



# HERITAGE

LINKING THE PAST WITH THE PRESENT— FOR THE FUTURE

PUBLISHED QUARTERLY



No. 3 DEC. 76 — FEB. 77

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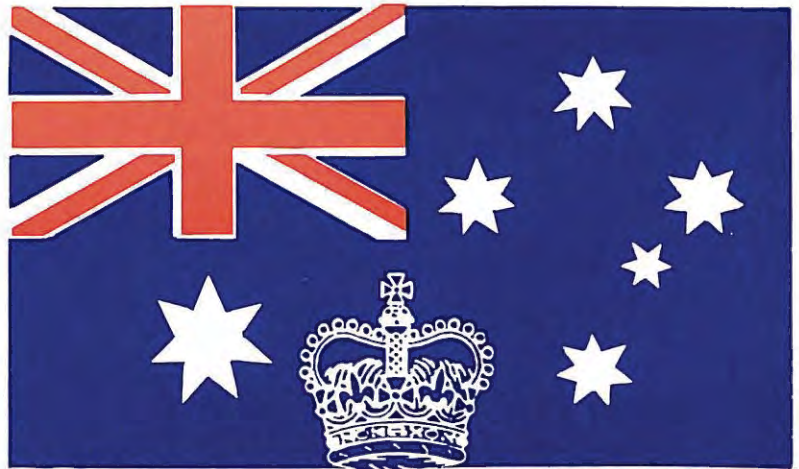
- **PREPARING FOR  
THE ROYAL VISIT**

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- **CHRISTMAS MESSAGE  
FROM  
SIR RAPHAEL CILENTO**

- **MRS. BJELKE PETERSEN  
WRITES**

- **SIR JOHN KERR  
WELCOMED**



**THE CROWN  
PROTECTS ME  
I SUPPORT  
THE QUEEN**

The Australian Heritage Society, Box 16 Inglewood, W.A. 6052

THE QUARTERLY JOURNAL OF THE AUSTRALIAN HERITAGE SOCIETY

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.

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# HERITAGE

No. 3

DEC. 76 - FEB. 77

AS ANNOUNCED in our last issue we have increased the number of pages from 16 to 20. Response has been such that we can now confidently press ahead with preparations for the coming Royal Visit next March. (see page 11).

Sir Raphael Cilento presents a Christmas and New Year message which points to the lack of leadership and apathy in our society today.

The Constitutional Debate continues to make news and The Australian Heritage Society has gained overwhelming support from its distribution of literature.

1977 will be a momentous year for the Heritage Society. We take up the challenge — we know we will have your support.

## CHRISTMAS

May the wondrous blessings of Christmas be on you, and stay with you all, in the richest sense of family through all the days to be, both near and far. To all our readers we wish a joyous Christmas and a healthy and fruitful New Year.



## 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.

# Heritage Society Welcomes Sir John Kerr to South Australia

SOUTH Australian supporters of The Australian Heritage Society made certain that the Governor-General, Sir John Kerr, received a warm welcome when he visited South Australia to open the Loxton annual show on October 11. A large message of welcome was inserted in The Advertiser and the local Loxton paper. Ex-servicemen and other loyalists in the Loxton area let it be known that any anti-Sir John Kerr demonstrators from Adelaide would not be welcome, which may have resulted in only one lone demonstrator appearing.



Mr. W. Doecke, left, and Mr. E. Radke stage their own welcome to the Governor-General at Loxton show.

As the record attendance of 13,000 people entered the showgrounds, Heritage Society supporters handed out large numbers of "Defend Sir John Kerr" brochures. These were warmly received. One of the highlights of the welcome to Sir John Kerr was a striking banner of welcome held by two Heritage Society supporters, Mr. W.W. Doecke of Greenock, and Mr. E.G. Radke of Nuriootpa.

Obviously delighted with his welcome, Sir John Kerr said in opening the show that Australia would still have the same Constitutional Monarchy Government in 100 years that it had now. The Governor-General said that the Monarchy was recognised throughout Australia, except for a few marginal proportions of people who, he believed, had no idea about what they were doing. "There were far too many forces in

Australia to allow fringe elements to affect the basis of the country's activity", said Sir John. His thrust against the anti-Governor-General critics was greeted with loud applause.

Excellent media coverage was given to the Governor-General's welcome at Loxton, and the part played by The Heritage Society. Mr. Malcolm Barnes represented The Heritage Society on a television programme where he competently handled the searching questions put. When the old swear-term "fascism" was mentioned, Mr. Barnes observed that he had served with the A.I.F. in the Middle East, having been at Tobruk and the battle of El Alamein. The Heritage Society reports an upsurge of interest in its work as a result of the Loxton welcome to the Governor-General.



# THE GREAT CONSTITUTIONAL DEBATE IS UNDER WAY

HERITAGE SOCIETY LITERATURE  
IN DEMAND

A spokesman for The Australian Heritage Society says that it welcomes the challenge of those who have declared war on the Federal Constitution. "The great constitutional debate is under way. The Heritage Society has already made a contribution with the nation-wide distribution of the "Defend Sir John Kerr" brochure, in which the role of the Senate and Crown is outlined. But much more is now required."

The true role of the Senate, both as a House of Review and as a check on the power of the House of Representatives, must be more adequately explained. Ever since men have been concerned with the problem of how best to govern themselves, one major question has been how to ensure that Government does not become the master instead of the servant. The concept of creating Upper Houses of some type, to provide a division of political power, has a long history, going back to the Romans. When the American colonists were drawing up their Constitution, they turned to the lessons of history and adopted the principle of dividing political power by the use of the Upper House technique.

Speaking in the Federal Parliament on the occasion of the first anniversary of his dismissal from office by the Governor-General, Mr. Gough Whitlam made a sophisticated effort to confuse the realities of what happened! "We took a stand on November 11 on a simple issue. Is a Government with a majority in a democratically-elected House of Representatives to be allowed to govern, or is it not? We took our stand on the principle that a prime minister who derives his authority, his very office, from the House of Representatives is entitled to remain in office while he commands the confidence of that House. All the words of our opponents cannot alter the fact that on November 11 that ancient principle was turned on its head, and the rules and precedents of centuries of practice were ignored..... If I speak on grievance day it is not because we grieve for the Labor Government or grieve for ourselves, but because we grieve for the hopes of millions of Australians who supported us, millions who believed that the system of government

we profess to uphold offered them some hope, some fair chance of participation in the democratic process. We grieve for the damage done to the democratic system and for the lost faith of those who believed in it."

What Mr. Whitlam studiously avoided was the fact that the electors decided, rightly or wrongly (and they must live with the consequences of their decision) that they had had enough of Mr. Whitlam's Government. As a student of history Mr. Whitlam may recall that during the Second World War a Labor Government serving the will-to-power of Attorney-General Dr. H.V. Evatt, sought to centralise power without consulting the electors. The States were pressured to cede the vast powers sought by Dr. Evatt. All Governments agreed, some reluctantly. But the Upper House in Tasmania refused to the proposal. It also was abused as being "undemocratic". The "democratically-elected" Tasmanian House of Representatives was being thwarted. But the stand by the Tasmanian Upper House forced Dr. Evatt to hold the 1944 Referendum. This provided the electors with a direct say. They voted overwhelmingly against Evatt's programme. The Tasmanian vote against ceding any powers to Canberra was enormous. Without the stand of the Tasmanian Upper House Australian history might well have been rather different.

Democracy has only broken down when the people are denied any opportunity to have a say concerning their own affairs. This is the central point which the Australian Heritage Society will be stressing in the developing debate on the future of the Federal Constitution.





## A NEW SIGNIFICANCE FOR NOVEMBER 11?

"AGE SHALL not weary them nor the years condemn" – but while only a handful attended Remembrance Day ceremonies throughout Australia on Thursday, November 11, 1976, comparatively large crowds attended anti-Sir John Kerr demonstrations in the capital cities. Does this mean that Australians no longer remember their fallen servicemen? An old Anzac, Drum Major William Darwin, 82, of Ascot Vale, Victoria, deplored the small turn out at the Melbourne Shrine of Remembrance, stating that he was "absolutely disgusted." He recalled when 30,000 attended.

But with the erosion of time and the impact of growing convulsions, could it not be that many Australians are no longer certain about where they as a people are heading? Surely the time has come for some honest stock-taking, to ask if it is not possible to give new and meaningful significance to dates like November 11? Unless those who wish to preserve the essential national heritage give constructive thought to this question, they will find that dates like November 11 will be taken over and exploited by those who are working to change the basic character of Australia.

Leading pro-Republican campaigner Donald Horne has indicated the nature of what is proposed. In an article entitled THE CULT OF NOVEMBER 11, in "Nation Review" of November 5-11, Mr. Donald Horne explores the possibility of making November 11 a date to serve the cause for which he is one of the principal spokesmen. He writes: "In the name of John Kerr and in the date of November 11, we have acquired two new symbols, suffused with emotion. We have seen an example of instant myth, providing a name that can be characterised and a date that can be commemorated. We should not reject these symbols. We should put them to good purpose." Displaying his excellent literary talents to the full, Mr. Horne makes many suggestions concerning the type of campaigns which he and his colleagues might undertake. Communists are delighted with all this. Mr. Horne apparently sees nothing incongruous about speaking on the same platform with such staunch defenders of democracy as Mr. John Halfpenny, Mr. Frank Hardy, Mr. Ted Gnatenko and others! The

"Citizens for Democracy" movement is a classic example of the old Communist united-front technique in action.

The contribution of Professor Manning Clark, Professor Colin Howard and similar supporters give the anti-Sir John Kerr campaign a type of academic respectability. But all are well-known A.L.P. supporters. It comes strange from an historian like Manning Clark to make the comment in his first Boyer lecture that as a result of the sacking of Mr. Gough Whitlam, Australia "missed the bus carrying humanity into the future." When Governor-General Sir John Kerr insisted on the electors having a say, as they did on December 13, they indicated quite definitely that they did not like the future projected by the Whitlam Government, and that the bus fare was far too expensive! One would think that a political process which enabled electors to have a say concerning their political representatives, had some relationship with democracy. But the academics supporting "Citizens for Democracy" are using imprecise but highly emotive political swear words, thus destroying their own credibility. George Orwell has remarked that the growing use of imprecise language is an indication of increasingly imprecise thought and an index of cultural decline. In an address at the Australian National University on November 10, Professor Manning Clark charged that Australians were "suckers" for the arguments of conservatives. He said that Australians had always been conservative "and were still the victims of their background", and that "one of the great issues now facing the country was how it was going to move forward."



Professor Manning Clark, like so many who want to tear up the Federal Constitution, equates "conservative" with lack of progress. It is typical of politicians to use meaningless cliches such as getting the nation "moving forward", but surely Australians are entitled to something better from those claiming to be leading academics? And what is the real meaning of "progress"? How do "Citizens for Democracy" define democracy? Judging by the numerous statements of their spokesmen, democracy only exists when a Government, having got itself elected, has a complete monopoly of all power. The concept of checks and balances, provided by a Senate and the

Crown, is repudiated in favour of totalitarianism.

With all its imperfections, the Federal Constitution is a reflection of the political wisdom of a thousand years. Those who cherish freedom and the acceptance of personal responsibility must face the fact that a whole way of life is now under open attack in Australia. They must pick up the gauntlet now thrown down by the enemies of that way of life, and take steps to ensure that November 11 becomes a national day symbolising all that is best in the nation's history.

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## No Common Goal



PRINCE PHILIP

The Duke of Edinburgh said that there would be civil disorder because of frustration with a vast and impersonal urban industrial system, and because of a lack of moral idealism.

Commenting on England's economic troubles, he said: "Strangely enough there is surprisingly little turmoil and dissension in spite of a weak economy and high unemployment.

"The adaptability and flexibility to solve problems is still there, but there is a lack of a united commitment to a common goal.

"There is a four-way pull between government, industrial management, trade unions and commerce, with each suspicious of and sniping at the other.

"There is an air of uncertainty and lack of confidence which is unlikely to be resolved until a greater sense of realism and more objective attitudes begin to prevail."

He said that the root of the problem that could bring violent conflicts to the world rested with the acceptance of political and economic theorists who made the mistake of assuming that human organisations could be made to function as efficiently and reliable as a machine.

"If political systems continue to be seen as structures for controlling human activities there is no place for democracy and human freedom" he said.

He said that world leaders had to find the right compromise between making things better for the unsuccessful in a free society and preserving the freedoms of the successful.

# A MOTHER AND THE FAMILY

## A message from MRS. BJELKE-PETERSEN, Queensland

I AM pleased to be able to add my views to those so well expressed in the first issues of "Heritage". The avenue of service of wives and mothers in the family unit is part of our heritage which I would like to mention. So many wives and mothers are most happy to give this service, and lovingly look after their families.



Of course we know that a lot is said about the value of women having a job outside the family – to save them from becoming cabbages is the expression often used. What we want to think about is the value of time spent in the family. I wonder why it should be considered more important or more satisfying to give one's skills outside the family, rather than it in? We realise, of course, that unfortunately many mothers are forced to work through economic necessity, but I would venture to say that most women DO find fulfilment in their role as wives and mothers. The best service married women can render to the community is to provide a good Christian home, and mothers' love in abundance, so that children will grow up to be good, sound solid members of society. The role of women in Australia's heritage is significant, and their contribution deserves special mention. The physical conquering of our harsh continent was a man's task; but the creation of homes and the setting of standards was where women came into their own. It took the special qualities of wives and mothers to bring grace into the often brutal environment of the squatters, the convicts and the early settlers. The name of Caroline Chisholm is especially remembered for these achievements.

Under appalling conditions, facing drought, flood, disease and isolation, Australian women made gardens as their men ploughed paddocks, and a woman's touch turned many a rough bark cottage into a cherished home. These were things that men could not do for both men and women have a special and unique role.

The result was that the family became the basic unit in Australia, and the institution of the family was reflected in the growth and development of our wonderful nation.

It seems strange that we were able to build such strong, stable families in the hard time of our pioneering history, and yet now, when the family should have much more going for it than ever before, we seem bent on its destruction.

It is not true that wives and mothers no longer have a special and unique role in our society. Some women have been misled into believing that they are merely 'economic units' who should have jobs as a priority over caring for families. Such an idea does not elevate women, but deprives them of their most important role.

That doesn't mean that there should be no opportunities for women to build creative occupations for themselves, but to do so at the expense of the family is a tragedy.

Many women share my views – I believe the great majority. And I believe that the growing turmoil in the world offers a special opportunity to women – the opportunity to unite once again as defenders of moral standards, as the peacemakers, as the guardians of the family. In Ireland it is the women who have the chance of bringing peace where no chance seemed to exist before. In Brazil it was the women who saved their country from Communism. In Chile, it was the 'March of the Saucepans' which began to break the tyranny of the marxist regime.

Perhaps in Australia it is the women who must unite to defend our heritage, our families, and bring peace to our nation.



# THE AUSTRALIAN MILITARY TRADITION

BY PETER FIRKINS Military Historian and Author  
Perth, Western Australia.

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"The 9th Australian Division struck what history may well proclaim to be the decisive blow at Alamein. The magnificent forward drive of the Australians, achieved by bitter ceaseless fighting, had swung the whole battle in our favour"  
(Winston Churchill, The Second World War).

*"Some of us may forget that of all the allies it was Australian soldiers who first broke the spell of the invincibility of the Japanese Army"*  
(Slim 1942, referring to the Battle of Milne Bay).

"The Australians were highly thought of by their American comrades in arms. Their willingness to play a loyal and enthusiastic role as members of a team, and their versatility in adapting not only to the kind of war involved in pacification but to a foreign military organization was what made them so successful" (Senior American Commander Vietnam 1970).

*"The Australian Corps has gained a mastery over the enemy such as has probably not been gained by our troops in any previous period of the war"*  
(War Diary of the British Fourth Arm 1918).

"For the first time in the war we were fighting men who used our own tactics against us. They were Australian volunteers and though small in number we could not take their positions. They were the only troops who could scout into our lines at night and kill our sentries, while killing or capturing our scouts. Our men admitted that the Australians were more formidable opponents and far more dangerous than any British troops."  
(Boer historian 1905 referring to the epic defence of the Eland River outpost 1900).

*"The Australian Light Horseman combines splendid physique with a restless activity of mind. It confers on him the gift of adaptability, and this is the secret of much of his success"* (Allenby 1918)

"Any sort of decisive action would be impossible without the Anzac Mounted Corps" (Allenby 1916)



*"Those damned Australians"* (Rommel 1941).

"I do not believe that Japan would send an army of 150,000, less would have been futile, to a major struggle with the Australian nation, whose men had proved their fighting quality on every occasion on which they had been engaged" (Winston Churchill).

*"You have had a hot time, but have made a remarkable defence. Only colonials could have held out and survived in such impossible circumstances."*  
(Kitchener referring to the Eland River engagement).

"Their records show that they (the Australians) were the finest material as an attacking force in the air, just as their infantry divisions on the ground were the best that the war produced on either side"  
(Colonel Strange in "Recollections of an Airman" 1919).

*"The 3rd Battalion R.A.R. is the finest fighting infantry battalion I have ever seen"*  
(Coad, Korea 1951).

"The Aussies are unique soldiers, amazingly casual but willing to tackle anything. They liked to work in small parties and were successful. If they had any fear, they never showed it" (Eichelberger 1945).





# WHAT PRICE ROYALTY?



A COUPLE OF NIGHTS AGO, we were treated to the spectacle of young Prince Charles dealing with the probing questions of professional interviewers. Since then, I have not been able to get the affair out of my mind, so I thought I would write it out.

As a matter of fact, the memory of a royal interview always lingers in my mind, and it always leaves a feeling of regret that is not easy to pin down. It troubles me that there is not a great deal more appreciation for the royal family. It is not so much that I believe in the institution of royalty, though I do. I can see how effectively this symbol of all that is permanent in Great Britain, this focus for periodic displays of pomp and circumstance, this soul of England that rides high above the changing strife of politics, fulfils the function that has slowly evolved from the turmoil of history. It is not an office that calls for the fame and brilliance that earn a man a presidency. Neither does it exact an unforgiving tribute in great accomplishment. But it does need a sense of majesty, the unchallengeable respect that only birth can confer.

Unfortunately, it is all too easy to be cynical on the subject of royalty. Logic and what passes for common sense can be called upon to denigrate it. It is an archaic institution. It is too costly and unproductive. It affronts our sense of democratic egalitarianism. But these arguments overlook a great deal.

However, let that pass. I suppose what it comes to is this: I am one of the fans of the royal family. I think that it is worth all that it costs. It would be well worth while if it did nothing more than just be there at the heart of the nation as an example of something so much better than the average.

### His Lot, His Life

But to return to the interview in question: What we saw was a young man, extraordinary in his ordinariness. He did not faintly resemble the ordinary interviewee. He had nothing to fight for, nothing to hide; no image to preserve, no impression to make. There was no need

for caginess, no questions to parry no wary conflict with harrying reporters. He gave the impression of being there to serve, to make what contribution he could towards the fulfilment of a destiny that fate had thrust upon him, a destiny crowded with responsibilities, hedged about with inhibitions, but rich with privileges, a destiny from which he did not shrink, nor even bear heroically. He had long ago accepted it humbly. It was not only his lot, it was his life.

In his position, I feel sure that I should have been very anxious to make a good showing, to look and sound like the image of a good prince that the public was likely to cherish. But he seemed to be completely obsessed with the idea that it was his duty to open the door and let the world catch him looking exactly as he did first thing in the morning. In his anxiety to give a truthful answer to a very personal question, he did not hesitate to reveal himself as a timid and very shy youth making a tremendous effort to do the nearly impossible—mingle and talk with a crowd of complete strangers. And we found ourselves empathizing rather painfully with him as he continued to do this in spite of a foolish feeling, a miserable conviction that he didn't fit the part, that he didn't know what to say. And we felt his warmth as he became aware of the attraction of the humanity about him, its satisfactions, its infinite variety, its odd idiosyncrasies, its eagerness, its humour, its weaknesses, but most of all its needs and its frank offer of fellowship.

### Quiet Common Sense

We heard his confession to an almost effeminate sensitivity, his love of music, his concern for the welfare of people, his unselfconscious reverence for the stature of the duty thrust upon him so uncompromisingly by destiny. We felt his quiet acquiescence where he was called upon to forgo so many things that brighten and enrich the life of the ordinary citizen. We saw him pause to weigh the replies he was about to make, sometimes because he was anxious to speak the exact truth, but



so much unselfconscious youthful charm. But to see him in proper perspective, he must be viewed as a unit of a family circle. The kind of glimpses we have had of this royal family are too spontaneous and uncontrived to be doubted. There is serenity there. There is real fellowship, there is such a salutary admixture of freedom and discipline. There is so much quiet affection, so much confidence in each other. There is plenty of room for wit there, for gaiety; and the heavy shadow of the constantly peering public and the inescapable dignity of State seem powerless to impose an anæmic tinge to the complexion of daily life or to detract from its down-to-earth character. Yet, clearly, what is right is of vast importance here, and what is just is of first importance.

#### Adjustments

I write this way because I think that so many of us are so blinded by political and philosophic arguments about the concept of royalty that we forget to look at this family

sometimes, as he so openly confessed, lest it be used by unscrupulous newshounds to do harm.

I was particularly struck by the unmistakable evidence of that quiet common sense that seems to be the hallmark of the whole family. There seems to be no unbalanced enthusiasms, no reaching after new, popular theories, no bold, youthful iconoclasm that trample all that used to seem axiomatic. The prince still believes that there is nothing more rewarding in life than the conviction that you have done your duty, offered the service that is yours especially to give. Consequently he feels that self-discipline is the highest end to which one can strive.

Furthermore, he believes what earlier generations never doubted: self-discipline hardly ever gets a start without a period of imposed discipline. He did not say so, but he obviously places a high value on truth, sincerity and steadiness.

Even his brilliant father could not cast a shadow big enough to hide

and value it as we ought. We forget that the royal family has had to make enormous adjustments in this rapidly changing world. It has had to learn to see itself and its functions sanely and with great humility and great patience, and, indeed, with great penetration. It has accomplished this task with nothing less than royal distinction. Its problems have been immense, and we have been scarcely aware of them.

It may well be that, before the next generation has time to reflect upon the quiet, unobtrusive influence of this remarkable family, the nation may have done away with its role in Great Britain. Already there are many voices telling us that it is not worth the cost. But, after it has gone, if such is to be its fate, I fancy that there will be millions of people who will know, when it is too late to matter, that it was worth millions in money just because it was there at the heart of a sick generation—a healthy family, believing and exhibiting so much that is stable and simple and good.

★★

WHAT PRICE LOYALTY? by Lionel Turner "SIGNS OF THE TIMES" March 75

## A FEDERATION PROPHECY



(Alfred Deakin, architect of Federation, and Australia's second Prime Minister, 1903).

"As the power of the purse in Great Britain established by degrees the authority of the Commons, it will ultimately establish in Australia the authority of the Commonwealth. The rights of self-government of the States have been fondly supposed to be safeguarded by the Constitution. It left them legally free, but financially bound to the chariot wheels of the Central Government. Their need will be its opportunity. The less populous will first succumb; those smitten by drought or similar misfortune will follow; and finally, even the greatest and most prosperous will, however reluctantly, be brought to heel. Our Constitution may remain unaltered, but a vital change will have taken place in the relations between the States and the Commonwealth. The Commonwealth will have acquired a general control over the States, while every extension of political power will be made by its means and go to increase its relative superiority."





THE LIBERTY BELL  
AT PHILADELPHIA

# The Queen's View on the American Revolution



**HISTORY** was made when Queen Elizabeth II, the great-great-great-great-granddaughter of King George III, whose Government drove the American colonists to revolt in 1776, visited the U.S.A. in July 1976, for the bi-centennial celebrations, presented America with Britain's Bi-centennial Bell, a massive replica of the cracked Liberty Bell which for years had been the ceremonial symbol of America's independence and its constitutional Republicanism, and thanked the Founding Fathers for having taught Great Britain a very valuable lesson.

Speaking with great dignity in Philadelphia on July 6, the Queen reminded her listeners that she spoke as "the direct descendant of King George III ..... the last crown sovereign to rule this country", and went on to say: "We lost the American colonies because we lacked the statesmanship to know the right time, and the manner of yielding, what is impossible to keep."

The Queen went on to say that the lesson had been learned and that "in the next century and a half we have kept more closely to the principles of Magna Carta which have been the common heritage of both countries. We learned to respect the right of others to govern themselves in their own ways. This was the outcome of the experience learned the hard way in 1776.

"Without that great act in the cause of liberty performed in Independence Hall 200 years ago, we could never have transformed an empire into a Commonwealth."

The growth of the British Empire, following the American Revolution, developed more in accordance with the traditional British concept of decentralised government. Indirectly, Australia benefitted from the American Revolution. The States were granted self-government at the earliest practical opportunity. This policy was in accordance with the teaching of the eminent English constitutional authority, Sir Edward Creasy, who said that all centralisation should be regarded as unconstitutional.

Decentralisation of power resulted in diversity throughout the British Empire. But it was this decentralisation and diversity which resulted in true unity. Excessive centralisation results in dis-unity, as the Queen observed in the U.S.A. The lessons of the American Revolution need re-learning today at a time when there is a great fetish concerning the alleged "efficiency" of centralisation.

## Sir Mark Oliphant Defends Governor-General

**SPEAKING** at a press conference in Adelaide after his farewell garden party on November 20, Sir Mark Oliphant, Governor of South Australia defended the action of Sir John Kerr in removing the Whitlam Government from office and insisting upon general elections. Making it clear that he held no brief for Sir John Kerr, Mr. Fraser or Mr. Whitlam, Sir Mark pointed out that democracy needed someone who could be a referee "when things get rough, and personally, I believe it would be hard to find any real fault in what Sir John Kerr did."

Sir Mark said, "I believe it was democracy in action. It simply meant that in the end the people were asked what they wanted....."



# PREPARING FOR THE ROYAL VISIT 1977

Thanks to developments following the historic decision of the Queen's representative, Sir John Kerr, on November 11, 1975, there is a greater interest in the Royal tour early next year. The tour itself, commemorating Her Majesty's Silver Jubilee as Queen, provides not only an opportunity for Australians to show their loyalty in every possible way, but one for the widespread distribution of educational material outlining the true meaning of the Monarchy.

The Australian Heritage Society is planning a variety of activities, including where possible, suitable expressions of loyalty through the media. The Society seeks to involve young Australians in every way possible and, to this end, is preparing a suitable kit consisting of attractive, self-adhesive stickers and Australian flags.



## FLAGS

School children especially will appreciate receiving a souvenir flag for the coming Royal Tour. We have limited stocks measuring approximately 8" X 6" and suitably attached to a stick. Prices as follows:

Single price	0.50	(including postage)		
5 flags	\$2.00	" "	" "	
10 flags	\$3.80	" "	" "	



The Australian Heritage Society, Box 16, Inglewood, W.A. 6052

## STICKERS

High quality and printed in red, white and blue. Will adhere to car bumpers, windscreens, children's bicycles and more. Each sheet contains a set of four stickers and are priced as follows:

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 The Australian Heritage Society  
 Box 16,  
 Inglewood, W.A. 6052.





## A Wounded Culture

THE following extract from a Paper given at the 1976 South Australian Seminar of the League of Rights, on October 16, by a young Queensland grazier, Mr. Chas. Pinwell, is pregnant with suggestions concerning an embryonic authentic Australia culture which died with the rural Australia which nourished it:

The story of early Australia was the drama of a people pressing outwards into the Australian bush – selecting land, fencing and grazing, clearing and putting vast areas under the plough. A time of society driving roots into the very earth and soil of a continent; a time of great sacrifice; yet sacrifice inspired by a vision of an independent self sustaining life, a life close to God's bounty, close to the soil.

This was the world of Adam Lindsay Gordon, of Henry Lawson prose. After Rudyard Kipling the second most read author in the English language was Banjo Patterson. This was the only time when Australia exhibited a capacity, however raw, of developing a cultural identity.

Then came the first World War, a depression, rural decline and inflation. The earthy roots of a developing Australian culture, which had shown early prospects of flowering at some time in a distinct national cultural life, withered in the ground. Australia slid into the international culture of concrete jungles, neo Americanism, and an indistinct cultural ethos.

This is the price that all Australians are paying every day for the wrecking of the rural arm of the Australian society. The British culture from which we grew is still deep in our make-up. The Australian experience has made its mark on social and cultural norms.

But it is a very different norm from the unique "would have been" that few today, and none without family going back into that period, could so much as guess at.

At the heart of the Australian "Ocker" is I believe a patriot, yearning to have "Australianism" defined, and finding little to distinguish and identify with, exaggerates what little he can find. Thus the super drawing, ever-beer swilling "ocker" of brutal directness spicing all with what he is pleased to call the "great Australian" adjective.

This historical and cultural growth, grievously wounded while yet in its infancy, may heal its wounds, yet shall ever carry the scars of a rural culture artificially destroyed before time and experience could firmly establish the correct direction for growth. The destruction of rural Australia was a tragedy of tremendous proportions, the ramifications of which can only in their entirety be guessed.



## 35,000 AT RALLY

MALCOLM MUGGERIDGE addressed a massive gathering at Hyde Park, Sydney, in October last. The rally was held by the Festival of Light which made a "Call to the Nation" to reassert faith in the pattern of values inherited from our forebears.

The Australian Heritage Society congratulates The Festival of Light in planning this major event. The media was hesitant in giving the rally prime space, highlighted by the fact that "The Melbourne Age" quoted 7,500 as the attendance figure.

It is a sad reflection of modern times that a family gathering calling for Australians to be morally strong and stable is placed second to half-truths, gossip and smut.

The Festival of Light has, by its work, shown decent, respectable Australians that they are in the majority and not the reverse as the media would have us believe.





## SIR JOHN KERR ON YOUTH

R.S.L. NATIONAL CONGRESS – SEPTEMBER 1976.

IN OPENING the sixty-first National Congress of the Returned Servicemen's League of Australia in Canberra, the Governor-General Sir John Kerr, called on the youth of Australia to support our traditional system of freedom and democracy. A message from the Patron, Her Majesty Queen Elizabeth was read at the commencement of the ceremony. Her Majesty wrote:

*"I warmly thank all members of the Returned Services League of Australia for their kind message of loyal greetings, sent on the occasion of the 61st National Congress. As Patron of the League, I received this message with much pleasure and send my best wishes for a successful meeting. The Duke of Edinburgh and I are greatly looking forward to our visit to Australia next year. Elizabeth R."*

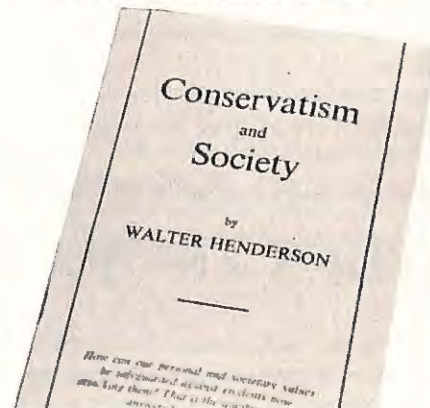
In reference to the R.S.L.'s work amongst young people Sir John Kerr made the following points:

There are two matters of internal concern, apart from the big repatriation questions which seem especially worth mentioning at this time. The first is the work you are carrying out amongst young people –

- It is the up-and-coming generation that will guide our country in the future.
- It is a tremendous responsibility this generation carries – as yet probably unknowingly.
- It demands at the least, they be aware of how the present society achieved and preserved the freedoms they enjoy.
- The league through its youth programmes ensures that at least some of the younger generation are aware of the sacrifices that have been made. While these programmes are exciting and novel and of great value, the day to day operations place a severe strain on your resources.

There are forces at work in society today aimed directly at young people which are calculated to influence them in a fashion adverse to our traditional system of freedom and democracy and adverse to our normal methods of democratic discussion and argument. There is a high degree of organisation in this proselytisation of the young, especially in educational institutions. I hope that you and many other Australian leaders can help to support amongst young people our system as it exists – the system for which you have fought in the past. I am told you have 120,000 persons in youth groups. Continue this good work. Enable young people to understand defence problems. Do it democratically by open debate and the seeking after truth.

### HERITAGE SOCIETY PUBLICATION



A deep and philosophical book which puts the case for conservatism. Strongly recommended for an understanding of the elements and ideas that are attacking the traditional Christian concept of society. Though Mr. Henderson effectively deals with the "Progressive" ideas of modern man, he also implicitly offers the vision of what society could be. With a return to applied Christian concepts the book's discussion shows many of the historic religious roots of the besieged moral beliefs, standards and rules of our society.

#### CONSERVATISM AND SOCIETY

Price \$1.00 posted.

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



## From a Pioneer's Diary



ONE OF the great figures of Australia's pioneering history was Mrs. Caroline Chisholm. In 1841, under Governor Gipps, over 20,000 immigrants reached Sydney. There was little accommodation available for the new arrivals. Among those who suffered worst were those with large families of small children, and unmarried girls. It was the plight of these girls that aroused Caroline Chisholm. At first she took them into her own home at Windsor, from where she sought jobs for them. At length she was allowed to use part of the old wooden Immigration Barracks in Bent Street, to establish a home.

Her graphic account of her first night in the Barracks shows the courage and resourcefulness of this remarkable woman.

"I retired, weary, to rest. My courage was put to the proof at starting. Scarce was the light out, when I fancied from the noise I heard, that dogs must be in the room, and in some terror I got a light. What I experienced at seeing rats in all directions I cannot describe. My first act was to throw on a cloak, and get at the door with the intent of leaving the building. My second thoughts were, if I did so, my desertion would cause much amusement and ruin my plan. I therefore lighted a second candle, and seating myself on the bed, kept there until three rats descending from the roof alighted on my shoulders. I felt that I was getting into a fever, and that in fact I should be very ill before morning; but to be out-generalled by rats was too bad. I got up with some resolution. I had two loaves and some butter (for my office, bedroom and pantry were one). I cut the bread into slices, placed the whole into the middle of the room, put a dish of water convenient, and with a light by my side I kept my seat on the bed reading 'Abercrombie' and watching the rats until four in the morning. I at one time counted thirteen, and never less than seven did I observe at the dish during the entire night. The following night I gave them a similar treat, with the addition of arsenic, and in this manner passed my first four nights at the home."

## VIRTUES OF PATRIOTISM

In October 1976 the 48th Annual Conference of Legacy was opened with an inspiring message. The final part of that message appears below:

I BELIEVE that today Australia needs a concerted effort by Legacy, the churches, service clubs – indeed by all those who value the great spiritual realities that we have come to know and respect through our heritage, the virtues of patriotism, or integrity and love of truth, the pursuit of goodness and beauty, an unselfish concern for other people – to maintain a love and loyalty for those values.

By so doing, we shall be defending the human spirit against the assaults that life in a materialistic, urbanised society makes upon it.

For Legacy, this means that we must see that personal service is not just doing good things for people. It is the fostering of a relationship in which our children will be encouraged to build, and our widows to maintain, the foundations of a rich and meaningful life.

For what parent has finished his task when he's got food on the table, a roof overhead, and reasonable educational and job prospects for his children?

This beautiful spot, overlooking as it does, the city of Perth, recalls to mind an incident in the earthly life of Jesus when towards the end of his ministry he was about to make his final entry into Jerusalem. As he came by the Mount of Olives, and saw the city spread out before him, he wept and cried

"O Jerusalem, O Jerusalem, if only you had known the things that belong to your peace".

May this ceremony this morning, uniting us again as it does with the hopes and aspirations, the ideals, of those we honour, strengthen us in the resolve to ensure that those whom it is our privilege to influence will be encouraged to know and pursue the virtues that will outmatch the selfishness, the hypocrisy and purposelessness of our times.

In so doing, we shall have shared with them the knowledge of the things that belong to their peace.





## LORD CASEY A UNIQUE AUSTRALIAN

LORD CASEY died on the 18th June, 1976. Few, if any, Australians have inspired such universal respect, and, more, affection among their fellow countrymen. Probably no Australian has achieved a reputation rivalling Lord Casey's in the wider world.

Most of the popular conceptions about Lord Casey were astray. His appearance and manner led many people to think of him as a conservative — even of the far Right. On the contrary, he was a man of strongly liberal instincts; he was out of sympathy with people of a stiff, inflexible political outlook. To some he must have appeared as rather aloof, unapproachable, almost a being from another world. But, although reserved, he was the most companionable of men with an infectious gaiety of spirit, and a rather impish, almost wicked sense of humour. His upright, brisk, soldierly bearing may have conveyed the impression that he was a military man of the old school; in fact, he was the most gentle of beings. People could have been forgiven for thinking that his spiritual home was in London — the West End, Whitehall and the Clubs. In truth, his great love was the country of his birth, and Australian interests were always paramount in his mind. But, in one thing, the public view was right. No one ever doubted that he was a man of unexampled integrity; the Australian people thought of him as a statesman, but somehow never as a politician.

Lord Casey had a consuming passion for public affairs. He took extraordinary pains to keep his mind thoroughly informed and abreast of the changing, confusing world and local scene.

His great career clearly owed much to this exceptional industry, along with a deeply ingrained sense of duty and responsibility. He was, too, a man of massive common sense. Cleverness, as such, didn't appeal to him all that much. The attribute he rated most highly was "judgement" ( a word often on his lips), the ability to make workable, sensible decisions on the practical problems of everyday life, problems great and small. Lord Casey's own judgment, or wisdom, was more than amply demonstrated by his unvarying success in the high offices he held throughout his life.

But his remarkable achievements also owed a great deal to something else, some quality, difficult to pinpoint, of personality and character. Perhaps this quality was an amalgam of a transparent honesty and a singular gentleness of disposition. He was that great rarity, the true "gentle man". It was impossible to imagine him harming anyone. He could, admittedly, be critical of people he found wanting in one respect or another, but his observations were utterly devoid of personal malice or spite. His charm, which was legendary, owed nothing to affection or contrivance. It was entirely natural to the man, a reflection of an innate goodness and humanity.

There has been no other Australian quite in Lord Casey's mould. Nor is there likely to be in the future. He was a product of his time and circumstances. He could adjust to change but there was clearly much in the modern "Permissive society" that was quite inexplicable to him. He couldn't understand why people should be reluctant to join enthusiastically in the game of life, to make their contribution, to give of their best.

Lord Casey was a gallant figure, physically brave, gracious, courteous, kind, a unique person and his countrymen, most of whom, of course, never met him, somehow instinctively recognised his rare qualities and were proud of him.

IPA Review — April-June 1976





# THE MYTHS OF MAJORITY RULE

Compiled by David Thompson

**MAJORITY** rule is a principle only when might is right. On other occasions it is not a principle, but a policy, and often a poor one. Consider the following from Walter Lippman, writing in the New York Herald Tribune, on the Coronation of Queen Elizabeth II, 2 June 1953.

"This the heresy; that majorities can do no wrong, that there is no higher truth than the transient opinions of contemporary majorities, and that there is no higher law than the ambitions and the manoeuvres of the persons they are persuaded to elect. Since the centre of men's worldly allegiance must be beyond the reach of their worldly passions it must be founded on, it must be consecrated to, the realm of the spirit. It must be bound to the truths that are more than the private and passing opinions of persons and crowds and to the laws that are above their impulses."

## PRATE AS YOU PLEASE

The Character of a people, or the distinctive form that is given to their national life is enshrined in their established Constitution. A political Constitution is not a mere list of rules designed to ensure that the daily business of government can be carried on with convenience. A true democratic Constitution is concerned with assuring that the life of a people shall be governed, not simply with convenience, but also in accord with an ideal.

Democracy is not the doctrine that affirms the supremacy of the people's will. It is the doctrine that roots the life of a people whether in 'the liberty of each' as in the American, or in 'the freedom of each' as in the British Constitution.

"Prate as you please of the will of the people – or of any bare majority of people – and seek, if you will, to justify all by winning an election, but do not suppose that a true democracy can ever continue to exist apart from a clear and conscientious observance of the spirit and the principles of public conduct enshrined in a recognised constitution." (John Farthing – Freedom Wears a Crown).

## IN AND OUT OF FAVOUR

So it cannot be that our constitution is obsolete, a barrier to progress, just because the will of a majority of people at the time is not in keeping with our national ideal. A famous American poet commented upon the principle upon which a constitution is based

Robert Frost said: "Most of the change we think we see in life is due to truths being in and out of favour". That is men may change, and truths may be ignored for a time, but always there is a return to truth **BECAUSE IT NEVER CHANGES!**

Our constitution is designed as a framework to protect a supreme ideal of national life to which the will of our people must always be subject. This is not a new fundamental that has suddenly occurred to man; in 43 BC Cicero – a Roman Philosopher, summed it up this way –

"True law is reason in agreement with nature. You can't turn right into wrong by voting on it."

## DIFFERENCE BETWEEN GOOD AND EVIL

A majority of people may indeed make a popular decision, but that leaves no guarantee that this decision is right. Perhaps the most important question to be asked now, is how do we know the difference between right and wrong?

"The only way to have a clear sense of the difference between good and evil is through faith. And for Western people like ourselves, that faith is Christianity." This was Malcolm Muggeridge speaking on 'Monday Conference, on 4th October 1976.

Surely then it is more than just mere coincidence that the Queen is Head of the Church of England, Defender of the Faith? The Monarch must finally answer to God, so if the only way to have a clear sense of the difference between good and evil is through faith, then perhaps we should also think of the Queen as Custodian of our Principles, Custodian of our National Ideal?

These are the words of Queen Elizabeth I on dissolving Parliament in 1601:

"For myself, I was never so much enticed with the glorious name of a King, or royal authority of a Queen, as delighted that God hath made me this instrument to maintain His truth and glory, and to defend this kingdom from peril, dishonour, tyranny and oppression. There will never Queen sit in my seat with more zeal to my country, care to my subjects, and that sooner with willingness yield and venture her life for your good and safety than myself"





# Constant Values



Australia today is faced with two choices .....

## WORLD FORCE or COMMONWEALTH SOVEREIGNTY?

ONE OF the points made so well by Malcolm Muggeridge on his latest Australian visit was that it is impossible for a society to retain stability and order – let alone to flower and enhance its best attributes – without a set of values respected and held to be valid by its constituents. The law means little to those who cannot agree on what the law should say. Constitutionalism is empty without a commonly-held philosophy on which the Constitution is based. Morality must of necessity pose a view on Good and Evil. The destruction of societies is the result of a confusion about such values. No constants, no absolutes are the prelude to no morality.

This is even more true when old values – born painfully out of historical experience – are deliberately misrepresented.

The Commonwealth ideal is a case in point. The ideal is that of a sisterhood of nations, each sovereign within its own sphere, yet bound by a set of common values, symbolised in the Crown.

The misrepresentation is the postulation that a Commonwealth Crown is incompatible with national sovereignty. Hence the oft-repeated but unfounded allegations that Australia is somehow bound to Britain's apron-strings, a humiliating relic of a colonial past.

It is, to say the least, incongruous that such postulants do not gyb at the far more binding suggestion of World Government – an ideal only possible with the complete abolition of national sovereignty. They would exchange a Commonwealth Monarch for a World President and a World Parliament. These would be apron-strings indeed!

Upon what values would such a world hegemony be based? What rights would remain with those whose values differ? What franchise could provide the representation which small, local governments find it hard enough to provide.

Australia today is faced with two choices: one, the abrogation of all power by a World force with the forfeiture of national, local and individual sovereignty the other, an enhancement of the Commonwealth ideal, wherein each nation retains its own sovereignty,

not interfering in the affairs of fellow nations, yet paying allegiance to common values, held in trust by a symbolic head endowed only with reserve powers. Those who advocate a republican Australia have only spoken with muted tones on their concept of an international order. Only when they speak in plain terms – in the Queen's English – will the full import of their purpose be worth the judgement of the Australian people.

## FREE ENTERPRISE

The power to choose the work I do  
To grow and have a larger view

To know and feel that I am free  
To stand erect, and not bow the knee,

To be no chattel of the State,  
To be the master of my fate,

To dare to risk to lose, to win,  
To make my own career begin.

To serve the world in my own way,  
To gain in wisdom, day by day

With hope and zest to climb, to rise,  
I call that Private Enterprise.

(Hanging in an old shop window in Berry, NSW)



# A CHRISTMAS AND NEW YEAR MESSAGE

THE SYMBOL of eternity is the circle because it is endless and can be taken up at any point. For countless ages the rotation of the earth has given us a double parabola of day and night and the first concept of time as something that divides life into segments; and meanwhile the passage of the earth round the sun and the slant of the earth's axis gives us an unending succession of the seasons — spring of beginnings, summer of struggle, autumn of achievement and fruits, and winter of gentle decline — to be succeeded by a new spring.

R.W. Mowat recently summed up our present situation by saying, "The world is on the edge of catastrophe. This is a fact that stares everyone in the face, however much we wish to conceal it. We probably think of catastrophe in terms of atomic war, but there are other catastrophes almost as disastrous — such as revolution, the coming of a police regime, mass transportations. There are wars, famines and epidemics in Asia, and the shadow of a slump and unemployment in Europe.

He did not mention Australia, but we know how similar the situation is.

"We have been born into a painful age and we may regret that we have not been born into another. We are forever hoping that the catastrophe will not come in our lifetime, or that we will somehow escape it. If, through fear or with an eye to our personal security, we try to evade it, it will overtake us all the same.

To live with catastrophe we must face it, and we will find the true purpose of catastrophe — it is a challenge to a superior way of living and with this spirit we shall achieve peace and happiness even in the face of catastrophe. This is what we really want, peace and happiness in a changing, though catastrophic world".

Bishop Fulton Sheen reminds us that Arnold Toynbee, the historian, records that out of twenty-one civilisations that have vanished, sixteen collapsed because of decay within. "Nations are not often murdered, they more often commit suicide."

from  
SIR RAPHAEL CILENTO

Patron: The Australian Heritage Society

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To change a body of people may seem an impossible task, but that great man, the late J.C. Smuts, who remade the vanquished and humiliated Boers into a proud and progressive nation said, "If five percent of any body of people are wholly convinced about something they can swing the rest": and Canon B.H. Streeter, Provost of The Queen's College, Oxford endorsed it by saying, "History shows that in the case of wars, revolutions, strikes and other major conflicts a relatively small weight of public opinion on the one side or the other, or the presence or absence of moral insight and courage in a few individuals in positions of influence have often turned the balance".

Here in Australia, I think our grave defect is apathy — an apathy that expressed itself in a lack of leadership.

Streeter says, "Modern civilisation can only be saved by moral revival, but for this it would suffice if every 10th or every 100th person was changed.

Every person raises the effective level of those he contacts in the home, in his business and in public affairs".

This is the challenge of Christmas and the New Year for you, for me and for Australia generally.

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

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# FAMILY — THE REAL SPIRIT OF CHRISTMAS



Christmas and Family ..... Family and Christmas ..... these are inseparably linked, and we may wonder why!

**Giving** is at the very heart of Christmas. GOD so loved the world, that HE gave HIS only begotten Son, for our salvation.

**Family** also, is at the very heart of Christmas. This is logical, for the essence of a **real** family is in giving. Parents give life to their children, life which they themselves received as a gift, and are loved in return.

**Continuity**, therefore, is at the very heart of Christmas, and with it goes the deep and precious sense of belonging to a special unit — a **family!**

This is a deep, spiritual concept, but it is also a biological truth embedded to varying degrees in every form of life, both vegetable and animal, on the face of the earth. Thus a dying plant throws its last fragments of power into the seeds to prolong its species. Birds fly across the world at total risk of non-survival that they may nest and breed. So it is with every form of life. To pass on the seed of life, to die that others may inherit, these are the Divine concepts and forces that well up to the surface of life in a joyous outburst at this sacred time of Christmas. That these precious things are under severe challenge and test today, only in our confused human society, can but make their age-old values come forth purified and strengthened in the end. GOD came amongst us in a family ..... to enrich, and ennoble us all. He came to enable us to pass on to our children and our children's children that which we have received from His hands, and built upon.

This is the real spirit of Christmas. This is the blessing that awaits us all as we greet each other with "MERRY CHRISTMAS".

By HORTON DAVIES, Methodist lay preacher and Chairman of the Christian Institute for Individual Freedom, a division of the Australian League of Rights.



### GIFT SUBSCRIPTION

Every day that passes brings in further encouraging reports about the growing circulation of this journal. A subscription to it would certainly make an ideal present. The Heritage Society is offering a special Christmas rate:

2 subscriptions for \$10.00  
3 subscriptions for \$12.00  
(normal subscription \$6.00)

These subscriptions must start with the Christmas edition (Number 3). Upon receipt of names and addresses we will send the gift subscription with an appropriate gift card mentioning the senders name.

# HERITAGE

### NEXT ISSUE

### QUEEN'S SILVER JUBILEE EDITION

Your suggestions for this issue will be welcomed.  
Final date for copy, February 31st, 1977.

## READERS' OPINIONS

Sir — In the days of not-long-enough ago when Mr. Whitlam was our Pioneering P.M., opening up fresh horizons in all directions our National Anthem was a handicap to him.

His new friends, wholly subservient to their ideologies, were thus rendered incapable of acknowledging the existence of either God or The Queen.

So in order to stand the boasted "Ten Feet Tall" amongst these far-flung friends, our pioneering P.M. had to change the Anthem — but in a Hurry!

With the whole of the population of Australia participating in a referendum it would have been a failed referendum! (And didn't he have five failed referenda to his "credit" already?)

So our National Anthem was banned by a cunning conning of the whole community.

On the one hand our Queen became, by Mr. Whitlam's express wish, Queen of Australia, while on the other hand her Anthem was knocked off!

Clearly he did not let his right hand know what his left was doing!

We were told 6000 people were interviewed throughout Australia ..... They were directed to replace the National Anthem. A supposed competition with a reward of \$5,000 was offered to anyone who, by composing another, could bring our Anthem down.

The Bounty Hunters, however, were doomed to disappointment as this Smattering of Austrians, allegedly chosen at random, was eventually directed to select one of three songs long in existence, their merits previously largely overlooked.

So some chose one song, some the other, and the rest, a fraction more than half the number chose this Substitute Anthem. So about 3000 people became the random representatives expressing the will of approximately 13 million people!

How would they KNOW?

By a strange coincidence, when Mr. Whitlam visited China the Chinese played the very song that was to be selected four months later!

How did they know?

In conclusion, at all the Liberal Rallies prior to the so enthusiastic change of Prime Ministers, when Mr. Fraser SUPERCEDED Mr. Whitlam by such a thundering majority (the like of which has never before been recorded in Australian political life), always God Save the Queen was played and always cheered and clapped to the Echo!

I therefore reject pleas, if any, for a substitute anthem foisted on us. It is anathema to me.

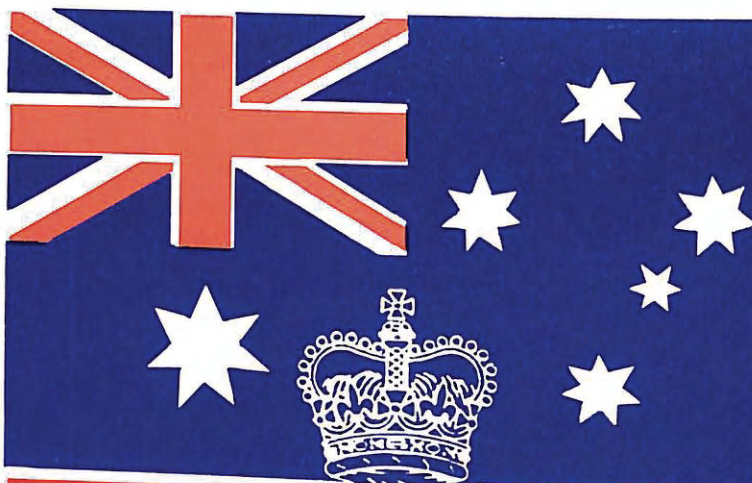
D.A. AIREY, Launceston, Tasmania.



**Printers**

**The Australian Heritage Society**





**THE CROWN  
PROTECTS ME  
I SUPPORT  
THE QUEEN**