

# HERITAGE

LINKING THE PAST WITH THE PRESENT— FOR THE FUTURE

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The Queen and Duke of Edinburgh during their visit to Perth, October 1981.

Photos courtesy " West Australian"



### Language – Basic To Our Heritage

This issue of Heritage comes at the close of another turbulent year for our nation and the world, and it is important to consider one of the factors that contributes so much to our problems.

It becomes clear on examining many of the divisions in our society that many are largely the result of an incorrect use, or distortion of, the words that constitute that most basic and important part of our Heritage – our language.

The primary function of any language is to enable accurate communication between people. It is therefore important that the words accurately represent the reality that we wish to communicate. When words have different meanings for different people, we have the potential for trouble and the conflicts that often arise from misunderstanding.

Our language today is full of words that have ill defined meanings. Many words are specifically used to create division without conveying any recognizable message. They are used to label and divide. Words like democracy, racism and discrimination are used with monotonous regularity, represent different meanings for nearly everyone that uses them, and do a great deal to promote misunderstanding, and as a consequence, fear and antagonism.

The teaching of our language, and the importance of its correct use, should be the most important function of our schooling system and any fall in the standards achieved seen as a potential for later conflict in society.

There are a number of groups, including the Language Reform Society, that are endeavouring to improve the way our language is taught, written and spoken and their efforts need encouragement and emulation. However, much remains the responsibility of the individual to ensure that he or she correctly uses this most precious part of our heritage.

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 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

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# 1981 CHRISTMAS MESSAGE

## The Word Became Flesh and Dwelt Among Us

by DAVID MURRAY  
Tasmania

**Christmas Day, 1910. Sixty-five men on board the old Scottish whaler the "Terra Nova" saw no friendly lights and heard no church bells ringing. They saw only a great expanse of pack-ice, whichever way they looked. The ship was, indeed, the antarctic vessel carrying Captain Robert Scott and his dedicated crew and fellow-explorers on their quest to reach the South Pole.**

On this day, however, the ship was firmly frozen in, and the only course of action was to sit tight and wait for the pack-ice to break up.

It seemed natural for these men with nothing to do on Christmas Day—and with their Christian heritage—to enjoy the Christmas spirit. So the Quarters were decorated with gay flags they had brought for the sledges, and the Christmas Dinner consisted of plum pudding and mince pies, to be rounded off with a large box of chocolates. The eating over they settled down to sing songs and Christmas Carols until midnight. No doubt the penguins sitting on the ice outside the ship were intrigued by these strange sounds wafting out from this huge, strange visitor.

So the birth of a baby child 1900 years ago was remembered by these intrepid explorers in the midst of a great adventure.

Perhaps one of the most vivid memories I have of Christmas was during my Home Missionary days in the small country Parish of Lilydale in Northern Tasmania when during the prayer in the Christmas Family Service the pitter patter of little feet in the aisle signified the arrival of a latecomer to the service. I believe the families worshipping that day forgot the prayer, and followed—with their minds, if not their eyes—the progress of this latest arrival. Right up the front, onto the stage and into the pulpit, to finally curl up at my feet.

A Family Service indeed. Even our family dog had got the message and decided the whole family should be present.

One could probably go on recounting story after story of how Christmas was celebrated by different people in different ways in different places, but I would like to take time to look a little deeper into this event.

Readers have probably heard stories like that of the British and German troops in the trenches on Christmas Day, and how for a few hours during

that bitter campaign joined together to celebrate an event they knew their loved ones back home would be celebrating. A wonderful thought, but what a tragedy. After a few hours of peace due to the initial arrival of a Prince of Peace centuries earlier, those soldiers were back in their trenches bent on killing one another.

### TOO MUCH EMPHASIS ON CHRISTMAS DAY?

It's stories like that that make me question the emphasis we put on Christmas Day. Every year we are told we should look behind the tinsel and the wrapping to see what Christmas is all about. Before we do that let's look at not only the tinsel and the wrapping but some of the other things that make a mockery of a wonderful event.

For some it is the only time of the year when they attend Church;

For some it is a time to over-indulge in food and drink—often with fatal results;

For many it is the wearisome tramping from shop to shop wondering what to buy for parents, friends, children and relatives;

For some it is the means by which they can exploit others by raising prices on all sorts of consumer goods, knowing people will buy anyway as 20th century commercialism runs riot.

Perhaps I could ask the question again—do we place too much emphasis on Christmas Day?

In making what may seem to be a controversial statement let me make two points:

- (i) The early Christian Church did not celebrate Christmas Day;
- (ii) A pagan festival was introduced into the Church and it would seem that from that time the purity of a wonderful event became tainted with the impurities of the world.



### **TRUE MIRACLE OF CHRISTMAS**

Bearing that in mind let us look at the event for what it was, and what it means.

The birth of the Babe of Bethlehem was a marvellous miracle, an exciting experience and a highlight of history. As the early Church saw the birth of Jesus Christ fitting compactly into their scriptural records it began to take on a more significant meaning. This event was something that had been prophesied hundreds of years before.

Let's pause for a moment and consider that.

In a time of economic, political, environmental and religious chaos and confusion the Bible tells us there is a God above who has a perfect 'time and event' sequence for the world, and who, in the birth of Jesus Christ, completed another phase of His indestructible Master-plan for mankind. If we feel like giving up; if it seems that the woes of this world are insurmountable, retire to the quietness of the study, read again of the wonder of this glorious event and see the love, wisdom and power of Almighty God.

So it was that for those early Christians the birth of Jesus Christ was one more event that added to their ever-growing armoury as they faced a hostile world.

The shepherds who heard the heavenly choir, as the glory of the Lord shone around them, and as the angel spoke to them of a Saviour, and of Peace and Goodwill, would never be the same again.

So, as that absolutely amazing and beautiful event fulfilled a God-inspired prophecy, so may we of the 20th century take heart and look forward to that greater, as yet unfulfilled prophecy when the Man Born to be King does bring peace to this strife-torn earth; and the Peace on Earth, promised nearly 2000 years ago when a tiny Babe and a lovely God-fearing mother shared in an event which changed the whole course of history, does become a reality.

May we at this time of the year embrace the truth that a loving Father meant for us all – that the Word became flesh and dwelt among us, and that he that has the Word has life.

### **WORK OF HERITAGE SOCIETY AGAIN REWARDED**

Mr. Roy Stuckey O. B. E., President of the N. S. W. branch of THE AUSTRALIAN HERITAGE SOCIETY reports that he was recently presented with a cheque for \$500 from the Housewives Association of N. S. W. by the Lady Mayoress of Sydney.

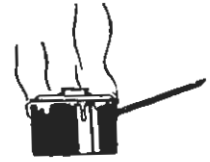
The cheque was a contribution towards the work of the Australian Heritage Society and we feel, comes as a result of the excellent work that Mr. Stuckey has done on behalf of the Society.

## CUSTOMS & CURIOSITIES

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To change our system of weights, measures and money is to render irrelevant many expressive sayings that are part of our culture. Here are a few that come to mind. No doubt readers can think of many more:—

- A penny for your thoughts.**
- In for a penny, in for a pound.**
- As long as a country mile.**
- A baker's dozen.**
- Mad as a two-bob watch.**
- Guinea-gold. Seven-league books.**
- An ounce of prevention is worth a pound of cure.**
- Sing a song of sixpence.**
- Spend a penny (to use a toilet, where a penny opened the door).**
- A penny a smack (child's game).**
- Give him an inch and he'll take a yard.**
- To inch cautiously along.**

**Small sayings and verses used to impress a point or illustrate a truism:—**

### VIEWPOINT

Two men looked out from prison bars,  
One saw mud, the other, stars.

### HARSH BUT TRUE:—

The blood of the martyrs is the seed of the Church.

### TEACHING MANNERS IN THE HOME:—

As little ships put out to sea  
I push my spoon away from me.  
—or using a ridiculous situation:—  
“I eats my peas with honey;  
I've done so all my life.  
It makes the peas taste funny  
But it keeps them on my knife!”

### ON EUTHANASIA, ABORTION & LIFE SUPPORT MACHINERY:—

advice for a doctor:  
“Thou shalt not kill  
Nor shalt thou strive  
Officiously  
To keep alive?”

### ECONOMY:—

“Use it up, wear it out,  
make it do, go without.”

### PERSUASION:—

“A man convinced  
Against his will  
Is of the same opinion still!”

### CHARACTER:—

“Life is mostly froth and bubble;  
Two things stand like stone:  
Kindness in another's trouble,  
Courage in your own.” — Tennyson (?)

### TEMPTATION:—

“The woods are lovely, cool and deep,  
But I have promises to keep  
And miles to go before I sleep.” — Robert Frost

## SOME HEALTH HINTS

Before good roads and communications were common in the bush, families had to treat aches and pains and illnesses as best they could, and many homely remedies were remembered from “the old country” or discovered by experience. Some that were used:—

- for insect bites, a dab of ammonia eases the itching and pain.
- for aching or strained muscles, rub well with a mixture of equal parts of olive oil and ammonia.
- a hot water bottle or well wrapped brick, heated in the fire, will often soothe and ease earache.
- the head of a clove, placed carefully in a hollow tooth will ease it if aching. Do not let it touch the gum, cheek or tongue.
- a cup of hot milk with a spoonful of honey ensures a sound sleep, taken on retiring.
- for a bad headache, take a cup of tea to which a few cloves have been added.
- for diarrhoea, take raw cornflour and water frequently. In babies and small children, stop all food for 24 hours and give copious fluids.
- for barcoo rot (painful hard-to-heal summer sores) take a mixture of sulphur and treacle.
- equal parts of honey and lemon juice taken often relieves a cold. Take a drop of eucalyptus on a teaspoon of sugar for a cough.

Again we welcome a contribution from Mr. Ralph Whitlock in England. Distinguished author, for many years farming editor of "The Field" and author of "Royal Farmers," one of his most recent books, which carries an introduction by H.R.H. Prince Philip, Duke of Edinburgh.

Now that the excitement of the wedding has subsided, Mr. Whitlock's article provides us with some refreshing insights.

# Thoughts on the Royal Wedding

by Ralph Whitlock



What a heart-warming occasion it was! All the conventional adjectives were amply justified—the bride was radiant, the bridegroom dignified, the ceremony impressive in its simplicity, the planning immaculate, even the weather was superb. But the several hundred million viewers who watched the event on television must have been equally impressed by the happiness and goodwill of the crowds lining the streets of London. Weren't they enjoying themselves!

All those stringent security precautions, inevitable though they seemed to be in view of the recent assassination attempts on the Pope and President Reagan, proved to be entirely unnecessary. The people in the streets laughed, joked and shared their ice-creams and sandwiches with the police. No-one pulled out a gun or shouted rude slogans, and the only arrests throughout the entire day were of a few opportunist pickpockets. Elsewhere throughout Britain, the Commonwealth and wherever groups of our citizens could get together, the same spirit of good will and carnival prevailed. The sophisticated and well-heeled held private parties and toasted the bride and

bridegroom in champagne; lower down the social scale street parties and barbecues were organised and souvenir mugs were distributed to countless children.

It was as though Her Majesty's subjects seized the opportunity to demonstrate to the world what they are really like. For so long the news as presented by the media has been dominated by violence and disaster, by murders, political machinations, economic gloom, strikes, lock-outs and street affrays that we are tempted to believe that these are the stuff of which the contemporary world is made. But here, when the chance offered, viewers were given a different picture.

Here was evidence that the population of Britain and the Commonwealth consists primarily not of political activists, fanatics, disgruntled agitators and professional pessimists but of ordinary families, immersed as a rule in daily domestic affairs, living for each other and asking from society little more than a stable, endurable background in which to rear their children. Who can doubt that the happy, cheering crowds we saw in London of the Wedding Day represented the great majority not only of the English-speaking world but probably of all mankind!

Not, of course, that the rejoicing crowds were engaging in a conscious protest against the general drabness and austerity of the times. This was not an occasion for introspection and the examination of motives. Rather it was a spontaneous expression of gladness—a real family celebration.

Herein lies the strength of the British monarchy. It is repre-



sented by a family, with which every person who gives allegiance to the Crown can identify. Everyone who lives within the rampart of the Commonwealth is familiar with two families, his own family of blood relations and the Royal Family. He knows the Royal Family almost as well as the one with which he shares his house.

### MONARCHY vs REPUBLIC

What an advantage the Monarchy has over any Presidency! A president rises from comparative obscurity to occupy the centre of the stage for a short period of years and then retires again into the shadows. He may well be a good and able man, but we cannot relate to him as we could to a member of our own family. It takes time to become accustomed to his appearance, his mannerisms, his idiosyncracies, his style of speech and even longer to learn about his wife, children, grandchildren, parents and ancestors. In fact, we usually fail to become interested in any but his immediate relations. Life is too short.

With the Royal Family it is very different. We know them all – the blunt father, the gracious mother, the loveable granny, the somewhat tragic sister, the maturing children, the first roly-poly grandchildren, the ancestors whose genes they have all inherited. Ever since we were small children we have read about them, seen innumerable pictures of them, queued to see them when we happened to find ourselves in a place one or another of them was visiting. They are a parallel family to our own. We feel we know them intimately.

So we identify with them and take a vicarious interest in the events of their lives. With them we mourn; with them we rejoice.

Weddings in our own family are normally festive occasions. When a much-loved son or daughter chooses a partner with whom to share life we are glad with them. We wish them well and are eager to give them a memorable start to their married life. Those of us who are old enough can well



remember the wedding of the Queen and Prince Philip and subsequently the birth of Prince Charles. We have watched him grow from babyhood to manhood and to become the sort of person we would be proud to have as a son. As the years passed we began to wonder when on earth he was going to decide to get married, and we were delighted with his eventual choice of a bride. Lady Diana was just the girl we would have chosen for him ... the sort of girl we would wish for our own son, or indeed for ourselves!

The surge of goodwill that was positively tangible in England that Wedding Week was like Christmas at midsummer. We were present at the enactment of a fairytale in real life. None but a few disgruntled pessimists with chips on their shoulders begrudged Diana her extravagant wedding dress with its flowing train 25 yards long. The crowds loved it. Every girl, every woman, could

identify with the bride; every father would love to be able to give his daughter a wedding like that. And malevolent envy was absent because this was **our** Royal Family. We wouldn't exchange them for the best President in the world.

### CONTINUITY

Beyond the gaiety and festivities many of us were aware of a more profound significance in the occasion. What we were witnessing and participating in represented **Continuity**. Individuals die, presidents and prime ministers are superseded, but families are permanent. The torch of life with an unwavering flame is handed from one generation to the next down long centuries. "The King is dead; long live the King!"

Queen Elizabeth II is a direct descendant of King William the Conqueror, of Alfred the Great, of Cedric the West Saxon who founded an English kingdom in



the fifth century A.D. Though with a hiccup here and there, the line is unbroken. No likelihood exists of its breaking in the foreseeable future. For though the reign of Elizabeth II be as long and prosperous as that of Queen Victoria, as we naturally hope, yet every human career has its inevitable ending. There is comfort in the knowledge that when that time comes a heir is waiting in the wings, ready to take over.

The curse of so many of the new countries of the Third World has been their inability to solve the problem of a peaceful succession. When an outstanding figure, perhaps the founder of a new State, grows old or becomes less vigilant the accepted method of appointing his successor has far too often been by intrigue and a coup, generally involving a few or many murders. Such events would be unthinkable in England, as long as the Royal Family exists. Politicians may intrigue and squabble and generate a degree of violence, but the Monarchy operates at a level above such storms and commotions. It is at once higher and lower than the political arena – higher because of its constitutional impartiality, lower because it survives not by military or political power but by reason of its place in the affections of ordinary citizens.

Now the marriage of the Prince of Wales has opened for the Monarchy a new chapter. For weddings are for the perpetuation of the family; they are the prelude to the introduction of yet another generation. In the Royal Wedding of July 29th the people of the British Commonwealth of nations saw a bright hope for their stable future.

### **MORE THAN A KING**

Yet another factor, beyond the identity of interests between the Monarchy and its subjects and beyond the stability which it promises, was involved in the Royal Wedding ceremony. The Prince and Princess of Wales were married in St. Paul's Cathedral. No registry office wedding for them! Nor could there be, for the Prince is destined eventually to be more than a king. He will also be the head of the Anglican Church, as the Queen now is.

This was not therefore a mere civil ceremony, the sealing of a legal contract. The vows of the couple were exchanged before God, and every part of the ceremony had its mystic significance.

When a British monarch is crowned he or she is also anointed. It is a ritual the origins of which are lost in the mists of pre-history. Just over a thousand years ago, when an English king, Edward the Martyr, was assassinated at the instigation of a wicked stepmother, Elfrida, who wished to secure the throne for her own son, the English people were filled with foreboding and dread. "Evil will befall the realm," they said, "for we have allowed the Lord's Anointed to be slain." And when the reign of the usurper, Ethelred the Redeless, was ruined by the catastrophe of the Danish invasion, it was no more than they expected.

Our present Queen takes the religious aspects of her position very seriously. The vows she made at her coronation she never forgets. Her life has been and is one of intense dedication to the service of her people. There is every reason to believe that the

Prince and Princess of Wales will be similarly motivated. The fact that they recognise that there could, for them, never be any thought of divorce is only one link in the golden chain of duty that will always guide their behaviour.

### **A VISION WHICH COMES TO ALL OF US**

The many millions who watched the wedding ceremony must have been conscious, even if only temporarily, of the profound religious undertones. Here were a couple not only making vows to each other but dedicating themselves to a life of service. They were acting out a vision which comes to all of us at some enlightening moment of our lives. We too, at some moment perhaps only dimly remembered, stood there at the altar and saw what we ought to do and what we ought to be.

So, by re-affirming our identity with this Royal Family of ours in their hour of joy, we re-discover ourselves. As the Royal couple were on this peak occasion of their lives, so we would wish to be.

"Tell every man on earth,  
The greatest and the least,  
God called him from his birth  
To be king and priest!"

Here we have been watching one whom we know was indeed called from his birth to be a king and priest. We too? Surely not? But as we strive to live up to this apparently impossible vocation, so the result must inevitably be the creation of a better world for all of us.

## **COMMONWEALTH REJOICES AT NEWS**

**Following the joy and celebrations on the occasion of the marriage of the Prince and Princess of Wales, the Commonwealth again rejoices in the news that the Princess is expecting a baby.**

PETER WEIR'S FILM OF

# Gallipoli



## A TRULY AUSTRALIAN MASTERPIECE

Locations for filming GALLIPOLI were extremely important as an unusually high 80 per cent of the film was filmed outdoors.

Peter Weir and Patricia Lovell had a survey team out looking for locations in South Australia because they expected to find the important Anzac Cove beach front there more than in any other Australian state. It has similar foliage and colours and sandy, craggy slopes along the South Australian coastline – as near to the real Cove as possible.

Art Director, Herbert Pinter and First Assistant Director, Mark Egerton, found the beach location just outside the town of Port Lincoln, a South Australian coastal peninsular town, known for its fishing and cannery industry.

The cove was, in fact, larger than the real cove – the cliff face was 250 metres long and 30 metres deep and 60 metres high which presented Herbert Pinter and his team with a real challenge to dress this enormous set.

A team of 12 local men were digging by hand for four weeks. Four construction crews worked on the cliff for another four weeks. Six thousand sandbags were used for the dugouts and trenches. The cliff face was done by hand because it was too sandy and unstable to get heavy machinery in on the cliff area.

A five kilometre access road costing \$10,000 had to be built at Farm Beach to get to and from the out-of-the-way, chosen cliff area. A further 120 metres of eight feet deep trenches were dug, and hard rock shelf had to be blasted for the trenches in the Battle of the Nek. The Anzac Cove set was the biggest set in an Australian film to date.

The survey team then located the outback station which was to be Archy's family home, in Beltana, a remote outback town in the Lower Flinders Ranges in South Australia. Beltana and surrounding areas were rough, rugged, red dirt country and the property used for the film had a 1960's style homestead on it which Herbert Pinter, Wendy Weir and their crew were able to convert to a 1915-style homestead. Woolsheds and shearers' quarters on the property became the home and office for the cast and crew. One community telephone in the town, meals from the back of the catering truck and dust storms whilst filming, did not make the Beltana location one of the easiest to work in, but it was the first location and was responsible for forming great friendships between the cast and crew.

En route to Beltana by plane to check the location, Peter Weir asked the pilot what that great patch was they were flying over. It was Lake Torrens – endless white sand, primitive, eerie, still and deserted. And not too far from Beltana. They decided that that would be the place for the scene where Frank and Archy cross the desert outback, after they had been left stranded in a railway



carriage – trying to get to the city of Perth to enlist for the War.

The other main location was in Cairo, Egypt. The main cast and crew – a team of 25 – went to Egypt and were joined there by an Egyptian crew of 17, including a compulsory 2 censors and an interpreter. Meetrahina, outside Cairo, was the town actually used for most of the filming. Cairo, a city built for three million people, is now buzzing with 10 million people. Meetrahina was still primitive by comparison.

Patricia Lovell recalls the five days of filming there were a lot easier than had been anticipated. Bureaucracy was the only real problem – many of the locations sought were under the Department of Antiquities jurisdiction. Nevertheless, this was overcome without any real difficulty. The Egyptian crew and Australian crew worked very well together to complete the filming within the scheduled time.

#### FOUR THOUSAND EXTRAS

More than 4,000 extras were used in the filming of GALLIPOLI, but the bulk of extra performers were required for the scenes filmed in Port Lincoln – in the Anzac Cove and battle scenes.

These country town locals greeted the news of a film being made there, and the subsequent newspaper advertisements for extras, with a certain scepticism. But they were to play a huge part in creating the mood of the film and a spirit for the cast and crew to maintain throughout a physically rugged 12-week filming schedule.

First enquiries revealed all who played extras would have to have “short back and sides” 1915-style haircuts. Many of the proud owners of long locks decided this would be too much and declined. It was not until it became “vogue” in the town of 12,000 people – and the women were admiring them – the short haircuts meant the men were easily recognizable as actors and soon to be seen on the big screen – that the production office was swamped with offers to play parts. The whole town became enveloped in the making of GALLIPOLI.

Every book on World War I and Gallipoli was borrowed from the local library, people finished work early or started late – so that they could go out to the beach to watch filming – and months after filming was completed, the haircuts remain and the film is still the talk of the town.

Peter Weir, Mel Gibson (Frank) and Mark Lee (Archy) all recall similarly the incredible influence these men had on the movie.

“It was almost like being in Gallipoli,” Mel says, “The extras were all country guys – liked a bit of fun – all believed in God – and never complained – just like the country guys in World War I. They had some very rough times – in trenches all day with sand blowing fiercely in their faces – sitting in boats all night getting drenched – but they never complained. They were tough on the exterior but soft underneath, so like the real guys.”

“Their small roles became the most important thing to them,” Mel recalls Peter Weir apologising to a group of extras late one night and one replied: “Don’t worry, mate, we’ve got a warm bed to go home to when we finish, the Anzacs didn’t”. “The Australian spirit is still there, not stamped out by the years” Mel, American-born, says, understanding the Gallipoli legend a little more.

#### MILITARY ADVISER

Bill Gammage, author of the book “The Broken Years,” was Peter Weir’s military adviser and, as such, was in Port Lincoln to teach the large number of extras military procedure, stance, sloping arms etc.

All were assured they had done the job well when the Anzac Cove set was visited by two aged Gallipoli veterans who had fought in the Battle of the Nek. When asked nervously by Peter Weir to comment on the recreation, one of the veterans replied: “They had more bushes on the left flank!” And that was all!

The saddles and bridles of the Light Horse regiment (featured heavily in the film), uniforms, guns and associated equipment was a major research job which began at the War Memorial Library and then



ingenuity to find them after all these years took many months of organising. They were bought, imported, and donated from all over the world.

### THE ANZAC SPIRIT WHAT IS GALLIPOLI? WHY HAD IT BECOME A LEGEND IN AUSTRALIA?

In 1901 Federation occurred in Australia. Australia was a healthy, young nation with the small but growing population spread far and wide across this vast country. The cities had developed around the coastline but many of the people had gone inland to work the land. In 1914, when the First World War broke out, Australia, as a member of the British Empire, was aware that Britain was at war with Germany on the attack. But Australians, being so many thousands of miles removed from the fighting, were not quite aware of what the War was all about. Nevertheless, Australians were proud of their new, young nation and wanted to stand alongside Britain and help them.

The Australians who enlisted in 1914 were not professional soldiers, but bushmen who rode hundreds of miles to their nearest city to enlist, and office workers etc. – ordinary men. They went to war with the true spirit of adventure.

Winston Churchill sent crack British troops in at Suvla Bay (Turkish coast) with the intent of capturing the tactically important Dardanelles Straits. When the British attack bogged down, the colonial troops of the Australian and New Zealand Army Corps (ANZAC) were sent in, in an ill-planned and bloody diversionary attack.

The attack went wrong from the very beginning – the troops were landed at the wrong cove on the shoreline – many miles from their intended target. Instead of landing and surprising the Turks, they were met by a barrage of lead from the Turks waiting in ambush in the rocky highlands above the shore.

Around 20,000 Australian and New Zealand troops landed and in the first 24 hours they had approximately 8,000 casualties.

They did not retreat. They dug in and maintained their foothold on Anzac Cove until they were evacuated at the end of 1915.

April 25 was the day they landed and that has been celebrated annually, called Anzac Day ever since.

They did not win at Gallipoli but they repeatedly engaged in battles to push the enemy further back. Their foothold increased a little further into enemy lines but they never achieved their objective. When they were finally evacuated from Anzac Cove, over a period of eleven nights, they did so without the loss of one life.

It was not a battle that the Australians and New Zealanders won, but the spirit and courage shown by these civilians turned soldiers. With such a small population in Australia at that time, the heavy loss of life – the cream of our young men – Gallipoli and the First World War was to contribute greatly in the shaping of the nation.

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## CHARLES VIEWS 'GALLIPOLI'



On 5th November, the Prince and Princess of Wales watched "Gallipoli," opening film of the 25th London film festival.

Prince Charles said that the Australian production had been recommended to him by his father, the Duke of Edinburgh, when he viewed the film in Perth with the Queen last October.

The film, about two young Australians who join up and find themselves part of the disastrously misconceived Gallipoli landings in the Great War, received polite applause.

Fleet Street's critics were more generous. Robin Sangster of the *Daily Telegraph* said it was a film of great pictorial beauty and one that could take its place alongside "All Quiet on the Western Front."

"It certainly represents the relatively new-found expertise and sophistication of the Australian cinema," he wrote.

Margaret Hinxman, in the *Daily Mail* said it was appropriate that "Gallipoli" should get its first London showing at the festival.

Since 1976 the event had been a showcase for the best Australian films.

Prince Charles also launched an appeal for a unique museum of the moving image.

The \$7.2 million museum will adjoin the National Film Theatre near Waterloo Bridge.

Prince Charles said that the appeal was already well established, thanks largely to a \$1,590,000 donation from Sir Yue-Kong Pao, a Hong Kong shipping tycoon.

The museum, which may be completed by 1983, will tell the whole story of moving images from Chinese shadow plays of 3000BC to laser beam discs.



# LETTERS

## GOVERNOR-GENERAL

Dear Sir,

With astonished disbelief I read in Saturday's *Herald*, August 15, 1981, of a suggestion by some Victorians – not “early Victorians” I'll be bound! – that Dame Zara Bate or Mrs. Margaret Whitlam would be suitable incumbents of the high office of Governor-General of Australia, either one or other of these two ladies to Vice-Regally represent the Crown by and large, as “broad” as it is “long,” the most ridiculous statement of the year!

Although Mr. Whitlam's influence would presumably be minimal in the case of Dame Zara, it could well be the other side of the double headed penny when it came to Mrs. Whitlam.

Should anything so untoward occur and Mrs. Whitlam occupy this prestigious position, the highest in the land and she therefore the First Lady, by proxy, automatically but not democratically would follow the unwarranted corresponding elevation of Mr. Whitlam; previously the first (almost) Gentleman, once removed (December 13, 1975).

Indeed while we maintained Mr. Whitlam for the duration of his hyphenated career as Prime Minister, (72-74-75), we were “running scared”; and it did so happen during these “haly-con” days he humbly petitioned Her Majesty to additionally and specifically proclaim herself Queen of Australia.

His earnest and whole-hearted wish no sooner granted than the mercurial Whitlam, exhibiting a complete ‘volte face’ set his sights on the reversal of his one time sincere and loyal request.

Thus it would seem that any assistance Mrs. Whitlam could rely upon from her spouse in the highly unlikely contingency of her own elevation to the office of Governor-General of Australia, needs must be of distinctly nebulous quality.

D.A. AIREY  
Launceston, Tasmania

## DEFENDING THE FAMILY

Dear Sir,

Thank you for printing the text of the Archbishop of Canterbury's sermon at the Royal Wedding service in the September-November, 1981 issue.

It is a sad fact that the basis of our free society, the family, is coming under increasing attack and the plight of our youth is much the result of the breakdown in family life. The supervision and example that the child receives in a loving, wholesome family provides the foundation to produce a stable nation.

Unfortunately the church does not defend the family as it should and it is pleasing to see this text from the head of the Anglican church that gives a practical and beautiful view of marriage.

Thank you for defending and helping to preserve so many things that are dear to us.

PAM WALTON  
Brisbane, Queensland.

## AUSSIE – KNOCKERS

Dear Sir,

The article ‘Our Street – Suburban Pioneers’, finishes with the line ‘... I paid tribute in my mind and gave felt gratitude to the so called lazy-Australian’.

We hear plenty today from the Aussie knockers amongst us, more often than not of the political breed, who tell us we don't work hard enough, lazy, etc. You don't have to travel to many overseas countries to see that our cities, streets, homes and gardens compare with the best.

There is every sign that ‘Mr. and Mrs. Average Australian’ are as diligent as their counterparts anywhere.

PROUD AUSSIE  
Tasmania



In the wake of another football season and after the controversy of the Springboks New Zealand tour, the following article provides an interesting piece of history of this sport. (Extracts from – Lawyers Diary with Alan Smith – Sunday Times, W.A., 26/7/81).

# FOOTE-BALLE

## – NOTHING BUT BEASTLY FURIE

It might be appropriate to consider how the law has regarded football in the past.

It can most certainly be said that "it has never smiled on it."

Kings and parliaments have endeavoured to outlaw it but with no success.

Firstly, it was considered that the game impeded the progress of archery and secondly it was conducive to rowdiness and breaches of the peace.

Football was played in the British Isles before 1175 but the first law against it seems to have been in 1365, during the reign of Edward III and playing it was forbidden.

In Scotland, the kings were against it and James I, in the year 1424, provided "That na man play at the fute ball under the paine of 50 shillings to be paid to the Lord of the land as often as he be tainted."

Under James II in 1457 "it was decreed and ordained that the fute ball and golfe be utterly cried downe" and penalties were provided for playing it.

James I of England followed his Scottish ancestors. He considered the game too rough for his heir apparent and he wrote: "From this Court, I debarre all rough and violent exercise as the football meeter (more fitting) for lameing than make able the users thereof."

Queen Elizabeth I had a hatred of the game and in the 18th year of her reign, at the Middlesex Sessions a charge was laid against 16 persons; husbandmen, yeomen, artificers and the like with unknown malefactors to the number of a hundred who assembled themselves and unlawfully played a certain unlawful game called football, by reason of which unlawful game there arose amongst them a great affray likely to result in homicides and fatal accidents."

In 1531, a contemporary writer wrote "Foote-Balle wherein is nothing but beastly furie and extreme violence."

Round about the same time, a coroner's court found Nicholas Martyn and Richard Turvey guilty of slaying Roger Ludford.



The latter was running to kick a football and Martyn struck him on the forepart of his breast, giving him a mortal blow and he died within a quarter of an hour.

It was not stated what Turvey did but it may have been what they now call, in the Australian game, "shepherding." Probably, Martyn gave the deceased a punch in the "chops."

In Cromwell's days, a youthful apothecary was charged at Maidstone "that he did with force of arms and in a violent manner run to and fro and kicked up and down in the common highway a certain ball of leather commonly called a football to the annoyance and disturbance of the good people of the Commonwealth, to the evil example of the others and against the public peace."

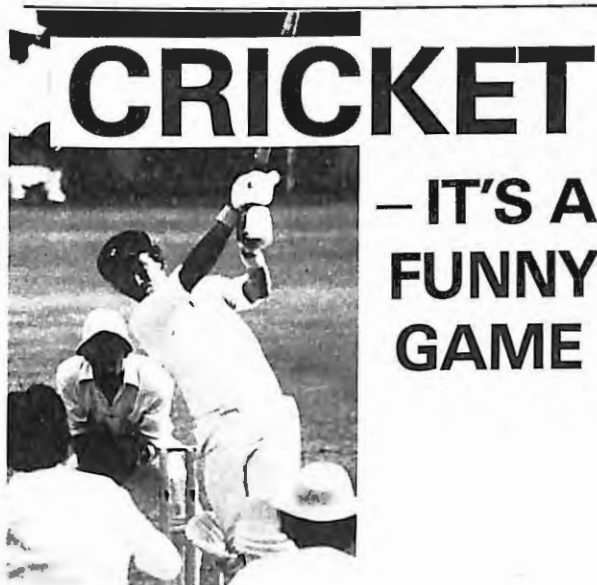
In 1797, a number of citizens were charged as

rioters, rowdies and disturbers of the peace "for that they did unlawfully and riotously kick and cast a certain football about a town near the dwelling houses of divers liege subjects of our Lord the King."

Anti-football laws, however, became archaic and the game continued to increase its popularity and its hold on the people and Shrove Tuesday became the great festive day for football.

An American journal said no-one knows why this day was selected, except perhaps, that many of the players coming out of the scrimmages bore a marked resemblance to pancakes.

It was then suggested that the game played, must have been rugby. This is nice coming from the land of gridiron which everyone knows is only a few degrees removed from war.



# CRICKET

— IT'S A  
FUNNY  
GAME

**As I have said, people are very kind and send all sorts of gifts to the commentary box — sweets, chocolates, biscuits — even wine. At Lords' in 1977 some kind lady sent me a gorgeous sticky chocolate cake. I cut it into slices and during a rather dull bit of play I noticed Alan MacGilvray standing chatting at the back of the box.**

So whilst commentating I turned round and offered him a piece of the cake, which he gratefully took. I saw him take a good mouthful and as soon as the next ball had been bowled I said, "I'll now ask Alan MacGilvray what he thought of that particular delivery — Alan, come up to the mike and give your opinion." The result was hysterical. Alan tried desperately to speak and crumbs spattered all over the box. He managed to gulp down some of the cake and spoke a few incoherent words. But by that time it didn't matter. Everyone in the box was laughing out loud.

During Len Hutton's tour of Australia, Frank Tyson's tremendous speed caused dismay and destruction amongst batsmen wherever he bowled. On one occasion when he was at his fastest, he had run through a side until it was the turn of the number eleven batsman to come in. Looking pale and apprehensive he came down the pavilion steps, but was so nervous that he couldn't close the catch of the pavilion gate. A voice from the crowd shouted: "Leave it open, you won't be long!"

It was a Sunday in Australia, and Percy Chapman and Patsy Hendren decided to get away from it all and borrowed a car for a run into the country. After a few miles they went round a corner and saw a cricket match about to start in a field adjoining the road. As all cricketers are wont to do — they stopped the car with the intention of watching the game for a few minutes. The car no sooner stopped than an Australian strolled over to the car and said, "Do either of you chaps play cricket?" Chapman pointed to Patsy and said, "He plays a little." "Good oh," said the fellow, "we are a man short; will you make up for us?"

Although it was Patsy's day off he obliged, and as his adopted side were fielding the captain sent him out to long-on. Patsy went to the allotted position, and as the field was on a slope he was out of sight of the pitch. He had nothing to do except throw the ball in occasionally.

He was lost to sight for a long time when at last a towering hit was sent in his direction. Patsy caught the ball and ran up the hill shouting, "I caught it, I caught it." The batsman looked at him with daggers drawn — it was his captain. "You lunatic — they were out twenty minutes ago. We are batting now!"

Extracts from 'RAIN STOPS PLAY' by Brian Johnston

In an age when Christianity is considered by many to be a mystical religion with no particular relevance to everyday life, the following article gives us a glimpse of the reality which Christianity is actually about.

It is instructive to recall the meaning of the word religion. It derives from a word meaning to "bind back;" it has to do with a conception of reality. "Religion is any sort of doctrine which is based on an attempt to relate action to some conception of reality."

## THE CHURCH AND THE TRINITY

It is now some years since I heard that 'Confession of our Christian Faith, commonly called The Creed of Saint Athanasius', sung or said in an Anglican Church, even on Trinity Sunday, let alone on the twelve other Feasts laid down for it in the Prayer Book. Indeed, Trinity Sunday itself seems to have lost its position as one of the great feasts of the Church, and this seems to correspond with a loss of faith in the great Trinitarian Vision of the nature of God which is the peculiar characteristic and glory of Christianity. If the Holy Trinity is referred to at all in public by our clergy and theologians, more often than not it is in superior and somewhat disparaging terms as a metaphysical abstraction, theological algebra, an ingenious formula invented during the early Christian centuries to deal with long-forgotten heresies, and so on; always with the suggestion that we are here concerned merely with a piece of academic verbiage, of interest still no doubt to pedantic school-men, but of no practical importance in this day and age for the ordinary Christian. Often there is a suggestion that there is something especially mysterious and incomprehensible, even self-contradictory and beyond human experience, in the property of Tri-Unity, as if...God would be comprehensible to us if only He were not Three-in-One! And when we come to the QUICUNQUE VULT we meet that sloppy, craven cringing away from the precision and finality of the language which is typical of so much modern popular Christianity: "Whosoever will be saved...(must)...worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons; nor dividing the Substance." Oh dear! What a horrid, harsh God to insist upon adherence to such a precise formula as a condition of salvation! We much prefer a vaguer and more malleable God!

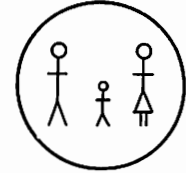
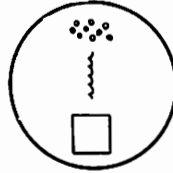
### CONSEQUENCES

I cannot but express my dismay at this abandonment of the keystone of our religion and of our Christian civilisation, and at the blind lack of awareness of its consequences. With the weakening grasp of the Trinitarian revelation, the World which now permeates and dominates what remains of Christendom has come very much to resemble that welter of paganism, false religions, heresies and mystery cults which surrounded the early Church, and from which emerged triumphant the glorious accuracy and balance of the Trinity; though indeed, it took centuries to carve and hammer it out through the batterings of falsehood upon all sides. Now again virtually all the heresies which threatened to destroy the Faith have risen up again in modern forms, and especially the denial or depreciation of the Godhead of the Son, and the philosophy of confrontation implicit in marxism which is the modern form of Manichaeism.

### FIRMNESS

Now is not a time to abandon, but above all to declare the Trinity and to hold up its balance and sanity to a lost and chaotic World; but not, either, as a static formula, achieved many centuries ago, but as the most dynamic and world-

FATHER  
SON  
HOLY  
GHOST



shaking revelation of the nature of Ultimate Reality made by the actions of God to man as recorded in the New Testament; the consequences of which upon human thought and action, both personal and societal, have already revolutionised the World, although we have scarcely begun to explore them.

### COMPARISONS

God, indeed, is beyond our comprehension though not of a growth in our understanding; but it passes my comprehension how anyone can regard the property of Tri-Unity as mysterious or incomprehensible, since it is now built in to all our thinking about the Universe, Mankind and Society. Space is a tri-unity (one space, three dimensions); Time is a tri-unity (one time, past, present, future); Matter is a tri-unity (one substance, solid, liquid, gas); and recently we have come to realise that Space, Time and Matter themselves constitute a tri-unity. Man is a tri-unity of body, mind and spirit, and the Family, the basis of a Christian civilisation, is a tri-unity of father, mother, offspring. A tri-pod is the 'first' thing that will stand, which is merely an example of the fact that, in the physical world, stability requires a minimum of three forces in equilibrium. Something similar is true in the field of human policies, where a balance of power requires at least three powers, and the Christian centuries gave us a balanced Constitution of Crown, Lords and Commons, with many similar trinitarian constitutions in other Christian countries (e.g. President, Senate and Congress in the U.S.A.) With the loss of balance in a trinity, stability also is lost, and monopoly, or dualistic conflict intervenes. The Trinity also teaches us the true nature of that diversity which is unity, and solves the problem of the false antithesis between the freedom of the individual and the unity of Society. Far from being a mere metaphysical abstraction, the Trinity is the concept with the most practical relevance in all human affairs so far known to Man.

But of course the FIRST meaning of the Ultimate and Holy Trinity is for our personal lives and salvation, though we cannot limit the relevance of God to that or to anything; and here I would return to the QUICUNQUE VULT, using the familiar trinities of space, time and matter as metaphors. Are we not 'lost' in space if we confuse its dimensions: in time, if we confound past, present and future? Shall we be 'saved' physically, if we confound the phases of matter by diving, say, into a frozen pool? Should we not die of thirst amid snow and ice, if we refused to recognise their unity of substance with the life-giving water which we need? Is it so 'academic' or 'metaphysical' that we should be 'lost' in the spirit if we ignore or confuse the revealed nature of the Ultimate Reality?

I fear that many people today, listening to the vague out-pourings from the Churches, say to themselves: "These Christians do not actually believe in the reality of their God. So why should we?"

GEOFFREY DOBBS

REPRINTED FROM WELSH CHURCHMAN JUNE 1980

# A CONFESSION OF THE CHRISTIAN FAITH commonly called THE CREED OF SAINT ATHANASIUS

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almightyes: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother; born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

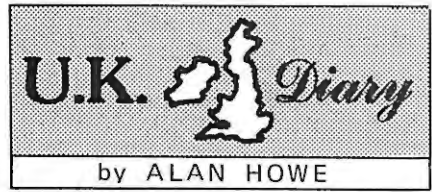
At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.







The following article and a number to follow in future issues of **HERITAGE** are extracts from my diary of my first visit to the United Kingdom last year. My visit was for four months and thus took in much of what is unique to Britain and now I would like to share some of these interesting highlights with you. I left Sydney in April and on landing in London made my way to High Wycombe in Buckinghamshire.

◀ PARISH CHURCH

## HIGH WYCOMBE

for traditionally it has been believed that he has grown fat at the expense of the ratepayers. If the words 'and no more' are shouted then cheers would be the reward. The ceremony, going back to medieval times, fell into disuse but revived in 1892, again suspended during World War I but revived again in 1917. The scales today are Jockey scales with a red plush seat suspended from an overhead dial, the whole hanging from a large brass tripod.

The civic part of town is concentrated around the end of the High Street, where the Guildhall, Markethouse and Parish Church stand together.

### GUILDHALL

The Guildhall is at least the third which stood near the present site and was presented to the town as a gift from the Earl of Shelburne in 1757, it is brick and supported on an arcaded colonade.

Opposite the Guildhall (built 13 years before Australia was discovered) outside the Church gates stands the Markethouse, now affectionately called the 'Pepperpot', it is octagonal and rebuilt in 1761, to replace the earlier 'Shambles' built in 1627 on the site of the Hog Market.

The Church was built in 1273 and believed to have been built by the Abbess and Nuns of Godstowe. There is still a Godstowe School in Wycombe. All Saints originally had a central tower which was removed in 1509-10 to be replaced in the present end position about 1520. Pinnacles were added in 1755 by the Earl of Shelburne and Victorian restoration took place in 1887-89.

Further along the High Street is the famous lion standing on the porch of the Red Lion Pub. From here Benjamin Disraeli stood when he campaigned



Buckinghamshire is located on the London to Oxford road and is approximately half way which made it an important coaching town for overnight accommodation.

The town of High Wycombe is an ancient one and as a borough was certainly known to have existed in the reign of Henry II (1154-1189). The first Mayor to be traced appears during the reign of Edward I and held that position in 1303.

The main trades of the borough were chiefly corn, cloth, lace and of course the markets. The ancient name of Chepping Wycombe means the Wycombe Market. Over a period of time these industries declined and were replaced by chair manufacturing. Factories sprouted in many nearby areas and the furniture industry in the 1870's through to the First World War was the staple industry.

Wycombe character has been retained and traditional customs are still performed—the most noted is the weighing-in of the Borough Council. After the Mayor has donned his robes the Council troop down to the yard in front of the 'Falcon' where the weighing-in machine is set up and starting with the Mayor all Councillors are weighed. As their weights are recorded, the Mace-bearer shouts out the weight and adds the words 'and some more' if the Mayor has gained weight over the year, or 'and no more' if he weighs the same or less. The spectators await the call, and if the words 'and some more' is called the person being weighed is jeered as he returns to his place,



HIGH ALTAR OF THE PARISH CHURCH, HIGH WYCOMBE

unsuccessfully to become MP for Wycombe in 1832, from the same spot a hundred years later, Winston Churchill rallied support in the postwar election of 1946.

### MARKET TOWN

Wycombe was an important market town and an unusual note appeared in the Windsor and Eaton Express of January 3, 1824.

"On Saturday last a man led a woman, who, he said was his wife, with rope and halter round her neck into Chepping Wycombe cattle market and offered her for sale. She was pushed into the sale ring with the cattle and was quickly purchased by a man, a Blacksmith, who offered 10/- for her as she stood. The woman was by no means displeasing

and appeared to be little over 25 years of age. Her only clothing was a sack tied round her neck and above her knees. The Collector of Tolls demanded and received from the purchaser the customary 1d. paid on sold livestock."

Queen Victoria's Diamond Jubilee, June 22nd 1897, was celebrated in High Wycombe with zeal and excitement. A feature of the event was the arrival from New South Wales of a contingent of Lancers, a corps which Lord Carrington had raised when he was Governor of NSW. Lord Carrington's seat was at Wycombe Abbey, High Wycombe, and is now Wycombe Abbey School. The present Lord Carrington is a member of the Thatcher Government and was Foreign Minister for a time.

## NEW GOVERNOR FOR VICTORIA

On November 18th, the Victorian Premier, Mr. Thompson, announced the appointment of Rear-Admiral Brian Stewart Murray (59), a former deputy chief of naval staff, as the next State Governor.

He will succeed Sir Henry Winneke (73), who was appointed Governor of Victoria in 1975.

Admiral Murray said he was "surprised, excited and nervous."

He expects to take up his appointment in February 1982.

Admiral Murray, who spent nearly 40 years in the Royal Australian Navy, was not looking forward to having to leave his 30-hectare property, Doonkuna.

\* \* \*

## FRANK CAYLEY, M.O.A.

Australian historian and author, Frank Cayley died in Sydney last October. Australians will remember him for his book "Flag of Stars" a classic depicting the origins and histories of all Australian flags.

Mr. Cayley was also a world renown bridge player and administrator.

\* \* \*

## QUEEN TO OPEN GAMES

Her Majesty the Queen will open the 1982 Commonwealth Games in Brisbane.

The Prime Minister, Mr. Fraser, said recently that the Queen and the Duke of Edinburgh would attend the Games in October.

The Queen and the Duke were expected to be closely associated with the Games ceremonies and a detailed programme would be worked out in the next few months.

\* \* \*

## NEW HOUSING INTEREST RISE?

As we go to press it appears that a further home interest-rate increase is on the way. If this eventuates early in 1982 many struggling home-buyers will be placed under greater strain.

If the Federal Government allows further interest rises the destruction of home ownership in Australia will proceed at a more rapid pace.

A secure family requires a secure home, but under the present financial conditions both are facing growing pressure. Australia was built on home-ownership - it must continue to be the right of every Australian.



Photograph by courtesy THE WEST AUSTRALIAN

## THE QUEEN – a buffer against anarchy and revolution

I was intrigued by the curious article by Geoffrey Dutton (B, April 14) inciting us to get rid of royalty, divorce ourselves from the Commonwealth, and become, like so many second-class nations, a republic. What I found curious about the article was the extremely weak argument Mr. Dutton presented in giving his reasons for this trendy philosophy. In fact, I could see no sensible advantages at all in implementing this exercise which would give us no more independence, freedom, or increase in status than we have already. I wonder what the cost to the nation would be, further, bearing in mind that the arguably progressive move in providing us with metrication has cost, to date, something like \$2000 million dollars.

The Australian community is certainly a mixed one, as far as racial origins are concerned, but it must be remembered that most of us are still descendent from British migrants, including the troops and convicts Mr. Dutton would apparently like us to forget about, but I, for one, have no inferiority feelings about the reminder of this origin in the form of the Union Jack incorporated in our existing beautiful flag. To throw aside this reminder and all the sentimental ties going with it, would, I feel, be akin to my children changing their names and having nothing more to do with the family when they come of age, in the name of "independence."

I believe, too, that apart from the sentimental and strategic value of Commonwealth ties, the Queen provides an unprejudiced buffer against the anarchy and revolution which has afflicted so many nations over the years, a function which I doubt could be provided by some local political figure who has become President because of his charisma.

I believe, too, that migrants of other racial origins should be allowed to remember their origins when they come to live in this country, a tie which will certainly fade over the generations, but one which I see no good reason to obliterate. I cannot believe that this group has any significant objection to living in a country which is largely populated by those of a different race, and who do not wish to obliterate their origins simply to make newcomers more comfortable.

We certainly have much to be proud of, as far as our own purely Australian heritage is concerned, but to my mind the breaking of strategic and sentimental ties, which Mr. Dutton suggests, is only playing into the hands of those gentlemen of the Left who would so dearly love to see us without them.

MAXWELL STUBBS  
Melbourne, Vic.

THE BULLETIN, JUNE 2, 1981



We have received the following item from the Morawa Concerned Citizens group. The whole question that there should be a relationship between the church as the custodian of Christian morality, and farming; or for that matter all of man's activities, is one that deserves our consideration. Most of the decision making of our modern society, both political and personal, takes place in what can only be described as a moral vacuum.

Christian literature abounds with works that discuss these relationships and we hope to be able to provide readers with book reviews on some of the lesser known works in the future.

# The Church and Farming

## “BALANCE” REQUIRED IN FARMING

People from many areas of Western Australia gathered at “Bellaranga,” the home of Mr. and Mrs. Franklyn Lane in the Morawa district, for a seminar on The Church and Farming.

Most unusual in its content and format, the seminar opened with a short service conducted by Father O’Flaherty, Catholic Priest in the district. A number of Church leaders from other denominations also attended.

The first paper, presented by Father Mathew Kelly from New Norcia, gave a valuable insight into traditional Christian views on the family farm and the role of agriculture in the community’s economic activities. He showed how decision making produced the best results when proceeding from a moral base.

Mr. Peter Nixon, from the Moora district, gave a valuable paper on soil ecology, and the widespread destruction that resulted from undue stress on the production at the expense of soil fertility. He pointed out that soil was much more than a number of chemicals mixed together, and was in fact a living entity, with a dynamic of its own. The farmer who learnt this, and studied soil life and formation to a point where he was not in conflict with nature could eliminate many of the problems now threatening western agriculture.

### FINANCIAL POLICIES

Mr. Robert Nixon, from Kalannie, spoke on the effects of wrong financial policies on rural farms and families. He drew on a number of philosophical thinkers to show that there should be a re-thinking of economic dogmas to retrieve the ‘balance’ in farming life now urgently needed.

The final paper, by Mr. Jeremy Lee from the Toowoomba district in Queensland, showed that the loss of rural families was now a wide problem throughout the world, producing centralisation and over-crowding in huge metropolitan areas, which were themselves vulnerable. He suggested the only realistic rural policy was now a long way off achievement. He summarised this as follows:



- (1) The maintenance and improvement of Australia’s soil fertility.
- (2) The decentralisation of Australia’s population through the establishment of rural incentives.
- (3) The creation of opportunity for young people to start farming.
- (4) The expansion of the home market to its maximum potential before exporting surpluses, and
- (5) Australian sovereignty over its own resources and marketing arrangements – production, distribution and exchange.

Mr. Lee claimed that these policies were totally unobtainable without a falling price structure and expanding consumption.



# **We're a confused nation: RSL head**

**Australia was a divided nation with the public looking for leadership from self-seeking politicians, giant corporations, unions and media, RSL national president, Sir William Keys, said recently.**

Australians were confused, had lost faith in situations, and were distrustful of anyone in authority, he told the opening of the 66th national congress of the RSL on September 14th.

Sir William said he was acutely aware of the need to speak out on a number of issues which "strike deep at the soul" of the organisation.

"I am talking about the issues which divide our nation, and make no mistake — Australia today is a divided nation," he said.

"Group against group, party against party, union against company, state government against federal government."

Australians were among the luckiest people on earth, but "we seem hell bent on murdering our birthright."

"I call it euthenasia on a national scale — nothing less could describe what we are doing to ourselves today," he said.

The reasons lay "in a total lack of Australian nationalism and in the almost total indifference of the silent majority."

"Nationalism is not fashionable today.

"It is a dirty word to elements of the left and the trends in the media."

But this did not mean it was not relevant to the "emotional needs of the people."

"If the league stands for anything at all, it must stand for the concept of national pride and community involvement," Sir William said.

"It must do this because no-one else does, and no-one else is likely to.

"Our politicians are obsessed with personal power, either getting into government or staying in government by whatever means.

"Our union leaders are obsessed with blackmail.

"Blackmailing the public by holding goods and services to ransom supported by the monstrous proposition that there is a law for the unions and a law for everyone else.

"Our media is obsessed with sensationalism, with being destructive because it is much easier than being constructive.

"Anybody can be a critic.

"Our giant corporations are obsessed with being granted government favours at the expense of the hard-working small businessman.

"These are the same self-seekers and groups that average Australians are looking to for leadership."

Sir William said the RSL had "nothing to lose by boldly providing Australians with a coherent sense of their own identity, and by strongly advocating policies which we believe are in the best interests of all Australians, and which truly reflect the spirit of the Australian character."

GEELONG ADVERTISER, SEPTEMBER 15, 1981

**What can YOU do for . . .**

## **"HERITAGE" IN THE 80's**

**The editor welcomes participation from readers in the selection and presentation of suitable material for HERITAGE.**

**Those readers who feel capable of writing special feature articles are asked to contact the editor with information about their particular topic of interest.**

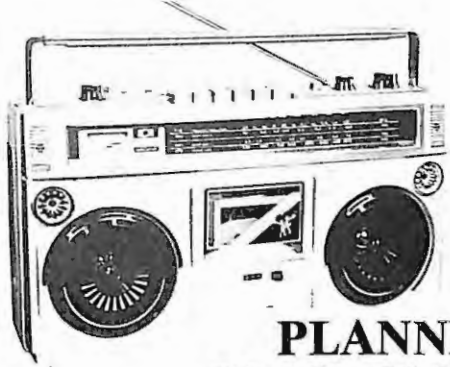
### **OBTAINING MATERIAL FOR PUBLICATION**

The subjects which can be covered in HERITAGE are almost endless. Over the years we have received many suggestions about the type of articles we should be publishing.

We readily agree with these suggestions and have made every effort to encourage the appropriate writers. But like all organisations which rely on voluntary contributions from its supporters, we can go no further than invite individuals to contribute written articles to HERITAGE.

The field of topics is endless. What we need is that more readers scout for original material. All it takes is a simple letter to the prospect accompanied by a sample copy of HERITAGE and a Heritage Society brochure.

**EDITORIAL ADDRESS  
BOX 69, MOORA,  
WESTERN AUSTRALIA 6510**



## PLANNED OBSCOLESCENCE

Statistics used for measuring inflation provide an incomplete assessment. They do not measure a reduction in quality, which in spite of improved technology is being lowered because of planned obsolescence.

Visiting lecturer from Liverpool Polytechnic, Dr. Schofield, an expert on tribology, the science of friction and wear, made some revealing comments at the conclusion of a lecture programme which included the first course on tribology in Australia.

*The Age*, Melbourne, of July 1, quotes Dr. Schofield as saying that obsolescence is now built in to everything people buy. He said, "In the old days a washing machine lasted 25 years. They lasted this long because manufacturers didn't know how to make them fail." Dr. Schofield agrees that technology has resulted in the production of better washing machines, but on the average are good only for two years of trouble-free use. "Our washing machines, our irons self-destruct as soon as possible after the guarantee period," he said. "This isn't an act of God, it is planned obsolescence."

Dr. Schofield said industry was dominated by accountants whose main concern was short-term profits, which was being achieved at the expense of quality.

Dr. Schofield claimed that "The life cycles of washing machines, sweeping machines and cars have all been falling," asking, "Are we heading for the one-wash washing machine, the one-walk shoe or the one-sweep sweeper?"

Dr. Schofield estimated that 40 per cent of Australia's gross national income was spent on replacing worn-out and broken equipment in homes and factories. Techniques were available for reducing damage caused by wear, but these were not being used.

Dr. Schofield claimed that rubber technology had been developed to the stage where tyres could be built to last the lifetime of a car, and provided other striking examples of deliberate waste-making.

An economy based upon a policy of built-in obsolescence is not only wasteful of natural resources and energy, but has a most serious effect on the psychology of human beings. The policy of deliberate economic sabotage is the direct cause of a finance-economic policy which insists that instead of the true purpose of production being consumption, with production being of the highest possible quality with the minimum use of human energy, it is based upon the philosophy that "full employment" must be maintained, that this is the only way in which monetary incomes should be distributed. Making things which wear out quickly helps to maintain "full employment."

REPRINTED FROM NEW TIMES - SEPTEMBER, 1981

# HERITAGE

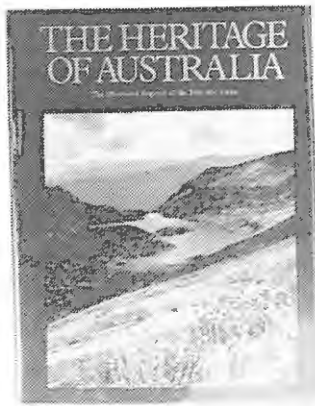
The quarterly of the Australian Heritage Society



"HERITAGE" is the quarterly journal of The Heritage Society and this is now the mouthpiece through which the Society's activities are initiated. Subscriptions to "Heritage" are unprecedented in the history of its parent body, The Australian League of Rights. Famous Australians, including Sir Robert Menzies have contributed much to this journal making it one of the most controversial publications on the subject of preserving our heritage.

Subscription \$6 per year or a gift subscription plus your own subscription for a total of \$10.

Membership to the Society is open to all Australians at \$10 per annum. This entitles members to all Society publications, and the quarterly journal.



## The Heritage of Australia

The Heritage of Australia is a unique stock-taking of the places which have a special value—historic, environmental and cultural—to the nation. No country in the world has ever attempted such an ambitious Register of the things we want to keep.

All the places which have so far been registered by the Australian Heritage Commission as worthy of conservation or special care—a total of 6,600 places—are presented here with expert description and accompanying photographs.

They include historic areas, buildings and structures, national parks and other outstanding or natural features, and Aboriginal cultural sites.

The descriptions and illustrations are introduced by four major essays on Australian landforms, plants and animals, Aboriginal culture, and architecture. In addition there are general introductions to each State and to the 40 regions within which the listed Registered places are grouped.

A number of commissioned essays have been written about the major places on the Register—such as the Uluru National Park (Ayers Rock), the Kakadu Region, the Great Barrier Reef, Norfolk and Lord Howe Islands, the Quinkan Galleries, the Rocks area of Sydney, South-West Tasmania—and about historic areas which have been designated as special conservation areas.

As the officially prepared illustrated register of the National Estate, The Heritage of Australia will remain an invaluable resource for all people who require specific knowledge of important places, and a fascinating work for the general reader.

Published by The Macmillan Company of Australia in association with the Australian Heritage Commission supported by H.C. Sleight Limited and CRA Limited.



## The Golden Eagles

by Peter Firkins

In 'The Golden Eagles' Peter Firkins has selected Australia's eleven greatest air force aces, all of whom would also rank among the elite of any of the nations engaged in the two world wars.

The book is another important contribution by this author to Australian military literature, particularly in its accounts of the development of aviation, in which Australia has an outstanding record of achievement.

Here is a fascinating mosaic of Australia's part in aerial warfare, from the lonely and unsophisticated combat practice at the outbreak of World War I to the more advanced techniques of the later conflict.

There are those who might challenge the choice of a number of the airmen whose stories are told in this book—it is arguable that other bomber and fighter aces deserve a higher claim to recognition. Some readers might suggest that those that served so well in the Korean and Vietnam wars should have been accorded acknowledgement. However, after a great deal of research, Peter Firkins believes those men he has picked out earned the right to be regarded as Australia's greatest operational wartime airmen.

Whatever differences there are on these and other viewpoints, no one can deny the extraordinary courage, *elan* and distinction of those who are included in the book. Their stories are reminders of Australia's share in the march of military aviation across the major battlefields of the world.

THE GOLDEN EAGLES is published by St. George Books, 125 St. George's Terrace, Perth, W.A., 6000 at \$16.50 a copy.

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When one considers the following verse was written in 1652 – over 300 years ago – George Fox must be seen as inspired or perceptive – perhaps both. Although not specifically Australian, the verse has a message for all who want to see it.

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## GEORGE FOX'S PROPHECY 1652

Huntsman, he said – a sudden thrill  
Through all his listeners ran,  
To hear a creature of the wood  
Speak like a Christian man.  
Print my words upon your heart,  
And stamp them on your brain,  
That you to others may repeat  
My prophecy again.  
The woodlands where my race has bred  
Unto the axe shall yield;  
Hedgerows and copse shall cease to share  
The ever widening field.  
The manly sports of England  
Shall perish one by one,  
The manly blood of England  
In weaker veins shall run.  
The sports of their forefathers  
To baser tastes shall yield;  
The vices of the towns displace  
The pleasures of the field.  
For swiftly o'er the level shore  
The waves of progress ride,  
The ancient landmarks one by one  
Shall sink beneath the tide.  
Time honoured creeds and ancient faith  
The alter and the crown,  
Lordship, hereditary right,  
Before the tide go down.  
Base churls shall mock the mighty names  
Writ on the rolls of fame;  
Religion shall be held a jest,  
And loyalty a crime.  
No word of prayer, nor hymn of praise  
Sound in the village school;  
The people's education  
Utilitarians rule.  
In England's ancient pulpits  
Lay orators shall preach;  
New creeds and free religions  
Self-made apostles teach.

The homes where love and peace should  
dwell  
Fierce politics shall vex,  
And unsexed woman strives to prove  
Herself the coarser sex.  
Mechanics in their workshops  
Affairs of State decide,  
Honour and truth old-fashioned words  
The noisy mobs deride.  
The Statesmen that should rule the realm  
Coarse demagogues displace,  
The glory of a thousand years  
Shall end in foul disgrace.  
Trade shall be held the only good  
And gain the sole device;  
The Statesman's maxim shall be peace  
And peace at any price.  
Her army and her navy  
Britain shall cast aside;  
Soldiers and ships are costly things,  
Defence an empty pride.  
The Germans and the Muscovite  
Shall rule the narrow seas,  
Old England's flag shall cease to float  
In triumph on the breeze.  
Taught wisdom by disaster  
England shall learn to know  
That trade is not the only gain  
Heaven gives to man below.  
The greed for gold abated,  
The golden calf cast down,  
Old England's sons again shall raise  
The alter and the crown.  
Again in hall and homestead  
Shall joy and peace be seen,  
And smiling children raise again  
The maypole on the green.

Contributed by David Murray, Tasmania



# HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

The Quarterly  
Journal of the  
Australian Heritage  
Society  
No. 21  
JUNE - AUGUST  
1981



## SEND THEM VICTORIOUS...

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- The Prince "at home" in Australia.
- St Paul's Cathedral, London.
- Australia's Royal Family.
- A new Governor-General?
- The Ideal of Kingship.

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# AUSTRALIA'S ROYAL FAMILY

This magnificent souvenir copy of HERITAGE deals with many aspects of Australia's heritage, with particular focus on the marriage of Prince Charles to Lady Diana Spencer and its effect on the Commonwealth.

HERITAGE is normally obtainable only through subscription. However, a large quantity has been specially produced for general distribution.

This special edition has already received a favourable response from Prince Charles.

Single copy	\$2.50 posted
Two copies	\$4.50 posted
Five copies	\$11.00 posted
Ten copies	\$15.00 posted

## Contributions

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

Address written contributions to:

THE EDITOR, "HERITAGE",  
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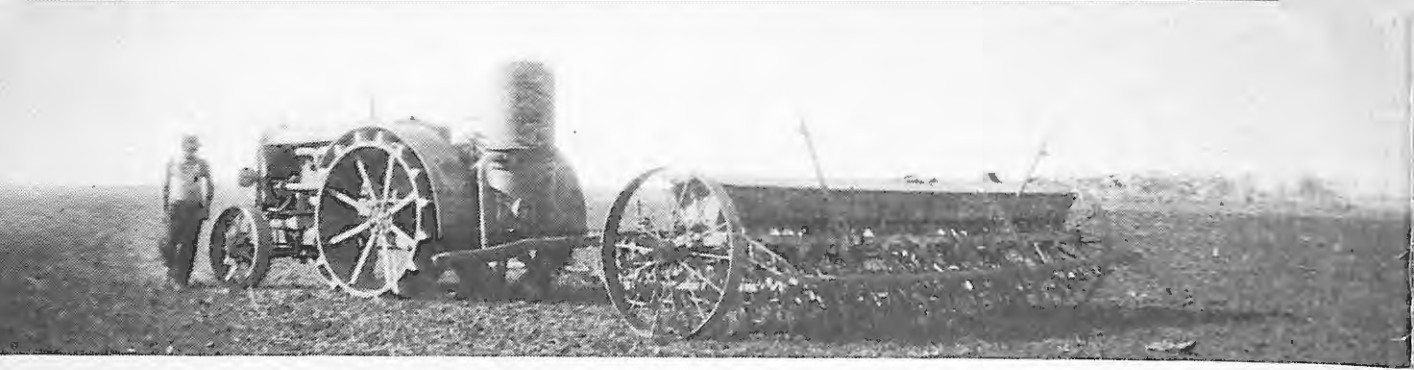
Contact:

THE AUSTRALIAN HERITAGE SOCIETY  
(N.S.W. BRANCH)  
BOX 2957  
SYDNEY 2001

Proceeds from sales aid The Australian Heritage  
Society's work.



The Queen has just been presented with yet another posy during her Australian tour in 1981. This picture was taken in Perth.



# FARMING IN THE 30's

