

# HERITAGE

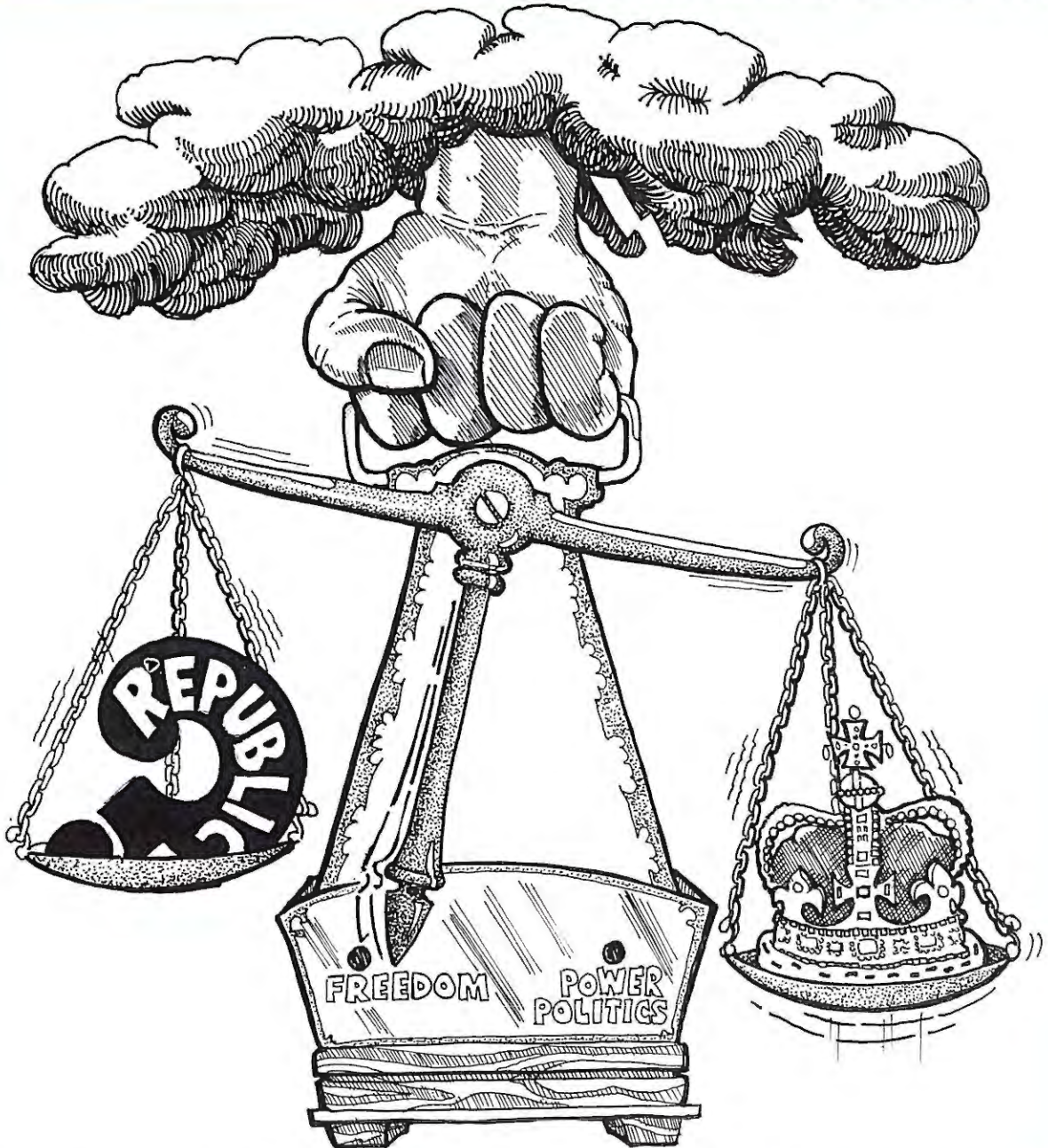
LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

The Quarterly  
Journal of the  
Australian Heritage  
Society

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**Freedom Wears a Crown!**

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## Set an Example

**It is a strange fact that in the field of education the trend is to provide second rate literature for young students to study. Apparently this is important in our educators eyes because it reflects contemporary values and standards. These books reflect, apparently, the way the world is. This may in part be true, however there is surely more to learning than this.**

For instance, in the field of sport and science only the best will do. Students are taught to emulate the techniques of the best in their particular sport, the greatest minds in science are worshipped as gods. To suggest that the average, the mediocre sportsman be studied and emulated because he represents the norm, the best most of us will achieve, would be dismissed with scorn.

Yet to take the best and seek to emulate it is an important maxim if mankind is to advance. Fortunately in some fields this still exists. Yet in other areas we live in the age of compromise. To pursue what is right, the best, is likely to bring the label of "extremist" or some similar ill-defined tag. It does however seem to escape the attention of most that the best engineers and scientists are "extremists", and even Christ was rather inflexible and dogmatic in his statements.

Today, when disaster seems to follow disaster and most news is bad (or that which we receive from the media), there is still much that is good, there are still those who set high standards. The recent visit of the Prince and Princess of Wales with the young Prince William received tremendous response. For apart from the curious, there is good reason to believe that many see this couple, as also our Queen, as setting an example in their public and private lives to which we would all like to aspire. Their example enormously strengthens the institution of marriage and the many associated Christian values.

And then there was the response by the people of Australia to the victims of the Ash Wednesday bushfires in Victoria and South Australia. The volunteers who lost their lives in serving their fellows. Who can doubt that there is still great health within the Australian community.

## 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 gleamed 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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# Monarchy or a Republic?

by John Davidson



*The Crown provides stability and continuity.*

**T**he debate as to whether Australia should foresake her Monarchical system of government for that of a Republican system is notable for the lack of informed argument and by the continual suggestion that a change is inevitable. To suggest that Australia will come of age, exert her independence, throw off her colonial shackles, etc. is as sensible as changing ones name to symbolise independence from ones parents. Such argument does little justice to the wisdom and vision of the founders of our Constitution, and of course the obvious reality is that Australia has achieved all of these things long ago. As to the inevitability of an Australian Republic — this suggestion is always the favourite ploy of those seeking to impose their will upon the populace.

Surely any serious debate over this issue should centre on the merits of either system! We should examine the principles that each system tries to embody, examine the advantages that accrue to the individual and of most importance, examine the track record of either system to ascertain whether the claimed advantages are imagined or real. Are the claimed deficiencies of our present system real or just the irrelevant and nebulous distractions that we are so accustomed to in political debate? Finally, if it was decided that there were advantages for Australia in changing to a republic, would these advantages outweigh the trauma and national division that would surely accompany such a change.

Lord Bryce in his classic *Modern Democracies* enunciated a basic principle concerning government when he wrote that "The tendency of all governments is to increase their own power". Their power is only increased at the expense of individual power and freedom, for government is concerned with the exercise of power, and since mans first attempts to produce government for the benefit of the individual as opposed to the state, he had been confronted with the problem of restricting its power. The most insidious aspect of government is its gradual monopolisation of power, that at any single point in time the gain is almost im-

perceptible and difficult to resist, yet viewed over a long period, quite obvious. We have this situation in Australia where the Federal government has gradually monopolised power over a long period at the expense of local and state government.

This principle of restricting power is reflected in our Monarchical system of government, as it is in the American republican system, along with other similarities. This is not surprising as the Americans, with perhaps the finest ever written constitution, are the product of the same stream of history as ourselves. The reason our respective nations have chartered different courses in this respect has more to do with the circumstance of history than through any great philosophic difference. Yet this divergence that has produced perhaps the best of the worlds republics enables us to compare the systems.

Whilst there is still a number of monarchies in the world today, we are fortunate to have inherited the most highly developed of these in the British system. It is the product of centuries of organic development amongst a people with a genius for representative government. Its success, reflected in the stability and freedom enjoyed by those under it is a matter of history.



The most obvious difference between the two systems is that one has an hereditary as opposed to an elected head of state. This may seem out of step with our idea of ballot box democracy, however this form of succession has many distinct advantages and has a track record more than favourable to that of the republican alternative. The nation is spared the political gimmickry and fanfare so much a part of elections, especially the American Presidential election. The Monarch is above party political squabbles, has no need for political pay-offs, no need to bribe electors for their votes and as a consequence adds dignity, stability and a great unifying influence to the highest office.

There is no political intrigue and power struggle for the position which has a natural and obvious succession. Further, the position is reinforced by specialised training from birth and the access to the vast experience of ancestors.

However, the Monarch is not an infallible barrier against dictatorship, but as long as the Monarch or Her representatives function, the aspiring dictator can never gain total power. Monarchs have and will act foolishly, however the record of British monarchs compares more than favourably with that of politicians and much more favourably with the records of Presidents.

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**A monarch serves to remind us that the political and economic issues that divide us are of far less importance than the ties of history that unite us.**

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Above all, the Crown exists to provide stability and continuity, factors of immeasurable importance to any organised society, and particularly in the revolutionary age through which we are passing. The hereditary principle ensures continuity, and the Crown, above politics, acts as a unifying influence at times of political crisis. Its impartiality has won it the love and loyalty of people of every section of the community, from the underprivileged and privileged alike. This was dramatically demonstrated at the closing ceremony of the Commonwealth Games in Brisbane, and on all the Royal tours, when the Queen was treated to a show of affection that politicians could only dream of.

The great Benjamin Disraeli, former British Prime Minister, in an observation no less applicable to us today, wrote "The wisdom of your forefathers placed the prize of supreme power without the sphere of human passions. Whatever the strife of factions . . . there has always been something in this country round which all classes and parties could rally, representing the majesty of law, the administration of justice and involving . . . the security of every man's right and the fountain of honour".

Further, the example set by our present Queen and her family in their private and public life is of enormous value to a community, especially when compared to the example set by so many of our leaders. The pageantry and symbolism with which the monarch is of necessity associated not only reflects the deep historic links with which it is associated, but is obviously something to which human nature responds and needs in any social order.



*The Imperial State Crown — the symbol of royal majesty.*

The objection that many Australians have is that the monarch is "not our own" and resides in another country. However Queen Elizabeth II is our Queen — she is as much Queen of Australia as she is Queen of the United Kingdom or New Zealand or of the other nations over which she reigns. Her Governors and Governor's General are Australian in the sense that they work to maintain the royal system of government in the Australian context. The sharing of the person of the Queen with other countries may appear illogical to some. But in fact this unique international arrangement provides an example of that true internationalism which the world so desperately needs if civilisation is to survive.

Whilst there may be some argument for our own resident monarch, such a development would have the obvious problem of deciding the first. The system of Governors and Governor's General is the type of organic development that typifies the British tradition of which we are so much a part — that is gradual change or cold revolution as opposed to bloody revolution. It was an obvious and natural development for the people of a young nation to adapt the monarchical system, for which they had obvious historic links, to the present and future needs of this nation. It is far more preferable to amend the existing order to ones needs than to suffer the turmoil of completely scrapping it. What is the need to opt for an inferior system in a

republic when the monarchical system can be adapted to our needs.

We have a priceless heritage for which all Australians can be proud. New Australians, many from troubled countries, often appreciate this more than their fellows for the peace and security that our nation provides is due in no small degree to our system of government.

We would do well to reflect on the virtues of the system we have before we are stampeded into any change. For a nation ruled by a politician is divided by politics. A monarch serves to remind us that the political and economic issues that divide us are of far less importance than the ties of history that unite us.

GOD SAVE THE QUEEN



## THE COST OF MONARCHY

By CHRIS BRICE

**LONDON, Tues. — The British taxpayer earned \$17 million profit from the royal estates last year.**

The figures, released yesterday in the *Daily Express*, have shattered the claims by anti-monarchists that the royal family is too expensive.

The figures will not be officially released until July, but the paper claims they will show that while the government paid the Queen \$8.5 million for royal expenses it in turn received \$25.5 million from her estates.

Last night royalist MPs used the figures to slam back at anti-monarchists.

Tory MP Mr. Robert Rhodes James said: "These figures demonstrate that the value of the monarchy is not entirely ceremonial. It is in many senses our country's greatest asset."

The lucrative estates are the Queen's properties in London's West End as well as farms and forests throughout Britain.

The government earns rent from these properties including famous shops in Regent St., the clubs of Pall Mall and St. James, mansions in Regents Park and office blocks in Millbank, and Carnaby St.

Even the proceeds of seaside donkey rides and exclusive salmon fishing are in the bounty the Queen hands over.

At the beginning of her reign the Queen surrendered all her estates to Parliament in exchange for the civil list payment — as every monarch has done since George III in 1760.

As investments they are beating inflation hands down, while the civil list to cover the expenses of the royal family is closely trimmed.

On Budget day MPs approved a rise of 4.4 per cent for the royals, giving just less than \$8.5 million.

Melbourne Sun, 20th April, 1983.



## OUR FLAG

Dear Sir,

With reference to the ALP policy to change our flag and turn the country into a republic, may I quote a verse by Rudyard Kipling:

*Twas not while England's sword unsheathed  
Put half a world to flight  
Not while their new-built cities breathed  
Secure behind her might  
Not while she poured from pole to line  
Treasure and ships and men—  
These worshippers at freedom's shrine  
They did not quit her then!*

L.D. Syer,  
South Como, W.A.

## A LIGHTER TOUCH



### Flanagan's Report

From Mr. B. Andrew of Chelsea Heights (V):

There is a very old yarn, still told by Victorian railwaymen, about a stationmaster named Flanagan whose reports were very long-winded. He was instructed by Head Office to cut down their length in future. The next time there was a derailment in his locality he wired, "Off again, on again, gone again, Flanagan!"

### On The Beach

Overheard on Townsville beach one night in 1944:

A Yank calls to an Aussie: "Hey, Buddy, break down the language! I'd like you to know I have a lady with me here!"

The Aussie calls back to the Yank: "And what the hell d'ya think I have here — a ruddy sea-gull?"

# A Lesson From History

by John Edmondson

*"The account they gave of their situation was very dismal. The harvest was over early. The hop-picking is now over; and now they are employed by the Parish; that is to say, not absolutely digging holes one day and filling them up the next; but at the expense of half-ruined farmers and tradesmen and landlords, to break stones into very small pieces to make nice smooth roads lest the jolting, in going along them, should create bile in the stomachs of the overfed tax-eaters. I call upon mankind to witness this scene; and to say, whether ever the likes of this was heard before. It is a state of things, where all is out of order; where self-preservation, that great law of nature, seems to be set in defiance; for here are farmers unable to pay men for working for them, and yet compelled to pay them for working in doing that which is really of no use to any human being."*

RURAL RIDES

by William Cobbett (Penguin Books)



William Cobbett

If you enjoy reading history, especially that which was experienced by ordinary citizens as opposed to the great and spectacular events that fill our history books, then William Cobbett's *Rural Rides* should be on your list. For this man, some have called him the greatest Englishman of the last century, brings his very profound wisdom to bear on his observations as he conducted his rural horseback rides in the England of the 1820's.

So much of "history" deals with the centres of civilisation and the great actors on the stage of life. We learn of the battles and events that have changed the course of history. However this is only part of history, for like the pebble dropped in a pond, the effect, the ripples, diminishes with the distance from the centre. Those who lived on the edge of the Roman civilisation were probably hardly aware that it collapsed — if they ever knew that it existed.

This then makes Cobbett's book so interesting, for he describes the lot of the common people and the affect upon them from the ripples from the centre. He brings home to the reader the absurdities of arbitrary laws, those not founded on natural law, that arise when people far removed have influence over the lives of others.

This highlights a most important question — a question at the centre of all human development since the first man. What is our place in the universe; how do we organise ourselves? What man has endeavoured to do is establish Right Relationships. In every field of human activity the establishment of the right relationship is the most important first step. In fact, it is probably the most important object of all learning. We can see this clearly in marriage and the family. If from the outset the marriage partners can establish the right relationship — come to understand their respective roles, establish trust and love, then that partnership has the foundation to flourish and grow and provide the type of home within which children thrive.

If on the other hand a wrong relationship is established, the marriage will founder from the start and the aspirations of the partners will be continually frustrated.

Most branches of modern science and technology also provide good examples of right relationships. Aeroplanes fly because the designers have established a workable relationship to the universal laws. A Boeing 747 jet is a better aircraft than that built by the Wright brothers because man now has a greater understanding of the laws involved in constructing and flying an aircraft and they have designed a machine within the framework of these laws — they have come closer to a right relationship. The success, performance and reliability are all related to the degree that all relevant factors achieve a harmony within the framework of universal laws.

When we study history we can see that from time to time civilisations achieved great heights and then went through periods of decay. Civilisation advances when social structure and morality moves towards right relationships and decays as they move away from right relationships. Surely then these factors should be of prime importance to us! For the laws that govern human associations, human nature and morality are capable of exact definition. It is our ability to establish a right relationship to these laws that determines the success of any community. The growing conflict within our nation suggests that it is in need of considerable fine tuning.

As is the case with science and technology today, when freed from the burden of incorrect relationships, any sphere of human activity is open to tremendous advance and vitality. Unfortunately the tremendous advance in science has not been matched by a similar advance in the moral and social field. Man is not morally mature enough to handle the dilemmas posed by his discoveries, especially in the medical and military areas.

It has been said that all sin is to be found in wrong relationships. The truth of this seems hard to escape, and as such must direct us towards the truths of our existence. We need to go back to our roots, examine the principles and laws to which we all must conform or accept the consequence. Of most importance we must look to our purpose, our place in the universe — establish that Right Relationship with God.

(H)

## INTRODUCTION

Few people today have any idea of the conditions endured by our early settlers, the problems and hardships they faced in this new land.

However, their endeavours and accomplishments bequeathed to us an accumulating heritage of knowledge that has given each succeeding generation such enormous advantage.

This story is taken from an original letter written by "Anne" in this story and who is Win Trobe's great grandmother.

# YOUNG PIONEERS

Written by Win Trobe in 1958

Just on 106 years ago two young clerks, Tom and George, set out from their homes in Yorkshire to try their fortunes in Australia. After a short period at the diggings at Ballarat, and a session of carting goods by horse and dray from Melbourne to Beechworth and Bright, they, in their travels spied out the land, and, at the first land sale in Beechworth they were able to buy the area of their choice on the Ovens River at Tarrawingee. This was in 1854. By 1856 they were ready to lead a more settled life, so sent to England for George's fiancée Sarah, who, accompanied by George's sister, Anne, made the voyage in 1856.

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**Armed with tickets which cost £20 each and on which was set out the minimum allowance of food, they boarded the "White Star".**

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It is the story, as told by Anne, my Grandmother, that I am about to relate. These two young ladies, 21 and 23 years of age, packed their boxes not only with clothes for travelling and their new life overseas, but also with utensils, bedding, and goods for use on the way out. Armed with tickets which cost £20 each and on which was set out the minimum allowance of food to be supplied by the captain, they boarded the "White Star", a sailing vessel of 2350 tons, on the 9th August, 1856 at Liverpool for an unknown country and a voyage to take an unknown time, depending on winds and weather. She tells of periods of calm when there was no movement other than the roll of the ship, the times when favourable winds whisked them along at a speed exceeding 18 knots — that being the maximum reading of the log — and of days

when waves washed over the decks, their cabins swimming with water, and no one could venture out. On the whole it was a fast voyage of 80 days round the Cape of Good Hope, but there were no ports of call and sending or receiving of mail. They sighted many other vessels which if close enough were contacted by the captains speaking to each other through trumpets. This caused great excitement amongst the passengers, especially when one was reported to be taking slaves from the West African coast to Cuba and Mexico. The rumour spread that those on the "White Star" might have to fight for their protection but, when the truth was known, all was quiet again. Any unusual happening could divert passengers very easily as when the preacher at the bi-weekly service found himself almost alone, because an albatross had been caught and brought on deck.

The girls became accustomed to life on board as, being farmer's daughters, they welcomed the first sounds of morning, the cow, the sheep, cocks, ducks, and dogs. They carried the livestock, even pigs, for the butchers to kill

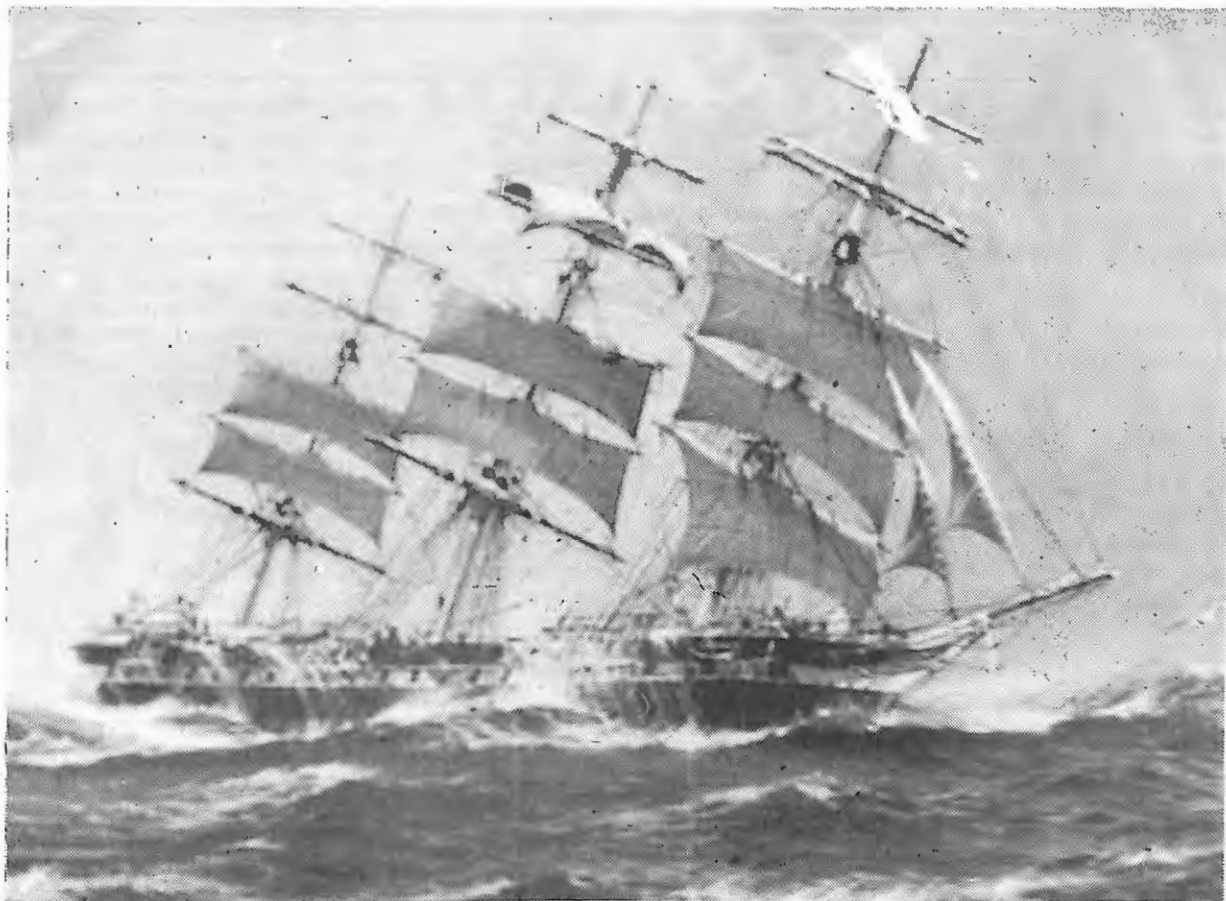
for fresh meat and to provide fresh milk. One day my grandmother tried her hand at milking but the deck was too slippery so she gave up. The cow was very quiet and had her daily walk among the passengers when the weather was suitable, at other times she was confined to a very narrow stall. Excitement was caused one rough day, when the pigsty was pitched out of place and a pig went down the fore hatch and careered madly under dining tables.

The 420 passengers were formed into messes of six people, and, on certain days, one person from each mess received their ration of flour, rice, tea, salt meat biscuits, etc. The group then made their meals from this, tied a tag to the dish, and took it to the ship's cook for boiling or baking. They found the ship's biscuits very hard at first so made bread themselves twice a week. The cooking or preparation was done under very difficult conditions. There were few tables and as these were often occupied by men playing cards, gambling and even preparing their food, grandmother tells of making a pie by using a tin to roll the pastry on a box. In spite of the crude methods she said they lived well. Fresh water ration was issued twice a day, but salt water was used for all cooking.

But could anyone today survive the cabin conditions? Imagine a cabin 4ft. 11ins. long, 3ft. 9ins. wide, 6ft. 8ins. high, with 18ins. between berths and 10ins. from bottom berth to floor. Anne put her bedding on their boxes as the top berth was used as a pantry. The only light was through a grill over the door and they could not see if any one was standing in the alley which was lit by a lantern.

However the passengers were a happy party, but the men, who far outnumbered the women were a mixed lot, who caused many diversions by fighting among themselves and with the crew. Ship's officers were often drunk and handled the crew in a very rough manner but all were very respectful to the ladies. The Captain, being a Scotsman, and consequently fond of the bag-





pipes was taking a man out free on condition that he played the bagpipes every day.

What a day when land was sighted and early next morning firing of cannons and shouting of sailors heralded the entry into the Bay — a most beautiful sight — titree to the waters edge and a few houses in sight. Next day they anchored off Sandridge amongst many other ships, but none so beautiful, large or fast as the "White Star". These ships were unable to leave because their crews had deserted for the goldfields.

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**...What a change from the dapper office boys who had left Yorkshire to the dusty carters in illfitting clothes.**

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There was no one to meet the girls but they were taken to a hotel where they learned that their men had been to Melbourne just four days previously but had

left because they had not received word as to the likely day of arrival of the "White Star". From the front of the hotel they had a view of Collingwood and at the back they looked out on a forest. After a considerable wait, the two men appeared to claim the girls, but what a change from the dapper office boys who had left Yorkshire to the dusty carters in illfitting clothes. Grandmother said Sarah wept when she saw them, but under their rough exterior they were unchanged. George and Sarah were married the next day in Melbourne, then the ladies, boxes and baggage were loaded onto two drays, each drawn by two horses, and the long slow journey of 10 days to their new home in the North-East. Again a few tears when they saw their new home, a four-roomed log house close to the bank of the river.

Once more they made the most of their conditions, carrying water up the steep river bank, for they were on the high side, washing in

the river, cooking in a camp oven. The provisions were brought from Beechworth at infrequent intervals, but a bullock killed on the farm would be salted down and last most of the winter. They made their own bread, and, as they had to cook for not only their own family, but also for men clearing and fencing and farm hands, it was no light task.

Their means of transport was riding, using side saddles which they had brought from England under their berths in the tiny cabin. Then a cart was sent out, the girls learnt to drive, and it was a great day when the four of them drove to Wangaratta in it, for the wedding of Anne and Tom.

It later became necessary, owing to increases in the families, to part company and my grandmother and her family moved to a whitewashed slab cottage by the roadside. In about two years a new brick two storied home,

*Continued*

typically English, was built from bricks made on the farm. But now they had brick floors, a step forward from the earth floors of the two previous houses.

As land was cleared, the farming got under way, a vineyard and orchard were planted and various crops were grown. Oats was grown for hay and threshed, chaff and grain being carted by my grandfather to Beechworth and Bright for horse feed for other carriers and the coaches. Much local carting was now done by bullock teams or even one bullock in a dray. At first

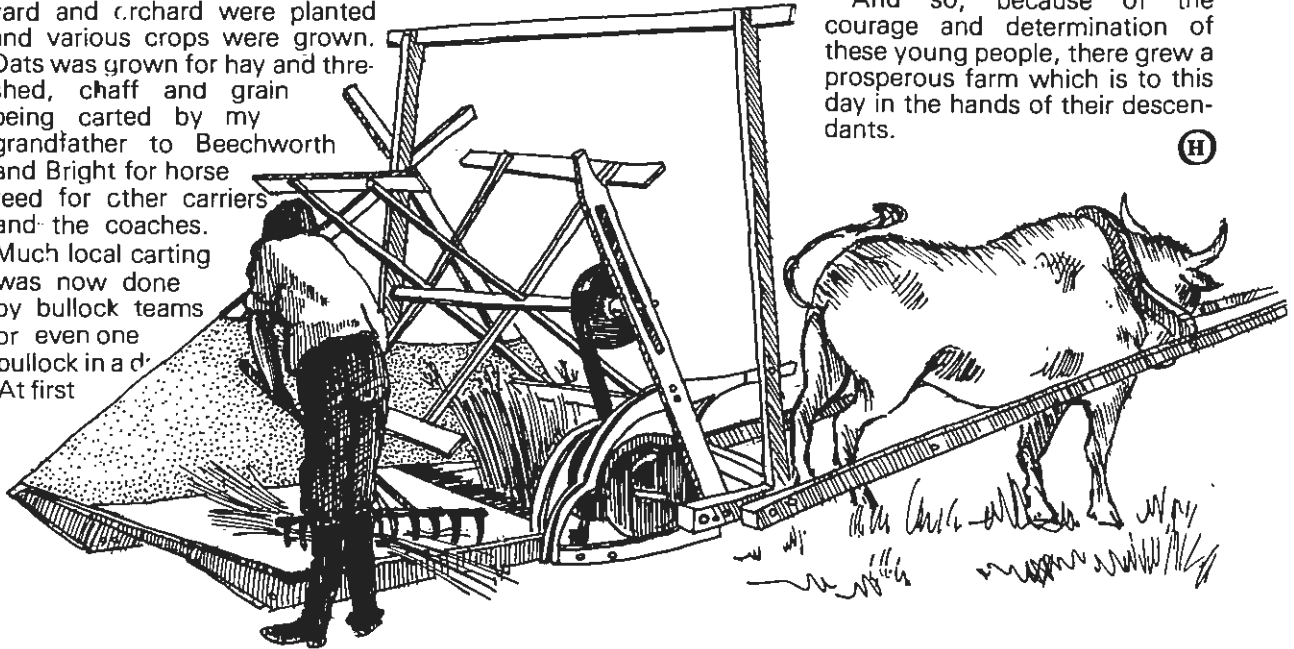
the crops were hand reaped and bound but Tom and George imported much of their machinery which was considered very modern in those days. The stripper was drawn by bullocks, the driver walking in the crop and

another man working the screw.

The family grew and another step forward was the acquiring of a Yankee Wagonette with leather springs and a tilt. This was drawn by two horses.

And so, because of the courage and determination of these young people, there grew a prosperous farm which is to this day in the hands of their descendants.

(H)



*A gift for all  
of the year*

**HERITAGE**

The quarterly of the Australian Heritage Society

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## Chipping at the Stone

### FORMAT OF PETITIONS

**Senator CHIPP** — I present the following petition from five citizens of Australia:

To the honourable the President and members of the Senate in Parliament assembled. The humble petition of the undersigned citizens of Australia respectfully sheweth:

The format of petitions as currently presented to the Senate is outdated, and employs language not in popular usage for at least one hundred years. Furthermore, the format calls upon petitioners to pray to a deity not actively or sincerely acknowledged by a majority of Australians.

Your petitioners therefore request that the language and format of petitions be revised to reflect the attitudes and grammar of Australians in 1982.

And your petitioners as in duty bound will ever pray.  
Petition received and read.

*Hansard*

# TOPICAL

(A regular feature by Reg Watson)



Reg Watson

## OUR MONARCHY

The recent Australian tour of Prince Charles and Princess Diana, highlights once again the popularity of the Monarchy as we move into the mid 80's. Regardless of what our present Prime Minister may say, I personally cannot see Australia becoming a Republic within the near future. This may of course dash Mr. Hawke's ambition to become the first President of Australia, but whilst he and his government may dispense with our beloved existing flag by legislation, to make Australia a Republic is another matter.

In March, 1983, the Anglo-Saxon-Keltic Society had as its guest, Mr. Max Bingham, Deputy Premier of Tasmania, Minister for Education and State Attorney-General. His subject was "State Rights" — a topic pertinent because of the current Dam controversy and its repercussions resulting in confrontation between a State and Canberra. During question time, Mr. Bingham was to state that Australia constitutionally, is a Monarchy and Mr. Hawke cannot do away with the Crown without referring to the people through referendum. Any referendum to dispense with Royalty would be soundly defeated — and there is no sign that the preference for our present system is diminishing; indeed because of the popularity of the present couple, the reverse appears to be more correct.

The pro-Republicans, of course, say that Australia should not be ruled by a British Monarchy; but we Royalists should be quick to retort that the present Queen Elizabeth II is the Queen of Australia. Australia does have a Queen in its own right, as it will have its own King — and I'm not referring to King Hawke I.

I tend to agree that there is too much emphasis on Royal personalities which may override the true effectiveness of the System. We should therefore, appreciate more the Constitutional Monarchy System rather than be totally captivated and absorbed in personalities, as sooner or later we will be disappointed for no matter who Royalty are, they are still human and imperfect.

The question we should also put to our opponents as was put to me recently by an ASK supporter, "What will it benefit Australia if we do become a Republic?" A thought provoking question. The answer of course is very little if anything.

Annually in June, the ASK Society holds its formal dinner. In 1982 our guest speaker was Dr. George Howatt (M.A.PhD.) who is perhaps one of the world's best experts on the Hare-Clark System of Voting which is peculiar to Tasmania. Dr. Howatt is an American and as a Political Scientist continues to be constantly informed on American events and trends. His address of last June was

entitled: "An American Opinion of the Monarchy". Dr. Howatt made the interesting comment that Americans could possibly love the Queen and her family even more than Australians. He also made the point that our cousins across the sea always admire our system of Government and before the American Revolution could boast more Monarchs than Australia has had since 1788. The address was more than interesting and of course it made us more appreciative of the great system that Australia possesses.

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### Make no mistake: to get rid of the Monarch is a grab for power.

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Monarchy is not effective because it is quaint and romantic. It may be these, but its effectiveness lies in the fact that it promotes Political Stability and helps to preserve the freedom of the individual with ultimate power lying in the hands of the Ruling Monarch rather than in a Power-man or a group of men. As our previous State Attorney-General, Mr. Brian Miller, who addressed us late last year, said, "Today, when parliament often feels responsible but remains awful, Australians fed up with politicians still buy books about the Royal Family as an assurance that you can trust at least some-one. The marble aloofness of the throne used to be our guarantee that the corridors of power had to be kept free of muck and cheap touting". With a hint of humour he concluded with the thought: "If Queen Elizabeth II didn't exist, it might be necessary to invent her".

Mr. Hawke will come and Mr. Hawke will go, as did Mr. Fraser who came in with a land slide and went out on one. Monarchy has existed for more than a thousand years, nay perhaps thousands of years as there is evidence that the present Royals can trace their ancestry back to King David of old.

The Americans were ill treated by George III and it was with reluctance that they broke with the Institution. Since 1901, Australia had done well by its political system so why the need for change? We need stability now more than ever!

# The Old Shearing Shed — Glencoe, South Australia



The Glencoe Woolshed has an interesting history. Edward John Leake and his brother Robert Roland Leake, founded the Glencoe Station in 1844, naming it after a town in Scotland famous for the massacre of 1692



The Leake brothers held an occupational lease over 194 square miles of country around Lake Leake where they built a slab hut with a bark roof and constructed it without nails. Mortices were cut in the uprights with a morticing adze and slabs fitted horizontally. The roof was kept in place by riders held together with wooden pegs and the bark was held in position by strips of hide.

During 1856 the Leake brothers erected Frontier House, a large homestead built of coral rock and measuring 136 feet x 22 feet and approximately a quarter of a mile from the Old Shearing Shed. This impressive homestead had slits in

the walls, through which rifles could be used against any intruder.

This historic building was dismantled in the early 1900's, the last occupants being Mr. and Mrs. E.F. Crouch and family.

The Old Shearing Shed, or wool shed, as it is often called, was completed in October 1863 at a cost of approximately £1,500. The Shed with walls of stone contains 36 pens, eighteen on each side. In addition it has sorting and bailing facilities. The columns and beams supporting the roof are of pit sawn and hand adzed blackwood timbers, which

were grown locally. Over the front door cut into the stone can still be seen the date 1863 with the brand JL

This impressive building was opened with a Gala Ball attended by 200 guests from all over the South East.

In its heyday, 53,000 sheep per season were shorn in the shed, with 265 shearers operating. All shearing in those days was by hand with blade shears. The sheep pens, as they were originally built inside the shed and with their tilting gates will hold about 1,000 sheep. The original shearers quarters remain on the west side of the 113 year old shed and is now the Glencoe Hall.

Captain Lindsay, with his wife and family, lived on the property from 1868 to 1882 and then sold the freehold to John and George Riddoch for £100,000 for 50,000 acres.

Glencoe Station was divided at the end of 1899. The Old Shearing Shed then passed into the hands of Messrs. Holloway, Agnet and Kennedy. On the deaths of these gentlemen, the present owner, Mr. C.G. Kennedy of Glencoe, took possession.

The wool shed and land was a generous gift to the National Trust of South Australia by Mr. C.G. Kennedy who expressed the desire to have the building restored to its original state.

The restoration programme was organised by the Mt. Gambier Branch of the National Trust who were granted custody of the building. A great deal of work on the programme was by residents of both the Mt. Gambier and Glencoe districts and the committee are also grateful to Commonwealth and State Governments for financial assistance.

With permission from:  
*Mount Gambier Branch of National Trust*



# CENOTAPH KING'S PARK W.A.

*by Jean Lang*

The river glides where static lights  
reveal the curving margin of the bay; the silent cenotaph  
dwarfs the jewelled city and the hills beyond  
its floodlight finger pointing through the night.

Pluck the stone harp to motivate  
fragmented echoes of the unreturning  
their names inscribed on marble walls  
by those they loved for love  
escapes the Leveller's fiery breath  
lives on; its springtime bud  
shapes to blossom then to seed  
another generation born to breed.

Here we met to keep a rendezvous  
where close-companioned people pass repass  
and on the curved perimeter of stone  
we sat in dusky light;  
then suddenly you stood and walked alone  
some fifty paces on into the night  
turning to half-recline at the furthest end,  
your warm arm laid along the stone.

I saw your lips tremble as your voice,  
shrined in this new-found whispering gallery,  
travelled the rim designed between two wars\*  
to tap the secrets of unwary foreigners  
(with cameras slung about their necks).

No chance affair;  
its sphinx-like riddle having served  
the vigilant in secrecy with time  
becomes unsecret.

And not by chance we came tonight,  
I listened to your voice  
soft as a passing kiss  
calling for complement.

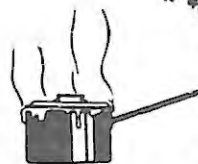
Pluck the stone harp for love lives on  
embedded in our own ancestral seed.

\* While seated at each end of one of the long perimeter seats near the roadway at the approach to the Cenotaph in King's Park, W.A. it is possible for two people to communicate clearly, in a low voice, regardless of how many other people might be seated between them. Some valuable information was secretly trapped in this way before the outbreak of World War II.

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## CUSTOMS & CURIOSITIES



COMPILED BY DAWN THOMPSON (W.A.)

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

### EARTH BUILDINGS IN AUSTRALIA

It is pleasing to see so many of our elegant and stately old buildings being preserved; even the more humble structures from past years are of increasing interest, showing "how it was then".

The cartoonist, Eric Jolliffe, has preserved a wealth of bush carpentry detail in his carefully authentic "Saltbush Bill" drawings, and some time ago a beautiful coffee table book was produced featuring exclusively old Australian shearing sheds.

Now, Mr. Ted Howard of Eltham in Victoria is collecting data Australia-wide of earth buildings, with details of construction methods and materials, and their past and present uses, and he hopes to produce an illustrated record of this part of our history.

Some earth buildings have endured remarkably well from the last century. An 85-year-old pioneer of Koorda in Western Australia, Mr. Bert Strahan, tells how his brother, on returning from the 1914-18 War was given a farm near Toodyay by his family. This is one of the oldest settled areas in the W.A. hinterland, and this farm had on it the ruins of a mud brick house built by a previous owner in 1840. As this building was still serviceable, the returned soldier incorporated it into a farm shed, also of mud brick, and it is still in use to this day, making it around 140 years old.

Mr. Bert Strahan moved to Koorda and built himself a family home in 1933. He used bricks made of mud from earth on the site and the timber used was local gimlet sapplings. The cost of this



home, using local unskilled labour, was £60. With its charming lead-light windows, surrounding verandah and thick walls against the summer heat, the house is still a pleasant family home. The outside walls were rendered with a cement and lime mixture in 1947, and to the casual glance, it is not at all evident that it is of anything but conventional materials, and although within 15 miles of Cadoux, it serenely survived the earthquake which ravaged that town in 1979.

There is now a renewed interest in earth building, with modern housing costs escalating beyond the reach of young couples. The people who have taken up, to a greater or lesser degree, the "alternative lifestyle" are reviving lost arts and exploring innovative building ideas in this medium, and we are likely to see many more of these individual-

istic homes, truly "linking the past with the present, for the future".

Dawn Thompson

### VICTORIAN STUFFINESS??

In order to hear how *HMS Euradyce*, a frigate sunk off Portsmouth, had been salvaged, Queen Victoria invited Admiral Foley to lunch. Having exhausted this melancholy subject, Queen Victoria inquired after her close friend, the admiral's sister. Hard of hearing, Admiral Foley replied in his stentorian voice, "Well, Ma'am, I am going to have her turned over, take a good look at her bottom and have it well scraped."

The Queen put down her knife and fork, hid her face in her handkerchief and laughed until the tears ran down her cheeks.

—Virginia Cowles, *The Kaiser* (Collins)  
From The Reader's Digest.

## IN THE SHADE WHERE THE COOLABAH'S GROW

Slowly fading away is the "fair dinkum" Australian. Descendants of British settlers, they quickly adapted to the pioneering challenges of gold fossicking, shearing or droving. They were adaptable — able to "knock up" a shanty from bush materials. They had little formal school education, but survived floods and droughts with fortitude and humour.

In 1946 I met a couple of cattle drovers, squatting on their haunches outside the pub at Camooweal, close to the Queensland/Northern Territory border.

Both were necking a bottle. One lanky bloke wore a cowboy hat — a bit different to the other blokes. It had a bit missing on the wide brim — a slim rectangular gap. Curious, I intruded, "What happened to your hat, mate?"



Lofty, slowly pulled off his hat and ran tobacco stained fingers around the open slice. "Yep, I remember — that bit of surgery was done on the night me hurricane lamp died. The wick was burnt away. We were in the middle of a big droving job. I used to enjoy reading *The Bulletin* under the stars — and then, b.....hell — no light. So, I grabs me rabbit knife and cuts a lampwick out of me hat. Did the job, real beaut . . . must be some sort of oil in the rabbit skins from which the hats are made?"

\* \* \* \* \*

"Come up for the plantin'?" asked Lofty's cobbler, Blue.

"No", I replied. "I'm just hitching from Mount Isa to Darwin. Where is the plantation — Camooweal is almost bare?"

The drover turned away in disgust.

Next day, I found out what he meant. The pub was full of visitors — mostly outback blokes, wearing white shirts and grey strides.

Tethered to the posts and fences were their horses.

"The plantin' starts at eleven". It was a funeral service, dedicated to an intoxicated mate who had fallen asleep behind the wheels of a truck. In the dark, he had been run over.

A short inquest and the word had passed through the outback about the burial — next "Thirsty".

A plain, rough casket was placed on the tray of a utility vehicle. A cloud of dust enveloped the cortege and escort of horsemen, heading for the only hill on the horizon. An hour later, they returned. The afternoon and night was spent in toasting, the memory of a mate who much too early had "cashed his chips".

Neil G. McDonald

## HOW TO CURE TYPHOID

The story of Australian Mining is a chronicle of people in a hurry, of stampedes to fields where settlements grew up overnight, where men went mad with 'gold fever', where many succumbed to another kind of fever — the deadly typhoid.

Kanowna, near Kalgoorlie in Western Australia, now a melancholy ghost town, was once a prosperous centre. Its 'rush' happened in October 1893, four months after Kalgoorlie's.

It frequently topped the lists for 'dealt in' gold, gold gouged out of prospector's rabbit-holes or brought up from deep under the poppet heads.

Typhoid fever, 'that summer disease', was a constant threat to public health often reaching epidemic proportions. In the roaring days, many victims were cared for

in their own tents or even under trees where they lay too sick to move. Many did not survive.

An interesting and quaint 'cure' has turned up in an old letter written in Kanowna in February 1895. It reads:

*Wash patient all over with acetic acid and water, dry well and put to bed. Get four pairs of sheep's melts (the spleen-spongy in structure). Get one pair at a time, skin same, dip in warm water, place them on the patient's feet by tying a piece of flannel and wind round. Renew melts every three hours after washing the feet with warm water. Give patient one tablespoonful of yeast every day. Wring a towel out of cold water and place on the patient's head. Give three drops of Baptiste in a wineglass of water every two hours until the fever has abated, and then every four hours. Bury melts immediately on taking them off patient's feet or they will spread typhoid. Give patient Barley water to drink. Disinfect tent with any good disinfectant. Give patient no solid food until perfectly well and no fruit as it will kill him at once.*



Some had confidence in these old cures although no one would deny the fact that nothing could take the place of skilled medical attention.

Jean Lang

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# A Letter to the Editor

## EDUCATION

Dear Sir,

I wish to make a few observations if I may, on Education in Australia today as viewed by writers in *Heritage's* Special Education Issue (September-November 1982) together with a few of my own.

One writer discusses the commonly used terms: "goals, aims and objectives", pointing out the confusion of such "verbal hair splitters"; that the reader's mind is muddled at the outset of the discussion by one who lacks the ability to clarify his discourse at the beginning. Contemporary education in many Government schools has, so it would seem, a vested interest in hiding the truth from those eager to learn. In a recent article on State Education, Professor Chipman of Wollongong and Sydney universities attacked its philosophy: "Fact, discipline, academic, structure, form and even 'learn' are negative words while approach, discover, feel, experience, impression and change are words of approbation."

To this, one may add such words as 'tradition' and 'conservative' which are now used to sneer at those who strive for honesty in human dealings. The moral teaching of the Christian Church is considered by many young people to be out of step with the contemporary needs of today's society. Thus, the whole history of the Bible can now be dismissed in one slick sentence, or so it seems.

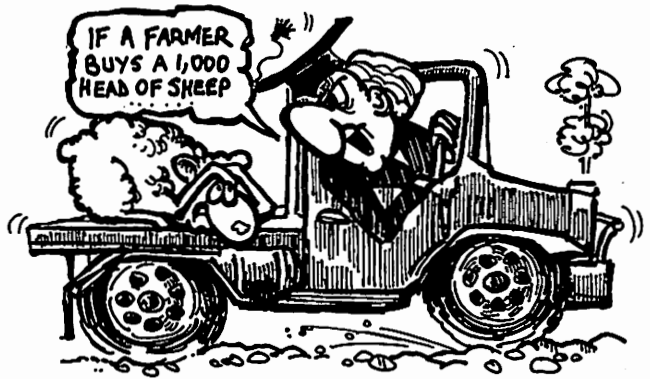
Oddly though, the word 'conservation' and 'conservationist' has universal approbation among those who sneer at 'conservative' politics. Conservatives are those "opposed to progress" rather than guardians of qualities highly valued by those to whom human freedom is the highest of values. It often seems that the conservationist is more concerned for a blade of grass than human freedom.

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### **"Teachers — their training should include the experience of working as a clerk, truck driver, . . ."**

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Regarding the assertion that all educational decisions be made by "professional people" — presumably teachers — who are trained to make "balanced" decisions, one wonders how people, many of whom have never had any work experience outside of the four walls of learning institutions, presume to understand the ballgame between employer and employee out in the market place. If school teachers presume to make such a claim, then their training should include the experience of working say, as a clerk, truck driver,



factory worker, or whatever. When this happens, we can then begin to discuss "balanced decisions" on a student's behalf. Theory must submit to practical experience if it is to proceed reasonably and logically. Now then, our teachers, having moulded us by their "balanced" decisions now have their 'Divine' right reinforced by a university professor who asserts that parents do not have the prior right to choose the type of education that shall be given to their children.

Were this Russia or its satellites one would readily have to accept this curious view: that is, that the citizen is not entitled to choose what he pays for. The purely legal position is that State Education is under the direction of the Minister for Education who is obliged to give children what their parents may require of him. Education departments are directly responsible to the Minister whose policies they are required to implement. However, in the absence of strong parental pressure on ministers or State Governors, Education departments and their teaching staff do much as they please. Many teachers in the Victorian State Service support unions whose leaders treat the public with contempt in their support for republicanism, and whose members have, over the last few years lost no opportunity to slander and denigrate Sir John Kerr to many thousands of children. Let no one reading these lines suppose otherwise for I have witnessed it time and again. Well may Dr. Chipman be quoted further: "The widely entrenched image of a defiant unprofessional, enthusiastically protected by teacher union goons and laricans in the frequent industrial confrontations and tediously deceitful public campaigns which have directly contributed to an erosion of public respect."

Unfortunately this demoralising situation is not confined to the teachers on the school front: ". . . Infantile philosophical nihilism smugly affirmed by philosophically illiterate teachers spreads like wild-fire in the bureaucratically frustrated and classically alienated giant state teaching services . . . The Australian establishment has lost confidence in its values."



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## A Letter to the Editor

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Professor Chipman also attacked the "debacle of multiculturalism in Australian schools"; the spending of hundreds of thousands of dollars in pursuit of distorted priorities such as the teaching of Modern Greek in selected primary schools. Children need English more urgently than Greek.

As one who has been in the workforce for nearly forty three years — twenty four as a teacher in secondary schools, it is my view that Professor Chipman's observations are correctly made. Standards of behaviour and learning achievement and positive attitudes towards the welfare of others seems to have declined in inverse proportion to the amount of money lavished by governments in this direction. The future stability of our country is placed at risk also by republican type politicians who, having solemnly sworn allegiance to Her Majesty, openly work in parliament against the Crown in violation of such oaths (as Mr. Arthur Chresby has so ably pointed out in *Heritage*).

What then is to be done to reverse these trends?

Much is already being done by parents, a growing number of whom are opting for schools which set high standards of behaviour and learning, and fortunately most of these teach children Christian values. Teacher unions are responding by trying to persuade governments to grant less money to private schools, but fortunately teachers are outnumbered by parents and children — and many of such parents are teachers employed in the State Teaching Service; not to mention politicians!

But many of us, after making long discourses on Education, fail to define what we mean. Only yesterday I asked a class of 14-year-old students — "What does this word mean?" One answer stood out from the rest: "It means teaching people to be normal human beings". In Italy, the word "educazione" means the teaching and learning of good manners. 'Instruzione' refers to the teaching of subject material. The two must go hand in hand. A merely knowledgeable person may well be one who delights in seeing others suffer. Such a person may be dangerous to the wellbeing of others; an educated person, never. (By choice at any rate!)

But with the millions lavished on Education most seem to miss out on the important things. The following statement is part of a newspaper article written by Sir Robert Menzies exactly nine years ago: "I can understand very well that anybody teaching English in a school would think it advisable to introduce children to some of the finest English in the language, to wit, the Authorised Version of the Bible. It should be part of an English education."

Very few children know the meaning of such terms as "Old Testament" or any stories from it. Their knowledge of Jesus is based largely on Christmas Carol music literature rather than on anything expressly taught.

The flow away from state to private school will only be staunch by a massive re-think of teaching and learning priorities. It is a national disgrace that Australians allow their National Anthem and Flag to be tampered with by latterday bushrangers masquerading as City Councillors and parliamentarians.

By the non-observance of Anzac Day, the Education departments are teaching by default that the many thousands of Anzacs who died for freedom do no longer matter. And that their cause was an unimportant one.

One does not need to enlarge on this subject to those who subscribe to *Heritage*, but it is obvious that unless present trends are substantially reversed, ours will no longer be the land of hope and glory, but the land of the blind where the one eyed man is King.

Kingsley Sutton,  
Hampton, Victoria.

### The Bonds of a Common Heritage

#### AUSTRALIAN FIRE FUND SET UP

A Vancouver travel agency has been inundated with telephone calls from people anxious for news of conditions in Australia as bushfires ravage parts of the country.

Phillip Butler of Anza Travel Ltd., a company specialising in tours to Australia and New Zealand, said in a telephone interview that anyone seeking information is welcome to call his office at 734 3037.

Butler also said Anza Travel, in co-operation with the Australian consulate-general in Vancouver, has established a trust fund to assist victims of the fires.

He said anyone wishing to contribute to the Australian Bushfire Relief Fund should send donations C/- Anza Travel, Suite 103, 1177 West Broadway, Vancouver V6H 1G3.

Another source of information about the bushfires and the names of possible victims is the office of the consulate-general at 684 1177, local 40.

*The Vancouver Sun (Canada) —  
Friday, February 19th, 1983*

— LET'S KEEP THEM! —



**OUR FLAG  
OUR HERITAGE  
OUR FREEDOM**



# THE WINDERMERE CHURCH TASMANIA

by D. Murray (Tasmania)

Painting of Windermere Church by D. Bariss

Tasmania has many Churches — both great and small — the history of which makes interesting reading. Standing serenely on the East Bank of the River Tamar 10 miles downstream from Launceston is the Church of St. Matthias, Windermere. There is even a touch of romantic history associated with the building of the Church in the first place.

Dr. Matthuis Gaunt wanted to leave England and settle in Tasmania (or Van Diemen's Land) as it was then known. His wife, a staunch lady of the Church, eventually agreed to go but made her husband promise that if there was no Church in the area where they settled he would have one built. With this agreement they and their five sons left London in the good ship "Eliza", arriving in Tasmania on May 2nd, 1831.

His grant of land was 2,560 acres on the East bank of the Tamar River, and he named the property "Windermere". There was no Church in the area!

Dr. Gaunt honoured the promise, and after donating a plot of land on the river bank, he set about the task of erecting a Church.

A local subscription of £60, and a grant of £40 from the Society for the Promotion of Christian Knowledge were major contributors towards the project, and building began in 1842. Bricks for the building were made in Launceston and transported to Windermere by boat.

One load didn't quite make it and ship and bricks now lie at the bottom of the river just off Windermere!

The Church was completed in 1843, the first service being conducted by Rev. Dr. W.H. Browne, Archdeacon of Launceston, and was consecrated in 1845 by Rt. Rev. Francis Russell Nixon, the first Bishop of Tasmania. This was in fact the first Church in the North of the colony —

the colony had a definite north/south division — to be consecrated by the Bishop.

Dr. Gaunt was a stalwart of the Church until his death at the age of 74. He built a cottage for the Chaplain, was appointed the Chaplain's Churchwarden and was a staunch opponent of convict transportation.

Parishoners arrived from miles around for the service, some coming on horseback, by carriage and even by boat, as many of them lived on the other side of the river as well as upstream and downstream from the Church.

Apart from the Gaunts what about some other pioneering names:

CAPTAIN WILLIAM NEILLY served with distinction in the Peninsular War, was a Lieutenant in the 40th Regiment in the Imperial Army which fought under Wellington at Waterloo, and was with the Regiment when it embarked for Australia in 1824. He retired from the Army in 1833 and built a solid two-storey Georgian-style home on the banks of the river just upstream from Windermere. His home, "Rostella", still stands and is occupied by the Coulson family, descendants of Captain Coulson, Master of the "Lord Liverpool" in which its owner, William Effingham Lawrence, sailed direct from London to Launceston — the first ship to do so — in the late 1820's. The Lawrence family is a well established family in Northern Tasmania. (The writer has visited the Rostella homestead and had an interesting time exploring its rooms and

attics. He and Mr. Coulson are colleagues on the staff at Scotch Oakburn College in Launceston). Captain Neilly was one of the first People's Churchwardens to be appointed.

MR. WILLIAM ROSEVEAR, pioneer patriarch of a family well known in the State, gave his name to the small settlement on the Western bank of the Tamar River directly opposite Windermere. On August 11th, 1845 — just 135 years ago — one of his sons married Sarah Plummer, thus uniting two pioneer families of the Tamar. The Plummers were noted shipbuilders at Rosevears for many generations, and today a plaque by the highway marks the spot where the shipbuilding yards were, noting that one of the vessels built and launched there was the "Rebecca" in which John Batman sailed from Launceston to found the city of Melbourne in 1835.

DAVID MEDWIN was a faithful Churchwarden for many years, and one of his sons served in that capacity for over 50 years. Daughters Catherine and Vera were the organists for many years.

A communion plate donated by the Neilly family in 1845 is still in use. Altar linen, the altar cross, altar missal-stand, alms-dish and brass ewer are articles in the Church today that are linked with the early pioneers.

The graveyard in the grounds of the Church bears the names of Gaunts, Neillys, Rosevears, Medwins, Plummers, Barnards and others, families which contributed greatly to the life of the little Church of St. Matthias, Windermere.

(The writer has been in the Church on occasions and has a portrait of it hanging in his dining room painted by his next door neighbour — a Hungarian — who was 82 years of age when he painted it).

(H)

## Words of Wisdom

by Abraham Lincoln

**You cannot bring about prosperity by discouraging thrift.**

**You cannot strengthen the weak by weakening the strong.**

**You cannot help the wage earner by pulling down the wage payer.**

**You cannot further the brotherhood of man by encouraging class hatred.**

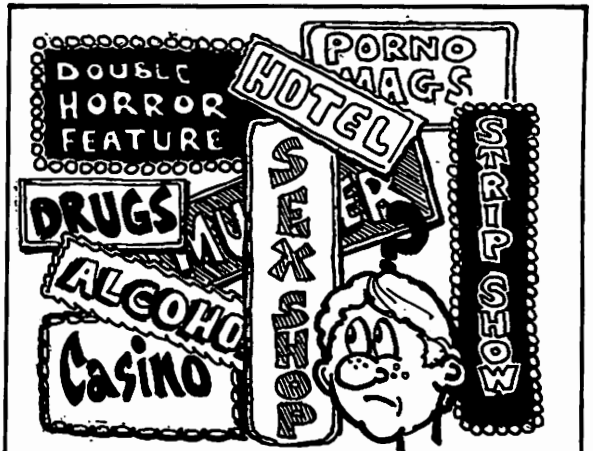
**You cannot help the poor by destroying the rich.**

**You cannot keep out of trouble by spending more than you earn.**

**You cannot build character and courage by taking away man's initiative and independence.**

**You cannot help men permanently by doing for them what they could and should do for themselves.**

(Forwarded by Jan Buckingham, Armadale, W.A.)



## Don't Blame the Children

*You know we read in the papers and we hear  
on the air*

*Of killing and stealing and crime everywhere,  
And we sigh and we say as we notice the  
trend,*

*This young generation, where will it end?  
But can we be sure that it's their fault alone,  
I mean, that maybe a part of it isn't our own,  
Are we less guilty who place in their way  
Too many things that lead them astray,  
Like too much money spent and too much  
idle time,*

*Too many movies, the kind of passion and  
crime,*

*Too many books man, that're not even fit  
to be read,*

*Too much evil in what they hear said,  
And too many parents who won't even stay  
at home,*

*And too many children encouraged to wrong.*

*Well man, kids don't make the movies and  
they don't write the books,  
And they don't go out and paint gay pictures  
of gangsters and crooks,*

*They don't make the liquor and they don't  
run the bars,*

*And they don't make the laws and they don't  
buy the cars,*

*They don't pedal junk that, well that addles  
the brain,*

*That's all done by older folks man, greedy  
for game,*

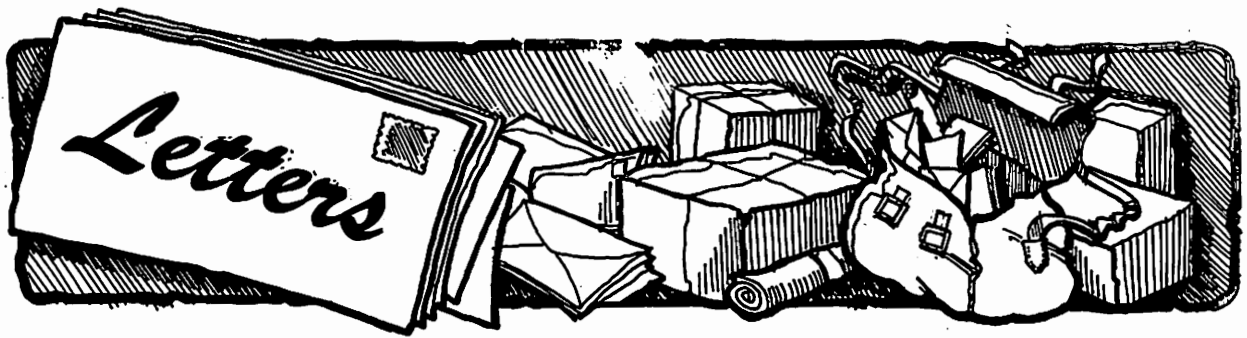
*Delinquent teenagers, ho-ho man, how quick  
we do condemn,*

*The sins of a nation and then go and blame  
it on them,*

*By the laws of the blameless the saviour makes  
known,*

*And now you tell me who is there among us  
to cast the first stone,*

*For in so many cases it's sad but it's true,  
That the title delinquent fits older folks too.*



Dear Sir,

Re the article "State Rights is the Dam(n) Issue", in the latest issue of *Heritage* (No. 28), I do not agree that it is merely a local issue.

It seems to me that recognised places of beauty or historic interest concern all Australians. It is as if the London County Council, for example, decided that it would be profitable to destroy Westminster Abbey in order to build highrise flats and offices on the site, claiming that it concerned only London citizens.

I can easily imagine what a scream that would evoke from Britons throughout the world. The right to destroy entails the responsibility of making very sure of the desirability of such destruction.

In the words of the old song, "Only God can make a tree!" To argue that it is necessary to produce more power to create more jobs is, in my opinion overlooking the basic cause.

It seems to me that the rapid growth of technology, plus the uneconomic growth of excessive wages and the overcrowded world population must inevitably preclude any possibility of a return to full employment.

I remember that about 1912-14 there was a great deal of, often heated, discussion as to the qualities needed to hold a vote, and I believe that, had war not broken out, Belgium was preparing to try a form of plural voting. I believe that the Labor Party's insistence on the policy of "One voice, one vote", irrespective of circumstances is to obtain the widest possible support from those most susceptible to propaganda.

R.R. Dunlop,  
Donnybrook, Qld.

## FRANKLIN RIVER DEBATE

Dear Sir,

Re the comments and articles in *Heritage* on the Gordon-Franklin Dam issue (March-May, 1983). I think you are barking up the wrong tree a bit with your articles and comments.

The issue at stake has nothing to do with politics. If the Tasmanian Government was responsible for the creation and preservation of the Wilderness area there would be no argument about its State rights. But the Wilderness area was created thousands of years ago. There is one Huon pine tree growing on the dam site and estimated to be 3,000 years old. If ever anything deserved the "right to life" that tree does. It represents the nearest thing to immortality we would have on this earth. The Huon pine is one of the miracle trees of this planet and it is the Huon pine tree that brought me in on this argument.



In its unspoiled state this area represents one of the wonders of the world and could be Tasmania's greatest asset, but once the so-called developers move in on it, it will deteriorate into a forest shambles and garbage dump. Tasmania, like every other State in the Commonwealth has not got a very good record for conservation.

Huon pine which grows on the river banks and flats of the wild, wet west coast, is white (white pine is another name). Turning yellow after exposure. It is very light (about 3lb. per cubic foot, seasoned), has a fine straight grain and is of uniform texture. Although a softwood, it is fairly strong and stiff, easy to work and bend, fissile, and takes a high polish. It is easily recognised, once you've known it, by the peculiar smell of its essential oil, methyl-eugenol — which makes it hard to paint, but also makes it the best boat-building wood in the world. It is used also for furniture, doors and sashes, tough toys and for joinery. As for its durability in the ground, a Tasmanian Forestry Department bulletin says "Decay has never been reported".

Actually the Tasmanian Government should be proud that a part of their State has been recognised by the "World Heritage Commission" as an area of unique importance. The Australian *Heritage* magazine would be still arguing politics even if the whole island was reduced to a desolation by the exercise of State rights. Conservation is as far apart from politics as art is from ambition.



# LETTERS

Concerning the political aspect of the case, this talk about "State rights" is all out of order. The term only represents half a slogan or statement. The term should be "State rights and responsibilities". According to your one-eyed outlook Mr. Gray would be quite justified in using the south west corner of Tassie as a nuclear testing site or dumping ground for nuclear waste, or alternatively he could establish factories down there to manufacture arms to launch an attack on the mainland. This State's rights is all that would matter.

There appears to be three main angles or points of view with which to sum up the dam issue.

There is the economic angle.

The political angle.

And the conservation point of view.

The Federal Government has promised to attend to the economic angle.

The political angle does not amount to much as politics have nothing to do with the principles of conservation.

Conservation is the third angle.

If I was the judge of the deciding issue, I would be inclined to sum it up this way. "If the area is worth preserving as a wilderness, then let us preserve it as such." "If there is any doubt about the matter, then let us debate the case".

It was not until the ravages of "progress" started making itself felt in the Commonwealth that "conservation" started to become a national issue and project.

R.H. Logan,  
Yarra Junction, Vic.

*ment. To defend our system of government, as we endeavour to do, is not to suggest that building the dam is the right decision. We wish to draw attention to the fact that Federal intervention to stop construction would seriously endanger our system of decentralized government and the loss of that may well overshadow any loss in south west Tasmania.*

*This issue cannot be divorced from politics as politics has to do with POLICY. Any ideals relating to conservation must be transformed into POLICY (and enter the arena of politics) before it is enacted and becomes the real. Presumably the Tasmanian Wilderness Society recognises this fact as they have taken their case into politics — to the Federal and international level.*

*It is at this point that we have demonstrated our concern. The only excuse for taking this issue beyond Tasmania is that the conservationists are not getting their own way in Tasmania. They must then surely subscribe to the principle that some group of people in remote Canberra — or even some remoter group called the World Heritage Commission knows what's best for Tasmania as presumably Tasmanians can't be trusted with their own assets. Is this the type of governing we require?*

*Conservation is a most important issue for the future of mankind. However, of equal or greater importance is that a society is founded on correct relationships — to God, to fellow humans and to his natural environment. Every aspect of human activity is inter-related, and each aspect cannot be looked at in isolation. What chance has conservation if man is in perpetual conflict — engaged in wars that have scant regard to the natural environment (witness Vietnam and the use of 245T). Surely then politics and political institutions are of considerable importance in providing a society in which genuine conservation can be persuaded — and even debated!*

*We wonder, if the Federal Government proposed and the Tasmanians opposed the dam, would State's rights be an issue for the conservation movement? To elevate any issue to the point that it has precedence over all else is something that is often done. It is very easy to fall for that very dangerous of principles — the ends justify the means.*

Editor

## Editors Note

*Heritage, over the years, has published a number of articles demonstrating our concern for the genuine conservation of our environment, as also we are concerned with realistic conservation in all fields of human activity.*

*We do not dispute the fact that there are many very valid arguments against construction of the dam. In fact in a saner economic climate where the obvious abundance created by our economic system was reflected in our financial system (see Heritage No. 27, p.8; No. 28, p.12) the need for this power scheme would possibly not even exist in the short term. Also, genuine conservationists must surely see the proposed alternative coal-powered station as unacceptable as this method of power generation has a proven record of human and environmental damage.*

*These are issues that are best debated and judged by those who will be most affected, those who will bear the consequences of the decision. This however, does not guarantee a correct decision. There can be little doubt that the Tasmanians have indicated their preference a number of times on this issue. The Tasmanian Premier has reflected the will of his electors and has proceeded with the construction of the dam. Surely that is how we would wish our democracy to work. Or would we prefer him to bow to outside pressure and dictate to Tasmanians what they will get — like it or not?*

*If the decision to build the dam is wrong, surely the sensible thing is to convince Tasmanians that it is wrong so that they can reverse the decision within the framework of our system of govern-*

## Contributions

Address written contributions to:

THE EDITOR, "HERITAGE",  
BOX 69, MOORA  
WESTERN AUSTRALIA 6510

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.

# SOCIETIES OF INTEREST



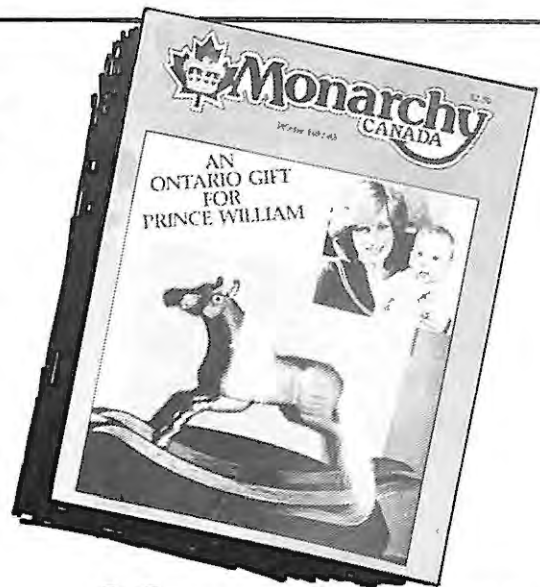
## *The Constantian* (U.S.A.)

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# The Frugal Housewife

*The following extracts are taken from a little book, dated 1832, named Mrs. Child's Frugal Housewife, printed in London's Cheapside and sold for 2/6. The copy I have is of the Ninth edition "to which are added, hints to persons of Moderate Fortune — some valuable Recipes etc." The title page states it is "dedicated to those who are not ashamed of economy" and contains an interesting quote: "Economy is a poor man's revenue; extravagance a rich man's ruin". 1832 Australia would have been similar to the everyday conditions of the people of London and thus we can appreciate the tips of good housekeeping contained in this book.*

—Alan Howe

## GENERAL

If you would avoid waste in your family, attend to the following rules, and do not despise them because they appear so unimportant:

"Many a little makes a mickle".

Look frequently to the pails, to see that nothing is thrown to the pigs which should have been in the grease-pot. Look to the grease-pot, and see that nothing is there which might have served to nourish your own family, or a poorer one.

See that beef and pork are always **under** brine; and that the brine is sweet and clean.

Count towels, sheets, spoons, etc. occasionally; that those who use them may not become careless.

As far as possible, have bits of bread eaten up before they become hard. Spread those that are not eaten, and let them dry, to be pounded for puddings, or soaked for brewis.

Brewis is made of crusts and dry pieces of bread, soaked a good while in hot milk, mashed up, and salted, and buttered like toast. Above all, do not let crusts accumulate in such quantities that they cannot be used. With proper care, there is no need of losing a particle of bread, even in the hottest weather.

## MEDICAL

Cotton-wool, wet with sweet oil and paregoric, relieves the earache very soon.

A good quantity of old cheese is the best thing to eat, when distressed by eating too much fruit, or oppressed with any kind of food. Physicians have given it in cases of extreme danger.

Honey and milk is very good for worms; so is strong salt water; likewise powdered sage and molasses taken freely.

For a sudden attack of quinsy or croup, bathe the neck with bear's grease, and pour it down the throat.

A linen rag soaked in sweet oil, butter or lard, and sprinkled with yellow Scotch snuff, is said to have performed wonderful cures in cases of croup; it should be placed where the distress is greatest. Goose grease, or any kind of oily grease, is as good as bear's oil. Equal parts of camphor, spirits of wine, and hartshorn, well mixed, and rubbed upon the throat, is said to be good for the croup.

## VEGETABLES

Parsnips should be kept down cellar, covered up in sand, entirely excluded from air. They are good only in the spring.



Cabbages put into a hole in the ground will keep well during the winter, and be hard, fresh, and sweet in the spring. Many farmers keep potatoes in the same way.

## GENERAL MAXIMS FOR HEALTH

Rise early. Eat simple food. Take plenty of exercise. Never fear a little fatigue. Let not children be dressed in tight clothes; it is necessary their limbs and muscles should have full play, if you wish for either health or beauty.

Avoid the necessity of a physician, if you can, by careful attention to your diet. Eat what best agrees with your system, and resolutely abstain from what hurts you, however well you may like it. A few days' abstinence, and cold water for a beverage, has driven off many an approaching disease.

## RURAL ECONOMY

Fresh baked bread is extremely unwholesome — a loaf should not be cut till it has been baked at least twenty-four hours — and should be kept in an earthen pan with a cover. Cut the loaf as even as possible; pare off all burned and black parts of the crust, and cut no more bread at a time than you are pretty sure will be wanted.

—Mrs. Child's Frugal Housewife, 1832.

# CONDAMINE BELLS

*Jack Sorensen*



By a forge near a hut on the Condamine River  
A blacksmith laboured at his ancient trade;  
With his hammer swinging and his anvil ringing  
He fashioned bells from a crosscut blade.

And while he toiled by the Condamine River  
He sang a song for a job well done;  
And the song and the clamour of his busy hammer  
Merged and mingled in a tempered tone.

And his bells rang clear from the Condamine River  
To the Gulf, to the Leeuwin, over soil and sand;  
Desert eagles winging heard his stock-bells ringing  
As a first voice singing in a songless land.

The smith is lost to the Condamine River,  
Gone is the humpy where he used to dwell;  
But the songs and the clamour of his busy hammer  
Ring on through the land in the Condamine Bell.



## A FARMER'S CREED

I believe a man's greatest possession is his dignity and that no calling bestows this more abundantly than farming.

I believe hard work and honest sweat are the building blocks of a person's character.

I believe that farming, despite its hardships and disappointments, is the most honest and honourable way a man can spend his days on this earth.

I believe farming nurtures the close family ties that make life rich in ways money can't buy.

I believe my children are learning values that will last a lifetime and can be learned in no other way.

I believe farming provides education for life and that no other occupation teaches so much about birth, growth and maturity in such a variety of ways.

I believe many of the best things in life are indeed free: the splendor of a sunrise, the rapture of wide open spaces, the exhilarating sight of your land greening each spring.

I believe true happiness comes from watching your crops ripen in the field, your children grow tall in the sun, your whole family feel the pride that springs from their shared experience.

I believe that by my toil I am giving more to the world than I am taking from it, an honour that does not come to all men.

I believe my life will be measured ultimately by what I have done for my fellowman, and by this standard I fear no judgement.

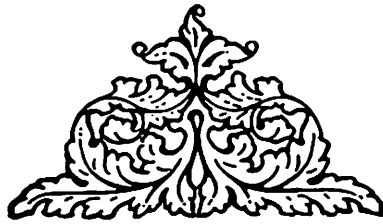
I believe when a man grows old and sums up his days, he should be able to stand tall and feel pride in the life he's lived.

I believe in farming because it makes all this possible.



*A Silver Anniversary tribute to the Australian farmer*

SPEERY  NEW HOLLAND



Back Cover

**“LIGHTNING”**

2096 tons — Built 1854, Boston, USA.

Under Enright the *Lightning* became a very favourite ship with passengers. Forbes, indeed, scared his passengers to death with his desperate carrying of sail, and he was also a skipper who did not worry much about their comfort. Enright, on the other hand, though he also carried sail hard, had some caution in his disposition, and was really the better seaman of the two; added to this he was extraordinarily tactful and clever with his passengers, and went to endless trouble in order to keep them amused, so that the usual testimonials were showered upon him.

He had the famous clipper for four voyages, from January, 1855, to August, 1857, her passages being:

Liverpool to Melbourne . . . . 73, 81, 68 and 69 days.  
Melbourne to Liverpool . . . . 79, 86, 84 and 82 days.

Her best 48-hour run was made in March, 1857, and it called forth the following letter from Captain Enright to his passengers:

21st March, 1857

*Ladies and Gentlemen, I cannot help informing you of the extraordinary run we have made during the last 48 hours — or rather allowing for change of time, 46 hours 48 minutes. During this time we have run, by thoroughly good and trustworthy observation, no less than 790 knots, or 920 statute miles, being an average of nearly 17 knots, or more than 19½ statute miles per hour. Yesterday our noble ship made no less than 430 knots, amounting to an average during the 24 (23½) hours of more than 18 knots. Our change of longitude has amounted to 18 degrees, each degree being equal to 44 miles.*

*I firmly believe this to be the greatest performance a sailing ship has ever accomplished. I hope this information will in some degree compensate you for the inconvenience which the heavy weather has occasioned you.*

These wonderful speeds were, of course, made in hard favourable winds. If the *Lightning* had only been as fast as the *Thermopyle* or *Cutty Sark* in light and moderate winds, all her passages would have been a week to 10 days better than they were; but, like all vessels with hollow lines, she had no speed until it was blowing fresh, nor was she as weatherly as the little tea clippers.

From *Sail — The Romance of the Clipper Ships*



