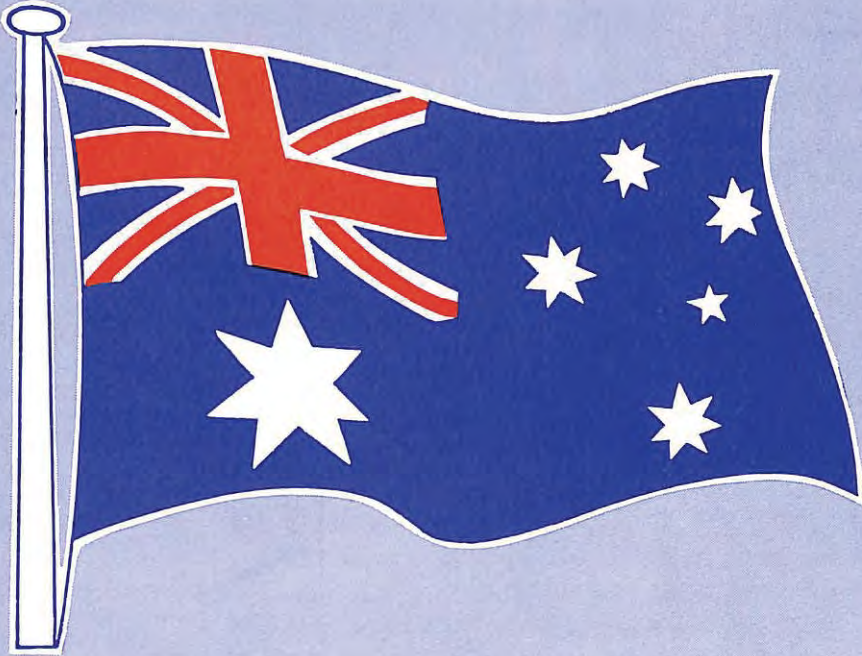


HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

The Quarterly Journal of the Australian Heritage Society

No. 27 DECEMBER- FEBRUARY 83



**SPECIAL FLAG FUND
LET'S KEEP
OUR FLAG**

PEACE ON EARTH

**GOODWILL
TOWARDS
MEN**



ACKNOWLEDGEMENT

We wish to Thank Brooke Maurice of Victoria for her sketches which have been used on The front cover and for The Christmas Message.

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A TIME TO REFLECT

As another year draws to a close, we can take time to reflect on the disappointments and on the many compensations and opportunities that it has brought.

Perhaps the event that this year will be most remembered for is the Falkland Islands conflict. Whilst of no direct consequence to our nation, it has been a great moral booster to the freeworld. If man must defend what is right, with the ultimate sanction of force, it has been demonstrated that he can do it with efficiency, the minimum of destruction to civilian property and life, and with compassion.

For too long we have seen nations turn their backs on their moral responsibilities. For too long we have seen innocent civilians as pawns in drawn out and grossly destructive wars.

The British soldiers of the Falklands deserve our thanks and prayers this Christmas and may their example be a stone in the foundation of a world that is "Godly and quietly governed".

We have also witnessed the spectacle of the Commonwealth Games in Brisbane. We have seen a wave of national pride that seems to confirm my belief that we are in the midst of a "Revival of Patriotism" (editorial - "Heritage" No. 25).

And why not a little pride as we watched the opening and closing ceremonies of the games. The sight of thousands of red, white and blue Brisbane school children forming a spectacular replica of our flag. A truly symbolic act!

A spirit of friendship and co-operation prevailed, in sharp contrast to the antagonism and confrontation that seems to be part of life today. And if it can be done for the week of the games, surely we can organise our society to reflect these and other Christian values.

And who, but those with hearts of stone, could not be moved by the farewell given to our Queen and the Duke of Edinburgh. Who but a Monarch could have left the stadium, ringed by a chain of athletes, to the thunderous cheers of those present. Not only our Queen, but Queen of all from the many nations present.

Brisbane, the games organisers, and the athletes deserve our salute.

THE AUSTRALIAN HERITAGE SOCIETY

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 their authors and are not necessarily the views of The Australian Heritage Society.

Christmas Message



**PEACE ON EARTH,
GOODWILL TOWARDS MEN**

BY THE VERY REVEREND DAVID ROBERTS, ANGLICAN DEAN OF PERTH

“Peace on earth, goodwill towards men”. Many centuries have set this thought at the heart of the Christmas message and it is a positive seasonal affirmation of a dimension that Christians believe God brings to bear on our world and our lives. This is a dimension that a world without God simply does not have the capacity to produce for itself, even as that world could not have produced Jesus Christ at Christmas without the unique intervention of a loving God.

Where this Christmas shall we find peace and goodwill? Obviously these are not commodities we may acquire for ourselves simply as part of our seasonal celebrations. Peace, in any case, has come to mean a temporary compromise rather than a positive unifying power which carries people beyond their own immediate concerns and pre-occupations. And goodwill? This is something you may pay for when buying a business but in human terms goodwill is something unable to be bought. In a greedy exploitive society such as ours goodwill is decreasingly something given but something taken and used to advantage whenever it is found at all.

Christmas also reminds us that God is a God of History concerned with the affairs of men. He ceaselessly brings mercy and judgement to bear upon human lives. At a significant point in time God revealed this clearly when He appeared within our world as a man born, many alleged illegitimately, in the backwater of a Roman provincial town to a young Jewish peasant girl who was quite probably illiterate. It was the heralding of this event, we should recall, that brought forth the angelic message, “Peace on earth, goodwill towards men”: a very unlikely event to produce such a high-sounding message. Yet it is how we react and respond to this apparently insignificant event that determines the quality of our peace and goodwill — or the lack of

them at Christmas. Mercy and judgement are not empty religious slogans but Divine realities taking effect in our lives all the time. Christians believe that men will either be moved to respond or else deny and ignore what happened at Bethlehem as being significant or decisive for their own lives and the world at large.

GOD'S GREATEST GIFT

In our society the memory of Christian things, not least the Christmas ones, is still observed although with decreasing Christian conviction and understanding. The obvious truth here is that our Christian symbols and Celebrations have become progressively secularised and emptied of meaning. Even so there would be a considerable social and economic crisis if Christmas ceased to be observed at all. Yet what, however, would be the reaction if all our current feasting, present giving, and party going, depended upon a public affirmation of belief in Jesus Christ as God's greatest gift to mankind at Christmas? This is what Christmas is all about: without it our celebrations have no heart and no meaning. Peace and goodwill become another of man's failing attempts to set the world aright on human terms. Ultimately these are qualities emanating from God and where they become operative within our relationships flow creatively from one life to another. These are not ingredients able to be contrived and manufactured



by social planners, poured in by do-gooders, or made effective by the strategies of political gamesmanship.

Greed for power, accumulation of possessions, and self-gratification, are assumed dispositions which make it impossible to understand what Christians are celebrating when Christ's coming overwhelms us with joy and gratitude. Peace and goodwill, the gift of the Christ child, overflow those very attitudes through which the world still seeks to have its Christmas cake and eat it too. On the one hand there is the expectation of Christian Christmas conventions whilst on the other people still press on with the "real" business of living. This seems to mean gratifying our apparently insatiable demand for more, assuming that what we have is ours by right and has to be hung on to at all costs, that all this is ours for keeps, never by privilege, but by unquestioned and often aggressive right of ownership. There can be no peace until we have opened our selfish hearts and grasping hands thus allowing God's goodwill in the Christ of Christmas to carry us beyond our own calculations. It is the generosity of God's sheer self-giving which exposes our miserably small and petty world as well as the fearful divisions we have made for ourselves.

"Peace on earth, goodwill towards men" — amidst all the bustle of Christmas with its cards and parties, presents and feasting, let this thought point us to Christ, who is at the heart of it all. For peace — a real interior harmony — flows and overflows from a goodwill greater than our own, from God Himself. It is only those of goodwill with something of themselves to give for others and to others stemming from a love greater than their own, who are able to receive that blessed peace which comes from God.

May the Joy of the Christ child, the Peace of God the Father and the Goodwill of the Holy Spirit be with us all during this Christmastide.

CHRISTMAS WISHES

We wish you, our readers, a happy and holy Christmas.

ANGELS, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth;
Come and worship,
Worship CHRIST, the new-born King.

Shepherds, in the field abiding,
Watching o'er your flocks by night,
GOD with man is now residing,
Yonder shines the Infant Light;
Come and worship,
Worship CHRIST, the new-born King.

Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great Desire of nations,
Ye have seen His natal star;
Come and worship,
Worship CHRIST, the new-born King.

All creation, join in praising
GOD the FATHER, SPIRIT, SON—
Evermore your voices raising
To th' Eternal THREE in ONE;
Come and worship,
Worship CHRIST, the new-born King.

CHRISTMAS HYMN

Amen

A NOTE TO CORRESPONDENTS AND CONTRIBUTORS FROM THE EDITOR

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

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

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

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

Thank you for your support and consideration.

SPECIAL FUND TO PROTECT FLAG

Let's Keep Our Flag!

— Don't be complacent



Recently, two opinion polls, conducted on opposite sides of Australia, have confirmed that the majority of Australians want the present flag retained. The "Western Mail" in Perth and the "Sydney Morning Herald" found that 70% of those questioned were in favour of retaining the Union Jack as part of our flag.

However, don't be complacent, the campaigners against our flag are mustering their forces to have it changed by the time of our bi-centennial celebrations in 1988. The old tactic of ridicule — "colonial relic, apron strings, anachronistic, etc., etc.) — is being used. All meaningless terms, but an effective weapon if we don't challenge their meaning and educate ourselves and others to the history and heritage that our flag represents.

Nor is a majority in favour of our existing flag a guarantee that it will be retained. Our history is full of examples of the minority dictating to the majority. This was the case with the Canadian flag, and may well be the case in Australia if we don't take a stand now.

The Heritage Society has started a special fund, including the placing of advertisements in several newspapers. If you want our flag retained, we need your help!

Donations to:

The Australian Heritage Society Flag Fund,
P.O. Box 16, Inglewood, W.A., 6052.

FLAG — CYNICALLY USED

Dear Sir,

You will notice that the ALP now has as its policy the changing of the flag and a republican system of government; yet the ALP is still cynically using the Australian flag directly behind the main speakers at its conferences.

R. BARNETT,
Lakemba, N.S.W.

THE PROUD HISTORY OF AUSTRALIA'S FLAG

As with many other Australians of my generation, I was brought up to respect our national flag.

The Union Jack in its corner most certainly reminds us of our previous colonial ties, but it stands also to remind us of those intrepid settlers and nation builders who had their origins in the countries represented in the Jack by the crosses of St. George, St. Andrew and St. Patrick.

The story of our country is in part embodied in our flag. The clearer our understanding of history, the better our hope for the future. Let us hope that the proponents of a change of flag will first acquaint themselves with its history and draw a considered conclusion.

Our flag was brought into use at the time of federation and it was no mere accident that the Union Jack was retained as part of it; to remove it would be a disaster.

I, along with others, venerate that flag, which has been carried into battle, covered our war dead, flies at the mastheads of our ships and flutters today in a land of peace. It does not in any way suggest subservience or symbolise a slavish obedience to the motherland. To suggest that it does or to consider it an anachronism is nothing less than a misunderstanding of its worth and what it represents.

Letter to the "West Australian" from Arthur E. Few,
Innaloo, W.A., October 21st, 1982.

PLEASE NOTE: Readers wishing to finance the placement of a special flag advertisement in a local newspaper may obtain copies of the artwork for reproduction use at no charge. Please notify the Society of how and when the advertisement was used.

RSL FLAG STICKERS KEEP FLAG 'FOREVER'

Delegates to the Returned Services League state conference in Brisbane yesterday spoke of a "concerted, insidious and subversive" campaign to change Australia's flag.

Congress passed a motion that the present flag be kept without alteration and heard of an RSL plan to distribute 500,000 stickers saying "Keep this our flag forever".

One of the targets of the stickers would be school children who could stick them on their school cases. The stickers would include a reproduction of the existing flag.

RSL state secretary, Mr. E.R. Freeman, said some school teachers had criticised school children who had the stickers on their cases.

RSL immediate past president, Mr. Tony Cameron, said the organisation faced a stronger and more articulate campaign to change Australia's flag and national anthem.

He said an article in the June edition of *Penthouse* magazine was a good example. It was called "Let's get rid of this flag", and called it a "ridiculous anachronism", he said.

THE COURIER-MAIL
Thursday, June 10, 1982.

"FLAG NATIONALISM" OBSCURES REAL PROBLEMS

In Australia the call is frequently made today for a new flag, a new national anthem and understandably, therefore, a republican system of government to replace the present monarchical system. I recall whilst living in Canada more than a decade ago, indeed several years after a new flag for that country was proclaimed, that little or nothing had been achieved by this specific move. The feeling amongst ordinary people was that the ploy had not worked and national unity was, if anything, more tenuous than ever. However, the main problems that pre-occupied Canadians were those still hardy annuals — unemployment and continually rising costs, both coupled with the lack of any trust or respect for politicians in their fruitless pursuit of meaningful solutions.

As experience has proved neither of these very real problems affecting the majority of people everywhere are altered one jot by desperate community leaders seeking to direct attention from them with recourse to such placebos as 'flag nationalism'.

CHRIS STEELE
Wattle Park, S.A.

GOVERNMENT VIEW

The Government does not propose to move for any change in the design of the National Flag which is widely respected as a symbol of national unity throughout Australia. The success of the Government's flag free-issue programme to which you refer shows wide support for the National Flag.

KEVIN NEWMAN
MINISTER FOR ADMINISTRATIVE SERVICES in answer to a letter on 24/7/82 to Mr. R. Barnett, Vice President, New South Wales Heritage Society, 46 Dennis Street, Lakemba, N.S.W., 2195.

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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AUSTRALIA DAY

LET'S CELEBRATE IT ON THE CORRECT DATE

by ROY STUCKEY, O.B.E., PRESIDENT, N.S.W. BRANCH, THE AUSTRALIAN HERITAGE SOCIETY

Because 26th January is, or should be, a most important day in our calendar, it is perhaps appropriate at this stage to express some views on this subject.

Unfortunately it must be admitted that the occasion seems to pass by so many Australians, almost without recognition, if we overlook the fact that a public holiday is celebrated on the Monday before, or after, as the case may be, so that all can enjoy a long weekend! Is that all it really means to so many people at this stage of our existence as a nation when so much is being said and written and so much money is being expended on developing and expanding our Australian Nationality?

On the outbreak of World War I in 1914, we were a very young country in the eyes of the world but we became a nation in those same eyes in reality on 25th April, 1915, when our men, in company with New Zealand and British troops, landed at Gallipoli and created the Anzac tradition.

As a consequence, Anzac Day is a public holiday, a day for solemn remembrance, but also one of rejoicing in the valour of our young men. It is always celebrated on the actual anniversary date.

So, here we are, a young country and nation, the envy of so many countries and peoples of the world, rapidly approaching our 200th Birthday and we still do not think it important enough to celebrate our birth on the correct date. And we wonder why Australia Day is not generally celebrated with acclamation and joy throughout the country.

To those of you who have, or have had children, and that would include the great majority of our people, may I ask how those children would react to your celebrating their birthday on the Monday before or after the correct date? You would not dare think of doing it yet we have no hesitation in going it to ourselves as a nation.

Australia a Nation

It would be universally agreed that Australia "came of age" as a nation following upon the landing at Gallipoli, and Anzac Day celebrates that happening. One might be excused for wondering how much recognition we accord our actual birthday, 26th January, 1788. Here again this savours somewhat of telling your children that their actual birth date does not mean very much — the all important thing is when they reach manhood and womanhood.

Recently we read of the setting up of, yes, another Australia Day Committee to consider, amongst other matters as the Chairman said, "the Australian identity"! The writer of this Editorial has never had any doubts about his identity as an Australian and ventures to suggest that the huge majority of Australians would express a similar view. It does seem that a much more sensible course would be to ensure that Australia Day, with its accompanying public holiday, should be celebrated on the correct date anniversary. Do this and it would soon be found that the general public attitude towards this day and its celebration would change rapidly and for the better. To suggest, as one person recently publicly stated, "that Australia Day be abandoned", is sheer and utter nonsense.

As a country we have been enriched in many ways by the intake of so many people of foreign birth and culture. Our, and their problems, have at times been great and may continue to be so and the language barrier remains to be overcome. We must all co-operate as a team to build a bigger and better Australia and to be worthy of the sacrifices and work of our forebears who pioneered this country and played the major part in making it what it is today — and in the relatively short period of less than 200 years. I repeat. Let us celebrate Australia Day on the correct date as a public holiday and make it a real celebration. Let us fly our grand Australian flag and be proud of it. Teach our children — as well as ourselves — to respect it and all that it stands for and "AUSTRALIA FAIR WILL ADVANCE". We have no need whatever to change our flag or our present system of government to achieve that!

(REPRINTED FROM "THE SHIRE & MUNICIPAL RECORD" SYDNEY, 1981).

A NATION

— A SOUL AS WELL AS A BODY

COMMENTS BY SIR ARTHUR BRYANT

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

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

— Disraeli to the House of Commons during the Reform Debate of 1866

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

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

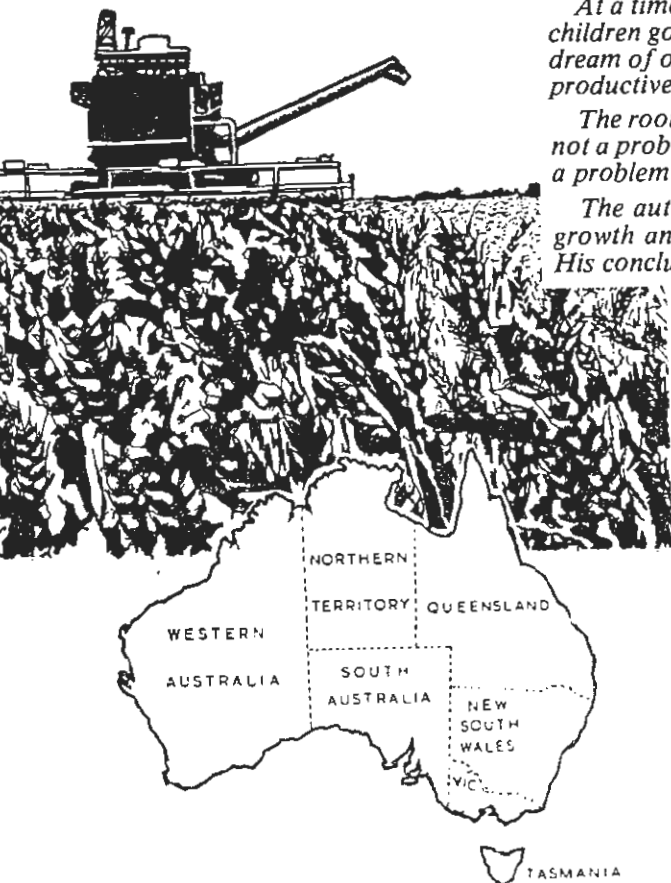
TRANSITIONS

Society, Disraeli declared, has a soul as well as a body. The traditions of a nation are part of its

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

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

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



At a time when many Australians live below the poverty line, and children go to bed hungry; when young Australians are told that the dream of owning ones home is fading; our nation is on the crest of a productive explosion.

The root of our problem is not one of production, but of finance; not a problem of providing all the material needs of our people, but a problem of bookkeeping to allow consumption.

The author, a man with close ties to the land, traces the birth, growth and the modern productive miracle of our rural industry. His conclusion surely needs an answer.

AUSTRALIA'S RURAL HERITAGE

A PRODUCTIVE MIRACLE

by CHAS. E. PINWILL

The first modern Australians were cast upon the barren, infertile hills of the Sydney area. Bereft of any suitable farming capital, confined to an area dictated by the nature of a penal settlement, armed with little farming knowledge, (and even that entirely drawn from Europe), without even a strong perception that successful farming on this new continent would demand radical changes in farming practice, the colony was fed and clothed from England on the other side of the world.

When the ships were late, the settlement starved, and waited, a literal world separating it from its source of sustenance. The years lingered on, a few free-men struggled to come to terms with poor soils and unsuitable crop varieties, small herds of stock were painstakingly built up in the face of pressing immediate food needs, on the communal "cow pastures". The objective of self sufficiency began to exercise the minds of the settlement, but it proved an illusive goal.

SELF SUFFICIENCY

The herds leap-frogged on into the continents great expanses. This increasing activity brought self sufficiency, but the merino brought something more — a legitimate claim on the necessities needed to back up this pastoral explosion, and the prestige and political influence which comes of hard cash.

The Government of the day made what policy it chose in respect to limiting the area of the colony to maintain its control, for in spite of the necessity for a viable prosperous primary industry, control is ever the fundamental urge and psychological imperative of Government. But the merino had changed Australia.

The population was continually increased with the flow of convicts from England and so too was the pressure increased for adequate primary production to maintain the colony. And then it happened, a road across the Blue Mountains was found, and as though a balloon had been pricked, the new life forces enclosed in this colony on the edge of an ancient continent, burst forth through this aperture into a pastoral El Dorado.

The Government which sought to control the squatters, came to be within a short space of time, through one of those turns of fate which spice history with humour, the Government which was in fact controlled BY the squatters.

From this point on, for a hundred years, the overriding fact of Australia's economic life, was the predominance of primary over other sections of industry.

Although the merino had forced the breach, other giant primary industries took up their appropriate stations in the Australian economy.

The beef industry grew in association with the merino, but became increasingly a separate arm of our pastoral economy. With the coming of refrigeration, it too pursued markets across the world, and grew in stature.

The wheat industry had found a home in the suitable areas in every State and production soared with the coming of the railway.

From Brisbane's Botanical Gardens a few stools of sugar cane leapt up Queensland's tropical coast to make a unique contribution to primary production and the decentralisation of that State's population.

The dairying industry proved the point of entry into more intensive farming methods in many districts and came to account for the livelihoods of 600,000 Australians.

PRODUCTIVE EXPLOSION

By 1888, a hundred years after first settlement, 5 million acres were planted to crop each year. By the year 1966 the area sown annually to crop was 40 million acres. Within a hundred years of first settlement Australia's rural producers had put together 10 million head of cattle, and had outstripped every other country in the world, to establish an unbelievable flock of sheep 100 million strong. In their spare time as it were, they had bred pig numbers to 850,000 and had 1½ million horses.

This achievement in the last settled continent, with the most meagre human resources, commends itself as a truly remarkable achievement. On the face of this, one would expect the most prosperous rural community on earth to be resident in Australia.

In our continent we now have about 14 million people, representing 0.362 of a per cent of the world's population. By way of comparison, Tokyo has a permanent population of 11½ million, and with commuters is estimated to have about 19 million people in the city by nine o'clock on a Monday morning. The 14 million Australians live in a continent probably more abundantly blessed than any other continent in the world. From an agricultural viewpoint our productive environment stretches from the rich potential of tropical farming and fruitgrowing — including now the

first Australian tea — to the greatest wool industry in the world; from wheat to sugar; from beef to butter; and from cotton to tobacco.

ABUNDANCE

As we moved from the disrupting 'sixties to the despairing 'seventies, Australia was first in the world in wool production, with 927,000 tonnes (132 lbs. of wool for every man, woman and child in Australia); seventh in the world in butter production with 224,000 tonnes (32 lbs. per head); ninth in the world in meat production, with 1,979,000 tonnes (283 lbs. per head); seventh in the world in oat production, with 1,677,000 tonnes (239 lbs. per head); seventh in the world in sugar production, with 2,269,000 tonnes (324 lbs. per head); seventh in the world in wheat production with 10,834,000 tonnes (¾ tonne per head).

Apart from our world ranking in wool, butter, meat, oats, sugar and wheat production, we also produced the following:

- 2,398,000 tonnes barley — (342 lbs. per head)
- 106,000 tonnes maize — (15 lbs. per head)
- 409,000 tonnes rice — (58 lbs. per head)
- 14,886,000 kgs tobacco — (2¼ lbs. per head)
- 636,000 tonnes potatoes — (90 lbs. per head)
- 136,000 tonnes tomatoes — (20 lbs. per head)
- 30,000 tonnes peanuts — (4 lbs. per head)
- 133 tonnes slaughtered chickens — (9 chickens per head)
- 3,138 million litres milk — (244 per head)
- 21 million kgs of honey — (3.3 lbs. per head)
- 1,050 million kgs fruit — (165 lbs. per head)
- 131,000 tonnes fish — (18 lbs. per head)
- 294 million litres wine — 37 pints per head)

In weight alone, without any distinction as to variety, production of the foodstuffs listed — a small variety of those available — amounts to approximately 1¾ tonnes for every man, woman and child in Australia, or 7 tonnes of food for the average Australian family of four.

As already pointed out, these staggering quantities and productive achievements — which includes ranking in the ten most productive nations for six of the agricultural products mentioned — has been achieved by a nation with under ½ a per cent of the world's population; but that's only half of it. Of our minute population, only six per cent are engaged in rural industry — less than half a million people!

The disciplines gained in overcoming all the physical hardships in this great undertaking, the making of rural Australia, have been integrated into the culture soul of the Australian people and nation.

Continued next page

The nature of this continent imposed the first disciplines upon the nature of her sons and daughters, and established a national character which will go forward to succeeding generations forever.

The struggle for real wealth to be won from this grudging continent has been gloriously victorious.

How be it then, that ever increasing debt and costs, and the decline of rural communities and incomes everywhere are the lot of the victor?

Those of this generation who would wish to join their forebears in providing an enriched material inheritance for those who follow, will need to find an answer. (H)

DEDICATION

To those who would dare to see themselves
and others,
As Inheritors,
Rather than solely workers.
As Heirs,
Rather than simply slaves.



Further to the article "Luxury of Work" (Heritage JUNE-AUGUST, 1982), the following article discusses another aspect of the problems associated with unemployment and an insight into the change of attitude that is required if we are to take advantage of this age of abundance, or as some proclaim, the lifting of the curse of Adam.

IDLENESS WITH HONOUR

By PEREGRINE WORSTHORNE

EVERYONE agrees that unemployment today is not what it was.

Compared with the deprivation of the unemployed in the 30s the present victims of recession have relatively little to complain about materially, unemployment benefits being what they are.

The suffering is primarily psychological. Without a job people feel degraded, deprived of human dignity and purpose.

They can no longer look their neighbours — or even their families — in the eye. The crux of the problem seems to be one of self-respect. Unemployment induces shame.

This is certainly the case at the present time. But it was not always so in all quarters.

Not very long ago the upper classes, or at any rate a significant proportion of them, managed to lead perfectly fulfilled lives without regular paid employment.

For them it was often a matter of pride not to have a job. They would have felt it infra dig to be in work. There were many of them, of course, who led useful lives in service to the church and state in one form or another. But quite a number did nothing of that sort at all.

They travelled, gardened, beautified their homes, indulged in field sports, collected books and pictures, wrote letters and felt no loss of respect.

In those days, it is true, there could be no possibility of such a way of life for ordinary people, because there was not enough surplus wealth around to allow for more than a minority to indulge in the luxury of non-production.

For the great majority hard work was an economic necessity. But for the fortunate minority who were not thus compelled it was by no means a psychological necessity. Lack of gainful occupation cast no shadow over their peace of mind.

In other words, unemployment does not have to be a miserable psychological condition, except insofar as it is combined with material poverty which, in the past, has always been the case for all but a privileged few.

Today, however, the combination is much less inseparable than it used to be, even during a time of acute recession.

What is remarkable about the unemployed today — those with a family, at any rate — is how well off they are materially, rather than the other way around, and this at a time when the country is going unusually badly.

If the country can afford to do so well by the unemployed during a period of slump, how much more generous could it afford to be during a time of boom?

The question is worth asking because the experts seem to be suggesting that the days of full employment are never going to return, even when the economy does pick up.

Indeed the faster investment flows, the quicker could the prospect of full employment be washed away, since expansion will tend to be in the very forms of technology which do away with the need for human hands or even brains.

In the long run, therefore, unemployment may become worse as the economy gets better. In that case, it will cease to be an economic problem, since those without work will not have to suffer materially at all.

Nor need they suffer psychologically — any more than did the upper classes of old — if the right social adjustments are made.

It really need not be all that hard to lead a fulfilled life without gainful employment, once the habit is formed. Nor is this option open only to the rich, or the highly-educated who can escape at will into the realms of culture.

There were many barbarians and philistines among the upper classes who nevertheless found it easy to enjoy their leisure without being overcome by boredom or futility, even when hard up. Sport for them was the great consumer of energy and time. But, then, so was home improvement.

It will be objected, perhaps, that building a billiards wing on to a stately home, or erecting a folly in the park, or even hunting a pack of one's own hounds, is rather different from the kind of leisure activity open to today's unemployed.

In scale, yes. But not necessarily in spirit.

We have an unemployed working-class neighbour who has spent two altogether happy years in transforming his back patch into a miniature deer park that is the envy of us all.

Further down the road is another similarly fortunate man who has built a conservatory in which tropical plants seem to grow like weeds.

No Cavendish or Russell beautifying palatial Chatsworths or Woburns with an army of paid labour could have got more satisfaction than these two unemployed working men beautifying their modest dwellings with their own two hands.

Nor, in my view, is it possible to deny that these two unemployed working men have been usefully

employed, since not only have they vastly improved the value of their property, thereby serving their own interests, but also contributed splendidly to the neighbourhood's general amenity, for the good of all.

What strikes me is the enormous potential for genuine fulfilment in this kind of endeavour, which provokes flights of imagination and industry in the most ordinary people.

Perhaps another personal impression may be worth sharing.

Our neighbourhood was recently threatened by a development plan that many residents strongly opposed. But whereas the organisation for fighting this project would once have been left to professional types, on this occasion it was joined by several working-class families who explained their presence by saying that "they had nothing better to do".

Local charities and even the political party branches are also attracting new recruits.

Doubtless unemployment drives some to crime. But it drives others into a whole range of worthwhile activities they would never have thought of undertaking when in full-time work.

So does idealism.

Idleness encouraged quite as much virtue as vice, quite as much charitable altruism as selfish indulgence among the rentier class who could afford, in the old days, to live without productive labour.

The same could happen — perhaps is already happening — among the new variety of "idle", most of whom are no more parasitic than their earlier social group who also did not have to work for their living.

No, the problem does not lie with the frustrations of the unemployed themselves, who might easily become quite content with their lot.

Much more difficult to deal with would be the resentments of those still in work who might well feel bitter at the need to subsidise the idleness of their fellows on a scale sufficiently generous to bring about the desired results.

After all, the rentiers were never exactly popular.

Here the transformation in attitudes required really is enormous. Nor can one exaggerate the danger of making unemployment too attractive.

All I am suggesting is that not being gainfully employed in the customary manner does not necessarily have to destroy the morale of the lower classes any more than it did of the upper classes.

Rightly handled, unemployment could elevate rather than degrade, not all those workers involved, but enough to constitute a catalyst around which could form a new spirit of public service spreading, for the first time in history, from the bottom upwards.

Reprinted from *The Dominion*, Wellington, N.Z. 28/5/1981.



Our Monarchical system of Government tragically remains a mystery to most of our countrymen, and is the subject of much ill-informed comment, through ignorance or design, by many prominent people.

The author of this article, Victorian State Chairman of The Christian Alternative Movement — a group of Christians concerned with the lack of Christian principles in politics — traces the origins of kingship and its relationship to the King above all Kings.

THE ORIGINS OF KINGSHIP

By EDWARD ROCK

As King Charles I stood on the scaffold minutes or seconds before he was beheaded, his last words were "I give up a corruptible crown and gain an incorruptible crown". It was an agonised acknowledgement that man is corruptible and God is incorruptible. There is a lurking suspicion that Charles may have not thought himself one of the corruptible, and this may have been the main cause of his problem.

I find it of great interest that in a lifetime of sixty years, during which I have regularly attended the Church of England and heard thousands of sermons preached, I have never heard a sermon preached, or an explanation offered to justify what was at least until the introduction of the Australian prayer book, a central emphasis in our order of service; prayers for the monarch and royal family.

The prayers were always faithfully said, but never in my memory was anything added in comment or explanation. It was as though we were praying without understanding, and that the dimension which comes from praying with heart and soul and mind was completely missing. Yet I believe it is not untrue to say that prayers for the monarch and royal family were born out of a desperate need, the authors of which had no doubt that the spiritual health of the nation were dependent upon the acceptance of Godly authority exercised through a hereditary monarchy under which man could be "Godly and quietly governed". So I believe that no more worthwhile exercise can be undertaken than to retrace our footsteps and look at the history of kingship and how it has developed from times before Christ, then throughout the Christian era of history.

ONLY ONE KING

There is only one King, God, and more specifically the God who reveals himself to us as God the Father, God the Son and God the Holy Ghost. To the Christian no other God can claim that kingship. But our God and King has always had a real problem with mankind on that score. Very few are willing to recognise Him as King, and this is how earthly kingship was established amongst the people of God. It had always been practised amongst other peoples who did not worship the God of Abraham, Jacob and Isaac. Until the time of Samuel there had always been a theocracy, rule by priests and judges, but the rebellion was now complete, they wanted an earthly king, and God could see it was useless arguing, so he comforted Samuel, "You are not the one they have rejected; I am the one they have rejected as their king". 1. Sam. 8;7.

The rejection had really started with Adam. God gave him and his family perfection in freedom, peace and security under his authority which placed one limitation upon Adam, allegorical or real, he was not to enter into the realm of evil and to make contact with those who did not love and obey God. That is the lesson behind the allegory of Adam eating of the fruit of Good and Evil. To

defend our children from evil it is enough for us to say, "don't do it, have no part of it". That is what God said to Adam, but the temptation, as it is with us, was too great. He rebelled against the Kingship of God and set into motion the historical process which ended in the demand for an earthly king.

THE PROBLEM

Therefore God was faced with a problem. Simply stated it was; How was he to accept man's wilfulness in wanting an earthly king in place of his own kingship, and how was he to protect the good from the evil. He knew he had to work with corrupt material and make the best of it. He therefore chose to work through Godly men as much as possible, and he gave the authority to Samuel. When the choice of kings, governors and politicians fall into the hands of other than the servants of God we are in trouble. We are really in diabolical trouble in those circumstances, because Satan through his servants has entered into the act. Probably the most important saving grace of a hereditary monarchy as we have in the royal family is that the forces of evil have been short circuited by a process which comes from God. Genetic heredity is a means of preservation, preserving the best of the imperfect. What parent is not concerned about the marriage choice of their offspring. The whole question of maintaining a healthy genetic strain is at stake. Scripture tells us we cannot get figs from thistles. Good stock will produce good stock dependent upon the selection of the grafting stock. Farmers, orchardists, breeders of selected strains designed to produce good results will know how important this is. A breeder of racehorses does not cross an Arab with a Clydesdale. It would in fact be a criminal act, quite irresponsible, having no purpose. Leadership springs from acceptance of responsibility and careful consideration of those who will be affected. When responsibility to God is paramount as it is in the British monarchy when each monarch at their coronation acknowledges their authority is derived from God and the Bible, there is a basis for the perpetuation of good and the rejection of evil.

Modern democracy on the other hand has elevated man as an authority in the selection of political leaders and governors without any reference to God, or belief in God.

Saul, the first King to be appointed, was a good king until he became corrupted by the power of being King. The kings of pre-Christian times were the centre of power struggles which hinged upon supreme authority and the right to exploit the people. God had told Samuel to warn the people this would be the case, and they would finally be enslaved to the king. God's kingdom where man could live in peace and security was rejected in favour of the kingdom of man, and built upon the hate, violence and greed of man.

Into this situation God sent his Son and brought about that intervention which has changed the whole course of history and the function of kingship. A new element was introduced into the affairs of mankind. It was the element of love brought by Christ as a witness as to how God's people should live together. Please let it be noted this element of love was an element, not an emotion. It pervaded not only personal relationships but the function of institutions responsible for the welfare of mankind, foremost of which was kingship. Before Christ there had always been God's love for man, but man had never been able to transmit that love to his fellow man whom he looked upon as his enemy who had to be ruled by force. Force and hatred were paramount. The hatred of Jew for gentile and Samaritan typified human relationships. Rome ruled by force, as had Alexander and Hannibal before them. Might was right, and the weakest went to the wall. The world knew no other alternative. The world was the prison of mankind and to survive in it one had to be the servant of the king or emperor, or a slave. But God so loved this world He sent His only Son into it that whosoever believed in Him should be released from fear and have eternal life. The operative principle was God's love through His Son. This Son did not reject anyone, poor, rich or foreign. He extended to the Samaritan and the gentile the same love and teaching as he gave his disciples. The Jews and his disciples were completely flabbergasted, and continuously expressed their amazement. This Christ, the Son of God really loved the whole world and his only condemnation of mankind was reserved for those whose father was not his father.

CHRISTIAN KING

The known history of England does not record a time when the king was not a Christian King, or was subject to Christian influence. Foremost in that understanding was the knowledge that our Christian God was a triune God who had revealed himself in the three persons of God the Father, Son and Holy Ghost, but all united in the one God. The evolution of the Christian Monarchy in Britain gradually assumed a similar concept of trinitarian division. It was as though there was an innate knowledge that the main problem of Christian Government was to eliminate the power and the wilfulness of one man ruling over the people and replace it with such a division of power as to ensure that injustice and force were reduced to the minimum. Corruptible man would always be prone to corruption, but there were ways and means to reduce the corruption to a minimum. When Lord Acton coined the phrase, "Power tends to corrupt, and absolute power corrupts absolutely" they knew what he was talking about, and that power had to be divided and restricted by a trinitarian system of Government.

Continued next page



Magna Carta — challenging the divine right of Kings.

So in England there evolved Government by King, House of Lords, and House of Commons, three divisions of the one power, with the monarch the focal point of allegiance. Another form of trinitarianism evolved, the Monarch, the Common Law and the Judiciary. The motivating force behind each revelation of trinitarianism, dividing and restricting power, was an abiding love and concern for each individual, and that those in authority should be the servants of the people. "He who would be greatest amongst you, let him be your servant," became an actuality as much as it could amongst unregenerate man. Many battles had to be fought to bring about the necessary reforms. The divine right of Kings had to be challenged, as it was at Magna Carta and in the demise of Charles I. But let it be noted the British people quickly realised that while Charles may have erred, kingship under a hereditary King was preferable to power exercised by the might of man as they had suffered under Cromwell.

RIGHTS AND OBLIGATIONS

The divine right of a priestly caste was also rejected in favour of Common Law for all. When the great Bishop Thomas A'Beckett sought special privileges for his priests, special church courts to try any wayward priest, and to make them separate from the courts which tried wrong doers in civil courts, King Henry I made an issue of the matter on the basis that in God's sight all men were subject to the one law, and what was good enough for the commoner was good enough for the priest or the King for that matter. To purge himself of the death of A'Beckett, the murderers were dealt with by common law and the king himself bared his back to the lashes of A'Beckett's priests in

penance. But a great victory was achieved, the establishment of the principle that under a Christian King all people must have the same rights and obligations.

This is the real meaning of love. Love is a discipline. It expresses itself in the abiding love and concern for each individual in the society in which he lives. That within that love and concern he can live without fear. Peter tells us there is no fear in love. He who loves has no fear. Christ told us Let not your heart be troubled, believe in God and believe also in me, and in my Fathers house (society) there are many mansions in which you can live without fear.

GODS HANDMAID

The central structure of the Monarchical system is belief in God, through which love becomes a reality in the form of institutions which protect and defend each individual against the brutality and force of corrupt man. The trinitarian system of monarchical government, with parliament, the judiciary and the armed forces all subject to the authority of the crown, inevitably ties those institutions back to the authority of God. Thus the concern of God for each individual, his love for each without fear or favour, is transmitted back down through the Crown to each of his subjects. The monarch in effect becomes God's referee in the battle for supremacy amongst mankind. A referee who blows the whistle when the rules have been flouted. This was the function of the monarch, through her appointed representative when the deadlock occurred in 1975 in the Australian parliament. The battle for power had to be resolved. It was, the monarch who gave the people the right to make a choice. History has shown that while the new choice has, if anything, increased the burdens of the people, nevertheless the monarchical system will allow them to rethink and rechoose again. In this process God is working, and waiting for those who love Him to make the right choices in all things. The monarchical system is God's handmaid in this process.

Ⓜ

SHARPEN YOUR SCISSORS



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

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

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

THE LIGHTS OF COBB AND CO.

Henry Lawson



Firelighted; on the table a meal for sleepy men;
A lantern in the stable; a jingle now and then;
The mail-coach looming darkly by light of moon and star;
The growl of sleepy voices; a candle in the bar;
A stumble in the passage of folk with wits abroad;
A swear-word from a bedroom — the shout of "All aboard!"
"Tchk tchk! Git-up!" "Hold fast, there!" and down the range we go;
Five hundred miles of scattered camps will watch for Cobb and Co.

Old coaching towns already decaying for their sins;
Uncounted "Half-Way Houses", and scores of "Ten-Mile Inns";
The riders from the stations by lonely granite peaks;
The black-boy for the shepherds on sheep and cattle creeks;
The roaring camps of Gulgong, and many a "Digger's Rest";
The diggers on the Lachlan; the huts of Farthest West;
Some twenty thousand exiles who sailed for weal or woe —
The bravest hearts of twenty lands will wait for Cobb and Co.

The morning star has vanished, the frost and fog are gone,
In one of those grand mornings which but on mountains dawn;
A flask of friendly whisky — each other's hopes we share —
And throw our top-coats open to drink the mountain air.
The roads are rare to travel, and life seems all complete;
The grind of wheels on gravel, the trot of horses' feet,
The trot, trot, trot and canter, as down the spur we go —
The green sweeps to horizons blue that call for Cobb and Co.

We take a bright girl actress through western dusts and damps,
To hear the home-world message, and sing for sinful camps,
To stir our hearts and break them, wild hearts that hope and ache —
(Ah! when she thinks again of these her own must nearly break!)
Five miles this side the gold-field, a loud, triumphant shout:
Five hundred cheering diggers have snatched the horses out:
With "Auld Lang Syne" in chorus, through roaring camps they go
That cheer for her, and cheer her Home, and cheer for Cobb and Co.

Three lamps above the ridges and gorges dark and deep,
A flash on sandstone cuttings where sheer the sidlings sweep,
A flash on shrouded waggons, on water ghastly white;
Weird bush and scattered remnants of "rushes in the night";
Across the swollen river a flash beyond the ford:
Ride hard to warn the driver! He's drunk or mad, good Lord!
But on the bank to westward a broad and cheerful glow —
New camps extend across the plains new routes for Cobb and Co.



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

"THE CHURCH AND FARMING"

by Rev. Denis Fahey, C.S.Sp.
(The Forum Press, Cork, Ireland)

This book, published in 1953, is a fascinating study of all aspects of farming, and one that deserves widespread consideration. As the title suggests, it is a book that starts with the Christian philosophy as its centre and builds out from that concept of reality.

The Rev. Fahey, of the Catholic faith, first establishes the farmers correct relationship to God and society, the right to private ownership, and the place of the family.

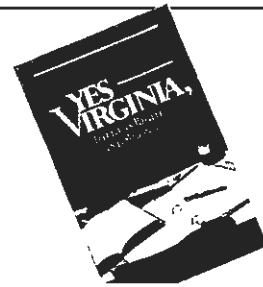
Hardly the line we hear these days! However we are soon brought to the realisation that it is this philosophical base that is so important to the maintenance of a stable and prosperous rural community, and in turn to the well being of the land we hold in trust.

He explores the false doctrines, the advent of agri-industry and factory farming, the application of chemistry to farming and the importance of conforming to "natural law".

And there to the relationship between food and health. Whilst this aspect may sound very familiar to us today, when we consider the date of writing, the Rev. Fahey proves himself to be very well informed, as well as having a deep understanding of the nature of man and his needs.

Price including postage from the Australian Heritage Society — \$10

The books reviewed in this issue can be purchased from the Australian Heritage Society — please use book order form in this issue.



"Yes Virginia, there is a right and wrong!"

by Kathleen M. Gow, PH.D.
(John Wiley and Sons, Canada Limited Publishers, Brisbane)

Dr. Gow deplores the Humanistic philosophy underlying the Moral Values Education (MVE) sweeping America and Canada. In their well-meaning efforts to "do something" to teach children values without offending any segment of a pluralistic society, the MVE proponents condemn explicit morals training as indoctrination and violation of children's rights. They present a smorgasbord of values for children to choose from, suggesting we respect the child's right to choose whatever seems best to him.

Three popular methods of presenting the subject are analysed, and probing beneath the attractive surface of the material shows most disturbing trends.

Never advocating unquestioning indoctrination of children, and welcoming frank discussion and the working through of ethical problems, Dr. Gow nevertheless emphasises the child's need for absolutes. She quotes the opinion — "in no other field do we expect young people to re-invent the subject from their own experience". While commending the collators of these courses for their efforts, Dr. Gow urges close examination of their content, effect and deeper implications, and especially the end results produced. Is it what we really want from MVE?

She gives definite leads on how concerned parents and teachers can oppose this assault on vulnerable young minds, and urges closer co-operation between home and school authorities.

She quotes "The most important thing about any society is the quality of the human beings who emerge from its culture, which is determined by the moral and ethical principles honoured by its people". This is a book to alert caring parents and teachers, and gives a lead to gaining a soundly based teaching on moral values.

REVIEWED BY DAWN THOMPSON

(Price \$12.50 posted)

THE ROYAL COMMONWEALTH SOCIETY

(By Roy D. Stuckey, O.B.E., a former President of the New South Wales Branch)

The Organisation we know as the Royal Commonwealth Society originated in London in the year 1868 when it was known as 'Colonial Institute'. The main purpose in creating it was to keep alive a knowledge of and interest in British overseas possessions and colonies.

In 1882, following upon the issue of a Royal Charter, it became the Royal Colonial Institute and this name was retained for the next 47 years.

During the long reign of Queen Victoria, a period of almost 64 years, the British Empire came into being; the largest Empire the world has ever known. It occupied one quarter of the world's land surface and comprised over one-fifth of the population of the world. As a consequence of this development the name of the Royal Colonial Institute was changed to 'Royal Empire Society' in 1929 to accord with the creation and existence of the British Empire.

Following upon two great world wars and more particularly, World War II (1939-45), great changes took place in the world at large, with an upsurge of nationalism in very many countries, including some in the Empire and there were requests and demands for independence from some of the British Colonies. This brought about one of the most extraordinary happenings the world had ever witnessed — the transition in a relatively brief period of years — of an Empire of Colonies to a Commonwealth of Nations and this was achieved by evolution and NOT revolution.

At present the Commonwealth of Nations comprises some 44 separate nations; some large, some small, quite a few republics; but all were originally part of the British Empire. Thus; unlike all of the great Empires in the world's history which disappeared through war, revolutions or moral decay, we have the Commonwealth of free and independent Nations, an Organisation which has continued to exist and flourish for a period of over 30 years and the Head of which is Her Majesty, Queen Elizabeth II. It is of interest in passing to state that all member countries of the Commonwealth now celebrate Commonwealth of Nations Day on the second Monday of the month of March in each year.

As a consequence of the evolution from Empire to Commonwealth of Nations, in the year 1957 the name of the Royal Empire Society was changed to the 'Royal Commonwealth Society'; again, an indication of keeping pace with world developments. As such, membership of the Society is open to any citizen of the Commonwealth of Nations who undertakes to support the objects laid down in the Charter as approved by Her Majesty, The Queen, in 1958. Branches of the Society may be found throughout the world and World Headquarters is located at 18 Northumberland Avenue, London.

So far as the Royal Commonwealth Society itself is concerned, I feel it would be adequate to quote its Objectives very simply and very briefly as follows:

'The objectives of the Society are to promote the increase and diffusion of knowledge respecting the peoples and countries of the Commonwealth; to maintain the best traditions of the Commonwealth and to foster unity of thought and action in relation to matters of common interest.'

All Branches of the Society enjoy a very large degree of self-determination. They fix their own membership fees and charges and provide a headquarters or meeting place for their members. Apart from speakers on topical and National matters, they provide social functions and gatherings of all kinds, organise seminars and conferences and create the opportunity for social reciprocity and enjoyment. A very important factor also is the advantage for those who travel interstate in Australia, or in Britain and many other countries, in the availability of travel information and tours, excellent accommodation in many cases and possibly best of all — friendship and advice.

There are various types of membership which can be made available such as Fellows, Associates, Corporate Members or Companions; the latter catering particularly for those in the age group 18-30 years. Membership fees may vary in accordance with the type of membership.

The maintenance of a strong Commonwealth of Nations is very important to the whole world at large in these very difficult times and, in particular, to its member countries and peoples, including Australia. Active membership of the Royal Commonwealth Society is one very important way in which Australians can contribute towards this objective and I commend the Society to them.

Further information may be obtained from:

N.S.W. Branch: President: Geoffrey C. Davies, M.B.E., S.B.St.J., "O'Connell House", 15 Bent Street, Sydney, N.S.W., 2000.

Victorian Branch: President: Colonel F. Kiel, E.D., The Gables, 15 Finch Street, East Malvern, Victoria, 3145.

Tasmanian Branch: President: Mr. B. Proverbs, 13 Newstead Crescent, Newstead, Tasmania.

Queensland Branch: President: Mr. Garth Barnes, 177 Ann Street, Brisbane, Queensland.

A.C.T. Branch: President: The Revd. Dr. P. Rudge, P.O. Box 182, Civic Square, Canberra, A.C.T.

Western Australian Branch: President: Captain C. Kleining, A.O., 183 Roberts Road, Subiaco, Western Australia.

You can discover more about a person in an hour of play than in a year of conversation.

Plato

No one is rich enough to do without a neighbour.

Danish Proverb

A Hat Full of History



The drivers of Cobb & Co. wore them, so did the swaggies — with a brim full of corks.

Poet Adam Lindsay Gordon had his for years and Robert O'Hara Burke wore one when he rode out of Melbourne at the start of the long trek north with his partner, William John Wills.

Cabbage tree hats were a popular and peculiar antipodean phenomenon.

Woven from the young fibre of the native plant *Livistona Australis*, the tree east coast settlers dubbed 'the cabbage tree', they were reputedly better than imported Panamas.

The price certainly attested to that. In the mid-1800's a good one could cost anywhere from six pounds ten shillings and take a week to make. They lasted; in the end, however, they were replaced by cheaper imported hats.

In fact the fibre from the tree was so strong that the first housing in Australia, huts raised by the convicts on the shores of Sydney Cove, were thatched with it.

At a pinch the tree could even be used as a source of food. Aborigines used to eat the tender green shoots, a culinary trick they passed on to the new settlers.

Reprinted from "Bicentenary '88"

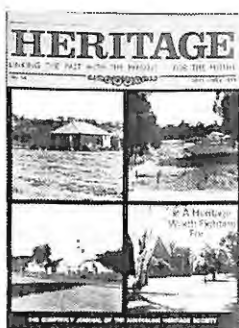
The hats of Australia tell a story — can readers continue this with photographs and comments?

EDITOR

HERITAGE BACK ISSUES

The "Heritage" issues reviewed below are available at \$3.00 each posted. They can be ordered on the "Heritage" subscription form in this issue.

Only back issues that are still in stock are reviewed here.



HERITAGE No. 14 — September-November 1979

Includes:

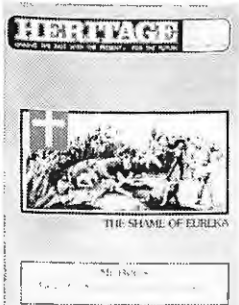
- "The Multicultural Threat to Australia" by John Clifford. A critical look at the attempt to make Australia multi-cultural.
- "The Australian Heritage Act Must Go".
- "A Heritage Worth Fighting For — A Recipe for Education" by Jeanette Wallis.
- "Hermannsburg (Ntaria)" — central Australia by R. Howe.
- "Prince Charles on the Advancement of Mankind".



HERITAGE No. 15 — December 1979-February 1980

Includes:

- "Will Australians Learn from Britain's Metric Experience?"
- "Welcome New Zealand — The History of the New Zealand Flag".
- "Yuendumu" by Alan Howe. Aboriginal sport and cultural carnival.
- "A Heritage in Silver" by Robert Baines.
- "Those Deep Dark Days of Depression" by Frances Allen.



HERITAGE No. 16 — March-May 1980

Includes:

- "The Great Eureka Riot" — A critical look at the myths about Eureka.
- "Your Will — The Real Power Behind a Democracy" by Arthur Chesby.
- "Our Metric Stand — No Apologies".
- "The Queens Christmas Message 1979".
- "Conservation and Reality".



HERITAGE No. 17 — June-August 1980

Includes:

- "Without Compulsion Metrics Would Die".
- "Easy Options" by Air Marshal, Sir Valston Hancock (RAAF Ret.) — defence starts with the attitude of the people.
- "The Experts — can the free world survive with them?" — by T.W.S. Dutton.
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LETTERS



RATS OF TOBRUK

Dear Sir,

I write this letter in reference to the *Heritage* article 'How Tobruk's Rats gained their name'. (*Heritage*, June-August '82). The writer served as an original member of the 2/48th Australian Infantry Battalion, which was born at the Wayville Showgrounds, South Australia, in 1940, and sailed from Port Adelaide on 17th December of that year for the Middle East. We were then a part of the 7th Australian Division but, after our withdrawal from near Benghazi, in April 1941 and our subsequent stand in the Fortress of Tobruk, all Divisional troops were declared 9th Australian Division.

After some time in defending Tobruk, we were told that we were to be relieved by 7th Armoured (British) Division, which was to break through on the eastern side of the Tobruk perimeter. After a 'stint' out on the perimeter, my Battalion was withdrawn a short way from that area and, one morning we were amazed by the sight of a large number of British 'tanks', and were told that the 7th Armoured had entered the perimeter overnight. On close inspection we discovered wood and hessian 'tanks' — wonderful deception for the German spotter planes.

No Sir, the 7th Armoured Division were the Desert Rats, as were many other British formations in North Africa, but the Desert Rats and the Rats of Tobruk were different people. The Rats of Tobruk included 9th Australian Division with British Artillery units, some machine gunners of Northumberland Fusiliers, some Indian and Polish troops. The Poles later relieved 9th Australian Division, and are Rats of Tobruk, as were all who served in the Defence of Tobruk between 9th April, 1941, and its relief late that year. The Desert Rats were British troops who had been some 7 years in the North African Desert prior to, and during the war. Some of the British troops serving in Tobruk — and qualifying as Rats of Tobruk, may have also previously qualified as Desert Rats.

MALCOLM BARNES,
Melrose, S.A.

The Editor welcomes contributions relating to aspects of the North Africa campaign, Tobruk in particular. Photographs would be required with any stories or information forwarded.

MULTICULTURALISM

Dear Sir,

I recently attended a discussion on multiculturalism in Australia at the ABC.

The main guest was Mr. Al Grassby. The mixed audience reasonably represented the various ethnic groups in Australia. From the rabid 'whites only' to those equally rabid that our heritage began with their arrival.

As a pragmatist, my question to Mr. Grassby was 'at what time in history has a multicultural society been of benefit to the country of adoption'. Recognising my accent, Mr. Grassby in reply took the line that Great Britain was an example of such a society in that it was composed of Romans, Saxons, Picts, Celts, Vikings, Normans etc. Like others who use this line of argument, he overlooked the fact that to reach the Union that became Great Britain with one Parliament and one flag, 1,800 years elapsed. During that time continued conflict took place. Some Celts today still violently oppose the Union.

L.S. BEVIS
Beecroft, N.S.W.

Children are innocent and love justice, while most adults are wicked and prefer mercy.

G.K. Chesterton

I fear three newspapers more than three hundred thousand bayonets.

Napoleon Bonaparte

We are inclined to believe those whom we do not know because they have never deceived us.

Samuel Johnson

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“There is a gap in communication because of carelessness or incompetence in the use of language”

COMMUNICATION

BY RT. HON. SIR PAUL HASLUCK

Extract from an address given at the Conferring of Degrees at Macquarie University, 16/5/74

... A second set of old-fashioned ideas I have concerns communication. We hear a good deal today about what is called the gap in communication. At one time it was the mark of the educated man that he could speak and write clearly and exactly and sometimes with grace. The twofold reason why he had this quality was found in his education. He was taught to THINK clearly and exactly and he was trained to USE words clearly and exactly.

Without both capacities, communication is certain to be blurred. I suggest that the main failures in communication are the result of the failure of the education system to produce fully educated men and women. I would submit . . . the proposition that much of the breakdown in communication is due to the failure of our education system to face up to these new conditions. Educationists seem to think that they have kept abreast of modern times by going along with the change. We hear a lot about a new approach to suit conditions of modern society but much of this new approach seems to me to be just the old, easy way of going with the stream. Educationists today are making a virtue out of their own surrender to conditions which they cannot master. They claim to have become up-to-date by doing no more than dropping the old standards. We hear much of self-expression, as though it was a great discovery and had some new-found merit. Any value of self-expression surely has to be found both in the fuller development of the self that is expressed and in the improvement of the form of expression. Much of what is extolled today as self-expression seems to me to be no different in character from a grunt or yell or a squeal from a disordered person — sounds that are the symptoms, rather than the expression, of an inner discomfort, which they neither describe nor analyse, and which tell little or nothing to fellow mortals except that the grunter or squealer is uncomfortable.

Another possible error is the belief by some educationists that literacy is over-valued and that teachers should not bother as much as we old-fashioned people used to do about being able to write and speak correctly, that is to say grammatically. “What does it matter?” they ask.

Even without any educational theory being advanced, we encounter the fact of a decline in the capacity of educated persons to use their own language. My own experience with persons who have passed through our schools and universities and have received appointments that brought them closely under my notice is that many of them — indeed I would be rash enough to say most of them, cannot be relied upon to read accurately even a short memorandum or to reply clearly and exactly in writing to a request for information. There is a gap in communication because of carelessness or incompetence in the use of language.

WORDS DEVALUED

Another phenomenon of our time is the devaluation of words. We are in serious danger of inflation by verbosity . . . I see it plainly as a loss of value in words — the currency of communication. Each word means less and less.

Do we correct this by surrendering to the inflationary forces and send more and more words in pursuit of a dwindling stock of ideas. Or do we do something to restore the value of words?

Surely this is a time for re-emphasising the importance of literacy. Let us remember that words can be used just as much to dupe as to serve. The unscrupulous politician, journalist, public relations man or any other form of modern demagogue exploits the ambiguity of words. They are skilled in the use of words which may lend themselves to many different interpretations, from which the hearer can use the one that pleases him most and the speaker can reserve the one that commits him least. In unscrupulous publicity and advertising, too — and again not the saving

adjective "unscrupulous" — constant skillful attempts are made to put us all in a state of mental slavery by forms of publicity which give no respect to our liberty to accept, reject or choose but set out to obscure the issue and ensure that we give only one predetermined answer.

FAILURE IN EDUCATION

Thus, I suggest, the failure of communication has accompanied a devaluation of language. One of the most obvious failures in education in Australia today is the failure to teach people to

read and write in the strictest and highest sense of the term, and hence, to be able to know what is true and what is false.

What is this to do with you, the products of higher education? My old-fashioned view is that one of the outstanding results of higher education is or should be the capacity to think clearly and exactly and the capacity to communicate the thought with equal clarity and exactness.

This capacity is closely linked with that "inestimable advantage of knowing when a man is talking nonsense".

HERALDRY

The term heraldry comes from the ancient custom of embroidering the knight's emblem on his sur-coat which he wore over his armour.

Because of the armour worn during the middle ages, heraldic symbols developed as a necessary means of identification. This particular heraldry began during the Crusades. Military feats and religion influenced the design of one's particular blazon (coat of arms).

Not everyone who went on the First Crusade in 1096 were knights, many were bands of common folk or family groups. It would be reasonably accurate to assume that most British families have one or more ancestors who went on one or more of the five crusades.

During the Crusades in the 1200's the systematic study of heraldic emblems to distinguish families began.

Though many people have the right to arms stretching back many centuries, it is still possible to obtain a grant of arms from England through the College of Arms in England or the various authorities in Scotland and Ireland.

Mr. Hugh See, of Adamstown Heights, N.S.W. runs a business that caters for those who are interested in heraldry.

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Over the past 10 years Australians have become keenly interested in their family tree and the family surname. Because the majority of us come from British stock Mr. See's research is chiefly into surnames from all parts of the British Isles. It is interesting to note that those Australians of Scottish and Irish ancestry appear to be the most family conscious and that Welsh surnames are often the most complicated to trace.

Families with ancestors from those European countries also involved in the Crusades have their surnames and blazons recorded in books on Continental Heraldry. These, along with the British can be traced and beautifully reproduced.

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*The growth of wisdom may be gauged accurately
by the decline of ill temper.*

Friedrich Nietche

I have no time to be in a hurry.

John Wesley

The following article, the final in this series, is taken 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. GEORGE'S CHAPEL, WINDSOR CASTLE

By ALAN HOWE

Windsor is not solely a Royal Castle for within the castles' precincts are many cottages, memorials and of course guards barracks and castle offices but the most beautiful and graceful building within the walls is St. George's Chapel.

In 1471 the Civil War between Lancastrian and Yorkists came to an end. King Edward IV had prevailed over his enemies and the future of the new Yorkist dynasty seemed assured. Within a short time the King decided to build a new and more splendid St. George's Chapel within Windsor Castle. This was to serve as his own tomb and chantry. It would also commemorate the splendour and richness of its design the triumphs of the new Royal dynasty.

On 19th February 1473 Edward therefore instructed Richard Beauchamp, Bishop of Salisbury, to choose tradesmen to work at Windsor. The ground to the west of the old St. George's Chapel was cleared and then, in June 1475, the construction of the new Chapel began. Taynton stone was brought by river from the Cotswold town of Burford; timber from the neighbouring villages of Upton, Farnham and Sunninghill. The choir and its aisles were the first parts of the Chapel to be carried up to their full height and roofed in, with timber; in addition a portion of the choir aisles was vaulted in stone. The canopied stalls in the choir were erected by 1485, and the nave walls as far as the two western Chapels reached the height of the window sills by or before 1503. Hundreds of craftsmen were brought from all parts of England to work at Windsor. Each craft was exercised under the supervision of a master craftsman.

IRON GATES

John Tresilian, with the help of his smiths, made the iron gates which are reckoned the finest piece of ironwork in the country surviving from the Middle Ages. These gates were designed to protect the chest-tomb and effigy of King Edward IV. Tresilian's locks on the doors of the Chapel, are made so well that today they are as good as when they were first fixed in the doors.



St. George's Chapel (West Window).

Although Edward IV spent in the years between 1478-1483 over £7,000 on the Chapel — a vast sum when compared to Architect Henry Jenyns annual salary of £12.0.0.

By the time of his death Edward IV had completed the eastern half of the Chapel with his own tomb and chantry standing on the north side of the High Altar. After his death, during the reign of King Richard III from 1483-1485 work may have continued although there is no record. Twenty years later in 1503, a generous bequest by King Henry VII's minister, Sir Reginald Bray, KG, enabled the Chapel to be completed. By 1509 the choir received a stone vault, previously only wooden. An existing contract between King Henry

VII and the Knights of the Garter, on the one part, and the two freemasons, John Hylmer and William Vertue, on the other part. The contract, dated 5th June 1506, stipulates that the whole choir was to be vaulted by Christmas Day 1508, and that £700 would be paid for the work.

KING'S BEASTS

About this time too the original set of King's Beasts are thought to have been placed on the pinnacles. These beasts were found to be too heavy and were removed in the reign of Charles II. Seventy-six new beasts, however, were carved during the 1920's and may now be seen above the buttresses and parapets of the Chapel. By 1528 the

Chapel was finally completed, just 53 years after its beginning. King Henry VIII liked the Chapel, and was to be his burial place, for he had converted the Chapel over King Edward IV's tomb into a Royal pew, where Queen Catherine of Aragon and her ladies could sit and watch the installation of the Knights of the Garter.

St. George's Chapel was completed just in time; there followed almost immediately the turmoil of the Reformation.

Thankfully over the intervening centuries the fabric has from time to time had the attention of men such as Sir Christopher Wren in the 17th century, Henry Emlyn in the 18th, Sir Gilbert Scott in the 19th, and Sir Harold Brakspear in the 20th.

A Lighter Touch



WHA'S LIKE US AFTER A'

IT'S TIME FOR NATIONAL PRIDE. Surely no one can blame us, if with a touch of "Wha's Like Us" remind the world of all it owes to the industrious and inventive genius of the Scot. Let those of lesser breed scoff, but our record is there for all to see. All the foreigner has to do is count the number of times on an average day he has to fall upon his knees and bless the name of SCOTLAND.

Take the average Englishman, as he moves about the hame he calls his castle, watch him enjoying a typical breakfast of marmalade (invented in Dundee) and toast. Or slipping into his national costume, soiled raincoat (patented by Charles MacIntosh, a Glasgow Chemist). Follow him over the Kirkcaldy Linoleum of his hall out into his English lane (surfaced by Charles MacAdam of Ayr), smoking his English cigarette (first manufactured in Britain by Robert Gloag of Perth). The English bus which takes him to the station runs on pneumatic tyres invented by J.P. Dunlop of Dregghorn. The English train which whips him into town works on the principle devised by James Watt of Greenock. See him in his office answering his mail (the adhesive stamp was a Scottish invention), talking on the telephone (invented by Alexander Graham Bell) and even answering his boss (undoubtedly another Scot).

At home his wife is preparing his national dish — roast beef of Old England (prime Aberdeen Angus), this sets his patriotic heart beating a little faster and he enters the dining room whistling a nationalistic air — yes, "Mariners of England" by Thomas Campbell of Glasgow. For roast beef is of revered institutions, like the Crown (which since 1603 has rested on a **Scottish** forehead). After dinner follows a typical scene of English domestic bliss — your Albert is packed off to the Boys' Brigade (founded by a Scot), while young Ted goes to the Scouts (the Chief Scout is a Scot), and young Ethel plays on her bicycle (invented by MacMillan, a Dumfriesshire blacksmith). Mum is in the kitchen steeping the wash in bleach (a Scottish discovery) while Dad listens to the news on the television (John Logie Baird Helensburgh). On it he will hear all the doings of the Navy (founded by John Paul Jones, from Kirkbean) and wonder idly if our four minutes early-warning system will be much use (radar was invented by Sir R.A. Watson Watt, of Brechin).

After the kids come home, Mum will return to the kitchen to fry fish (Finnon Haddock) and chips (Ayrshire Potatoes) while Dad supervises the homework. The maths jotter will be full of logarithms (invented by John Napier of Edinburgh). The English course is filled with books like "Treasure Island" (written by Robert Louis Stephenson) and in desperation Dad will pick up the Bible. Here at least is one book where he will not be troubled by the Scots, but he is wrong, the first man mentioned in it was a Scot (James VI, of Scotland who authorised its translation).

It's hopeless; there is nowhere an Englishman can turn to escape the deadly efficiency of the Scots. Even desperate measures are in vain. He could take a drink, but we supply the best in the world. He could stick his head in the oven and end it all (but coal gas was first used by William Murdoch, of Ayrshire). It might be argued that in that case he could always take his rifle and end it all, but even here there is a difficulty — Yes, you guessed it, the breech-loading rifle was also invented by a Scot.

Anyway, it wouldn't work. They'd bang him on the operating table, pump him full of penicillin (discovered by Sir Alexander Fleming of Darvel) give him an anaesthetic (by courtesy of James Young Simpson of Bathgate), and perform an operation (antiseptic surgery was pioneered at the Glasgow Royal Infirmary). The first thing he would hear would be the voice of a Scottish surgeon, telling him he was safe. Safe as the Bank of England founded by William Paterson of Dumfries. The one hope of the poor fellow would be if they gave him a few pints of good Scots blood which would entitle him to say "WHA'S LIKE US".

Forwarded by D. Murray, Tasmania

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