

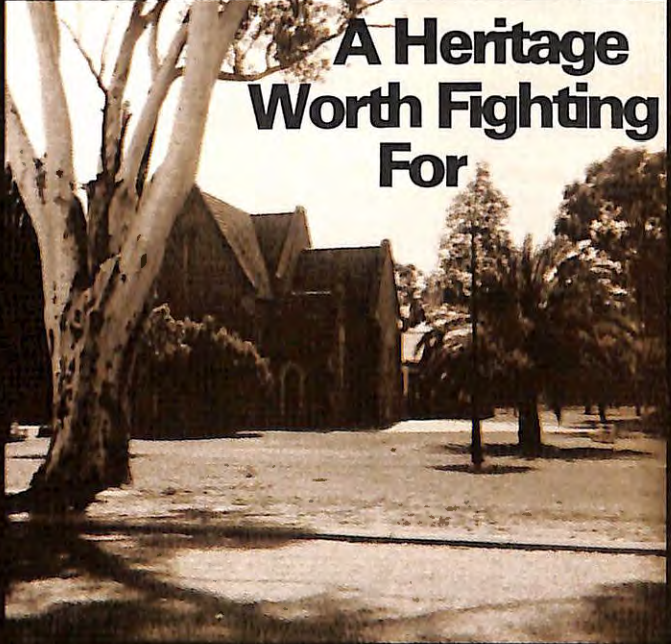
HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

No. 14



SEPT — NOV 1979



**A Heritage
Worth Fighting
For**

The Australian Heritage Society

Brief History

The Australian Heritage Society was launched in Melbourne on September 18th 1971 at an Australian League of Rights Seminar. It was clear that Australia's heritage is under increasing attack from all sides; spiritual, cultural, political and constitutional. A permanent body was required to ensure that young Australians were not cut off from their true heritage and the Heritage Society assumed that role in a number of ways.

The Society has promoted a wide range of educational activities including lectures to schools. Over one million copies of three brochures have been distributed. They are "Keep Our Flag Flying" in support of retaining Australia's present flag; "Crown or Republic", the case against an Australian republic; "The Federal Constitution and Individual Freedom" discussing the essential basic freedoms enjoyed under our Constitution.

When Her Majesty the Queen visited Australia in 1973, The Heritage Society inserted a full-page loyal welcome in the Canberra and Sydney press. This move resulted in a flood of new support which paved way for further activities.

In order to provide Australians with an opportunity to have a direct say concerning their heritage, the Society inserted "voting" forms in the press throughout Australia. Over 35,000 forms were returned with 90% voting to retain the Monarchy, the present flag and National Anthem.

When the Australian political crisis developed late in 1975, the Heritage Society gave another lead by inserting press advertisements inviting Australians to use their constitutional right to petition the Queen's representative, Sir John Kerr, for a double-dissolution of the Commonwealth Parliament so that people could vote to resolve the crisis. This campaign had just started to gather momentum when the Governor-General made his historical decision on November 11th 1975.

The Heritage Society immediately lead a nation-wide campaign in defence of Sir John Kerr. Once again, press advertisements brought instant response from people of all political persuasions resulting in the distribution of well over one million "Defend Sir John Kerr" brochures.

It was about this time that the Heritage Society, due to expanding activity embarked upon a major publishing venture. The quarterly Journal "Heritage" was first published in June 1976. In its short life this journal has been increased in size and content on two occasions. Subscriptions continue to increase with each issue. Distinguished Australians contribute material on important heritage issues as well as historical features. This journal continues to be a vital link between the Heritage Society and its supporters.

The Queen's Australian visit early in 1977 saw even greater activity by the Heritage Society. Firstly, a special jubilee edition of "Heritage" was printed and it contained many avenues for Australians to express their loyalty, including car stickers and flags. Three editions of this popular issue had to be printed to meet the demand.

The most successful idea was the printing and distribution of thousands of "Loyalty Pledges" which loyal Australians were asked to sign. This idea was so popular that over 50,000 signatures poured into Heritage Society offices over a short period. The signed pledges were then despatched to the Governor-General for submission to the Queen.

Late in 1977 another publishing venture took place. A complete record of the Queen's Christmas messages and silver jubilee speech was produced in book form by the Heritage Society. Titled "A Queen Speaks to Her People" this publication was so well received throughout Australia that a second edition was required within less than three months. A permanent demand is expected for this historical publication.

The Australian Heritage Society welcomes people of all ages to join in its programme for the regeneration of the spirit of Australia. To value the great spiritual realities that we have come to know and respect through our heritage, the virtues of patriotism, of integrity and love of truth, the pursuit of goodness and beauty, an unselfish concern for other people – to maintain a love and loyalty for those values.

Young Australians have a very real challenge before them. The Australian Heritage Society, with your support can give them the necessary lead in building a better Australia.

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

SIR RAPHAEL CILENTO
First Patron of The Australian Heritage Society

PRINCIPAL ADDRESS

BOX 16, INGLEWOOD, W.A. 6052

STATE ADDRESSES

BOX 1052J, MELBOURNE, VICTORIA 3001

BOX 179, PLYMPTON, SOUTH AUSTRALIA 5038

BOX 2957, SYDNEY, NEW SOUTH WALES 2001

BOX 172, CHERMSIDE, QUEENSLAND 4032

Tea and Cakes no Substitute for Action

The dangerously depressed state of Australia's economy has produced talk of an early election, not to mention all sorts of political and Constitutional changes to help "solve our problems".

Experience has taught us that in this situation a call for "more power to Canberra" is given a sympathetic hearing by those community leaders who desperately need to find a way out of their plight. But we must never forget that any power handed to Canberra, temporarily or not, means less power for each state and that means less control by each individual over the state. This is not a desirable situation and goes against the very grain of our Constitution.

Regardless of what political party resides at Canberra the erosion process of our Constitution and Constitutional Monarchy is taking place at an accelerating rate. Should a Labor government move into Canberra, the only difference being that the erosion would continue at a much quicker pace.

So having resigned ourselves to that fact, the question is now: "What are we going to do about it?"

EXPANSION

The Australian Heritage Society has commenced moves to expand its activities in order to create greater public awareness of what is happening to the very foundations of our society. Our first requirement is to increase the readership of "Heritage" through the community. Secondly, we propose a regular newsletter or action bulletin to keep our supporters and associate members in close touch with each other as well as events taking place around Australia.

Our third objective is to expand the distribution of our educational material and to get people involved in doing something worthwhile in defence of their heritage.

FIGHTING FUND

To do all this we will require an increase in Heritage Society funds. A Heritage Fighting Fund has been set up by our W.A. Committee and their target is \$3,000. This amount is rather modest when we look at overall costs of carrying out what we propose.

An appeal letter has been sent out to all "Heritage" subscribers and the Secretary reports a most encouraging response from those who have replied. We thank those donors for their generosity.

There are a number of ways you can help our appeal.

- 1) By sending a direct financial donation, however small or joining the Society's self-assessment scheme by pledging a regular donation.
- 2) By enlisting new subscribers to "Heritage".
- 3) By purchasing extra copies of "Heritage" and using them for promotional purposes.
- 4) By becoming a contributor in one of many ways, to "Heritage" or organising heritage material from other sources.

Our success depends on what each individual is prepared to do or prepared to give. Forward planning and preparedness will ultimately determine our success. It isn't a case of IF something happens, it is a matter of WHEN.

The Heritage Society isn't a "tea and cakes" organisation. The very future of democracy under a Constitutional Monarch is at stake. We are involved in its defence and with YOUR support we will continue to do so.

BACK ISSUES STILL AVAILABLE

We wish to bring to your notice that a small quantity of the last four issues of "Heritage" are still available. i.e. numbers 10, 11, 12 and 13.

Readers wanting to display our magazine or distribute for promotional purposes may care to obtain extra copies at the following rates:

4 copies \$3.20 posted.

2 copies \$2.00 posted.

1 copy \$1.40 posted.

All enquiries to:

The Secretary,
Australian Heritage Society,
Box 16,
INGLEWOOD, W.A. 6052.

The Australian Heritage Commission Act MUST GO!

Compiled by THE PROPERTY RIGHTS DEFENCE COMMITTEE

The Minister for the Environment, Mr. Ellicot, is now in the process of declaring over 2,000 rural "places" to be part of the National Estate. Some of these places are hundreds of square miles in area. Some, such as the Beardy River area in N.S.W. have thousands of rural people dependent upon them directly and indirectly for their livelihoods. They incorporate farms, mines, cattle stations, orchards. In fact every type of rural activity in every State.

THROUGH STEALTH & SECRECY

Mr. Ellicot is doing this, presumably with your consent, under the Australian Heritage Commission Act of 1975. The Act does not even require land owners to be notified. A single instance of this courtesy being extended has yet to be discovered.

Consequently, although there have been angry protest meetings in Queensland and Northern N.S.W. of up to 500 people, most people whose property is affected **DON'T EVEN KNOW ABOUT IT**. The Act does require the placing of an advertisement of notification in a "local newspaper" but this is not being complied with. In a New England case the closest advertisement was placed 500 miles distant, in a North Queensland case it was 1,100 miles away.

HOW IT AFFECTS PRIVATE PROPERTY RIGHTS

Under Section 30 of this Act every Commonwealth Minister, Department, authority of instrument whatsoever, "shall give all such directions and do all such things" to ensure that no place on the national estate Register is adversely affected unless "there is no feasible and prudent alternative", and even then, only when all measures "to minimise the adverse effect will be taken".

This means that the sum total of the forces at the disposal of the Commonwealth Government are arrayed against the individuals free use of his own property in affected areas. The Heritage Commission supplies a nomination form with which anyone can nominate anyone else's property as a National Estate. The Commission does not acquire land, we continue to own it, i.e. we pay taxes on it, but every Commonwealth power may be directed against our using it.

As an example, if a farmer applies to

the Commonwealth Development Bank, the Primary Industry Bank of Australia or any other federally owned bank for a loan to clear land, for instance, the bank has to consult the Australian Heritage Commission and cannot make the loan unless there is no feasible alternative and all environmental precautions are taken. In other words, it's a NO, NO.

WHAT AREAS ARE AFFECTED?

The criteria for the inclusion of an area in the National estate is that it has "natural or cultural significance". As a N.S.W. National Party State Member, Mr. Bruxner has stated "Every square inch of Australia is eligible". Anyone can nominate any part of Australia.

You won't be notified. If you happen to hear about it, you can write to the Commission and object. Your objection must be considered but only by the Commission itself. You cannot object in any court of law, and once your property is written into the Register of the National Estate by the Commission, you have no appeal anywhere whatsoever.

Eight thousand "places", 6,000 urban and 2,000 rural, are either on the Register or the interim list. In the latter case,

for the purposes of the act, all controls still apply.

HOW ARE THE STATES AFFECTED?

Every single one of the Queensland's State National Parks is being listed in the National Estate in Canberra. The Heritage Commission now has veto powers on all future Commonwealth funds for Queensland's National Parks.

Any future development on a place listed in the Register (and any place may be registered) which is in any way dependent on the Commonwealth for finance, a licence, a permit, taxation concessions, freight rate incentives, or in any other way, can be denied to a State no matter how much its Government or its people want it.

All development be it housing, mining or agricultural is vulnerable. And this Act is being imposed by the very gentlemen who bellow "DECENTRALISATION! STATE RIGHTS! and NEW FEDERALISM!" whenever they smell an election coming up.

THE HERITAGE COMMISSION'S PEDIGREE

The Heritage Commission is out of the same stable as the plan to replace Local Government with Canberra-controlled Regional Governments, the Crawford Report which recommends increased Canberra control of industry, and the New International Economic Order which proposes international controls to supplement National control of key mining and agricultural products, the way to which is now open with inter-State trade outlawed in the High Court wheat case last year.

The promoters of these Canberra favourites include Mr. H.G. (Nugget) Coombs, Sir John Crawford, Dr. Jim Cairns and Mr. Tom Uren.

The stable boys sent to Canberra in 1975 to "clean up the mess" have proved to be conscientious. They haven't cleaned up the mess but thanks to them all Socialist plans, programmes and Commissions are now meeting less opposition in the field.

WHAT DO WE WANT?

There is only one thing we want in respect to the Australian Heritage Commission Act of 1975. We want it abolished.

We want it abolished on four grounds:-

- (1) It represents an attack upon our Heritage of PRIVATE (personal) PROPERTY (proper) RIGHTS.
- (2) It is an assault on both the Sovereignty and Initiative of all States. It negates our Heritage of decentralised Government with

decisions made as close as possible to the people and communities affected.

- (3) It runs contrary to the predominant culture in this land which is decidedly anti-Socialist.
- (4) And finally, BECAUSE WE JUST DON'T WANT IT!!

WHO ARE WE?

We are a small committee of affected people in both Queensland and N.S.W. farmers and small miners, who have found nobody to fight for us, so we've decided to fight for ourselves.



MR. BOB ELLICOTT — Presiding over mass destruction of Australia's heritage.

We are trying to contact those thousands of other people around Australia who are concerned, who don't think they have any friends and are wondering what they can do. Most of these people would be unaware of current developments, so if you've a friend or relative with a similar problem or who you think may help, please cut out this article and post it to them.

Our Committee, the Private Property Defence Committee, can be contacted through the N.S.W. Secretary, Mr. Ken Aylward, Box 110, Glen Innes, 2370, or the Queensland Secretary, Mr. Charles Pinwill, P.O. Box 3185, Toowoomba.

We know that we have a difficult job. The environmental lobby is now so strong that our heritage of responsible freedoms, private property rights, decentralised political power, and the

undergirding spirit and values that make up the greater part of our heritage MAY WELL BE SWEEPED AWAY TO PROTECT OUR PHYSICAL HERITAGE.

YES MR. POLITICIAN!

We know that you rural Federal Parliamentarians are terrified of the envious environmentalists and the grieving greenies. We know that there are many in Canberra who would sell our heritage and our families inheritance for "a mess of potage". We know that Mr. Fraser has said "the principle of the Heritage Commission Act will be defended to the fullest by this Government." We know that the principle is a Socialist Principle.

We would especially like to know if there is one single National Party politician representing rural people federally, who is prepared to stand and be counted as rural people see their rights swept away.

For Further Information Contact:-
Property Rights Defence Committee,
Box 110, Glen Innes, 2370.
or Box 3185, Toowoomba, 4350.

IS YOUR
PROPERTY ON
THE HERITAGE
COMMISSION'S
REGISTER?

The Multi-Cultural Threat to Australia

“THE SOPHISTICATED
PREACHERS OF THE MULTI-
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AUSTRALIA BY SNEERINGLY
REFERING TO ITS “BEER AND
MEAT PIE CULTURE”.

by John Clifford

When the new Labor Member for the Victorian Legislative Council, Mr. Giovanni Sgro, made his maiden speech in the Victorian Parliament on July 18, he highlighted the fact that the multi-racial challenge to traditional Australia is one of the major questions facing the nation. There is only one official language in Australia, English. But opening his maiden address, Mr. Sgro said, “Signor Presidente, Sono passati tre anni da quando sono stato qui, in queste ula . . .”

Mr. Sgro had originally intended to deliver his entire speech in Italian but this had been ruled out of order. But the newly elected President of the Legislative Council, Mr. Grimwade, permitted Mr. Sgro to read a section of his speech in Italian, provided that he spoke in English first. This was the first time that a language other than English had been used in an address in an Australian Parliament. Outside the Parliament, Mr. Sgro said that he intended to continue making addresses in Italian in the Victorian Parliament. Mr. Sgro argues that he wants to speak in his native language in order to foster the creation of a multi-cultural society.

Mr. Sgro may mean well, but when he charges that there is “discrimination” in Australia he ignores that Australia has had a large number of Italian migrants over many years who have gratefully accepted the opportunities which Australia has offered, have in the main been accepted by their hosts as hard-working, law abiding people prepared to fit in with the traditional Australian way of life. As for “discrimination”, Mr. Sgro is presumably well aware of the deep cleavages between Italians from Northern Italy and those from Southern Italy. Fair Northern Italians can be heard in Milan or Turin offering verbal insults to visiting dark Sicilians.

That cleavage has been transplanted to Australia, as can be witnessed in the Riverina. It is a cleavage as deep as that between, say, Croats and Serbs. The writer is not offering criticism of any one group, but is observing that while Mr. Al Grassby and other promoters of the multi-cultural society are eulogising the alleged benefits of this type of society, there is much more intolerance amongst the many migrant groups than there is intolerance of migrants by native-born Australians. Mr. Grassby's recent attack on the Anglo-Saxons, with particular reference to the “blue-rinse” women of Toorak, Melbourne and Northern Sydney suburbs, was an example of the very intolerance which Mr. Grassby charges others with practising.

It is an old truism that those who will not learn from history have no future. Not only history, but the lessons of multi-racial nations today, make it vividly clear that so far from multi-racial and multi-cultural societies producing harmonious nations with a rich cultural diversity from which all benefit, they produce exactly the opposite result. Consider the United States, where the Negro and other minorities have been shrewdly exploited by revolutionaries to assault the foundations of traditional American society and where President Carter's disastrous foreign



MR. AL GRASSBY — Will not learn from other attempts to create a multi-cultural society.

policy in Africa, where Soviet-Cuban expansion continues unchecked, is governed by Mr. Carter's conviction that he must keep the Negro vote in order to have a chance of surviving politically.

CANADIAN REALITIES

Mr. Grassby has referred to Canada as an example of a successful multi-cultural society. Surely Mr. Grassby's zeal has blinded him to reality? Or is He consciously engaging in blatant propaganda? After Wolfe's defeat of the French the British felt they were being tolerant by permitting the people of Quebec to maintain their language, their religion and their culture, inside Quebec. Canada progressively absorbed a large number of non-British migrants, but they accepted that they should learn English and bring whatever contribution they had to make to a society based upon British institutions. Some of Canada's most outstanding supporters of British Institutions, including that of the Monarchy, have been by people of non-British background. Canada has been in a state of increasing turmoil since Pierre Elliot Trudeau and his colleagues started fostering the very multi-cultural society advocated by Mr. Grassby. There is not only the French-speaking versus the English-speaking conflict, with Quebec being prepared for a Marxist take-over, but there is growing friction as non-Europeans flood in from the West Indies, Pakistan and India. Friction has erupted into the open in cities like Vancouver. Is this what the great majority of Australians want? Now is the time to face and answer the question. The nation's future depends upon how that question is answered.

A NATION

But what is a nation? The multi-cultural devotees repeat the shallow claim that Australia is a part of Asia. This is a manifestation of a materialism which

ignores the fact that a nation is a product of undergirding values and principles. A nation not only exists in space, but in time. Australia geographically is close to South-East Asia. But Asia has contributed nothing to the making of Australia as a nation. The island continent was pioneered by Europeans, predominantly of British stock. The British brought with them the Christian and civilised values upon which Western Civilisation was established. They brought their traditional concept of constitutional government and insisted upon upholding it in their new home. They spoke English and prided themselves that they had inherited a priceless heritage of which English Common Law and the Monarchy were major features. So far from the creators of Australia believing that they were part of Asia, the robust nationalist literature of B.J. Paterson, Henry Lawson and others reflected a concern that Asia might threaten the "New Britannica in the Southern Seas". The real Australia belongs to a stream of history which flowed out of the British Isles. The sophisticated preachers of the multi-cultural theme try to denigrate traditional Australia by sneeringly referring to its "beer and meat pie culture". Probably the greatest Englishman of last century was William Cobbett, a self-taught master of the English language, who also taught himself French. Presumably Cobbett lacked culture because he insisted on drinking English beer and eating roast beef! He scathingly referred to coffee shops as dens of iniquity.

SPIRIT OF SACRIFICE

Those Australians who stormed Gallipoli may not have been much at home at a wine and cheese party, discussing what today passes as art with those who claim to be cultured. But they did manifest a spirit of sacrifice and belief in values which is not so evident today. The traditional Australia was still strong at the time of the Second World War and the potential for a great future was there. The wide acclaim of the Australian T.V. serial, "*The Sullivans*", with its authentic presentation of a typical middle class Australian family of the period, suggests to the writer that many feel that Australia has lost some of the virtues of a simpler way of life. The Sullivans are far removed from those trendy, *avant garde* types of the "sherry belts", who are forever talking about "culture". But what is culture? If the prattle of the multi-cultural devotees is accepted, it means that Australians today are much more cultured than their forbears because they have been introduced to more exotic foods by migrants while many more now drink wine. Believing that variety is one of the spices of life, the writer enjoys a varied and interesting diet along with good wine. But changes in eating and drinking habits do not mean that a people have a deeper understanding of the values of freedom,

personal responsibility and the nature of the struggle about power taking place throughout the world. And where are the great artists?

CREATING TENSIONS

History teaches that a homogeneous people can slowly absorb a relatively few people from an alien group. But every attempt to absorb large numbers of aliens inevitably produces tensions. Those tensions are now becoming more obvious in Australia. And they are aggravated by the open rejection of the traditional policy of assimilation with that of encouraging multi-culturalism. The result is a strain on the educational system with the attempt to educate children of non-English speaking migrants in their own native language. The development of ethnic radio stations is encouraged, with the recent national conference of the ALP voting to hand back control of these stations to the different migrant communities. Ethnic radio broadcasting has already been used to foster in Australia cleavages of the past. Are Greeks and Turks to be encouraged to continue their traditional feuding in Australia? And who monitors a multitude of ethnic radio stations to ascertain just what is being said or advocated? It is ironic that at a

Reform Commissioner, has recently raised the question of how the traditional system of law can operate against migrants of completely different backgrounds than those of the great majority of Australians. No realistic system of law is possible unless it has developed organically to meet the requirements of a basically homogeneous people with a coherent underlying philosophy.

DEVELOPMENT OF GREAT ARTISTS

One of the most elementary mistakes of the multi-cultural advocates, is to believe that if six distinct cultures are mixed together in the one area, they are all improved. This is similar to claiming that if six excellent soups are mixed together, the result is a super-excellent soup. In fact it may be little more than a swill. The growth of a genuine culture requires that there be a homogeneous people with basically the same set of values, and with effective control over their own affairs. The great artists have only flourished where the individual felt secure amongst his "own" people. The societies of Homeric Greece and Elizabethan England, to mention only two of many examples, testify to the truth of this statement. In a fragmented, multi-cultural

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time when the advocates of a multi-cultural and multi-lingual Australia are bemoaning the poor quality of teaching for the various ethnic groups, there has been an appalling lowering of standards in the teaching of English, the national language.

STABILITY THREATENED

The multi-cultural policy must fragment the Australian nation into a modern Tower of Babel. It makes it increasingly difficult to maintain any semblance of political stability, as witnessed by the disastrous impact of Trudeau's bi-lingualism in Canada. A priceless aspect of the heritage of the English-speaking peoples, including the Americans, has been English Common Law. But as has been discovered in the United Kingdom, large influxes of non-Europeans with different cultures reflecting different values, has resulted in some non-Europeans insisting that they should be judged differently under the law. Sir John Minogue, Victoria's Law

society, with inevitable frictions, a minority artist of talent must reject the culture of the majority to prove his allegiance to his own cultural group. Such an artist lowers his own standards and that of society. Many become alienated to the stage where their art is used as a weapon against a majority culture they have been told they must reject. The strident note of Mr. Al Grassby creates the impression of a man with some type of inferiority complex, determined not to participate in the broad stream of traditional Australian development, but to reduce the level of the English-speaking majority to the stage where they are but another ethnic group sharing Australia with a number of other ethnic groups. This is the way to the fragmentation of Australia.

If Mr. Sgro insists upon speaking in Italian in the Victorian Parliament, then why should not a Member of Parliament of Greek background speak in Greek? Will those of German background speak in German? Would this entitle those of Welsh background to

speak in Gaelic? The danger to the political heritage of the Australian people can be seen when these and similar questions are asked. Labor leader Hayden's recent goodwill overseas tour was concentrated mainly on Greece and Italy. Only a brief visit was paid to France and West Germany. The United Kingdom and other Western European countries, who also provide Australia with migrants, were omitted from Mr. Hayden's tour. Clearly it was felt there were more votes in Greece and Italy than in other countries! It is not without significance that Communist influence is strong amongst the Greek community of Melbourne. And that Mr. Sgro had a long association with militant left-wing activities before entering Parliament. Communists were amongst the first to campaign against Australia's traditional immigration policy and are also supporters of the multi-cultural society concept.

AN ANSWER FOR THE MULTI-CULTURALISTS

An effective answer to Mr. Sgro and the multi-cultural assault on Australia was provided by a migrant of non-British background in the following letter to *"The Age"*, Melbourne:—

"So Mr. Giovanni Sgro takes it upon himself to introduce his native Italian in Parliament.

"Mr. Sgro may I remind you that you are in

Australia, where we still have English as a national language.

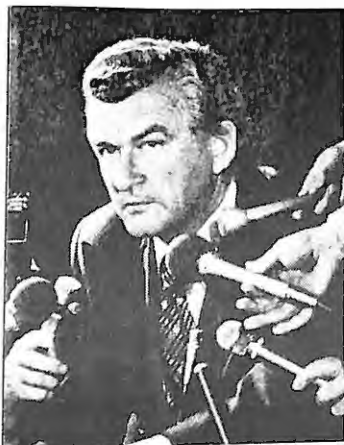
"Do you regard yourself as an Italian, Mr. Sgro? I ask this because to stand for election and become an MP one must be naturalised; that makes you an Australian, Mr. Sgro, whether you like it or not.

"Why should migrants come here and expect Australians to change to accommodate them? Australia is not very old as a nation and national pride is said to be dying, but the migrant has not the right to destroy what is left of it.

"Before readers start screaming "racist", "bigot", etc. and Mr. Grassby and company jump on my neck, let me tell you that I was not born in Australia; I arrived from Norway at the age of 12 with my parents and a sister, and since 1951 have regarded Australia as my home. Those who come here to start a new life should be prepared to speak English, assimilate, put aside the old cultures and traditions and become part of this country."

RUTH MORROW, Corio.

If Australia is to be a nation in which the individual can reach towards his potential in every field, including that of true culture, it is essential that it returns to the path on which it was moving before the dangerous fad of multi-culturalism started to be promoted, in the main by shallow, rootless pseudo-intellectuals.



Reform High Court — Hawke

MR. BOB HAWKE, A.C.T.U. President, provided clear evidence of his totalitarian philosophy when, in launching Michael Sexton's book, *"Illusions of Power"* last week, he threatened that a future Labor Government should "reform" the High Court. He said that for too long "reform governments" had "accepted a situation where the High Court of Australia . . . can make decisions catastrophic to the welfare of this country." The primary task of the High Court is to interpret the Federal Constitution. That Constitution provides the only remaining protection the Australian people have against a complete take-over by a Canberra Big Brother. A letter supporting the Constitution should be sent to your member of parliament without delay.

QUOTES PLEASE

Appreciation is like an insurance policy. It has to be renewed every now and then.

Dave McIntyre

Laughter is the sun that drives winter from the human face.

Victor Hugo

If you would know what nobody knows, read what everybody reads, just one year afterwards.

Ralph Waldo Emerson

It is fair to judge people and stained-glass windows only in their best light.

William Arthur Ward



A heritage worth fighting for

A RECIPE FOR EDUCATION

by Jeanette Wallis

True appreciation of heritage only comes through an awareness of history.

It cannot be reconciled to existentialism — the “all-that-matters-is-the-experience-of-the-moment” philosophy which permeates modern life.

Heritage is based on origins. It commenced with Creation. And essentially, all history, all life, is fundamentally and inescapably religious. Human origin, purpose and destiny are the issues of external concern, and the issues which should concern us now.

How do the modern educators view this all-important subject? Professor John Biggs, Dean of the Faculty of Education, University of New South Wales wrote in 1977:

“If today’s facts are tomorrow’s misinformation, then it makes very little sense to spend the greater part of students’ time in getting them to learn today’s facts, let alone yesterday’s.”

With the stroke of the pen we have obliterated history, and all that goes with it. By ignoring the past, and neglecting the present, educators are themselves moulding the future.

“Today’s students, when they leave school, will live in a world rife with controversy about basic human issues, and they will have to adopt moral stances and standards of their own,” wrote Professor Biggs.

In bureaucratic language, education is to enable students to develop “responsible self-direction and moral autonomy”.

How is this noble goal being achieved? If students do not understand any of what has gone before and are unaware of the virtually immutable laws of cause and effect, how can they develop responsible self-direction?

RECIPE FOR EDUCATION

The educational recipe for an autonomous individual would read something like this:

Take one child (the more tender in years, the better)
Place in a group of like age, but preferably of diverse cultural and economic backgrounds

Stir thoroughly

Add herbs and spices (sex education, religious education, drug education, environmental education, death and survival education)

Beat well together, then let stand.

Strain through a values clarifier.

Any dregs of the old values should be separated, pulverized, then recombined with the other mixture, placed in an open classroom, and left to incubate. (Note to the chef: If parents complain, gently tell them that you are developing the “whole child” and the true essence of humanity will soon be evident in the classroom.)

When the “culture” begins to seethe, issue students with guidelines on how to apply for unemployment benefits, and a simplified edition (two syllable words) of “Your Rights”.

This batch is now done. Prepare for the next intake. (Guidelines and strategies to help new and inexperienced teachers available from the various curriculum services divisions of state education departments. Arrangements can be made to hold seminars for teachers and in-service training — see advertisements in teachers journals. For those teachers with specific difficulties, consult your state department’s Psychology and Guidance Branch.)

We now have a generation of self-directed, morally autonomous people. What is their philosophy of life?

They have no concept of history – of the events and people who have shaped the world in which we live.

They have no concept of God, or Christianity, or moral absolutes, or the sanctity of life.

They think whales are wonderful, and animal liberation is noble, but they think abortion is every woman's right and euthanasia is essential.

How has it all happened?

Children have not been taught that man is a creature made in the image of God, and that His laws are to be obeyed. Rather, they have learnt that there is no God, no need for a Saviour, and no eternal laws. In short, you can do as you please, you can be "morally autonomous".

SEX EDUCATION

In sex education – sex is for fun, therefore morality is old hat, homosexuality is a normal variant (yuk!), V.D. is a non-issue (until you get it), and the pill and abortion are the safety hatches. Autonomous sexuality.

In death education – life ends at the grave, heaven is here and now, so do as you please. Get rid of the sick and the helpless and the nuisances, and all who would inhibit your freedom.

In religious education – look for some values to live by, make up a code of your own, and dabble in all the religions to see which one gives you the best "experience".

In environmental education – we'll keep uranium in the ground, give the Aborigines all the land that is theirs by right, save the whales, wreck all the freeways and go back to nature (if the advocates of this lifestyle practised what they preach, the Spartan conditions would either make them change their minds or kill them).

In drug education – it's not wrong to use drugs, so long as you are aware of their effects and you use the drugs responsibly.

The tone of education today is humanistic – man is the measure, he is the sum total of his experiences, and experiences are of the here-and-now variety.

In claiming to educate the "whole child", humanistic educators are in reality depriving the child of intellectual development and smothering his spirit.

"As parents we have an obligation to shield our immature children as best we can until such time as they have acquired sufficient maturity, knowledge, strength and wisdom to help them cope with what is indeed a very real world. Whatever else we want for our children, we should desire above all else the salvation of their souls. Ultimately we can't save their souls for them, but we put our own souls in jeopardy if we do not give them the means for a fighting chance." (Barbara Morris).

The Psalmist wrote, for all time, that children are an heritage of the Lord.

Can we ignore the issues which confront us in modern education? If we truly value our heritage, and love the Creator – the God of our salvation – we will not dismiss as light-hearted jesting or hysterical fear-mongering the claim that education is being used to restructure man and society.

MY LAND

Australia of the sand dunes spikes with grass,
The withered, gape-soled boot, the gap-toothed
comb

Beside the cuttle fish, pearl clean and dead.
This land, my land.

Of savage beat of water, flung green glass,
Against striated cliffs. The salted foam,
Its soft, seductive creaming tidal fed.
This land, my land.

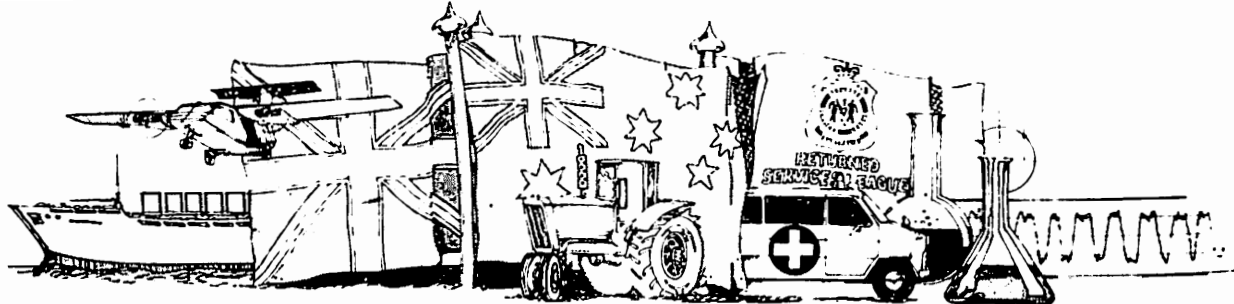
Of red-legged gulls on weather silvered wood
Upthrust through rusting wire and tangled weed;
Of fretting winds and stubborn, twisted trees.
This land, my land.

Of ancient rocks where rhaetosaurus stood,
Where forests oil the air, and fires seed,
And Nature brings presumption to its knees.
This land, my land.

Of men who carved a Nation from the soil,
Who left the critic to his sterile pen
And dug the children's graves above the creek.
This land, my land.

From where the northern-bred in shock recoil
Though theirs the blood that nourished, built and
then
Two centuries gone, extend to those who seek
This land, my land.

PHIL CAMERON (S.A.)



THE ANZAC AWARDS

The eight winners of the Anzac Awards for 1979 were announced by R.S.L. National President, Bill Keys.

Mr. Keys said that there were two categories of prizes – the Anzac Peace Prize; one only to be presented each year to an Australian citizen in recognition of outstanding efforts in promoting international understanding and in so doing, making a contribution to world peace; and seven Anzac of the Year Awards; to recognise the efforts of Australians who have given service to their fellow human beings and to the community in some positive and compassionate way. The Awards will recognise the human qualities of doggedness, tenacity, endurance and dedication.

The winner of the first Anzac Peace Prize is Mr. Allen Alister Bowden Martin of East Kew, Victoria, Director of the Overseas Service Bureau.

During ten years as Director, Mr. Martin has played a major role in expanding the Bureau's activities. His work has included negotiations with Governments in Australia and overseas, representing Australia at International Meetings and acting as Adviser to the Australian Government on a wide range of matters involving nationals of other countries. He has been Deputy Chairman of the Australian Council for Overseas Aid for four years.

Mr. Martin was largely responsible for setting up the Australian International Disasters Emergency Committee as conductor of Joint Appeals. He is a member of the Government's Development Assistance Grants Assessments Committee, has contributed to the various inquiries into Australia's relations with the Third World, and has been in every way, an outstanding ambassador for peace and progress on behalf of this country.

Mr. Keys said the seven Australians to be recognised for the Anzac of the Year Awards come from a variety of backgrounds and from different States. They are:

MR. CLEM RENOUF, Nambour, Queensland, who has given long and distinguished community and international service culminating, this year, in his election as World President of Rotary International, only the second time an Australian has received this honour.

SALVATION ARMY BRIGADIER CHARLES MATHERS GEDDES, Sydney, New South Wales, for a life time of service helping the under privileged. Known to his friends as "Padre Jock" his efforts with the Salvation Army, Legacy and Rotary, have been an inspiration to all those who have worked with him.

MRS. ZELMA MANNING, Inverell, New South Wales, who at the age of 80 has spent the greater part of her life assisting those in need. A resident of Inverell for 73 years, she worked through both World Wars in voluntary

aid organisations. Her special efforts have been in home nursing, Legacy, Red Cross and the District Hospital. **MR. MARSHALL EDWARD HALL**, South Oakleigh, Victoria, has for the last 25 years worked as fund raiser for St. Vincent de Paul Society and as mentor to sick alcoholics. His many appearances in Courts assisting legal opinion in cases involving alcoholism have earned him the respect of judges and magistrates.

MR. GEORGE SMITH, Karrinyup, Western Australia, has been Chaplain at Fremantle and Long Bay (Western Australia) Prisons for 18 years and at Royal Perth and other hospitals for over 20 years. He has been responsible for establishing the first Post-Release Hostels for prisoners. A Churchill Fellowship took him to the United Kingdom and Harlem (U.S.A.) where he studied therapeutic treatment for heroin addicts. Mr. Smith also planned and established Australia's first home support service for motherless families.

MRS. GRETA LLEWELLYN, 72, Burnie, Tasmania, is a triple certificated Bush Nursing Sister and until recently over a period of more than 30 years, rendered outstanding medical service to the mining community at Storey's Creek, the highest habitated town in Tasmania. As the only person in the area with medical training, she was on-call continuously and many times went underground to give on-the-spot treatment to the injured. Mrs. Llewellyn also acted as the resident Vet.

MRS. EDWINA MANTLE, Reid, A.C.T., has been associated with the Red Cross, Meals on Wheels, Scouting, Toc H and children's activities for over 40 years. She has been widowed since 1944 when her husband died on the Burma Road. Mrs. Mantle is responsible for the production of Braille Magazine, a quarterly which is delivered by hand. She has served for years on the Council of the Institute of International Affairs, 12 of which were as Honorary Secretary.

Mr. Keys said today the Award Medallions and lapel badges would be presented at specially arranged investitures within the next few weeks.

He said the medallions, which feature Simpson and his donkey had been designed as a result of a nationwide competition.

Congratulations to the R.S.L. from all readers and members of The Australian Heritage Society. A job well done and a fitting 'thank you' for such worthy Australians.

In Brief

Feet and Inches Described as Archaic

Dear Sir,

I have subscribed to your Association as it seemed that its principles of "Linking the past with the present — for the future" had merit, but when I read the letters on pages 22 and 23 in your June-August issue of *Heritage* and your editorial support I have doubt about your rationality.

Fifty years ago when I was a student at the Adelaide University, Metric was used exclusively in the Science Schools as a standard of measurement. The reason for this was the ease of calculation in that it enabled the use of the decimal point instead of all those silly odd numbers as 3, 12 and 22.

I realise that we humans, especially when we are getting older do not like a change but to endorse a reversion to the archaic inches and feet would be a very retrograde step indeed.

As your magazine seems to be married to your anti-metric stand I don't expect this letter to be published but I feel that the past should not influence the future in such a retrograde step as returning to inches and feet.

G.F. KRICHAUFF, Brighton, S.A.

The metric question involves freedom of choice. You are free to use the metric system if you desire. I am not free to use traditional measures for fear of penalty. Try to import a 12 inch ruler and see how the customs department react!

I suggest you read No. 9 "HERITAGE" which deals at length with the subject. Do any of our readers care to reply to Mr. Krichauff?
EDITOR



**SHARPEN
YOUR
SCISSORS!**

The editor is eager to hear from any reader who will undertake to send a continuing supply of useful newspaper clippings on any subject relating to Australia's heritage.

Those readers who receive newspapers from overseas are particularly asked to keep a look out for suitable material. Alternatively, why not ask overseas relatives or friends to do it for you?

So often, vital information is discarded when the newspaper ends its life in the dustbin. Why not share the news with others?

WATER POWER

Three Rings

by Jeremy Lee

NEW EDITION NOW AVAILABLE

Our last issue carried a well-received article on water power. We intend publishing extracts from this new book on the subject but for those readers sufficiently interested, the Heritage Society has obtained a large number of the new edition. Fuel conservation and alternative energy sources are in the minds of every vehicle owner. We recommend "THREE RINGS" as a serious contribution to a most serious problem.

Please direct orders to:

The Secretary
Australasian Heritage Society,
Box 16,
INGLEWOOD, W.A. 6052.

1 copy \$1.30 posted

2 copies \$2.20 posted

5 copies \$5.00 posted.

A NOTE TO CORRESPONDENTS AND CONTRIBUTORS FROM THE EDITOR.

The production and administration of "Heritage" is carried out by a team of volunteers who support the Heritage Society by offering their services.

On some occasions there may be delays in our administrative duties and we ask that readers spare a thought for our hardworking team.

Contributors to "Heritage" do not always receive acknowledgement for their material unless points of clarification are required. Please accept publication of your contributions as part thanks. In so doing, a great work load can be lifted from our volunteer workers.

Where possible, of course, every endeavour will be made to personally thank our correspondents and contributors.

Thank you for your support and consideration.

HERMANNSBURG (NTARIA)

Central Australia

ALLAN F. HOWE of Sydney advises readers that he received no special treatment from the aboriginal inhabitants of Hermannsburg. Being an ordinary citizen and not an academic, Mr. Howe has a keen interest in our native people and has enjoyed their company to the point that he now feels a mature friendship with these unique people.

PHOTOGRAPHS BY R. HOWE



This Centralian Mission Settlement had its beginnings in Europe, more than a century ago, in the Hermannsburg Mission Institute, Germany.

In 1875 a number of young men were commissioned for overseas mission service which included Central Australia. There were five who left Hamburg on 21st July 1875 and arrived in South Australia in September. Two of the five were to trek to the Inland to minister to the Centralian natives. The expedition left Bethany, South Australia on 22nd October, 1875.

The expedition ahead proved to be almost too much for the two men and their small group of teamsters – the country was extremely hostile, no rain for twelve months and thus no surface water, virtually no shade trees, temperatures of 130° F (December, January, February being the summer months), they were also suffering physically and spiritually.

Enroute, due to the conditions, they lost a large number of sheep which were part of a large flock they were hoping would form the centre of the mission station stock. An inventory of stock was taken and indicated there were 33 horses, 24 cattle, 2400 sheep of which 350 were lambs, 5 dogs, 4 hens and a young rooster. Due to the drought it was decided that three of the party go ahead to examine the Government leased land on which the mission was to be established, assess its water and feed potential, and ascertain the best route to be travelled by the stock and waggons.

MISSIONARY PLAIN

By the 20th July, 1876 the three men reached Ellery Creek waterhole

and for the first time saw the area leased for the mission. Stretching away either side of the Finke River they saw an extensive plain enclosed by natural boundaries of mountain ranges and the whole plain was called Missionary Plain. The job of finding a suitable site for the establishment of the mission became all important. Many waterholes were discovered along the Finke River and the first contact with the Aruntas was made almost immediately. The men discovered Gilbert Springs where there was good water and it was plentiful. On following Gilbert Creek into the range of hills more springs were found. Eventually the exploratory party returned to the main camp and the cattle, sheep and waggons moved on towards the Finke.

By Saturday 2nd June, 1877 the party were back at Ellery Creek. During the following few days many sites were examined and since water was so important a number of wells were dug. On 8th June, 1877 the men set off with their tools to the southern flat on the north side of the river and by mid day had struck water. This discovery was the event which favoured the present site for the station. Hermannsburg mission was established.

The Aruntas are the native tribe of this area of Central Australia and are one of a small branch of the many tribes who are descended from the Australoids who came to Australia across landbridges and intervening waterways from Asia. They were able to adjust to and learnt to live with their new environment undisturbed, for it was not until 1788 that anyone thought Australia worth settling. It is thought the dingo arrived with these people since man had to transport the animal. Naturally the

northern coast was where these migrations landed and gradually covered the continent. Shelters were not necessary in Australia and were only erected if the elements required it. Due to the nomadic way of life, shelters, when erected, were simple lean-to's covered with bark or brush. During the cold weather a fire was kept burning brightly for warmth and the native dogs also helped provide warmth. The Aruntas of Central Australia covered a tribal area of hundreds of square miles since the dry arid conditions forced them ever onward covering great distances in search of game and water. Within the Aruntas tribal area there were a number of language dialects thus communications within the area could sometimes be difficult.

LIFE'S PROGRESS

Both sexes had an exacting life. During early childhood both male and female children spent most time with their mother. The girls progressed through certain rituals and were continually instructed until they reached mid or late teens and were then taken for wives. The males experienced four more periods of development after childhood: adolescence and initiation: a certain period of living in isolation: then early manhood and married life.

The boys life took on greater significance with the arrival of adolescence and he began to be instructed in ritual and basic laws of the tribe. Initiation also is done at this time and can take the form of knocking out the front tooth, body scarring, circumcision and sub-incision. Not all these trials were combined, different areas had different rituals.

The boy, following initiation, would spend a period of time in the bush, isolated from the life of the tribe – living alone to ponder what he had learnt so far and from time to time instruction continues as his scars were allowed to heal before entering camp again.

By the time he returns he is ready to take a wife now that he has passed through his man making ritual. Wives are taken young, usually at or shortly after puberty. The tribesman has still a lot to learn of the tribal mythology along with taboos and restrictions which still control him. As old age approaches the restrictions become less. Even in death the tribe conducted extensive ceremonies and rituals so that the deceased would rest in peace and not be troubled by devils and unknown beings of the spirit world.

Tribal life had many strict rules in the tribal areas. Tribal life also made provision for the care of the old people, much better than in the white society.

The tribal native was a fine man as he had to be to live – he would have to track, find, stalk and kill food for the camp, not just his family. In the past the warrior would be seen striding ahead of his wife who invariably was carrying a baby, fire sticks and dilly bag. The man could not be loaded up with incumbrances as he had to always be alert and ready to chase and kill any game he may see or which may be startled by the humans passage. He was the true breadwinner and had to be successful. He killed food enough for their immediate use and was not a hoarder of food.

clothing store, handicraft store (for sale of artifacts to visitors) along with the necessary administration office and post office.

Numerous small two, three and four roomed houses were built for the native people, running water and electricity were connected, street lighting installed and the areas became known as the east side and west side.

Since the coming of equal rights and full citizenship, in 1967, equal access to alcohol, pensions and allowances, social welfare, taxation and equal pay awarded



Between kills, after having gorged, little energy was used, no doubt conserving strength for the next hunting and killing expedition. He expended energy to get food and had no reason to expend energy again until the larder required it.

A COMMUNITY EMERGES

As the decades came and went since 1877, Ntaria, the natives name for Hermannsburg, had grown into a small community of about 600 natives and occupied about 1500 square miles. The men worked as stockmen, station hands, drivers etc., and were taught the trades of mechanics, bakers, carpenters, tanners and so on. While the women helped operate the store, worked as cleaners, did housekeeping and trained as nursing aides in the local hospital.

The mission comprises a church, hospital, tannery, bakery, school, garage, butchery, joinery workshop, cash store,

to native men, buying and selling motor cars has evolved along with the purchasing of refrigerators, freezers, automatic washers and many electrical appliances in the form of radios, record players, cassettes etc.

DRINK PROBLEMS

The people, though they have ready access to all these material things, find that the bubble has burst and the white man's way really doesn't offer anything, especially socially and ritually. Alcohol is the main downfall of the native people in the '70's. Drink is bought in preference to food and so the children soon suffer from their parents indulgence, this is not new it happens in our society too. The mission tried to regulate the alcohol of each person on the settlement but with no satisfactory results. Taxis loaded with flagons of wine would wait in the bush just off the road and

outside the mission boundary at a pre-arranged spot on pay day and the natives would come to buy their extra supplies at highly inflated prices from the white taxi drivers, who, after disposing of their cab load of flagons would return to Alice Springs much richer men.

The sight of drunken natives is extremely common in Alice Springs but so are drunken whites common in the hotel bars. The difference is that the drunken white staggers out to his car and somehow drives home and thus out of sight, whereas the drunken native staggers out, walks the streets and heads

come and as more natives are finding that European ways hold very little for them they are heading back to the bush and the areas which traditionally belong to them and their family or clan. These bush camps are called 'outstations'.

CHANGING TIMES

Hermannsburg is slowly being deserted by the native people, houses being left empty, jobs deserted and many social and organisational problems arising. Communications to some extent between black and white are breaking down and children tend not to attend school any-

road heads west, parallel to the range of hills, the highest point being Mount Hermannsburg. The condition of the road requires extremely careful driving and in places could be classified as a four wheel drive track. In the front window of the vehicle suddenly looms the remarkable pyramid shape of Mount Warpar which dominates the flat Missionary Plain. Just before the crossing point of the Gilbert Creek we arrive at an ideally located camp overlooking the stream and just below the brow of a rise to the east, enclosed on the south side by the line of range. The camp area is a large flat clearing on which are situated a number of wurlies and shelters. The layout of the camp does not appear to take any set pattern but are merely built where required. The most substantial are constructed of upright posts and cross members wired at the fixing points. The basic structures are covered with tea tree brush, tarpaulins, galvanized iron sheeting or various combinations. Some are high enough to stand in while others are for sleeping only — the most primitive shelter is a windbreak — protection from the cold night wind while on the open side a fire is kept burning.

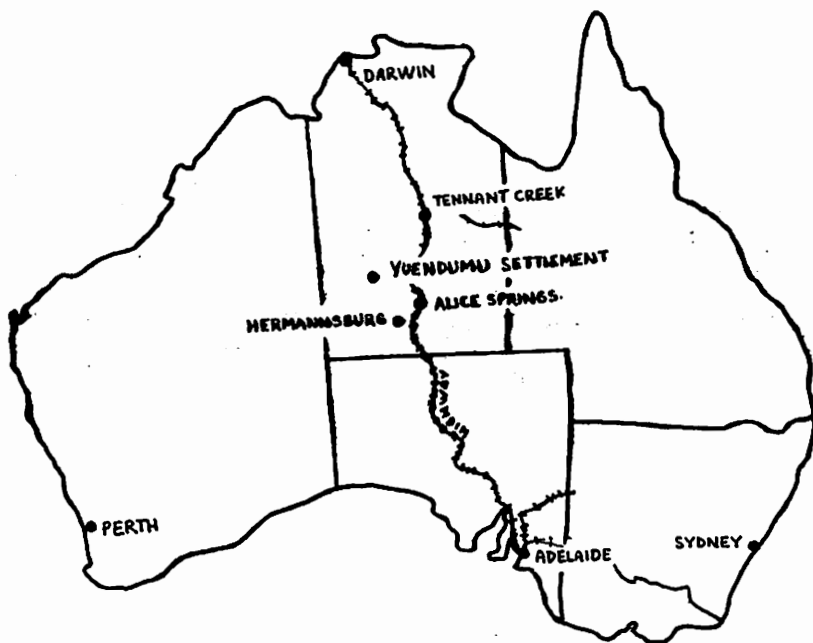
CAMP LIFE

The camp life is very much regulated by the sun, waking shortly before sun up and sleeping shortly after sun down. There are no so called "home comforts" out here no electricity or piped water. The life in camp is reasonably leisurely, no rushing around, and the day may be filled by anything from track repairing to fishing or grub digging. The area is also rich in tribal carvings of a very sacred nature but due to the breakdown in tribal life, with the arrival 100 years ago of the missionaries, very little is known of the mythology behind these varied designs and figures.

The only jarring item in this peaceful camp scene is a modern four wheel drive vehicle — one wonders whether out of the disillusionment the people will be able to live again as their forefathers lived, with some modification be able to re-establish pride, social harmony and respect of the family group and again come to be part of their land. The wheel has turned full circle — what's to happen in the next 100 years?

NEXT ISSUE

YUENDUMU — a native settlement located in the Tanami Desert of the Northern Territory.



for the Todd River Bed or a park which is home to them. Everyone sees them in the street, park or River bed, they can not get out of sight.

European-type religion is a very poor substitute for their own rituals which were so very strict and tied so very closely to nature, the land, and the well being of the tribe and fellow man. The very existence of the tribe depended on their form of religion, and the laws and ceremonies of the strictest order.

After the bright beginnings, as we thought, of "civilised" life the natives still hold their tribal ways more important — many of the homes which were built in the last few years, are now deserted, especially in the older area to the west, because of the belief that after someone has died in the house (relative or family) the remaining occupants must immediately leave never to return to the building again. As the people leave so their places of work become idle or no longer work at strength as the bakery, joinery shop, butchery and tannery, some don't work at all. The twilight has

more as they are too distant at the outstations. The native people are becoming isolated from the settlement and do not need to return at all as stores are delivered along with payments and mail. What was once a small community now takes on the role of a distribution point.

At the outstations, it is hoped that the natives will be able to establish small communities and possibly settle down to an agricultural/hunting way of life. Wells are being sunk at many of these stations to supply water with this idea in mind. This new experiment is very exciting and one hopes it will work. There will be numerous problems which will arise on both sides but with patience and co-operation these rough spots should be smoothed off.

The outstation of the Malbunkas is at Gilbert Springs, the same Gilbert Springs the missionaries saw 100 years ago, located about 30 kilometers from Hermannsburg.

After crossing the ford in the Finke River at Hermannsburg the Glen Helen

Ideas for Heritage Society

YOUR COMMENTS PLEASE

Dear Sir,

Your editorial in issue number 12 highlights two aspects of Australian life upon which I often reflect, and which must surely be a cause of concern to 'true blue' Australians.

- a. The knowledge that a vast number of Primary, Secondary and University teachers/lecturers are purposely poisoning the minds of young Australians with Socialist/Republican propaganda; and
- b. The apparent lack of effort by organisations and politicians to stand up and be counted on behalf of Constitutional Monarchy, or to publicly advertise it as the best insurance Australians can have against the eventual emergence of a Socialist Dictatorship in Australia.

In answer to your call for suggestions on ways to expand activities, may I offer the following.

- a. Provide a more formal organizational structure, which conducts meetings with guest speakers, so that Heritage Society members can meet each other and discuss ways of becoming more active in the field of combatting the spread of Republicanism.
- b. Produce a list of Schools/Organisations which would accept sponsorship for a years subscription of Heritage Society literature (I would personally be happy to provide such a sponsorship, but have no particular organisation in mind and I would want to know that any such sponsorship was actually desired by the recipient).
- c. Before elections, forward a well advertised list of appropriate questions to Federal and State politicians,

soliciting answers on their attitudes to Constitutional Monarchy, States Rights, and the respective role of the Governor-General/Senate/House of Representatives (or Council/Assembly). Ensure publicly for the results of the survey.

- d. Co-ordinate arrangements for a list of prominent and articulate speakers to visit major schools and universities, to deliver speeches on the advantages of Constitutional Monarchy over Republicanism, inviting audience participation; and
- e. Make 'Australia Day' the focal point for a series of Heritage Society activities, including participation in parades or displays, and co-ordination of efforts to distribute/sell as many stickers, pamphlets and literature as possible.

I realise that nearly every potential activity is hamstrung by lack of funds. However, whether it be naive or not, I would like to believe that an appeal for funds for specific activities would have some success with Heritage supporters.

As a Heritage Society Associate I am impressed with the ever increasing amount of good reading which is being provided by your 'Heritage' publication.

B.J. HURLOCK, Laverton, Victoria.

Thank you, Mr. Hurlock for your comments and suggestions. A great deal of activity does take place, but due to lack of reporting, I am not kept informed of all events. Perhaps your letter may prompt some action.

Any more comments on Mr. Hurlock's letter? — Editor.

The visual message...

Support the Heritage Society by purchasing and distributing as many stickers as possible.

They have many applications and will stick permanently to:

BUMPERS, WINDSCREENS, BICYCLES, SCHOOLBOOKS, and numerous other surfaces.

As the postage cost is now a major factor in our pricing we have made the minimum order 4 stickers and have reduced the prices as the quantity increases.



SET OF	4 STICKERS	— \$1.00 POSTED
10	"	— \$1.75 "
20	"	— \$2.75 "
50	"	— \$5.00 "
100	"	— \$8.50 "

ORDER FROM: BOX 16, INGLEWOOD, WESTERN AUSTRALIA 6052.

Should We Vote Away Our Heritage?

Many readers will probably reel back in horror when they see this story about voting and the European Common Market. It may not be strictly a "Heritage" story but the underlying principles are worth looking at.

The E.E.C. amounts to a complete sell-out of Britain's independence and thereby her heritage, traditions and self-esteem. A 30% turnout at the polls indicated that the great majority chose to abstain from giving a European Parliament any encouragement.

Exactly the same objectives, i.e. loss of independence, applies to moves to get Australia to join what is to be known as The "Common Fund" (another name for Common Market).

"Heritage" December '78 carried word of moves to over-rule Australia's Constitution (Section 92). Our objection was, and still is, that no Constitutional changes were to be put to the Australian voter. At least Britons are given the opportunity and freedom-of-choice to vote or not. There answer was a mere 30% turnout.

Why were the English and Scots so loathed to vote on what the mass media described as a "new deal for Britain". Perhaps the following viewpoint by journalist George Gale echoes the thoughts of the 70% who didn't vote. His views appeared in the Edinburgh newspaper "Daily Express" 5th June, 1979.

THINK BEFORE YOU VOTE!

To Vote, or not to vote: that is the question: whether it's better to vote for men who might control the rules and taxes of outrageous Brussels, or to take arms against the E.E.C., and by not voting, maim it? But first who to vote for?

If you vote for the Liberal ideal of a United Europe you will be voting for some kind of Franco-German dominated federation — a ragbag of largely Catholic states with histories of unstable governments and dictatorial rule.

If you vote for your Conservative candidate, you will be voting for the party who took us into the Common Market without our consent, who signed the Treaty of Rome, who pushed through Parliament the European Communities Act subjugating our laws to Brussels law and who put the monstrous burden of the Common Agricultural Policy on our backs.

BETTER?

But if you vote Labour, are things any better? On Europe the Labour Party itself is disunited. Labour makes play of its opposition to any further extension of Brussels powers. It promises to restore to the House of Commons the power to decide whether E.E.C. laws should apply here.

But it was a Labour Government which deceived the British public into thinking a substantial renegoti-

ation of the terms of entry had been achieved and which urged us to vote "yes" in the referendum.

What is so important about this election that every vote should count?

It is that every vote will count, and will be counted as an affirmation of the validity of that authority of the elected European Assembly.

It will be counted as a vote towards a federated Western and Mediterranean Europe.

HITLER

It will be a vote for the ideal of Charlemagne, Napoleon and Hitler. It will be a vote against Britain.

So: to vote, or not to vote?

Vote if you believe that your lot, and this country's future, will be better as a province of a Franco-German dominated Europe.

Vote Liberal if you are in a hurry to see this come about. Vote Conservative if you prefer a more leisurely approach. Vote Labour if you don't like being in but are frightened of getting out.

Vote, if you will, to end our free institutions and our independent existence.

By not voting, you will withhold your consent. You will proclaim: "I do not want my vote to be counted as a vote in favour of a foreign assembly and a foreign government.

I will not vote.

This country is the most civilised, gentle, sweet and becoming place in which to live; and for love of it I will not vote.

In Brief

AMERICANS SUPPORT

U.K.'s ANTI-METRIC BATTLE

The Metric "War" is well underway in Britain and metric "troops" are now turning their guns to America. The following letter from London's "Daily Express" gives what we believe to be the opinion of most Americans.

I would like the British people to know how thrilled many of us are in America by your fight against many forms of metric conversion.

In America we are now confronted with the same imposition, but I feel that with 76 per cent opposed to metrication and the percentage growing larger with each poll taken we won't have to go through the hell you did, despite the power and money standing against us.

The newly-formed metric board is supposed to co-ordinate a voluntary conversion, as allowed by Congress, but already it is trying to dictate a mandatory conversion.

However, we are fighting metrication with various organisations and by flooding government agencies with thousands of letters to make them back off. The U.S. public wants no part of metrics.

IAN B. PATTEN, Anchorage, Alaska.



The "Jack" in Africa

The Union Jack has gloriously survived an onslaught by the republican element in Australia — but the battle to remove it takes place elsewhere. This letter from "The Star" in Johannesburg expresses the same sentiments found when our own flag was under attack.

To omit the Union Jack from the flag of our country, as some people are suggesting, would be discarding the representation of the Cape Province and Natal. If I were from either province, I would most certainly take umbrage.

When the four provinces became united into one country, Natal and the Cape Province were under British rule, and the Orange Free State and the Transvaal were independent.

Later, when the flag of South Africa was constituted, the three flags incorporated in the middle of our flag were the flags of the two independent provinces and the Union Jack, representing Natal and the Cape.

Finally, I'd like to quote a question posed by Mr. Pik Botha in his Republic Day speech in Roodepoort: "Why should we in South Africa change that which has grown out of our history?"

Exactly, Mr. Botha, why should we?

Patriot, Modderfontein.

The Pen is Mightier...

Of course each of us see and hear things on the media that we like, don't like or to which we are indifferent in varying degrees from love to hate.

You have often thought of writing to the T.V. station to tell them what you think of their so and so programme, but did you do it?

How often does anyone phone or write to a T.V. or radio station to compliment it on a programme he really enjoyed?

Some people are always complaining with never a good word for anything and are soon ignored.

We are assured the general managers and programme managers are human and so are affected by praise, criticism and condemnation.

The stations are vitally concerned with their ratings, based on door to door surveys. They are

sensitive also to press criticisms, and letters and phone calls from the public.

Why not be in it and tell the T.V. people you think the Royal Heritage current series on Sunday evenings are wonderful.

It would encourage the A.B.C. to continue such high class enjoyable features.

Tell them their treatment of a news item is unfair, a programme too common on their blue feature should not be shown before 11 p.m. — if at all.

You may become known as a regular writer — not every week we hope. When you condemn and praise your comments will be meaningful and appreciated.

And if thousands of others like you do likewise, it will influence the purchasing or screening of programme items.

POLITICIANS

The same applies to your parliamentary representatives. Tell them what you think about current issues and Bills before Parliament.

A flow of opinions on current matters helps them assess the feeling of their electorates.

Now where is my pen!

E. ISAACHSEN, S.A.

PRINCE CHARLES on the Advancement of Mankind



Prince Charles recently sounded a note of warning about the sole reliance on science for the advancement of mankind.

Addressing the Australian Academy of Science in March of this year, the heir to the English throne said it is dangerous for the future of mankind and for Western society as a whole to think solely in terms of the advancement of the world through the benefits of material science.

"In June last year that great and romantic poet Alexander Solzhenitsyn made a devastating, but constructive criticism of the state of Western society in an address to 15,000 people at Harvard" Charles said.

"I believe that what he said should be of great importance to all of us and cannot be repeated too often.

"Personally, I don't think Solzhenitsyn is exaggerating when he talks about a decline in courage being possibly the most striking feature which an outside observer notices in the West in our days" he said.

The Prince said it appears that one of the great and abiding problems of Western society is the lack of individual moral courage, and that the moral factor in man has been neglected.

"I believe it is now essential to consider the human aspects of the social problem and to examine industrial society from the standpoint of what it does to the human qualities of man — to his soul and his spirit", he said.

MEANINGFUL LIFE

"Our concern now should be to restore man to his central place, to find again that concrete relatedness to our fellowmen and to nature, and to rediscover a meaningful life.

"Solzhenitsyn says that since man's body is doomed to die, his task on earth evidently must be of a more spiritual nature", Charles said.

"In a sense, man's thirst after science is perhaps a subconscious search for truth and I cannot help feeling that our aim should be to develop an awareness of the spiritual reality alongside the thirst for material scientific advancement," he said.

Charles was inducted into the academy's membership as a royal fellow as part of its 25th anniversary celebrations.

LETTERS

“The Truth of the Matter”

Sir,
“The Truth of the Matter” the book Gough Whitlam wrote in tandem with Graham Freiedenberg – (especially loaned by the Premier of New South Wales, Mr. Wran, for the occasion) takes us back in time to the “Its Time” time, which – to MORE than quote Shakespeare – symbolized the Spring, Summer, Autumn and Winters of our Discontent!

Turbulent times indeed.

The very late King Henry the Eighth, might well have been projecting to the “Its Time” time when he mused aloud: – WHO will rid us of this turbulent – PEST?

Who indeed.

Our Founding Fathers, our Healthy Constitution, alive and well, and our Governor-General “faithful to his trust” all played their part enabling the People of Australia, collectively and severally, individually activated instead of non-plussed to achieve the desired goal, and on the thirteen of December, nineteen hundred and seventy-five – (a Labor ex-“purged” date) – the People of Australia neither “maintained their rage” nor Whitlam either!

Great was the Fall of the Fabians thereof. By George! – and thats for Shaw! (sure)

Never did so many electors return SO FEW Laborites, assorted Socialists, and divers others of their persuasion – Down they went, Left, Right and Centralist, on December 13th, 1975!

The greatest ever vote for any one party, an absolute record, and it went to John Malcolm Fraser, the Caretaker Prime Minister, by the Will of the People, their new Leader.

But this gets only minimal mention in “The Truth of the Matter”. The 11th of November gets all the billing!

Whitlam dare I mention it, as of August 1978, a retired back-bencher, is now a Visiting Fellow of the Canberra University, which together with his essay into free lance journalism, plus his Parliamentary Retirement Pension, should prove of a sufficiency to keep the wolf – etc. – from the door.

Whitlam is apparently equipped with an inbuilt inability to come to terms with facts. “Fired” he re-“fused” to go off, and continued to “lay the blame” at the feet of Sir John Kerr, who was, after all, his choice for Governor-General; – darkly foreboding “. . . Nothing will save the Governor-General”.

“The Truth of the Matter”, Whitlam’s “Paper Back”, known as a “Penny Dreadful” in the days of our old currency (though the currency has now changed) evokes a vivid kaleidoscope, a whirling Dervish of lurid hues and shapes and happenings, doubtless unchronicled in “The Book”, and unbidden.

But of many recalled, these are chosen.

The time is December 14th, 1974, and a goodly company, some 52 souls, set out on a seven weeks jaunt with a planned Christmas in England, (where the residue of Whitlams then were). Despite disapproval by Caucus, nonetheless, by Whitlams determination, began the Last of the Long Holidays spent zig-zagging up and down the world.

Whilst still in England (next stop Greece) came a most unwelcome interruption – How provoking! A Tornado in Darwin necessitated a brief detour to Australia for the Prime Minister, while the rest of the party “froze in Greece”, while awaiting his rapid return.

No sooner re-united with the immobile wanderers, than the Hobart Bridge came crashing down, together with the ship that barged into it.

Back across the ether flashed the sorely tried P.M’s assessment of the situation “MAD OR DRUNK OR BOTH!” followed much more moderately – if tardily – by an “I APOLOGISE!” – that rather summed it up in its own way.

Mr. Whitlam is generally known as, or

trading under, the name of Former Prime Minister, whereas there are three later ex-titles closer to the mark; ex-Probationary Leader of the Opposition, ex-Leader of the Opposition, and as the aftermath of again leading his followers to a practically identical slaughter (December 10th, 1977) Last – and by all means least, Back-Bencher Whitlam, retired.

Putting more Truth into the Matter; May 1977, came the review of Mr. Whitlam’s Probationary Leadership of the Opposition Caucus had deadlocked, Hayden having thrown his hat into the ring, and it was the clincher votes of the Two Whitlams that settled the matter.

First the vote of Whitlam for Whitlam, then – one over PA! – the vote of Whitlam’s son, Whitlam the Second (er) established Whitlam Opposition Leader in his own Right – for the remainder of Mr. Fraser’s first term in office!

This narrow parochial Victory was a far cry from Mr. Whitlam’s statement of October 1974:– “I believe I have the greatest amount of talent in the A.L.P. at this time, and no matter what I may think about this, it is the unquestionable view of all my colleagues.”

More on the subject of colleagues! This is Legal Tender.

In chambers in Sydney, sharing “Digs” were five brothers-in-the-law, all the best of friends when they “Took silk” together.

Not so when they “took umbrage” – (November 11th, 1975). Then and thence forth the “Digs” came thick and fast, from All to One!

These Honourable Gentlemen, “Nifty Neville”, “Sunny Jim”, “Silver Tail” and Plain Mr. Murphy, (as Mr. Justice Murphy was then) all showered “Pieces of Hats” on “Long John Silver”, – “Pieces of Hats” galore. Not out! Non stop! Even now, still churlishly going strong.

At the Opening of Parliament, 1978 in the Grievance Session, "Sunny Jim" alias "Diamond Jim", then Senator, now Judge Jim McClelland, strongly voiced his trenchant opposition to our retired Governor-General, Sir John Kerr's appointment as Ambassador to Unesco – (in Paris, France!) and as Labor's spokesman for its belligerent attitude, he claimed he had no wish to "regurgitate" the Labour alleged and so repetitiously proffered, "distasteful events" leading up to

November 11th, 1975; but nevertheless he had "brought it up" once too often, and he must be the only Judge of an Industrial Court, or any other to have his verbal graffiti "chalked up" in Hansard for the edification, or otherwise, of posterity.

March 1977. "Sweet Talkers" . . . "Some" of Caucus stood accused by Mr. Whitlam of "falling for sweet talkers" when choosing their staff. Not moderating his transports, ex-transport Jones, and Clyde Cameron, in unison – "My staff is as good as and better than your staff!"

Clearly "some" resented this seemingly anti-social (ist) jibe by Mr. Whitlam.

Presently Mr. Whitlam is a member of the teaching profession and, as such, he is "flogging a Republic". Although at the time when he was Her Majesty's Prime Minister he humbly petitioned the Queen to specifically proclaim herself Queen of Australia, now, with his last links to politics severed, a spent political force, he yet seeks, from the outside looking in, to change the style of government in Australia altogether.

Politically "non este" – the Queen must also go! By minus mandate I suppose?

To the Whitlam Period the People of Australia put a definite Full-stop (December 13th, 1975). Again put to the vote, (December 10th, 1977) the Electors just as firmly rebuffed the Labor Party's attempted resurgence and Mr. Fraser received a second record majority for his second term as Prime Minister.

Such of the Fabian Family as we had jurisdiction over had thus been bid a daunting goodbye. Some few mayhap have sneaked in the Front Door and perched, not unaided, in high, lofty places.

So mindfully, and as is our undeniable privilege, we remain constant to our own

beloved Royal Family.

Quite apart from a deep sense of loyalty going right down to our very roots, it is also reassuring to be kept aware that Our Queen reigns over us.

For the Soldiers of the Queen are not subject to the Command Dictatorial and cannot be compelled to participate in the establishment by Military Might of any would-be autocrat of Australia.

Their loyalty is to the Queen; their obedience to her our safeguard.

Our traditional National Anthem, "God Save the Queen" is ever in our hearts, and on our lips it becomes the musical manifesto of our glorious heritage, a heritage that dates back thousands of years.

Well may we lay calm claim to perpetuity and emulate the time honoured murmur of Tennyson's Brook – Men may come and men may go but I go on forever.

D.A. AIREY, Tasmania.

ADVANCEMENT HAMSTRUNG BY FINANCE

Dear Sir,

The June–August issue of "Heritage" has really surpassed itself. Congratulations on a wonderful effort. I was particularly interested in Jeremy Lee's article on Water Power and also the figures quoted in "Give us This Day" revealing the staggering level of the Federal Government's taxation "rip-off", which, according to the figures quoted for the value of the wheat crop for the year 1978-79, is a total of \$22,000,000,000 or, in round figures, approximately \$1,500 for every man, woman and child in Australia or, \$6,000 for a family of four.

May I now relate these figures to the last but one paragraph of "Water Power" which says in part, "the real barriers still to be overcome are neither physical, chemical or mechanical. They are economic". (This I suggest is true for most of the world's present problems.) To continue the quote, "Could governments survive without the enormous taxes imposed on existing fuels? Would the politicians of today sanction a new era of governmental impotency" – I suggest that governments have been impotent for many generations. Our elected governments, of whatever political party, are merely puppets. The international money manipulators pull the strings.

To prove this, may I quote one who was undoubtedly in a position to know, none other than Vincent C. Vickers, Director of Vickers Ltd., and of London Assurance and Governor of the Bank of England.

Here are a few of his most illuminating words, "In short it has begun to be generally realised that the free vote of the people no longer insures democratic government except in name, and that the widespread influence of money, of

finance and of "big business", and, above all, of international finance with its impartial patriotism, not only dominates governmental policy, both national and international, and affects the lives and livelihood of the people, but has very nearly succeeded in converting our boasted democracy into what is virtually a financial dictatorship."

And again he says – "But although it is simple and obvious enough to suggest that the time for constructive reform (of the financial system) is long overdue, this is a problem entailing war against a dictatorship of international finance which holds every key position on the battle front and the power to cut off essential supplies at the mere threat of attack". During World War I he said, ". . . Are we now fighting to uphold freedom and democracy, or are we fighting to uphold and strengthen the dictatorship of international finance?"

T.W.S. DUTTON, N.S.W.

Your comments are welcomed. Perhaps you could write a special on another subject, but similar to J. Lee's article on wheat production.
Editor

"I AM . . . SICK AND TIRED OF READING ABOUT THE YOUTH REVOLT"

by SIR REGINALD SHOLL

I am thoroughly sick and tired of reading about the youth revolt, the generation gap, and so on, and of reading the well-meant but woolly-minded exhortations of certain clerics, academics, newspaper correspondents, and others, to today's young people in Australia, urging them to question everything they see, to accept nothing, to revolt against the past, to challenge authority, and so on, and so on.

It is time someone stood up and told young people . . .

- That all men have to believe in something good if they are to enjoy happiness and achievement in life;

- That man has a long history of achievement, during which he has built up by experience the countless standards of behaviour which distinguish him from the brute beasts;

- That it is no good affecting to despise the past without first understanding all that is good and sound and beautiful that has come down to us from it;

- That it is idiotic to go about destroying current institutions and practices, or ridiculing them, unless you have something constructive to put in their place;

- That if you are young today, society does not (in spite of published nonsense to the contrary) "owe you a living" or owe you a university education;

- That nothing that comes to you in life will really be for nothing, but the cost of it is charged somewhere;

- And that the happiest and best people are those who pay the bill themselves, or do their best to repay generously those who have paid it for them, be they parents, benefactors, founders of scholarships, or even the Australian taxpayer.

It is time someone repeated to our young people what that very distinguished and grand Englishman, Lord Slim, told the audience at a speech night some years ago.

A great number of the world's peoples live in hunger, in ill-health, and amid war, revolution, violence, or civic unrest.

An address to students of the Peninsular (Victoria) Church of England School speech night. Sir Reginald told students that they could work for reforms "by lawful means and without violence".

Sir Reginald assisted the Lowe Commission in Victoria on Communism and later became a Justice of the Victorian Supreme Court. After retiring from the Supreme Court he was appointed as Australian Consul-General in New York.

There are some fortunate countries where this does not happen, and one of them is Australia, inhabited by a handful of 12,000,000 people, out of a world population of over 3,000 million, which in 30 years will be over 6,000 million.

We are here, amid peace and plenty, amid order and security, because the ancestors of most of us ventured the seas, fought in wars, encouraged freedom at home and abroad, and worked hard and long, but at the same time established and valued discipline, based it on law and order, and in turn based that on an uncorrupt system of justice.

It took your ancestors and mine centuries to win these things, against oppression at home, and enemies abroad, so that you and I now live in one of the freest, most peaceful, most kindly, and most prosperous countries of the world, and in one of its best climates.

You boys have something more—membership of a fine school, where you learn the best that the Christian Church and skilled teaching can offer you. So far, you have not done anything to deserve any of all this heritage, for you have not had the opportunity to show whether you are worth it.

Good Things

The test will come to you soon enough. Before it does, start discovering and recognising the good things that have come down to you in this community, and start understanding and defending them, for they are the result of the struggles of centuries.

I have already mentioned some of them already—law and order; discipline and obedience, based on a recognition of duty; kindness and gratitude; generosity and humility; politeness and good manners; respect for authority, for your parents, for the elderly, and for women generally, for I can tell you that it is our womenfolk who really set the standards of social conduct.

What they tolerate, men will do. They are the home-makers. Of the 3,000 prisoners in Victoria on any one day, less than 40 are women.

Don't think you know everything, and don't take your tone, in your daily behaviour, from the things you read in the newspapers and the things you hear on television or on radio.

By all means observe what these people say, but don't assume that they know more than your parents or your teachers.

It is surprising in this country how much comment in the Press, TV, or radio is ill-natured, disgruntled, "chip on the shoulder" stuff; how those who utter it sound like disappointed people, as perhaps many of them are—hostile to the successful people of the country because they themselves have not been as successful.

Hence the current nonsense about the "Establishment", so-called, which is a term invented long ago in England to suggest that those whom one envies their power or success are unworthy of it.

One of the few bad qualities of many Australians is the habit of decrying merit and excellence, as if the success of others makes them envious and uncomfortable.

Hard Work

In other countries, people envy, but praise and admire, a man who succeeds in a useful walk of life by ability and hard work; here, too many people envy him, and sneer at what they have not been able to emulate themselves.

Don't be like that. It is easy, but cheap. School should at least be teaching you that everywhere in life you will meet competition, and that to get anywhere the only safe passport is hard work.

Some happy theorists think it would be a good thing to abolish exams. But whatever you call such tests, life requires us to be constantly tested. Those who can cope with such tests do better than those who can't. If you had to have your appendix out, which would you choose—a surgeon who had passed his exams and been certified competent, or one who had not done any?

Lastly, don't join the noisy but silly groups who want to abolish other enormously important standards.

We have standards of honesty and peaceful behaviour, so that we and our families can live as far as possible with our belongings secure, and ourselves free from assault, intimidation, or murder.

If we break down these standards, surely we move back towards the wild men of the primeval jungle.

We have standards of dress, and of sexual behaviour, so that marriage, family stability, and family affection may be encouraged and stabilised.

So with the laws of obscenity and censorship, so that people won't be just morbidly interested in sex to the detriment or exclusion of other important things.

The Americans have reduced some of these standards, and although theirs is still a great country, they have tremendous problems of crime, riot, and anti-social youth.

Fair Game

The sad thing is that they have been led into it by exaggerated notions of personal liberty, including their written Bill of Rights: they have been made so safe from government and police that they are fair game for crime and vice.

We have standards of health, which is why we have public hospitals, vaccination and inoculations of all kinds, laws regulating poisons and drugs, inspection of abattoirs and food factories, quarantine at ports, and so on.

Break down these standards by taking drugs, or advocating this, and what do you have? A victory over authority, or abuse and damage of the body God gave you—and that in a country which prides itself on physical fitness and physical endurance and courage?

Don't believe the current nonsense about marijuana being harmless. I know a doctor in charge of the alcohol and drug addiction clinic at one of our biggest hospitals, and that doctor hates marijuana because every one of the young drug addicts there, now on hard drugs, and doomed as far as life is concerned, started on marijuana.

In short, I want to tell you, as one who has lived now a long time, and has come back to Australia after years abroad, that although this is a funny old, insular, slightly naive neck of the woods, you and our fellow Australians have never had it so good.

Only A Stunt

Don't kid yourselves you have some great grievance as young people: in this country, you have everything going for you.

If you see things that want reforming, you can do it, within our present system, by lawful means and without violence, and without breaking the law.

Inciting people to break the law is only a publicity stunt, attractive to irresponsible politicians, who promptly condemn it once they get into power themselves.

Any reader knowing the exact date of the foregoing address is asked to contact the Editor.

* "Royalty is the Last Bastion of Democracy" *

Whitlam could not manage his job, so the Queen sacked him.

The Queen, acting under the constitution, saved us from the inefficiency of the man who now advocates a republic. A republic in which he can demand his desires, without regard for the people's wishes.

The people, by their votes in the election which followed his dismissal, declared their approval of the action of the Queen's agent; yet Whitlam still continues to grizzle. His concern for himself is more important than his concern for the people.

Look around the world of today and take cognisance of the new republics. Those republics which have been created within the past few decades. They are embroiled in wars and rebellions. Against their despotic rulers, the people have no redress.

Thank God, that we in Australia, have a Queen to whom we can appeal, to remove such despots from authority . . .

Tew Odsoks (W.A.)

N.S.W. Branch Shows the Way

The Heritage Journal is a field in which we have done a great deal of hard work and have been successful in enrolling a large number of subscribers. In addition, during the year, we called on the editor of "Heritage" and all state branches to clear their cupboards of all previous and accumulated issues of "Heritage" on hand and forward to us with the result that over 1000 surplus stock from previous issues has found its way into many homes, surgeries, reading rooms and the like. My thanks to all who forwarded us their surplus stock from all over Australia. Rest assured we made good use of the journals. Here again I hope that during the coming year members will continue to enrol new subscribers to "Heritage".

PUBLIC SPEAKING CAMPAIGN

Every opportunity has been taken to address organisations and public bodies of various kinds on our British and Australian Heritage, the Monarchy and our monarchical form

of government. As President I have readily accepted every invitation received and have given appropriate addresses to the following organisations, at the same time distributing copies of "Heritage", our leaflets and our Aims and Objectives to all of those attending:— Camden, Gladesville and South Sydney Rotary Clubs, Killara and Pennant Hills Red Cross Branches, Hunters Hill Probus Club, Lady Mayoress' Relief Committee, Christ Church Senior Citizens, Woolwich Ladies Committee, Marist Convent Scholars, Dreadnought Old Boys' Association, Australian Housewives' Association, and Christ Church Ladies Guild. I was also interviewed on Radio Station 2CH by Rev. Roger Bush.

OUR SCHOOLS

We, and many other Australians, are still very concerned over the failure of many schools to fly the Australian Flag and appropriately honour it. We have recently made a very strong submission to the N.S.W. Branch of the Returned Services League seeking their support on this most important matter.

Also, as an experiment, in late September, we selected 100 out of the many hundreds of Parents and Citizens Associations associated with metropolitan primary schools and forwarded a letter of appeal for support in making our young children more aware of the Australian Flag and what it stands for. We also enclosed samples of our well known brochures "Keep the Flag Flying" and "Crown or Republic" and offered to supply free as many copies as were required. The subject letter was couched in the most courteous terms and I regret to report that at the time of preparing this report (late December), we have not been favoured with one single reply or acknowledgement. Just what has one really to do to stir the conscience of the average Australian?

We also forwarded appropriate letters to a number of District Governors of Rotary in the metropolitan area seeking their assistance. To date no replies have been received.

Despite the lack of encouragement from those who should know better, we will continue the campaign with more zeal than ever.

HERITAGE BROCHURES

Again I am indebted to the various State Branches, the Editor of "Heritage" and the League of Rights for the action in virtually denuding themselves of all surplus copies of our three well known brochures and sending them to us. In all well over 20,000 brochures were received from this source and I am happy to say that we have already distributed the bulk of them.

CAR STICKERS

Thanks to the initiative of "Heritage" and the West Australian Branch, an excellent car sticker for the rear window of cars has been mass produced and we in N.S.W. have already disposed of many hundreds of them. I commend them to members and would advise that they will be available at the Annual General Meeting.

ESSAY COMPETITION IN QUEENSLAND

During the year the Gayndah (Queensland) Sub-Branch initiated an essay competition on "Building Australia's Heritage". Some 44 entries from senior scholars of Gayndah State High School were submitted and I was invited to judge them and make the awards. The winning entry in particular, was a really outstanding one and all concerned are to be warmly congratulated in setting an example which might well be copied by others.

Debt — a sort of slavery

“My father taught me,” said Anne Morrow Lindbergh, “that a bill is like a crying baby and has to be attended to at once.” To a conscientious person, unfulfilled obligations are always a cause for concern. One reason is that he who owes another does not altogether own himself or his future. Some of his time, his life, his substance, is not in honor his own so long as he owes anything to others.

One of the great lessons to be learned by those beginning life together — as well as those who have lived long — is that payment must follow promises; that good credit, the right to be trusted, is one of the most valuable assets of life; and that debts do not dissolve themselves. In all honor, debts must be met, value for value; and what we cannot afford to pay to-day is not necessarily easier to meet tomorrow. As a whimsical economist has commented: “Expenditure always rises to meet income.”

But it does not necessarily work the other way; income does not necessarily rise to meet expenditure. And it matters little how much we think we want something — if the debt incurred in getting it is a burden and embarrassment, the luster of it is soon lost. A past-due, unpaid, or unpayable debt is a sort of slavery.

We cannot always begin where others are — where perhaps they have arrived after long years of sacrifice and service.

“Be content (not) to want things that are not of absolute necessity rather than to run up the score.” said Sir Matthew Hale. “Such a man pays, at the latter end, a third part more than the principal, and is in perpetual servitude to his creditors; lives uncomfortably; is necessitated to increase his debts to stop his creditors’ mouths; and many times falls into desperate courses.”

“A mortgage casts a shadow on the sunniest field,” said Robert G. Ingersoll. And Emerson observed, “A man in debt is so far a slave.” Furthermore, “consolidating” debts does not pay them. It merely changes the time and place of payment.

Human wants are insatiable. Man is seldom satisfied. And restraining the desires that would lead us deeper into debt requires both self-control and not being too much troubled by the problem of comparison. We should look to what we owe, to what we have, to what we need, to what we can do, and seek ever to be solvent. A man can have little influence unless he is sound and solvent.

From Richard L. Evans' Book 'An Open Door' (S. L. C. Publishers Press 1976) Page 166. Copyright by Atesons.



Our Flag

Like other lands around the World
Our national flag flies free;
Beneath its folds it two World Wars
We fought for liberty.

From hoist to fly the symbols rest;
The field of blue splendid
Depicts our sea-girt island home,
In the midst of the blue Pacific.

The canton bears the Union Jack,
To show our British breed;
The mem'ries of our glorious past
To share with kin and creed.

The fly supports the Southern Cross,
The sign in Maths, a plus;
For those who really seem to think
The Cross belongs to us.

The large star in the southern field
Portrays the several states;
That joined to form our nation;
And share our common fates.

To most of us our glorious flag
Is a symbol of renown;
But a little band of traitors
Would gladly pull it down.

And some there are who bear a grudge,
From the land where they were bred;
Who'd tangled with old England,
And had their noses bled.

And so they hate the Union Jack,
And wish it ta'en away;
But they must learn its OUR FLAG,
And the Jack is here to stay.

DOUG PRIZEMAN, Queensland.

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