

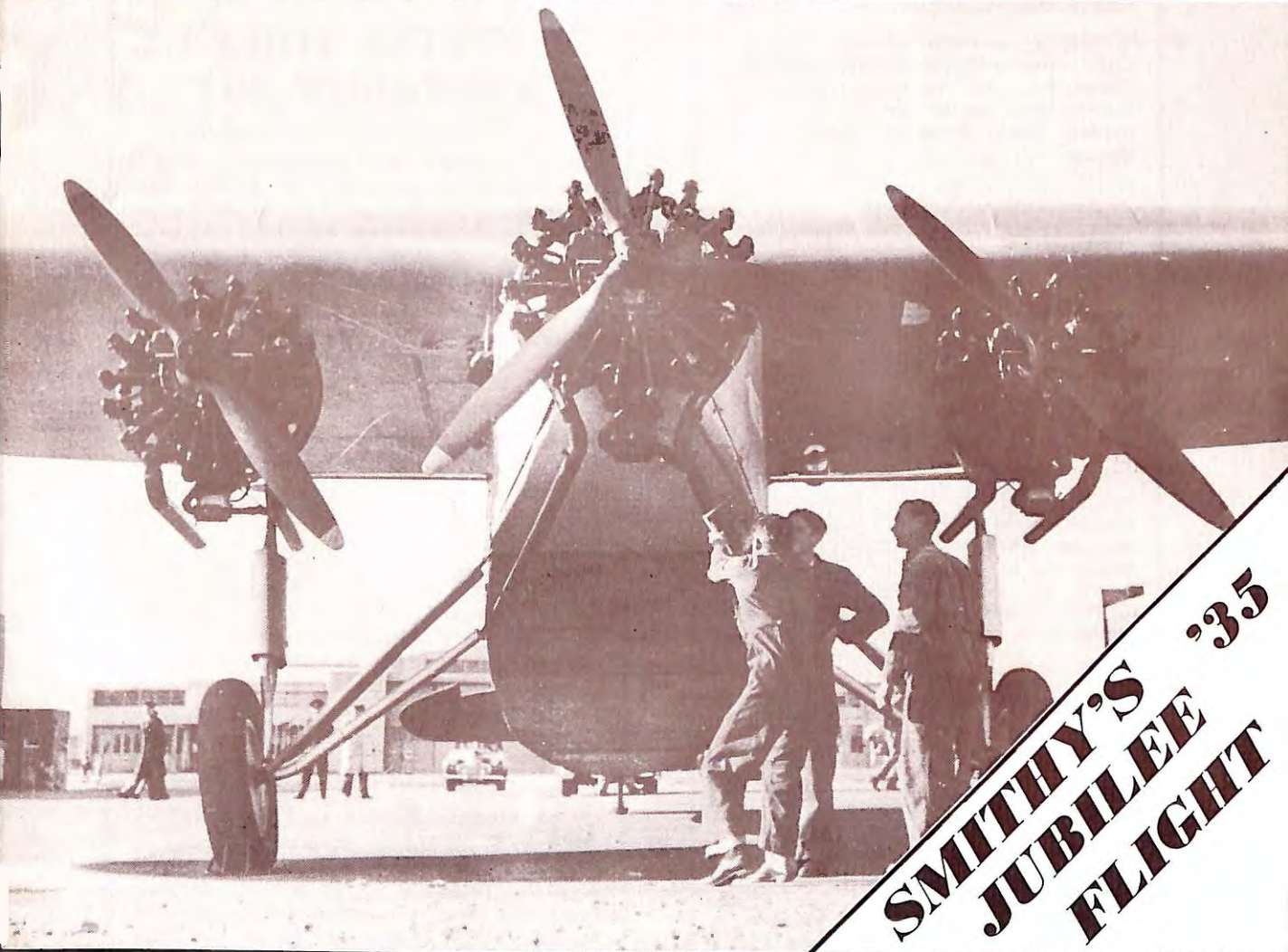


# HERITAGE

LINKING THE PAST WITH THE PRESENT— FOR THE FUTURE

PUBLISHED QUARTERLY

No. 6 SEPT.-NOV. 1977



**SMITHY'S '35  
JUBILEE  
FLIGHT**

## LAYING WASTE OUR HERITAGE

by D. Watts

**NEXT EDITION**

## WHITHER MONARCHY OR REPUBLIC?

by Roy Stuckey, O.B.E.

**FEATURE**

## A HERITAGE OF FAITH

by Jeremy Lee

THE QUARTERLY JOURNAL OF THE AUSTRALIAN HERITAGE SOCIETY

## **THE AUSTRALIAN HERITAGE SOCIETY**

The 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.

### **ASSOCIATE MEMBERSHIP**

\$10 per year entitles associate members to the "Heritage" journal as well as any other literature issued by The Society.

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### **FRONT COVER**

**FAIRBAIRN, CANBERRA, A.C.T.**  
The famous aircraft "Southern Cross" at the RAAF Aerodrome. In this plane the late Sir Charles Kingsford-Smith and crew made the first trans-Pacific flight, the first trans-Australian flight, and the first trans-Tasman flight in 1928; a flight from Australia to England in 1929, a trans-Atlantic flight in 1930 and other historic flights.



# HERITAGE

No. 6. SEPTEMBER - NOVEMBER 1977

## WHITE ANTS IN THE WOODWORK

*"The controversies over uranium, whaling and exploitation of our natural resources are indeed important ones. People seem to be obsessed with retaining Australia's natural wealth and protecting our environment while at the same time, under their very noses, our constitutional, political and spiritual heritage is being "white-anted" by a small minority. Thank God for the Australian Heritage Society's work in making Australians more aware of what is happening to our heritage. Without them, the processes of disintegration would be far more advanced. Your magazine "Heritage" is a vital contribution to the preservation of Australia's heritage."*

Readers will no doubt agree with the sentiments expressed in the above letter from a Heritage Society member. A growing awareness by more Australians is evident by the increasing number of enquiries coming into Heritage Society headquarters around Australia. Much of this was due to the tremendous success of the Queen's visit earlier this year.

### POLITICIANS AND OUR HERITAGE

Australians have one distasteful fact to accept as we rapidly approach crisis point both politically and economically. We cannot look to parliaments for a lead in defending our heritage. It is true that some politicians are vocal on certain aspects of the heritage question, but in general, political expediency will over-ride election rhetoric and empty promises. Concerned Australians must accept the challenge and join others in actively exposing any attempts to erode our heritage. Many have already begun. The call to stop, look back and think is growing louder. With your support, the Australian Heritage Society's voice will continue to be among them.

## SUBSCRIPTION RENEWALS

As renewal notices go out we are pleased to announce that almost 100% of subscribers have chosen to continue with "Heritage".

We hope that when your renewal arrives you will take out a further years' subscription without delay.

Due to administration costs we can send only ONE reminder so please act quickly with your renewal.

We thank readers for their past support and look forward to your continued subscription.



## BULK PRICES

This edition of "Heritage" is available at the following bulk prices:

10 copies \$10.00 (posted)

20 copies \$15.00 (posted)

50 copies \$25.00 (posted)

Groups and organisations may care to take advantage of these reduced rates.



## HISTORICAL FEATURES WANTED

Every corner of our continent bears witness to our early pioneers. Regretfully many of their legacies have been allowed to crumble beyond repair. But a few have been restored almost to their original state or converted to museums. Feature articles on such historic places are solicited for this journal.

## \$25 PAYMENT

We are aware that research work can incur some expenses. Contributions must be complete with suitable photographs or sketches and manuscript is to be typed. As a general rule each feature can use no more than 3 pages. The Heritage Society will pay \$25 for each contribution used. We reserve the right to use material at our discretion and will return unused copy.

On August 20th 1977 the Western Australian Council of the Australian League of Rights held their 11th Annual Dinner and Seminar. The highlight of the dinner was an address by the guest speaker Mr. Jeremy Lee.



By Jeremy Lee

# A HERITAGE OF FAITH

Those who took part in the Thanksgiving Service at St. Paul's Cathedral for the 25 years of Her Majesty's reign — whether in London itself, or through the television coverage — will have been awed, as I most certainly was, at the vast difference between the beauty of the service, and the vulgar and tawdry condition of the secular world in which it was held.

The television service showed the heights to which television can be directed, and few will forget the breathtaking view of the congregation from the highest point of the dome of St. Pauls, in which those attending became the background to the cross-shaped carpets covering aisles, crypt and alter, at the apex of which our Queen and her husband sat.

The first lesson was tremendously significant — the words from Micah, ch. 4 — a vision to be upheld in frightening times: "... and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it."

In replying to the toast at the luncheon in London's Guildhall, Her Majesty reminded her listeners of the oath she had made at her coronation, adding that she did not regret one word of it 25 years later.

Thus she reinforced the spiritual significance of the coronation itself, described in these words by the Dean of Westminster in February 1952:

## SPIRITUAL SIGNIFICANCE OF THE CORONATION

"In earlier times the title of the service was not the Coronation but the Consecration of the King. Doubtless the actual crowning is the most dramatic moment, when, "the trumpets shall sound and by a signal given the great guns of the Tower shall be shot off" — but the very heart of the whole ceremony is not the crowning but the anointing, when by his hallowing with the Holy Oil the King is "anointed, blessed and consecrated King over the peoples whom the Lord God hath given him to rule and govern."

All the symbolic rites that follow that anointing, including the crowning itself, partake of its sacrificial character. The



ST. EDWARD'S CROWN



THE SCEPTRE



THE ORB OF ENGLAND

girding with the Sword, the clothing with the Royal Robe, the presentation of the Orb with the Cross, the Ring, and the two Sceptres (emblems of justice and mercy) — all these, with the culminating act of the Coronation, are charged with spiritual meaning and intent which have remained constant for the past twelve hundred years, no matter how greatly outward circumstances have changed. Not until the King has been invested with all the emblems of Royalty and has been presented with the Bible "the most valuable thing that the world affords", is he "lifted up" into his Throne, there to receive the homage due to his "state of royal and imperial dignity" delivered unto him "in the Name and by the authority of Almighty God."

## COMMUNION

These ancient and deeply significant rites being concluded, the Order of Holy Communion proceeds in the accustomed form, and the King makes his communion as the acknowledgement of his dependence upon God and his loyalty to Him who is the King of Kings.

Thus the Coronation Service implies throughout that the life of a King is a life dedicated to the service of God and man. But the King is not simply a private individual — he is representative of all his peoples throughout the whole Realm and Commonwealth. As was said at the Coronation of King George V: "The King comes not alone to his Hallowing. He bears his people with him".

Our gracious Queen Elizabeth II vowed to devote her "whole life, whether



The Queen's Procession moves down the nave of Westminster at the conclusion of the Coronation ceremony. Her Majesty wears the Imperial State Crown and carries the Orb and Sceptre. She is supported by the Bishops of Durham and of Bath and Wells; her train is borne by six Maids of Honour, followed by the Mistress of the Robes (the Dowager Duchess of Devonshire).

it be long or short, to the service of the great and imperial family to which we all belong."

If we expect much from her, she has the right to expect at least that much from us.

The inward meaning of the Coronation may be summed up in the words of Scripture: "Bear ye one another's burdens and so fulfil the law of Christ."

### SPEAKING TO THE WORLD

At 9 p.m. as her Coronation day drew to its close, Her Majesty broadcast these words to the listening world: "... I am sure that this my coronation is not the symbol of a power and splendour that are gone, but a declaration of our hopes for the future and for the years I may, by God's grace or mercy, be given to reign and serve you as your Queen.

I have been speaking of the vast

regions and varied peoples to whom I owe my duty, but there has also sprung from our island home a theme of social and political thought which constitutes our message to the world, and, through the changing generations, has found acceptance both within and far beyond my realms.

Our Parliamentary institutions, with their free speech and respect for the rights of minorities, and the inspiration of a broad tolerance in thought and its expression — all this we conceive to be a precious part of our way of life and outlook.

During recent centuries this message has been sustained and invigorated by the immense contribution in language, literature and action of the nations of our Commonwealth overseas. It gives expression, as I pray it always will, to living principles as sacred to the Crown and Monarchy as to its many Parliaments

and Peoples. I ask you now to cherish them — and practise them too; then we can go forward together in peace, seeking justice and freedom for all men ..."

### FAITH IN WAR

It has also been the practice of Commonwealth nations to hold national days of prayer in moments of crisis and danger. This prompted Britain's wartime Prime Minister, Sir Winston Churchill to make the following significant comments to a meeting of 3,000 mine workers on October 31st, 1942.

"I sometimes have a feeling of interference. I want to stress that I have a feeling sometimes that some Guiding Hand has interfered. I have a feeling that we have a Guardian, because we have a great cause, and we shall have that Guardian as long as we serve that cause faithfully."

Sadly, it is hard to conceive any modern political leader in such countries as Australia, Canada or New Zealand calling the people to prayer on a national basis.

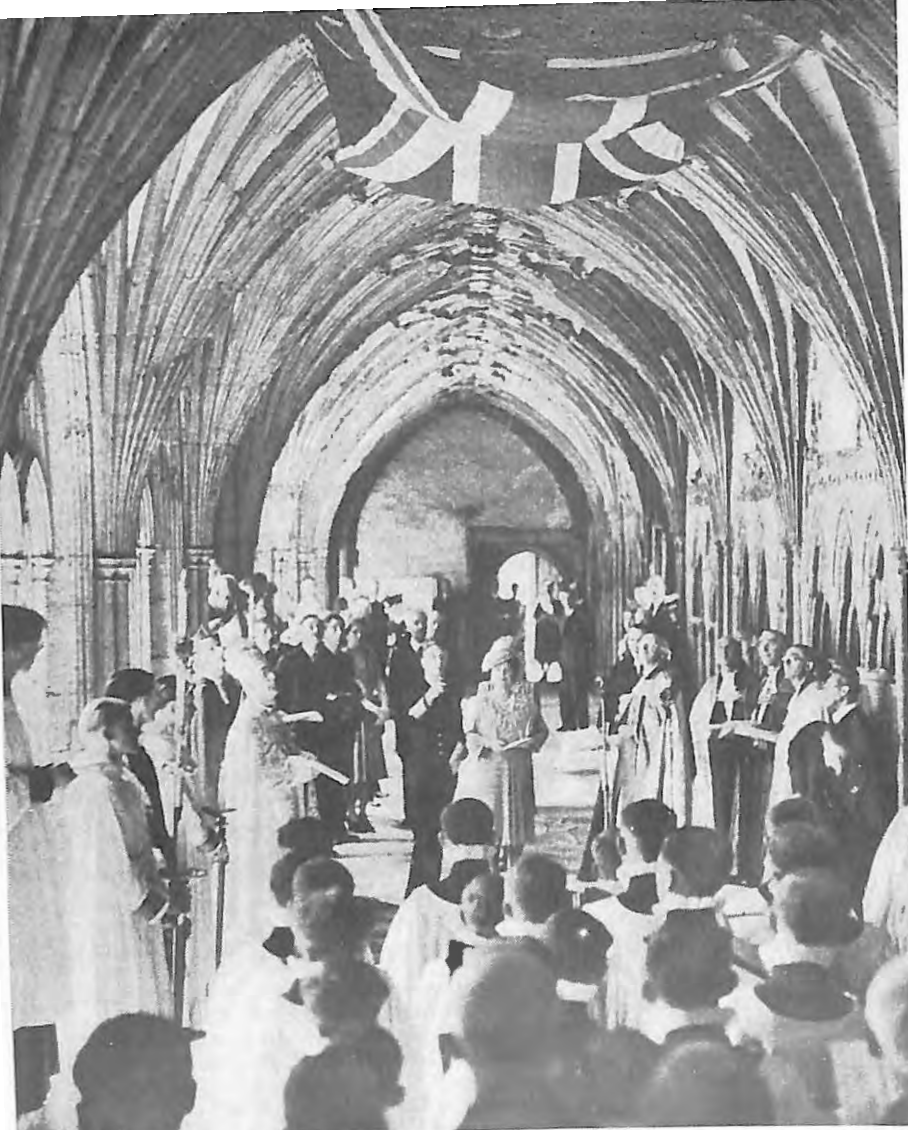
Our nation, and our fellow nation in the Commonwealth are poorer in consequence. All evidence points to the fact that when Commonwealth countries added prayer to their political and military policies, their petitions were not unheeded.

On August 4th, 1918, services were held throughout the British Isles, led by King George V at St. Margaret's, Westminster, at a time when the Fifth Army had suffered serious reverses against the Germans. Within four days, "The Times" reported a complete turn of the tide with British advances on every front.

Had the same dedication been sustained between 1918 and 1939, the course of history might well have been very different.

### THE SECOND WORLD WAR

Twenty two years later, when the British Expeditionary Forces had been smashed by the massive Panzer Divisions advancing through France and Belgium, on May 26th King George VI called his peoples to a day of prayer. In an inspiring broadcast the King called on the people of Britain and the Empire to commit their cause to God. Together with the members of the Cabinet, the King attended Westminster Abbey, whilst millions in all parts of the Commonwealth and Empire flocked to the churches to join in prayer. The "Daily Sketch" of the following morning exclaimed: "Nothing like it has ever happened before."



The King and Queen attend a War-time Thanksgiving Service at Canterbury.



Churchill on inspection with Eisenhower



Air Chief Marshal Lord Dowding with Group Captain Bader before he led the 1945 Battle of Britain fly-past. Left to right: John Ellis, Tim Vigors, Dennis Crowley-Milling, Lord Dowding, Keith Lofts, Douglas Bader, Billy Drake, "Hawk-eye" Wells, Peter Brothers, Roy Bush.



LT.-GEN. SIR WILLIAM DOBBIE  
G.C.M.G., K.C.B., D.S.D.



Within days occurred the miracle of Dunkirk – 335,000 men carried in small boats to safety in a situation where there was complete calm on the waters of the English Channel, with violent air-storms overhead, frustrating the final German pincer movement on the beach.

By Sunday June 9th – only 15 days later, a day of National thanksgiving was held, in striking testimony, as the "Daily Telegraph" of June 8th described it: "That the prayers of the nation were answered and that the God of Hosts Himself supported the valiant men of the British Expeditionary Force."

On March 5th, 1942, Mr. L.D. Gammans, M.P., writing in "The Listener" said: "We often talk about the miracle of Dunkirk, but there was a far greater miracle which followed it when the German Army, over two hundred divisions of them, flushed with victory, stood on the other side of the Channel, and all we had here in trained, armed troops was less than one division. If that wasn't a miracle, what was a miracle? But why were we saved then? It was not so that we could go back to our football matches, our dog tracks, our winter sports in Switzerland, our industrial squabbles and our party bickerings. I believe that we were saved then because, in spite of the last 20 years, there was still something worth saving, still a task that we had to do."

### THE BATTLE OF BRITAIN

On Saturday, September 7th, 1940, over 1,000 bombers and fighters from Germany launched the Battle of Britain. Sunday, September 8th was again a day of prayer at the request of the King. At Westminster Abbey, the final prayer began: "Remember, O God, for good, these watchmen who by day and night climb into the air ..... Let Thy Hand lead them, we beseech Thee, and Thy right hand hold them." Sir Winston Churchill records in the second volume of his "History of World War II" that September 15th – one week after the national day of prayer – was the point of crisis in the Battle for Britain, from which the threat gradually receded. Air Chief Marshall Sir Hugh Dowding, Commander-in-Chief of Fighter Command, subsequently stated: "I pay homage to these gallant hoys who gave their all that our nation might live. I pay my tribute to their leaders and commanders, but I say with absolute conviction that I can trace the intervention of God, not only in the battle itself, but in the events which led up to it; and that if it had not been for this intervention, the battle would have been joined in conditions which, humanly speaking, would have rendered victory impossible."



The funeral of Field Marshal Lord Montgomery of Alamein at St. George's Chapel, Windsor, 1st April 1976

### THE SIEGE OF MALTA

On April 15th, 1942, the little island of Malta was awarded the George Cross for unparalleled heroism in with standing the massive bombing raids through the latter part of 1941, holding a base from which the Allies were subsequently able to launch the successful offensive in north Africa. Lieutenant General Sir William Dobbie, whose name will always be associated with the heroic defence of Malta, wrote these words in his book "Active Service With Christ":

"..... In the siege of Malta, when we were very weak, and the enemy was very strong, we gained much encouragement and help from the story of Jehoshaphat recorded in the 10th chapter of II Chronicles, where we are told that Jehoshaphat found himself in a predicament similar to ours in Malta, 2,700 years later. We are told that Jehoshaphat prayed to God, "We have no might ..... neither know we what to do .... but our eyes are upon Thee." We were encouraged to do that in Malta, and we received the same answer that Jehoshaphat received. "Be not afraid ..... for the battle is not yours, but God's." That is but one of many instances where the old time events recorded in Scripture have been of untold help, encouragement and blessing to the writer in the 20th Century."

### EL ALAMEIN

On September 3rd, 1941 – the anniversary of the outbreak of war – another National Day of Prayer was held – for the first time on a week-day. Again, millions throughout the Commonwealth took part. One month later the historic battle of El Alamein, described by Churchill as "the turning hinge of fate" commenced. General Montgomery, in his orders to the Eighth Army said: "Let us pray that the Lord, mighty in battle, will give us the victory."

Assembled on the field of that battle were men from each member country of the Commonwealth of Nations – a great array. The flag of each country was unfurled as battle commenced – Australia's flag in line with the rest. In each flag was that combination of the the Christian crosses of St. George, St. Patrick and St. Andrew called the Union Jack – symbol of the link which united them all.

By May 12th, 1943, complete success had been achieved, and the progression to final victory in the War was under way.

There were Christians on both sides during the war. Many personal testimonies of answered prayer have been made from individual servicemen and women that God's help and strength became available to those that sought it.

But only one side resorted to national prayer. No historian has ever recorded that Hitler called the German people to national committal.

### THE FINAL BATTLE

At 9.p.m. on the night of June 6th, 1944 – D-Day – King George broadcast to his peoples, calling them to prayer and dedication for this great enterprise, the liberation of Europe. His words to his people in the Commonwealth were:

"Four years ago, our Nation and Empire stood alone against an overwhelming implacable enemy, with our backs to the wall. Tested as never before in our history, in God's providence we survived that test; the spirit of the people, resolute, dedicated, burned like a bright flame, lit surely from those Unseen Fires which nothing can quench.

Now once more a supreme test has to be faced. This time the challenge is not to fight to survive, but to fight to

win the final victory for the good cause. Once again, what is demanded from us all is something more than courage, more than endurance; we need a revival of spirit, a new unconquerable resolve. After nearly five years of toil and suffering, we must renew that crusading impulse on which we entered the war and met its darkest hour. We and our Allies are sure that our fight is against evil and for a world in which goodness and honour may be the foundation of the life of men in every land.

That we may be worthily matched with this new summons of destiny, I desire solemnly to call my people to prayer and dedication. We are not unmindful of our own shortcomings, past and present. We shall not ask that God may do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our Nation and Empire as an instrument for fulfilling His high purpose. I hope that throughout the present crisis of the liberation of Europe there may be offered up earnest, continuous and widespread prayer.

#### VIGIL OF PRAYER

We who remain in this land can most effectively enter into the sufferings of subjugated Europe by prayer, whereby we can fortify the determination of our sailors, soldiers, and airmen who go forth to set the captives free.

The Queen joins me in sending you this message. She well understands the anxieties and cares of our womenfolk at this time and she knows that many of them will find, as she does herself, fresh strength and comfort in such waiting upon God. She feels that many women will be glad in this way to keep vigil with their menfolk as they man the ships, storm the beaches, and fill the skies.

At this historic moment surely not one of us is too busy, too young, or too old to play a part in a nation-wide, vigil of prayer as the great crusade sets forth. If from every place of worship from home and factory, from men and women of all ages and many races and occupations, our intercessions rise, then, please God, both now and in a future not remote the predictions of an ancient psalm may be fulfilled: "The Lord will give strength unto His people; the Lord will give His people the blessing of peace."

#### THE KING'S PERSONAL FAITH

The importance and influence of this appeal for national dedication and intercession had been much on the King's mind. Its reception and the letters of gratitude which he subsequently received



King George VI. Called for day of prayer on D-Day.

touched him greatly, and perhaps none was more deeply appreciated than that from his mother, John W. Wheeler-Bennett, in his book "King George VI, His Life and Times", records this note that King George sent to Queen Mary:

"Thank you so much for your note and for your message to me at this time. They are very anxious days and I do

They are very anxious days and I do trust that we shall be able to win this fierce struggle which is now going on .... I am glad you liked my broadcast .... It was a great opportunity to call everybody to prayer. I have wanted to do it for a long time."

The cessation of hostilities resulted tragically, but perhaps inevitably, in a relaxation of faith and constancy. A return to the "football matches, the winter sports, the industrial squabbles and the party bickerings" against which we were warned by Mr. Gammans in 1942, produced a wave of secularism materialism and finally apostasy, culminating in the "God is Dead" claim of the 'sixties.

Many attacks against God, Queen and country were shaped into the fashion as we moved into the 'seventies, placing all that we fought for in the war years in an extreme form of danger. Through

this period we can thank God for the faith, constancy and example of our Queen, giving us one last breathing space before some final catastrophe. A resurgence of faith can yet bring the response which was granted in earlier times.

#### NATIONAL DAYS OF PRAYER

Apart from the inspiring Thanksgiving Service at St. Pauls mentioned before, only one other country in the West has officially called the nation to prayer in this, the Queen's Jubilee year. That country is the maligned and persecuted outcast of Rhodesia. It is a country led by men who distinguished themselves in the Queen's service during Britain's hour of danger, with former fighter pilot Ian Smith as Prime Minister.

In 1976, the Hon. J.J. Wrathall, standing through circumstance 'in loco Reginis' called for a National Day of prayer in April, and again on Friday October 15th. In his appeal, Mr. Wrathall asked all Rhodesians to pray for their country every day. On February 3rd, 1977, the following statement was again issued:

"The President, the Hon. J.J. Wrathall said today (February 3rd) that he felt a day of fasting and prayer should be held throughout Rhodesia asking again for



God's blessing for our country and in so doing, to repent and re-dedicate our lives to Him, asking Him to lead us to a just and peaceful life for all races in Rhodesia.

The President has decided to call for this day of fasting and prayer on Friday, February 18th. Services should be held from noon onwards, each church arranging its own time. We appealed to church leaders for their co-operation, which they so willingly gave on the occasion of previous services, and hoped that as many people as possible of all races would make every endeavour to attend one of the services. The President trusts that, once again, employers will, wherever possible, permit their staff to attend."



Rhodesia's Prime Minister Ian Smith.

Not only has Rhodesia held its own national days of prayer, in mute example to those who seek solutions from the barrel of a gun, but that brave little country has joined with other nations in the limited areas where this is possible. In appealing to Rhodesians to join the World Day of Prayer on March 4th, 1977, Mrs. Doreen Wrathall included these words:

".... A miracle of the Spirit is what we need, and I believe, through prayer and under the guidance and discipline of Almighty God, this theme "Love in Action" provides inspiration and transcends all our political aspirations. Each individual can find his niche that will affect the civic, industrial and national welfare.



ANZAC DAY, PERTH 1977  
Rhodesian Contingent approaching saluting base, Perth Esplanade.

This is a challenge forceful enough to unite all peoples above the differences of class, race and creed and bring mankind to penitence before our Father — allowing Him to speak to us about every area of our life. God needs such people to re-make the world, always remembering that prayer is an adventure which brings new responsibilities. In prayer the important thing is not so much what we say to God, but what God says to us. We live in a world of scientific triumph, yet it is also an era of growing realisation of inadequacy. When St. Augustine prayed "Thou hast made us for Thyself and our heart is restless till it finds its rest in Thee" he was making a statement which is true for all mankind".

#### LINKING COMMITMENT TO PRAYER

In concluding, we must realise that prayer does not absolve us from responsible action. Far from it. In fact it is through our own outward steps that our prayers are met. National Days of Prayer in Britain did not absolve those young airmen from climbing into the skies to do battle. Nor does it absolve the youth of Rhodesia from the long, lonely and dangerous patrols along the Zambesi or the Mozambique border, defending their people against the murderous terrorists coming in from outside.

Christians in Britain, Australia, Canada and New Zealand also have an active part to play in the fight against organised evil. They must enlist, accept training, and then take responsible action. Failure to do so makes any concept of prayer almost as unacceptable as its antithesis — the paganised and heathen activities of the power seekers and the materialists. But a proper balance between faith and works can, even now, take our countries through to the regeneration of a new renaissance.

As the Dean of Westminster said: "Our gracious Queen Elizabeth II ..... has the right to expect at least that much from us."

\* \* \*



Rear-Admiral Edward R.G.R. Evans

## “EVANS OF THE BROKE”

Drake would have welcomed him with open arms. He would have found favour with the great Nelson himself. For his was the spirit of adventure, the dash and verve of the famous old sea-dogs of England; and he joyfully accepted Nelson's tenet that no captain would be wrong who laid his ship alongside the enemy.

Born in 1880, Edward R.G.R. Evans entered the Royal Navy as a Midshipman and in 1902-04 served in the relief ship “Discovery” in the Antarctic. Seven years later, as a Lieutenant, he was appointed Second-in-Command of Captain Scott's ill-fated South Polar expedition. As officer in charge of the last supporting party of three, he was, with Petty Officers Lashly and Crean, the last man to see alive the gallant party who made the dash to the Pole and whose courage and fortitude thrilled and inspired the Empire, if not the world.

The story of the return of the last supporting party is in itself one to set the blood a-tingling (Evans developed scurvy and the party won through only by the bravery and dedication of the two P.Os), and indeed is overshadowed only by the magnificent heroism of the Polar party — Captain Scott, Dr. Wilson, Captain Oates, Lieutenant Bowers and P.O. Edgar Evans.

### DOVER PATROL

Came the Great War and a night action in command of the destroyer “Broke” brought Evans, then Commander and a C.B., almost legendary fame. As units of the famous Dover Patrol, “Broke”, in company with H.M.S. “Swift” (Commander Ambrose M. Peck), attacked and defeated six German destroyers. “Broke” rammed the second destroyer in the enemy line and was temporarily held fast, resulting in the unusual (since the days of sail) command, “Stand by to repel boarders!” (In the ensuing melee, it is said that amongst the missiles hurled from “Broke” were lumps of coal and bowls of cocoa.)

The cut and thrust of this action so caught the public imagination that the ship and her captain became a household word as “Evans of the Broke”. Both Peck and Evans were awarded a D.S.O.

### GALLANT RESCUE

1930-32 saw Captain Evans serving on the China Station, where adventure again caught up with him. A small Chinese steamer, “Hang Moh”, had run on the rocks in seas so high that Evans, sent to the rescue, dared not launch boats nor take his ship in close enough to send over a line. However, there were lives to be saved; and he considered that a strong swimmer might succeed; so, against the strong representations of his officers, he took a line and swam through the raging seas, through which, in turn, the crew of “Hang Moh” were dragged to safety.

### KNIGHTHOOD

From 1929-1931 Rear-Admiral Evans commanded the R.A.N., his personality winning him the respect and affection of all ranks. Then, in 1932, followed his appointment as Commander-in-Chief, South African Station; and 1935 his knighthood as K.C.B.

By the time of World War II, Evans had attained the rank of Admiral and, although regarded as too old for a sea-going command, lent his great personality and tremendous organising ability to the successful prosecution of important war works. He was elevated to the Peerage as 1st Baron Mountevans — the title taken from a mountain named after him during his Antarctic days.

## EVANS THE AUTHOR

He was also a successful author, with "South With Scott", "Adventurous Life" and "Happy Adventurer"; whilst for boys he wrote a swash-buckling pirate tale, "To Sweep The Spanish Main".

In 1957 he died "full of years and honour".

Such was the man to whom I wrote in 1931. I was a junior master in the Preparatory School at Wesley College, South Perth. We were studying Captain Scott's Last Expedition; and the value of an inspiring message from this man, in particular, needs no elaboration. That my faith was well-founded is clear in this, his message, which I am now privileged to share with all readers of "Heritage".

Dear Mr. Hanton,

I have just returned from Norway to find your letter from W.A. in which you ask me for a message to your boys, which I now give you.

"Once in 1912, on that vast bleak silent plateau which surrounds the South Pole, I said goodbye for the last time to five men — three English, one Scotch and one Welsh.

No folk in the memory of man faced what those five endured on their long, nine hundred mile march back from the South Pole. First came biting blizzards, and driving snows, then came hard ridges of wind-swept ice and yawning crevasses, where they fell and cut themselves about, and then came pitiless cold that ate into their bones and left them exhausted, starving, numb and in agony.

But those men fought their way northward, with a fine perseverance, showing all the qualities of tenacity that have made our nation what it is — and first died from hardship the Welshman, my namesake, Seaman Evans, then one of the Englishmen, Captain Oates, who, when he realised that with his frost-bitten feet, and hands he could not hope to win through, deliberately walked out of the lonely little tent on the great Ice Barrier in a blizzard, and gave his life to save his three companions, beset with hardship.

My late leader wrote of this great sacrifice that 'It was the act of a brave man and an English gentleman.'

That inspiring bravery was only an incident in Scott's last journey. He himself, the great leader, wrote later when he lay at death's door with the pencil dropping from his frozen fingers, 'How much better has this all been than lounging in too great comfort at home.'

Australia's good clean name was built on the bones of men like "Scott — sailor-adventurers, pioneers, and Men spelt with a capital M."

In your hands, in the hands of Australian Youth, lies the key to power, and if you make up your minds to "play for the side", to make Australia the better for your being in it, and to understand that everybody is not as fortunate as you are — you will start off well.

Yours sincerely,  
EVANS.

Contributed by Mr. B. Hanton, Darlington, W.A. Mr. Hanton requested that the \$25 payment for his contribution be donated to Prince Charles' Jubilee Appeal Fund.



Captain Scott writes up his Journal.



Scott's "Discovery" permanently anchored on the Thames



AT THE SOUTH POLE

Left to right — Capt. Dates, Lt. Bowers, Capt. Scott, Dr. Wilson, P.O. Evans



...in a healthy society there are always exceptional men discovering flaws in popular beliefs and offering new truths. Usually, from the great Jesus to the humblest thinker, they have suffered for their unconformity; but their reward in their time or after has been that they have bequeathed to mankind some magnificent or small addition to culture or civilisation.

# LAYING WASTE OUR HERITAGE

by Dora Watts

There are, in the world, enough people who are from rather to much nearer to our pre-human ancestors than to the most advanced among us to put civilisation in the red. A perverted conception of what is civilised government caused political idealogists to make these backward people governors of States and intellectuals to embrace their inferior moral and mental standards as being "democratic". The misguided intellectual leaders have given most of our cultural heritage to the despoilers of culture and much of our civilisation to the destroyers of civilisation.

## DEMOCRACY

It was worse than unfortunate that the increasingly civilised type of social and political organisation which should have been our cultural heritage was called democracy. The phrase, "Government by the People", can be interpreted in many unsophisticated, even childish, ways. Consequently, crude political conceptions, described as being democratic, have been presented to backward peoples, to their own disadvantage and that of all nations.

People are fooled into believing that democracy is concrete, personal egalitarianism or universal suffrage or majority rule. If that be just what it is, then it is not worth having. Universal suffrage can have a civilised influence on government so long as the moral and mental quality of the people is of a high standard; but it can also be manipulated to give a gloss of civilised democracy to political corruption or dictatorial absolutism. Majority rule is sometimes a convenient compromise when there are differences of opinion about what is the best course to pursue; but it can also be the triumph of mass savagery.

People are far from being physically mentally and morally (concretely) equal. Equality is absolute. People are equal only in their absolute reality. What is concrete is a relative reality and therefore a manifestation of inequality. To base social, political or economic justice

upon an assumption of concrete equality is to base it upon a lie. A lie can bring forth only a lie in some form or other. Many an injustice masquerading as justice is a lie that is the child of the lie that all men are concretely equal. That masquerade is taking place over all the world, even in countries where our inherited cultural standards should have been used to prevent so much painfully won freedom and justice from being laid waste by cultural vandals.

## MORAL STANDARDS

In what may be called civilised democracy the individualist values influence political action. That kind of democracy is possible only when the people have superior moral standards and are intelligent and well-informed. When the bulk of the population has not yet reached fairly high standards of civilisation, attempts to shape the political form and action on a more civilised pattern than the people can appreciate must result in anarchy followed by some kind of a dictatorship strong enough to reduce the disorder to order. That is to be seen happening in backward Middle East and African States and also in countries in which a too large backward section frustrates the efforts by a civilised minority to establish an advanced form of government.

The latter kinds of populations are to be found in India, the Philippines,

Indonesia and certain East Asian States. We know what has happened in some of these countries following attempts to introduce a kind of government which was advanced too far beyond the real stage of civilisation that had been reached by the mass of people; and anyone not blinded by a political idealogy could have known that the failures were inevitable. With that relation between cultural advancement and political evolution in mind, it does appear that the U.S.A. in slipping back into cultural primitiveness, has opened herself to political corruption. She has been relying almost entirely on her particular form of political organisation to preserve civilised government. Until the people of the U.S.A. wake up to the facts that the quality of government is democratically determined by the cultural standards of the people, proverbially imitative Australian intellectuals should be cautious about what of the U.S.A.'s cultural output they accept and copy.

## THE UNITED NATIONS ORGANISATION

That malignant growth eating the substance of civilised political achievement, The United Nations Organisation, was doomed by its beginnings to failure and corruption. It was set up at the worst possible time by quite the wrong people.

A war-time alliance has a good, though never a sure, chance of holding during the war, but the chance of carrying it over into peace is something that shrewd statesmen should never have counted on when planning an international organisation. That the war was proclaimed as being an ideological one made smooth running even more difficult than it would have been had the alliance between the anti-German group been seen as a military one. Britain was a constitutional monarchy; the USA was a republic; Russia was a Communist State. What common ideological ground was there on which to build a United Nations Organisation? Leftism, of course, or so it seemed to war-battered brains too much muddled by war-propaganda to see that when speaking of a leftist monarchy, a leftist republic and leftist Soviets, the word, leftist, affixed more or less arbitrarily, lacked preciseness and that the reality was described by the nouns.

pleaded that it was worth keeping as a forum for the expressing of opinions by different nations. When it became obvious that the General Assembly was fast developing into a Third World instrument of international government and, aping its elders and no betters, appealed to legality when acting inhumanely but to humanitarianism when acting illegally, the approved combination of government by inferiors with the superstition that leftism is freedom and justice, the politically ill-educated leftist talkers could do no more than to plead that it was obliged to adapt its judgements to changing realities. When one lives beside a cesspit, by-and-by one does not smell it.

There was, a while back, a suggestion that the political section of the General Assembly be disbanded and only the humanitarian and educational organisations be retained. The lack of support which the proposal received was a tribute to the stupidity of many of the

of that could come disruption of seizure of supreme power by weak nations while the strong were fighting for it. These three possibilities have become near actualities, together making a sur-realist picture of unco-ordinated and unrelated parts.

Politics are part of a nation's culture. They are in the rear of development and follow the cultural road of other cultural forms, so that there is something of an analogy between the created forms. The pretentious formlessness of most modern cultural production shows what may be in store, politically, for peoples whose cultural leaders are so eager to be in tune with the times, to follow the trends, to be self-admiringly modern that they have counted some of the best of their cultural heritage as mere garbage.

### WOMEN'S LIBERATION MOVEMENT

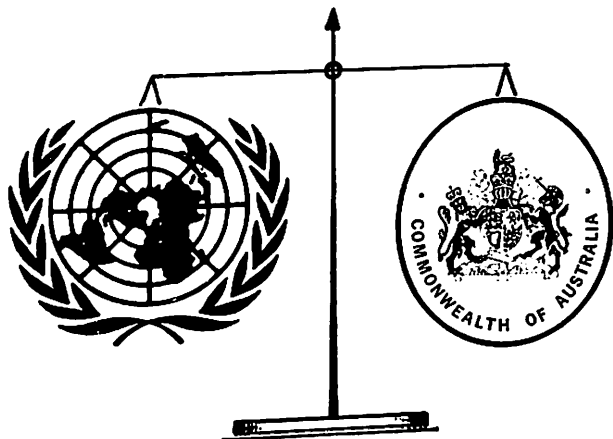
The Women's Liberation Movement, in being so largely inimical to the female values, is anti-civilisation. In that way it subtracts from our heritage.

The male values are those of public life. They are the values of Organisation, of the State and of imposed Government. The female values are those of private life. They are the values of individualism, of personal relations, of the Private Place. In short, they are the values of freedom and cultural creation. Both male and female values are appreciated and expressed by men and women; but generally speaking, men put the male values of public life first while women understand better than do men the values of private life.

When civilisation is rudimentary the male values are insufficiently complemented in a society by the female values. When the female values are insufficiently complemented by the male values, civilisation becomes decrepit.

Because our natural environment is dominated by male values, basically at least, a human society must necessarily begin under the same domination; that is, under the domination of the sex that puts the organisational values first. When the physical organisation becomes well-ordered enough to be stable, men have time and energy enough to express the private values in cultural creation and civilised behaviour. That is, the female values begin to influence the character of the society. The individual is no longer almost completely submerged in the State, but can be allowed as much freedom as the stage of civilisation attained by the society permits.

Freedom is never public; it is private and a condition in which self-determination is free from organisational inter-



Is Australia's constitution safe from the Ideological and ineffective U.N. What first, the U.N. Charter or the Australian Constitution?

Combining the leftist theory that government should be by lower classes with the touching belief that leftism is synonymous with freedom and justice, we get the unpleasant primitiveness mixed with the pseudo-sophistication of the UN General Assembly. The ideological complete uniformity of belief in the absolute rightness of any form of barbarous government provided it was called leftist. For that reason the necessary cautious criticism, which should have met the introduction into the UN General Assembly of America's dubious practice of mingling politics with the administration of justice was entirely absent.

When it became plain that the General Assembly was not functioning as intended, the leftist intellectuals

Western "freedom-lovers" and to the timidity of most.

Of the three men who conceived the idea of replacing a loose league of nations with a tight union, Churchill was the most intelligent; but he was an opportunist with romantic notions about war. Stalin was uncivilised. Whatever may have been Roosevelt's qualities and abilities, he was, as have been most modern American Presidents, a man easily impressed and influenced. Collaboration between three such different men, when they had the common objective of winning a war, could be successful; but in designing a world order they would have three different objectives. Each man intended the international order to be patterned on political shape of his own country. Out

reference. It is never absence of government, as permissives have falsely believed, but a transference of government from the State to the private individual. It can properly be only in proportion to the subject's ability and willingness to govern himself in an orderly fashion.

### PRIVACY IN SOCIETY

Relegation to the private world is personally disadvantageous during the period of dominant male values; but in its position in historical development, it serves to conserve a core of privacy in the tumultuous environment of primary male action and is of immense value when the time comes for a change in the dominance of the complementary values to take place. Women, while being regarded as men's inferiors during the period in which men fight for power to strengthen and protect the community, have really been privileged guardians of the place in which the seed of civilisation germinates. Of course, there is not a sudden revolution in which organisational tyranny is wiped out and individual freedom emerges nor, in healthy development, is the need for public order and State Government ever eliminated. The public and private values are complementary and mutually necessary. Women helping to eliminate the private place and private living are destroying that nice balance of values which was civilising our society.

Culture and civilisation are initially created by individuals, not by society. Influential and rank-and-file members of the Women's Liberation Movement have been doing their insane best to drive women out of the private homes, in which personal relations are guarded and the civilised individualist impulses are generated, into the male, public world. In doing that they are not establishing sex equality, but are creating the maximum of sex inequality. Women are losing their rightful world to become, as it were, homeless servitors in an alien world. Would men have so generously welcomed women into their male world had it not been to the advantage of that world? It was instinctive with them to plunder and to carry off into bondage those who would work for them. They were blind to the consequent deterioration of the quality of their own world. The world in which "liberated" women want to be men's equals is the world of war, of class war, of national and ideological wars, of wars for pleasure (games), of business wars, of race conflict and war, of anti-culture and anti-social war, of riotous rebellion and violent revolution. Entirely male men do not know of any other way of settling differences except in war.

What sensible women want to be men's equals in that world? Women are men's equals when women's world is acknowledged to be equally as important as in men's world. Then they are in the position to convince the heroes that human problems can be solved in a complementation of opposites or coordination of differentials.

### INTELLECTUALS

The connivance of the majority of the members of the W.L.M. in the laying waste of our heritage is an example of the age-old submission by women to men. W.L.M. persons have docilely, even slavishly, been following men's lead in allowing selected ideas to become obsessions and in following fancy trends into Bedlam. Female intellectuals would have justified their emancipation and expensive education had they helped to supply what male intellectuals, on the whole in these last decades, have not even tried to give and are seemingly incapable of knowing. To be blamed for most of the troubles that have infested the world in this century are; (a) the bigotted Materialist philosophy; (b) two World Wars in which there was a return to almost entirely uncomplemented and unquestioned expression of male values in behaviour often at its most brutal; (c) emotional embracing by intellectuals of the deluded theory that government by the working classes or proletariat is the highest political form and that it can be instituted in a practical way. Together, the three factors of decline have preserved some of the worst features of barbarism, led to the condoning of inferior political moral standards and the pollution of general thinking by substituting epithets for reasoning.

The majority of intellectuals have always been, sometimes for good and sometimes for evil, strict mental conformists. They believe, even as do the uneducated and simple-minded, that general acceptance of any doctrine is proof positive that it is sound. However, in a healthy society there are always exceptional men discovering flaws in popular beliefs and offering new truths. Usually, from the great Jesus to the humblest thinker, they have suffered for their unconformity; but their reward in their time or after has been that they have bequeathed to mankind some magnificent or small addition to culture or civilisation.

If some in other worlds know, as probably they do, that so much of that for which they strove so hard and often suffered so dreadfully has, in an ecstasy of childish destruction, been smashed and thrown away, it may be just as well that they learnt while on earth to endure rejection.

Too many of those who have been set up as cultural leaders have been without mental independence so that they have followed, with a show of cultural virtue, cheap and tawdry trends, the shallowness of which is hidden behind flamboyance. What a cultural heritage to hand down to future generations — mud pies decorated with peacock feathers! There will be a Renaissance; by God's grace there will be a Renaissance in which people of the next century will rediscover the cultural heritage of which they have been robbed. They may find beneath the rubbish, piled on them in this century, words of truth and forms of beauty from which they can progress to more exalted heights.



Abraham Lincoln  
(1809-1865)

*Those who deny freedom to others deserve it not for themselves, and under a just God, cannot long retain it.*



# ... England cannot begin again!



Benjamin Disraeli 1804-1881  
British Prime Minister for a total of 7 years.

*Sir Arthur Bryant published the following speech by Disraeli to the House of Commons during the Reform Debate of 1866, and added his own comments.*

“You have an ancient powerful richly endowed Church, and a perfect religious liberty, you have unbroken order and complete freedom. You have landed estates as large as the Romans, combined with commercial enterprise such as Carthage and Venice united never equalled. And you must remember that this peculiar country with these strong controls is not governed by force; it is not governed by standing armies. It is governed by a most singular series of traditionary influences which generation after generation cherishes because it knows that they enbalm custom and represent law, and with this what have you done?”

“You have created the greatest empire of modern times, you have devised and sustained a system of credit still more marvellous and above all you have established and maintained a scheme so vast and complicated of labour and industry that the History of the World affords no parallel to it. And all these mighty creations are out of all proportion to the essential indigenous elements and resources of this country. If you destroy that state of society; remember this, England cannot begin again!”

Here lay the eternal thought of this Alien Patriot, who has learned amid the Chiltern Hills beechwoods to love the land of his adoption. That England could not begin again if, in pursuit of a theory, or for a transient commercial opportunity she relinquished the great character forming institutions that had made her what she was, she would find too late that she had exchanged a first rate Monarchy for a second rate Republic. A uniformity which aimed at eradicating every influence that endowed the subject with a sense of duty and civic pride could only end in transforming the nation into a mob.

What strikes me as remarkable in these views of Disraeli — stated in completely different political circumstances of a century ago — is their aptness to the situation in which we find ourselves today. For a nation to lose her sense of spiritual values was to Disraeli the greatest tragedy that could befall her, and through a failure in political leadership Britain in the last few decades has done — though I believe

only temporarily, just that!

Society, Disraeli declared, has a soul as well as a body. The traditions of a nation are part of its existence. Its value and its discipline, its venerable laws, its eloquence and its scholarships are as much portion of its life as its agriculture, its commerce and its engineering skill. If it be true that an aristocracy distinguished merely by wealth must perish from society, so I hold it equally true that a people who hold this higher aim than physical enjoyment must become selfish and enervated. Under such circumstances the supremacy of race which is the true key to history will assert itself.

Some human progeny distinguished by their tough vigour or their masculine intelligence will assert their superiority, and conquer a world, which deserves to be enslaved. It will then be found that our trusted progress has only been advancement in a circle, and that our new philosophy has brought us back to serfdom, which it has taken us years to exterminate.

The difference between our grandparents unquestioning belief in automatic progress and the disillusion and lack of faith that lies at the root of our national inertia today is the measure of Disraeli's perception, and of the validity of the social diagnosis. Conservatives, Liberals and Socialists alike have all something to learn from him. For the truths he preached are eternal and essential to the health of continuing society.

Older people often have great difficulty in talking to the younger generation, particularly about events and experiences of their own youth.

After relating to my children the story of the 1935 Jubilee Flight of the Southern Cross to New Zealand, I have noticed that many times since, when other young people are with them, they have asked me to tell the story again. No young audience has ever failed to be impressed. So what is it about this episode that can grip a young audience?

I think the occasion that was to be celebrated, the type of man who undertook the flight (with all its consequences) epitomised the Soul of our nation.

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## JUBILEE FLIGHT 1935

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by John Brett



### LAST FLIGHT

It was on 13th May, 1935 that P.J. Taylor arrived at Richmond R.A.A.F. Station to fly Charles Ulm's "Faith In Australia" along with Tasman to New Zealand, to celebrate the Jubilee of their Majesties King George V and Queen Mary.

It was to be the last trip for the ageing "Old Bus" – the "Southern Cross" – but a magnificent feat for those times if the aircraft could make it together.

### APPREHENSION

On his arrival at Richmond, the first thing that P.J. Taylor noticed was the central engine from the Southern Cross in pieces on the hanger floor, with the wireless operator, John Stannage and Jack Perival – who conceived and organised the flight – putting it together. Neither of them being engineers, Taylor was quietly pleased he was not to fly in that aircraft.

However the next turn of events disquietened Taylor, for he discovered that Smithy's navigator was ill and could not

go. A period of high drama – then it was resolved that only the "Southern Cross" would make the flight, with Smithy in command, P.J. Taylor as navigator and John Stannage as the wireless operator, plus the Jubilee Mail.

### SIXTH CROSSING

Take off was at midnight on 14th, to enable them to make landfall in New Zealand in daylight. The heavily laden Southern Cross slowly climbed into the night, gradually gained height, crossed the coast and headed for New Zealand. An hour out from Richmond the lights from North Head and the Macquarie light disappeared over the horizon behind them.

The Tasman crossing was an old route for Smithy having crossed it six times, the first time in 1928 in the same Southern Cross. The Southern Cross was a composite aircraft, being rebuilt from two Fokkers previously owned by Sir Herbert Wilkins who had used them in the Arctic.

The three Wright Whirlwind radial engines purred away, lifting the Southern Cross to 3,000 feet where they were to cruise for some hours until the fuel consumption had reduced the weight enough to allow them to fly higher.

### ENGINE FAILS

After some time P.J. Taylor took over while Smithy had a spell. He noticed that the exhaust ring of the central engine seemed to be getting redder from the heat. When Smithy took over the controls later the exhaust pipe had become so hot a hole had burnt in it. Minutes later the fractured pipe broke away in the slipstream and immediately the aircraft began to vibrate as though it would shake to pieces.

Smithy shut down the starboard engine and as it came to rest, there was one blade of the wooden propeller shattered. The exhaust pipe had hit the propeller as it flew past from the central forward engine.



GRAFTON, N.S.W.  
Sir Charles Kingsford-Smith, centre, beside his aircraft, the Southern Cross, after landing at Grafton.

With still a lot of weight and 3,000 feet of altitude the Southern Cross began to fall. Smithy swung her round, gave the remaining engines full throttle and headed back to Australia, having nearly reached halfway to New Zealand.

### INTO THE SEA?

Weight was now critical to their survival and Smithy ordered every thing overboard except the Jubilee Mail. With the loss of power, coupled with the drag imposed by the dead engine, and the increased angle of the aircraft, to keep it airborne, airspeed was down to 65 knots, just above stalling speed. It would take them over five hours to reach the coast, but only if they could maintain altitude and the ageing engines could survive this murderous task at full throttle.

Taylor worked out a course, dumped what fuel he dare then went forward to see how Smithy was faring. Smithy sat there grim and determined, bringing all his skill and experience into play to keep the "Old Bus" flying. If there was any man who could get them back, under the existing circumstances, it was Smithy.

### NATION OF RECORD HOLDERS

In an age of pioneering flying Smithy had no equal. His name was known all around the world. The first to circum-

navigate the world with an equatorial crossing. The first to fly this very Tasman, which now reached up to claim him. The first to fly the Atlantic from East to West (the hardest way). The first to fly from Australia to the United States and a lot of other records. This very Anglo-Saxon, Queensland born youth gave Australia a heritage in flying that is still respected all over the world. He set a pace that challenged many other Australians to emulate him. Never to be forgotten are those other great Australians who were "Firsts" — Harry Hawker (the first to attempt to fly the Atlantic)— Bert Hinkler — John Duigen — Ross and Keith Smith — Charles Ulm and many others. P.J. Taylor went on himself to set records that still stand, particularly in the Trans Oceanic flights of long endurance of which he was master. These pioneers helped to thrust Australia to the forefront in Aviation achievement.

Smithy had to keep the Cross flying just above stalling speed and yet maintain altitude, any attempt to fly flatter and straighter would start the dead starboard engine windmilling, setting up vibration. So Taylor tried cutting the tips of the propellers of the dead engine with a hack saw leaning out into the slipstream — but it was impossible.

### OIL SHORTAGE

Applying his mind to solutions Taylor noticed a thin trail of blue smoke issuing from the exhaust of the port engine. This meant it was burning oil and held at full throttle for five hours it was going to run out of oil and grind to a halt and the cold Tasman would claim them all. With no life raft or even life jackets their chances of survival now looked like nought. Once that engine stopped, no flying skill of Smithy's could keep them out of the water.

John Stannage was on the radio to Sydney and rescue operations, such as they were, were under way, but Taylor knew now the only possible chance of survival was somehow to get the oil out of the dead engine and get it into the

The oil pressure had dropped from 65 pounds to below 60 and with five hours flying to go, Taylor knew he had to somehow get that oil transferred. The only way was to climb out across a strut to the dead motor, drain some oil out, get back into the cabin then climb out on the port side and get the oil into the port engine. Only 300 feet above the sea, dressed in heavy clothing, with the blast of the slipstream and only one hand to work with would seem crazy, as it does to the thousands who have looked at the Southern Cross at Eagle Farm and wondered at this staggering achievement.



## MAN OVERBOARD

Taylor took one more look at the sea bellow them then took off his boots, took some cord from the mail bags and tied it around his waist. Then tethered to the cockpit he squeezed through the window and against the cold blast of the slipstream, found the spa with his feet. Bracing his shoulders against the wing he slowly moved towards the motor till his right hand could grasp it. With one arm crooked around a brace he undid the crowling and let it fall away. Now how to undo the oiltank plug and get the oil out? John Stannage reached out with a shifter spanner and Taylor loosened the plug. He then exchanged the spanner for a thermos flask case. But getting the oil into the flask in the slipstream with one hand nearly frozen was the supreme achievement.

The flask was passed to Stannage, who emptied it into a leather suitcase, this process being repeated until the suitcase was full. Then Taylor slowly and precariously got back into the cabin. The warmth and stillness of the cabin was like heaven after the cold and violence out on that engine. But one glance at the oil gauge now flickering at 15 pounds was enough to urge Taylor out the port window, and again on near frozen toes he shuffled across the spa.

The roar from the fully open port engine with the increased slipstream from the propellers made this the harder and near impossible half of the operation. But somehow Taylor got the plug out of the top of the oil tank and by relaying the full thermos flask from Stannage's hand he was able to get the oil into the tank, all the time desperately clinging on with one crooked arm, and working with the other. Elation from Stannage and Smithy — it worked — the oil pressure was back up to 65!

### CALCULATION

Back in the cabin Taylor sprawled out to get feeling back into his body, all the while working out how long that oil would last. He had lost half the gallon transferred in the slipstream. The engine burned eleven gallons of oil in twelve hours, so it looked like half an hour before the performance would have to be repeated — or else — the cruel sea below.

The second transfer saw them so close to the sea that Smithy ordered John Stannage to dump the precious Jubilee Mail. Then every half hour Taylor did the oil transfer, at which he now felt very competent.

### LAND IN SIGHT

But as land came into view on the

horizon, the port motor began to over-heat and Smithy had to throttle it back repeatedly to cool it off. So with land in sight and a ship below them, they could ditch with a reasonable chance of survival. But no — ten miles from the coast Taylor went out again for the last oil change, then the sands of Cronulla came under them, and with just enough height to clear the ground, Smithy brought her into Mascot in a perfect approach.

The engine which had kept going at full blast for five hours and got them home, was the one which three days before was reassembled by John Stannage and Jack Percival!

## NEVER SURPASSED

In classic understatement the engine log book records in Smithy's hand this account of the event — "Propellor splintered, through exhaust manifold of centre motor breaking at weld and portion flying into starboard propellor. Engine immediately switched off and return flight made on other two motors"

Taylor's feat, for which he received the George Cross, is unparalleled in aviation history, only approached by Brown, who with Alcock, were the first to fly the Atlantic in a Vickers Vimy in 1919. Half way across the carburetters on the Rolls Royce Eagle engines iced up and Brown crawled out across a fabric covered wing to chip the ice away.

But this tremendous feat of Taylor's would have been of no avail, had his other feat of perfect navigation, been in error.

Most passengers flying in modern jets from Sydney to Auckland in 2½ hours today, have never heard of Smithy or P.J. Taylor or the Jubilee Flight, but only because this episode in our history has been deleted from our education curriculum.

But what men were these! What a heritage of skill, bravery and sheer achievement they bequeathed to us. Like Waterloo and latter day Dunkirks they retrieved victory from a situation that the world decreed was hopeless.

## HISTORICAL CONTRIBUTIONS

Readers wishing to contribute similar stories should contact the Editor. Final copy with photographs will expedite their publication.

## WINNERS AND LOSERS

How do you account for the difference between those who "Make it" and those who "bomb out" in any effort in life.

Talent isn't the whole answer, nor is luck. There is another element that helps separate the winners from the losers. When a winner makes a mistake he says, "I was wrong". And a loser says, "It wasn't my fault". A winner goes through a problem a loser goes around it and never gets past it. A winner says "I'm good but not as good as I ought to be". A loser says "I'm not as bad as a lot of other people.

*On behalf of its members the Australian Heritage Society will make a financial contribution to this commendable appeal to help young people. The following is a brief outline of the appeal followed by a message from its patron, H.R.H. Prince of Wales.*

# APPEAL FOR YOUNG AUSTRALIANS

The Queen's Silver Jubilee Appeal to commemorate twenty five years of Her Majesty's reign has one purpose — to help young Australians.

All funds raised in the Appeal will go to a trust to be known as The Queen Elizabeth II Silver Jubilee Trust for Young Australians. The Trust will operate to help young people to improve themselves and help others in the community.

Under the patronage of HRH The Prince of Wales, the Appeal will be open for a year from May 1977, and hopes to raise at least \$5 million.

The Commonwealth and State Governments are giving their full support to the Appeal — the Commonwealth leading the way with a donation of \$2 million.

## THE NEED

The present era of rapid social change is a challenge to our society's imagination, adaptability and goodwill.

While young Australians might like to look back and think about the values and opportunities that determined life for older Australians, the older generation might also pause to consider the new and sometimes bewildering range of values and choices confronting today's youth.

At both family and community levels, unity and progress depend increasingly on harmony and understanding between generations.

There is a need for stronger links between the older generation, with its resources and experience, and the younger generation, with its energy and ideas.

Your response to The Queen's Silver Jubilee Appeal will not only help train and develop young Australians for their careers, but will also enable community organisations and programs to absorb their talents and benefit from their assistance.

## THE AIM

The Trust will help young Australians, through youth organisations or individually, to improve themselves and to serve the community.

The Trust will operate by making grants from its annual income to:

assist the funding of projects or activities of organisations which benefit young people;

promote standards of excellence and achievement in the education, training and development of the young in their chosen vocation, whether it be in trade and technical fields, or the arts; and

involve young people in the life and welfare of the community by encouraging them to assist in the care of the underprivileged, the aged, the sick and the handicapped.

In achieving its aim, the Trust will be responsive to community views, and particularly those of the younger generation.

Operating as a registered charity, the Trust will be in full operation by the second half of 1978, but hopes to begin its program of assistance soon after the Appeal opens.

## ADMINISTRATION

The Queen's Silver Jubilee Appeal for Young Australians will be conducted by a National Committee, six State Committees and a Committee for the Territories.

Their membership draws together in an honorary capacity over 140 distinguished Australians active in a range of spheres, including industry, commerce, the trade union movement, community organisations and the media.



### A MESSAGE FROM HRH THE PRINCE OF WALES

*This year marks the Silver Jubilee of the reign of Her Majesty The Queen.*

*Australia will be commemorating the Silver Jubilee in various significant ways, and with one of them I am proud to have a personal involvement.*

*As announced by the Prime Minister in February, just before Her Majesty's visit to Australia in March 1977, there will be The Queen's Silver Jubilee Appeal and I am very pleased to be its Patron.*

*The Appeal is to benefit young Australians and I know that it is regarded by The Queen as one of the finest tributes to her reign.*

*I commend the Appeal to all Australians, and feel sure it is one which everyone will wish to support.*

# OLD GOVERNMENT HOUSE

Article and photographs by  
ALLAN HOWE, N.S.W.

## A PART OF OUR NATIONAL HERITAGE

A house from history with nearly two hundred years of connection with both the Monarchy and Australian Government is Old Government House at Parramatta, New South Wales. This House is only about 20 kilometers from Sydney, set in a 121 hectares National Park through which the historic Parramatta meanders, is surely an adequate symbol of order and stability in Australian Government under the Monarchy.



View of the front elevation showing the Central (main) portion of the House. This portion was built for Governor Hunter c. 1799. Colonnade to right leads to the Governor's Private Suite (After Governor Macquarie). The Colonnade to the left leads to the Servants Hall and Kitchen (After Governor Macquarie). Portico by Francis Greenway, convict architect.

The property is open for inspection four days per week and dates from 1799 although there are on view foundations of the earliest Government cottage constructed in 1789.

Queen Elizabeth declared the restored House open in April 1970 during the Bi-centenary Royal Visit to Australia, later Princess Margaret also paid a visit to the House.

On entering the Courtyard at the rear of Old Government House, one immediately senses they are entering something unique. The colonial verandahs, stone paving, trailing grape vines and hedges and the pure white elevation of a Georgian House all form a subtle introduction to the treasured contents of the House.

The entrance into the House is via a door to a wing Governor Macquarie had built in the 1820's. This is the youngest part of the House. Come, let me show you a very small portion of the Houses' collection namely Regal and Vice-Regal portraits.

On entering, in a small foyer, is an engraving of Mrs. Fitzherbert who was to cause many raised eyebrows due to the attention given her by the Prince Regent, later George IV (1820-1930); passing through the dressing room we enter the main bedroom (Macquarie onwards) and draped on the foot of the four poster bed is a very rare platypus rug made up of 50 pelts — one can appreciate why this small creature is now strictly protected.

The red leather, high backed chair is one which Macquarie had made and on viewing it, can readily connect a military man to it as the back is vertical. There was obviously no lounging for Governor Macquarie. In this room too is a travelling desk which belonged to Lachlan Macquarie Jnr.

### DUKE OF YORK

The breakfast room, the second of the rooms in the Governors (Macquarie onwards) private suite contains a treasured chair which Macquarie also had made, it is upholstered in kangaroo fur and the back is surmounted by the crest of the clan Macquarie.

On the desk is a bust of the Duke of York, brother of George IV. Above the desk and chair is an engraving of Queen Victoria (1837-1901) and moving round the room there is a portrait of Governor Bourke (1831-1837) and a portrait of Mary King a daughter of Governor King (1800-1806). On a side table are a pair of matching framed portraits, full length of Queen Victoria and Prince Albert in their Regal robes. The frames have velvet surrounds and the top centre of each has fixed thereto the VR insignia.

Now, taking the colonnade to the main House we pass engravings of William IV (1830-1837) and



Queen Adelaide whilst further along an engraving of Governor Hunter (1795-1800). The stair hall displays an engraving of Governor Fitzroy (1846-1855) in full military uniform and also shows his likeness on a bronze plaque (one of three) on the wall opposite.

Off the stair hall is the Governor's Aides room which displays on the chimney breast a very delicate and lightly engraved portrait of the very young Victoria at the time of her coronation and is in fact signed by her.

The upstairs is reserved for Bedrooms, and the first, at the top of the stairs, glows with the colour and pleasant expression of Mary Fitzroy. She is drawing attention to an opal bracelet she is wearing and some think this to be the bracelet presented to her, by the Ladies of Sydney, in recognition of her mothers duties well carried out whilst in the colony. Mary joined her father as hostess after her mother was accidentally killed when the coach capsized at the foot of Rosehill.

A small engraving depicting Governor Collins is in the Hall. Collins was Governor of Port Phillip (later Victoria). Also on this floor are two extremely interesting rooms – one follows the development of the House from 1789 to 1970 with pictures and brief notes, and the other lists and illustrates all Governors and Administrators from Phillip to Fitzroy. The Administrators, of course, filled the gaps as one Governor left and another on his way to Sydney.

## PRINCE ALBERT

We now return to the ground floor and enter the withdrawing room (or drawing room) which is very elegant and certainly had the touch of the Lady of the House. The walls hold a collection of Royals which comprise H.R.H. Princess Charlotte, Princess of Wales; William IV; Duke of Clarence; King George III (1760-1820); a beautiful oil of Queen Victoria in her early days of her reign; Queen Charlotte wife of George IV (1820-1830). A delightful painting of Windsor Castle also hangs in this room and depicts the Castle from the Park where deer are grazing. On a side table are a pair of plates bearing the likeness of William IV and Queen Adelaide.

We are guided across the Entrance Hall to the dining room where a most imposing Prince Albert the Good gazes down. A delightful portrait in oils and of similar size and frame as Queen Victoria in the drawing room adjacent. On the dining room mantle is a pair of busts the images of which are William IV and George III. Our tour then continues along the south colonnade to the kitchen wing and servants hall which is divided from the main House by a heavy curtain. Even in these humble rooms, in the bakery, is depicted on the cast iron door of the ash compartment a Royal Coat-of-arms which no doubt often reminded the domestic staff that the sun never set on the Empire of which they were a part. For while England slept they would be working in hot



View across Courtyard showing Governor Macquarie's extension, rear of Central (main) House, kitchen wing at right with verandah and Governors suite of private rooms extreme left.

conditions, especially in summer, when the hot Australian sun streams in the windows on the western side of the kitchen.

Along with this particular collection of portraits etc. Government House, Parramatta contains the very best collection of Australian furniture to 1856. The Georgian House itself is a National treasure, the front central portion of which dates from 1799 (Governor Hunter) whilst the side wings and rear rooms were constructed under Governor Macquarie in the 1820's.

On completion of the present Government House in Sydney, on Bennelong Point overlooking the Opera House, in the mid 1850's the Parramatta Vice-Regal residence was closed and leased since the cost of the new House in Sydney was rising and the Government of the day could not afford both.

(Bennelong Point therefore, has a tradition of rising building prices). I am sure that locals and visitors to Sydney alike will find a half day visit to Old Government House most rewarding, as the House just bubbles with history.

Silver Anniversary Loyalty Pledges

# OVER 30,000 SIGNATURES SO FAR

With reference to the abovementioned Loyalty Pledges which were circulated throughout Australia by members and supporters of the Australian Heritage Society, I would like to acquaint you of developments up to the present date.

As you are aware, some delay occurred in the printing of an adequate number of Certificates and it was impossible to circulate them all throughout Australia and ensure their return before Her Majesty, The Queen completed her all too brief tour of Australia.

As President of the N.S.W. Branch of the Society, I was asked to accept responsibility for receiving and collating the Certificates from all States and their submission to His Excellency, The Governor-General of Australia for transmission to Her Majesty. I was able to have a package containing some 4,000 signatures delivered to His Excellency in time for him to present them to Her Majesty before completing her Australian tour. I have since continued to receive large numbers of Certificates from all parts of Australia and have asked His Excellency to receive them at my hands in Canberra on a date convenient and acceptable to him. Certificates are still being received and I would estimate that I have at least another 25,000 signatures in hand at present.

I would like to convey my very sincere thanks and appreciation to the various State Branches of the Society for their wholehearted co-operation and would like the said Branches to convey thanks to their own individual members and supporters and make known to them the outstanding success of this project by the Australian Heritage Society.

Australian Heritage has established a proud record of achievements in support of our National Heritage over the past few years and I trust that this further evidence of our loyalty and enthusiasm will not only inspire existing members but result in more people joining our ranks.

R.D. STUCKEY OBE, President, NSW Branch  
Australian Heritage Society.

# YOUR LETTERS

I am so pleased to find, at last, a society which embraces all the values I hold dear and which is aware of the urgency, as I am, to speak up, to stand and be counted – and above all to nail the lie that “we are speaking for the majority, when we say change the flag etc. etc.” I for one have snapped out of the Aussie apathy and shout back to them “the truth is the reverse – the majority of Australians do yearn for the ideals and the traditions which have thus far served us so well.

All good wishes to you all.

D.L. EVERY  
Bendigo, Victoria.

I was very interested in the article “Silver Jubilee Address” written by Arthur Chresby and I want to give other people a chance to read same. As you are possibly well aware a large number of people often make political statements and criticise the Government without having any knowledge of either the Coronation Oath of the Crown or the Commonwealth Constitution Act. The more Heritage can enlighten the community on these matters so much the better for everyone. However as I have stated before both the Crown and the various governors must have a little potency of their own. They are of very little value if they have to be pushed everywhere

R.H. LOGAN  
Yarra Junction, Victoria.

## THE PROMISE

*“I do not doubt that this country will prove the most valuable acquisition Great Britain ever made. We have come today to take possession of this fifth great continental division of the earth on behalf of the British people and have founded here a State which we hope will not only occupy and rule this great country, but will become the beneficial patrons of all the nations of the Southern Hemisphere.*

*“How grand is the prospect which lies before this youthful nation.”*

Captain Arthur Philip, 1788.

## NEW PUBLICATION

"I commend the newest initiative of the Australian Heritage Society – "A Queen Speaks to Her People".

It is a significant contribution to Her Majesty's Silver Jubilee and is deserving of wide dissemination and substantial praise".

J. Bjelke-Petersen

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