

HERITAGE

LINKING THE PAST WITH THE PRESENT— FOR THE FUTURE

PUBLISHED QUARTERLY

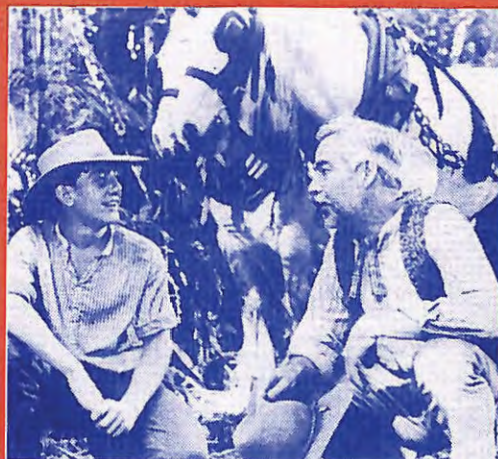
No. 9 JUNE-AUGUST 1978

Special feature



Keep Our Flag Flying!

TRACING THE ORIGINS AND PROUD HISTORY OF AUSTRALIA'S OWN FLAG



"The Irishman"
REVIEW

METRIC MADNESS!

IS IT TOO LATE TO STOP THIS CULTURAL SABOTAGE?

NEXT ISSUE

How did they build those cathedrals?



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.

SUBSCRIPTION

"Heritage" will be posted quarterly for \$6 per year. A special offer of one normal subscription plus a gift subscription is available for \$10. Simply send us your name and address and that of the gift subscriber and we will post "Heritage" quarterly. With the first gift edition notice of the sender's name will be enclosed.

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HERITAGE

UNDERSTANDING OUR FLAG

How many people today know and understand the significance of Australia's flag? Many would have it torn down and replaced with the Eureka stockade flag which is symbolic of a violent and highly over-rated skirmish at Ballarat during the early goldrush days.

In this issue we have devoted many pages to tracing the history of our flag. Some information is repeated in each section but this is essential to the three different viewpoints. Readers should obtain supplies of this special edition and make sure they are placed into the hands of schoolchildren in particular as well as patriotic organisations and community leaders.

METRICS

Few would deny that the compulsory metrication of Australia is causing unexpected headaches for the bureaucrats. They obviously overlooked the human element. Some startling facts come to light in John Clifford's article "Metrication and Cultural Sabotage".

SIR ROBERT MENZIES

As a politician this remarkable man was victim to the party game like any other. Sir Robert will long be remembered, not as a politician but as a great Australian ambassador. His oratory skills and sharp wit are now legend. In his declining years Sir Robert made observations on world and local events that would have gained disfavour in his earlier days.

But above all the political wrangling and wheeling-and-dealing Sir Robert Menzies was an avowed royalist and was always quick to defend our constitutional monarchy. His views on the Commonwealth are recorded in this issue.

NEW BROCHURE

Since printing the new introductory brochure on the Heritage Society we are pleased to report a considerable wave of interest in our activities. This has mainly been in the form of new subscriptions. Increasing numbers of students and schools are writing to us for information.

SUBSCRIPTION OFFERS

In a drive to boost "Heritage" subscriptions we announce elsewhere on this page a year's free subscription for every 3 new subscriptions collected. We also offer a saving for those wishing to subscribe up to 3 years in advance. In this case the following rates will apply.

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A special form is enclosed to assist with the collection of names and addresses.

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Members and supporters are urged to take advantage of this special offer designed to attract more subscribers to "Heritage".

In this issue we have enclosed a form which simply requires an individual to collect THREE new subscriptions and thus earn a free year's subscription.

PLEASE NOTE that payment must accompany each form. Additional forms are available on request. This is a unique opportunity for members to help expand the activities of the Heritage Society. Your assistance will be an investment in the future of Australia.

Discount for Students

The growing demand for "Heritage" from schools and individual students is such that we are now offering a yearly subscription at a special reduced rate of \$4.50 per year (a saving of \$1.50).

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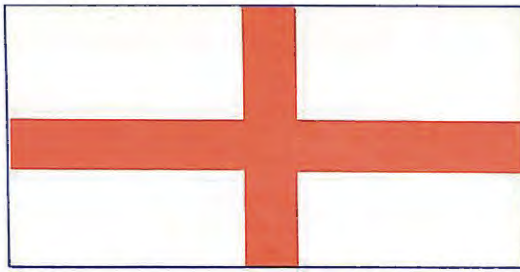
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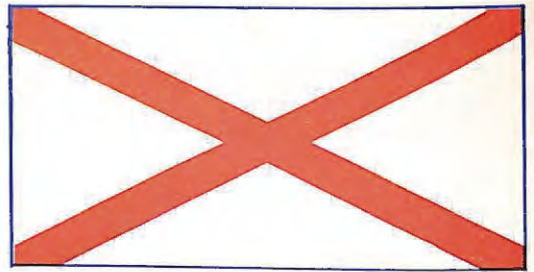
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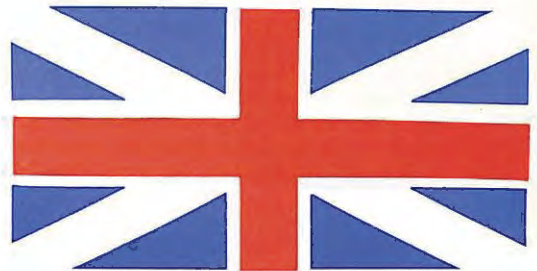
The cross of St. George



The cross of St. Patrick



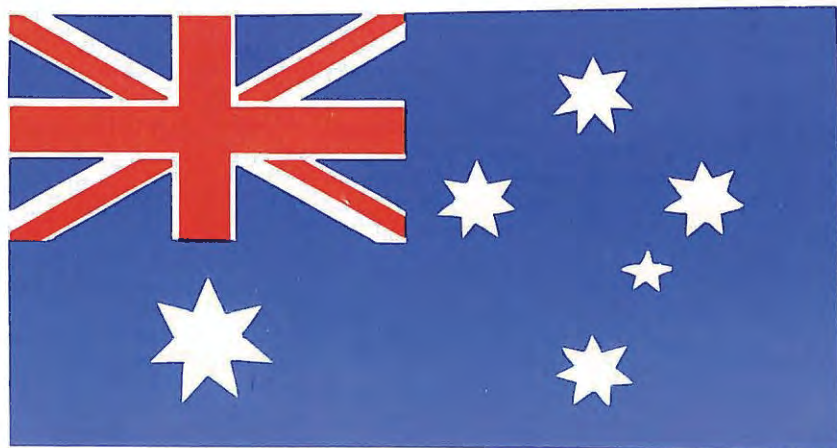
The cross of St. Andrew



The first Union flag



The second and present Union flag



Australia's present flag incorporating the Union Jack and signifying Australia's link with the United Kingdom.

NATIONAL FLAGS



BRITAIN AND AUSTRALIA



by Colonel A.G. Puttock O.L.B. F.H.S.A.

The British national flag is the Union Flag, more generally known as the "Union Jack", and it is composed of the national flags of England, Scotland, and Ireland.

The actual date when the flag of Saint George, a red cross on a white field (see Fig. a) was adopted as the national flag of England is not known. There were numerous legends of Saint George during the Middle Ages, but the accounts of both his life and death vary considerably. It is believed that he was especially popular among the Crusaders because of the miraculous intervention accredited to him in bringing them victory on several occasions during the reigns of both Richard I and Edward I. Arising from this is the one definite fact that the cross of Saint George was in use in England, as one of the national emblems, in 1277.

CHAPEL OF SAINT GEORGE

Saint George was also reputed to have had a decided influence in bringing victory to the English during the battle of Crecy in 1346, and as a lasting memory of this, Edward III founded the Chapel of Saint George at Windsor in 1348.

Prior to 1348, Saint George is thought to have shared the position of patron saint of England with Saint Edmund and Saint Edward the Confessor.

It is certainly recorded that the cross of Saint George was worn as a distinctive mark on both the front and back of the surcoats of all soldiers of Richard II in 1385, when he marched north to repel the threatened invasion by the Scots.

PROTECTOR OF ENGLAND

It was after the battle of Agincourt, in 1415, that Archbishop Chicheley first referred to Saint George as being "as it were patron and special protector" of England, and his flag thus became common to Church and State alike. It remained so until the Legislative Union of 1707, when the first version of the union flag, which incorporated the cross of St. Andrew with that of St. George was adopted for use on land as well as at sea (see Fig. d).

SAINT ANDREW'S CROSS

The cross of Saint Andrew is a saltire; that is, it is shaped like a letter X (see Fig. c). It was said to have been made of two pieces of wood driven into the ground to which the saint was tied, instead of being nailed. Tradition has it that the saint, deeming it too great an honour to be crucified as was his Lord, gained from his persecutors the concession of this variation. In any case, he is said to have gone on preaching from this uncomfortable position, to the surrounding spectators, for a further two days, until his death.

THE SCOTS

Legend has it that it was this form of cross which appeared in the sky to Archaius, King of the Scots, the night before the great battle with Athelstan and, being victorious, he went, barefoot, to the church of Saint Andrew, where he vowed to adopt his cross as the national emblem of the Scots.

On joining the two kingdoms into one, under the sovereignty of King James in 1603, it became necessary to design a new flag that should typify this union and blend together the emblems of the two patron saints, to be the flag of the United Kingdoms of England and Scotland, henceforth to be known as Great Britain.

ROYAL ORDINANCE

This was no easy task; heraldry knows no way of making two places on a flag of equal value. The position next the staff is more honorable than the corresponding position in the fly; in the same way, the upper part of a flag is more honorable than the lower. However, the heralds set to work and by a Royal Ordinance dated 12th April 1606, dealt with the matter as follows:

"Whereas some difference hath arisen between our subjects of South and North Britain, travelling by seas, about the bearing of their flags — for the avoiding of all such contentions hereafter we have, with the advice of our Council, ordered that from henceforth all subjects of this isle and kingdom of Greater Britain, and members thereof, shall bear in their maintop the Red Cross, commonly called Saint George's Cross, and the White Cross, commonly called Saint Andrew's Cross, joined together, according to a form made by our heralds, and sent by us to our Admiral to be published to our said subjects: and in their foretop our subjects of South Britain shall wear the Red Cross only, as they were wont, and our subjects of North Britain in the foretop the White Cross only, as they were accustomed. Wherefore we will and command all our subjects to be comparable and obedient to this our order, and that from henceforth they do not use or bear their flags in any other sort, as they will answer the contrary at their peril".

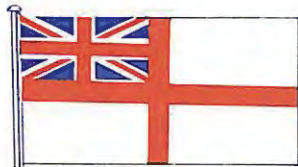
CROMWELL ERA

On 5th May 1634, King Charles I issued a proclamation forbidding any but Royal ships to carry the Union flag. All merchant ships were to carry either the cross of Saint George or the cross of Saint Andrew.

All this went by the board during the era of Cromwell and the Commonwealth, between the execution of Charles I and the restoration of Charles II, when the flag returned to its former design, as ordered in 1606. Thus it remained until the Union of Great Britain with Ireland in 1801, when the Cross of Saint Patrick (see Fig. b) was added.

SAINT PATRICK — MISSIONARY

Saint Patrick, according to the most credible story, was born in Scotland in 373, the son of a Scottish deacon. When



**THE WHITE
ENSIGN**

The White Ensign is the distinguishing flag of the Navy and must not be used in any other way, except, as a special favour, by yachts of the Royal Yacht Squadron. In 1913, King George V granted Australian warships the right to fly the White Ensign and the Navy to use the designation, Royal Australian Navy. The White Ensign is flown continuously by Navy ships while at sea and from 8 a.m. to sunset while they are not at sea.

**THE RED
ENSIGN**



The Red Ensign is a plain red flag with the Union Jack in the upper corner of the hoist. When displayed at sea it distinguishes all British ships that do not belong to the Royal Navy. The Australian Red Ensign is a similar flag with the addition of exactly the same stars as the National Flag and is the proper colour for merchant ships registered in Australia.



**THE BLUE
ENSIGN**

The Blue Ensign differs from the Red only in the colour of its field. From the Naval point of view it denotes vessels belonging to the Royal Navy Reserve or vessels commanded by officers of the Reserve. It is also flown by vessels in use by the British public service and by certain privileged yacht clubs. The Blue Ensign, with the addition of a seven-pointed star and the five stars denoting the constellation of the Southern Cross, is the Australian National Flag.

still a boy, he was carried off by a band of raiders from the north of Ireland and sold into slavery. After some years he escaped and went to France where, as a pupil of Saint Martin of Tours, he took priest's orders and changed his name to Patricius. Later, as a bishop, he went from Britain to Ireland at the head of a missionary expedition. Here he died in his bed on 17th March 463, at Armagh. He was not successful in converting the whole of Ireland.

Saint Patrick never had any form of cross of his own; he was neither martyred nor crucified, thus the cross of Saint Patrick is not found amongst the emblems of the saints and its use is rather in defiance of all tradition and custom. The red saltire on the white field (see Fig. b) was the heraldic device of the Geraldines dating at least from Maurice Fitzgerald, the grandson of Rhys the Great, King of South Wales, who landed in Ireland in 1169.

NEW UNION FLAG

The first intimation of the composition of a new national flag for the union of Great Britain with Ireland was made in the Order of the King in Council on 5th November 1800. The new flag was required quickly and a similar process was adopted to that at the union of England and Scotland. The heraldic blazon of the new union flag, as issued by the College of Arms was, and is, "Azure, the crosses saltire of Saint Andrew and Saint Patrick quarterly per saltire counterchanged argent and gules, the latter fimbriated of the second, surmounted by the cross of Saint George of the third fimbriated as the saltire".

No criticism has ever come from Ireland with regard to the Union Flag but in 1853, some of the Scots renewed their earlier grievance against the cross of Saint Andrew being placed behind that of Saint George. However, it can always be pointed out to the Scots that they have the satisfaction of knowing that Saint Andrew must always be on the top with his right hand on the very point of honour.

ARMOURIAL BANNER

Many people today believe that the Royal Banner, incorrectly known by most people as the Royal Standard, is also one of Britain's national flags. However this is not so. The Royal Banner represents the armorial bearings of the monarch and thus may only be used by Her Majesty the Queen and Her family, the latter with the addition of suitable differences according to their relative positions in the family.

AUSTRALIA'S FLAG

The national flag of the Commonwealth of Australia is an ensign of royal blue with the Union flag in the canton. In the fly are depicted, in white, the principal stars of the Southern Cross Constellation, and below the canton appears, in larger form, the Commonwealth star, also in white, which is a purely symbolic emblem. The Commonwealth star and the cardinal point stars in the Southern Cross are of seven points and the small fifth star in the Southern Cross of five points.

FIRST ROYAL ASSENT

When Australia adopted her ensign, in 1901, no official steps were taken to determine the circumstances for its use. However, during the reign of Edward VII, the draft of a Bill, whereby it should become the national flag, was prepared. This Bill, having received Royal approval, was for some reason not proceeded with at the time but, meanwhile, the ensign came to be accepted and used, as the Australian national flag. Eventually, after the passing of the Flags Act in 1953, Her Majesty Queen Elizabeth II gave Her personal assent to the Act on 15th February 1954, during Her visit to Canberra. This was a particularly memorable occasion as it was the first Australian legislation to which a reigning sovereign had ever assented in Australia.

It should be noted that the national flags of both Britain and Australia may be flown by nationals of the respective countries at any time and in any part of the world; though obviously the question of tact, of necessity, may well have to be considered.

FLAGS IN THE NAVY

As the flying of flags on ships was, in fact, one of their original and most important uses, it would not be out of place to refer briefly to the flags used in connection with shipping by both Britain and Australia.

The Royal Navy of course uses the White Ensign which consists of the cross of St. George with the Union flag in the canton. From the time of Charles II, the navy was divided into three squadrons, the Red, commanded by the senior admiral, the White, commanded by the second senior, and the Blue. Later, during the reign of Queen Anne, as the result of an Order in Council promulgated by that monarch, the peaceful merchant navy also took to wearing the red ensign and this was very soon found to be confusing. Another difficulty was that the red and blue were not easily distinguishable from the ensigns of the French, the habitual enemy at that time. Consequently, Nelson, who was Vice Admiral of the White, ordered the whole of his fleet to hoist the White Ensign prior to the Battle of Trafalgar.

Though basically successful, this too caused some confusion, but this time with regard to the seniority of the various admirals. Eventually, on 9th July 1864, an Order in Council put an end to squadron colours and declared that the White Ensign alone was to be the flag of the Royal Navy.

MERCHANT NAVY

The British merchant navy now uses both the red and blue ensigns. The red ensign, familiarly known as 'the Red Duster' is normally flown from all merchant ships. However, this is replaced with the blue ensign when the captain and a percentage of the crew are members of the Royal Naval Reserve. These two ensigns are respectively red and blue with the Union flag in the canton.

R.A.N. WEARS WHITE ENSIGN

From 23rd September 1911 the Royal Australian Navy was also instructed to wear the White Ensign, as used by the Royal Navy and Australian merchant ships the red ensign with the addition of the Southern Cross and Commonwealth Star, as on the national flag, but in white.

On 1st March 1967, the Royal Australian Navy introduced its own naval ensign which is used at present. This is a white flag with the Union in the canton together with the Southern Cross and Commonwealth Star, as used on the national flag, but reproduced in blue; thus making it, except for the canton, exactly opposite to the national flag. Merchant shipping continues to wear the Australian red ensign.

CAP THAT!

Counter Claim

In 1941 a newly gazetted subaltern in the British Army found that his Commission was dated 1341.

With a daring that old soldiers will appreciate he wrote to the War Office, pointing out this fact and that, according to his computations, he was entitled to pounds 28,526.34 back-pay.

His letter was dealt with by someone with a sense of humour generally lacking in the grim 'War House'; and he was astonished to receive a reply in the following terms:

"Your letter of is acknowledged.

Your claim of pounds 28,526.3.4. is admitted.

However, it must be pointed out that since that date the Battle of Crecy has been fought. Records reveal that subsequent to that battle our armies showed a deficit in bows and arrows amounting to pounds 28,526.3.4. As you are the sole surviving officer of that battle you are held responsible for the loss. Therefore, by a simple cross-entry the matter has been adjusted."

by "Lance-Blank-File",

"Stap my liver!"

Many Australian soldiers of both World Wars will remember with affection (the late) Lieutenant Reg McKissock - particularly in World War II as a P.T. and Bayonet Instructor.

"Mac" radiated bonhomie and interlarded his speech with expressions that had fallen into disuse, but which, with him, were the hall-mark of his jovial and exuberant personality. On occasion his exuberance led him into error, as, for instance, the following instance at which I was present:

As Guard Mounting Officer on Retreat Parade, Mac electrified the proceedings by ordering (with hardly a pause for breath):

"Bugler, sound 'Reveille'!

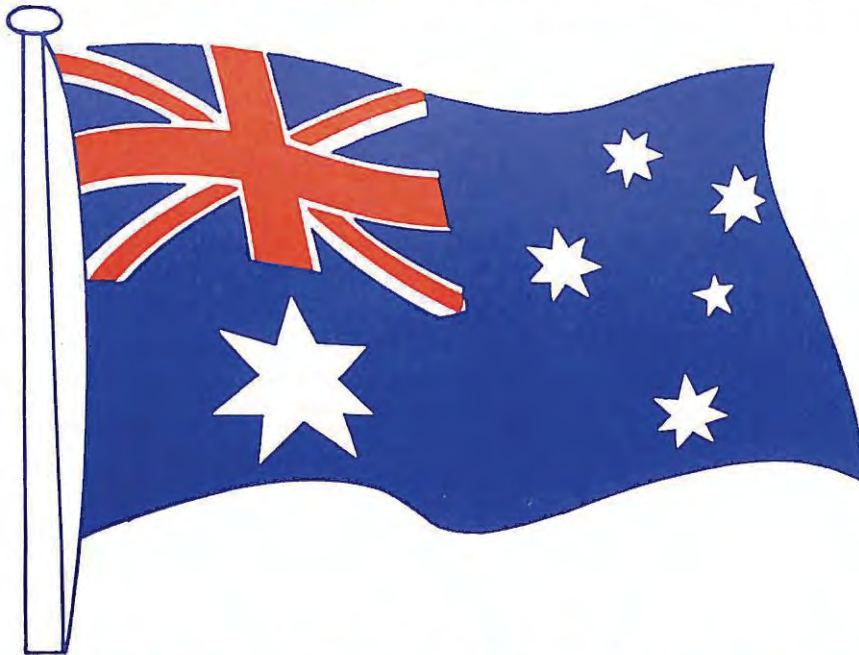
No! Bless my soul! Play 'Last Post'!

NO! Stap my unfortunate liver! Give us 'Retreat', b' Jove!"

By Sandgroper,

The first tentative moves for a new Australian flag were made before former Federal Opposition leader, Mr. Whitlam came to power, during the time of the then Mr. William McMahon's Prime Ministership. The swift and vigorous public reaction soon resulted in the dropping of the idea, but it was resurrected shortly after Mr. Whitlam gained office in 1972. The Australian Heritage Society played a leading part in mustering public opinion against any tampering with the flag with tens of thousands colourful "Keep Our Flag Flying" brochures.

In a subsequent poll the Heritage Society collected over 35,000 "voting forms" and over 90% were against any change in our flag or anthem. The following is the text of the popular brochure "Keep Our Flag Flying".



This sticker was specially produced by the Heritage Society in defence of the flag. Tens of thousands have been circulated in Australia.

THIS IS OUR FLAG

The Australian flag was born with the creation of Federation at the dawn of the century. A contest resulted in 32,822 entries, seven judges, representing the Army, Navy, Mercantile Marine, Pilot Services, and Parliament, unanimously choosing five equal winning designs. Thus was produced "the flag of stars".

The Exhibition Building, Melbourne, was used to display the numerous flag entries, the exhibition being opened on September 3, 1901, by Lady Hopetoun, wife of Australia's first Governor-General, and Australia's first Prime Minister, Edmund Barton. On the building's dome a huge flag of the winning design flew gloriously in a strong south-westerly breeze.

The Union Jack reflected the new Federation's historical background, the Southern Cross, its place in space and the large star the six States of the Federation. Here was a flag containing history, heraldry, distinctiveness and beauty. It has flown over 70 years of Australia's history as a nation.

SYMBOLISM, HISTORY AND TRADITION

A flag is a symbol – it speaks for the Nation's history and soul. The pattern which emerges when the flag is unfurled tells of the birth, the growth, the trials, the glories and the hopes of the people who fly it. What does the Australian flag tell us, when it swells upon the hot wind of an Australian summer, or hangs folded in the stillness of a southern dawn?

Civilisation is impossible without symbols.

Words are symbols. If their meaning is corrupted, this aids the forces of subversion and social disintegration. Shaking hands is a symbolic gesture which originated when most men carried swords or daggers; the open hand was proffered to show it contained no weapon. Symbolism gives life a richness it would otherwise lack. An attack on a traditional symbol like a flag is not just an attack on the symbol itself, but is an attack on what that symbol reflects. It is a form of vandalism.

CRITICS

Critics of the Australian flag are all united against the presence of the Union Jack. This is the number one target. The following is the type of statement made by the critics: "We are now a nation which has come of age. We must stand on our own feet and show the rest of the world that we are truly independent. It is therefore essential that we free ourselves from our colonial past. How can we expect other people to respect us while we use the flag of a foreign nation? Let us show the world a distinctive Australian image."

This type of criticism is not a manifestation of maturity, but that of immaturity and shallowness. It also lacks that logic which its authors often stress. The famous Roman statesman, Cicero observed that "Not to know what happened before you were born is always to be a child." The great Edmund Burke warned that "People will not look forward to posterity, who never look back to their ancestors." Tradition is not something which can be dismissed as a "blind clinging to a past which no longer matters." Tradition is the accumulated wisdom of the past, learned in the long years of a people's history. Those who will not learn from the mistakes of history are doomed to keep on repeating those mistakes.

UNION JACK

The Union Jack not only symbolises the truth that the overwhelming majority of the people who explored, pioneered and developed Australia were of English, Irish, Scots and Welsh background, but that every aspect of social, cultural, constitutional, legal and religious life had its roots in the United Kingdom. In a geographical sense, it is true to say that Australia is near to Asia. But people not only live in space, but in time. Asia did not give Australia the concept of limited constitutional Government, the priceless heritage of English Common Law, trial by jury, and Christian concepts of behaviour. Removing the Union Jack from the Australian flag would be about as sensible as tearing several chapters out of a history book. Cook was flying the Union Jack when he discovered and explored the Eastern Coast of Australia. All the great Australian explorers used the Union Jack as the symbol of their endeavours. The tragic Edward John Eyre thought that the special Union Jack presented to him by Captain Sturt might bring him good luck. The natives who befriended King, the sole survivor of the Burke and Wills disaster, were given a pound of sugar wrapped in a Union Jack the size of a handkerchief. The Australasian Anti-Transportation League who raised the ban-

ner of opposition to the British Government's policy of continuing to use Australia as a place to send convicts, kept the Union Jack in their flag signifying that it was not a banner of rebellion. The Australian Federation League, which played such a vital role last century in working for Federation, kept the Union Jack in their "Australian Ensign".

GROWING UP

The individual members of a family inevitably do grow up physically. But a young person of eighteen does not demonstrate that he or she has really matured by stating, "Now that I am grown up I must show my independence by tearing up my birth certificate and changing my name." Does one demonstrate one's maturity by disowning and dishonouring one's forebears? What is noble or elevating about this? It is a manifestation of the intellectual and spiritual sickness afflicting so many who have been cut off from the roots of their own history. Just as a family needs to cherish its antecedents and its history, so too does that larger family called the nation need to remember its origins.

Those Australians who insist that they wish to demonstrate their nation's independence by removing a flag symbol which reminds them of the nation's roots and history should, of course, be asked to stop speaking English as the use of this language must surely be as much a sign of their "subservience" as the use of a flag symbol! Rejecting the Union Jack not only rejects the nation's history, but it rejects the special symbolism of this flag. The symbolism of the Union Jack is Christian in origin. It was formed in 1606 under James I of England by a combination of three Christian crosses — that of St. George, patron saint of England, a red cross on a white background; that of St. Andrew, patron saint of Scotland, a white diagonal cross on a blue background. In 1801 was added the red diagonal cross of St. Patrick, patron saint of Ireland, a red diagonal cross on a white background. The red cross of St. George is still the symbol of the International Red Cross organisation, a respected symbol of mercy throughout the world. As has been stressed

**"You may say it's an old piece of
bunting,**

**You may call it an old coloured rag,
But Freedom has made it majestic,
And time has ennobled the flag."**

— From old British poem

even by non-British writers, British constitutional and legal developments reflected to a high degree the Christian concept concerning the uniqueness and therefore the rights, and duties, of each individual. In the three hundred years following the creation of the Union Jack, from the British Islands grew the greatest Empire the world has ever seen, a new type of Empire in which, after the loss of the American colonies, power was progressively decentralised wherever colonisation under the Union Jack took place. There were many blots on the history of this Empire, but its civilising mission was without parallel in the history of mankind. Law and order was taken to primitive peoples. The Union Jack internationally was a symbol of that law and order, and justice.

STABILITY

It was Lenin who said that the British family of nations was the great barrier to the establishment of a World Communist State. It is not without significance that at the end of the Second World War, a war in which the British nations played a major role, the Union Jack started to be taken down in many countries, particularly in Africa. It was claimed that they wished to show their independence by pulling down a British symbol. Consider the plight of these "Independent" nations today! The suggestion that Australia needs to follow Zambia or some other African State in order to demonstrate independence, is not only immature; it is an insult to truth. At the famous Imperial Conference of 1926 it was stated

that the Dominions were "autonomous communities within the British Empire, equal in status. In no way subordinate to one another in any respect of their domestic or internal affairs, though united by a common allegiance of the Crown."

ANZACS

The Anzacs who stormed the beaches at Gallipoli did not feel subordinate to anyone, nor did they feel they were searching for a "new identity". They fought under the Australian flag. El Alamein was one of the turning points of the Second World War, where Australians took place with troops from all parts of the Crown Commonwealth. All fought under flags in which were incorporated the Union Jack. The Australian flag flew proudly over HMS Sydney as she defeated the German ship Emden in the First War. The first allied flag raised in Singapore after the Japanese surrender in 1945 was an Australian flag made in secret. In two World Wars, in Malaya, in Korea and Vietnam, Australians have fought against totalitarianism under the symbol of the Australian flag. It is this flag which symbolises Australia's real heritage, which has been so closely associated with everything worthwhile in Australian history.

A nation tearing down the symbols of its heritage is a nation engaged in destroying itself through vandalism. Those who wish to preserve the nation's heritage for their children's future must at all times proudly display the symbols of that heritage.

Keep our Australian flag flying!

". . . the (Southern) Cross was not defined as a separate constellation until 1679, when French astronomer Augustine Royer published a small astronomical work, *Cartes due Ciel*. In this he named the Southern Cross, calling it, in Latin, *Crux Australis* . . . Five stars of varying brightness, make up the constellation, or so it seems to the eye. But the eye sees wrongly. Alpha Crucis, one of the nearest of the five stars, is in reality not one star but two enormous suns — 150 light years away . . . Some stars of the Southern Cross are even further away. Yet the blazing constellation seems quite close, especially when, away from the glare of city lights, it is part of Clancy's wondrous glory of the everlasting stars.

"And the Cross is close in the hearts of Australians. Ours is the great South Land of ancient legend; and the *Crux Australis* — the Southern Cross — is a glorious feature in our Flag of Stars."

Frank Cayley in "Flag of Stars"



"The future brings us nothing; it is we who in order to build it have to give everything; our very life. But to be able to give one has to possess; and we possess no other life, no other living sap, than the treasures stored up from the past and digested, assimilated and created afresh by us."

— Simon Weil in "The Need For Roots."

The following is a copy of the speech made by Mr. H.A. Hewson, M.H.R. at a Naturalisation Ceremony, in early 1973. The remarks in his maiden speech in Parliament were taken from it.

Considerable information relevant to our Flag is contained therein and is reproduced for your information and use.

“...the spirit of the flag can save Mankind.”

We gather here for two purposes.

- 1) To congratulate and welcome two new citizens into our community and to
- 2) Celebrate the foundation of our country by recalling the significance of the placing of the Union Jack on Australian soil 185 years ago. On that occasion we proceeded under the British Constitution as laid down by the Magna Carta. We accepted a democratic process of Government. It has often been challenged but up till now has ruled supreme.

As descendants of those pioneers or early settlers, we have held to the traditions which came with the unfurling of the first flag, one important one being the bi-cameral system of Government. Again this is being challenged by some on the grounds that it's only tradition. Today's world demands something different. Let us be wary of changes without due consideration to the traditional origin of our heritage and our flag. Men have laid down their lives to preserve it for future generations. Loyal Australians must ever say no to any party, person or Government.

New designs have been pressed for, without the Union Jack. Don't let them take away the flag that symbolises so much of our Christian and British way of life. Of course we want to be Australians. Of course we want to be different, and we can be and still retain that little safeguard of tradition. The Union Jack is our heritage. It can be built into anything that is good. It can help unite the world in the same way as it united the Commonwealth of Nations.

Originally the Union Jack (called Jack out of respect to King James) had solely a red cross on a white background, called St. George's Cross after the Patron Saint of England. In 1606 AD when James VI of Scotland became James I of England, the Scottish flag of St. Andrew, a white diagonal cross on a blue background, became, with St. George, the national

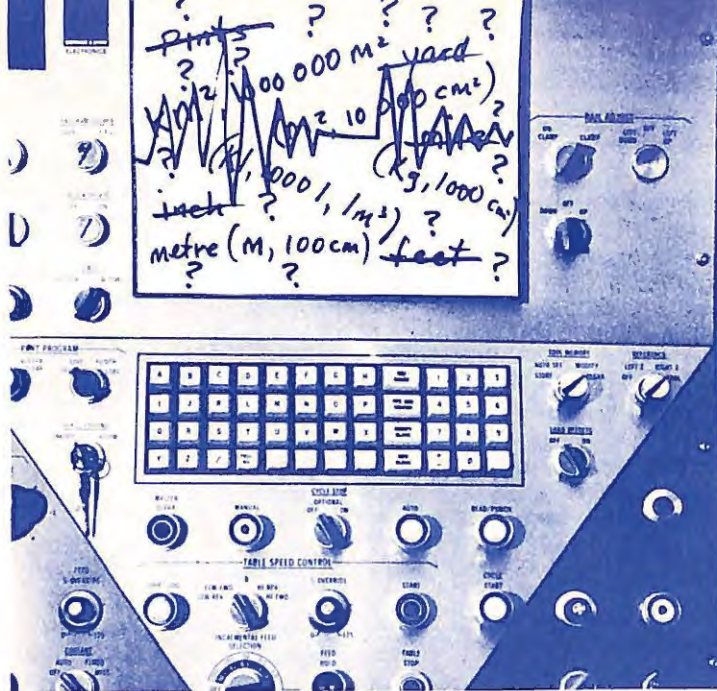
flag of England and Scotland. From 1801 AD in the reign of George III, Ireland was added and with Ireland came its national flag of St. Patrick, a red diagonal cross on a white background, then the three crosses were belnded together to give us our present Union Jack.

The spiritual character of our flag is seen when we view the three saints of George, Andrew and Patrick. In St. George of England behold the soldier and one who would not deny the faith. A wonderful flag message. St. Andrew the apostle of Scotland speaks of those bearing the Christian Gospel. Dare we set this aside?

Lastly St. Patrick of Ireland, the slave who bought freedom, light and liberty. Surely in these days of spiritual declension, the teaching of the saints must ever be before us. Truly it would be a back step, the desired destruction of the Union Jack on our flag. In the centre of this blessed flag I see a cross which speaks to me of the cross of my Saviour. Red, white and blue are precious colours. Biblically, red speaks of blood, i.e. the saving blood of Christ, yet it can signify divine judgement. White is thought of purity or holiness. God calls us as a nation to obey His commandments and laws. Blue, the colour of the sky, reminding us that God lives. Red, the Son; White, the Holy Spirit; Blue, the Father, the impersonal God.

The message the Union Jack represents, has gone out to the four corners of the earth, giving great ideas of civilisation and ordered life. The Bible (a British book) has changed more lives than any other influence among men. May I say the spirit of the flag can save mankind.

Any Australian ashamed of the flag, to me it's equivalent of being ashamed of their very own mother.



Metrication and Cultural Sabotage

by JOHN CLIFFORD

“What habit is to an individual during the brief term of his existence here, traditions are to a nation whose life extends over hundreds or thousands of years. In them dwells the moral continuity of its existence. They link each generation to those who have gone before and sum up its collective memories.”

LORD BRYCE in *Modern Democracies*

Is it now too late to have another look at compulsory metrication, which continues to produce friction, confusion and debate? Propagandists for metrication keep on repeating the theme that “the whole world is going metric”. But this is not true, as witnessed by the recent major set-backs to the metrication programme in the United States. American motorists have successfully revolted. The American Department of Defence has reported unfavourably on metrication, stressing the cost could not be absorbed without downgrading American defence.

Housewives in Australia, as in Britain, still insist upon buying, where possible, in imperial measures. Engineers generally have been critical, pointing out that forced metrication has resulted already in the sabotage of much valuable equipment. American critics have shown how compulsory metrication operates against the smaller business in favour of multinationals working towards attempted international standardisation.

But the theme of this article is not to consider the purely material aspects of metrication, important though these are; it suggests that more attention should be given to cultural sabotage. The traditional Christian view of law is that it should reflect reality. A study of the development of traditional forms of measurements provides fascinating evidence of this type of law. Natural measuring units, as opposed to the artificial metric units produced in France at the time of the Revolution, have been used by all the great civilisations. For example, in 4000 BC the Egyptians standardised the cubit, their main measur-

ing unit. A cubit was equivalent to the length of the bent forearm from the point of the elbow to the tip of the middle finger of the outstretched hand. The cubit was used by the Egyptians to create one of the wonders of the world, the pyramids.

It was the Chaldeans who thousands of years ago first divided the circle into 360 degrees. The Chaldeans knew the value of the number 6 as opposed to the sterile decimal system based upon 10. The numbers of 1, 2, 6, 12, 36, 360 and their multiples was the system their calculations were based upon.

As an indirect result of French influence, an American act of Congress in 1866 permitted the use of metrics in commerce. But for the next one hundred years no one took any advantage of metrics. The American people did not feel they served any realistic purpose. There has for a long time been an attempt to create a common international language, esperanto. But little progress has been made. As with measurements, a "law" will be necessary if any attempt is to be made to impose a universal language.

Students of Marxist psychological warfare have observed the use of what has been termed "semantic sabotage". Language is a set of abstract symbols used by human beings to reflect reality. If the meaning of those symbols can be changed, then the individual can be confused and misled. A system of measurements is one by which a people communicate a concept of reality. Irrespective of whether the British system of measurements is less "efficient" than a metric system, it is a major part of the cultural heritage of those societies which have used it successfully for centuries. Tearing up a people's system of measurements can divorce them from reality, a point made by George Orwell in his "Nineteen Eighty-Four". The following conversation takes place between an elderly man and a barman:

"And what in hell's name is a pint?" said the barman leaning forward with the tips of his fingers on the counter.

"Ark at 'im! Calls 'isself a barman and don't know what a pint is! Why, a pint's the 'alf of a quart, and there's four quarts to the gallon. 'Ave to teach you the A.B.C. next".

"Never heard of 'em", said the barman shortly, "Litre and half-litre - that's all we serve. There's glasses on the shelf in front of you".

Orwell is attempting to make the important point that the shortening of cultural memory is an essential feature of political control. Orwell describes other techniques for weakening the cultural memory. There is bookburning, the revision of "news" and history, and the "streamlining" of traditional language. Compulsory metrication is a subtle way of achieving the same result. Literature, particularly classical literature, is a major vehicle for preserving a people's heritage and culture. If future generations know only metrication, then how will they be able to read pre-metrication books? A person reading a story in which a temperature was 80 degrees might come to the conclusion that the story was taking place in a furnace! Terms such as "miles", "yards", "feet", "hands" and "acres" will be meaningless. There must be a further emphasis towards downgrading the great literature of the past.

The writer is not arguing against change, but suggesting that it should be organic and not so abrupt that there is confusion. Even with such organic change one generation can be cut off from a ready understanding of truths perceived by those who preceded them. The subject is far from being merely academic. Women have resisted metrication because they feel it is difficult to make comparisons when shopping. The slogan of the ruling party in "Nineteen Eighty-Four" is, "Who controls the past controls the future". It is argued that the literature of the past portrays values no longer fashionable today. Clearly then, if literature can be made "obsolete", then the values it portrays can also be brushed aside as "obsolete".

With the breaking down of traditional standards, man has entered what might be termed "The Age of Confusion". At a time when monetary inflation and associated problems remain unsolved, surely it is reasonable to ask why add to the confusion with metric conversion tables. Even if there is a case for the use of metrics in some spheres, why change "miles" to "kilometers"? Do motor cars run better on "litres" instead of "gallons"? Do potatoes taste any better if measured in "kilos" instead of "pounds"? Is it really necessary to turn "acres" into "hectares"?

**THE METRIC SYSTEM
IS FAST BECOMING
OBSOLETE YET
AUSTRALIA IS
WASTING THOUSANDS
OF DOLLARS TRYING
TO ADOPT IT"
SEE NEXT STORY**

We have observed that a system of measurement is a system of communication. It is also a major part of a cultural heritage. The relationship of the symbol of measurement to reality is vital. The British system evolved out of a concept of reality. A "yard" originally related to the length of a man's arm. It related to an experience. The same applied to "foot". These have proved to be effective symbolic terms. As with their constitutional and political systems, the British

evolved a system of measurements in relationship to concrete realities which were part of the everyday experiences of the people. When a person is described as a "six-footer", we "know" that he is tall, and we have a clear mental picture of how he should look. It is significant that the police, after starting to use metric measurements to describe missing or "wanted" people, have had to at least use both the metric and the British system. How can we realistically visualise a person 172 centimetres tall?

As man moves through life he needs signposts which he can readily recognise and which give him confidence that he is on a certain road. Compulsory metrication threatens to fracture a people's vast and complex accumulated experience by changing some of the vital signposts. If this fracture continues unchecked then people will have to try to relate to a new type of language. Hundreds of examples could be given of the impact on the everyday living of people. Under the old system of measurement 100 degrees meant that we had "passed the century". We "knew" that it was hot. Many common sayings will become meaningless. Even the dog no longer sits on the tucker-box "nine miles from Gundagai". Now he sits at just over 5 kilometres! Large numbers of the older generation find themselves hopelessly confused with a sense of loss. There is a further fracturing of the community and a fostering of what has become known as the generation gap.

Apart from providing bureaucrats with less opportunities to impose their petty decrees on people, what would be lost if the compulsory metrication programme were re-assessed and re-considered? Surely the most realistic policy would be to allow the whole idea to find its own level? Two systems of measurements can exist side by side as they have, in fact, existed in the past. In some fields of science metrics have always been used. If compulsory metrication is halted, this will permit people to make a free choice. In this way a major feature of the nation's cultural heritage will be preserved. It is ironic that while greater efforts are being made to preserve old buildings - all built with traditional British measurements! - other features of the national heritage are being eroded. Compulsory metrication is not just a question of a different system of measurement; it concerns a whole way of life. That way of life will not be preserved unless enough people resist all attempted subversions of their cultural heritage.

**IS IT NOT TOO LATE TO
HAVE ANOTHER LOOK AT COM-
PULSORY METRICATION?**



Computers shun decimals

TRADITIONAL SYSTEM REMAINS FIRM

The programme to impose the metric system of weights and measures upon the English-speaking nations, including the United States, has met with varying degrees of resistance, the strongest to date being in the United States. We have no doubt that the basic reason for the pro-metric campaign is linked with the concept of "One World". It is a major feature of the attack on a distinctive Anglo-Saxon culture. But it is also resulting in enormous industrial sabotage, and contributing towards inflation.

As one of the more superficial pro-metric arguments is that the computer age has made metrics imperative, we publish the following reply to this argument, by R.W. Parry, well-known Melbourne chartered accountant, and President of the Australian Anti-Metric Association, who wrote as follows in a letter to "The Toowoomba Chronicle", Queensland on October 27, 1977:

I was both delighted and concerned by the letter from Mr. D.J. Davidson (T.C. 20-9-77) regarding metrication.

My delight was in his statement that "no rational person expects Australia to go 'totally metric'" for it shows he is no supporter of the Metric Conversion Board.

The M.C.B. has stated that it wants to make Australia use the metric system as the sole system of measurement. It is an absurd objective, because no country in the world uses only metric units of measurement. All countries extensively use the popular imperial measures, such as feet and inches.

Most of the remainder of Mr. Davidson's letter has me deeply concerned because it shows, first, that he has little or no knowledge of computers, and secondly that his students are not being taught the basic fundamentals so essential if they are to become useful citizens of tomorrow.

It was quite misleading for Mr. Davidson to suggest that the confusion which existed when we first adopted decimal currency is the same as the confusion now being experienced in the switch to metrics.

Our currency was decimalised on the basis of 10 shillings becoming one dollar, and the shilling one

sub-divided into 10 cents (instead of 12 pennies) so that the relationship between the old and new currencies was mathematically very simple.

The same does not apply with the proposed switch of measuring units. None of our traditional units is retained, and the conversion factors needed to translate familiar everyday weights and measures into the host of new units with foreign prefixes make an electronic calculator an essential weapon when accurate translations are to be made.

DECIMALS SHUNNED

Electronic computers shun decimals wherever possible, and use the base 16 (hexadecimal) numbering system because the latter has these expensive machines operating at maximum efficiency. If a computer records in decimal numbers its capacity in an eight-digit printout gives a capacity equal to the decimal number 4294967295. (It is printed as FF, FFF, FFF - F equalling the decimal number 15).

In other words, by switching from the decimal system to the hexadecimal system the capacity of the computer is increased over 40 times.

No businessman would seriously suggest that any machine he owned (or rented) should be worked to

only one-fortieth of its capacity, so staff are trained to use the efficient hexadecimal numbering system.

Mr. Davidson said he "challenged" my assertion "that growing numbers of scientists and mathematicians are supporting the view that the computer era will see the elimination of the decimal numbering system for most purposes".

In an article in *The Listener* (U.K.) of January 25, 1962, Professor A.C. Aitken, Professor of Mathematics at Edinburgh University made these points: (1) The scale of 10 is alien to the electronic computer; (2) The development of computers was retarded for some years by the misguided attempt to work them in the decimal scale. (3) In the future of electronic computation the decimal scale will have vanished from the scene.

In his book entitled *Number the Language of Science*, Professor Tobias Dantzig, Professor of Mathematics at the University of Maryland, U.S.A. said: "That mankind adopted the decimal system is a physiological accident. Those who see the hand of Providence in everything will have to admit that Providence is a poor mathematician". He went on to explain that, if mathematicians were asked to choose a number base for the world to use, "the number 10 would not even be considered".

DECIMALS B.C.

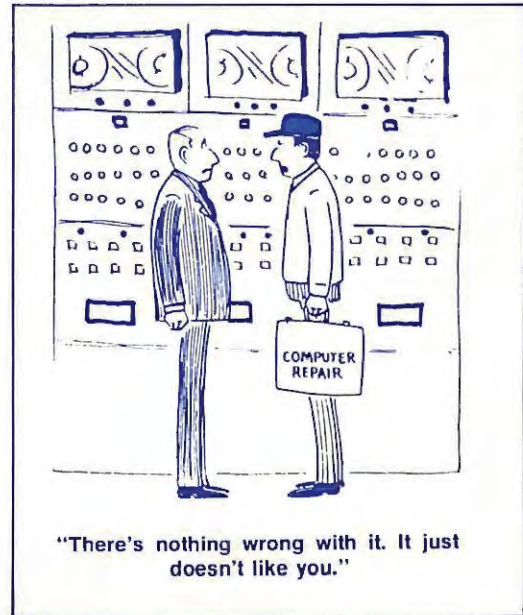
An I.B.M. lecturer at a course for chartered accountants, introducing them to computers (which I attended nine years ago) summed up the position concisely. He said: "Any of you who think decimals are the way to do calculations are thinking B.C. — Before Computers!".

It is not many centuries since Europe used a system of Roman numerals. The decimal replaced it when it was found to be superior for most everyday purposes.

Mr. Davidson made the common mistake of metric system supporters when he asserted that "Our whole number system is a decimal one, and it is logical that our measurement system should also be decimal". The logical way to produce the most useful system of measurements is to choose units most suited to the needs of the users.

A study of measuring systems used since early Biblical times shows that many of the Biblical measuring units were relics of early Babylonian and Greek metric measuring systems. Ten omers equalled one bath (or ephah) and 10 baths equalled one homer. These primitive units were discarded as man's knowledge increased and he could see the immense practical advantage of other, non-decimally related units.

The metric system is a modern example of history repeating itself — a few Eighteenth Century French-



men copied the principles used in the early Biblical units and produced the so-called metric system. While Napoleon thought the system would be ideal for the then millions of finger-counting near-illiterate Europeans he was controlling, he had the sense to reject a proposed decimal clock, and retained the proven clock we still use — which evolved in ancient Babylonian times over 4000 years ago.

METRICS OBSOLETE

With the hindsight of the way Biblical metric units were abandoned, and the knowledge of the way computers are revolutionising mathematics, one does not need a crystal ball to know that the French metric units will soon be as obsolete as the omers and baths of the Bible.

I thoroughly agree with Mr. Davidson's closing remark that "the ability to adapt, in this fast-changing world of ours, is an important attribute to have".

Tests conducted by I.B.M. (to name but one authority) have shown that students and adults can very quickly adapt to the hexadecimal numbering system — the system certain to be the predominate one used in the Twenty-first Century.

I stress that decimal numbers will still be used (just as Roman numerals are still used for some purposes) but it is absurd for Australia to be currently squandering thousands of millions of dollars trying to adopt the fast-becoming obsolete metric system as its sole measuring system.



Simon Burke (left) and Michael Craig in their roles as Michael and Paddy Doolan.

Success for Australian Film

St. Patrick's Day 1978 marked the simultaneous release throughout Australia of the Australian film "The Irishman". Heritage Society readers will be pleased to know that this production has our "stamp of approval" and most will agree having seen the film.

What a refreshing change to see an Australian version of life in the 1920's without the usual nonsense which depicts Australians as semi-literate "hillbillies" with a care for nothing or no-one except drawling a yarn over a pint of beer.

Anthony Buckley has produced a masterpiece in this low budget (\$750,000) story of our early pioneers. Hollywood producers can take a leaf from his book — big budgets don't necessarily make a quality product.

The inspiring sight of 20 straining Clydesdales thundering over a river bed with a mountainous rig in tow will probably be unequalled in cinema history for many years to come.

"THE IRISHMAN" is a special kind of love story. Set during the 20's in North Queensland, it is the story of one family undergoing a period of change.

Paddy Doolan is a proud Irish-Australian teamster,

determined to continue his profession in the face of increasing competition from motorised transport. He is supported by his younger son Michael, who is very like his father, but opposed by his elder son, Will, a Stockman. Behind all of them is Paddy's wife, Jenny, the hub of the family, and devoted to her husband and sons but unable to halt the process that slowly erodes family unity.

MARCH OF PROGRESS

When young Eric Haywood drives into town in a brand new truck, it heralds the final act in the inevitable march of progress. The truck becomes a direct

threat to Paddy's livelihood. Michael stands by his father to the end. However, the tensions between Will and his father erupt, and it is this conflict that finally splits Paddy from his family. Michael follows his father, though he realises that progress must overtake Paddy eventually.

Other people who touch the lives of the Doolans are the bickering grandparents Doolan, as proud and Irish as Paddy; Bailey and Eleanor Clark, Queensland squattocracy and Will's employers; Chad Logan, a taciturn drifter whom Michael befriends when he arrives in town to race his thoroughbreds; Bo Bo, a young aboriginal girl whose life is destroyed by Will's rejection of her; and Robert Dalglish, a tough cattleman who persistently endeavours to persuade Michael to work for him and who finally draws him into his family to replace the son he has lost.

Adapted from the Miles Franklin Award-winning novel of the same name, "THE IRISHMAN" is an emotional story of people within a family experiencing events which they cannot control. The story has warmth, humor, drama, tragedy, yet it ends in hope for the future as young Michael goes out into the world as The Irishman.

THE LOCATION

Charters Towers, in North Queensland, just on 2000 miles from Sydney, was an ideal location for "THE IRISHMAN" filming. It is a centre for spectacular country few Australians ever see. It is one of this country's best preserved gold towns of the turn of the century, and the countryside is faithful to the Elizabeth O'Conner award-winning book and has not been seen before on film. Some of the biggest scenes in the picture were shot in Gill Street, main street of Charters Towers.

HORSE TEAM

The search for 20 Clydesdales brought the unit in touch with Brisbane horsemaster Don Ross. He had the Clydesdales, eight of them already working as a team. Twenty Clydesdales working together look sensational. These caused even more of a sensation when being marshalled into the yards on arrival at "THE IRISHMAN" location. One of them knocked over a beehive. The bees retaliated by stinging the Clydesdales. They didn't miss a horse. The horses promptly galloped off into the bush. It was a long job to get them back in the yards.

LOCAL CONTENT

As well as the star casting (Michael Craig, Simon Burke, Robyn Nevin, Lou Brown, Tony Barry, Gerard Kennedy, Roberta Grant, Marcella Burgoyne, Vincent Ball, Roger Ward, Bryan Brown), 26 speaking parts went to Queenslanders – and two discoveries. Granny Doolan is played by Tui Bow, stepmother of Clara Bow, the original "It" girl. Tui went to Hollywood in the early 20's, fell in love with and married Clara's

father. She has a wealth of stories about Hollywood in the 20's and 30's. Grandpa Doolan went to Andrew Maguire, also a personality in his own right as the breeder of the mighty Bernborough.

"THE IRISHMAN" is an outdoors period film. Its story is entirely different from other Australian films, and it was decided it should look visually different. In Tony Buckley's words early in the production: "Previous competition is pretty keen. 'Picnic At Hanging Rock', 'Break of Day' and 'Caddie' are all visually superb."

HITCH-HIKER

During location work, director Donald Crombie gave a lift through town to a young Melbourne-to-Darwin hitch-hiker. Donald said nothing about the main street being closed and dirt-covered for "THE IRISHMAN". The hiker pondered as he looked at the deserted and fully-dressed street. Walking a short distance and looking in shop windows, he turned to Donald, quite perturbed. "Struth!", he said, "I was told they were a bit backwards up here – but look – they're still using pounds, shillings and pence!". Donald didn't explain and the hiker moved on North no doubt still very mystified.

ANTHONY BUCKLEY – PRODUCER

Anthony Buckley, producer of highly successful "Caddie", is one of the best-known figures in the Australian film industry. He is currently a part-time Commissioner with the Australian Film Commission, is a former president of both the Australian Film Council and the Editor's Guild of Australia, a former director of The Australian Film Institute, and has served as a vice-president of the Sydney Film Festival. His advice is frequently sought by other film-makers about their productions.

He has produced a number of documentaries on his own, including the well-known "Forgotten Cinema" (about the Australian film industry), and "Snow Sand and Savages" (about cameraman Frank Hurley's life and work). He was appointed a senior producer at Film Australia in 1973, and was acting head of production on several occasions. He was offered this position on a permanent basis in 1974, but chose to leave to start his own production company for "Caddie".

MICHAEL CRAIG

One of the most established of British actors, with some 40 films made for major companies, including Rank, Columbia, Romulus, Fox, MGM and ABPC, plus Italian and Spanish companies. First film for Rank was "Passage Home", with Australians Peter Finch and Diane Cilento. Other productions included "Sapphire", "The Angry Silence", Visconti's "Sandra", "Life At The Top", "Star", "Royal Hunt of The Sun" and "Country Dance".

His stage performances have included "Funny Girl" with Barbra Streisand at the Prince of Wales Theatre in 1966. Has appeared in some 32 TV plays and also writes his work, including the original script of "The Angry Silence". He has played opposite Julie Andrews Barbra Streisand, Susan Hayward, Jean Simmons, Claudia Cardinale, Monica Vitti, Honor Blackman Susannah York, Wendy Craig, Vanessa Redgrave and Carole Baker.

In Australia, he co-starred on stage with Honor Blackman in "Move Over Mrs. Markham". His Australian feature films include Terryrod's "Inn Of The Damned", Walt Disney Productions' "Ride A Wild Pony", and South Australian Film Corporation's "The Fourth Wish". He has appeared in many Australian TV productions, and scripted "The Fourth Wish" as a trilogy for ABC Television.

SIMON BURKE

Winner of the Australian Film Institute Award as Best Actor of 1976 for Fred Schepisi's "The Devil's Playground", Simon has a top-star role as young Michael Doolan in "THE IRISHMAN".

His acting experience also includes theatre and television — "Kookaburra" at Sydney's Nimrod Theatre in 1974 and "Richard III" at Nimrod the following year; and, on TV, Crawford Productions' "Matlock" in 1974 and "The Sullivans" (1977), plus ABC-TV's "The Kiss and Ride Ferry" (1977), directed by Mike Jenkins.

He appeared as Jim Hawkins in Ken Horler's production of "Treasure Island", performed on Clarke Island, in Sydney Harbour, January 1978, as part of the Festival of Sydney.

So, "Heritage" readers, if you haven't dared enter a picture theatre lately for fear of wasting your money — try "The Irishman" — you will be impressed and thoroughly entertained.

Incidentally, a congratulatory letter to your cinema would encourage more of this type of film. Your recommendation to friends would also assist. After all, as taxpayers, we invested about \$300,000 in the production (Australian Films Commission) and if it turned out well the least we can do is let them know.



W.A. protects Governor

The State Government is making another attempt to protect the office of Governor and both Houses of Parliament.

The Act Amendment (Constitution) Bill, which seeks a referendum on future legislation to abolish either House or the office of the Governor, was introduced in the Legislative Assembly yesterday.

The Bill also proposes that any future legislation that would reduce the number of members of either House or would permit either House to be constituted by members not elected would have to go to a referendum.

FAILURE

The Premier, Sir Charles Court, said that the Bill was aimed at stopping the Australian Labor Party from damaging or destroying the status and rights of Parliament without the consent of the people.

Similar legislation introduced last year failed to get the required constitution majority in the Legislative Council when a National Country Party backbencher missed a vote.

Mr. T. McNeil (Upper West) was out of the chamber when a division was called on the second reading.

Though the Government outnumbered the Opposition by 16 votes to 9 it was still one short of the required majority.
"West Australian".

Home Economics

A zealous young salesman was trying to sell a housewife on the advantages of owning a home freezer. "Why," he reasoned, "you'll save enough on your food bills to pay for it."

"Oh, I'm sure of that," his prospect said, "but you see right now we're paying for our car on the bus fares we save. Then, we're paying for our washing machine on the laundry bills we save, and we're paying for the house on the rent we're saving. We just can't afford to save anymore right now."

Menzies on the Commonwealth



The late Sir Robert Menzies, former Australian Prime Minister, was vocal over several important constitutional issues. Being a strong monarchist Sir Robert was prompted to send The Australian Heritage Society a short but hard-hitting message for our jubilee edition of "Heritage".

In 1970 he spoke at a dinner of the English-Speaking Union in Melbourne. Sir William Kilpatrick asked Sir Robert to respond and to propose the toast to the special guests of honour, Sir Alec and Lady Douglas-Home.

Sir Robert gave the following response:

Your Excellency,

All I want to say is this, that there was a time not so very long ago when we took all our relations with Great Britain for granted, didn't we? Oh well, of course we have everything in common. There is no question. We are just the same kind of people.

Well I suppose that is not quite 100 per cent true now, because we have had a large migration programme, thanks to young Snedden over there, and there has been a certain dilution perhaps of the old United Kingdom stock, but at the moment I think, Sir Alec, that you may have some of the same position in Great Britain. So we won't worry about that kind of thing.

The fact is that in substance this country is a British country. In fact, I reminded myself this afternoon and would like to remind everybody here and elsewhere that not only by disposition, but by law, our own law, we are all British subjects and Australian citizens. That is worth remembering — British subjects, and this to me is a matter for pride. I will come back to that in a moment, although I am not going to talk too long, but what I was greatly impressed by tonight is the fact that we have here tonight listened to a very great statesman from Great Britain talking to us, not as a Party man with a Party line to sell, but as a man with a wide national outlook and a great sweep of understanding.

Not on the defensive

We have listened to a man who is not here to apologise, to be on the defensive as so many people are today, but to speak with pride. Pride in achievement pride in the future. None of us who

have been in England for some time now almost regularly in my case, will have failed to notice that there is in many mouths a defensive statement.

Well, of course we have our problems but, you know, if only so and so would do this or so and so would do that, everything would be right. I myself have no doubt that in every physical factor of intelligence and resource and skill, Britain is as capable of being one of the great powers in the world as she ever was (applause) and I don't like to hear people excusing it and rather conveying the idea that oh well, the poor old country is on the down-grade now. She will end up — I don't want to be offensive — like a sort of Sweden: No significance in the world, living in a comfortable self-contained life. This is a monstrous idea, and Sir Alec has said a great deal today or tonight to get rid of it.

New Commonwealth

I am one of those people who can be philosophical in his old age about what is going on with the new Commonwealth, some of the countries of which are no doubt interesting, but who don't have anything like the common body of instinctive doctrine that we have, but I can't look with philosophy on the decline in the relationship between my country and Great Britain, between my country, New Zealand and Great Britain, between my country and I hope Canada and New Zealand and Great Britain, because we are all to use that unfashionable phrase, the Queen's men.

We are all subjects of the one monarch, and we are bound together by deep-rooted instincts, by common tradi-

tions, by a mass of elements which can never be replaced by single formulae. We are not strangers. We are in a true sense, almost as completely true as when the younger Pitt said it, one people. And that is why you are here tonight among your own people, and that is why we can look at you and hear you as one of our people.

Our inheritance

I was asked one day — I don't give interviews nowadays — I don't know why — but anyhow, I was asked one day why I was an Anglophile. You know, this has become a rude word apparently in Press circles. "Oh" he said, "an Anglophile. Poor old Menzies, almost dead but won't lie down. He is an Anglophile" (laughter). Of course I am. I would be very sorry to think that anybody here tonight was not. How could you fail to be an Anglophile if you walk around with your eyes and your ears open, and you know that the whole system of law under which you live came to us from Westminster. If you know that the whole system of parliamentary government came to us from Westminster, that responsible government in Australia came to us from Westminster; if you know that the scrupulous and honest administration of the law, the inscrutability of judges, the high traditions of the civil service came to us from Great Britain.

I don't think we score many marks for ourselves by pretending that all by ourselves we invented these things, because we didn't. We inherited them. We have improved on them in many ways. We have done all sorts of proud things in Australia and have done them

well, but never let us forget that we must have not only respect but, I would hope, affection for the people from whom all these things came and by whose efforts they were made effective. So I am an Anglophile. Plead guilty and proud of it, and submit myself to the judgement of the Court.

Great Potential

You know, there is one other thing I would like to say about it. Don't let us fall into the error of thinking that life consists of a series of black and white choices. You are a good Australian or you are pro-British. You are a good so and so or you are against so and so. This hideously false dichotomy confuses all the public discussion of these things. Of course I am a good Australian. I had hoped in my old age that I might look back and think that I was a good Australian, and had done some small things for my own country (applause) but that doesn't mean, that doesn't mean that I am not British and not still bound up with this idea that has never left me, that when we succeed we must see to it that we do our best to see that Britain succeeds; that Britain's security is in a sense our security.

And we will be foolish people if we don't realise that Great Britain has great

things to do, and that we have great things which are important for us, great things to do not only in military power but in wisdom, in judgement, in experience, in high moral standards, in example to a world that never needed good example more than it does now. These are wonderful things. And Great Britain will be able to produce them so long as she remains the honoured centre of the Commonwealth, and particularly of the Crown Commonwealth, so long as she saves herself by her own labours, and I am sure she shall, and I don't think the saving is all that difficult, but also sets an example to the world which, as once before, she may well save by her own example.

Indifference the enemy

Now I think that is all I want to say to you. I am a bit rusty on speech-making in the last year or so, but there is one other thing I would like to say to you, probably quite improperly. You know, feeling as I do about these things, feeling as you must about these things, I think it is high time we came to the conclusion that we must take positive steps about our relationships with the mother country of our race, because you know my friends, in this world more things have been lost, more good things have been lost by indifference than have

ever been lost by hostility. Don't let us be indifferent. Don't let us lose things because we didn't know or we didn't care.

Now I can look over there across the table and I see an undoubtedly authentic Australian who is president of the American Australian Association of which I am an office-bearer. It is a wonderful Association. It's active, it's lively. Why don't we have now a British Australian Association.

There is no inconsistency about it. We have in America a great ally, a great friend in this part of the world, but they will never be a substitute in our hearts and minds from the country in which we came or our ancestors came. Let us have a British Australian Association. Let us have somebody, an active body, which will not only honour a unique occasion like this, give us an opportunity of listening to a great statesman from London, but, from time to time, will give us the opportunity of hearing other people, and in its counterpart in England give the people, the benighted inhabitants of England, the enlightened inhabitants of Scotland, the opportunity of hearing people from here.

Commonwealth Day

Commonwealth Day, commemorates the 31st anniversary of the founding of the Commonwealth of Nations.

The evolution of the Commonwealth began with the introduction of responsible government in Canada in 1867. Australia, New Zealand and South Africa followed along the road to complete independence from Britain.

At the Imperial Conference of 1926 Britain and the four Dominions (as they were then called) were described as autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs, though united by a common allegiance to the crown and freely associated as members of the British Commonwealth of Nations. This change in status was enacted into law by the Statute of Westminster in 1931. The modern concept of the Commonwealth began to take shape in 1947 when India and Pakistan became members. When India became a republic in 1949 the Commonwealth heads of State decided that allegiance to the same monarch need no longer be a condition of membership. The Queen remains the symbol of the free association of independent nations, and as such the head of the Commonwealth.

This unique and remarkable free association of independent sovereign States now numbers 36, with Papua New Guinea in 1975 and the Seychelles in June 1976 being the last to join — "unique in that the 36 members with a combined population of over one thousand

and million people, are situated in every part of the inhabited world and "remarkable" because although by faith, race, language and colour they are of infinite variety, yet they share certain traditions. In all Commonwealth countries people in government, in academic and in working life, habitually use the English language, share techniques and attitudes in government, in the law, in education and in all sorts of methods and styles of life.

A recent article emanating from the New York-based "Freedom House" survey, claimed that in 1977 more than one thousand million people throughout the world achieved more political and civil freedom than in the previous year.

A very significant point of this statement is that, of 44 countries listed as "free" no fewer than 18 are members of the Commonwealth of Nations. In the "partly free" list, 15 of the 47 are members, while only three are included in the total of 64 countries shown as "not free".

These political and civil freedoms enjoyed by the majority of Commonwealth members are not matched by any other group of countries in the world today.

Sir VALSTON HANCOCK, president, Royal Commonwealth Society, and Mrs. I. ANDERSON, chairman, Victoria League for Commonwealth Friendship.



Contract Miners

(Early days on "Golden Mile", Kalgoorlie)

The Golden Horseshoe mine, Kalgoorlie, W.A.

□ The whistle blows,
The miners take their stand
On the brace,
To await their turn
To enter the cage
That drops them
To the depths below.

Out of the cage they step
To the lighted plat,
To light their candles
And plod their way
Through the inky blackness
To the yawning stopes
That lie beyond.

They slip and slide
To the face below,
Where the silent machine
Awaits to drill the holes,
That filled with gelignite
Will shatter the rock
To fragments.

They toil and sweat
And curse and swear,
The drill starts and stops,
And starts again with a smooth tap tap,
And twists in the hole
Biting at the rock
Like a thing in pain,
And filling the air with thick grey dust,
In which the candles flicker and cast
A pallid light on the grey walls
Of the narrow stope.

The drill fitsches, and
The miners curse
As they struggle frantically
To free it from the rock,
It starts, it stops,
And fitfully starts again;
And then, with a staccato roar
It takes up a steady rhythm
Sweet to the ears of the sweating men.

The holes are charged,
The fuses spit,
They hurry from the face —
And then with a tight, muffled roar,
Quaking earth, and tearing rock,
The dust and smoke swirls through drive and
cross-cut
To the shaft and cleansing air above.

Back into the swirling smoke they rush
To bar down,
Then to rig and bore once more.

Their lives were short,
And lived to the full.
They little recked the fatal fall of rock;
Or the dry, racking cough
Tearing at sobbing, dust laden lungs,
To shatter the life
From their wasted frames.

By S.M. KELLOW, Mt. Lawley, Western Australia

Vaucluse House Sydney

A charming reminder of early Australia

Researched and photographed by
ALAN HOWE



Front view of house and garden



House from the garden, showing wide, cool verandah.

The outbuildings and parkland gardens surrounding Vaucluse House form an impressive introduction for a visitor calling to view this unique property.

The original purchaser of the property was Sir Henry Brown-Hayes, who, in 1803 paid \$200 for a farmland site of approximately 100 acres and called it Vaucluse, after Vaucluse in Southern France which was the birthplace of the poet Petrarch.

An Irish surgeon, D'Arcy Wentworth arrived in New South Wales as assistant surgeon on the Second Fleet in 1790. He was almost immediately sent to Norfolk Island to become Convict Superintendent. Whilst on Norfolk William Charles was born.

WENTWORTH

W.C. Wentworth was English educated and arrived back in New South Wales in 1810 as a Farmer. In 1813 he made the epic crossing of the Blue Mountains with Blaxland and Lawson. He studied law and was admitted to the Bar in England. About 1824 again returning to New South Wales he and Robert Wardell established the "Australian" newspaper (no connection with the present "Australian"). Through their paper they fought for freedom of the press and freedom from the general repression of the time. New South Wales at this time was ruled by a virtual military dictatorship.

Henry Brown-Hayes, transported for abducting an heiress, found his House infested with snakes, so on St. Patrick's Day with a gang of convicts he had a trench dug encircling the House and 'planted' therein about 500 tons of Irish bog peat, to form a circle across which no snake would venture. No green snakes anyway!!

PATRIOTIC ASSOCIATION

In 1827 the 'charmed' property of Vaucluse was purchased by Wentworth for \$3,000 who began constructing the present House about 1829. With Sir John Jamison and Dr. William Bland, Wentworth joined in the formation of the Australian Patriotic Association and from this association was to evolve a draft for a self government bill.

From this basis came the 1842 Constitution and an elected Council. Wentworth topped the poll for Sydney in the Council. Not satisfied, however, he was eventually appointed to a select Committee to draft a Constitution Act for New South Wales. Wentworth became the Chairman. The draft provided for Representative and Responsible Government while preserving a close association with the Monarchy.

In 1854 Wentworth journeyed to England to see the Act through the Home Parliament, which made some modifications. Queen Victoria gave her assent in November 1855.

The first fully elected Parliament came together in Sydney on May 22, 1856. In 1861, on returning to Sydney, Wentworth became President of the Legislative Council.

GOVERNMENT CARE

Vaucluse House as it stands today is very much as Wentworth left it in 1854. His family continued to occupy the House till 1883. A family acquaintance J.R. Hill leased the House till 1898, a caretaker then moved in. The New South Wales Government acquired the estate in 1910 and formed a National Memorial Park in 1911 controlled by a body of Government appointed trustees as it continues to be to this day. The main House is surrounded by stables and coach-house (with carriages), a bakehouse, Guard house and across the creek a Laundry. Beneath the main House are large Cellars and ample storage for foodstuffs and selected wine.

Battlements, turrets and crenellated walls give this Mediaeval Gothic House the air of grandeur and the solid permanence of its history. It looks out towards the shores of Sydney Harbour, across 20 acres of gardens and parkland. The House is a treasure house of Victoriana and all rooms have their own most interesting pieces.

The Ground floor area is quite extensive and consists of Large and Small Halls, Dining Room, Reception and Morning Rooms, Gallery, Family Dining Room, Kitchen, Scullery, Larder, Dairy and Guest Bedrooms and Bathroom. A Drawing Room (Ballroom) is also on the Ground Floor with hand painted panels, chandeliers, and some original Wentworth pieces, from Italy, England, France along with an interesting portrait of Captain Pipers wife and children, the previous owners of the property.

CONSTITUTION ACT

Also on the Ground floor is Wentworths study (or Constitution Room). A very historic room. This room echoed to the arguments leading up to the final draft of the Responsible Government Constitution Act. Wentworth being Chairman. The Bill was drafted on the tooled leather topped, carved oak table to be seen here, along with Wentworths inkstand and personal seal. His own Chippendale period, tapestry upholstered armchair also resides in this room. Many of the books in the bookcase belonged to this fighter for democracy too.

Vaucluse House belongs to the whole of what was to become the Commonwealth of Australia and visitors are extremely welcome in this 20 acre sanctuary of early Colonial history and parkland only a few minutes from the very heart of Sydney.



By General Douglas MacArthur

A Father's Prayer

Build me a son, O Lord, who will be strong enough to know when he is weak and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, but humble and gentle in victory. Build me a son whose wishes will not replace his actions – a son who will know Thee, and that to know himself is the foundation stone of knowledge. Send him, I pray, not in the path of ease and comfort but the stress and spur of difficulties and challenge; here let him learn to stand up in the storm, here let him learn compassion for those who fail.

Build me a son whose heart will be clean, whose goal will be high; a son who will master himself before he seeks to master others; one who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past, and after all these things are his, this I pray, enough sense of humor that he may always be serious yet never take himself too seriously. Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength; then I, his father, will dare to whisper, "I have not lived in vain."

THE ROLE OF LITERATURE IN CULTURAL DISINTEGRATION

by Jeanette Wallis

The deep significance of literature is often overlooked when social decline is considered. Granted, much attention is devoted to the promotion of pornography through the various media, and the presentation of permissiveness as being normal and quite acceptable. It is understood by many that these trends are directed towards the breaking down of traditional standards of morality; and by some that the ultimate aim is the destruction of the family.

But pornography is simply one component of the modern literary diet. It is the blatant offender, and against its intrusion we can, at least to a degree, defend our culture.

The more incidious element in the collapse of our literary traditions is harder to identify and expose. Its effects are as subtle as they are debilitating.

In literature, we see a reflection of man's deepest aspirations.

Great literature has the power, in its visionary and critical qualities, to teach perennial truths. Appreciation of the word as penned by our literary giants introduces us to an enriching world of lyrical charm; humour; originality; sparkling freshness; human tragedy and compassion. It illuminates humanity and embodies the spirit of truth.

Literature can renew, restore and invigorate the reader and elevate his spirits and his capabilities. It is the vehicle for promoting mental maturity.

Conversely, it can destroy.

Cultural cohesion presupposes social acceptance and support of a system of values. Cultural pluralism, however, cannot long be sustained, for it inevitably ushers in conflict of values and a concerted attack on the established social order as we are witnessing today.

This can be likened to the cultural climate in Russia during the reign of Alexander II after 1856.

Censorship was relaxed, and universities were demanding the reintroduction of autonomy. The function of literature was vulgarised and redefined as the service of society. Morals and values became a creation of the needs of society.

WOMEN'S RIGHTS

From Dostoevsky's "The Devils" we gain some idea of the intellectual ferment of the 1860's:

"They talked of the abolition of censorship, and of phonetic spelling ... of splitting Russia into nationalities, united in a free federation: of the abolition of the Army and Navy ... of the abolition of the hereditary principle and of the family; ... of women's rights."

The intellectual leaders of this era preached the doctrine of the Manifestoes; of the individual losing himself in the mass. Dmitri Pisarov, endowed with a gentry background as are so many of our disenchanting radicals, scorned all dogma and authority, all aesthetic and metaphysical theory, all religion and morals. Professor Peter Lavrov, a teacher in Moscow, preached the social gospel we so frequently hear from the pulpit and the lecture theatre today: that the masses must be awakened to the subjective awareness of their misery by the educated minority who had acquired their education and culture at the expense of the downtrodden. Their debt could be repaid by showing the masses the way to a new liberated social order.

In Russia, intellectual ferment erupted into, and was sustained by, the novel.

TOLSTOY'S VIEW

In Turgenev's writing, the concept of nihilism was truly launched, with its celebrated definition: A Nihilist is a man who does not bow before any authorities, who does not accept any single principle on trust, however much respect surrounds that principle. In his later works, his philosophy amounted to a declaration of the futility of life: "... Everything is hurrying away, everything is speeding off somewhere and everything vanishes without a trace, without ever achieving anything"

The major novels of Tolstoy and Dostoevsky appeared during the sixties and seventies; Tolstoy's reflected the spirit of Rousseau. Dostoevsky's, on the other hand, appealed to the Russians to abandon nihilism and to emerge as a God-fearing, God-bearing nation.

In 1934, Gorki addressed the first Congress of Soviet Writers thus:

"the main and basic theme of pre-revolutionary literature was the tragedy of a person to whom life seemed cramped, who felt superfluous in society, sought therein a comfortable place, failed to find it and suffered, died, or reconciled himself to a society that was hostile to him, or sank to drunkenness or suicide."

This individual isolation was combined with a fierce rejection of the values of society, and a strong undercurrent of foreboding.

From Chekhov's writing, we can gain an appreciation of his perception of Russia at the turn of the century. "It was a chaotic frustrating world of alienated individuals ... It was a world where the individual was powerless, and reduced to finding his own *raison d'être* in the expression of his own feelings"

"BEST-SELLERS"

The decadent movement which dominated Russian literature after 1905 emphasised the impossibility of communication between individuals. Sex was glorified, myth and legend were resurrected, death was invoked, and emotions were analysed and explored. Emotions were the favoured matter of the symbolist poets, the equivalent of our contemporary exponents of art for art's sake.

Today in our own country, this same philosophy of hopelessness, isolation and despair is pervading literature.

Study of the classics and of books which share their qualities — rich vocabulary, vivid descriptions, subtle variety of tone, impressive characters, and coherent, balanced structure — is discouraged. Instead, a taste for the cheap and nasty is being cultivated. "Best-sellers" and pseudo-literary books which debase humanity and exploit perversion and sensationalism are the new masterpieces. These are the "relevant" books — the ones which give an "accurate reflection of our secular world" (to quote one senior secondary English Examiner and Inspector.)

But, as in Russia, these works do not simply reflect the less desirable aspects of society, they create disillusionment and ferment wherever they are read.

Economic manipulation facilitates the destruction of material and physical freedom, but it cannot stifle the spirit. Literature is being used to create the climate which will readily accommodate authoritarian direction. Chaos is but the prelude to the "tranquility" of totalitarianism.

But we have the power, indeed the commission, to reverse these anarchic trends and the hopelessness engulfing our society.

OUR ROLE

By coming to terms with the importance of literature, and fostering an appreciation of that which is positive, constructive and enriching, we can give a new dimension to our own lives. We must boycott the rubbish, and refuse to allow our children to study it at school.

But the first essential is that, as individuals, we embrace and uphold the enduring values we have written for us in the richest book of all, The Book of Life.

References: Peter Hunt, "The Central Role of Literature in English Teaching"
Lionel Kochan, "The Making of Modern Russia"
Penguin, London 1972.

View on Sir John Kerr's appointment

Dear Sir,

Labor Senator James McClelland, "Sunny Jim", much belies his Nick-name and belies much else I think.

At yesterday's Opening of Parliament by the Governor-General, Sir Zelman Cowan, successor to Sir John Kerr, during the Address in reply, Labor Senator McClelland stressing his most impertinent and crudely couched comments on the appointment to Unesco, as Ambassador, of Sir John Kerr, excelled himself at the expense of His Excellency.

Senator McClelland's celebrated tongue is not so clever, just so nasty!! What he says, it seems to me, is to be taken with a grain of salt, and don't be stingy with the salt — be on the safe side! McClelland is not stingy with the insults.

Since Labors Ranks were decimated at the last two Rejections — (December 13th 1975 and December 10th 1977) — Tirades, the "spitting image" of McClelland's have become Vogue. Would that all the viciferous "Sour Losers" were fitted with Verbal-straight-jackets for our auditorial Relief!

According to McClelland, Sir John had an inordinate taste for wine. According to me, many have no taste at all for McClelland's tasteless 'whines' — much favoured by those of his ILK, however.

And on this very subject, what has Bob Hawke to say?

According to the "Sour Losers Section", Sir John Kerr, a Whitlam appointee, bit the hand that fed him — instead of pandering to it!

Now unlike the Labor Party, but like the good Queen Victoria — (what a contrast) — "We are not Bemused !!! For Sir John Kerr, mindful of the solemn oath he took when he was installed in the High Office of Governor-General of Australia, the conflicting demands of friendship of an extra-ordinary latitude, were unheeded.

Sir John, when he did call a Halt (November 11th 1975) put the Electors of Australia in the picture; and the Electors of Australia (December 13th, 1975) put the Labor Party OUT Sacked in FACT!

Exactly what Sir John's Whitlam friends dreaded and straightaway they were Whitlam friends no longer.

In fact the implacable reverse is the case. An ugly Hymn of Hate pulsates and throbs and swells right across the width and depth of Australia. Surely this "culture" is of alien origin? Barely camouflaged, it is being "grafted" onto this fair land of ours — and it augurs Evil.

I salute Sir John Kerr, a Great Australian who put Australia first.

D.A. AIREY, TASMANIA.

ONLY A POSTAGE STAMP

'phone for Royal stamps

Most of us will remember a wide range of Australian postage stamps and bring to mind many commemorative issues such as the "Sydney Bridge", "Overland Telegraph", "Captain Sturt", "Prime Ministers of the past", etc.

The easiest stamps to recall are those with the portraits of our Kings and Queens which graced our stamps in common usage for letters. This practice took over from "kangaroo stamps" in the reign of King George V and continued until the Whitlam period.

Her Majesty Queen Elizabeth was officially declared Queen of Australia and almost immediately her portrait was removed from our postage stamps and Naturalisation Certificates; the National Anthem was changed from "God Save the Queen", and attempts made to take the Union Jack out of the Australian flag.

The new policy provided frequent special issues, largely it seemed for the sake of change and to compete with the "banana republics" for stamp revenue.

After the change-over in the Federal Government in December 1975, many people thought, as I did, that the old practice of carrying on our main stamp the portrait of Her Majesty would be resumed – but alas, no! The insignificant Helichrysum flower stamp continues to fill the gaps between the great number of commemorative and special stamps.

In March 1977 Her Majesty visited Australia in the Silver Jubilee year of her reign, and our "stamp people" produced a splendid multi-coloured commemorative issue, printed on a silver background. This was widely accepted and acclaimed as one of our best, and and worthy of the Silver Jubilee Year, but it was on issue for only TWO WEEKS, and less where sold out earlier.

It was hurriedly replaced with a "cricket stamp" and then available only at Philatelic counters at G.P.O.'s.

After two and a half years, the Fraser Government has had time to exert some influence on the "back room boys" who decide the policy on issues of postage stamps, though the brusque treatment given the Silver Jubilee stamp indicates no influence on them.



It appears quite clear that the Government will only acknowledge the Queen of Australia by showing her portrait on our main stamp (18 cents at time of writing) when pressure is applied by loyal electors. My early approach in writing was ignored by the Minister responsible, and tolerantly I decided to give them time to sort themselves out. Now I am writing to my Federal Member and the Senators asking for "Royal Stamps" – would you like to join in by writing or phoning your Members?

ERIC ISAACHSEN, South Australia.



St. George's Chapel, Windsor