



# HERITAGE

LINKING THE PAST WITH THE PRESENT— FOR THE FUTURE

PUBLISHED QUARTERLY



No. 2 SEPT.-NOV. 1976

A million brochures  
in defence of  
Sir John Kerr

- Australia's First Double Dissolution
- Premier speaks on the Family
- Historic Heritage Dinner

**C. J. DENNIS**  
CENTENARY  
FORGOTTEN VERSE



THE Australian Heritage Society was formally launched at a National League of Rights Seminar in Melbourne on Saturday, September 18, 1971, by the Hon. Sir Reginald Sholl, former Justice of the Victorian Supreme Court and former Australian Consul-General in New York. Sir Reginald said that "One of the least understood of our inherited blessings is the standard of personal freedom under the Common Law."

Seminar Papers were presented by the Victorian Attorney-General, the Hon. (now Sir) George Reid, Q.C., Sir Raphael Cilento, Sir Stanton Hicks and Mr. Eric D. Butler. Sir Raphael Cilento is the first Patron of the Heritage Society.

### MEMBERSHIP

THE Australian Heritage Society invites readers to join the growing number of Australians rallying to support the Society's objectives. Annual membership fee is \$10.00 per annum which includes this quarterly journal and any other literature published.

### SUBSCRIPTION

\$6.00 per annum will secure your quarterly copy of "Heritage".

### SPECIAL OFFER

One normal subscription plus a gift subscription is offered for a total of \$10.00.

Please direct subscription and administration enquiries to:

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# HERITAGE

No. 2

SEPTEMBER-NOVEMBER 1976

THE demand for "HERITAGE" has greatly exceeded supply and our first issue has now become something of a collector's item.

ITS publication has provided a much needed voice for opinions and aspirations not readily sought by the "popular" media. The Australian Heritage Society has by-passed the media by independently publishing its own literature thus providing refreshing and alternative views hitherto unknown in the Australian "popular" press.

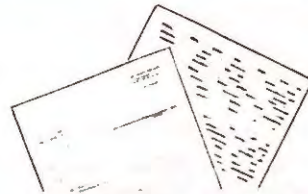
"HERITAGE" is the voice of true conservatism. The voice of Australian youth, the voice of wisdom born of experience. We are the custodians of priceless principles and truths entrusted to us by our forebears. Australia has developed to nationhood by the correct application of those principles and truths. But they are under increasing attack by wide-eyed idealists and subversives masquerading as "progressive thinkers."

THE Australian Heritage Society has accepted this challenge. It is proud to be one of the few organisations actively engaged in the defence of Australia's heritage. As we enter a critical stage in history we have faith that loyal Australians everywhere will also take up the challenge.

## Faith in "Heritage"

"AUSTRALIA has required this type of journal for a long time. I pray that it may go from strength to strength, primarily to tell young Australians of their real heritage." This is an extract from one of the many letters of congratulation we have had since the first issue of "Heritage" appeared.

THE response to this venture in faith has been sufficient to justify what it is hoped will be a number of expansions in the size of "Heritage". The third issue will be increased by twenty-five per cent, making the total number of pages 20. Present subscribers can assist with further expansion by bringing "Heritage" to the attention of others and by encouraging them to subscribe.



## Contributions Welcomed

ARTICLES and other contributions, together with suggestions for suitable material for "Heritage", will be welcomed by the Editor. However, those requiring unused material to be returned, must enclose a stamped and addressed envelope.

ALL correspondence should be addressed to:-

The Editor, "Heritage",  
Box 16, P.O., Inglewood,  
Western Australia. 6052.



## The Individual Does Count

HER Majesty The Queen, in her 1975 annual Christmas message, gave some good sound advice which should be more widely known.



"THE actions of individuals matter and can create a stable, free and considerate Society. If you throw a stone into a pool, the ripples go on spreading outwards. A big stone can cause waves, but even the smallest pebble changes the whole pattern of the water. Our daily actions are like those ripples; each one makes a difference, even the smallest.

"IT does matter therefore what each individual does each day. Kindness, sympathy, resolution and courteous behaviour are infectious. Acts of courage and self-sacrifice, like those of the people who defuse bombs are an inspiration to others. And the combined effect can be enormous. If enough grains of sand are dropped into one side of a pair of scales they will, in the end, tip it against a lump of lead.

"WE may be powerless alone but the joint efforts of individuals can defeat the evils of our time. Together they can create a stable, free and considerate society. Like those grains of sand, they can tip the balance. So take heart from the Christmas message and be happy.

"CHRISTMAS brings people together so they are not nameless in a crowd. Nowadays this is a precious experience. So much of the time we feel that our lives are dominated by great impersonal forces beyond our control. The scale of things and organizations seem to get bigger and more inhuman. We are horrified by brutal and senseless violence, and above all, the whole fabric of our lives is threatened by inflation, the frightening sickness of the world to-day.

"THEN Christmas comes and once again we are reminded that people matter and it is our relationship with one another that is most important."



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# An Historic Heritage Dinner in Adelaide

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**FOLLOWING** an address on "The Essential Australian Heritage" at the Adelaide Conservative Speakers' Club on Friday, June 25, by Mr. Eric Butler, National Director of The Australian League of Rights, the Club's Chairman, Mr. Frank Bawden, made a presentation of the first issue of **HERITAGE** to Mr. Alan Tillett, the first President of a League of Rights in Australia in 1946. Now eighty-four years of age, Mr. Tillett, well-known and widely-respected Adelaide businessman, expressed his great pleasure concerning the launching of **HERITAGE**, and made a spirited defence of a heritage "going back to Magna Carta".

Photo by Malcolm Barnes



Mr. Frank Bawden, Chairman of Adelaide Conservative Speakers' Club, presents first issue of "Heritage" to Mr. Alan Tillett. Mr. Eric Butler looks on.

The vote of thanks to the Club's guest speaker was moved by a young farmer from the Barossa Valley, Mr. John Nietschke who, taking up a point made by Mr. Butler in his address, observed that although his forbears were not of British stock, they saw great value in the British heritage and "have made a great contribution to upholding it."

In his address Mr. Butler said that "a people not only lives in space but also in time. While Australia geographically is close to Asia, some arguing even a part of Asia; it has derived nothing of fundamental importance from Asia. It was pioneered by people predominantly of British stock, bringing with them a European culture and Christian values. Equally important, they brought with them a system of government evolved in the British Isles."

As a prelude to an examination of the continuing campaign against the Governor-General, Sir John Kerr, Mr. Butler traced the history of the development of the Federal Constitution, observing that the major concern of the Fathers of Federation was that power should not be centralised, but kept close to the people so that they could exercise effective control over their own affairs. He said, "We cannot have an

orderly society, one in which the individual is secure in his rights, unless there is a set of constitutional rules which all agree to accept. Sir John Kerr did not make the Federal Constitution; he is charged with the responsibility of ensuring that the rules are upheld. He is like the cricket umpire who makes decisions in accordance with the rules of the game. It is generally regarded as un-sporting to attack an umpire for his decisions. Then why should Sir John Kerr be attacked because he decided that all the politicians should face their political masters? This is a most un-Australian attitude."

Mr. Butler said that "A civilisation is an incarnation of undergirding intangible values. If those values are eroded all that is left is an empty shell. We can still look at what remains of the great architectural achievements of the early Greeks on the Acropolis, but the civilisation which produced these achievements died with the death of the values upon which the famous Greek civilisation was erected. Our civilisation is dying because of the erosion of its values. Regeneration is only possible if those values are given new life and applied to the current situation. Why should not Australians play a leading role in this process of regeneration?"

## "I STILL BELIEVE IN ENGLAND"

Responding to the presentation of the first issue of **HERITAGE**, Mr. Tillett said that "Our heritage is a very important matter and to really understand it we must go back to Magna Carta. The heritage we have today is because of Magna Carta and the British Crown. It has been passed down to us from one generation to the next. The Crown is a living embodiment of continuity. It has played a major role in preserving our rights and liberties. We have received this heritage from our forbears. My Mother was born in Shetland and my Father was born in Norwich, England. I still believe in England and that she will rise again. But she has drifted off the path which led to previous greatness and must return to that path if further disasters are to be averted."



Mr. Tillett said that "Too many people nowadays only think about what they can get and not about what they are doing. At one time most people used to think that what a man did was what mattered. After all, what he got could not be taken with him when he died but what he did would live after him. That's how we received our Constitution. In that Constitution is enshrined a major part of our heritage. We have already lost much of our heritage because not enough people have stood up in opposition to attacks up on it. Our forefathers fought back, often under very difficult circumstances, and for a long time they kept the whole world more or less on an even keel."

Mr. Tillett concluded by saying that many of those destroying the nation's heritage had no faith in the future. "They are greedy for all they can get materially now. Just think it over and please consider what you can do. I appeal to you all to remember your heritage. Otherwise you will not have it for very long."



Mr. John Nietschke delivers the vote of thanks.

### "WE MUST STAND UP"

Moving the vote of thanks to Mr. Eric Butler, Mr. John Nietschke said that he was impressed with a point made concerning a recent visit to Taiwan. "Mr Butler said that he was not so much impressed with the industrial complexes, which can be seen in other parts of the world, but with the manner in which the Chinese were preserving manifestations of the things of the spirit, their heritage. This part of his address reminded me that my forbears came out to Australia from Germany more than a century ago because of religious persecution. It wasn't because of material things. It was because of things of the spirit. They were not of British stock but were among those who saw the great value of the British heritage and protection it gave them. Mr. Nietschke said that young people faced a great challenge. He asked "Have we forgotten what our forbears so very much valued? Our young people are too often chasing after material things and it is no wonder that their lives so often end in the wilderness."

Mr. Nietschke said he appreciated the manner in which Mr. Butler had explained that the Australian constitutional heritage has its roots in the Christian concept of individual freedom. He said, "We have a challenge before us to inform other people who are ignorant of the facts that we know. As Mr. Tillett said, we must stand up — we must stand up and be counted."



## George Orwellian History

READERS of George Orwell will recall how in his famous book, *1984*, all recorded history was re-written. This included the newspapers. How many Australian parents are aware of the type of Australian history being taught? We suggest that they examine the books recommended for their children.

SHORTLY after the Federal elections in December, 1975, a spate of paper backs started to appear presenting the history of the Whitlam Government's three years in office. These books are the productions of well-known pro-Labor journalists and academics. They are now being listed in the recommended reading lists for the High School Certificate.

THE list of recommended books for High School Certificate politics in Victoria include: *Death of the Lucky Country*, by Donald Horne, a bitter unbalanced, and unfactual book on the dismissal of the Prime Minister Whitlam by Sir John Kerr; *Grab for Power* and *The Making of An Australian PM* by Laurie Oaks and David Solomon; *Crash Through or Crash*, by Laurie Oaks; and *Labor to Power*, edited by Professor Henry Mayer. No books putting opposing viewpoints have been recommended.

STUDENTS given only one point of view about Australia's political history naturally tend to accept what they read as real history.





## Australia's First Double Dissolution

AMIDST all the controversy concerning the dismissal of the Whitlam Government by Sir John Kerr on November 11, 1975, and the double-dissolution of Parliament, no reference was made to Australia's first double-dissolution, in 1914. It is important that Australians recall this historic event.

The Cook Government had a precarious majority of 1 in the House of Representatives, but faced a hostile Labor-dominated Senate. Determined to remove the Senate obstruction to its legislation, Prime Minister Cook pressed for a double-dissolution, referring to Section 57 of the Federal Constitution: "If the House of Representatives passes any proposed law, and the Senate rejects or fails to pass it . . . the Governor-General may dissolve the Senate and the House of Representatives simultaneously . . ."

Faced with a major political crisis upon reaching Australia, the new Governor-General, Munro Ferguson, later Lord Novar, asked if he might consult Chief Justice Griffiths of the High Court on constitutional law. Prime Minister Cook readily agreed to this but objected to the Governor-General consulting the leader of the Labor Opposition, Mr. Andrew Fisher.

The Chief Justice provided the Governor-General with the following memorandum concerning Section 57: ". . . whenever the event specified in that Section has occurred, but it does not follow that the power can be regarded as an ordinary one which may properly be

exercised whenever the occasion formally exists. It should, on the contrary, be regarded as an extraordinary power, to be exercised only in cases in which the Governor-General is satisfied, after independent consideration of the case, either that the proposed law as to which the Houses have differed in opinion is one of such public importance that it shall be referred by the electors of the Commonwealth for immediate decision by means of a complete renewal of both Houses, or that there exists such a state of practical deadlock in legislation as can only be ended in that way. As to the existence of either condition he must form his own judgment. Although he cannot act except upon the advice of his Ministers, he is not bound to follow their advice but is in the position of an independent arbiter."

The Governor-General granted the double dissolution as requested by Prime Minister Cook, with the Senate sending the Governor-General an address of protest. At the general elections which followed, the Cook Government was decisively defeated in both Houses, and the Andrew Fisher Labor Government took office.

### COMMONWEALTH GOVERNMENT GAZETTE

Thursday, 30th July 1914.

#### PROCLAMATION

Commonwealth of  
Australia to wit  
R.M. Ferguson  
Governor General

By His Excellency the Right Honourable  
Sir Ronald Craufurd Munro Ferguson  
a member of His Majesty's Most Honourable  
Privy Council, Knight Grand Cross of the  
most distinguished Order of Saint Michael  
& St. George, Governor General, and the  
Commander-in-Chief in and over the  
Commonwealth of Australia.

WHEREAS by Section 57 of the Constitution of the Commonwealth of Australia it is provided that if the House of Representatives passes any proposed law, and the Senate rejects or fails to pass it, or passes it with amendments to which the House of Representatives will not agree, and if after an interval of three months the House of Representatives, in the same or the next session, again passes the proposed law with or without any amendments which have been made, sug-



ested, or agreed to by the Senate, and the Senate rejects or fails to pass it, or passes it with amendments to which the House of Representatives will not agree, the Governor-General may dissolve the Senate and the House of Representatives simultaneously:

AND whereas on the eighteenth day of November one thousand nine hundred and thirteen the House of Representatives passed a Bill for an Act to prohibit, in relation to Commonwealth employment, preferences and discriminations on account of membership or non-membership of an association, and the Senate on the eleventh day of December one thousand nine hundred and thirteen rejected the said Bill:

AND whereas on the twenty-eighth day of May one thousand nine hundred and fourteen the House of Representatives in the next session again passed the said Bill, and the Senate on the twenty-eighth day of May one thousand nine hundred and fourteen rejected the said Bill:

AND whereas it is expedient to dissolve the Senate and the House of Representatives simultaneously:

NOW I, the Governor-General aforesaid, do by this my Proclamation dissolve the Senate and the House of Representatives.

GIVEN under my hand and the Seal of the Commonwealth of Australia this thirtieth day of July in the year of our Lord one thousand nine hundred and fourteen and in the fifth year of His Majesty's reign.

By His Excellency's Command

Joseph Cook

GOD SAVE THE KING

## PRINCE CHARLES on the Commonwealth

Extract from Canadian T.V. interview FEBRUARY 18, 1976

It was my grandfather, King George VI, who said we're a family firm more than anything else. The whole idea of monarchy, certainly as far as the Commonwealth is concerned, is of a family. To me, the fascinating part of the Commonwealth — and the strength of it — lies in the many similarities that you find in each country. You can go to Canada or Australia and discover that in many ways people think the same. They share a common heritage. And on the whole it's a friendly, encouraging atmosphere. This is something that I think many people outside the Commonwealth miss and perhaps envy. It's something that means a great deal to me, and is going to ensure the continuity of the whole association.

The fact that the Commonwealth exists at all is incredible when you think about it. There's no other empire which has had a lasting association in this form. I think its strength lies in the fact that it can adapt to modern circumstances, and that it's a voluntary association. If it were compulsory it would have disintegrated long ago.

But human nature being what it is, if people are not compelled to belong they tend to remain out of interest and sentimentality perhaps.

The problem is that people nowadays feel that the Commonwealth is not a relevant organization. And, of course, it is **not** an organization, not something like the United Nations or the European Economic Community, not established by charter or a treaty or anything like that. In that sense it's difficult to feel that it can do anything practical or useful in today's world. But I believe that the Commonwealth is based on much more than a commercial union. Nowadays its ideal is a more romantic one and, being an incurable romantic, I look upon the Commonwealth as an ideal, as representing principles which, if we're not careful, may disappear through lack of interest or indifference or fashion. The Commonwealth can be effective, but it depends on what you want to put into it, rather than what you want to take out of it. So I intend to contribute as much as I can.



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 is now in progress.

## A million brochures in defence of Sir John Kerr

A SPOKESMAN for The Australian Heritage Society announced that since the first week in May, approximately 1 million "In Defence of Sir John Kerr" brochures have been distributed around Australia. "They are", he says, "still continuing to flood out. And we plan a follow-up brochure as the campaign expands."

ANYONE who doubts that the campaign must be expanded should take careful note of what the Communist revolutionaries are openly advocating. "Tribune", the weekly Communist newspaper, of June 16 headlined the news that the 25th National Congress of the Communist Party of Australia, held on June 12 - 14 in Sydney, decided that November 11, "the day that Kerr sacked the Whitlam government - should be a day of protest by all sections of the mass movements against Kerr...." It is now clear that the campaign against the Governor-General is directed primarily against the institution of the Crown, and that this campaign will be continued through until the visit of The Queen early next year.

PROVIDED that it obtains sufficient support, The Heritage Society plans to ensure that there are special welcomes for Her Majesty during her 1977 Australian visit.

### SILENT MAJORITY ACTS

The mass distribution of the "In Defence of Sir John Kerr" brochures has encouraged large numbers of the "silent majority" to take up their pens and express their support for Sir John Kerr. The Governor-General's official secretary, Mr. David Smith, states that Sir John has received a flood of letters and telegrams of encouragement and support, which has been greatly appreciated. This flood has swamped the trickle of letters of abuse and protest. The Heritage Society has received a number of abusive and pornographic comments, a study of these indicating that, apart from subversives, there are perhaps more morons in Australia than sometimes realised. The Heritage Society was also sent a letter from Canberra, purporting to come from an admirer of the Heritage Society, but concerned that the Society was supporting a man whose private life was most unsavoury. This letter contained the despicable smears which have been widely circulated against the Governor-General throughout Australia.

### ADVERTISING GAINS SUPPORT

ONE of the most impressive of a number of Heritage Society press advertisements was a full page in the "Sunday Independent", Perth, of June 27. This advertisement carried a splendid photo of the Queen. Letters of support and "Heritage" subscriptions continue to pour in as a result. (Copies of this full-page advertisement are available upon request.) Following the ugly demonstration against Sir John at the Royal Commonwealth Society in Melbourne, the Queensland division of the Heritage Society inserted a prominent welcome for Sir John in "The Courier Mail" on the eve of his visit to Queensland. The growing volume of support for Sir John Kerr has resulted in many Labor leaders appealing for moderation concerning the demonstrations against the Governor-General. The Heritage Society has been informed that many old-time Labor supporters do not approve of the continued abuse of Sir John Kerr. Townsville's Mayor, Alderman Perce Tucker, former Queensland State ALP leader, set a fine example of citizenship when he refused to participate in a proposed boycott of the Governor-General. He officially welcomed Sir John to Townsville and personally offered him the hospitality of the Northern City. New South Wales Premier Mr. Wran has not been as gracious, accusing Sir John Kerr of "virtually courting and provoking violence." Mr. Wran says that he will continue to boycott any functions at which the Governor-General attends.

### MEDIA HYPOCRISY

THE role of sections of the media in the anti-John Kerr campaign has been most disturbing. With sickening hypocrisy, papers like "The Age", Melbourne, have "deplored" violence against the Governor-General, but then argued that as it is clear that Sir John Kerr has badly divided the Australian community, he should step down. It has even been suggested that such a step would ensure that the Monarchy was not



dragged down into political controversy! And that if the Federal Government were to appoint Prince Charles in place of Sir John Kerr, this would have a "healing" effect upon an allegedly badly divided Australian people. Prince Charles would make an excellent Governor-General, and it is to be hoped that eventually he will take up this position. But under present circumstances the appointment of Prince Charles to replace Sir John would be disastrous. Such an appointment would be the signal for the highly organised and, according to police spokesmen, paid thugs to intensify their attacks on the Monarchy.

THE despicable role of the ABC in the campaign against the Governor-General was highlighted by an ABC "news" broadcast repeatedly last Anzac Day. Those listening could be excused for believing that there had been a "demonstration" against the Governor-General at the annual commemoration of the National War memorial. The "Canberra Times" reporter on the spot challenged the veracity of the ABC "news" report, pointing out that there had been an almost-unnoticed three protestors, ignored and rejected by the thousands paying their respects as the Governor-General arrived. Under the guise of interviewing Mr. Eric Butler, National Director of The Australian League of Rights, concerning the Heritage Society campaign in defence of Sir John Kerr, the ABC and other sections of the media publicised the Royal Commonwealth Society Dinner in Melbourne, indicating that there was to be a demonstration. It is pleasing that as a result of many protests, Sir Henry Bland, new Chairman of the ABC, has issued a directive to ABC staff to cease giving free publicity in advance to coming demonstrations.

### STUDENT SUPPORT

ONE of the most pleasing features of The Heritage Society campaign has been the large number of Society supporters who have responded to the appeal to write letters to the press supporting Sir John Kerr. Although the Australian Union of Students has been closely associated with the demonstrations against the Governor-General, many young Australians have added their voices to those defending Sir John. The following letter, which appeared in "The Australian" of August 18, is typical of the viewpoint of those students capable of a civilised approach to the national debate concerning Sir John Kerr's historic decision on November 11, 1975.

ALTHOUGH the individual's voice is rarely permitted to rise above the dull lowing of the vulgar herd, I feel I must make this statement.

AS a postgraduate student in the Australian National University I disassociate myself completely from the harassment of Sir John Kerr undertaken by the various student organisations. Their actions are reprehensible and reflect the fundamental problems set by their collective immaturity.

THE Governor-General made a decision allowed him within the obscurity of an aspect of constitutional law. If it was a mistaken decision we should agitate to have the constitutional problems clarified, and so prevent the recurrence of similar errors in the future. Vilifying the man is both stupid and immoral. I wonder whether the perpetrators of the juvenile delinquency currently masquerading as student protest would relish their own mistakes being subjected to such harassment. I suspect they would be the first to complain and beg indulgence. The rights of pacific assembly are certainly not defended by foul-mouthed juveniles brandishing their smoke-flares and hurling their marbles at police-horses.

In utter disgust,

I BRUCE WATSON

Department of History, Arts, ANU, Canberra.

### CAMPAIGN CONTINUES

THE Heritage Society believes that the main lesson of the campaign defending the Governor-General, is that the great majority of Australian people are instinct-sound, but that unless lead is given the "silent majority" remains silent and permits an organised minority to assault their heritage. The Heritage Society has given that lead, is continuing to give it, with the result that the subversives have met with an opposition they did not anticipate. But the battle is far from over and it is essential that much more be done right up until the visit of the Queen. The Heritage Society announces that it has adequate supplies of the "In Defence of Sir John Kerr" brochure and appeals to many more to make use of them. They can be obtained from the Heritage Society in each State.



## A Nation's Strength



**Not gold, but only man can make  
A people great and strong . . .  
Men who stand for truth and honor's  
sake  
Stand fast and suffer long.**

**Brave men who work while others sleep,  
Who dare while others fly . . .  
They build a nation's pillars deep  
And lift them to the sky.**

Ralph Waldo Emerson







## Queensland Premier speaks on the Family

### FAMILY VITAL TO QUEENSLAND

THE family is vital to the well being of Queensland, not only because it is the basic unit of our society, but also because it is the cradle within which our cultural heritage is moulded and passed from one generation to another.

OBVIOUSLY, without the family, our State would be a strange place indeed. The family's complicated human relationships and the proper balance of its integral parts guarantees a level of happiness that few other relationships can provide.

THE viability of the family has been of prime importance to my Government and since 1957, we have endeavoured to create an environment within which the family can grow and prosper.

MANY external factors combine to make a happy family, such as quality housing, job enrichment, efficient health services, proper ethical outlook, law and order for security of person and property, broad education standards and freedom from moral and physical pollution.

### SOCIAL DISCORD

INFLATION, centralisation of population, and divorce have done much to increase social discord among families. Indeed, the first edition of the "Queensland Resources Atlas", now being prepared by my Department's State Public Relations Bureau, carries an in-depth study of population trends which indicate a falling birth rate, rising divorce patterns and less home ownership.

THESE are unsettling trends which tend to affect the family unit. However, Queenslanders still lead Australia in home ownership (72 per cent), and are best situated to exploit economic recovery. Our birth rate still leads the national average, and must increase if we are to ensure the future development of this largely unsettled State.

TO assist the family, and in co-operation with the Commonwealth, this State maintains a comprehensive range of social services which assist mothers, babies and families in adversity and health.

THIS year my Government allocated to education \$329 million (up 42 per cent over last year), hospitals \$231 million (up 65 per cent), community health programs \$11.6 million (almost doubled), school dental services \$8.9 million (more than doubled), health \$215.4 million (up 17 per cent), police protection \$58.2 million (up 12 per cent) and children's services \$14.7 million (up 27 per cent).

IT costs the State Government over \$1,000 in recurrent costs to educate each high school student, and the figures are escalating.

WE welcomed the recently announced increases in federal family allowance, as we looked towards the abolition of death duty - a tax which has ruined many a family farm and which has no place in a civilised Christian community.

YES, helping the family costs big money, but the sinister hurt done by inflation is costing us even more in real physical terms. Mothers are being forced into the workforce, causing new tensions upon the family unit. Surely, inflation must be stopped by challenging the causes behind rising costs.

WHETHER through low interest rates to encourage housing or by subsidised Flying Doctor Services to bring medical services to isolated outback families, the Queensland Government is showing in practical terms its concern and continuing interest in the family unit.

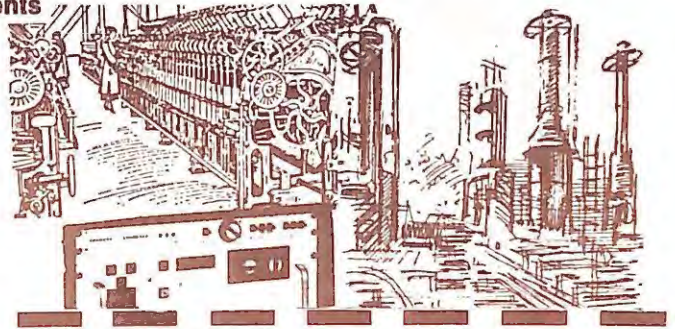
Joh Bjelke-Petersen

Premier of Queensland.



This section is reserved for the voice of Australia's youth. David Thompson presents the following

## A LEGACY IN MOTHBALLS



SINCE the beginning of recorded time the minds of brilliant men have worked for the benefit of their fellows, and their children to follow. Archimedes, Bacon, da Vinci, Newton, Boyle, Einstein, Marconi, Morse, Ford . . . These men stand out as some of the great thinkers—chemists inventors, physicists, mathematicians—learning the laws of nature and showing how they might be used to ease man's burden of work. Today we are able to profit by the curiosity and ingenuity of such men in almost every facet of life. In this button-pushing, lever-pulling age of the mechanical marvel, our giant industrial complexes have largely eliminated the need for large scale human effort. In short, the Western World inherits the ability to produce all our needs (food, clothing and shelter) and many of our wants as well, with a minimum of effort. This ability must surely rate among the most valuable legacies of our heritage.

### AUSTRALIAN INGENUITY

Australians, too, have contributed heavily to enrich this heritage. The quick and efficient harvesting of millions of acres sown to wheat every year, not only in the Commonwealth, but in many other countries of the world, springs primarily from the inventiveness of a South Australian flour miller — John Ridley, from Hindmarsh. In 1842 there were not enough scythemen in South Australia to reap the 4,000 acres of wheat sown. John Ridley brought his stripper to the wheatfields in 1843, and ten years later the area under wheat in South Australia had increased to 54,000 acres. Ridley even refused to take out a patent on his idea, thus leaving the fruits of his agile mind freely available. Every harvesting machine in the world incorporates his principle.

Richard Bowyer Smith, another South Australian from Ardrossan, invented the multiple-furrow stump-jump plough, which revolutionized the preparation of new land for cropping throughout the world. At Mannum in 1877, brothers John and David Shearer constructed the first unbreakable wrought steel ploughshares in Australia. Their inventive skills also contributed heavily to our defence. The ensuing engineering works built by the Shearers was of great value in the Second World War. More than £300,000 worth of munitions, comprising about 4,000,000 articles, was produced by David Shearer Ltd. at Mannum.

### LICENCE TO LIVE

Now we are able to turn on a television set and scan the surface of Mars, millions of miles away. A handful of scientists control an unmanned spacecraft that may determine the question of life on a distant planet. It has become a simple matter for the same number of men to control the production of an endless procession of goods for everyday use, that formerly employed hundreds of workers. There is no question that such skills—a vital part of our heritage, can provide every living person of the nation with at least the very basics of life. What is it then, that forces everyone that is able, to seek a job; to work endless hours each week, and be thrown into despair if the "job" is lost? How is it that today we work just as hard as our ancestors, who spent their lives and skills to make life a little easier for us? Did they fail to lift part of the work burden from us? No, the failure is on our part, and it lies in the use of a false financial system. Money, our ticket system, is simply an accounting system with which we must buy the abundant essentials of life. And the availability of money—an abstract set of symbols but our license to live, is the thing that keeps us eternally at work, not the availability of the basics of life.

### MEDICAL PIONEERS

The medical profession also has its great pioneers. Men and women like Pasteur, Lister, Jenner, Nightingale, Curie, Barnard, have all



contributed heavily so that we might have a longer, healthier life. Although the earlier ideas and theories of such physicians were slow to gain acceptance, we are not slow now to use the resultant medical knowledge to its fullest potential. The result is that we do indeed live much longer and more disease-free lives than our ancestors, just as they intended that we should. Why then do we not make much fuller use of their labour-saving ideas?

If the true purpose of man really does transcend the economic environment in which we live, then we must have leisure time in which to develop to the real heights of civilization of which we are capable. This process of self development isn't possible if we must spend all our time working.

### UNEMPLOYMENT HORROR

In effect, for 2,000 years our forefathers have been attempting to raise the rate of unemployment. They hoped that we may have a most valuable asset — spare time. They made mechanical developments to leave us time to make more meaningful human developments. And yet, a rise in unemployment is now regarded with horror and despair. However, this doesn't mean that there is no virtue in hard work—indeed there is much satisfaction in working creatively. So why not leave the production process to those skilled and diligent tradesmen with pride in their work? Let them once again produce durable products of high quality, and eliminate the sloppy worker who has no interest in his product. And what of all the potential poets, writers, sportsmen, scholars, musicians, philosophers and statesmen who will never mature because they simply work to live? How long until the great discoveries yet to be made, those postponed because the people who might have made them had to go to work? We have inherited the means by which to gain this extra leisure time, so why will we not use it?

It needs only a few resourceful people to make the potential of our technological heritage a reality for those who follow us. If we are to make a contribution to the legacy that we pass on, then let this be it.



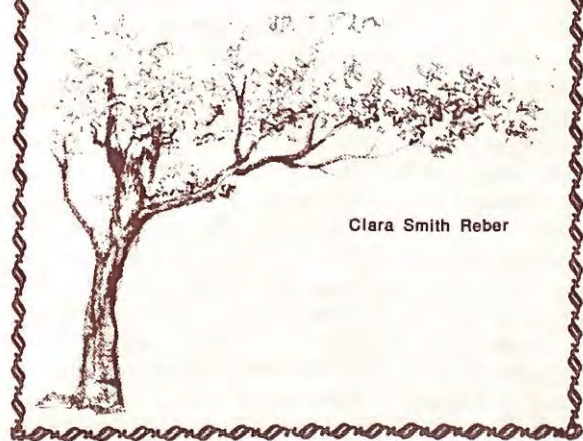
## Freedom

*Freedom is a breath of air,  
Pine-scented, or salty like the sea;  
Freedom is a field new-plowed . . .  
Furrows of democracy!*

*Freedom is a forest,  
Trees tall and straight as men!  
Freedom is a printing press . . .  
The power of the pen!*

*Freedom is a country church,  
A cathedral's stately spire;  
Freedom is a spirit  
That can set the soul on fire!*

*Freedom is man's birthright,  
A sacred, living rampart;  
The pulsebeat of humanity . . .  
The throb of a nation's heart!*

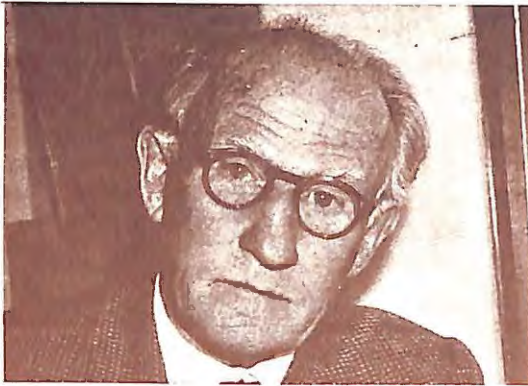


Clara Smith Reber

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## Conservative Philosophy

### A Force Guarding Vital Values

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With the disastrous results of the collectivist philosophy becoming increasingly obvious, even though that philosophy is still being labelled "progressive", there are signs of a desire to look back to ascertain what has gone wrong. The case for conservatism now finds a much more ready audience than it has had for a long time. In a recently-published work by The Australian Heritage Society,\* a distinguished Australian with an international standing as a lawyer and diplomat, Dr. Walter Henderson, presents the conservative philosophy in a brilliantly succinct manner, showing its relevance to the basic issues confronting a disintegrating civilisation.

The following is a selection from Dr. Henderson's work:

Tradition has always been appealed to as having a special place in the conservative view of life. But it is well to understand what that place is at the present time if conservative philosophy is to be seen as a vital force guarding and fostering contemporary life values. It is insufficient today to rely solely upon the anti-revolutionary and historical thought of Edmund Burke, valuable as it is, with its mystical and poetical leaven. The question we have to look at is this: Having regard to the fact that society, and conservatism with it, must be regarded as organic growing things, is there a practical, utilitarian test of what ideas and principles accepted in the past as having had a legitimate function then in ruling life, available to us now for deciding which of them have a right of entry into the contemporary corpus of values? I think that there is. I have already suggested such a test in this present discussion. I shall repeat it. Unless any particular element of conservative tradition activates a present reality, and that present reality possesses the vital force that future reality may develop from it, it is best to moth-ball that bit of tradition in history, preserving it only as something from which inspiration may be drawn but not something to be manipulated with attempted practical effect or used for homiletic purposes in respect of some present issue that has to be decided. It is quite proper for English people within any jurisdiction of the Crown to have a mystic reverence for the Sovereign whilst at the same time recognising that such political power as the Sovereign once possessed is now extinct and belongs to history. And here the mystical element in conservatism comes in, for the allegiance that unites the subject to the Sovereign is a personal thing and not merely a political postulate.

It would appear that the essential characteristics of conservative life values are that they assess the significance of a thing in respect both of what is vital lying behind it and what is its relation to present concrete reality. This is the cardinal distinction between conservative thinking and so-called "advanced" thinking which looks at present reality as having no value except in respect of its transformation in the future or as being a part of some ideologized utopia.

A recognition of this distinction places tradition in its proper place in respect of contemporary societal values, bearing in mind always that tradition's home is as much in the unconscious part of the mind as in the conscious part, and that it appears to have a relationship with archetypal life in the unconscious.

Contemporary governments have accepted, either directly or indirectly, that the creation of material affluence for their people should be the dominating concern of their functions. The consequence of this has been the exclusion from their activities, of most things that are not of an economic character. This has resulted in State intervention in every aspect of economic life, and, as every act of intervention has had unexpected and unwanted consequences, more intervention has had to take place to try to put things right. It is in this way that societal values have been overshadowed, often to a large extent forgotten, even by political conservatism, in the pursuit of materiality, a pursuit that can never reach a desired goal. Another consequence of the domination of the economic side of existence has been the reckless spoliation of the natural resources of the earth. This is the worst grab that has ever taken place in history, and it shows no signs of diminution. Implicit in this outlook on man's life is that envy has been



elevated from being a capital sin to being a respectable motive of behaviour.

The outcome of such a state of things is that an hedonic view of life has become, or tended to become, general throughout Western industrialised countries. It is the theme of this present discussion that whilst political conservatism, of which economic matters form a part, deals with the transitory, the moral and spiritual content of conservative societal values is permanent. The European Economic Community is making desperate efforts, in the form of economic growth, to shore up the decline of European society. In doing so, it is looking to materiality alone to achieve an aim that lies outside of such materiality.

Reference has already been made to libertarianism and to its incompatibility with the conception of society and its values that this present discussion presents. I wish here to take this question a little further. Strictly speaking, a libertarian is someone who attaches the highest importance to liberty, the bloodshed of which mankind has had to take with its necessity. But that meaning must be extended to signify a person who pushes his own personal liberty to such an extreme point that he rejects, when it suits him, the values of society and the duties cast upon him by the law.

Libertarians range from delinquents of the industrialized jungle to respectable academics in the universities.

Libertarianism forms the media or culture (in the pathology sense of that expression) in which permissiveness grows and thrives. Permissiveness is a wide-covering word, but it relates mainly to sex matters, going from sundry forms of tentative marriage through concubinage and libidinosity to perversion, with no stigma attaching to those persons of either sex who adopt such a style of existence.

Indeed, it is educated libertarians who are the main eroders of societal values. They confront society with their religion of scepticism and negation, even nihilism. Their aims in life are contradictory, to remain inside society because of its benefits to them and from outside society to denigrate its values. Academic libertarians, sheltering behind a false conception of academic freedom, are the chief eroders of societal values and must be seen as such.

All forms of permissiveness erode societal values. They are catching. All you have to do is to float downstream in the river boat and join in the chorus of hallelujahs to the river-god. Society is self-destroyed when general permissiveness is accepted by it as normal behaviour. In industrialized communities today permissiveness of one kind or another seems to be the existence-style of persons from the age of eighteen to about thirty or something over who are without religious beliefs or who are separated from religious groupings or in whom a sense of personal and societal duty is absent.

Such a situation means that it is upon the psychologically mature division of society, together with the Christian

Church (with severance of its present equivocal political divigations) that the conservation of societal values in respect of sex matters depends. The Australian Broadcasting Commission and some of the other media appear to adopt the view that it is more entertaining and instructively disruptive to devalue societal values and their derivatives than to conserve them.

Democratically elected parliaments may and do promote the devaluation of values in the laws they, in fits of moral cowardice when confronted by strident minority groups invoking "liberalization", make and thereby extend permissiveness. When the bells have finished ringing, these hypocritical legislators may go home and wring their hands. Mention has already been made of the licensing of sodomy. Recent (1973) Australian divorce law, when considered in its essence, reaches as far as the repudiation of a marriage by either spouse at will. Roman law was the same. Thus after nearly two thousand years, marriage in Australia has been returned to where it once was until the Christian Church rescued it, and, with care nurtured it into the highest societal institution that mankind (and womankind) can possess.

#### **\*CONSERVATISM AND SOCIETY**

Price \$1.00 posted.

Available from The Australian Heritage Society,  
P.O. Box 16, Inglewood, Western Australia 6052.



# "THE GREAT GOD GUFF"

C. J. Dennis  
On Party Government

DURING September the little Victorian mountain centre of Toolangi, about forty-five miles north-east of Melbourne, was the centre of a variety of activities celebrating the centenary of the birth of Australian poet C. J. Dennis, perhaps best known for "The Sentimental Bloke". Dennis was born in South Australia on September 7, 1876, but most of his writing was done at Toolangi. One of his lesser-known poems, "The Great God Guff", which was published in "The Bulletin", Sydney, on June 18, 1914, has a special relevance to Australian political events over recent years. It could have been written today!

Significantly, "The Bulletin" prefaced "The Great God Guff" with the following extract from a statement by Senator Blakey "at a recent ANA Conference in Victoria": "The majority of Parliamentarians were accustomed to put party interests first. They would continue even under the electoral system to give spoils to the victors. Majorities would still rule, not in the interest of Australia, but in the interests of the party alone."

As our own tribute to the memory of Dennis, we publish "The Great God Guff", and trust this will result in a wider knowledge of it:

There was once a Simple People—  
(you, of course will understand,  
This is just a little fable of a non-  
existent land).

There was once a Simple People, and  
they had a Simple King,  
And his name—well, Smith the First  
will do as well as anything—  
And they lived upon an island by a  
pleasant Southern sea,  
Which they boastfully referred to as  
the "Country of the Free".  
This King Smith was quite a model.  
He was kind and he was wise.  
But, alas. A higher sovereign he was  
forced to recognise.

As in every age and nation, since the  
tale of man was known,  
Superstition here existed as the power  
behind the throne.  
It was vague and unsubstantial, and  
its sway was plain enough,  
And 'twas known upon the island,  
simply as the Great God Guff.  
They made sacrifices to it, treasure,  
corn, and slaughtered beasts,  
Bowing humbly to its edicts as in-  
terpreted by priests.  
Good King Smith cringed to the idol  
where upon his throne he sat;  
And the people feared it greatly; and  
the priests grew very fat.

Now, the welfare of the priestcraft  
did not always coincide  
With the welfare of the People, hence  
the wily priests relied  
On the hoary superstition that had  
stood the test of years:  
Thus they had both king and people  
by their rather ass-like ears;  
Crying, "Guff — was ever with us!  
Guff the Great must be obeyed!  
Guff, the God, must be consulted  
'ere a single law be made!  
And the very simple People with their  
very simple King

Bowed their heads and said, "So be  
it. Guff's served in everything."  
So the nation muddled somehow on  
this island by the sea—  
Simple, superstitious people in their  
"Country of the Free",  
And when'er they yearned for Pro-  
gress, as things drifted to the worst,  
Smith replied, "Have patience,  
People. Guff must be consulted first.

Other lands and other nations may  
progress without his aid;  
But upon our native island never  
rule or law is made  
Till his press have pondered o'er it,  
seeking to divine his will  
So it was with our forefathers, so  
with us it must be still.  
Came a time when folk grew restive,  
murmuring among themselves,  
While the nation's schemes and pro-  
jects lay neglected on the shelves.  
Then arose amid the people one of  
singular renown—  
Since his name the eld refuses, let us  
call him, simple, Brown.  
Brown was something of a student,  
strong on things like common-  
sense;  
He was plain and blunt and forceful;  
and he hated smug pretence.  
And before the priests and people,  
in a manner rude and gruff,  
He arose and put this question  
briefly, "Who and what is Guff?"

Loud the people shrieked in terror;  
and the High Priest threw a fit;  
and the king rose from his dais as  
his eyes with anger lit.  
"He blasphemes," declared the mon-  
arch "Seize the sacrilegus brute!"  
The great God Guff may not be  
questioned!  
He is mighty! Absolute!"

But Brown stood his ground and  
answered,  
"Oh, I'm sick of that all that stuff!"  
Give me one clear definition. What's  
the bloomin's use of Guff?"  
He's a silly superstition! And I'll  
prove to you King Smith.  
If you'll give me just five minutes,  
that your idol is a myth."

Well, to bring a simple story to a  
sudden, simple end,  
Brown beat down all opposition, and  
affairs began to mend.  
Good King Smith, with seemly wis-  
dom, on his idol turned his back;  
And, without much fuss, the People  
simple gave old Guff the sack.  
And the priests? Well, some took  
service with the King, and so re-  
formed;  
Some adopted Christian Science;  
some in vain still raved and  
stormed;  
Others strove to mend their fortunes  
with an Independent Kirk;  
Some became mere weather prophets;  
some—a paltry few—got work.

So they thrived, the simple People,  
on their island by the sea;  
And their schemes and projects prosper-  
ed, for the land, at last — was  
free.  
Smith the First, emancipated, o'er a  
happy country ruled.  
And he smiled when he reflected  
how the nation had been fooled;  
How the simple King and People by  
a superstitious cursed.  
Ever cried in foolish terror — "Guff  
must be consulted first!"  
And the last words of that monarch  
long were treasured in the land . . .  
But, of course, it's all a fake, as  
you'll clearly understand.



## C. J. Dennis On Party Government

Yet — there lives a simple People  
on an island by the sea,  
And a simple Monarch rules them  
called the King Democracy.  
Rather, does he seek to rule them,  
but his will is warped and bent  
By a childish superstition known as  
"Party Government".  
And the idol his its priestcraft that  
pretends to lead the race;  
Though they call them "Politicians"  
in this latter year of Grace.  
And whene'er the folk grow restive,  
as things drift from worse to worst,  
Cry the priests, "Behold the party!  
It must be considered first!"

And the simple, simple People bend  
their heads and murmur, "Yes, . . .  
We respect the claims of Party . . .  
But who is to mend this Mess?  
Schemes go wrong and projects lan-  
guish, and the Big Things of the  
State  
Lie neglected while this Party bids  
us wait and ever wait!"  
Oh, for some plain, forceful person  
with a plain, drab name like  
Brown  
And a wholesome hate for humbug,  
and a stern, determined frown,  
To arouse the simple People and  
their King Democracy,  
Cringing to the fool-god Party on  
their island by the sea!



## Australians And The Olympic Games

IT was unfortunate that the sturdy commonsense comments by Prince Phillip concerning the performances of Australia's athletes at the Montreal Olympic Games were not more widely publicised in Australia. His Royal Highness expressed amazement at the suggestion of an investigation by the Fraser Government into why Australians had not won more medals at the games, observing that the most important thing was that individual athletes did their best. The traditional Australian approach to sport has been that while every endeavour should be made to excel, it is no disgrace to be defeated if one has done one's very best.

The Olympic Games have been turned into an international political football. We must agree with Prince Phillip's comments. Spending large sums of money on a selected few athletes so that Australia may win a few more medals will not do much for sport in Australia. The former Australian Olympic champion sprinter, Marjorie Jackson — "The Lithgow Flash" — has made the point that the question of sport is one for the individual. She says, "You can't force people to do something, even exercise, unless they want to. And do they want to exercise, the Australian people? Because if they don't, you will just waste government money."

Marjorie Jackson, now the wife of a former Olympic cyclist, touches on a basic point, one which concerns not only sport, but all aspects of Australian life, when she says, as quoted in *The Bulletin* of August 2, that "the ambition of

the Australian people seems to be dropping. The kids are crying out for discipline, and they have to turn to sport to get it. I think that's sad. I went to a talk by Jesse Owens a while ago, and he said, "Unfortunately, we have to look to our top sportsmen to be leaders of our country, because they are the only ones who have discipline." And I thought to myself how right he was. But isn't it a tragedy when we have to look to sportsmen for our leaders?"

When Australians as a people return to the old virtues upon which the nation was built, when the young experience the disciplines of traditional education, there will not be much need to worry about Australian sport. The **spirit** of games is much more important than the games themselves.





# A SMILE

**A** SMILE costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it and none is so poor but that he can be made rich by it. A SMILE creates happiness in the home, fosters good will in business and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad and it is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give you a SMILE. Give them one of yours, as none needs a SMILE so much as he who has no more to give.

*Author unknown*



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