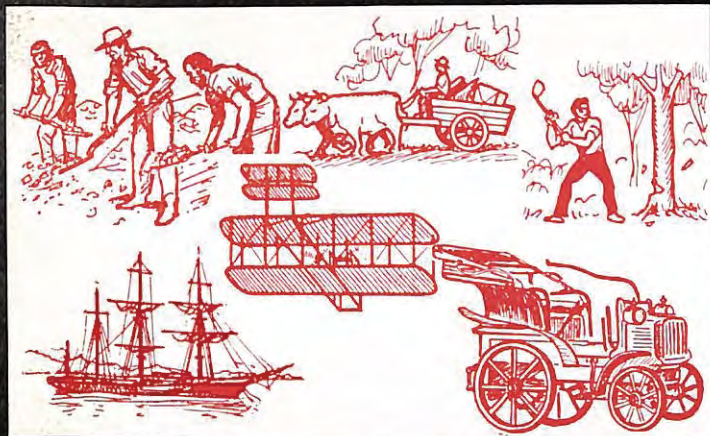


HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

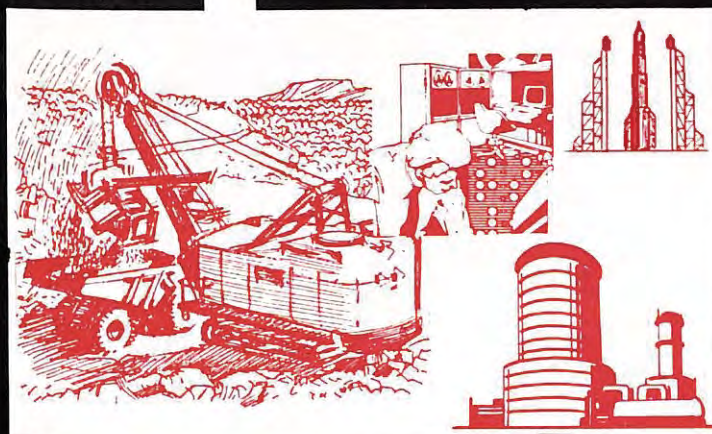
The Quarterly
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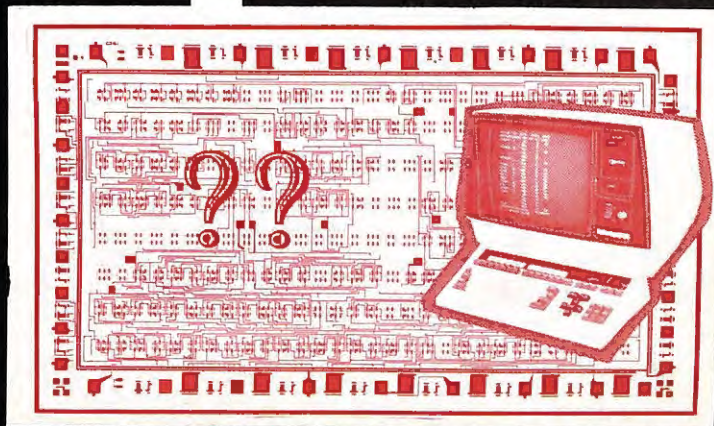
LINKING THE PAST

WITH THE



PRESENT

FOR THE FUTURE



FAMOUS AUSTRALIAN LANDMARK



In 1878, £100,000 Sterling was appropriated by an act of the Victorian Legislature for the construction of the Exhibition Building.

The building was opened on the 1st October, 1880 by the Marquis of Normandy for an international exhibition.

Revival of Patriotism

Recently, in both Britain and Argentina, we have witnessed mass demonstrations of patriotism and its ability to unite people in a common cause. It is worth reflecting on this, one of the stronger human emotions, one that some would hope was dead.

It could possibly be argued that patriotism never died and has always been deep within the hearts of our people. It has undoubtedly been suppressed for the past couple of decades, for it has been unfashionable to express one's patriotism — it has been considered to lead to all sorts of evils! However, like so many instinctive qualities, it is not something that can be destroyed, but rather lays dormant to eventually resurface with renewed force.

Patriotism, in its original sense, means love of the land on which one lives. It is derived from man's association and familiarity with his surroundings, whether it be the sometimes artificial environment of the city or the open countryside. It includes an element that can be described as "a sense of belonging." It is an extension of that important aspect that makes the family such an important unit in developing a sense of security and a base for the development of the individual.

This feeling is greatly reinforced when the nation, through its politics and institutions, reflects the morals, goals and aspirations of its peoples. The nation must be a grouping of basically similar people so that the goals are not too universal, but something with which the people can personally identify.

There is however, an element that is probably responsible for the sustained attack on patriotism as a virtue. For it is one of the only ways that individuals can be induced to give selflessly for a common purpose. It is the mortar that holds a nation together and it is a factor of paramount importance in times of national crisis — particularly war.

The importance of events such as the Anzac Day parades, is that they not only serve to remind us of the terrible cost of war and of those who have died in their nation's service, but it also allows us to give expression to this great virtue.

Our nation has never been in greater need of true patriots than it is at this point in our history. Whilst the recent Anzac Day parades have demonstrated that patriotism is alive and well, what is needed is for Australians to stand up and take constructive action to defend those aspects of our heritage that are coming under increasing attack.

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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The views expressed in articles appearing in "HERITAGE" are those of these authors and are not necessarily the views of the Australian Heritage Society.



OVER 30,000 ANZAC LEAFLETS DISTRIBUTED

Enthusiastic members and supporters of the Australian Heritage Society distributed over 30,000 of the specially produced Anzac leaflets at several Anzac Day parades around Australia.

The organisers were very pleased by the response for orders of the leaflet and would like to thank all those who participated in this project.

The leaflet carried the article "The Anzacs" by Sir Colin Hines (March-May issue of "Heritage") and invited people to join in the work of the Society.

ANZAC

By DEBORAH GRIFFITHS, N.S.W.
age 12 years.

They march grand and proud
As the Anzac procession watchers cry aloud
These were the men who defended their
country and won
To understand, most of us have only
just begun
We will never realise their anguish and fears
That have haunted them for so many years
Have these men received enough of an
award?
To see people watching, restlessly,
impatiently and bored
Do they really understand why the old
"recruits" are marching?
The ones in chairs and with their backs
arching
This answer I would dearly like to know
They treat them so disrespectfully
They might well be the foe.

Through history, the advance and decline of civilisations has been directly linked to man's ability to understand and conform to the laws of the universe. When he has discovered truth and conformed to it, civilisation has made great advances, and when he has pursued false doctrines, civilisation has decayed. Whilst many beliefs would hardly contribute to the advance or decline of a civilisation, there are some that are very basic to our perception of the universe and how it works.

The works of Charles Darwin, the centenary of whose death occurred in April, have without doubt brought profound changes to the philosophical base of our civilisation. The following article by the British Social Creditor, Dr. Geoffrey Dobbs, gives a much needed perspective to some of the truths and fallacies that have been derived from the theory of evolution.

LINKING THE PAST WITH THE PRESENT FOR THE FUTURE

by Geoffrey Dobbs

When I received the Editor's request to write something for "Heritage" on this theme my first thought was: Why should it be necessary to have a Heritage Society to defend the linking of the past with the present for the future? Time is a Unity which we experience in three aspects or divisions: Past, Present and Future — the sort of Unity we call a Trinity, which we Christians also know to be the correct way to envisage God, the Ultimate Reality. So how can Past, Present and Future need any 'linking' by us, since they are One? How could anyone UNlink them?

The answer, of course, is that, in reality, this is impossible; but what can be done, and is being done, is that the divisions of Time can be unlinked in our minds by the misuse of words and other symbols and images, so that our idea is detached from the reality. When this happens disaster is inevitable, since reality is a lot harder than we are, when we blunder into it!

Though we do not know what Time is, we perceive it and measure it through the natural changes which occur in the created Universe. The movement of the Earth round the Sun gives us our year, the spinning of the Earth our day. For the smaller measurements we have the moving hands of our clocks, and, nowadays, the vibrations of quartz crystals; and though these are man-made, they operate according to the laws of the Universe. But there are also all the other natural changes: the movements of the stars and planets, the passage of light, the sedimentation and weathering of the rocks, and, in the living world, the great realities of germination and birth, of growth and maturation and reproduction of inheritance and tradition, of association in families and kin and in societies, of adaptation to environment, of ageing and death and decay, of regrowth and rebirth and resurrection.



WE LIVE IN TIME AND THE CONSEQUENCES OF IGNORING TIME

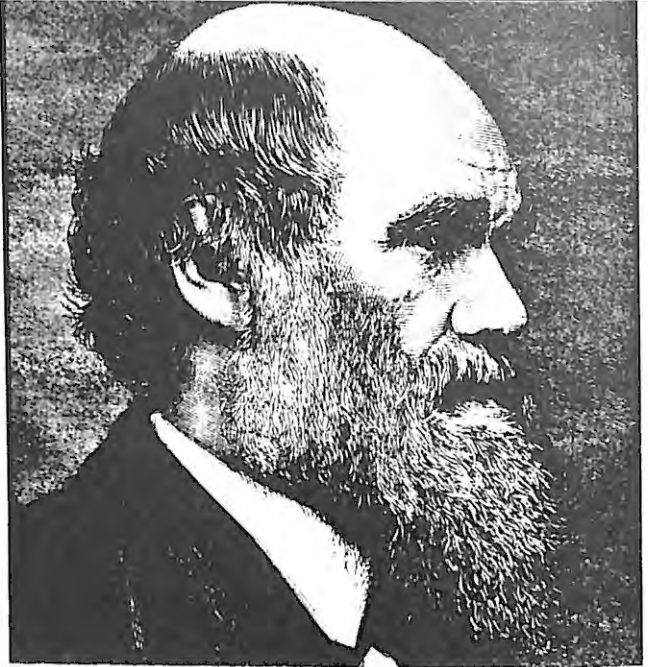
Though we believe that we are bound for eternity, it is very certain that in this life we live in Time, and when we consider the consequences of ignoring time even in minor ways, as when we miss a bus or a plane or a meeting with a friend, how much greater must be the consequences of ignoring its major sequences, as, for instance, with the act of abortion, substituting premature extrusion of the unborn and death, for the natural sequence of birth and life. But this is only the crudest physical form of abortion, which includes many other forms of premature interference and crippling of development which have become fashionable in this Age, under the influence of those few who largely control the direction of collective thought. It is these attempts to unlink present from past which, since they cannot be unlinked, disastrously affect the future.

Consider, for instance, the effects of the abortion of marriage, from lifelong to temporary, thus crippling the family and the upbringing of children, the abortion of education by the omission to provide the tools of learning and of understanding (such as the Lord's Prayer, and the multiplication table) at the right stage in childhood, the abortion of childhood itself, and of natural maturation by the premature introduction of adult themes such as politics and sociology, and especially of 'sex education' which can inhibit mental development during adolescence, the abortion of natural gifts and inheritance by 'egalitarian' education, and the abortion of our vast cultural inheritance by monetary 'employmentism', with its ever-growing inflationary time-lag between prices and incomes. How could all this have come about?

SCIENCE, KNOWLEDGE AND RELIGION

Modern science, which is so closely bound in detail by observation and experiment to the real Universe that it has vastly transformed the human condition, arose at the Renaissance from mediæval Christendom, in which all knowledge was unified and made coherent under the influence of Christianity. But power corrupts, and the Encyclopaedists who were among the forerunners of the French Revolution, succeeded in fragmenting knowledge and detaching it from religion, so that the Universe is presented as a collection of disconnected items, and events in time and in human history as a number of unconnected, undesigned, 'happenings', much as 'the news' is presented to us today.

One result of this destruction of people's consciousness of the continuity of time is that they cease to connect cause and effect except in a short-term way, and any long-term policy, let alone the Eternal Policy of the Creator of the Universe becomes incredible to them. Hence they become



Charles Darwin

vulnerable to manipulation by those who are pursuing a long-term policy of centralised world power, the very idea of which is rejected with ridicule.

CREATION AND EVOLUTION

When, by the inspiration of scientists, such as Lyell and Darwin, in their search for truth, a tiny portion of the veil was lifted which had hidden, in the metaphorical language of Genesis, the true and lawful immensity and continuity in space and time of the Act of Creation, this new vision, which confirmed everything the Bible had said about the Omnipotence of the Eternal God who is beyond the reach of our imagination, was rejected by many. All that they could see was a witless and purposeless process of random happenings (mutations) in accordance with the natural laws of physics and chemistry (i.e. the way things happen in the physical world) which they could not perceive to be the working of the Creator's will and purpose in His Creation. These chance mutations would survive or not according to whether they fitted their environment, i.e. the accumulation of happenings which had happened to happen around them; and this random mechanical process has been substituted for the Act of Creation and dignified by the name Evolution, which has thus become an alternative and rival religion to Christianity.

Thus it is very necessary to distinguish this substitute religion erected upon the word 'Evolution' from the immense enlargement of the Christian concept of the Creation, and hence of the Creator, which the concept of evolution has brought, both in the continuity of time in the Act of Creation, in natural law as the operation of the will and purpose of the Creator, and in Death as

one of His sharp tools with which through the aeons He has sculpted the infinite variety and intricacy of life.

This revelation has immensely advanced the science of biology, much as the discovery of gravitation opened up great vistas in the universe of astronomy, but its detailed working out is still a matter of groping by the familiar methods of hypothesis and trial and error. The discovery of the double-helix DNA molecule which is common to all forms of life has vastly increased the power of men to manipulate living creatures, which is deeply dangerous if they do not realise that they are interfering with the Creation, and imagine that they are merely imposing their human will upon a random and impersonal process.

THE CONTROVERSY — SPLITTING THE TRUTH BETWEEN THEM

At the present time there is a revival of the controversy between so-called 'Creationists' and 'Evolutionists' which has continued ever since the publication of Darwin's *Origin of Species* in 1859. As is usual with such confrontations, they have split the truth between them, each side insisting that the other ought to deny what it knows to be true, and that the truth is 'nothing but' their idea of it.

All who believe in God are necessarily Creationists, and most of them have long ago resolved this 19th Century conflict and enlarged their vision of the Creation to accommodate, in so far as the human mind can grasp it, the awesome scale of time and space on which the Creator works. After all, has not the Church always taught that He is beyond our comprehension! But when a group of Christians who reject this vision monopolise to themselves the term 'Creationist', and insist upon a totally incredible concept of Creation and of the Creator based originally upon the interpretation of the Book of Genesis by the 17th Century Archbishop Ussher, then I beg them to realise how heavy a responsibility they carry for tempting 'Evolutionists' into the rejection of God and of Creation altogether.

I write this from experience. At the age of 13 I was brainwashed by a fundamentalist parson into a temporary belief in a God who, in inspiring the words of Holy Writ, was limited to the crudest, most materialistic and literal meaning of the words. This reduced the first chapters of Genesis into a Divine handbook of technical instruction on the dating of the Creation, namely 6 days in the year 4004 B.C., the order of succession, e.g. green plants on the third day, the Sun and Moon on the fourth, and the technique used, viz: verbal edict; also some anatomical and surgical detail on the method used in the creation of woman from an extracted male rib. Any recourse to metaphor was condemned as 'making God a liar', whereupon the whole Christian religion would crumble into nothing. Fortunately it took me about a month to



escape from this into honest doubt (but beset with great fear lest this condemned me to damnation) which finally turned me into a natural scientist determined, in so far as in me lay, to discover the truth of the matter; and this ultimately led to a slightly deeper and less pitiful vision of the Creator.

But there are many who fall by the way when caught in this false dilemma between 'believing what you know ain't true' (to quote the child's definition of faith) at the cost of integrity, and rejecting Creation altogether. Nowadays, I believe, the 'Creationists' are less crude and more sophisticated, and concentrate more on attacking other people's faith in the continuity of the Divine purpose through what we call 'natural laws' (i.e. the way God makes things work) which, in effect is another way of denying the Creation, rather than on the 'literal' interpretation of Genesis, with its arbitrary truncating and fragmenting of time, and its limitation of language to those practical aspects which cannot be 'stretched' by metaphor to convey spiritual insights. Where should we be in religion without such 'stretching' of the everyday meaning of words? Is God 'literally' our father? What a pitiful loss it would be if we believed so! All language is metaphor: signs or symbols substituted for reality. They are not true in themselves, only in so far as they point us toward the real, and the natural scientist is at least in contact with the reality of Creation, even though, in adjusting his mind to it, he has to work by trial and error.

MUCH IS STILL MYSTERIOUS

This is the method of science, and judging by its results when pursued with integrity, it looks as if it may also be a reflection of the method of God in his Creation, although, in our case, the trial is His, the error is ours, and redemption must be a part of the working out of Creation. But there is still much that is mysterious about evolution, and perhaps always will be, and 'Creationists' have no



Detail of the creation of Adam: The Hands — By Michelangelo (Sistine Chapel)

difficulty in pointing out the acknowledged inadequacy of all detailed hypotheses so far put forward, and many errors committed in the progress of science by the redemption of error. If they had something better to offer they would be more worth a hearing, but when they identify the supernatural with the contra-natural, and try to take God out of evolution, they drive people into that Godless 'naturalism' which sees natural events as witless 'happenings', which deprives past, present and future of their continuity, which sees human will and purpose as the only will and purpose in the Universe, and therefore unlimited, and which they rightly blame for the corruption of our formerly Christian-based civilisation.

In justice to the 'Creationists' we must acknowledge that they reject creative evolution with its continuity of life through the Ages, and cling to Biblical literalism because they fear to lose the vital truth that all things were created by an act of the Divine Will. I am indebted to an article by Anthony Cooney (a social creditor) in the *Journal Faith* (Vol. 12, 1, 1980) for a reminder that God acts in eternity while we can see events only in Time. The great Creation account in Genesis powerfully conveys this truth, and so long as we knew no better the childish acceptance of a time-span of literally six days was no hindrance to belief in the Divine Act of Creation; but now that we do know better, it is.

Just because the knowledge has gone to our heads and made some of us think we are as gods, as the serpent told Eve in the Garden, is no reason for rejecting it. Here again, if we insist on a real talking snake, and on the legs of God walking in the Garden, we find incredible the whole message of the story, which is the gift of the Creator to Man of the free will to disobey, and the consequent Fall from Grace, and hence the need for redemption.

This free will operates only in that division of the trinity of Time which we call the present, and which links the past to the future; but, if we choose, we can try to break the link with disastrous consequences. All growth, advance, and constructive changes arise from the development of

the **status quo**; and, contrary to common prejudice, it is the conservation of the living past (provided there is no attempt to petrify it) which leads on to future progress and greater freedom of choice, while its destruction sets the clock back and is wholly retroactive and unprogressive. The defence, therefore, of our heritage is an essential part of the duty of all who would attempt to better the human condition.

DETERMINISM

As G.K. Chesterton pointed out, we cannot foresee or predict the future so far as the free part of human action is concerned. Prediction must be based on the assumption that men are slaves or puppets and have no freedom of choice. All 'determinists', whether evolutionary mechanists, statistical sociologists, Marxist collectivists, or World Order propagandists, assume that the past directly determines the future, and ignore the free will of men in the ever-living present. So also do those who misinterpret Biblical prophecy as did the old pagans: as a Fate or Destiny pronounced upon a puppet mankind which it is both useless and impious to try to escape, rather than the advice of a Father: "if you choose to do this, **that** will follow." This 'determinism' is today being ruthlessly encouraged and exploited by those who have a Plan for control of a collectivised mankind, since the conviction that something is foredoomed wholly inhibits the will to prevent it.

In contrast, the past was made by what men freely chose to do in **their** present time, so that our cultural inheritance is, so to speak, the accumulated will and spirit of our predecessors, handed on to us as the basis on which we must add our choice, to pass on in turn to our successors. For Time is neither a succession of random or disconnected events, nor yet like a cinema film which has already been shot and developed and is merely run through the projector before us. It is an ever-moving point of spiritual choice, growing from the past and embodying the future.

(H)

THE LITTLE ROCK JUDGEMENT

"WHY IS ANYTHING?"

The judgement at Little Rock, Arkansas, was therefore not a blow to religion. Rather, the judge was perfectly correct in holding that the stories of Genesis are not scientific reports, but rather that they are especially religious stories with a point to make about God and man and how they "go together."

POSITIVELY HARMFUL

To engage in an attempt to defend the Genesis stories as a scientific account of "how it happened" is not only a complete waste of time, but positively harmful. Evangelism is made difficult in the modern world when we have to struggle to overcome misconceptions about the nature of religious commitment of the kind that a naive and simplistic fundamentalism leaves in its wake.

In fact, science and religion are two quite distinct language games with different ground rules and different purposes. Science seeks to explain how when and in what manner things have come to be as they are. Religious stories, such as those found in the early chapters of Genesis, are essentially a proclamation of the creative and redemptive presence of God, whatever the scientific explanation of things may be. Even Charles Darwin spoke at the end of his famous "Origin of Species" of the Creator's role in breathing into the first forms of life to initiate the evolutionary process.

No matter how well modern science explains how particular things have come to be as they are, it has no answer to the ultimate question of why there should be anything at all, rather than nothing. Science leaves that as a mystery.

"WHY IS ANYTHING?"

Anybody who troubles to ask himself why there should be anything at all will soon find himself shaking his head in bafflement. When we are overcome by feelings of awe and wonder and begin to become conscious of the fact that, just as certainly as we did not make ourselves, the material universe cannot have made itself, then that is a "close encounter with God of the first kind" — God the void, mysterious and inscrutable.

It is also a mistake to make a simple equation of the Word of God with the lifeless words of the human authors written in ink on the pages of the Bible. Rather, the Word of God is a living Word which we hear as we are addressed or called to a life of obedience and discipleship.

Extracts from "From The Archbishop" by the Anglican Archbishop of Perth and appearing in the "Anglican Messenger" February 1982.

HERITAGE

The quarterly of the Australian Heritage Society

NEW SUBSCRIPTION RATES FOR "HERITAGE"

Since the first edition of *Heritage* in June of 1976 we have been able to maintain the subscription rate of *Heritage* at \$6.00 per annum. We regret to announce however, that due to ever increasing costs it has been necessary to increase the subscription and membership rates as follows:

"Heritage" Subscription \$8.00
per annum

Australian Heritage Society

Associate Membership \$13.00
(Includes "Heritage" Subscription) per annum

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SYDNEY 2001

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

Mr. David Thompson from New Zealand has sent to us the following article which appeared in the "New Zealand Herald" of 8th October, 1981.

Mr. Wigzell discusses perhaps one of the most important issues now confronting the developed nations, and an issue likely to produce increasing social friction as automation makes further inroads into the human labour required to produce the necessities of life. A solution is required that conforms to the reality of the situation and accompanied by a change of attitude by the public.

READERS' VIEWS WANTED

Because of the importance of this issue, readers are invited to contribute their views.

LUXURY OF WORK

By Derek Wigzell

Our politicians, I fear, have got it all wrong — the lot of 'em, the blue, the red and now the yellow green.

For, inspite of predictable disagreement on every subject from income tax to lands marginal, there is one promise that they all like to make with a unison the Luton Girls' Choir would envy; the promise of new job opportunities and a return to full employment.

They must be nuts. Surely they should be offering us less work, less pay and the sack before we're 45.

OK, at first glance what they are proposing is all very laudable and jolly good vote bait. There are thousands of jobless crying, "Give us work, not charity," even though such a sentiment would have raised a puzzled eyebrow from the most dedicated of Roman galley slaves.

But that's how things have changed. The word "work" has a new meaning; no longer a synonym for the grunt and groan necessary to earn a crust of bread, it now signifies for most a remunerative pastime in comfortable surroundings, providing both the respectability of being needed and companions with whom to discuss last night's "Close to Home"*

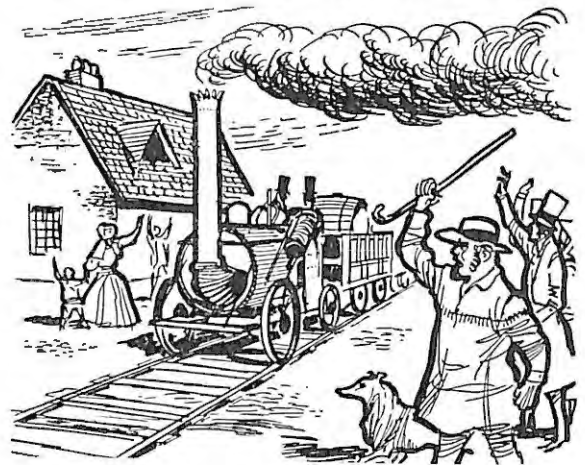
Now these benefits are threatened by the black hole of redundancy. And who is to blame? Well, of course it goes back to the Stone Age whiz-kid who first chucked a rock at an appetising rabbit instead of chasing after the animal — and thereby invented the labour-saving device.

In so doing, he laid the starting blocks for James Watt and Marconi and a host of other well-meaning boffins who've progressively eroded the necessity for human exertion.

Labour saving is all very well, but we now realise that there are aspects of labour worth saving, if you'll pardon the confused semantics. Unfortunately, Jimmie Watt and his mates have dispensed not only with the backache and boredom of work, but also with the occupational therapy and the lunchtime game of euchre that go with it.

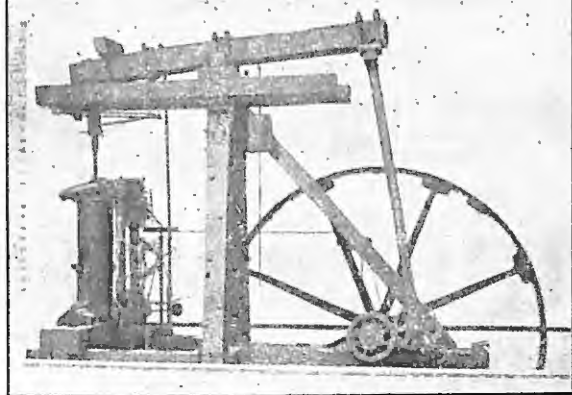
Now it seems to be too late. Already, advanced technology is usurping the roles of everybody from bank clerks to freezing workers.

Whether we like it or not, latterday Stevenson's Rockets such as the silicon chip are taking over.



Whether we like it or not, latterday Stevenson's Rockets (above) such as the silicon chip (below) are taking over.





James Watt's first steam engine (c 1783) was hailed as a device to lift the burden of work from men's shoulders. Today, labour-saving machines are often looked upon as a social problem.

Today the lighthouse keeper, tomorrow maybe even the hairdresser will be replaced — and we shall all be getting our short back and sides from a gossipy C3PO. Eventually, human employment as we understand it will disappear, just as H.G. Wells foresaw in the "Time Machine!"

So, in the face of this inevitable outcome, aren't our parliamentary arch-druids living in a paradise of fools when they promise more jobs instead of less?

Admittedly, they could always set the unemployed to work duplicating that which is done so much more efficiently by machines. We could then while away our days producing mountains of reject cast iron chandeliers or plastic garden gnomes to join the butter and armament mountains of our over productive society.

But wouldn't it be more sensible for the boys in the Beehive to condition us to the demise of the 9 to 5.30; to educate us on how to suffer the burden of nothing to do except go fishing or play golf five days a week.

The important point, of course, is that we should share this millstone of enforced leisure. At the moment when technology or economic belt-tightening reduces a company's labour requirement by 20 per cent, they keep four-fifths of the workforce slaving fulltime and send the rest down the rocky road to become embittered Morlocks; whereas commonsense should tell them to treat people equally and give everyone a three-day weekend, even if it means a slice less from the daily loaf all round.

Because at some future stage we shall all have to be weaned from our mother's milk of honest toil on to a diet of unrelieved pleasure.

You have probably spotted that all this is a gross oversimplification of an unquestionably daunting problem. However, after two world wars and a European Common Market, surely it's one that we can cope with, given the right public attitude.

And maybe, in years to come, hard labour will be a luxury that our descendants will only be allowed to indulge in during their summer holidays.

* "Close to Home," fictional TV drama in New Zealand.

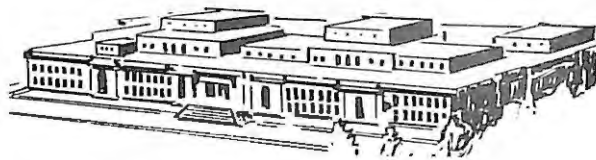
SOLITUDE

Henry Parkes

Where the mocking lyre-bird calls
 To its mate among the falls
 Of the mountain streams that play,
 Each adown its tortuous way,
 When the dewy-fingered even
 Veils the narrow'd glimpse of Heaven:
 Where the morning re-illumes
 Gullies full of ferny plumes,
 And a woof of radiance weaves
 Through high-hanging vaults of leaves;
 There, 'mid giant turpentine,
 Groups of climbing, clustering vines,
 Rocks that stand like sentinels,
 Guarding Nature's citadels;
 Lowly flowering shrubs that grace
 With their beauty all the place —
 There I love to wander lonely,
 With my dog companion only;
 There indulge unwordly moods
 In the mountain solitudes;
 Far from all the gilded strife
 Of our boasted "social life,"
 Contemplating, spirit-free,
 The majestic company
 Grandly marching through the ages —
 Heroes, martyrs, bards, and sages —
 They who bravely suffered long,
 By their struggles waxing strong,
 For the freedom of the mind,
 For the rights of humankind!
 Oh, for some awakening cause,
 Where we face eternal laws,
 Where we dare not turn aside,
 Where the souls of men are tried —
 Something of the nobler strife
 Which consumes the dross of life,
 To unite to truer aim,
 To exalt to loftier fame!
 Leave behind the bats and balls,
 Leave the racers in the stalls,
 Leave the cards forever shuffled,
 Leave the yacht on seas unruffled,
 Leave the haunts of pampered ease,
 Leave your dull festivities! —
 Better far the savage glen,
 Fitter school for earnest men!



Arthur Chresby



CONSTITUTIONAL COMMENT

A column devoted to clarifying Australian Constitutional issues.

In recent months, considerable media coverage has been given to Senator Gareth Evans' Private Members' Bill — "Constitutional Alterations (Fixed Term Parliaments) 1981." We here publish a letter to Senator Evans from Mr. Arthur Chresby, a Research Analyst in Constitutional Law and formerly a Member of the House of Representatives and Senator Evans' reply and let readers draw their own conclusions.

the letter ...

Dear Senator Evans,

Reference today's press report (9 November, 1981) that you propose seeking a referendum to "remove the power of the Senate to force governments to early elections" and "to remove the power of the Governor-General to dissolve the Parliament or to dismiss the government while it retains a majority in the House of Representatives?"

As the A.L.P.'s Constitutional authority, at present, you should be well aware that, under the written Commonwealth Constitution, a "government" **CAN NEITHER BE ELECTED NOR DISMISSED**; that it is a legal-constitutional impossibility to do so.

Why? Because the government **IS NON-ELECTIVE** and remains in perpetuity in the hands of the Constitutional Monarchy and is exercised by the Governor-General, *inter alia*, to carry out the clearly expressed legal will of the majority of the electors **AS THAT WILL MAY BE MADE KNOWN TO HIM**.

That legal will can only be made known in two ways:

- Through the elected individual Senator or M.H.R.

OR

- **DIRECT TO THE GOVERNOR-GENERAL HIMSELF.**

Whether you realise it or not your proposal, whilst presuming to protect the will of the people on strictly party lines, is actually trying to persuade the electors to give away their legal right to **GO**

DIRECT TO THE GOVERNOR-GENERAL IF THEY ARE UNHAPPY WITH THEIR MEMBERS AND SENATORS.

Your Bill proposes the establishment of a political-constitutional situation against which the greatest A.L.P. Constitutional authority warned. I refer to the late Mr. Justice H.V. Evatt in his famous thesis: "The King & His Dominion Governors," written whilst he was a Judge on the High Court, and to which the "Introduction" to the Second Edition was written by the present Governor-General without altering one word of the text of the thesis.

On page 298 of that work, Mr. Justice Evatt, *inter alia*, stressed:—

"... But, even in such cases, the Parliament is the Parliament for the time being only, and it does not necessarily reflect the will of the electorate for all purposes and at all times ..."

And on page 296 Mr. Justice Evatt issued this warning:—

"... so that the destinies of the peoples ... being committed to, may also be prejudiced by, a Legislature which, in relation to some great question, has no mandate and knows that it cannot obtain one."

"The powers of a Legislature may be used in such a way as to destroy in advance the effectiveness of subsequent electoral verdicts. Parliament may bind its successors, and by creating unfair or even grotesque restrictions upon change, may make the alteration of certain laws virtually impossible ..."

The Justice went on to state, on page 305, in which he called into support a non-A.L.P. man Mr., later Mr. Justice Sir, John-Latham:—

“ . . . But is it permissible to agree that the occasion will never arise when, in the crisis of a political controversy, a Governor-General may think it proper to exercise his ultimate authority and even dismiss a Ministry which has the support of a majority of the Assembly, appoint the Opposition Leader Prime Minister, and grant a dissolution to the new Prime Minister? Surely it is wrong to assume that the Governor-General for the time being will always be a mere tool in the hands of the dominant party? . . . ”

Is not this Bill of yours proposing to make the Governor-General **ALWAYS A MERE TOOL IN THE HANDS OF THE DOMINANT PARTY**; that it proposes to ensure that the political party in control of the Parliamentary machine **MUST BE ALLOWED TO GO ON FOR THREE YEARS EVEN THOUGH IT KNOWS IT HAS NO MANDATE FOR WHAT IT IS DOING?** As the late great A.L.P. Leader, Arthur Calwell once remarked:—

“You can't unscramble a politically scrambled egg.”

Few people today, as against yester-year, trust politicians and parties, even though they vote for them. Why, if they don't trust, do they vote for parties? Because the parties have taught them to believe they have no other choice, except to vote for a dictatorship. Again this is a down right Court provable legal falsehood and the parties know it.

On 21 March, 1961, in the House of Representatives, the undersigned, inter alia, made the following statement:—

“Each day we assemble and ask for divine guidance in the discharge of our high and important duties and thereafter truly demonstrate that what we really seek is not divine guidance but party supremacy. We fail to recognise that the Australian people are becoming tired of the utter futility of party warfare. Indeed, the death rattles of the party system in its present form are becoming more audible. Unless we apply ourselves with a new and dedicated vigour to the solving of the major problem of our age, then it will be but a matter of time before the party system will strangle us in its death struggles.”

Senator Evans, surely you and all Senators and M's P must be aware that the party system **IS IN ITS DEATH STRUGGLES** and that the only way its life can be prolonged is by writing the party system into the Constitution, which is precisely what your Bill is aimed at and will be accomplished so long as you hide the truth of the real outcome of such a referendum from the people. (by the word 'you' I mean all the Senators and Members).

Trusting you, your party and all Senators and

Members will desist from trying to increase the power and life of political parties at the expense of the right of the people to control the Parliamentary machine at **ANY TIME OF THE PEOPLE'S CHOOSING, NOT JUST AT ELECTION TIME.**

Arthur A. Chresby

... the reply

Dear Mr. Chresby,

Thank you for your letter of 9 November 1981. I am sorry not to have replied sooner.

In order that there should be no misunderstanding about precisely what my Private Members Bill on fixed term parliaments is setting out to achieve, I enclose a copy of the Bill together with my second reading speech which explains its purpose and effect in full. You will note (page 2030) that I regard it as one only of a number of advantages of a fixed term parliaments system that it removes from the unelected office of Governor-General much of the discretionary power to dismiss and dissolve now vested in it.

Unlike you, I have no doubt that the Governor-General has the effective, if not the literal, power to dismiss a Government. Under sections 62 and 64 of the Constitution, the Governor-General has power to dismiss his advisers, being Executive Councillors, and to dismiss the Queen's Ministers of State. Although the Constitution does not confer an express power upon the Governor-General to dismiss a Government, the exercise by him of these powers has the same result in practice. My own view of the proper role of the Governor-General is very different from your own. In no sense do I regard the Governor-General as being the repository of the popular will or as a political agent to whom, as you suggest, the electors can go direct if they are unhappy with their members and senators. The foundation of our democratic system is the election of a legislature by popular vote, the Government being formed by whichever coalition of elected representatives (usually united by a party affiliation) can obtain the confidence of a majority of representatives.

I do not regard the Governor-General as having any independent sphere of operation but as being obliged to act at all times upon the advice of his Ministers, subject to two exceptions.

The first of these exceptions is where the Government of the day no longer possesses the confidence of the House. You will see that clause 10 of my Bill proposes a new section 64 of the Constitution, making it clear that the Governor-General cannot cut short the life of a Government by dismissing his Ministers except upon them losing the confidence of the House. The second exception, an extremely limited one, is that the Governor-General is entitled to intervene in a case either of constitutional breakdown, where a Government is acting illegally or is deliberately subverting the Constitution, or of a Parliamentary deadlock which the parliamentary system itself has proved quite unable over a considerable period of time to resolve. In such circumstances, the power of the Governor-General to dismiss a Government is only to be exercised as the absolute last resort.

From what I have said above, it should be clear that I reject your suggestions that my fixed term parliaments proposal is taking away from electors a legal right to express their will through the Governor-General and is preserving a party system which is otherwise moribund.

Gareth Evans
Senator for Victoria
Shadow Attorney-General

MOUNT GAMBIER

— SOUTH AUSTRALIA

By Phil Cameron

The South Australian city of Mount Gambier lies on the Princess Highway equidistant from the cities of Adelaide and the Victorian capital Melbourne; a distance of approximately 285 miles (458 kilometres). The agricultural richness of the region is the result of volcanic activity which occurred in the area in recent geological time. The eruptions, which would have been quite spectacular, took place along the edge of the main zone of activity centred in southern Victoria, thereby creating the peaks of Mount Gambier and Mount Schank and the scenic beauty of the lakes.

The shapes of both Mounts are still fresh having been only slightly affected by erosion. Mount Gambier contains several explosion craters and volcanic activity has exposed the regional water table. Mount Schank, about 10 miles to the south is a single dry crater with lava flow. At both sites volcanic rocks cover local fossil beach dunes. Carbon dating of plant remains from turf layers has shown that the main period of eruption took place about 5,000 years ago, well within the known time of occupation by Aboriginal people. The Boandik tribe who lived in the area have their own Dreamtime legend which tells of the giant Craitbul who, with his family, wandered around the South east looking for somewhere in which to settle in peace. They camped at Mount Muirhead, 33 miles (53 kilometres) to the north of Mount Gambier, then at Mount Schank but were frightened away by the moaning of a bird spirit. Moving on to Mount Gambier the tribe was able to escape from the spirit and settle down. Here they made their ovens but one day water came up from below and extinguished the fire. They made other ovens until they had four, which are now the craters of Mount Gambier. The Boandik tribe still occupied the region at the time white settlement first began.



An early photograph of Mt. Gambier and lakes.

STEPHEN HENTY — PIONEER

Although the area was sighted and the two Mounts named, by Lieutenant Grant in December 1800, it was 1839 before Stephen Henty, a Portland, Victorian pioneer, travelling overland from the south, first gazed in wonder at the beauty of the Blue Lake. Two years later Henty returned with a small party to stock a run with cattle and erected huts between

two of the smaller lakes, now known as Browne's and Valley Lakes. He also built huts on the flats to the north near a cave which contained fresh water. This cave is now in the centre of the City's picturesque Cave Gardens. A memorial stands on the site of one of the huts built between the lakes.

It was not long, following Stephen Henty's report of the

countryside, before settlers arrived to open pastoral stations throughout the area. The early community came largely from Victoria and Tasmania and many of these were Scots whilst those who travelled south from Adelaide were mostly of German stock.

When Major Mitchell, the eminent explorer, reached the district a few years after Henty he believed that he was the first arrival and was amazed to come upon the huts and stock. Henty was most unfortunate as he was under the impression that the land on which he had squatted was in New South Wales and was, therefore, most bitter when Evelyn Sturt, younger brother of Captain Charles Sturt, the explorer, secured a lease from the South Australian Government and dispossessed him.

With timber in abundant supply, Slab huts were, naturally, the first dwellings used although many newcomers lived in tents or wagons. Farming was then most difficult, back-breaking labour. Thick forests of blackwood, she-oak and eucalyptus had to be cleared by the use of axe and spade, these being the only available tools. Seed was still broadcast by hand, the resulting crops were harvested with scythe and sickle and, eventually the grain was crushed in a primitive manner. The arrival of Dr. Edward Wehl in 1849 was of considerable assistance to the farmers as, apart from the benefits of his profession, he introduced a hand mill which greatly facilitated the grinding of the grain.

FIRST BUILDINGS

The first commercial building was erected in 1847 by John Byng, an American negro and was, as might be expected, a hotel. A hotel still stands on the same site in Commercial Street in the heart of the city being well known to generations of travellers as Jens Hotel, though vastly different in appearance to the original. This enterprise was soon followed by a general store which was established by Messrs. Moore and Mathieson of Portland.

In 1845, fifteen years after Stephen Henty's arrival, Hastings Cunningham, the owner of Compton Station, acquired 77 acres of land in the Hundred of Blanche in County Grey and this he decided to use for the purpose of establishing a town which, he felt, was a necessary step if progress was to be made.

In 1856 the Governor of the Colony of South Australia and his wife, Sir Richard and Lady Blanche Macdonnell, paid a visit to the South East, including Gambierton as it was then called, in their itinerary. The trip was made by small coastal vessel to Robe then overland by horseback with an Aborigine as escort. A rugged trip indeed.

Since then Mount Gambier residents have been privileged to welcome other State Governors. It was suggested by Ebenezer Ward in 1869 in his "Survey of the South East of South Australia" that "the State might afford its Governors a summer residence at Mount Gambier." To quote Mr. Ward — "the temporary residence of a Governor there would also have the effect of inspiring a more thoroughly South Australian spirit in the people than prevails now. Instead of a sense of isolation from the seat of Government and of neglect by the Legislature —" Unfortunately nothing came of this suggestion and the comment made in 1869 was still valid until after World War II



Town Hall, Mount Gambier. Erected in 1881 of pink dolomite and limestone for which the region is noted. Tower and clock donated by Mr. T.C. Ellis of Benara Station.

when the completion by the Government of the State Saw Mill in 1957 triggered a surge in industrial and population growth.

THRIVING CITY

A private Mill had already been operating for some years and from this point to the present day, the Radiata Pine tree, whose ancestral seed was brought from California and first sown in the Adelaide Botanic Garden in 1866, has seen Mount Gambier grow from a quiet, pastoral community of 2,403 people in 1881 to a thriving city of more than 19,000 inhabitants in 1981. The pine forests of the South East, by the end of 1979, had a standing value of \$300 million and have been responsible for bringing much prosperity and employment to the region.

The city is of course, still surrounded by beautiful, productive farmlands, largely grazing quality cattle and sheep, giving rise to an annual cheese output of 8,500 tonnes as well as over 6,000,000 kilograms of wool and holding approximately 162,000 beef cattle. Potatoes are another well known product of the rich volcanic soil and in recent years, small seed production has been most successful. A buoyant fishing industry at nearby Port Macdonnell 18 miles (29 kilometres) to the south, supplies both local and overseas markets with the much sought after rock lobster as well as netting scale fish.

ADAM LINDSAY GORDON

It was Adam Lindsay Gordon M.P. Member for the District, who was responsible for the sum of £10,000 being placed on the Estimates for the erection of a hospital. Gordon spent some time near Port Macdonnell in his cottage "Dingley Dell" leading a pleasant country life with his young wife Maggie (Park) writing poetry and training the horses which he loved. He entered the South Australian House of Assembly in 1865 after narrowly defeating the Attorney General but resigned the following year and moved to Robe. Gordon was

renowned for his reckless and daring riding as much as for his poetry.

Life was not all unremitting labour in the young settlement for as early as 1856 farmers had organised ploughing contests which eventually led to the formation of a Show Society in 1860. The following year saw the name changed to the Mount Gambier Agricultural Pastoral and Horticultural Association with the first Show held on September 11th, 1861 with an Anniversary Dinner the same evening. This gives some idea of the progress that had been made in 22 years. In 1864 the ladies organised an Archery Club and within a few years Foot racing and Football were established sports.

Mount Gambier has been fortunate in the dedication and administration of its succeeding town Councils since it was first declared a Municipality in 1876. In the past three years it has won the Statewide Tidy Town competition three times, a feat which illustrates the degree of co-operation between Council and residents.

In 1954 the city was honoured with a visit by Her Majesty, Queen Elizabeth and the Duke of Edinburgh as an extension of their Victorian Tour. The Duke was in Mount Gambier again in 1973 and in April 1981 Prince Charles was enthusiastically welcomed when he arrived to officially open the South East Regional Cultural Centre Complex in the city, close by the spot on which stood John Byng's hotel. The Centre includes a 500 seat theatre, a library, Council offices and Chambers, the latter being the first change of venue for the Council since the erection of the present Town Hall in 1881.

Mount Gambier has come a long way since Stephen Henty first gazed upon the beauty of the area and declared it to be beyond his powers of description and judging by its present prospect, is set fair for many years to come.

(H)

CONTRIBUTIONS PLEASE

The editor invites readers to contribute special articles for our "Around Australia" section.



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**OUR FLAG
OUR CONSTITUTION
OUR CROWN**



YOUR COMMENTS PLEASE

The Australian Heritage Society is planning a special all-purpose sticker which we suggest could be like the one displayed above.

Please let us have your comments and suggestions about this proposed sticker.

Comments should be directed to:

**THE EDITOR, "HERITAGE"
BOX 69, MOORA, W.A., 6510**

The Crown vs Republic - in verse

The following verse could very well be used by the Heritage Society over the coming years in our battle against the republicans. Have readers any suggestions to its possible use?

EDITOR

**Some people have a President to
signify belief
That every man at heart is meant
to be a Party Chief;
But We have got a MAJESTY, to
show with all humility
The ROYALTY of humility — and
that is our belief!**

by Geoffrey Dobbs (United Kingdom)

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";
BOX 69, MOORA,
WESTERN AUSTRALIA, 6510**

Great thoughts on freedom

Great Thoughts of Freedom William Collins Sons & Co., Ltd.

So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious Charity remains
To leaven lowly lives;
While there is one untrod den tract
For intellect or will,
And men are free to think and act,
Life is worth living still.

ALFRED AUSTIN, IS LIFE WORTH LIVING?

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Distrust all in whom the impulse to punish is powerful.

**FRIEDRICH WILHELM NIETZSCHE,
THUS SPAKE ZARATHUSTRA**

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Liberal institutions straightway cease from being liberal the moment they are soundly established: once this is attained no more grievous and more thorough enemies of freedom exist than liberal institutions.

**FRIEDRICH WILHELM NIETZSCHE,
THE TWILIGHT OF THE IDOLS**

Great Thoughts of Freedom William Collins Sons & Co., Ltd.

Simply by being compelled to keep constantly on his guard, a man may grow so weak as to be unable any longer to defend himself.

FREIDRICH WILHELM NIETZSCHE, ECCE HOMO

Republican Ranting to be Condemned

Mr. F.C. Gooding of Scarborough, Queensland, has sent us the following letters (one his own) which appeared in "The Australian" of 8th January, 1982.

Your editorial of January 1, titled 1981: Australia And The Union Jack, again highlights *The Australian's* hell-bent attitude that this country should become a republic.

To many readers, it is the only blot on a daily newspaper which is generally regarded as the best in the country.

The constant ranting by pro-republicans that our link with the British Crown is unacceptable to many thousands of migrants who have settled here from foreign countries, is to be condemned. Most of these people came to this country because the oppressive governments from their own republican countries curtailed human freedom with very little human rights whatsoever.

For centuries, Great Britain accepted migrants escaping despotism in their homeland, or refugees escaping the final human indignities of having their lives taken away from them.

From the Huguenots to the pre-war Jewish community, they flocked to the new-found freedom of the British democratic system. Similarly, thousands of new settlers came here for a new and free way of life and to enjoy the extra freedom that the constitutional monarchy gives the ordinary citizen of this country.

For *The Australian* to argue that if Australia became a republic there would be "a renewed sense of national purpose, pride and identity and a determination to build up the country to the point where it could assume a major and leading role in the new Pacific World," shows a lack of depth in the pro-republican argument.

What *The Australian* should have said for this country to "achieve a new sense of purpose," is for everybody to get off their backsides and do a full week's work, jail or deport (to the USSR) the communist and trade union leaders who are wrecking this wonderful country and who, no doubt, would laud the pro-republican movement.

We should all remember that our only protection against corrupt or criminal government is that the Crown and the common law remain over the Parliament.

Your newspaper should be praised for its anti-communist stand, but to support a republic only strengthens the world-wide Soviet cause.

B.C. RUXTON

State President of RSL — Victoria, Melbourne.

Why Denigrate Our British Heritage

Your newspaper's obsessive desire for an Australian republic is evidenced once more in your editorial of January 1.

However, as you ask for pro and con opinions, I hope you will publish this letter.

The strongest possible argument against a republic is that in a republic the head of State, except for a very occasional army general, is a politician. Our politicians have, of late, shown themselves to be completely unfitted for such an important office because of their demonstrated priorities in the following order: (1) Myself (2) My party and a very long last (3) My country. This is proved by the disgustingly high salaries and retirement benefits that they have voted for themselves at a time when they talk of restraint.

You seem to look upon the United States as the epitome of all that's good, but you ignore the fact that the shooting of American presidents is endemic, while race relations are in disarray. I know because I lived in America for 25 years.

On retirement, my wife and I came to Australia to get away from all that, even though we have children, grandchildren and great-grandchildren in America, and we wanted to end our days under the Union Jack, a flag which you seem to dislike, whereas it is a symbol of Christian unity and typifies the British monarchical system at its best.

Why do you denigrate our British heritage? You should be very proud of it and do your utmost to keep it alive.

F.C. GOODING

Scarborough, Queensland.

LETTERS

ANZAC LEAFLET

Dear Sir,

Your journal provides me with both pleasurable and instructive reading and in particular I would like to congratulate you on the Anzac issue.

So much that is written about our nation in the press comes from people with a rather shallow concept of our nation's history and heritage, and does more to disorientate our people than to provide constructive comment.

I would also like to take this opportunity to congratulate the Heritage Society for its Anzac Leaflet initiative and I hope that this leaflet has an impact on our often apathetic countrymen.

BRIAN WATSON

Hobart, Tasmania.



**"IF WE ALLOW OURSELVES TO BE PARALYSED BY FEAR
WE WILL CERTAINLY INVITE AGGRESSION"**

NUCLEAR RISKS

by AIR MARSHAL SIR VALSTON HANCOCK, R.A.A.F. (Retired)

During the past twelve months we have seen a determined movement by different organisations and associations, in particular in Western Europe, to exclude nuclear weapons from the NATO theatre — this regardless of any agreement by the Warsaw Powers to do likewise. It amounts in effect to a declaration of unilateral nuclear disarmament. If it succeeds it will have sown the seeds of disaster for the free world.

There is little doubt that the USSR not only has nuclear superiority in armament over the Western Powers but in NATO the main deterrent to a Russian blitzkrieg attack lies in the NATO nations' capacity to deliver a crippling blow with nuclear weapons at the Russian armoured formations. The problem is compounded by speculation as to whether the USA will use her strategic nuclear weapons as well as theatre forces against the Red horde. Space does not permit an analysis of this factor.

What is beyond doubt is that if Russia is allowed a clear field in NATO with her nuclear weapons it will be only a matter of time before Western Europe enters the Russian orbit. The balance of international power will be tilted grossly in the latter's favour.

FEAR OF NUCLEAR BATTLEGROUND

Of course it is easy to understand the fears of people in NATO countries lest their nation should become a nuclear battleground with the horror and devastation which this entails. It is this fear which Russia can turn to such good account if she is not faced with a deterrent capable of inflicting crippling damage on her forces and territory.

The public exposure of such fears which we are free to reveal in a democracy can encourage a well armed aggressor to exploit our doubts and indecisions by recourse to a war of nerves. We need to

be not only resolute in facing such threats but to be adequately prepared with balanced armed forces at all times as the aggressor has the initiative. The ultimate consequence of Western Europe's failure to counter the USSR's aggressive capacity will be the domination piecemeal of Western Europe even as Hitler did in his rise to power.

Of what significance is this to Australia? Be assured that if the Red carpet rolls down over Western Europe the balance of power will lie very heavily in Russia's favour against the free world. The USSR will have gained a large and vital source of high technical expertise and industrial production with a work force to match. The USA may well retreat into isolation with manifest consequences to the rest of the world exposed to the ruthless rush of an imperial Power.

The negative approach of the anti-nuclear lobby in Western Europe is matched by a similar movement in Australia which publicly proclaims the hopelessness of passive defence measures against nuclear attack and exhorts us to turn away from such preparations and join instead a crusade against the use of nuclear weapons. By all means let us throw our weight, for what it is worth, onto the international scales for multilateral nuclear disarmament, but let us be under no illusions about Russia. It does not respect weakness and can only be brought to the negotiating table by a credible Western deterrent backed by the determination to use this force if necessary.

ANTI-NUCLEAR LOBBY

There can be no doubt about the extent of the horror and destruction wrought upon large centres of population by nuclear attacks, but it is sheer defeatism to throw in our hand by refusing to take elementary defence measures. The anti-nuclear lobby draws extensively on the examples of Hiroshima and Nagasaki attacks to create fear and public depression, but rarely deals with scientific specifics.

One of its favourite bogeys is directed at womenfolk's natural fears of deformed children arising from pre-natal radiation. They have waged a disgraceful campaign in the schools and with emotional posters showing genetic monstrosities. What are the facts about Hiroshima?

Surviving prospective parents suffered immense radiation exposures. Their children who were conceived after the bombing numbered about 75,000 and they were intensively studied for genetic defects such as physically and medically detectable mental effects, stillbirths, miscarriage, growth and developmental problems. Many observers expected an increase greater than the number of mutations to be found in any Japanese community. In fact there was no increase in the frequency of genetic abnormalities.*

These children have been studied over the years without any evidence of the horrible effects portrayed by the anti-nuclear forces. Notwithstanding the death and destruction at Hiroshima and Nagasaki which took elementary defence measures against conventional bombing only, the toll of death, destruction, mutilation and dislocation would have been much greater had they neglected these measures. In short, a significant amount of protection can be provided by the civil population by some simple and relatively inexpensive preparations.

For reasons too complex to expound here the prospect of an attack on Australian centres of population by nuclear weapons is remote but that is no excuse for neglecting elementary pre-

cautions. The lack of such is an incentive to blackmail by a predator seeking an easy conquest.

NUCLEAR ENERGY vs COAL

The anti-nuclear lobby does not limit its activities to unilateral nuclear disarmament, but extends its pressure to banning the mining and export of Australian uranium. It is bitterly opposed to the use of nuclear energy for the generation of power.

It accepts, apparently without any misgivings, the generation of power by coal which has a horrific and verifiable record of fatalities, mutilations, toxic effects and environmental degradation as opposed to the clean worldwide record of nuclear power over a period of more than 30 years. This comparison is relevant to our security as the sinews of modern industry are wholly dependent upon cheap, efficient and plentiful energy. Without it we cannot provide adequate defence.

In conclusion one can understand the fears which prompt well meaning supporters of the anti-nuclear lobby to try and rid the world of nuclear weapons. Aggressors in the world in which we live prey upon such fears so overtly expressed. Shocking though nuclear attacks may be upon cities, there are many things which can be done to mitigate the effects.

If we allow ourselves to be paralysed by fear we will certainly invite aggression. Our best defence lies in becoming a resolute, singleminded nation fully prepared to defend ourselves against an attack which becomes more remote as our deterrent capacity increases.

* See Beir Report "Effects on Populations of Exposure of Low Levels of Ionising Radiation."

R.E. Linnemann "Nuclear Radiation & Health."

H. Kato "Biological Effects, Genetic Effects, Early Genetic Surveys & Mortality Study."

G.M. Watson "Estimates of Risk for Radiation, Carcinogenesis & Mutagenesis."



A lighter touch ...

Diggers of Two Wars

From Mr. Jack Holmes of Firlé (S.A.):

On a footpath in Tel Aviv one day in October, 1942, an old English Colonel and a young American Major were discussing the war situation in general when they were approached by four youthful Aussie soldiers who had been imbibing rather too freely.

When they came up to the officers the Aussies divided into pairs, passed them, and went merrily on their way.

The following dialogue then took place between the two officers:

American Major: Who in the blazes is that Gard-darn rabble?

English Colonel: They're Orstralians, Major, Orstralians.

A.M.: And whose side are they on?

E.C.: Ours, Major. They're our allies.

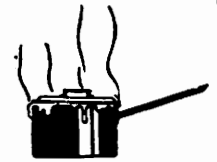
A.M.: But dammit, sir, they didn't salute us!

E.C.: Admittedly, Major, but after all you must agree, they *did* have the decency to walk around us. Had they been their fathers of the '14-'18 war, the blighters would have walked right over us.

Selected from Bill Wannan's *Great Book of Australiana*.



CUSTOMS & CURIOSITIES



COMPILED BY DAWN THOMPSON (W.A.)

Readers are invited to contribute articles and photos to this column.

How Tobruk's Rats gained their name

At this time when we celebrate the original heroic deeds of the Anzacs at Gallipoli, followed all too often by other wars, mention is often made of the "Desert Rats" or "Rats of Tobruk."

It might interest your readers to know how the name originated.

Before Italy had declared war, the 7th British Armoured Division, a regular division, was stationed in the Western Desert with the task of defending Egypt's western border. I was principal staff officer (GSO1) of the division at the time.

It had become the fashion to wear "flashes" on the arm of members of different divisions irrespective of the branch of the service in which soldiers served.

After the usual heated discussions, somebody suggested the Jerboa (local name for the desert rat).

This seemed so utterly appropriate that it was unanimously recommended and later approved as the distinguishing flash for the 7th Armoured Division.

They wore it throughout the war and I should imagine still do.

Letter by Sir Charles Gairdner, printed in THE WEST AUSTRALIAN, April 29, 1982.

ON EDUCATION ...

"First among the evidences of an education I name correctness and precision in the use of the mother tongue"

NICHOLAS MURRAY BUTLER

ON TRUTH ...

"Without courage there cannot be truth, and without truth there can be no other virtue"

SIR WALTER SCOTT

A Squealing Turkey

Pigs were nationalised. At least, they were in North Queensland during the unpleasantness with the Nipponese. No person other than a farmer was to have a pig in his possession; and no farmer was to dispose of a pig without proper consent . . . etc., etc.

Our Company was on detached duty and living as a separate unit; but subject, of course, to Battalion for discipline and so on. Thus it was not altogether a surprise when one morning the Battalion 2 I/C arrived to inspect the lines. Our Officers and NCOs were a pretty good mob and all was going well until the inspecting party arrived at the kitchen.

Here, too, all was in order, but, suddenly, from the edge of the jungle a few yards away came the unmistakable squeal of a pig.

"What was that?" demanded the 2 I/C.

Awkward pause. Company Commander and Company 2 I/C trying to look virtuously unknowing and the orderly sergeant looking appropriately wooden.

Then, in a still, small voice, one of the cook's hangers-on suggested, "A turkey, sir."

"A WHAT?" queried the Major, before he could stop himself.

"A turkey," announced the C.h-o. with more confidence.

"But — how . . ."

"Yes, sir," broke in the c.h-o. (and it was touching to feel, as well as see, the innocence oozing from the whole kitchen staff) — "it was this way. We found the poor little bird starving in the jungle, so we brought it back to camp and nursed it back to life. Then" (and his virtue was a thing of beauty) "we kept it for a while to see if anyone would claim it. No one did, so we feel it would be cruel to set it free in the jungle to fend for itself, so we decided to have it for dinner tomorrow."

"Ah said, "I'm a bit partial to turkey myself, I think I'll invite myself to dinner tomorrow."

And he did.

by "Sandgroper"

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 in 1980. 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.

St. Albans and Hatfield

One afternoon I left Welwyn Garden City for a visit to St. Albans where I found an Abbey. An Abbey which started as a Church from about 300 A.D., an Abbey from 793 to 1539, a Cathedral from 1877, but still known locally as The Abbey. The Cathedral and Abbey Church of St. Albans stands on a hill overlooking the site of the once famous Roman City of Verulamium. It marks the place where the first man in England to die for the Christian Faith was martyred. He was a Roman soldier, called Alban, stationed in Verulamium. He died, most probably, sometime between 209 and 300 in the years of Emperor Diocletian who promulgated two edicts against the Christians in the 300's.

The story of Alban's martyrdom runs as follows. During the persecution of the Christians he, a pagan, gave shelter to a fugitive Christian priest and was by him baptized. When the soldiers came to Alban's house he changed clothes with his guest and was taken by the soldiers to the magistrate who was in the act of sacrificing to idols. Alban was questioned about his new found beliefs. 'I am called Alban', he replied, 'and a Christian'. He was condemned to death as a dog unfit to live; and was taken out of the town, across the river, and up onto the hill where his Church now stands, and there he was beheaded. The shadowy priest, to whom Alban gave shelter is given the name, Amphibalus, by a latter Abbey chronicler.

The official founder of the Abbey of St. Alban is usually reckoned to be Offa of Mercia in the eighth century. The bulk of the Church, as the visitor sees it today, was built by the first Norman Abbot, Paul of Caen in 1088. Since 1955 a number of paintings have been found in the Church after the removal of wax and dirt. The earliest found dated from the 13th century.

The interior is grand and of special note is the choir stalls, high altar carving, and the 1484 reredos. The history of the Abbey from Paul of Caen to the Reformation follows the pattern of most great monastic houses. There were conflicts with the towns people; arguments about precedence and exemptions; troubles with popes, kings, friars and tax collectors. In its great days in the 13th century it numbered a hundred monks. In the late Middle Ages it shared the universal difficulty of attracting young men of advantage who preferred the foreign wars to the specialised spiritual struggle of the religious. The Abbey made a



The Fighting Cocks, St. Albans.

continual fight against faulty economy which stayed rigid in the face of changing conditions.

After a tour of the Abbey I walked down to the Fighting Cocks Pub which is a curious little octagonal building, but, some of its claims to great antiquity are probably exaggerated, may incorporate part of the old Abbey water-gate. Then across the park to view the remains of the Roman Walls which were built to enclose the Roman Town of Verulamium.

There is no building stone in St. Alban's except flint which is difficult to use, so Paul of Caen and his Saxon predecessors, collected bricks from the ruins of pagan Verulamium and built them into the Christian Church. Roman sites in the neighbourhood have provided a quarry for building repairs ever since. The tower of the Abbey is most peoples first glimpse of the Abbey from far away, it is constructed of bricks taken from the Roman Walls which are almost twice as old as itself.

Not far away is Hatfield House, the home of Lord Salisbury at Hatfield. The history of Hatfield House begins about 1497 when Cardinal Morton, Bishop of Ely and Minister of Henry VII, finished the building of the Old Palace. It was a big quadrangle of russet brick; one side of it containing the Banqueting Hall still stands on the west of the present house. When Henry VIII dispersed the possessions of the Church, he took it over and used it chiefly as a residence for his children. They led a troubled life there.

From the tower above the Hall, Mary, the eldest, waved to her father as he rode past with averted face after the next Queen Anne had been executed, her daughter Elizabeth is described as living there without even the necessary clothes to keep her decent.

Some years later in the reign of her sister Mary, Elizabeth found herself virtually a prisoner. She lived as splendidly as she could; we hear of a gorgeous masque and play being given for her entertainment in the Hall, and of a message sent by her sister the Queen that such frivolous activities must be discontinued. In 1558 Mary died.

Seated under an oak tree, which still survives in the park, Elizabeth was reading when news of her accession was brought to her. 'It is the Lord's doing', she said, 'and it is marvellous in our eyes'. She sent for William Cecil, afterwards Lord Burghley (1520-1598) who became Elizabeth's Chief Minister and remained so for the rest of his life.

Her first Council was held in the Old Palace Hall. After this she did not spend much time at Hatfield.

At Hatfield one can see the Queen's garden hat, silk-stockings, gloves and numerous letters.

James I, Elizabeth's successor did not care for the Old Palace; he preferred Theobalds, the residence of Burghley's son Robert Cecil, afterwards 1st Earl of Salisbury (1563-1612) and he proposed an exchange. Robert agreed. Thus began the unbroken life of the Cecil's at Hatfield.



Elizabeth I reviews sailors at Tilbury, sculpture at Hatfield.

The Earl of Salisbury's favourite hobby was building. In 1608 he pulled down three sides of Hatfield Palace and built the present House for a cost of at least £38,000.

The central block was for State Rooms suitable for entertaining the King and splendidly decorated. The two wings were for himself and his family. The garden was elaborately planned with fountains and a lake devised by a Frenchman.

Salisbury also had a walled vineyard in the park. The vineyard remains but the vines failed. Just before the House was completed in 1612, Lord Salisbury died.

His successors for the next two hundred and forty years were of no special eminence, but during that time James I visited Hatfield; as did Charles I whilst being conducted as a prisoner, by the Parliamentary forces to London.

The House came into prominence again as the residence of George III's Lord Chamberlain, the 1st Marquess (1748-1823). His personality counted for less than that of his wife, Lady Emily Mary Hill. She rode round the estate scattering guineas to the poor from a velvet bag carried by the groom; she held gambling parties which lasted till dawn when the floor was ankle-deep in discarded packs of cards; she hunted the hounds till she was nearly eighty. Half blind she was strapped onto the horse which was led by a groom, when they came to a fence, 'Damn you, my lady, jump!' he used to say. As a very old lady she was burned in a fire which broke out and destroyed a large part of the inside of the west wing of the House.

Queen Victoria and Prince Albert have also visited Hatfield.

The 3rd Marquess was one of the first men to introduce a telephone into his House and to have it lighted by electricity. Installed in 1881, the electric light system was dangerous. The naked wires on the Long Gallery ceiling were apt to burst into flames, and the family sitting beneath would nonchalantly throw up cushions to put the fire out and then go on with their conversation.

During the Second World War the House was used as a hospital and afterwards the first Civil Resettlement Unit for prisoners of war.



Readers' book reviews are welcomed for this page.
Please send black and white photograph of book.



(Lansdowne Press, Sydney, \$18.00)

Whilst Banjo Paterson has long been regarded as Australia's premier balladist, scant attention has been paid to his undoubted ability as a writer of short stories and prose. In *Short Stories* by Banjo Paterson, the reader is introduced to The Banjo's sardonic humour by way of a selection of his short stories.

Paterson's editor on *The Bulletin* instructed him to write stories that would appeal "... not only to Sydney people but to the pearler up at Thursday Island and the farmer down in Victoria." Paterson obligingly did so.

The reader is introduced to such delightful characters as 'The Oracle', a loud mouthed expert and race course tout; 'The Cast Iron Canvasser', a mechanical book-seller; 'His Masterpiece', told by the champion liar; 'White-when-he's-wanted', the equine hero of a horse deal — all of them truly Australian and not necessarily of a time that is past.

Paterson loved the Australian outback and managed to convey the spirit and the action of this uniquely Australian landscape in all his writings. The reader may find in each story presented the laconic humour and fatalistic philosophy of the bushman constantly faced with drought, heat, flies and dust — yet never going under.

Banjo Paterson must be regarded as a true folk hero as he helped form Australia's heritage and gave city people a glimpse of the beauty and legendary magic of the bush. In *Short Stories* the reader may become part of this legendary magic as each tale unfolds.

Short Stories and its companion volume *Happy Dispatches* (published 1980) merit a place in every Australian home.



by BRIAN CARROLL
(Cassell Australia Limited, \$14.95)

With vast distances between ourselves and also the rest of the world, Australians must be the most enthusiastic air travellers in history.

We now take for granted jetting across thousands of miles in just hours; graziers use aircraft to inspect and even to muster their stock; flying doctors treat the sick in remote outback loctions; we can send a parcel interstate in the morning and have it arrive by lunchtime.

But it was not always so. Australia's aviation pioneers were ignored, scorned or treated as harmless eccentrics who wanted others to finance their expensive and dangerous hobby.

Australian Aviators is the story of the hazards and tribulations that our early fliers overcame and how aviation empire-builders later capitalised on these hardy efforts.

It tells of Dr. William Bland, a Sydney surgeon and politician, who proposed, as early as 1851, a solution to the problem of the nation's isolation with his 'atmotic' ship — a remarkable pre-cursor of the airships of this century.

Pioneer Lawrence Hargrave unlocked one of the basic secrets of powered flight — the fact that a curved surface offers more lift than a flat one. His discovery may have influenced the Wright brothers in the US who first flew a powered, heavier-than-air machine.

This book also tells of the adventures of Australia's World War One fliers and the founding of the RAAF; the daring and achievements of Kingsford Smith's historic flights; the birth and growth of QANTAS; Australian airlines' entry into the jet age and the era of mass travel that takes hundreds of people across half the globe in less than a day.

This is a story of flamboyant personalities who helped to make Australian aviation what it is today, when men who have never flown an aeroplane can take charge of Australia's largest airlines.



PARRAMATTA PARK, NEW SOUTH WALES

By Alan Howe

Much controversy has been generated by the proposal of the Parramatta Rugby League Football Club's plans to rebuild their Cumberland Oval amenities by the construction of a new stadium. The controversy arises because the present Oval is within the Historic Parramatta Park and some feel that the football stadium should be constructed elsewhere. Over the years the Parramatta Park has slowly been reduced as pieces have been taken over for residential expansion, golf course, railway easement, bowling club, RSL Club, olympic swimming pool and car park, along with the Rugby League Club building and car park and the opponents of the re-development of the Oval see it as just another slice being "taken over."

The history of the Parramatta Park dates from 1788, when, just nine months after moving the First Fleet from Botany Bay to Sydney Cove, Governor Philip declared a settlement to be established on the banks of the river on 2nd November, 1788.

In September Philip led an exploration party up the river which forms the upper reaches of Sydney Harbour, searching for land suitable for agriculture and cultivation to provide food for the growing colony. A crescent shaped hill, still to be seen behind the Old Government House, was the point where the settlement was to be established. The hill, which rises from the crescent and is now occupied by the old Vice-Regal residence, was named Rose Hill.

Convict and military barracks were constructed and by 1790 the convicts were cutting timber, clearing land from the river northward and sowing crops of which 55 acres were under wheat, barley and oats and 30 of maize. Four paddocks for cattle had also been made. On the river flat, formed by the crescent, were planted 800 grape vines as well as fruit trees. During the 1790's the whole of the area was being referred to as the "Government Domain," and Governor Philip had a small Vice-Regal hut erected here.

Disputes Over Public Use

Governor Hunter had the front section of the present House erected in 1799 to replace Philip's hut and in 1810 Governor Macquarie issued an order on 2nd September warning the public against going on to the "Demense" on any pretext whatever, and persons cutting down or removing timber were threatened with prosecution. The area was about 2,000 acres. In 1815 another order stated that His Excellency directed and commanded that no person shall hereafter enter, or walk in the said Garden or Domain unless coming to see him or the Superintendent of Government Works.

In July 1849, a writer in the "Sydney Morning Herald" complained of the condition of the Domain and lamented the want of care bestowed upon the grounds since the days of Macquarie.

In April 1847, Governor Charles Fitzroy allowed the Cumberland Turf Club to use the land on the north side of the river for their Racecourse. His successor, Sir William Denison, did not reside in the Government Residence at Parramatta but believed he had the right to lease the Domain, which he did. James Byrnes and John Harding were the tenants. They undertook to put a caretaker in Old Government House since, by this

time, the present Government House at Sydney had been constructed, and they permitted the public to use part of the Domain for recreation. (See HERITAGE No. 8 March-May 1978).

These requirements were not met. In 1856 the question of public use of the Governor's Domain went before the Legislative Assembly and an Act received Royal Assent on March, 18th 1857 entitled "An Act to provide for the disposal of the Parramatta Domain." The Act provided that an area of not less than 200 acres was to be set apart for the use of the inhabitants of Parramatta. In March 1858 it was decided what area of the Domain should be chosen for the reserve, which was more area than the minimum 200 acres. Over the intervening one hundred years the area has been reduced to its present 245 acres.

The present Old Government House which dates from 1799, was extended by Macquarie in 1810 and minor subsequent additions have been made. The National Trust are now the caretakers. (See HERITAGE No. 6 September-November 1977).

Governor Brisbane had a bathhouse erected behind Government House in 1823. The bath was in the centre of the circular building surrounded by a suite of rooms which were enclosed. Water was pumped from the river in lead pipes. In 1886 the bathhouse was converted to a pavilion or shelter shed and still serves this purpose.

Adjacent to the bathhouse are the remains of Brisbane's observatory. He was in fact accused of looking after the heavens more than the people. A pier of the transit instrument in the observatory is all that remains of the curious looking building, rectangular in shape, having sides 28 feet long with a bulge on the north and south ends to help support two domes, each 11 feet in diameter. There were roof openings to permit viewing of the night sky.

Tragedy

At the foot of the Hill near the gatehouse on the righthand side of the oak avenue an obelisk marks the tree against which Lady Mary Fitzroy was thrown and killed in December 1847.

On the morning of December 7th, Sir Charles and Lady Mary set out from Government House, in a carriage which His Excellency was driving, to attend a wedding at St. James' Church, Sydney. The moment the grooms let go the heads of the horses, the four of them bolted down the hill, the carriage hit one of the trees, overturned and Lady Mary and Lieutenant Masters, the Governor's Aide, were thrown out. Lady Mary died shortly after being removed to Government House while Lieutenant Masters lingered some hours before he too died.

On a high prominence to the north of the bathhouse overlooking the river is a memorial to the Soldiers of Parramatta who fell in the South African War. The site of this memorial is where the earliest military stockade was erected.



Part of Old Government House which dates back from 1799.

The Park at Parramatta has also had a number of Royal visitors, the first being Prince Alfred, Duke of Edinburgh in 1868. 1927 the Duke and Duchess of York, afterwards King George VI and Queen Elizabeth. The Duke of Gloucester, who became Governor-General, also visited the Park on a number of occasions. In 1954 the present Queen and the Prince received resounding greetings as the Royal train passed by the Park. The Queen again visited to open Old Government House for the National Trust in 1970.

Aviation History

An event of great aviation significance took place on 4th November, 1911 when William Ewart Hart, a native of Parramatta, piloted an aeroplane from Penrith to Parramatta and landed in the Park. It was the first cross-country flight in Australia and took 19 minutes to cover 18 miles at about 3,000 feet. Mr. Hart was the first Australian to fly a plane and held Licence Number One issued by the Aero League of Australia.

In the following year Hart won the first aerial race in this country. He and his opponent, "Wizard" Stone, an American flyer, took off at Mascot and the finishing line was in Parramatta Park. Hart landed his plane safely but Stone failed to arrive as he found it necessary to descend in the suburb of Punchbowl on account of bad weather.

As the years have passed the Park became very neglected and it is only now with the thought of more encroachment into the Park that a section of the population of Parramatta have become aware of the magnificent Park they have in their city and are determined to protect it at whatever cost.

HERITAGE BACK ISSUES

The "Heritage" issues reviewed below are available at \$2.00 each posted. They can be ordered on the "Heritage" subscription form in this issue.

All back issues of which we still have stocks will be reviewed in subsequent issues of "Heritage."



HERITAGE No. 6 — September-November 1977

Includes:

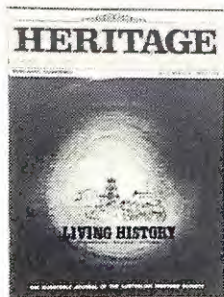
- A Heritage of Faith by Jeremy Lee — "Spiritual Significance of the Coronation, Faith in War, National Days of Prayer, and Linking committal to Prayer."
- "Evans of the Broke" — the story of Rear-Admiral Edward R.G.R. Evans.
- "Laying Waste of Heritage" by Dora Watts.
- "Smithy's Jubilee Flight 1935" by John Brett.



HERITAGE No. 7 — December '77-February '78

Includes:

- "Wither Australia Monarchy or Republic" by Roy Stuckey, O.B.E. — the case for retaining the Monarchy.
- "1977 Royal Tour"
- "Chattels of the Modern World" by D. Watts — the case for preserving feminine values.
- "Eidsvold Station" — a pioneers dream.



HERITAGE No. 8 — March-May 1978

Includes:

- "Moral Aspects of National Defence" by Air Marshal Sir Valston Hancock, R.A.A.F. (retired).
- "Anzac Displays Cool Courage" — the story of Private John Simpson.
- "Reliving the Past at Sovereign Hill" — Ballarat, Victoria.
- "New Government House — Sydney" by Alan Howe.
- "Greater Love . . ." — the story of Captain L.E.G. Oats.



HERITAGE No. 9 — June-August 1978

Includes:

- Special Flag feature.
- The case for retaining Imperial Measures.
- The Australian film "The Irishman" reviewed.
- "Menzies on the Commonwealth."
- "Vaucluse House Sydney" by Alan Howe.
- "The Role of Literature in Cultural Disintegration" by Jeanette Wallis.

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