through the ministry of the Muse; and that the full godward growth of our minds can only be derived from habitual converse with the sublime and beautiful in the laws and harmonies, and in all the seasonal changes and aspects and influences of that great constitution of things which surrounds us to infinity, and which we call the universe. And of these the true seer is the Poet, the highest interpretation, Poetry."

John Dunmore Lang – (1799–1878)

Despite Charles Harpur's genius and his love for his country, he had few true friends who appreciated him, but among those who did, was the great Republican statesman, Rev. John Dunmore Lang.

Unlike Harpur, who was a currency lad (the first generation born in Australia), J.D. Lang was a Presbyterian minister, born in Scotland, who emigrated to Australia in 1823, arriving in the colony 35 years after the first settlement, when Harpur was just 10 years old. He was Australia's greatest republican thinker, whose vision for his new home, was freedom and independence from Britain, and for economic development and progress for the people.

The following paragraphs from Lang's 1852 historic book, **"Freedom and Independence for the Golden Lands of Australia"**, capture the essential Cusa-type principles which Lang intuitively understood, regarding the concept of national sovereignty emanating from the Divine, and being absolutely essential for the advancement of any nation:

The feeling of nationality... comes down to us from heaven. It is the gift of God for the welfare and advancement of his creature man.... Like the main-spring of a watch, it sets the whole machinery in motion. Like the heart, it causes the pulse of life to beat in the farthest extremities of the system. It is the very soul of society, which animates and exalts the whole brotherhood of associated men.

The spirit of national freedom and independence is one of the most generous and disinterested, as well as one of the loftiest and most ennobling passions of human nature; and when it once animates a people, they become capable of deeds, and sacrifices, and exertions, of which they could never have supposed themselves capable before...

It is the very soul of society, which animates and exalts the whole brotherhood of associated men.... In one word, nationality, or their entire freedom and independence, is absolutely necessary for the social welfare and political advancement of the Australian colonies. Give us this, and you give us everything to enable us to become a great and glorious people. Withhold this, and you give us nothing.

Lang's vision for the future of his new homeland was impressive. He delighted in technical progress, especially the development of the steam engine and soon proposed a railway system for Australia to link the Gulf of Carpentaria and the southern provinces. It would run from a point on the Murray River equidistant from Adelaide and Melbourne, due north through Bourke to the Gulf and open up trade with the rest of the world.

He also wanted migrants to open up and develop new land and proposed setting aside an economic development corridor on each side of every navigable river and railway for that purpose.



John Dunmore Lang (1799–1878)

Because he was so opposed to slavery, he particularly wanted to find out if cotton could be grown successfully in Australia's north, so as to force the closure of slave-dependent cotton plantations in the United States.

And like his great American mentor Benjamin Franklin, Lang took on whatever else was required to nurture the development of the fledgling nation. He built the first Presbyterian church in Sydney. Since there was no education system, he opened a primary school in 1826, soon to be followed by a College for higher education.

He made an incredible seven return voyages to England, each time recruiting skilled working class emigrants to improve the new colony, each time becoming more disillusioned with the apathy and neglect from the Mother Country and more determined to chart a new political course for his beloved Australia.

Lang had been convinced for some time that just as America had, "outgrown the trammels of national juvenility and asserted the prerogative of matured manhood which she in the end compelled her reluctant parent to acknowledge", so too would Australia.

To this end, he set up an organisation in 1850 called "The Republican League" devoted to educating the population through a series of lectures called "**The Coming Event**".

Just as Cusa's Renaissance principles were carried via Toscanelli and Columbus to be applied in the New World, free from the degraded system of Empire, Lang knew that it was necessary to prize Britain's cold dead fingers from around the throat of its colonial progeny, lest it be choked to death. Because so much of what we as an organisation must succeed in doing today, depends on a thorough understanding

of this British Empire question, I want to read from Lang's Introduction to his "**Freedom and Independence for the Golden Lands of Australia**":

There is no great public question in which the British nation has so deep an interest, or in regard to which a large proportion of the intelligence of the country is so profoundly and fatally ignorant, as the colonial question, or the proper relation of a mother-country to her colonies. A system of government for the British colonies has accordingly been suffered to grow up ... and to subsist in great measure unquestioned as far at least as its fundamental principles are concerned, to the present day—

Under this bad system also the colonies themselves—neglected on the one hand, and thwarted in their every effort for their own social and political advancement on the other—have in too many instances become apathetic and indifferent in regard to their own rights and interests, and sunk down into a condition of social, moral, and political degradation...

In short, it is the object of the writer to show, that Great Britain has hitherto been all wrong in her principles and practice in the matter of colonization.... I am quite aware of the host of ignorant prejudices which the bare announcement of this humble effort for the freedom and independence of my adopted country will array against me—of the storm of abuse which it will excite in certain quarters, and the shower of nicknames which will be rained down upon me.

And rain down upon him, it did! So, if you sometimes feel ostracised or vilified for exposing the insidious control of our country by the British Crown, even still today, know that you stand shoulder to shoulder with the great John Dunmore Lang, in taking on this evil monster.

To be continued...

Australia's Nobler Manhood

