

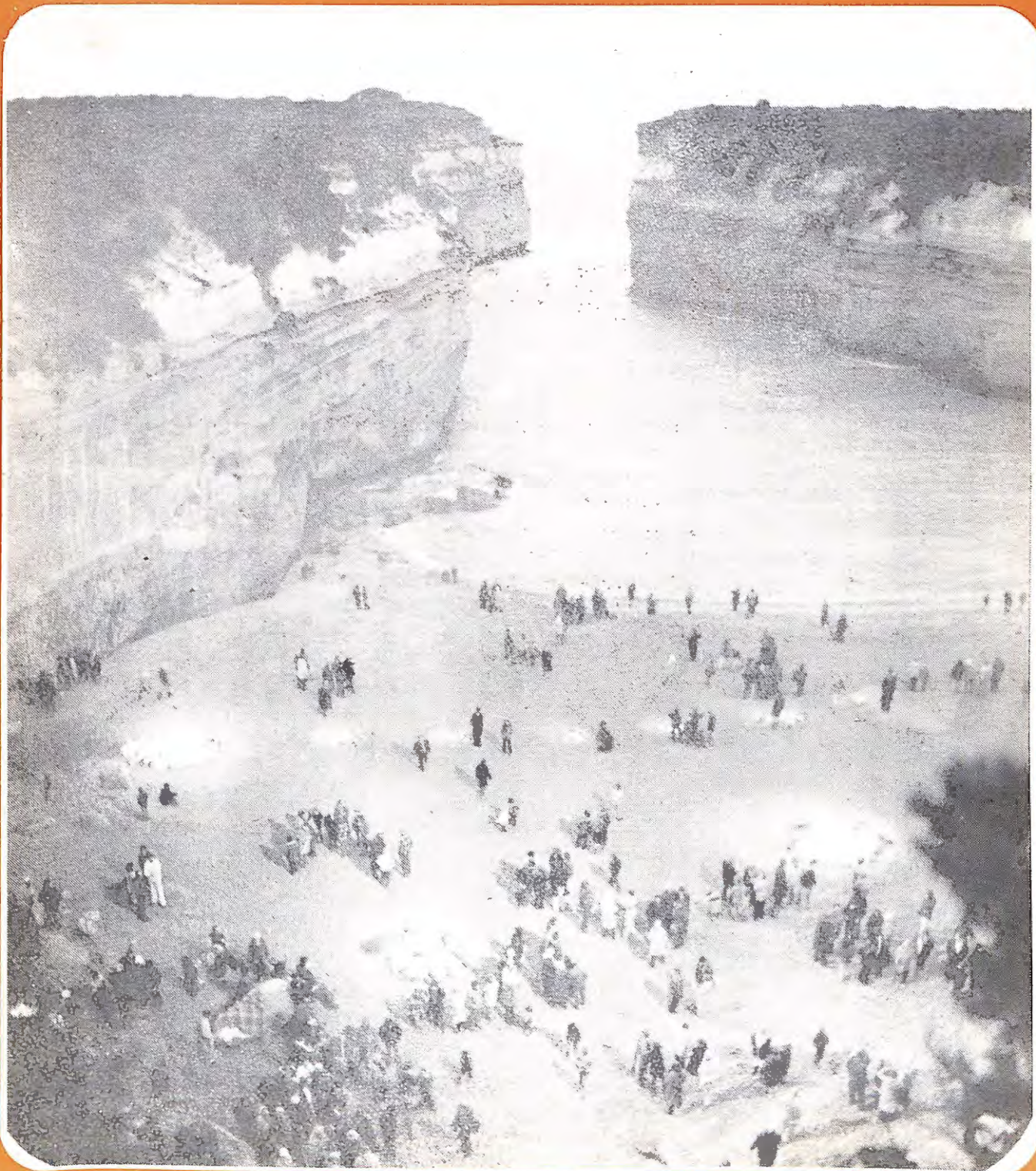
HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

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FRONT COVER

Fires warm the cold light of dawn at Loch Ard Gorge on June 3, 1978 as about 2,000 people brave bleak winds and drizzling rain to commemorate the centenary of the wreck of the Loch Ard. Many of the people shelter in a cave entrance (out of picture bottom left) used by the two survivors of the wreck. During a brief ceremony a lone cliff-top piper played a Scottish lament.

Photo by Rob Suggett

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UPON THEIR SHOULDERS

The great scientist, Isaac Newton, was once complimented on the discoveries he had made. In reply he demonstrated the type of humility so essential in all human advance when he said that if he had seen a little further than others it was because he stood upon the shoulders of those who had gone before.

Knowledge, wisdom, civilisation itself, are accumulative things. They don't just happen but rely upon succeeding generations to add and improve, to defend and pass on. History bears witness to the painful march of progress, especially to the height of advantages enjoyed by our nation.

We enjoy a tremendous advantage because of the endeavours of those who suffered the hardship and deprivations in pioneering, those who gleaned from the wisdom and experiences of other nations in founding our institutions, those who have given their lives in defence of this country. We, resting upon their shoulders, have enjoyed the peace, security, the liberty and prosperity that has accrued from their actions.

Yet today we have an increasingly vocal minority who condemn and ridicule the actions and endeavours of our predecessors — especially of their alleged relations with and treatment of the aboriginals. What hypocrisy! They who enjoy the cosy airconditioned comfort of their ivory towers, who, with the advantage of hindsight, the view from atop the shoulders, criticise those faced with the harsh realities of pioneering a nation without the knowledge and the advantages of communications that we now have.

There were most certainly mistakes and it is wise to learn from those mistakes. There is certainly no need for any feeling of guilt by the present generation, rather pride at the tremendous achievements of a nation with few people in a large country all in two short centuries.

And what of our mistakes. This mad rush to break down tradition, to destroy the institutions (the product of centuries of trial and error) that have served us so well. What will future generations say of us, we who have enjoyed, yet squandered, the fruits from previous generations? We who through impotence are committing our children to the painful task of rebuilding.

It is they who will have just cause to pour scorn upon us — or will we, at this late hour, have the courage to defend what remains of our heritage.

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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AUSTRALIA'S NATIONAL LANGUAGE

by Dan O'Donnell

"Quo vadis"? Well might the question be asked in these anxious times of national bewilderment and provincial mystification over the future of our young nation. For the very first time in our history, a pervasive mood that we are losing all control over our destiny is settling upon the land. Even our basic concept of democracy — that the most obscure citizen has the inalienable right (indeed obligation) to make an input into our governance — is daily eroded. Overnight, the very pillars of our federal system — States' Rights — came crashing down, the fragile edifice of the Australian Constitution dramatically altered forever when our High Court decreed that hitherto unknown external affairs powers empowered the Federal Government to over-ride unmistakable aspirations of the various states. Nowhere else in our national life, however, is there clearer evidence of national confusion than in the fundamental matter of our national language. What is Australia's national language? The simple truth is that we do not have one. We only thought we did. Denmark has its Danish. Sweden has its Swedish. Japan insists fiercely on its Japanese and the United States on its distinctive English.

But, in actuality, we have NO national language accepted as the fundamental language of communication and an indispensable ingredient of the educated and civilized citizen.

We in Australia have Pure Waffle — endless debate amongst politicians, educators and ethnics about the equal importance of 145 distinct ethnic languages and over 200 Aboriginal dialects. But, in actuality, we have NO national language accepted as the fundamental language of communication and an indispensable ingredient of the educated and civilized citizen. In this sense, we are unique in the world: the only nation without a national language.

At this very moment in Canberra, the holy place of the most learned and the most powerful, the Senate Standing Committee on Education and the Arts actually sits to oversee:

the development and implementation of a co-ordinated language policy for Australia.¹

On the surface it sounds perfectly reasonable for a national parliament to inquire into such a matter as a national language policy, but given the alarming plethora of brutal assaults on tradition and heritage in recent months, only grim forebodings of calamity are excited. On 31st October, 1983,

the Senate Committee concluded its program of public hearings, announcing at the time its intention to table a final report as early as practicable in 1984 in spite of "the complexity and wide scope of reference".²

The vitally important Senate Committee consisted of Senator Mal Colston (Chairman, Queensland), Baden Teague (Dep. Chairman, S.A.), Peter Baume (N.S.W.), Jean Hearn (Tas.), Kathy Martin (Qld.), and Margaret Reynolds (Qld.). Note especially that NO representatives from Western Australia or Victoria or the Northern Territory are included. In a preliminary progress report tabled in the Senate at the beginning of April, 1984, Senator Colston disclosed that 240 submissions had been received by the Committee, one of which was written in Walmagarri, an Aboriginal language of the north-east of Western Australia.³ Senator Colston also reported that 94 witnesses had appeared before the Committee, in twenty-one public hearings, the evidence recorded relating to "matters as diverse as Aboriginal broadcasting and the provisions of library material for handicapped people". All told, the evidence amounted to 2393 pages.

"The Committee visited two schools," Senator Colston notified the Senate:

the North Ainslie Primary School in the Australian Capital Territory, which teaches modern Greek and St. Therese's School on Bathurst Island, which conducts bilingual schooling in English and Tiwi.⁴

As well, the Committee also visited the Midway Migrant Centre at Maribyrnony in Victoria, to observe the teaching of English as a second language to refugee adults and children. This is the most substantial information to date of the new national language policy of this nation, the future of English being largely in the hands of the Colston Committee.

But what of the "old" policy? What was its nature and what were its overall effects on national life? Those of us who have spent considerable time at the workplace in education — the classroom — rather than in the sterile think-tanks of universities and education bureaucracies, know that no longer is there a basic language of communication in our schools. English is no longer a compulsory subject for all students in our schools and no longer a pre-requisite for admission to tertiary courses, not even for teacher-training. The unmistakable evidence of the declining status of English as a school subject is now massive in its dimensions and of incalculable importance in its implications for the future. As an

example, just take the following sample of a successful first-year teacher-trainee's examination paper in Education:

The teacher must be able to give her pupils WHAT THAT LICK IN. She must create an ATSMPIER in her classroom not only of LEAING and knowledge but belonging and AWARENESS of self and others. She must offer to the children what THERE parents couldn't give them.⁵

Note the spelling and grammar in particular, but note also the substance of the prose written in the student's native language after twelve formal years of primary and secondary schooling, plus another year at Teachers' College. And note the profundity of the educational philosophy of the new breed of Australian teacher:

Children need more than just getting work DRUMED into THERE heads they need reassurance that what they are doing is worthwhile. They need some force — teacher — to help them through THERE critical years of schooling. The teacher FULFILLS THERE needs by the different reinforcement TATICS needs. They apply THERE TATICS to gain as much response from the pupils.⁶

Naturally such profound wisdom and such lucid prose earned a pass. Indeed, the student scored a High Distinction in English in the same examination, and soon afterwards had a Grade Point Average of 4.3 on a five point scale.

What is Australia's National Language Policy? None! There is none! The unalterable fact is that for years English has been downgraded as THE basic language of communication in this nation as a result of unstoppable forces and relentless pressures against its status. Well do I remember the seventh National Consultation on Multiculturalism and Australian Citizenship held in Brisbane on 26th July, 1982.⁷ The format was the same as other "consultations" held in other capital cities of Australia, and presumably my reactions were the very reactions of citizens in other centres. Both the Immigration and Ethnic Affairs Minister, John Hodges, and his Opposition number, Mick Young, persistently refused to concede the right of Australians to referendum on any of the crucial issues connected with the multicultural changes proposed for this nation. "Please give us a referendum", was the repeated call from the floor of the meeting. "No way" was the united response from both Government and Opposition spokesmen. "English is too complicated," one ethnic person declared. "It disadvantages migrants. We should be able to speak and compete for all jobs in our own language. English-speaking people in Australia have an unfair advantage. Even radio and television programmes are in English".

Surely no nation can survive without one common language.

The official speakers on stage nodded sagely, since this appeared to endorse what many felt was already official policy: that English is to be relegated to the status of just another of the 145 separate ethnic languages currently spoken in

Australia. Surely, however, no nation can survive without one common language.

Why MUST our traditional common language of English be altered in response to perceived wishes of minority ethnic groups who migrated to these shores? The fundamental importance of English as a national language for Australia has been espoused by many outside Parliament though few parliamentarians have seen fit to grasp the nettle, apparently preferring to grovel for a mythical ethnic vote in their meretricious advocacy of multiculturalism and all it entails. Even before the Brisbane consultation in July, 1982, one of Queensland's most outstanding professional journalists, Mr. Bart Marney of the *Toowoomba Chronicle*, eloquently alluded to the tragedy of a nation being stripped of its native language by today's power-brokers, and coerced into fragmentation and disintegration. "Why is there this drive for organised multiculturalism?" Mr. Marney asked in reference to the federal government policy paper, *Multiculturalism for All Australians*⁸:

The 31-page paper contains no substantive reason for it.

There are references to persons being disadvantaged because they don't speak English. But if this is the reason for promoting this dangerously divisive and costly exercise then wouldn't it be simpler, and cheaper, to spend more money on the wider and more effective teaching of English?

Why is it that the promoters of this campaign avoid referring to this desirable objective of having all Australian citizens speaking a national language?

Twice — on pages 16 and 30 — the authors of this paper pay lip-service to the need to retain the central core of our national institutions such as government, law, human rights, and foreign policy and defence systems. But there is no mention of that most important element, a national language.

Indeed, the only mention of teaching language is in a paragraph on page 31 which begins: "Australia can build further on its multicultural base by developing cultural and language education . . ."

From the tenor of this it is reasonable to infer that the language education referred to is the teaching of languages other than English.⁹

An earlier government-inspired paper, *Perspectives on Multicultural Education* (1979),¹⁰ was the first official pronouncement of the new gospel: foreign speaking residents in Australia, citizens or not, should not be disadvantaged because they do not speak English. In the formal words of this profoundly-important document, this extraordinary development in modern education is spelled out:

The ideals of maintaining and nurturing the cultural and linguistic heritage of non-Anglo-Australian groups and of providing opportunities in educational progress and achievement to children whose mother tongue is other than English, equal to the opportunities available to children whose mother tongue is English.¹¹

The catchcry of the modern, rent-a-mob brigade was already gaining a toe-hold on national life: discrimination! In this case, it is corrosive in its ramifications. Lack of proficiency in English was henceforth no longer a bar to academic or professional advancement, even at tertiary level,

since it was no longer expected that able students should overcome academic shortcomings by strenuous intellectual exertions.

It goes without saying that UNESCO and its proselytes inspired the assaults on English-teaching in Australian schools.

It goes without saying that UNESCO and its proselytes inspired the assaults on English-teaching in Australian schools, the UNESCO rationale of 1951 being quoted liberally in *Perspectives on Multicultural Education*. Indeed, this Federal Government publication has provided the direction for the total multicultural movement in Australian education, and has fuelled its inexorable progress since 1979:

... On educational grounds we recommend that the use of the mother tongue be extended to as late a stage in education as possible. In particular, pupils should begin their schooling through the medium of the mother tongue, because they understand it best and because to begin their school life in the mother tongue will make the break between home and school as small as possible ...

... The use of the mother tongue will promote better understanding between the home and the school when the child is taught in the language of the home. What he learns can easily be expressed or applied in the home. Moreover, the parents will be in a better position to understand the problems of the school and in some measure to help the school in the education of the child ...¹²

Is it any wonder that such lavish grants have been made to non-English-speaking groups throughout Australia in the past few years, and massive public sums expended on ethnic television and ethnic radio?

In the updated federal government publication, *Multiculturalism for All Australians* (May 1982), the thrust of the multiculturalism is spelled out unambiguously: native-born, English-speaking Australians have an unfair advantage over migrants lacking fluency in English. Moreover, hidden impediments to financial and social success for migrants are also to be found in the whole infrastructure of Australian society. Nasty Anglo-Saxon types receive preferential treatment precisely because they "speak the lingo" and understand the customs. Just observe the official wording of this document which has already transformed Australia:

The biases built into Australian institutions mean that people lacking fluency in English or coming from a non-English-speaking background are handicapped and cannot compete on an equal footing in Australian society. It is established beyond doubt that the single greatest barrier to successful settlement in Australia is lack of English. Less apparent, but no less real, are the problems experienced as a result of a lack of familiarity with the working of Australian institutions and their services — such as the law, housing, employment and health — and with the decision-making processes affecting these services.¹³

What is alarming about this document, the official all-Party rationale for transforming Australia into a multicultural nation, is that nowhere is there reference to individual or collective responsibility on the part of migrants to

fit smoothly and harmoniously into this country. There is an unceasing demand for rights and a conspicuous rejection of the obligation of all Australians, those born in Australia and those whom Australia adopts, to integrate and become assimilated. Indeed, they are new dirty words, polysyllabic but archaic and obscene, and long-since discarded by those who really run the nation. Witness the official words relegating "assimilation" and "integration" to oblivion:

Australia has pursued different approaches towards minority groups, but has never imposed a rigid or monolithic form of inter-group relations. A policy of assimilation was widely advocated, and at times given nominal official approval, especially in the immediate post-war years. This concept of assimilation assumed that the minorities would adopt the language, lifestyle and culture of the majority group. To a large extent, however, it was the expression of a point of view, not a policy ...

The official label of assimilation for ethnic relations came under increasing scrutiny as it became recognised that it was unrealistic to expect mature adults to discard their language, culture and ethnic identity. There was a growing public awareness of the enrichment of Australian society by minority cultures, and conformity was given less emphasis. However, the need to make a place for minority groups in the general community remained, and official statements in the 1950s and 1960s laid increasing emphasis on integration as an approach to inter-group relations.¹⁴

The weakness of the twin policies of assimilation and integration, however — the document enunciates with vigour — was that the onus was placed on the migrant to fit into his chosen land. The host nation itself made little effort to accommodate the new arrivals in the way of special adjustments. Observe the official words:

During the post-war period, new programs of assistance were given to migrants and to Aboriginals to help them to participate more fully in Australian society. English language courses for migrants, a telephone interpreter service, a Committee on Overseas Professional Qualifications, and grants to migrant and other private groups to attend to the welfare problems of newcomers were evidence of this change in policy towards migrants. New services were also provided for Aboriginals. However, the emphasis was on assistance to enable adjustment by the minority, **rather than on changes to established institutions in order to enable them to accommodate the minority.**¹⁵

Only in the seventies did enlightenment come to the land "down-under" as its migration policies evolved alongside an international ethnic revival. "Throughout the world", the Report declares expansively:

governments came under pressure to recognise the rights of ethnic minorities to retain their cultural identity and, indeed, to receive assistance to do so. Multiculturalism recognises these rights and also recognises that, if they are to have equal opportunity, members of minority ethnic groups frequently require special help.¹⁶

There we have it, Australia's new-found multiculturalism! Ancient wisdom, hallowed traditions, a native language, cherished practices — indeed fundamental philosophies of life and education — all must be changed, if ethnic minorities so determine, to accommodate the most recent arrival to these shores. Moreover, every landed immigrant, citizen or not, has the unchallengeable right to dip into the public purse to maintain his own ethnic languages and practices. He has rights, denied the

hapless native-born. Our national anthem has been changed. States' Rights have been expunged from the record. Our flag is under attack because the presence of the Union Jack disadvantages many migrants. Our flag, of

... without a common language we shall not even be able to communicate with those bent on a policy of disintegration.

course, is doomed. Tragically, English, too, is under threat. That, ultimately, will be the heaviest price of all to pay since without a common language we shall not even be able to communicate with those bent on a policy of disintegration. We can but hope that the Colston Committee contains some members of vision who demand a National Language policy that restores some unity to a divided and troubled nation.

REFERENCES:

1. Press Release, National Language Policy — Progress Report", Senate Standing Committee on Education and the Arts, April 1984.
2. Ibid.
3. Ironically, while this submission was in an Aboriginal dialect, lavish federal grants have been given towards the translation of *The Three Billy Goats Gruff* into the dialect of Aborigines of the Bloomfield River — Cape Tribulation region of North Queensland.
4. Progress Report, Senate Standing Committee.
5. Extract from a distinction-level teacher-trainee's examination paper, June 1976.
6. Ibid.
7. These mock "consultations" aroused similar reactions around Australia though all Parties had apparently embraced multiculturalism unreservedly.
8. *Multiculturalism for All Australians: Our Developing Nationhood*, produced by the Australian Council on Population and Ethnic Affairs and published by the Australian Govt. Publishing Service, May 1982.
9. "Migrants to Australia should Assimilate", Bart Marney, *Toowoomba Chronicle*, 23 July, 1982. The full text of Mr. Marney's article should be required reading for all Australians as a corrective to the deliberate bombardment of pro-multiculturalism by its adherents. His conclusion is well worth reproducing for the over-riding importance of this message:
Australia, daily, is shaping its own national ethos, characteristics, culture — call it what you will.
And that's the way it must be, the natural way . . . the formation of a nation in which all ethnic ingredients are blended into a bland whole.
That kind of a mixture cannot be brought into being by decree.
Therefore, the sooner the Commonwealth Government cries Halt to this attempt to impose an organised "multiculturalism" from the top, the sooner shall we people of Australia be able to continue creating our own culture by the natural processes of human dealing, not bureaucratic edict.
10. *Perspectives on Multicultural Education*, produced by the Australian Ethnic Affairs Council Committee on Multicultural Education and published by the Australian Govt. Publishing Service, Dec. 1979.
11. Ibid., p. 8.
12. Ibid., p. 9.
13. *Multiculturalism for All Australians*, p. 21.
14. Ibid., pp. 9-10.
15. Ibid., p. 10.
16. Ibid., pp. 10-11.

A View of the West

It is with a strange feeling that those of us who come from the Soviet Union look upon the West of today. It is as though we were neither neighbours on the same planet, nor contemporaries — and yet we contemplate the West from what will be your future, or look back seventy years, to see our past suddenly repeating itself. And what we see is always the same, always the same as it was then: adults deferring to the opinion of their children; the younger generation carried away by shallow worthless ideas; professors scared of being unfashionable; journalists refusing to take responsibility for the words they squander so profusely; universal sympathy for revolutionary extremists; people with serious objections unable or unwilling to voice them; the majority passively obsessed by a feeling of doom; feeble governments; societies whose defensive reactions have become paralysed; spiritual confusion leading to political upheaval. What will happen as a result of all this lies ahead of us. But the time is near, and from bitter memory we can easily predict what these events will be.

- Alexander Solzhenitsyn

LET'S KEEP THEM!



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The quarterly of the Australian Heritage Society

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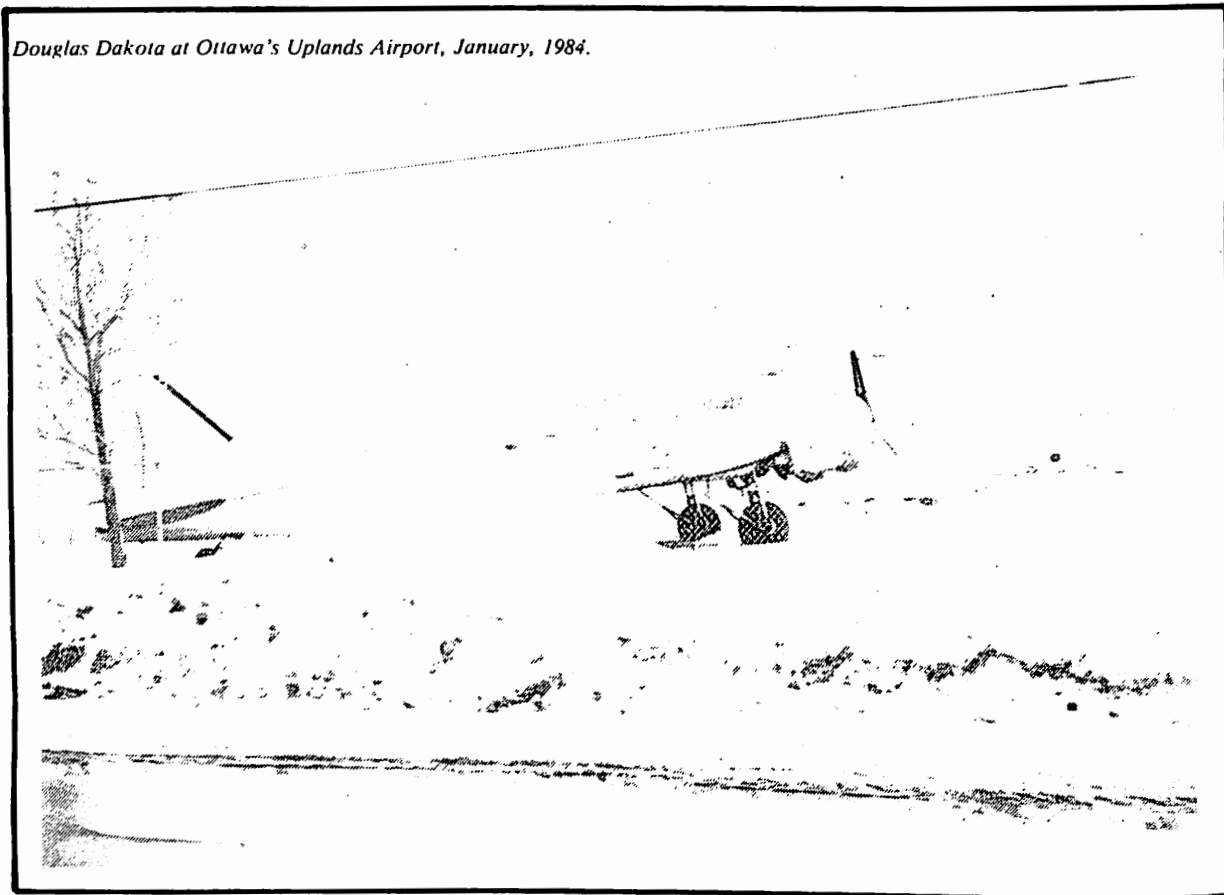
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“CANADA CALLS” — The Venerable “Dak”

Douglas Dakota at Ottawa's Uplands Airport, January, 1984.



Whether you live in this Dominion, or in Australia, you've probably heard a distinctive, throbbing engine note overheard and glanced up to see the world's most famous transport aircraft, meandering along at a steady 185mph. And though the old girl might seem a trifle slow these days, she still has a remarkable knack for getting people and freight to where they're going, whether it be in your dusty outback, or our frigid arctic.

Indeed she should be an accomplished traveller, for as of December 17, 1985, she'll have been on the job for fifty years. The example pictured here at Ottawa's "Uplands" airport is one no less than 10,048 of her type, produced in an endless variety of versions. Known variously as the DC-3, Skytrain, C-47 and Dakota, she will always be the "Dak" to those who've flown her.

This particular aircraft — "C-GRSA" — currently serves as a government air survey type, but her markings show that she is an ex-RCAF machine. She is a sister of those still serving with our air force and a Canadian cousin of those that

have served with QANTAS, the RAAF and RAN, and which are still serving Australia daily with civil operators.

Just in the distance stands another of her breed, with a radar nose for bad-weather flying, highly polished, and sporting the bright orange patches of an aircraft soon bound for Canada's north. It also stands on the Uplands tarmac, a place familiar to hundreds of Australians still living, who knew Uplands as an important flight training school in the British Commonwealth Air Training Plan of World War 2. Little remains of those days when we all pulled together as one, except for the "Dak", which was there then and still survives.

Think of the immortal aircraft that have become museum exhibits in her lifetime — Spitfires, Lancasters, Mosquitos, and even some of the jet successors that tried to end her legend — and failed. Think of this the next time you hear her engines, and look up — for there'll she'll be, earning her keep, just meandering along.

John Wiebe

Mr Roy Stuckey Retires



Mr. Roy Stuckey, O.B.E.

Mr. Roy Stuckey O.B.E., announced at the February 1984 annual meeting of the N.S.W. Branch of the Australian Heritage Society that he would not seek re-election to the branch committee due to health reasons. This came as no surprise to many of us, as we knew his health had not been good for quite a while, yet he had continued on as Branch President, a position he has held for some seven years. Mr. Stuckey is a returned soldier from the First World War, and still attends, and even until recently marched in the annual Anzac Day March on the 25th April.

It was in Local Government that Roy Stuckey became very well known, for he was Town Clerk of Hunters Hill, Sydney, from 1935 to 1967, 32 years, the second longest serving Town Clerk of that Municipality. During those years he submitted a report on Local Government which became known as the "Stuckey Report" and which became a guide for Councillors. For this and other services he received his

O.B.E. During those years he was active also in many other areas. President of the Hunters Hill Historical Society 1961-1968 and 1969-1978, associated with the Boy Scout Association, one-time President of the Royal Commonwealth Society, member of the Australia Britain Society. Also in 1958 while Town Clerk of Hunters Hill his Council set up the very first "Bring out a Briton Committee". Not surprisingly perhaps, Roy Stuckey became regarded as the first citizen of Hunters Hill.

Following the election of the Whitlam Government in 1972 and its intention to change Australia's flag and anthem, branches of the Australian Heritage Society

began to form in each State. In 1977, the N.S.W. Branch with Roy Stuckey as President began to hold regular meetings and under his influence a very businesslike public information campaign has continued. A flood of literature on the flag, crown and our British heritage has been sold or handed out on Royal visits, Australia Day, Anzac Day or wherever appropriate. Without a doubt Roy Stuckey, as President, has put the N.S.W. Branch on the map, so much so that because of his efforts and travels he has finally been forced to take more rest, though he is still very active.

It is doubtful whether such a short article as this can do justice to this remarkable man, who not only became President of the N.S.W. Branch of A.H.S. but together with Mrs. Stuckey (and her delicious suppers) our very good friends.

In his little booklet on the Hunters Hill Historical Society dated 26th November, 1977, Mr. Stuckey wrote "As one who has seen and enjoyed much of Britain and who loves and respects its history and traditions, I find myself wishing that Australians generally would become more history and tradition conscious. We in Hunters Hill are proud of our Municipality and small as we may be, we have a splendid record. This has been contributed to by so many people and by the inspiration derived from our earlier history and achievements which we have always kept before us. I appeal to all, both young and old to help us maintain the old world charm of the area".

R. Barnett,
Vice President,
N.S.W. Branch

The new President of the N.S.W. Branch is Mr. Patrick Deck

Most favour remaining monarchy

People in a recent special survey were more than two-to-one in favour of Australia remaining a monarchy, according to the Morgan Gallup Poll.

The Bulletin, May 8, 1984

Heritage in Crisis: The Challenge of Civil Disobedience

BY DALLAS CLARNETTE

Our nation was born out of a stream of history the life blood of which has been the Christian faith. Our institutions and law reflect an attempt to apply Christian principles and conceptions of truth and from this the Christian has had comparatively little problem in both working to the law and holding true to his faith. This however is changing rapidly.

The author of this article, The Rev. Dallas Clarnette, B.Th., M.A. is minister of The Peoples Church, Esperance and has earned degrees from Kingsley College, Melbourne and Asbury Theological Seminary, U.S.A. He discusses the challenge that faces all those who call themselves Christians.

Now that the **Sex Discrimination Act** is law we must ask, what are the real implications of this legislation for all Australians?

At first sight it would seem only that the worst fears of many will be realised in terms of social, economic and religious consequences. These have been set forth as the primary goals of the Act, although all the information emanating from Susan Ryan's word processor has pretended that women will be the main beneficiaries of this policy measure. If by the Act the lot of women was made happier everyone would of course be soon reconciled to it, especially if its implementation proves to be trouble free. But there is more to accrue from the Act than benefits for women.

What has to be born in mind is the fact that the **Sex Discrimination Act** is the most powerful evidence yet seen of the design being made to the subverting of all those moral, constitutional and democratic principles which comprise the warp and woof of Australian society and represent our distinctive heritage. Therefore this Act more than any other social or political development in recent years symbolises the radical shift in direction, which certain powerful interests within government and society wish to take this nation. The very fact that the Act was designed "to give effect to certain provisions of the **Convention on the Elimination of all Forms of Discrimination Against Women**", indicates its commitment to a philosophy and world-view which is alien to the Australian heritage and represents a collectivistic, centralistic, "one-worlder" political theory, challenging every instinct of national sovereignty. That ought to be a warning to every patriotic Australian. By implication, the stated objects of the Act say that Australia cannot exist without the United Nations; that we need its help in framing our social climate; and that without such aid we cannot progress towards the maturity we seek. Such a view is an insult to every Australian. Our heritage of freedoms and democracy are the envy of many nations. This Act, related to a typical piece of United Nations social engineering, is a negation of everything we value in our heritage.

Of course before we proceed further it might be best if we define what is meant by our Heritage. What is distinctive about it and worth preserving? Why should the **Sex Discrimination Act** be seen as a threat to our Heritage?

The Australian heritage derives from that blend of Judeo-Christian truths which first moulded the British peoples into the finest nation in modern history. Those truths and values were then transmitted to Australia in colonial days, shaped our evolving heritage and in due course gave birth to that noble, promising youngster, the Commonwealth of Australia, which came into being in 1901, in the act of Federation.

One eminent observer of the British peoples described their heritage in this way:

The virtues possessed by the British people, possessed in a higher degree than most people . . . were independence and self-reliance, individual initiative and local responsibility, the successful reliance on voluntary activity, non-interference with one's neighbour and tolerance of the different and queer, respect for custom and tradition, and a healthy suspicion of power and authority.'

So wrote F.A. Hayek, the Nobel Prize winner in Economics, in 1943, long before the present situation presented itself. Yet while he spoke directly about the British peoples the same could be said of the Australian. What he did not refer to was the origin of those stirring qualities. That is to be seen in the deposit of those Biblical-Christian principles, which centuries of religious revival had bequeathed to the nation and conferred on the people principles of morality, integrity, discipline, respect for authority, love for freedom and family and in fact, everything which made Britain, great. It did not mean that every Englishman was a Christian. It did mean that England was known as a Christian nation. It meant also that England had a specific philosophical base. There were such realities as absolutes and they were grounded in the Christian revelation. Without question, this was the cultural heritage bequeathed to colonial Australians. It did not mean that they were Christian. But it did mean they had a religious world-view and that they too held to absolutes. Tragically, so much

of this has been swept away in recent decades. Yet the memory is still there. That explains, why still, all across Australia, there are parents, not necessarily Christians, who are profoundly concerned about the erosion of moral standards in our educational system. They with others recognise that unless drastic action is taken, contemporary political activity will destroy all that yet remains of our once marvellous heritage, which prided itself in affirming, "God, Queen and Country".

Lest anyone consider this to be mere rhetoric, consider some facts. Our heritage is under attack. The old values are under siege. See how few politicians, our elected representatives rise to the defence of traditional morality, marital fidelity and "Home, Sweet Home". We can of course point to numerous examples of destructive legislation. From the pornographic era heralded by Liberal Minister of Customs Don Chipp, of whom Senator Kane said, "this gentleman has played a major role in eroding the whole moral basis on which Australia's society depends",² to the present, we have seen one disaster after another occur. Policies of "decriminalisation" for sexual pervers and "pot" addicts, the legalising of baby murder, euphemistically referred to as the termination of pregnancy and the manipulation of law, have all been elements of our social scenario.

...most people tend to see things only as "bits and pieces", and not as totals.

Yet to concentrate only on these is to ignore the real crux of the problem. Francis Schaeffer, once dubbed by *Time* magazine as the philosopher evangelist to the intellectuals, reminds us that most people tend to see things only in "bits and pieces", and not as totals. So it is that many devote great effort to fighting specific social brushfires such as falling educational standards, abortion clinics and local sex shops. But they fail to see the totals. This is because too few are aware of the profound rejection by the majority of the traditional pre-suppositions which have been fundamental to us. One world-view has been replaced by another. The casualty has been our heritage. And it has come to grief because the Biblical-Christian world-view has been eclipsed by the Secular-Humanist. To use an apt term, we have succumbed to the "striptease of Humanism" an arrogant religious philosophy which repudiates the place for revelation, worship and belief in God and deceptively promises a

utopia without God.³ As Guinness wrote concerning this "striptease":

Western culture is marked at the present moment by a distinct slowing of momentum . . . by a decline in purposefulness and . . . the erosion of the Christian basis of Western culture.⁴

In the same vein, Santamaria identifies the enemy of our heritage as being:

the triumph of nihilism, which, far more than either Christianity or Marxism, is the dominant philosophy of contemporary Western men and women. "Nihilism" simply means what the word implies — it is the cult on nothingness. Behind the appearance of reality, there is nothing: neither God nor truth; neither right nor wrong, but only sensation and material satisfaction.⁵

Thus in a climate dominated by secular-humanism and its nihilistic orientation, the **Sex Discrimination Act** is a natural product. It symbolises a completely new view of man, life social relations, judicial measures for rectifying law cases and it presents us with a stark clash between two antithetic value systems — one representing our traditional heritage; the other, the unknown grey areas of amorphous, relativistic of experience predicted on the basis of political necessity. Between these two there can be no truce.

What then can we expect in the future? Certainly more of the same. The signs already point that way. Witness the direction of our current immigration policy (which has never been voted on by the electors) which is weighted against British-European settlers and favours "Asianisation". Policies of multiracialism, which as Professor Geoffrey Blainey has warned has in it the seeds of the same racial strife England suffers from. Legal changes which threaten the very "common law" traditions which have been basic to our judicial processes and have been the envy of other nations the origins of which have not been in the Christian-Biblical milieu. Note the way in which the **Sex Discrimination Act** and other similar Acts refer to the appointment of "Commissioners" [Commissars?] whose qualifications do not necessarily include legal training. Finally changes to the whole Constitutional basis of Australian life, which if they cannot be achieved by proper democratic means, i.e., by referenda, will be sought by High Court intervention, as witness the historic decision in the Franklin Dam case. That route is a calculated insult to every elector in the land, to whom the Constitution belongs, rather than either Government or High Court. As the Editorial in *The Australian* (July 7, 1983) declared, "The Constitution belongs to the people". According to that

Contributions

Address written contributions to:

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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.

paper, "the Constitution has been taken out of the hands of the people and delivered to judges not answerable to any electorate".

What does all this mean except the denial of our heritage which has always been proud of its governmental polity? What must this do for the public respect for the elected representatives of the people? What damage does it deliver to their image of being the "servants of the People?" Does it not herald a determination by government to abuse the checks and balances in our constitution and indicate it by walking over the rights of the States?

Such developments are inevitable. As Francis Schaeffer notes, a Biblical-Christian world-view "leads in the direction of government freedom. But the humanist world-view with inevitable certainty leads in the direction of statism".⁶ The reason is obvious. "Humanists having no god, must put something at the centre, and it is inevitable society, government or the state".⁷ That, precisely, is what we see happening. Doesn't it suggest Orwell's 1984? The Beast of the Apocalypse? That Big Brother is breathing down our necks?

All this makes pertinent the remarks of Hayek concerning the British people, when he wrote in 1943,

It is one of the most disheartening spectacles of our time to see to what extent some of the most precious things which England has given to the world are now held in contempt in England herself.⁸

If he said that of England **then**, what would he say today. And how would he comment on the Australian situation? Is it not a fact that our heritage is despised by our political leaders, either through ignorance or plain purpose? Are not the principles of family life, marital fidelity, morality, ministerial ethics and public integrity held in contempt? It is so and Hayek again shows why it is:

Almost all the traditions and institutions in which British moral genius has found its characteristic expression . . . are those which the progress of **collectivism** and its inherently **centralistic tendencies** are progressively destroying.⁹ [emphasis mine]

Certainly it is true that centralism has been basic to Federal political activity for years no matter what party has been in government, and R.J. Hawke has indicated that he, for one, has grave doubts about the propriety of our traditional Westminster system and is signalling his interest in something else.¹⁰

Faced with all this, we must ask, what can we do? If our heritage gave us the best of national political and social ideals ought they not be preserved? And if they are under attack how can they be saved? If Governments indicate they have no commitment to them, what can be done?

**...our heritage came to us at great cost.
It didn't just happen. It wasn't the result of
blind chance. It came by sweat, tears — and blood.**

We must remember that our heritage came to us at great cost. It didn't just happen. It wasn't the

result of blind chance. It came by sweat, tears — and blood. Men of conviction who were prepared to fight for their God given inalienable rights and who resisted the tyranny of government won us our heritage. Men of the calibre of the Cromwell's and Bunyans of another day.

**...the duty to disobey the state, as when a state
abrogates its legitimacy by violating its
proper function.**

At this point Francis Schaeffer's *Christian Manifesto* deserves serious attention. This can be described as a rationale for civil disobedience when Christians and the God-fearing are confronted by tyranny. His thesis is arresting: there may well come a time when citizens have not only the right but the duty to disobey the state, as when a state abrogates its legitimacy by violating its proper function. Schaeffer cites the lessons of the past. He calls to mind Samuel Rutherford, [1600-1661] of England, and Charles G. Finney of U.S.A. [d. 1875], and others. Rutherford's *Lex Rex: or the Law and the Prince* (1644) fell like a bomb on his generation. As one of the great Puritans of the day, he challenged the idea of the divine right of kings. Whereas the accepted idea was that the king was law, he said, "No, the Law was king!" He asserted that if the king and government disobey the law they are to be disobeyed. All law is founded on God's law. No one has the right to command that which is contrary to God's law. His logic is compelling. Because tyranny is satanic, not to resist is to resist God. Rulers only have power in a conditional sense and in a fiduciary capacity. Others have sounded the same note in life and word. Finney, as a powerful educator-evangelist in 19th century U.S.A. said, "We are bound in all cases to disobey, when human legislation contravenes moral law, or invades the rights of conscience" for "in such cases, it is vain to oppose revolution".¹¹

Now for most people, Christian particularly, this is pretty heady stuff. Is Schaeffer, by citing Rutherford, actually proposing civil disobedience?

WANTED

Australian Humour

The Editor would like to hear from any reader who has some good Australian humour (stories, jokes, anecdotes) he or she would like to share with others. Contributions should be sent to:

**The Editor,
"Heritage",
P.O. Box 69,
Moorabool, W.A., 6510**

Resistance to elected government? So it seems, and in a responsible, historically based and theologically justified context. He gives no encouragement to the extremist. But he does indicate how that all through history Christians have had to face the option of civil disobedience. First century Rome presented a choice — Caesar or Christ. Choosing Christ, the Christians faced the lions. The reason was clear: the state violated the Christian conviction that only Jesus was Lord; so they could not obey the state then. Later, Bunyan preached publicly when the state denied his freedom to preach and was jailed for it for 12 years.

Parallels exist today. Christians in Russia, China, elsewhere are in prison for their faith, for doing what is right because the state forbade them. Will Australians be confronted by similar choices also? The abuse of constitutional limits to Federal power opens a whole Pandora's box of potential trouble. The use of "external affairs powers" in a way never in the minds of the men who framed the Constitution presents the spectre of ordinary men and women, Christians or others, being forced to make choices between what is right, and what is the State's demand. What then will Australians do?

What should Tasmania do in view of the Dam decision? To this writer, secession is a serious option — even a necessary one. After all, if Tasmanians cannot control their Constitutionally established affairs who will? And what should parents do when they find education departments are introducing curricula which offends both educational commonsense and moral values? Will they not have to face the choice of withdrawing their children from such a system, and perhaps incurring legal sanctions? Will not employers face problems in hiring suitable staff, under the provisions of the Sex Discrimination Act? May they find the need to resist their only option?

At the moment it seems religious institutions are exempt from the terms of the Act in certain areas. But if changes occur later which prejudice religious conviction? What for example will a Christian school do if its freedom to reject teachers who are lesbian or homosexual is denied. Obviously, the

choice will be resistance — and possibly revolution.

Do not all these considerations predicate the need for a rebirth of that spirit which first gave us our heritage? Does it not appear inevitable, that unless there is a change for the better ordinary freedom loving Australians, who prize their heritage and its stable basis will be forced to resort to resistance to developing unjust governmental policies? The answer is Yes, for as William Penn [1644-1718] pointed out, the options are plain, "If we are not governed by God, then we will be ruled by tyrants".¹² And then there is no way to avoid the challenge of civil disobedience and revolution to unjust, tyrannical rule.

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THE TERM "POM"

Albert E. New, Vickery Street, Rockingham: How often have we heard arguments and speculation about the origin of the term 'Pom' — the name given to English migrants?

It is doubtful whether there are any original Poms living as they would be more than 100 years old.

In the New South Wales Parliament some years before Federation, a member, Mr. Patrick O'Conner, introduced a Bill to assist English migrants to come to Australia.

During debate the Bill was known as "Pat O'Conner's Migration Act".

This was soon abbreviated to The Pom Act. English settlers under the Act became popularly known as Poms.

This Act has since been superseded by others, but though incorrectly used, the nickname of Pom or Pommy still remains.

Letters to the Editor,
The West Australian

SHARPEN YOUR SCISSORS



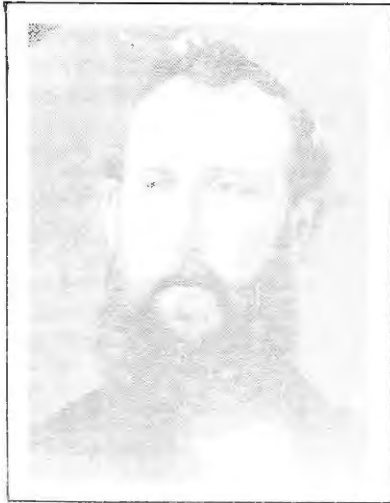
The editor is eager to hear from any reader who will undertake to send a continuing supply of useful newspaper clippings on any subject relating to Australia's heritage.

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?

LET US NOW PRAISE FAMOUS MEN...

By Dawn Thompson



Captain George Gibbs, master of the Loch Ard on her fatal voyage.

Australians have the name for being "cool" in celebrating historic occasions and remembering landmarks in our country's short life. Newspapers record the turnout to Anzac marches with a hint of congratulatory relief — "you wonderful people, you do care after all!" and one feels there is a great deal of very hard work in arousing our enthusiasm for Days of Flowers and Friendship and so on. The spirit of fiesta is not a strong Australian characteristic.

Against this national reticence, an event which occurred in Victoria in midwinter, 1978 stands out startlingly in its spontaneity, and positively glows like a little gem in its organisation and execution.

It happened near Port Campbell on the South West coast in a predominantly dairying district, where even in June many people are tied to the nightly and early morning milking of the cows; where it rains a great deal, and is very windy and cold on the coast.

On the 3rd of this particular June it was terribly wet and very cold, but well before 5 a.m. car

lights were to be seen coming from everywhere, converging on the little town of Port Campbell, from there heading East along the clifftop road, streaming bumper to bumper, to park in ordered ranks near Loch Ard Gorge. Heavily muffled in coats, scarves and rubber boots, the occupants emerged to make their way by torchlight to the head of the Gorge.

Here, some 2,000 people stood in the wind, rain and darkness, looking out over the little bay, lit up with spotlights pinpointing its vertical walls, the two caves, the manmade steps leading down to the beach where bonfires blazed, further illuminating the dramatic scene, and the waves foaming in through the narrow cleft.

Just before 6 a.m., a rocket went up out to sea: the age-old distress signal. The cold sea rolling and roaring in on the fire-lit beach in the rain set the stage, and a voice began to recall, for all to hear, the story of the wrecking of the sailing ship *Loch Ard* on that spot, one hundred years before. The graves of the few whose bodies could be reclaimed from the sea bore quiet witness nearby, but it was the courage, tenacity and fortitude of the only two who had lived which was celebrated by that amazing crowd.

The *Loch Ard* was built on the Clyde in 1873, an iron sailing ship of 1,693 tons, captained by a Scot, George Gibbs, 29 years old and newly married, with a crew of 36 hands, and of the 18 passengers eight of them were members of the Carmichael family, en route to Port Melbourne.

As the ship approached the west end of Bass Strait, the mist lying over the sea interfered with the midday sextant sighting, so the *Loch Ard* was sailing much closer in to the treacherous coast than was realised. The passengers

were having an end-of-voyage party, but aware of the surrounding hazards, Captain Gibbs was absent, sending a man aloft every 15 minutes to try to check the position of the slowly moving ship.



*The concussion was alarmingly loud
— a contemporary etching of the*

At 4 a.m. the mist lifted, showing cliffs less than a mile distant. With an on-shore wind and an on-shore current, it was impossible to

**. . . a huge wave swept
Eva Carmichael into
the sea.**

manoeuvre a sailing ship. Inevitably, the *Loch Ard* ran with a shuddering crash on a reef of Muttonbird Island, tearing off the wooden top deck, and the water flooded in. Pieces of rock dislodged from the cliff above by



*and all was confusion and terror
Loch Ard's last moments.*

the yard-arm rained down, and a huge wave swept young Eva Carmichael into the sea. Possibly the same wave swept apprentice sailor Tom Pierce and two crewmen off as they struggled to launch a lifeboat. Pierce managed to get beneath the overturned lifeboat, where he was washed to and fro and finally, towards daylight, going in through a narrow cleft to the beach, where he swam ashore.

Eva, a non-swimmer, clung to a chicken-coop, and later a spar, for four hours in that winter sea. Two men companions with her tried to swim to safety and perished, but Eva was eventually also washed into the gorge, and seeing a figure on the beach, screamed for help.

Pierce, weak and cut about, swam to her aid, and after struggling for an hour amongst the drifting wreckage, brought her ashore. He put her deep in a sheltering cave on a bed of grasses, and finding some brandy washed up, gave her a little to drink and chafed her chilled body with it, after which she slept, exhausted. Pierce, too, slept awhile.

One can imagine the thankfulness of finding oneself alive and safe after such a disaster, but sometimes continuing to survive is even more difficult.

Young Pierce, a stocky 19 year old, toughened and able from his life on sailing ships, now found himself responsible for a sodden and barely conscious young lady in freezing weather, trapped in a little bay by steep cliffs. Beyond, the unknown hinterland was desolate low scrub, with but one habitation, the homestead of "Glenample", lying hidden some three and a half miles distant.

Desperate to find aid for the girl, clad only in her wet night-dress and lying still in a stupor, Pierce managed to scale the cliffs. Casting about to find a likely source of help, he had the great good fortune to find the horse tracks of men out mustering sheep and was able to follow them and give the alarm to two shepherds.

Although they made all possible speed with assistance, it

was dark when they returned to the gorge, to find Eva missing from the cave. Terrified that those approaching were wild aborigines she fled and huddled mute in the bushes. With much difficulty they raised her up the cliff-face in the darkness, and some 22 hours after the shipwreck, both young survivors were safe and warm at "Glenample", and the news of the wreck and their rescue was spreading through the district. The chord of sympathy and admiration that struck then in peoples' hearts still rings today, some hundred years later, as witness the remarkable turnout at this Centenary celebration.

**. . . then a lone piper, clad
in the kilts and spotlighted
on a rock played the old
hymn "Amazing Grace".**

A short memorial service was conducted at the conclusion of the story, then a lone piper, clad in the kilts and spotlighted on a rock near the cave which bears Tom Pierce's name, played the old hymn "Amazing Grace", which was taken up and sung with reverence by the crowd of 2,000 voices.

Those who braved the elements to attend will never forget this celebration. The drama of it deserves to be known amongst our people, for it wholesomely nourishes and uplifts the spirit.



Eva Carmichael



Tom Pearce

It adds a different dimension to our folklore, alongside Ned Kelly and the Eureka Stockade, and is quite as proudly memorable to us as is the ride of Paul Revere to Americans.

With the surge of national self-awareness and pride occasioned by the America's Cup victory, maybe we can hope to muster the self-confidence to seek out and uphold the valour of our own

national heroes, with whom young Tom Pearce deserves to stand.

Not only the old story is noteworthy, but also the imagination and capabilities of those who arranged and executed the celebration of it with such panache. At the conclusion of the soul-stirring remembrances, just as day was breaking, the human needs as well were catered for, with the whole crowd being served a hot breakfast of frankfurts and sausages with bread and butter, fruit and hot drinks, on the bare clifftop, above the rolling sea. And this small triumph of organisational ability and consideration in that bleak place seems somehow to echo faintly the human effort and caring of the long ago rescue.

Ⓜ

The complete record of this shipwreck, and much else of interest surrounding these times is recorded in a well illustrated and beautifully presented booklet, Settlers Under Sail, by Don Charlwood, who actually recounted the story at the celebration. (Booklet published by the Premier's Dept. Melbourne). The details in this article were supplied by Mr. and Mrs. Lin Goldstraw of Timboon, who with their grandchildren, were present. Mr. Goldstraw, a pioneer timberworker in the Otways and thereabouts, was then 75 years of age.

TO LOVE ONE'S ENEMIES

"This has always been taken as a hard saying — a commandment transcending the capacity of ordinary life. But is it really so? Does not Jesus give us a piece of very sound practical advice . . . Hatred rarely does any harm to its object. It is the hater who suffers. His soul is warped and his life is poisoned by dwelling on past injuries or projecting schemes of revenge. Rancour in the bosom is the foe of personal happiness."

— Lord Beaverbrook
The Divine Propagandist

■ The ultimate result of shielding men from the effects of folly is to fill the world with fools.

—Herbert Spencer (1820-1903)

■ There is, however, a limit at which forbearance ceases to be a virtue.

—Edmund Burke (1729-97)



The Immigration Debate

Professor Blainey's (Professor of History, University of Melbourne) remarks draw attention to the influx of Asian immigrants into this country and re-open a hornet's nest. Incidentally, a report from the "Mercury" Tasmania's daily, (18th April 1984) stated that for the first time, Australia has now accepted black African refugees. Notice the absence of any reference to white Rhodesian refugees.

Professor Blainey's comments, of course, is very pertinent. Listening to him recently on a local talk-back radio show, he mentioned the inevitable clash of cultures, i.e. Asian versus European and though there was indeed tension between the new European arrivals after the last World War, it quickly subsided and compares only minutely to the present racial and social tensions that prevail particularly in the big cities of Sydney and Melbourne. The Shadow Minister for Immigration, Michael Hodgman — Member for Denison (Tasmania) — endorsed the Professor's observations, conclusions and warning. Mr. Hodgman went on to say that he is currently handling numerous cases where Britons and other Europeans have been denied entry regardless of their skills and suitability, in preference to Asians; many who, as the Premier of Queensland, Joh Bjelke-Petersen, quite correctly pointed out, go straight onto our social security system. Mr. Hodgman will be addressing one of our Anglo-Saxon-Keltic Society luncheons on the matter of Immigration later this year.

What has really shocked and astounded many Australians is not just the obvious peaceful invasion of this country by aliens, but the open remarks of the Foreign Minister, Mr. Hayden, who wishes to see Australia become an Eurasian nation. I do not wish for this column to become a gutter column, but quite frankly, I just have to question the sound state of this man's mind. For surely any unwise immigration policy will destroy our national heritage just as fast, if not faster than any destructive fiscal or social policy.

Professor Blainey's comments were received by the media with a great splurge. Although his statements are timely, if not overdue and indeed

welcomed, he is actually only repeating what many others have been saying for years and because of such, have been labelled with that tired old "slur word", racist. Remember the flack that Bruce Ruxton received? Who listens to Eric Butler? How much attention does the media give to the work undertaken by Dr. J.C.A. Dique on the subject? John Bennett of Melbourne? — and so on. It's because Professor Blainey is part of the establishment and is not considered "right wing". Nonetheless, he is obviously an honest man, indeed bold, which is refreshing as quite often the case with academics is that they mouth trendy, liberal causes like a cracked record.

Australia, has always had its minority groups and its non-European element. Down through the decades, after the early anti-Chinese mining disturbances, these people have generally kept to themselves, behaved well and indeed many blended without difficulty into our society and a few rose to prominent heights in business and in other professions, such as the legal, medical and accountancy professions. Problems arise, however, when a huge influx of these people occurs, resulting in resentment, tension and ultimately open friction with the result being conflict, even of a violent nature. No multi-racial society has worked nor will it work. No matter how much legislation is passed, all will finally collapse, if such legislation goes against the basic nature of people.

It is my humble opinion that all immigration should dwindle to a trickle until we solve our existing problems such as unemployment and housing shortages. The Calwell, Menzie idea and apparently the ideas of new Liberal Party hopeful, John Elliot, that high numbers of immigrants will force industry into higher productivity because of greater consumer consumption is not totally correct. If high numbers are good for the economy why the credit squeezes during Bob Menzie's administration? Why the boom of the late 60's and early 70's, then the bust period of the late 70's and early 80's, even during the periods of up to 120,000 migrants arriving annually? Of course one reason why businessmen wish to have high immigration is the source of cheap labour. The other argument, "populate or perish" for defence purposes is not fully relevant in a highly developed technological age with all manner of sophisticated weapons. Rather, it would be more sensible to stop aborting our young and allow our population to grow

naturally to the conservative estimate of 80,000 extra babies per year.

Immigration must be an election issue. The current Immigration Minister, Mr. West, has already cut the proposed Vietnamese intake from

15,000 to 8,000 for the 1982-1985 period. If we wish to enjoy a future, based soundly on the Institutions and foundations of our heritage, then we must act boldly, but rationally, sensibly on the matter. Above all, urgently.



The Iconoclasts

Dear Sir,

We are now beginning to see the true aims of the Canberra Socialists. They are destructive in the extreme.

By invoking their external powers under a United Nations treaty in respect of the Franklin Dam in Tasmania, they took the first step towards abolishing States' Rights. This, without a doubt, presages the abolition of the sovereign States themselves together with their Parliaments and Senators and, ipso facto, of the Upper House of Parliament in Canberra. They will then be able to establish a unicameral Government for a fixed number of years and which will not be subject to resignation or dismissal as under the Westminster system.

Their way will then be clear to abolish the Monarchy, which is above politics, and establish a Republic. They have already taken the first step by making a song the new National Anthem instead of "God Save the Queen" without a Referendum on such an important thing. How the Cabinet members can reconcile this with their individual oaths of office is beyond comprehension.

By its Immigration policy, the Government is also seeking to make Australia a Eurasian nation and displaying its strong Anglophobia. Most of our present Cabinet members seem to forget that they have British blood

flowing through their arteries whether they like it or not, yet they still wish to change our beautiful flag by eliminating the Union Jack, a Christian symbol of unity and one that massive numbers of Australians have lived under and died for since this nation was first settled by Britons.

They also wish to destroy our precious British heritage and traditions and completely forget that the shooting of Presidents is endemic in many Republics, notably the United States of America, and also that any would-be Cromwell can only look forward to a limited reign in spite of Oliver Cromwell being a devout Christian and not an agnostic.

Is this the Utopia Australia wants? . . . Australians, wake up! It is much later than you think.

F.C. Gooding,
Scarborough, Queensland.

A King for Australasia

It seems a shame that we are now picking sides and digging in on the Monarchy-Republic-Flag-Anthem-Oath of Allegiance debate.

There can be no denying that a lot of Australians are against the present Governor-Generalship but this doesn't mean they are anti-British or anti-Monarchy.

So, rather than turn Australians against one another both sides should accept that the other side has valid arguments and feelings and compromise.

My compromise solution is fair to both sides, it would remove the problems we have with the present Governor-Generalship without destroying our traditions or heritage.

Due to C.E.R. with New Zealand it's obvious that our futures are intertwined, even Doug Anthony said recently that Trans-Tasman Federation was inevitable. The problem with federation between our two countries is that New Zealand is not a State of Australia and never will be. If there is to be a union it must be between two equal countries where we can both keep our political systems.

I wrote to Buckingham Palace to find out if my proposal was possible. I received this reply which is quoted in part.

"Her Majesty was interested in the idea that you mention. If an idea for an independent Australian Monarchy were seriously put forward you can be sure that it would be seriously considered."

My proposal is as follows.

On Australia Day 1988 Queen Elizabeth as Queen of Australia and New Zealand would crown Prince Edward KING OF AUSTRALIA. He would be an impartial figure to represent both Australia and New Zealand and he is a part of both countries heritage. He would reside in both Canberra and Wellington and his duties, powers, behaviour would be decided by consensus amongst the Australasian people. He would not represent any single race, religion or social aristocracy. He would start our own hereditary monarchy by marrying an

Continued next page

LETTERS

Australasian girl he loved regardless of her race, religion or position in our society.

The advantages to us having our own hereditary monarchy independent of Great Britain are numerous, e.g.

1. The main reason would be the loose federation of Australia and New Zealand under the one shared Head of State. We would have close co-operation in political matters but our political systems would remain separate. This federation would involve closer relations in trade, economics, conservation, judicial, police, legal, defence, scientific, sporting and cultural ties. A joint Australia and New Zealand commission would be set up with a wide ranging brief to examine this proposition.

This federation in symbols would work similar to this, i.e.

AUSTRALIA: would have a green and gold flag and sporting colours with Advance Australia Fair and/or Waltzing Matilda as our national song(s).

NEW ZEALAND: would have a black and white flag and sporting colours with their present national song.

Together as **AUSTRALASIA:** we would keep the present Australian flag with an equal

sized red star next to the white federation star in the bottom left hand corner. The coat of arms would feature a kangaroo and a kiwi, the Anthem would be "God Save the King" and the sporting colours would be green, gold, black and white or red, white and blue or blue and gold.

2. Our security would be strengthened by combining the Royal Defence Forces, police and security forces, and populations and wealth.

3. We would always be a

member of the Commonwealth of Nations.

4. We wouldn't have an absentee landlord who uses a Governor-General with more power than the landlord, or Governors that are approved by the British Government.

5. The Monarch would have to directly rule on Constitutional matters so everyone would know where the responsibility lay.

Ian Cameron,
Collaroy Beach, N.S.W.



Contributions

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

Address written contributions to:

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

HOW TO MAKE A CHILD INTO A DELINQUENT (12 easy lessons)

1. Begin at infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. This will make him think he's cute.
3. Never give him any spiritual training. Wait until he is 21 and let him decide for himself.
4. Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
5. Pick up everything he leaves lying around - books, shoes and clothing. Do everything for him so that he will be experienced in throwing all the responsibility on to others.
6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are

- sterilized but let his mind feast on garbage.
7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up.
8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
9. Satisfy his every craving for food, drink and comfort. See that his every sensual desire is gratified. Denial may lead to harmful frustration.
10. Take his part against neighbours, teachers, policemen. They are all prejudiced against him.
11. When he gets into real trouble, apologize for yourself by saying "I never could do anything with him."
12. Prepare for a life of grief. You will be likely to have a

All Things by a Law Divine

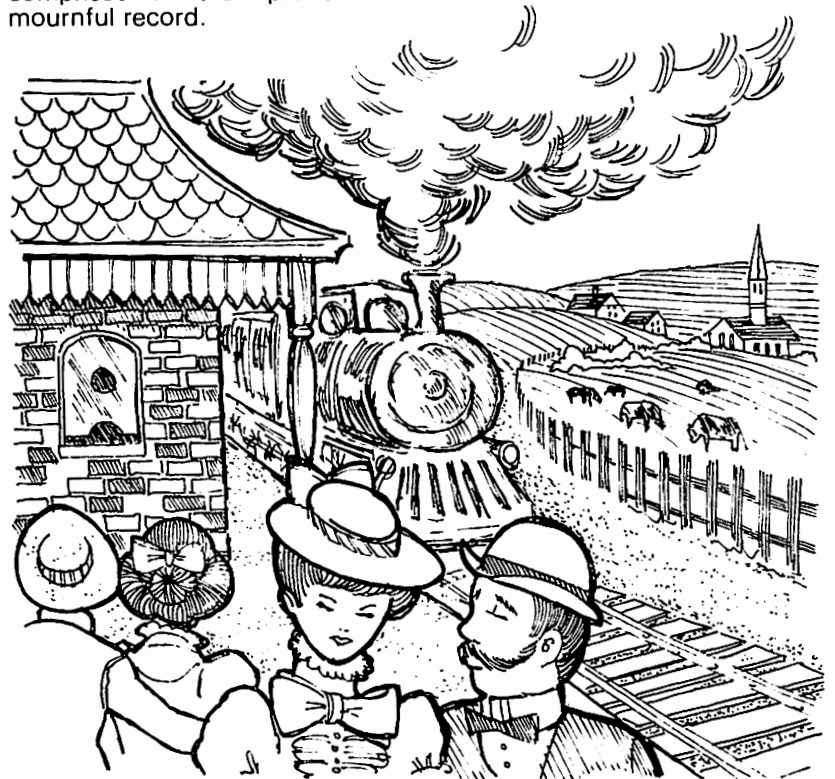
SIR ARTHUR BRYANT

There is a village station within a few miles of my home. It stands, like all the pleasantest stations, some way from the place it serves and has grown, as it were, into the fields. No doubt when it first came into the broad vale, the iron railway and its brand-new brick buildings and appurtenances were an eyesore and a great offence to the humans and cows thereabouts. They are so no longer. For time has had a hand in their shaping, has toned down the colours of the bricks so that they blend with the soft browns and greens of the vale, and has weathered their hard lines and edges. What hasty man performed imperfectly, Nature, that leisurely worker, has gone over again with her cool contemplative chisel until almost all traces of that first raw job have been removed. The little station of today has something of the organic simplicity of a tree or stream. It serves its purpose without self-consciousness or friction. And as one awaits the train there — or the next train, for there is no better place in England to miss a train — one can look across three or four great meadows, full of cows and, at the right season, of buttercups, and fill one's eyes with the sight of the little village under the hill, with its windmill, grey church tower and clustering, mellowed red-brick houses. Beyond rises the soft, rounded hill on which I love to walk, with its occasional groups of Grecian trees, its fugitive ghosts of Arcadian nymphs and shepherds. For in this place, with its still unbroken peace of centuries, the past is very near the present. All English history — its strength, its sleeping fires, its patient consistency — are contained in its speaking silence.

The men and women who, like their forbears, inhabit this village share many of its attributes. They are slow of speech and thought, kindly and unshakable. They are the best sort of citizens, for their

virtues preserve and nourish the State. They are the kind of people without whom no democracy could long exist: they preserve a leaven in the body politic. They have little in the way of the showier graces, yet are essentially healthy. They put first things first, not by any process of reasoning, but by instinct. A few weeks before the war I spent an hour wandering round the village church, examining its lovely seventeenth-century monuments and resting in one of its cool, stillness-washed pews, while the sound of birds and insects, making the best of that sun-drenched August afternoon, drifted in through the open, curtained door. On one wall was a list of the young men of the village who gave their lives in what was then called the Great War that the village and the England of which it was part might live. More than half the village manhood, born between 1875 and 1900, was comprised in that proud but mournful record.

Remembering the many small kindnesses and courtesies I have received from its friendly people, I could not help contemplating, as I stood once more on that familiar platform, the association between natural beauty and human goodness. Is ugliness a cause of hate and greed, and beauty of kindness? Anyone could think of examples to the contrary. Yet my own experience suggests they are. Other things being equal, I have usually found that the inhabitants of a place with a long heritage of beauty share some of that beauty in their character, and of an ugly place the reverse. The process of cause and effect may be, and is, slow: it takes more than one generation of sordid surroundings to destroy the natural virtue and tenderness of those who dwell among them, just as it took more than one generation of living in a Tudor manor-house and deer park to make gentle — I use the word in its literal term — the blood of a greedy and harsh-tempered profiteer. But the connection between aesthetics and conduct exists even though our knowledge of its working is still far too inadequate to reach any practical



All Things By A Law Divine

conclusion. If we only knew it, it is probably as close as that between digestion and temper. The impressions of the eye may be more delicate and indeterminate than those of the tactile senses, but their effect on the human brain, and through the brain on the whole system, is a scientific phenomenon which scientists will have to tackle if the way to Utopia is going to be found by the exercise of human reason.

For here we are face to face with a fundamental rule of existence: one which the ancients recognised even though they could not comprehend and apply it and which our nineteenth century men of science forgot or ignored in their painstaking study of natural phenomena. That everything in the universe is in some way connected with everything else: that nothing in God's creation can stir without everything else, vast or minute, feeling to a greater or lesser degree its effect. That in such movement there is almost infinite elasticity and room for recompense and adjustment is clear: what we have got to recognise is the fact of movement. It is something which scientists, after a century of denial, are beginning to be aware: that there is interlinked purpose and order in the universe, as in the human body and as in every machine — man's clumsy imitation of God's larger creation — that works. Life is a pattern, moving in an ordained rhythm: the stars in their courses and the tides of the sea and those subtler tides in the souls and bodies of men and women, beasts and birds all form part of the pattern. Mar it at any point, and you mar it at some other: when you dislocate the thigh, you warp the neck as well. This is the secret which those who regulate society and the body politic have to master as well as the scientists: there will be no peace in Israel until they do.

Reprinted from
The Lion & The Unicorn
(Collins, 1969)

ACTUAL AND IDEAL

**"There are two things, the actual and the ideal.
To be mature is to see the ideal and live with the actual.
To fail is to accept the actual and reject the ideal, and
To accept only that which is ideal and refuse
the actual is to be immature.
Do not criticise the actual because you have seen the ideal.
Do not reject the ideal because you see the actual.
Maturity is to live with the actual but hold on to the ideal."**

- Derek Prince

The mutilation of an anthem

Former service personnel at many centres on Anzac Day showed the Prime Minister, Mr. Hawke, what they thought of his edict that a mutilated version of Advance Australia Fair was to be Australia's national anthem.

They ignored it in favour of God Save the Queen . . . a clear enough rebuke to a Prime Minister whose arrogance is growing with his popularity rating and who appears to believe that he and his government are answerable to no one.

It is not that there are wide objections to Advance Australia Fair. Rather it is the fact that the Government should see fit to emasculate the song as a sop to those who are pushing women's rights.

After Mr. Hawke announced that the changed non-sexist Advance Australia Fair had been made Australia's official national anthem by Cabinet decree, it was revealed that the new words for the first and third verses were chosen by a committee of public servants.

These changes deleted all references to 'sons' in the song — thereby appeasing that small proportion of women who are devoted to changing the English language because they see sexism in everything.

The Government-sponsored Office of the Status of Women has even produced a book of media guidelines called Fair Exposure in which, to avoid what the book says is 'trivialising the role of women', words such as 'mankind' are seen as offensive to women and their discontinuation is sought.

Unless some form of protest is made about the mutilating of long-accepted songs and literature because of some imagined sexism, these inroads will make such material unrecognisable from the original.

Perhaps the defiance on Anzac Day in using God Save the Queen was merely upholding tradition and had nothing to do with the mutilation of Advance Australia Fair, but it set a pattern for protest that could be followed to demand that if Advance Australia Fair is to be our national anthem, it is to be as it was written and accepted originally by the people.

Governments that adopt a policy of rewriting material for their own purposes are treading a dangerous path.

Something of such importance as a national anthem should be regarded as sacrosanct, and not used as a means to pander to a minority of extremists.

What will be next — rewriting the history books to eliminate sexist overtones . . . ?

The Northern Star,
Lismore, N.S.W. — 27/4/84

AUSTRALIA AT WAR

The Siege of Tobruk, 1941



By 10 February 1941 British forces in the Western Desert with the Australian 6th Division playing a leading role had swept the Italian Army from North Africa to beyond Benghazi.

On 23 February the Greek leaders had accepted a British offer to send an expeditionary force and the 6th Division was included in the force. Subsequently the newly-formed Australian 9th Division, commanded by Major-General L.J. Morshead, took over the 6th Division's tasks in Cyrenaica on 8 March.

Meanwhile, the German Africa Corps under the command of General Erwin Rommel had arrived in North Africa and on 31 March commenced the offensive which was to drive the British forces, hampered by an extended supply line and worn-out armoured vehicles, back eastwards across the desert to the Egyptian frontier. The Commander-in-Chief, Sir Archibald Wavell, instructed that the seaport town of Tobruk was to be held, if possible, for two months in order to give time for the assembly of reinforcements, especially of armoured troops, for the defence of Egypt.

General Morshead was appointed as Tobruk Fortress Commander and on 8 April 1941 the garrison there consisting of the 9th Division, the 18th Brigade of the 7th Division with British and Indian troops, came under a siege which was to last for 242 days.

Tobruk's outer defences consisted of a series of Italian-built concrete strongpoints extending in a rough arc some 28 miles in length. Each post was protected by frontal wire and minefields with an anti-tank ditch encircling most of the line. To ensure defence in depth two inner defence lines were constructed by the garrison in the hard and rocky desert between the perimeter and the harbour.

After probing attacks on 11-12 April, German forces made their first serious attempt to capture Tobruk on the night of the 13th-14th in what was to become known as the "Easter Battle". German infantry and tanks attacked positions occupied by the 2/17th Battalion on the southern sector of the perimeter. In Poland, France and Belgium, German "blitzkrieg" tactics of a deep armoured thrust through defences followed up by infantry had never failed. At Tobruk, however, the Australians allowed the tanks to move through the perimeter then engaged the German infantry in their wake. The result was that the armour was left

to advance without support. As the tanks thrust north across the dusty terrain towards the town they were met by devastating artillery and anti-tank gun fire, often at point-blank range, forcing them to retire in disorder with the remnants of their infantry through the gap which had been made in our wire.

By 8.30 a.m. on the 14th the battle was over, although sporadic fighting continued until mid-morning. The Germans had lost 17 out of the 38 tanks that went into battle; 150 enemy dead were counted on the battlefield and 250 prisoners taken. The garrison's casualties were 26 killed and 64 wounded.

Corporal John Hurst Edmondson, a member of the 2/17th Battalion posthumously awarded the Victoria Cross for outstanding leadership and conspicuous bravery during a successful counter-attack on the night of 13 April. The action occurred near Post R.33 on the perimeter, a sector on the front of D Company. Edmondson's V.C. was the first awarded to a member of the Australian forces during 1939-45.

The second and final attempt by Rommel to capture Tobruk in 1941 was made on 30 April-1 May when, under cover of intense dive-bombing and artillery attacks, enemy infantry and tanks broke through the south-west section of the perimeter then held by the 26th Brigade and established a salient of about 3,000 yards in depth. Throughout the remainder of the siege this sector gained the reputation of a "hot spot" as the Australians sought to shorten the line of the salient in the face of determined enemy opposition. However, the ground held by the Germans was never completely regained.

In May and June, General Wavell attempted to relieve Tobruk by land in offensives mounted from the Egyptian frontier. The first operation resulted in the temporary capture of Halfaya Pass which was lost again a fortnight later. The second, known as operation "Battleaxe" failed entirely, the British losing more than two-thirds of their tanks.

BUSH ARTILLERY

In any account of the defences of Tobruk mention must be made of the "Bush Artillery" — captured Italian guns in a great variety of size, vintage and reliability — that the infantrymen manned and fired in a manner as spirited as the fire orders were unorthodox.



It was at Tobruk that the Australian infantryman gained his reputation for intelligent and aggressive patrolling, often deep into enemy territory. Some patrols went out at night to lie up for the next day, observing enemy defence-works and activities. Others patrolled daringly in daylight. Lieutenant-Colonel S.S. Williams, Commanding Officer of the British 1st Royal Horse Artillery, placed on record the enormous importance of deep infantry patrolling at Tobruk when he wrote:—

It was simply through the fearless and meticulously thorough investigation of the terrain, out of view and often deep inside the enemy defended localities, that we have gradually built up a clear knowledge of his defences and organisation.

Supply of the encircled garrison had of necessity to be by sea with ships of the British and Australian Navies bringing to Tobruk, across sea-ways dominated by a hostile air force, all the munitions and supplies necessary for the garrison's survival. Because of the almost daily enemy air attacks on the town and harbour, arrivals and departures of the ships were carried out under cover of darkness. Between 10 April and the end of August the defenders were subjected to 593 enemy air raids.

The relief of the 18th Brigade commenced in August and by October the Australians, with the exception of the 2/13th Battalion were relieved by the Polish Carpathian Brigade and British troops. The 2/13th remained to fight its way out in December when the garrison broke out to join up with the British Eighth Army in its westward advance which effected the relief of Tobruk on 10 December.

It cannot be claimed that Tobruk stopped Rommel and his Africa Corps from capturing Alexandria and the Suez Canal in 1941, but the epic at Tobruk had an important effect on the war for another reason. Here the Germans had

suffered a serious reverse as did the Japanese at the hands of Australian troops at Milne Bay, Papua, in 1942. The Tobruk garrison had demonstrated that the hitherto successful blitzkrieg tactics could be defeated by resolute infantry who held their ground; by minefields and artillery fire; and by defence in depth and individual courage.

General Sir Claude Auchinleck, who had succeeded General Wavell after operation "Battleaxe", summarised the garrison's achievement in his despatch:

Our freedom from embarrassment in the frontier area for four and a half months is to be ascribed largely to the defenders of Tobruk. Behaving not as a hardly pressed garrison but as a spirited force ready at any moment to launch an attack, they contained an enemy force twice their strength. By keeping the enemy continually in a high state of tension, they held back four Italian divisions and three German battalions from the frontier area from April until November.

RATS OF TOBRUK

During the siege German radio propagandists directed a constant stream of derision at the defenders, likening them to rats. Far from weakening morale, as the enemy intended, the term was enthusiastically adopted by the troops who thenceforth called themselves the "Rats of Tobruk". The 9th Division also commemorated its Tobruk service in another way, having been hurriedly formed, colour patches in use throughout the division included a variety of shapes. After Tobruk moves were made towards uniformity and in December 1942, following the Battle of El Alamein, new colour patches were issued in the shape of a "T".

The 9th Division's casualties (including the 18th Brigade) from 8 April to 25 October 1941 amounted to 749 killed, 1,996 wounded and 604 prisoners. The infantry losses during this period were:

	Killed	Wounded	Prisoner of War
18th Brigade	135	507	15
20th Brigade	118	359	64
24th Brigade	103	339	39
26th Brigade	249	397	347

In this period the artillery lost 44 killed, 106 wounded and 96 were taken prisoner, most of the prisoners being 2/3rd Anti-Tank Regiment captured at Mechili on 8 April; engineer losses were 30 killed, 112 wounded and 3 prisoners.

In addition to these casualties, the 2/13th Battalion, the only Australian battalion to be left in Tobruk, lost 39 killed and 36 wounded during the breakout with the 70th British Division in December 1941.

Australian War Memorial, Canberra.

BOOK LIST

Australia in the War of 1939-45 (Canberra: Australian War Memorial). Series I (Army) Vol. III, *Tobruk and El Alamein*, by Barton Maughan.

Tobruk, 1941 (Sydney: Angus & Robertson Ltd., 1945), by Chester Wilmot.

POETRY OF AUSTRALIA

BULLOCKY

Judith Wright

Beside his heavy-shouldered team,
thirsty with drought and chilled with rain,
he weathered all the striding years
till they ran widdershins in his brain.

Till the long solitary tracks
etched deeper with each lurching load
were populous before his eyes,
and fiends and angels used his road.

All the straining journey grew
a mad apocalyptic dream,
and he old Moses, and the slaves
his suffering and stubborn team.

Then is his evening camp beneath
the half-light pillars of the trees
he filled the steeped cone of night
with shouted prayers and prophecies.

While past the campfire's crimson ring
the star-struck darkness cupped him round,
and centuries of cattle-bells
rang with their sweet uneasy sound.

Grass is across the wagon-tracks,
and plough strikes bone across the grass,
and vineyards cover all the slopes
where the dead teams were used to pass.

O vine, grow close upon that bone
and hold it with your rooted hand.
The prophet Moses feeds the grape,
and fruitful is the Promised Land.



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

Attend to all the mending in the house once a week, if possible. Never put out sewing. If it be impossible to do it in your own family, hire someone into the house, and work with them.

Make your own bread and cake. Some people think it is just as cheap to buy of the baker and confectioner; but it is not half as cheap. True, it is more convenient; and therefore the rich are justifiable in employing them; but those who are under the necessity of being economical should make convenience a secondary object. In the first place, confectioners make their cake richer than people of moderate income can afford to make it; in the next place, your domestic, or yourself, may just as well employ your own time as to pay them for theirs.

When ivory-handled knives turn yellow, rub them with nice sand-paper, or emery; it will take off the spots, and restore their whiteness. When a carpet is faded, I have been told it may be restored, in great measure (provided there be no grease in it), by being dipped into strong salt and water. I never tried this; but I know that silk pocket handkerchiefs, and deep blue factory cotton will not fade, if dipped in salt and water while new.

Medical

Cottonwool and oil are the best things for a burn.

A poultice of wheat bran, or rye bran, and vinegar, very soon takes down the inflammation occasioned by a sprain. Brown paper, wet, is healing to a bruise, dipped in molasses, it is said to take down inflammation.

In case of any scratch, or wound, from which the lock-jaw is apprehended, bathe the injured part freely with lye, or pearlash and water.

A rind of pork bound upon a wound occasioned by a needle, pin, or nail, prevent the lock-jaw. It should be always applied. Spirits of turpentine is good to prevent the lock-jaw.

Strong soft soap, mixed with pulverised chalk, about as thick as batter, put in a thin cloth or bag upon the wound, is said to be preventive to this dangerous disorder. The chalk should be kept moist, till the wound begins to discharge itself; when the patient will find relief.

Vegetables

Onions should be kept very dry, and never carried into the cellar except in severe weather, when there is danger of their freezing. By no means let them be in the cellar after March; they will sprout and spoil. Potatoes should likewise be carefully looked to in the spring, and the sprouts



broken off. The cellar is the best place for them carefully, if you want to keep them. They never sprout but three times, therefore, after you have sprouted them three times, they will trouble you no longer.

General Maxims for Health

If you find yourself really ill, send for a good physician. Have nothing to do with quacks; and do not tamper with quack medicines. You do not know what they are; and what security have you that they know what they are?

Wear shoes that are large enough. It not only produces corns, but makes the feet mis-shapen, to cramp them.

Wash very often, and rub the skin thoroughly with a hard brush. Let those who love to be invalids drink strong green tea, eat pickles, preserves, and rich pastry. As far as possible, eat and sleep at regular hours.

Wash the eyes thoroughly in cold water every morning.

Do not read or sew at twilight, or by too dazzling a light. If far-sighted, read with rather less light, and with the book somewhat nearer to the eye, than you desire. If near-sighted, read with a book as far off as possible. Both these imperfections may be diminished in this way.

— Mrs. Child's Frugal Housewife, 1832

Back Cover

THE "HESPERUS"

On March 27th, 1872, the *Yatala*, the finest passenger ship in the Orient Line, went ashore near Cape Gris Nez, when homeward bound from Adelaide, and became a total loss. This was a very serious loss to the firm, coming, as it did, at a time when the rush of emigrants to South Australia was at its height.

The *Yatala* was a composite ship of 1,127 tons, and under the famous Captain Legoe was noted for her passages, her best being 66 days to Adelaide in 1867. But, by 1872 the day of the composite clipper was already on the wane, and iron clippers were being built as fast as the North Country yards could lay them down. With their teak-built frigates and small composite clippers the great London shipping firms were already finding the competition of the new iron clippers from the Clyde and the Mersey more than serious, and it was quite evident that unless they abandoned teak for iron, they would lose their hardly-won position at the head of the British Merchant Service.

Thus it was that Messrs. Anderson, Anderson & Co. decided to replace their lost ship by the two finest iron clippers that could be built. Robert Steele, of Greenock, the foremost designer and builder of clipper ships in the world, was given the order for the two new Orient liners, and both in design and workmanship he gave of his very best. The new ships were named *Hesperus* and *Aurora*. *Hesperus* was launched in November, 1873. She registered 1,777 tons; was 262 feet 2 inches in length with 39 feet 7 inches beam and 23 feet 5 inches depth, whilst her poop was 74 feet long, and her fo'c'sle head 40 feet. Her sail plan was a large one, with double topgallant yards on all three masts. She had very long poles above her royals, so that skysail yards could be sent up and crossed in the tropics, and her jib-boom was noted as the longest belonging to any ship sailing out of the Port of London.

The year 1874 was a boom year in the passenger trade to the Colonies, and nearly every ship sailing for Australia or New Zealand had her 'tween-decks full of emigrants. That spring the following ships left the United Kingdom for the Land of Promise:

Hesperus with 416 emigrants for Adelaide
Lady Douglas with 300 emigrants for Rockhampton
Great Queensland with 644 emigrants for Maryborough
La Hogue with 443 emigrants for Wellington
Rooparell with 361 emigrants for Auckland
Ballochmyle with 484 emigrants for Canterbury
James Nichols Fleming with 367 emigrants for Port Chalmers

On September 11th, 1891, *Hesperus* left London with a full complement of cadets. She reached Sydney on December 8th, 88 days out. Here her crew cleared out in order to follow a gold stampede up-country, leaving the cadets to do everything during the ship's four months' wait for a wool cargo. No history of Sydney would be complete without some mention of the sailing ship brass bounders; the cadets of the *Hesperus* proved only too true to type, and when the vessel sailed for home, the three brass balls of a well-known pawnbroker in Argyle Cut hung conspicuous in their golden splendour from the end of the clipper's jib-boom. The run home was made in the good time of 85 days. In 1892 and 1893 the *Hesperus* made the two best passages of her career.

From Sail — The Romance of the Clipper Ships

