

HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

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THREE PILLARS OF MONARCHY



THE INSTINCT TO CREATE

BY SIR ARTHUR BRYANT

DISCOVERING, EXPLORING & PIONEERING, SERVING & ACHIEVEMENT

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Our Loss

It is with a great sense of loss that we record in this issue of *HERITAGE* the passing of two great men; Sir Raphael Cilento in April and the British historian, Sir Arthur Bryant, in January.

Sir Raphael, a most talented and distinguished Australian, was Patron of The Australian Heritage Society since its inception in 1971. He is best known as a pioneer in tropical medicine although his talents went beyond this field in a life of remarkable achievement.

A letter of sympathy has been sent to his wife, Lady Phyllis and their family from our readers and members. We have been honoured by his association with us.

Sir Arthur Bryant, whose prolific writings have inspired and delighted a generation of readers, spent his last years in Salisbury, England, beneath the spire of the great Cathedral, symbol of the faith that was the living heart of his beloved England. For our nation his writings are of equal relevance, the history he writes of is our early history, the spirit he speaks of has made our nation great. His words will mature and endure for centuries to come.

We pay further tribute to these men in this issue.

The attack on our National Flag is soon to be stepped up, so we are told, in spite of opinion polls continuing to confirm that a considerable majority of Australians wish it to remain unchanged — one poll even suggesting an increased majority over a poll conducted a year ago. The threat is posed by a competition, proposed by Ausflag, to find a new flag design. The prize, reportedly, a very substantial sum of money.

The object to our present flag is always the Union Jack — “we’ve come of age now”, “we should throw off the symbols of colonialism” etc. (All communicated in English of course!) When will these detractors come of age? When will they see that our nation is more than just here and now.

The Union Jack represents far more than a nation on the other side of the earth. It represents a stream of history the life blood of which is the faith represented in the three crosses that comprise the flag. It represents the traditions, the institutions and law that we share in common with Britain and without which we would have a much poorer nation. These things are not pulled out of a hat when a new nation is founded, they are the result of centuries of organic growth. We have good reason to be thankful for a past that links us with the Union Jack.

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 deter-
mined by our actions today.”**

SIR RAPHAEL CILENTO

First Patron of The Australian Heritage Society

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The Passing of Sir Raphael Cilento



The late Sir Raphael Cilento

After a long illness, one of Australia's most distinguished sons, Sir Raphael Cilento, passed away in April. Sir Raphael was Patron of The Australian Heritage Society from its foundation in 1971.

Sir Raphael was an extraordinarily talented man. Many will only recall him as a pioneer in the field of tropical medicine. But he was also a pioneer in the development of public health schemes. A close friend recalls Sir Raphael telling him of how as a result of running into legal problems with his medical work, he decided that he should undertake legal training, eventually also becoming a Barrister. He related this in such a matter-of-fact manner that one felt that anything Sir Raphael undertook was for him-relatively easy.

Later in life he took up oil paint seriously. He was also an accomplished linguist.

As a man with a deep feel for history, it was not surprising that Sir Raphael had a long interest in matters political, both national and international. He served on Montgomery's staff during the famous British military leader's Western European campaign.

In 1945 at the end of World War II, he was appointed to take charge, under Field Marshal Montgomery, of the hundreds of thousands of refugees in the British Zone of Occupation; in Germany. This led in 1946 to his appointment as Director of the Division of Refugees and Displaced Persons, with global responsibility in that regard, at the newly formed headquarters of the United Nations in New York.

Sir Raphael saw at first hand the creation of the U.N., and observed the role of the Soviet espionage agent, Alger Hiss, the American traitor who became the first acting Secretary-General of the United Nations. He was appointed as Director of the Division of Social Activities from 1947-1950. He was personally involved in the Palestinian

refugee problem resulting from Zionist aggression, and was lucky not to have been with Count Bernadotte the day he was gunned down by Zionist terrorists because he had urged justice for the Palestinian people.

Sir Raphael not only did his best for the Palestinian victims of Zionist aggression, but displayed his far-sighted wisdom by warning that a poisoned wedge had been driven into the Middle East and would eventually destabilise the whole area. Events have tragically proved him right.

The official treatment of Sir Raphael Cilento upon his return to Australia, was disgraceful. The great talents of Sir Raphael were not being used. It was elementary that he should have been used in some senior diplomatic position, preferably in the Middle East. Roman Catholic Archbishop Duhig of Brisbane chided Sir Raphael for not offering his services, and when Sir Raphael said he was available, said he would take the matter up with Casey, Minister of External Affairs at the time. The Archbishop came back to tell Sir Raphael that he was regarded as "anti-Semitic" and had left the UN under a cloud. There was no way in which the government was prepared to use his services.

In order to earn a living, Sir Raphael was forced to set up in private medical practice. For a period he did "Notes on the News" for the ABC, being a most popular commentator. Viewed in hindsight, Sir Raphael was a prophet proved, unfortunately, right by events. He was the first to warn of the programmes to fragment Australia by the establishment in the North of Black States. He was a strong supporter of Australia's traditional immigration policy and his many warnings against multi-racialism are now being confirmed by events.

With his intimate knowledge of most parts of the world, his personal acquaintance with many of the outstanding political and military figures of the Second World War and post-war years, Sir Raphael was fitted to become one of the world's outstanding experts on international affairs.

He was a fascinating conversationalist with a ready wit, this often used with devastating effect from the public platform.

The plight of our nation and the world is largely the consequence of those who have shrunk from their responsibilities, those who have been cowed to silence by the creators of popular opinion. Not so Sir Raphael, a man of great personal integrity, a virtue that was to hinder his career. Our nation is in desperate need of many with his qualities.

A full assessment of Sir Raphael's full life must await the future. His autobiography will make fascinating reading when published and make a vital contribution to an understanding of the true history of our times.

From all *Heritage* readers and members of The Australian Heritage Society, we give thanks for his life and example, and extend sincere sympathy to Lady Phyllis Cilento and the Cilento family.

A GREAT CHRISTIAN HISTORIAN

Countless people around the English-speaking world — from “the rich man in his castle” to “the poor man at his gate” — share a sense of loss at the passing of Sir Arthur Bryant in January of this year.

Surely no historian since the days of Pepys and MacAuley, has more vividly captured the tapestry of Britain's 2,000 years of history, or so skilfully woven the warp of social development with the woof of the spirit of Britain.



Arthur Bryant was born at the twilight of the Victorian age in 1899 — on the eve of a century in human history whose promise of a break-through into a new age of harmony lies shattered eighty six years later in the carnage of mankind's perversity.

Bryant's birthplace was a house on the royal Sandringham Estate — a fitting environment for a boy who was to record so vividly in later years the pageantry of his motherland.

In the first World War he served in the Royal Flying Corps, and from that point never ceased the teaching and recording of history. By 1931 he had already established an invincible reputation with

his biography of Charles II, to be followed by a biography of another historian, observer and shrewd judge of his fellow-men, Samuel Pepys. His study of the Napoleonic Wars — recognised as the standard work on this period — was to be followed by the most brilliant analysis of the Second World War through the war diaries of Field Marshall Alanbrooke — Britain's most diffident and retiring, yet probably most capable military leader.

MAJESTIC LANGUAGE

Bryant — more than any other man — combined the art of accurate recording with the craft of vivid description. He breathed life and excitement into the characters — Kings, Lords and Commoners — whose actions he detailed so graphically. Professor John Foster, reviewing Arthur Bryant's last work of medieval history, wrote: “One cannot put it down. Some men are great writers. Some are great historians. Just a few, like Gibbon, are both. And one of the few is Sir Arthur . . .”

For just short of 50 years he wrote the *Diary for The Illustrated London News*, succeeding the penetrating Catholic wit and essayist G.K. Chesterton. Probably more copies of the *I.L.N.* — especially in later years — were sold for Bryant's articles than for any other reason.

Read his description of Archbishop Langton and Magna Carta, recorded in his last work, *Set In A Silver Sea*: (p.130)

“ . . . In its primate, Stephen Langton, England found what it needed. Langton was a scholar trained in the close logic of the medieval Church, with a vision that embraced all Christendom. His temper was essentially moderate, conciliatory and unassuming. He had the kind of good sense and quiet, rather whimsical humour that takes the hysteria out of strained situations. He was always seeking to achieve what men of goodwill, after calmly hearing and debating all the arguments, considered both just and expedient. His aim was reasonableness even more than reason. In this he was most English . . . ”

CONSTITUTION AND RIGHTS

“ . . . On 15 June 1215 in a Thames-side meadow called Runnymede, the armed barons, with the archbishop's aid, forced the reluctant monarch to set his seal to a document which became a blue-print for England's future constitutional development. It promised that the King should not without ‘general counsel’, . . . demand any scutage or aid from his tenants-in-chief . . . that the estates of heirs-in-ward should not be wasted during their infancy, nor widows robbed of their dowries or forced against their will to marry royal nominees. It laid down that no free man should be imprisoned or dispossessed save by process of law and the just judgement of his equals; that he should not be taxed or fined unreasonably or to his ruin; that his means of livelihood . . . should be free of amercement. It provided for the regular administration of the judicial system; . . . that none

should be made justices, bailiffs or constables who did not know the law of the land; that sheriffs should not sit in judgement in their own shires; . . . "To none" the King was made to swear, "will we sell, to none will we deny or delay right or justice". . . ."

CHRISTIANITY

Sir Arthur Bryant was a Christian; that fact shines through much of his writing. He acknowledges repeatedly the place and influence of Christianity in shaping the advances in English history:

" . . . The most formative part of Britain's long history was that in which the national consciousness of its rival and quarelling peoples grew out of the Christian faith . . . Out of Christ's teachings rose a higher option for mankind; the creation of law and order and personal freedom through the exercise of Christian love. The central tenet of Christ's teaching was that, through such love, believing Christians could create a heaven, not only beyond the grave, but in this world as well . . . On this belief Christian civilisation was built . . . In its quiet monasteries the Church began to teach the forgotten classical arts of writing and keeping records. It trained men-who could show tribal rulers the means of governing peacefully and justly. . . For the way of life the Church preached called for a law-abiding world — one in which men made and kept promises instead of perpetually resorting to force. The 'King's peace' was a better basis for Christian relationships than violence and anarchy . . . By far the most important element in our history has been the continuation of Christian tradition. Through it Britain developed a policy in which the sanctity of the individual has counted for more than central authority and in which power, instead of being concentrated in a few hands, is distributed in those of many. The value set by her people on the freedom and sanctity of the individual, on justice and fair play, on mercy and tenderness towards the weak, their dislike of lawless violence and their capacity to tolerate, forgive and forget, have been, and still are for her past mistakes and faults, the most important factor in her national tradition and all derive from her long Christian apprenticeship . . ." (*Illustrated London News*)

APOLOGIES

In the March-May 1985 issue of *Heritage* we omitted the location of the school in the article "Lowther Hall". Lowther Hall is in Essendon, Victoria.

We also apologise to our readers for a number of spelling errors that occurred in that issue.

LAST YEARS

Sir Arthur Bryant was knighted in 1954 and created a Companion of Honour in 1967. He spent his last years in the Close at Salisbury, in the shadow of the great Cathedral, which must have inspired many of his writings.

We shall not see his like again, and are all the poorer for his passing.

"The Spirit of Conservatism" To be Re-printed

Shortly before his death, Sir Arthur Bryant agreed to a request from The Australian Heritage Society to reprint one of his earlier works. The book, *The Spirit of Conservatism*", has long been out of print and we feel privileged to be given this opportunity to re-offer it. Readers will be informed when the book becomes available.

The following article is reprinted from "The Lion and the Unicorn" and continues this series by Sir Arthur Bryant.

The Instinct to Create

By Sir Arthur Bryant

Man, it is said, was born to trouble as the sparks fly upwards. He was also born to work. And there is no recipe in life, I have found, like work to take the sting out of troubles. By work I do not mean that activity little deserving of the name in which someone performs as perfunctorily as he can an unwanted task solely in order that he may be paid for it; such work, if it brings no other reward, can never be an anodyne for pain. But when a man, paid or unpaid, labours, not for remuneration or even prestige, but because he has discovered satisfaction in doing his work, whatever it may be, as well as it admits of being done, he has found the recipe for forgetting trouble. He will have learnt the way to lose himself, to think during the performance of his task of nothing but the all-absorbing challenge of wrestling with it. It is amazing how quickly the hours of labour can pass for a man who has this satisfaction. They will tire him but they will never bore him; he will know weariness but not tedium. Usually the achievement of this kind of Nirvana or release from self is attained gradually; a man comes to realise it only after he has gained the proficiency from which pride and joy in work spring. But once he has done so, he is made freeman of the company to which every true artist and craftsman belongs and has belonged since Adam's breed began. And this applies whatever his labour, though it be only totting up ledgers or emptying municipal dustbins. The test is the resolve to do the job as well as it humanly admits of being done, that is, perfectly. From this everything else follows.

The gravest indictment, as I see it, of modern industrial society is that so few men today find this kind of satisfaction in their work. They are satisfied as consumers to a degree that their fathers and ancestors never knew. It was the kind of satisfaction to which Mr Macmillan referred when he declared that the British electorate had "never had it so good" — a phrase itself wrung from the politically disquieting fact, so palpable to any experience politician, that, though this was true, the well-paid proletariat of our day appears, from its repeated demands for higher pay, to remain stubbornly discontented with its lot. The reason

“. . . unless the instinct to create and produce implanted in him by nature is satisfied, he will, to a greater or lesser degree, be an unsatisfactory and discontented being.”

for this is perfectly clear. Man is, by nature, a producer or creator as well as a consumer, and unless the instinct to create and produce implanted in him by nature is satisfied, he will, to a great or lesser degree, be an unsatisfactory and discontented being. And our economy, like everything else in our society, depends, in the last resort, on the efficiency of the individual, and if the individual is not satisfied in his inherent nature he will not, and indeed cannot, be efficient. He cannot, of course, be efficient if he lacks the material wherewithal to keep body and soul together — food and clothing and shelter. He cannot, being biologically and sexually incomplete in himself and, therefore, a social creature, operate efficiently in isolation — he needs society and companionship and, to assure the continuance of his kind, the satisfaction of his reproductive needs. Those who control modern society either through the power of the purse of the law are aware of these obvious human necessities, and enjoy status and wealth through their success in satisfying them. They provide, for mass consumption, consumer goods; they also provide — and some of them make large profits by doing so — for the titillation of man's senses. But they fail, and increasingly fail, to provide for that fundamental and deeper need of man's nature: the need through which, by implanting it in him, the Creator fashioned man in his own image; the need, in his own small sphere, to create and produce, to make order and beauty and fertility, to fashion the natural resources of the world to something nearer his heart's desire, above all to forget himself and rejoice in the work of doing so.

“It is this failure to see that man is such a creature, with the spark of the divine in him craving to be lit, which bedevils all our hopes of making a peaceful and contented world.”

It is this failure to see that man is such a creature, with the spark of the divine in him craving to be lit, which bedevils all our hopes of making a peaceful and contented world. For if man is not given the opportunity to create, he will, in his unconscious frustration, destroy. If he cannot love, he will hate;

if he cannot lose himself in the selflessness of creation, he will perpetually bicker with his neighbour in an anarchy of competitive selfishness. Being unsatisfied and, therefore, inefficient, he will not build the New Jerusalem of his dreams; he will merely build the Tower of Babel. Ours is a society that, in the words of that great and forgotten prophet, the late H.J. Massingham, persistently puts last things first and first things last, industrialism before agriculture, technology before life, acquisition before function, chemistry before nature and the State before God.

“Before the war we had become an ersatz people, a seething proletarian or suburban mass controlled by the wage-system and financial dictatorship to produce shoddy or produce nothing, enervated by the clock-work hedonism of mass amusement, living by the senses from the headlines, by the body from the tin-opener, and by culture not at all, existing in warrens of derelict industrial cities or along miles of mean or pretentious boxes strung along highways, like racing tracks, upon the face of a country either desecrated or tumbling into wilderness. Was this living, was this England?”

Those words were written a generation ago. Recalling all that has happened in the past decade and is still happening, they seem, in their essentials, even more true today. What Massingham called “the economic spell of beggaring the whole earth to make profits for gamblers and dealers” still operates, and at an ever-accelerating pace. And as, month after month and year after year, our formerly incomparably beautiful countryside is destroyed and the centre of our cities gutted to serve the ends of a financial accountancy which, however profitable it may prove for some, is based upon a profound social fallacy, men, for all their material prosperity, grow increasingly discontented, until the only worthwhile recreation of many of the younger generation of factory workers — enjoying wages beyond the wildest dreams of their hard-used and industrious grandparents — appears to be wrecking the shops and amusement-parks of the seaside resorts on which they descend, like excited and unhappy locusts, for their Bank Holidays. Gambling, train robberies, hit-and-grab raids, garrotting and the beating-up of the temporary custodians of other men's wages, are the natural and, I should have thought inevitable, concomitants of a society which has adopted as its philosophy the thesis that, provided someone — whether private individual or statutory corporation — makes a “profit” out of it, any activity, however destructive of good, is justifiable and even praiseworthy. That it may uproot men from their homes, break up families, destroy hereditary and long-acquired skills, and ravage and waste the accumulated culture and civilisation of generations is, by this arithmetic of Mammon run mad, of no account at all. We have made our god of a false science of figures which ignores nature and, in ignoring nature, destroys the most valuable of all nature's products, the virtue and creative capacity of man.

The Future of Australian Education

By Dan O'Donnell, B.A. (Qld.)
M.A. (Newc.), M.A. (Qld.)

For years now, in this sad nation, some of us have been pleading with officialdom to stop the spread of an insidious disease which threatens ultimately to destroy our total society through our most precious possessions: our children. The simple fact is, Australian education is diseased and the most strenuous efforts of the citizenry at large have been unavailing . . . until now!

Throughout the land, in every state and private school, our young have been tainted and contaminated by what *The Australian*, in a front page article on 2 February 1985, depicted as "a diet of intellectual poison". For almost two decades, Australian parents have been voicing identical concerns, occasionally even stirring State Governments into conducting an inquiry or "audit" into education but never evoking more than an expression of momentary annoyance from our monolithic state education departments. They are above criticism, or rather have been until the publication of the front-page denunciation by *The Australian* on 2-February this year. Indeed, the article, written by the much-respected Greg Sheridan, could well prove to be the most influential article ever written about Australian education, not because it says anything startlingly new — precisely the opposite — but because for the very first time in the nation's history, the Australian education system has been denounced as corrupt and corruptive on the front page of a national paper reaching homes in every state across the land. For the very first time ever, citizens of Perth and Port Augusta, Parramatta and Paddington, Peterborough and Palm Beach, across the length and breadth of Australia, all read at roughly the same time on the very same day, that the nation's children were being poisoned by our public and private school-masters with noxious dogma inimical to the health and well-being of the nation. Even the headline left no room for doubt: "VIPERS IN THE NATION'S CLASSROOMS".

Greg Sheridan was scathing in his indictment of current Australian education:

"Syllabuses in the social sciences and values-related areas are being taught which are deeply hostile to Australia, to the U.S., to

capitalism, to industry, to European civilisation, to Christianity. They, in fact, embody a widespread hatred for our society."

As every battle-scarred teacher and every bewildered parent can attest, Sheridan is absolutely correct.

As every battle-scarred teacher and every bewildered parent can attest, Sheridan is absolutely correct. Underlying all the moves towards peace studies, human rights, non-sexist and multi-cultural education is a monumental putsch to subvert the ideological foundations of the nation — political, economic, social and moral. The traditional foundations of a relatively homogeneous society have been insidiously white-anted from within our very schools, and replaced with alien ideologies and foreign influences that threaten to fragment further our troubled land. Witness the Franklin affair, the regular assaults on the Constitution, and the regular downgrading of English whenever the multiculturalists make renewed demands for a national language policy. Imagine the outcry if foreigners sought to change the Japanese flag, or if strident ethnic minorities in the United States tore up the American Constitution? To date, Australian politicians have been conspicuously ineffective in protecting the fundamental rights of citizens born in this nation. The education of Australian children has been but one of a string of glaring tragedies.

One area in which our politicians of all persuasions have been singularly remiss is the selection and appointment of bureaucrats. The nation needs neither acquiescent yes-men who are mere ciphers for the government-of-the-day, nor scheming empire-builders of the "Yes Minister" variety. What we need desperately is a cadre of competent administrators who, above all, are men of unquestionable integrity. At the moment there is a dearth of such men heading the Public Service departments in this nation. Just look at the spineless abdication by UNESCO representatives from state departments of education. For decades Australian education has been guided on its baleful course by bureaucrats obsessed with UNESCO Ideology, and impervious to outside criticism or correction.

"It is most frequently in the family that the children are infected with nationalism" a UNESCO document tells its proselytes, including the most senior educational bureaucrats in Australia. "Nationalism is the major obstacle to the development of world-mindedness." The particular target for UNESCO and the one-worlders in the past decade has been the *family*, the fundamental unit of our society, and an unceasing war on the family has been waged in our schools. Remember the West Australian Growth and Development Course of 1979-80 in which very young primary children were asked potentially divisive questions such as:

"Do we have a choice whether we like our mother or father?"

"What would you look for if you could choose your own parents?"

Neither love of parents nor love of country has any place in UNESCO dogma, though never did any state bureaucrat ever thunder out a protest to state teachers or to the parliaments which employed them about such pernicious drivel. Indeed, to date they have docilely accepted subversive alien ideology. "The school can do little if parents infect the child with that *Sclerosis of the mind* which makes so many incapable of appreciating the worth of anyone not belonging to their class, confession, political party or country," the UNESCO dogma runs:

"As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results."

The strategy of UNESCO in Australian schools is clearly spelled out without equivocation: indoctrinate parents through their children. Have the most senior bureaucrats in state education departments been actually guilty of treason? Witness the UNESCO instructions:

"It has been said, that it is the children who educate the parents. Let the school then make use of this leverage. The school influences the family by the very action it brings to bear on the pupils."

UNESCO dogma, as Australian teachers can all attest, has been assiduously promoted at every level of the Australian school system, wittingly and unwittingly. There has been an almost total collapse of traditional values and standards. The authority of parents and the value system of parents have been rejected out-of-hand by many children in our schools. Attitudes and feelings have supplanted skills and facts as the day-to-day objective of classroom teachers, while our educational bureaucrats continue the same tired old patitudes of the past decade.

WHERE DO WE GO

The enormous response to Greg Sheridan's article throughout the nation suggests that the apathy of yesteryear is being overcome. There is evidence, too, that the impregnable facade of the monolithic education bloc hitherto united in defence against all criticism is beginning to crack. Sheridan's case, massive in its indictment of diseased education, depends substantially on the authority of Dr Geoffrey Partington, a Senior Lecturer in Education at Flinders University in South Australia. In an article in *Quadrant* in June 1983, Partington rails with fire-and-brimstone vigour against corrupt educational theories of his colleagues in a bitter denunciation of Australia's immoral education. He castigates particularly the widespread practice of Values Clarification by which Australia's children are exhorted to work out for themselves, by publicly baring their souls in

the classroom, their own unique interpretations of fundamental decency. Partington declaims:

"The enormous pressure on our children to expose for public scrutiny their most intimate thoughts and experiences is exerted under the claim that their values will therefore be clarified, but a common result of such activities is to open children to much more radical orientation in their own values and loyalties than even the most aggressively indoctrinative pedagogues have achieved in the past."

Sheridan quotes Partington as a spokesman for a sound, healthy, Christian-based kind of moral education. Indeed, on the surface, Partington appears to be a worthy spokesman for citizens desperate for a return to the sanity and stability of yesteryear. In the *Quadrant* article, Partington actually prophesies a radical escalation of moves from state schools to private schools, and even "school wars of a far more divisive and distinctive character than any Australia has yet experienced". School wars? In my own study of Australian education I have been unable to find evidence of these earlier wars to which Partington alludes and I have to confess that I also have difficulty in comprehending his facility in slipping in and out of moral positions. As staggering as it is, to apprehend, way back in 1977 and 1978, Dr Partington was energetically espousing the very moral and philosophical theories and practices which he now finds repugnant.

In a recent book entitled *The Idea of an Historical Education*, Dr Partington confesses that now, in the "midway" of his life, his dissatisfactions with modern education are "fairly equally divided between regret for what I had failed to do and dismay with what I helped to bring about". It is probably as close as any educationist in an Australian university has come to a public

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HERITAGE

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recantation of earlier heresies. The tragedy is that while one university academic actually admits to the error of his earlier ways, and is able to live with his conscience, the rest of the nation, especially

Greg Sheridan's article provides the opportunity to show the rest of academia that our children are not their playthings for psychological and sociological experiment.

those born here with a commitment to this nation, are left to "pick up the tab". At least Partington sees his error. Greg Sheridan's article provides the opportunity to show the rest of academia that our children are not their playthings for psychological and sociological experiment. Even more important is the need to show our politicians what we expect of our schools and our teachers. In March this year, the urgency of enlightening politicians was abundantly demonstrated in Queensland. In a very expensive glossy publication, the Queensland Director-General of Education angrily denounced Greg Sheridan for what he termed propaganda, and *The Australian* for its regrettable decline in journalistic standards in publishing Sheridan's article. In the same Queensland department of education publication is the ominous message from the Minister for Education himself:

"It is the student, perhaps in discussion with his parents, who MUST be allowed to come to his own conclusions about values and attitudes".

Where do we go from here? Greg Sheridan stunned a whole nation. Most right-minded people comprehended exactly what he meant about "lies they teach our children" and "vipers in the Classrooms". Tragically, some Law-givers missed the point entirely. What a pity it is that some Ministers for Education in our sad land are so unfamiliar with Australian history and traditions, young though the nation is. Way back in 1905, the fathers of Queensland education enunciated the timeless and universal dictum that the school should be a powerful agent in the intellectual, physical, social and MORAL development of the child. Today's Minister for Education believes that our children should be allowed to work out their own code of behaviour for themselves.

(H)

THAT'S YOU

*What you think
May be pen and ink:
What you say
May be verbal play-
But what you do:
That's YOU.*

POETRY OF AUSTRALIA

Our Heritage

Alexander Bathgate (Born 1845)

*A perfect peaceful stillness reigns,
Not e'en a passing playful breeze
The sword-shaped flax-blades gently stirs:
The vale and slopes of rising hills
Are thickly clothed with yellow grass,
Whereon the sun, late risen, throws
His rays to linger listlessly.
Naught the expanse of yellow breaks,
Save where a darker spot denotes
Some straggling bush of thorny scrub;
While from a gully down the glen,
The foliage of the dull-leaved trees
Rises to view; and the calm air,
From stillness for a moment waked
By parakeets' harsh chattering,
Swift followed by a tiny thrill
Of bell-like notes, is hushed again.
The tiny orbs of glistening dew,
Still sparkle gem-like 'mid the grass,
While morning mist, their mother moist,
Reluctant loiters on the hill,
Whence presently she'll pass to merge
In the soft depths of the blue heav'ns.
This fertile isle to us is given
Fresh from its Maker's hand; for here
No records of the vanished past
Tell of the times when might was right
And self-denial weakness was,
But all is peaceful, pure, and fair.
Our heritage is hope. We'll rear
A nation worthy of the land;
And when in age we linger late,
Upon the heights above life's vale,
Before we, like the mist, shall merge
In depths of God's eternity,
We'll see, perchance our influence
Left dew-like, working for the good
Of those whose day but dawns below.*

INTEGRITY

By Dr Geoffrey Dobbs

The following article is reprinted from the British Journal "Home".

The proper use of those symbols we call words and numbers (as well as of artistic and other images) is for communicating the truth — that is, something which corresponds with reality. This of course is a tautology; for to use them to convey anything other than the truth — an untruth — is not communication but manipulation. And there, as we know too well, lies the rub.

For though the use of symbols has enabled man to stretch his imagination and his understanding of the universe, and to extend his power over his surroundings, it has also enabled some men to extend their power over others. This is called politics; and since power in its centralised form corrupts, politics has always been a sewer of corruption, especially in the form of verbal deceit, but never before to the widespread extent now achieved in this age, when technology has made possible the centralisation of the exercise of symbolic power, enabling it to penetrate daily, even hourly, into every home.

What we are continually seeking is *integrity* in public life, the wholeness of word, deed and intention — not to some impossibly idealistic degree — merely the common coin of honest dealing between people which is normal in everyday living, and without which effective human and economic relationships break down for lack of mutual trust, and life becomes a furtive slavery to suspicion and fear such as we see in the totalitarian bureaucracies.

But integrity, at least to this modest degree, is one of those qualities which are so taken for granted that we do not become aware of them until their loss becomes blatant. If we then let this loss go by default without any attempt to re-establish honest dealing, it is disintegrity which comes to be taken for granted, with its inevitable result, social disintegration. It therefore becomes more necessary that people should study the *ways* in which our minds and wills are manipulated even than the particular impositions which we are being induced to accept, whether on major issues or in trivial matters.

The means whereby the people of this great, independent Island Nation were induced to surrender their sovereignty will bear retrospective study as a model of unrelieved disintegrity. Patriotism was disarmed from the start by the Party which cultivated the patriotic image and led the way by undermining national confidence and appealing to the instincts of greed, fear and security in urging our need to cower under the protection of the great Super-Giant, Europe.

Meanwhile, our socialist Internationalists posed as pseudo-patriots to suit the strategy of their Moscow mentors. With the 1970 General Election coming, most candidates found it expedient either to promise, or to give an impression that they would oppose the Bill of Accession to the EEC, which, in the event, was passed by only 8 votes in the second reading — a monstrous act of bad faith with the electorate. Before the Act was a *fait accompli* a referendum was rejected as 'unBritish and unconstitutional'; afterwards, when it had become a case of 'inertia selling' — to stay in rather than to go in — it ceased to be 'unBritish and unconstitutional', and with all the Parties and 90 per cent of the money and propaganda on one side, the result was a manipulated conclusion.

"Integrity is one of those qualities which are so taken for granted that we do not become aware of them until their loss becomes blatant."

The use of the *fait accompli* in a special case to accustom the public to the unacceptable has been especially responsible for the breakdown of public morality. Examples are the abortion carried out by a celebrated surgeon in public defiance of the law, which helped to open the flood-gates of State abortion, and the defence by Bishop Robinson of the, at that time, publicly unacceptable descriptions of human coitus in *Lady Chatterley's Lover*, which helped to open the flood-gates of pornography. It can now be claimed that both these gentlemen were fully justified by events, for look what they accomplished! Abortion is now a legal commonplace, and D.H. Lawrence a classic whose sexual explicitness is now laughable compared to what is now 'acceptable'.

In religion more subtle means are being used. We mention here only the substitution of the word, 'We' for 'I' in modern forms of the Creeds and the General Confession in line with modern collectivism, which undermines the whole basis of Christianity as a personal religion.

Yet it is the daily accustoming of us all to commonplace disintegrity which perhaps does the worst damage, but which can also most easily be corrected. The bland, polite evasiveness of officials in denying that they are doing what they are doing, the phoney 'personalisation' of computerised mass-advertising, the constant pretence that shoddier goods or services are improvements. Why for instance, must British Telecom, in suddenly cutting down our telephone directory and the area covered, by a third, accompany it with a circular describing it as slimmer, lighter, more convenient, and restructured to align with customers' needs, when it is obviously a reduction of the service paid for?

Our hopes lie in men and women of integrity, and in them alone; not in opinions; not even in *our* opinions; for integrity alone leads to the truth which can set us free.

FROM FAIRIES AND FANTASY TO THE WONDER OF REALITY

By J.M. Wallis



Recently an article appeared in "The Australian" under the title "Elves have a real job to do". It presented the views of Dr Karen Olness of the Minneapolis Children's Medical Centre at the University of Minnesota. The author is Charles Seabrook.

Dr Olness is "struck by the fact that little people stories" (i.e. stories depicting elves, gnomes, fairies, etc, who live under rocks and mushrooms) "are common to every part of the world". She declares that this tells her "that they are of tremendous importance in child development." She states that "The history of little people is a history of imagery."

Dr Olness is concerned "about the influence on television on the budding imaginations of today's youngsters, especially little-people cartoon characters . . . which are being made up by adults for children". She fears that these characters leave little for children to imagine, and this might affect their creativity.

This fear is well founded, not because adults have created these cartoon characters, but rather, because obsessive T.V. viewing interferes with normal childhood development. Early childhood studies reveal that solitary play and parallel play (i.e. independent play in the group) is the norm between 2 and 3 years of age. Also, play and fantasy are largely undifferentiated. Then as fantasy becomes less important, play becomes more socialised in multi-person groups with favoured playmates.¹

The imagination of the child who watches little people cartoons regularly, may be quelled as he becomes the passive recipient of entertainment rather than an explorer and creator in his own little world. Moreover, he is likely to believe that the T.V. characters are real. Frequently, his toys are replicas of T.V. imagery. What is left for him to create? It is not surprising that children today, tend to be bored unless they are being amused.

The Origin of 'Little People'

It is true that 'little people' do occur in the folk lore of nearly every culture and society. The stories of these quaint little characters have been immortalized by the writers of fairy tales. It is very unlikely that gnomes, elves and fairies would enter the fantasies of the child without the influence of fairy tales. And childhood would be the poorer if it were deprived of the realm of make-believe.

When make-believe is carried over into later years, and becomes a "reality", that is another matter.

Leprechauns are the little people of Irish folk lore. Poltergeists, those mysterious spirits who create noise and disturbance, seem to have originated in Germany. It may come as a surprise to some readers that there are still folk who believe in poltergeists.

Several years ago, a young migrant was sent to our farm to work. After his first night, he came into the kitchen at breakfast time looking quite scared.

"What's the trouble Hughie?" enquired my husband.

"The poltergeists!" he exclaimed. "They kept me awake."

"What kind of noise did they make?" he was asked.

"They went Plop! Plop! Plop!" he said, as his eyes almost popped out of his head.

My husband went to investigate. A few minutes later he returned.

"The poltergeists won't trouble you again, Hughie," he said. "What you heard was water dripping from the spouting onto a sheet of iron."

There had been a heavy dew.

Charles Seabrook mentions "the Chinese herb fairies who live in the mountains and look after the

flowers and fruits that grow there." The origin of these little creatures is found in the ancient cult of Pantheism. In the classic literary language of ancient India, and the sacred language of Brahmanism — Sanscrit — they are called "DEVAS". The term "DEVA" means "SHINING ONE".

In recent years, there has been a heightened interest in the Western world, in Pantheism. This is the religion of a Global network which is known as the *Environmental*, or *Whole Earth*, movement, which would turn the world into a wilderness, syncretise all religions, and unite all nations into a vast Global community.

The Findhorn Foundation based in Scotland, and renowned for its organic gardening practices, is in fact, an educational segment of the Whole Earth movement. The movement was reportedly founded by one Peter Caddy, an ex-R.A.F. catering officer after visiting Tibet where he was influenced by "The Master of Badrinath" who became his guru, or spiritual master. One, David Spangler, who is listed on the Board of Directors of *Planetary Citizens* set up a parallel organization, *The Lorian Association*, in North America, to act in liaison with Peter Caddy.

Findhorn publications are numerous: and Spangler is a prolific writer on behalf of the Findhorn movement. It is not possible to examine in detail the philosophy of this movement here. However, some comment must be made on the pagan views expounded by Spangler which are contrary to Biblical teaching.

According to Spangler, in "*Reflections of the Christ*", "Lucifer, like Christ, stands at the door of man's consciousness and knocks."

"The reason man has come to fear Lucifer is not so much that he represents evil as because he represents experience which causes us to grow and move beyond the levels where we have been. . .

Lucifer is literally the angel of experience . . . He is completely neutral. He is an agent of God's love acting through evolution." (p. 41).

Isaiah 14:12 and Luke 10:18 destroy Spangler's proposition.

In "*A Final Reflection*" Spangler states: "There are many ways of perceiving and defining Christ. . . This is also true when it comes to images of the Second Coming: which Christ is returning? Is it a man, a woman, a group, a consciousness, an Avatar, a spirit, a ruler, a saviour, an educator, a cosmic messiah, an extraterrestrial?" (p. 128) The Findhorn community has the answer. They are evolving a group Christ — Findhorn represents the Second Coming (p.10) "One of the essential ingredients of this new age idea is the vision of wholeness . . . The Christ . . . (is) the power behind relationship, which is more fully revealed the more a particular relationship reflects the qualities of wholeness and oneness." (pp. 129, 130)

Findhorn is a fantasy land where highly attuned members of the community communicate with Pan. (Pan means all, everywhere. Pan is a universal energy, a cosmic energy which is constantly found everywhere throughout the whole of nature.) They communicate with elves, gnomes, fairies and Devas (Angel is the English equivalent).

The vegetable devas guide the gardeners on where and how to grow and tend their crops. Likewise, there are flower devas for every kind. Angels mingle with the devas — The Landscape Angel, the Angel of Sound, the Spirit of the Wind, and the Lord of the Elements.

The 'conversations' recorded with these 'nature spirits' in "*The Findhorn Garden*" by the Findhorn Community (Findhorn Foundation, 1975-78) run like a fairy tale. Here the ancient cult of Pantheism is revealed in operation. Note the following extracts:

"We have not only to co-operate with nature kingdoms, but we have to allow them to become one with us. Through this marriage, we are more truly human." (p. 127)

"Findhorn and the garden straddle the past and the future. By drawing us back into myth and legend and into co-operation with the spirits of the Earth, the elves and fairies and gnomes, Findhorn invites us to a more ancient time when man was young and shared his world knowledge knowingly with these beings. This priceless gift of wonderment invites us to become as little children, dancing in an elven ring of quicksilver delight and walking near the majesty of the great god Pan. . . Findhorn proclaims the image for humanity of a new maturity, the birth of consciousness of a participatory divinity, of co-creation with God." (p. 180)

The Pipes of Pan are working overtime today, and from many directions, to seduce the unwary

USURPER

In 1806, an English Poet, looking across the Channel at the rise of one of the most brilliant Usurpers of all time, considered the outlook for that Administration which would guide his own Country in its deadly struggle with Napoleonic Imperialism.

It was William Wordsworth who voiced hopes for Englishmen which Americans (read "*Australians*") may feel to-day. And in his sonnet "November 1806" he also judged the whole tribe of men whose concept of government is to make an accommodation with "History".

"We shall exult if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valient not a servile hand,
Who are to judge of danger which they fear,
And honour, which they do not
understand."

"*The Usurpers*" by Medford Evans.

and those who find Christianity "too simplistic", into the ancient world of paganism.

It is here that we find the origin of the "little people".

Around Australia, from Cape York Peninsular in the North, to Western Australia New Age communities, based on Findhorn principles, have sprung up. Their activities include yoga, relaxation, organic gardening, the study of astrology, color healing and ecology — of course under the guidance of the great god Pan.

Fantasy of a Different Kind

Hallowe'en: October 31, in the old Celtic calendar was the last day of the year. Its night was the time when all the witches and warlocks were abroad and held their wicked revels. In early Irish fairy tales, this was the time when the fairy mounds of Ireland opened, allowing supernatural beings to come out into the world. With the introduction of Christianity, Hallowe'en, and Samain — New Year's feast day of the ancient Celtic year, were taken over as All Saints' Day, although the eve is still devoted to all sorts of games in which old superstitions can be traced.⁴

Dr Rushdoony, in his lectures on "World History — a Christian Survey" states that the origin of Hallowe'en is definitely in distant antiquity — at least, 2,000 B.C. Scholars, and notably Alfred Rehwinkel in "*The Flood*", have developed a very good case for the fact that Hallowe'en celebrated the dead from the Flood. Hallowe'en is found all over the world. Many ancient myths state the people died in the judgement of GOD, in the Flood, and their spirits are commemorated on the anniversary of the date of the Flood.



There is no reason to doubt this story, because Hallowe'en falls on the date, which in terms of the Bible, was the date of the beginning of the Flood.

It was a time when the ungodly began to honor the people before the Flood who were ungodly, saying, "We are on their side. We will honor them against God."

Dr Rushdoony states: "Today, Hallowe'en is basically harmless. The meaning has gone. Except for a few Christian scholars, people no longer know the origin."

He adds that the real problem today, with Hallowe'en, is that it is becoming dangerous for children to be out. In U.S.A., newspaper advertisements advise parents to accompany their children in their revelries; and to go only in their neighbourhood where there are lights on the porches. If there are any indications that the candy has been opened, or an apple shows signs of bruising, they are warned to throw them away. Cases where poison is put into candy, and razor blades in apples have become legion.

For this reason, police wish that Hallowe'en could be abolished.

The School Curriculum

Whilst it is generally true that "sexist" fairy tales have been eliminated from the classroom, the bizarre and the ugly — demons and witches are given prominence.

Witches in literature are not new. Students, for many generations, have studied their activities in Shakespeare's "*Macbeth*". They were seen to be vile and evil. In today's school literature there is confusion, between reality and fantasy, and confusion concerning good and evil.

"*Messageways 1 — On a Small Planet*", by H.P. Schoenheimer is widely used in both State and Church schools in Australia — and *Messageways* is only one of many such books. It introduces children to the occult through exercises

in palmistry, ouiji boards, magic and curses. Converting the classroom into a witch's den or haunted dungeon, the reading of curses aloud, making up curses, asking a visitor to explain how a seance works are included in student activities.*

The notorious social studies program *MACOS: Man a Course of Study* which portrays the depraved culture of the almost extinct Netsilik Eskimos, is replete with evil spirits and Satanic practices including infanticide and senilicide.

For some time, fear has been expressed by perceptive individuals that this type of classroom influence will lead to a wide acceptance of Satanism. In U.S.A., temples for Satan worship are proliferating.

The recent slaughter of 64 animals at the Adelaide Children's Zoo is believed to have been ritual killings using black magic rites. Even the number "64" was reported as having sacrificial significance. (*Sunday Mail* — Adelaide 31st March, 1985)

Dungeons and Dragons: For some participants, "the make-believe world assumes an eerie sense of reality". (Confessions of a Dungeon Master — *Psychology Today*, Nov. 1980).

Reports from USA indicate that the game is addictive, and fantasized killings sometimes lead participants to crime and suicide.

Gary North, writing in the Remnant Review 12.5.80, states that: D&D "is a game based on one's ability to call up demons to wipe out opponents. . . . The formulas correspond to some of those I became familiar with when I did research for my book, *None Dare Call It Witchcraft*. the formulas are serious, and someone who was well versed with the occult wrote these manuals."

"You may not believe in the occult. So be it. Do you believe in the effects of daydreams on people's thought processes? . . . Do you want to encourage endless nightmares in your children's lives?"

D. & D. is a multimillion dollar enterprise which is flourishing in Australia — and the schools.

Like Little Children

Fantasy is an essential part of childhood. However it is important to know whether healthy or harmful influences are nourishing the child's make-believe.

Chesterton has woven a story about two boys who were offered a wish in standard fairy tale manner. Paul wished to become a giant "that he might stride across continents." His wish was granted. Only when he came to the Himalayas they seemed no more interesting than the miniature rockery in the family garden; and the Niagara "was no bigger than the tap turned on in the bathroom." Peter made the opposite request. He asked to be small — "about half an inch high". Now, standing in the garden, he found himself "in the midst of an immense plain, covered with a tall green jungle above which, at intervals rose strange trees each with a head like the sun. . . . Toward the middle of this prairie stood up a mountain of such

romantic and impossible shape, yet of such stony height and dominance that it looked like some incident of the end of the world." Peter "set out on his adventures across that coloured plain; and he has not come to the end of it yet."

"Reading this reminds us that the literature of smallness is always a literature of adventure: Gulliver among the giants, *the Incredible Voyage*, and those delightful scenes in *the Once and Future King* where Arthur is allowed to see life from the perspective of a fish or insect. Looked at from the right angle "the grass is an everlasting forest with dragons for denizens" (Chesterton again). . . ."

Fantasy puts the child in a position to see how wondrous things are.

"For those who have eyes to see, the grass and trees will always carry a hint of their Creator's presence; the woods will always be sacred woods. . . ."

"Adults have the light of revelation and no longer need the celestial light". . . .

"The happiness of children. . . comes. . . from their sense of marvel and from the security that a properly ordered adult society provides."

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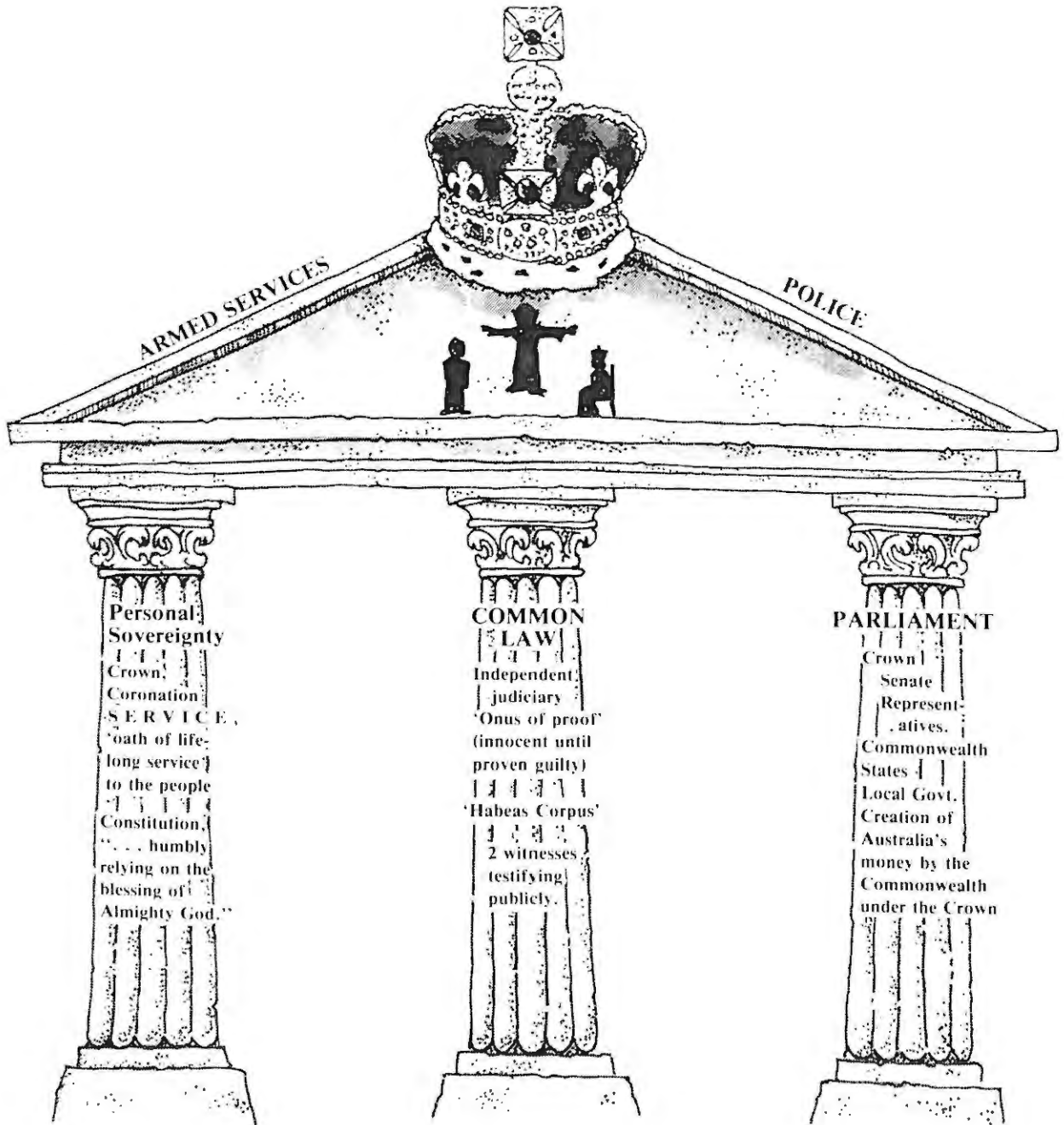
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Three Pillars of Monarchy



"THE THREE PILLARS OF AUSTRALIA'S CONSTITUTIONAL FREEDOM"

THREE PILLARS OF MONARCHY

Australia's Constitution, its institutions and its history are based on Christianity. To say so is no trite cliché, but a fact of history. The opening words of the Constitution are: *Whereas the people. . . humbly relying on the blessing of Almighty God. . .* Parliaments, both State and Federal, start each day of sitting with prayer. The nation's Head, the Queen, is enthroned in a Church service, being presented with a copy of the Bible — "the most sacred thing this world affords. . ."; Members of all governments, including Local Government, take an oath, or affirmation of loyalty, the majority of those giving evidence in Court make an oath to tell the truth with a hand on the Bible.

While Australia, sadly, is not a nation of Christians, it is still a Christian nation so far as its institutions, its values, its laws and its customs are concerned. There was even a time when Australian children were taught the history and origins of their heritage, born from the Christian faith.

In an age when many of our traditional systems, including our Monarchical system of government, are being questioned as to their value, it is important to examine their function and their relevance to our needs today.

Monarchy as a system of government developed out of the family system — through the gathering of families into tribes or groups — and the natural leader of the leading family group in the nation became the Monarch, or ruler of the nation. In early history society was much less complex than at present, and a Monarch had no difficulty in organising the affairs of a nation.

The fact of geography contributed in a unique way to the development of the British Monarchy. As an island people British history developed in a different way to the countries in Europe. Wars, in the Middle Ages were fought, and decided in campaigns lasting sometimes no longer than 40 days. An irregular army of archers etc. composed of men taken temporarily from their occupations, was raised by the King of the day for the purpose. This factor contributed to the development of what is called *Limited Monarchy*. In those days, when every able man was a first class archer, and no large regular army was maintained by the King; the ruler did not dare to become too despotic in his exercise of power for fear of retribution by his subjects.

In Europe, Kings raised standing armies much earlier in the piece than did the British; and thus the European Monarchies needed to impose taxes on their peoples to maintain these armies. The power of the sword (army) belonged to the Monarch, and the power of the purse (tax money) belonged to the people, and was administered by their representatives (Parliaments). In Europe, for example, if the King of France had an efficient standing army; the King of Spain was forced to maintain one, or submit to foreign domination. To maintain these armies, the European Monarchs gradually gained control of the "power of the purse", and so became virtually *Absolute Monarchs*.

Britain developed in a different way. Separated from the conflicts in Europe by the Channel, she had no need of a standing army, until the end of the seventeenth century. So, the parliamentary

institution in Britain operated to maintain a balance of power. The development of government took place in a gradual way, not, as in many European countries by revolution, demolition, and then reconstruction. The present constitution of Britain is, to the constitution under which she flourished six hundred years ago, what the tree is to the sapling; what the man is to the boy. The development has been tremendous. Other societies have written constitutions perhaps more attractive. But no other society has yet succeeded in bringing the same degree of progress with stability.

British Monarchs have been Christian since very early times. The peaceful development of the Monarchical system has been due in no small measure to the moral restraints imposed by Christianity. As Macaulay states in "*History of England*", Vol. 1. P. 4.

"Yet surely a system which, however deformed by superstition, introduced strong moral restraints into communities previously governed only by vigour of muscle and by audacity of spirit, a system which taught the fiercest and mightiest ruler that he was, like his meanest bondman, a responsible being, might have seemed to deserve a more respectful mention from philosophers and historians".

In all this development the King possessed great powers, he was the chief of the government, the sole communication with foreign powers, he had the power to coin money, the power to fix weights and measures, and he was the commander of the military and naval forces. Yet his power was limited as outlined in "*History of England*" Vol. 1. P. 15.

"But his power, though ample, was limited by three great constitutional principles, so ancient that none can say when they began to exist, so potent that their natural development, continued through many generations, has produced the order of things under which we now live. First, the King could not legislate without the

consent of his Parliament. Secondly, he could impose no tax without the consent of his Parliament. Thirdly, he was bound to conduct the executive administration according to the laws of the land, and if he broke those laws, his advisors and his agents were responsible”.

THREE PILLARS

The Monarchy, as it operates today is uniquely fitted for dealing with the complexities and stresses of modern life and politics. The reason for this can best be explained by examining the three foundational pillars on which our society is based. The first is *Personal Sovereignty* linked with the motivating moral force of Christianity. This was responsible for the development of the other Two Pillars, the *Common Law* and the *Parliamentary* system.

THE FIRST PILLAR

The Monarch, or Crown as Sovereign symbolises the personal sovereignty of each individual subject. Traditionally, our system starts from the belief that the individual draws his rights and liberties — and indeed his life — from God.

The love of God for each individual motivated those who played key roles in the Monarchical system throughout its history to incorporate this principle into the fabric of the whole system. Love is a very ill-defined word these days; it is used to justify lowering of moral standards, to justify a form of misguided pacificism, and to produce an inversion of thought which favours the criminal and forgets the victim or future victims. In the ordering of human affairs, the true definition of love would be — a patient deep and abiding concern for the individual, particularly the innocent. It is concerned with justice and equity, and in dealing with justice, must include penalties for the wrongdoer, both for his own good and for the good of all.

There is a saying that the King can do no wrong. This has been defined by judges as meaning that



FAMILY & CONTINUITY

it is inconceivable that the Crown should wrong any of its subjects. The Monarch's realm must therefore be organised so as to give the least possible chance that any of its subjects will be wronged. It must be based on a love and concern for each individual. This can be best understood by contemplating the basic moral law contained in the Ten Commandments, the first five of which show how to love God, and the second five show how to love one's neighbour.

The Crown may not make laws, but the Queen and her office bearers Ministers, Judges, Police and Servicemen have the responsibility of protecting the rights of the citizen and his property.

THE SECOND PILLAR

The Second Pillar — Common Law — is rooted in “ancient and

universal usage”, as Sir Robert Menzies quoted. The Inns of Court in London — home of Common Law — is topped by three statues; Alfred the Great, who codified the Ten Commandments into Britain's first simple legal system; Solomon the Wise, symbolising the impartiality of the Judges; and Christ, “mediator and advocate” — representing the Spirit of the Law, where judgement can introduce the unwritten qualities of discernment and mercy, in recognition of the fact that laws are made for men, not men for the Law; or, as Christ Himself said: “*The Sabbath is made for man, not man for the Sabbath*”.

Under Common Law, the Judges must be independent from the politicians. The shifting of a politician from his seat to a court, to sit in judgement on his own

Bills — as was the case with Lionel Murphy — is a perversion of our traditions.

Under Common Law, too, the individual is innocent until proven guilty — the opposite to Roman Law, which prevails in the greater part of the world; and, under the famous 'Habeas Corpus', may not be held without fair trial. There is a jury system so that an accused may, for serious crimes, be condemned only by twelve of his own kind, and this unanimously. An accused person, by Common Law, has the right to face and answer his accusers. At least two people must be prepared to openly testify as to his guilt. The whole idea of "anonymous informing" or pinging — now sometimes being invited by politicians and bureaucrats — is foreign to our traditions, and if allowed to develop unchallenged, can lead to the situation as in the USSR, where children inform secretly on their parents.

Such a system could only have been built by people who considered it a duty to love their neighbour. This is real justice and equity at work with no inversion of thought which forgets the innocent and sympathises with the criminal. Based on truth and natural law, its basic principles are ageless and apply in any era.

UNWRITTEN FREEDOMS

To believe there can be no freedoms without a written Bill of Rights is to misunderstand the whole nature of our institutions. In fact, there is more personal freedom in Common Law countries than anywhere else in the world, as testified by the fact that so many refugees and immigrants have sought refuge in them.

In a Common Law country, anything that is not proscribed by law is a right, even if not written down. In Roman Law countries, anything not included in the Bill of Rights is not a right at all. Well-meaning but foolish people have believed it is possible to write a Bill of Rights which sets out all personal liberties at all times and in all circumstances. In practise, freedom has been much more restricted, unequal and

continually subject to legal interpretation.

THE THIRD PILLAR

The Third Pillar the Parliamentary system, developed, as mentioned above, from the need of the Monarch to raise money by taxes. It was understood that no taxes be raised without representation from the people. The growth of Parliament reduced the conflict between the Crown and the people. In early times a simple society could be administered by a Monarch alone, but today's modern and complex community requires a much broader type of organisation to run it. The Monarch now rules with Parliament and through Parliament. All self-reliant adults have the responsibility of electing the Queen's advisors. The Monarch is a guiding influence in many ways in the area of politics and international affairs. Taught and saturated in the details of these affairs since childhood, he or she can act in an advisory capacity to the government of the day, who may or may not be expert. The Monarch's right to advise is well established in the Parliamentary system, and because the advice is sought and tendered privately, he or she can usually remain above the dog-fight of politics.

The Queen is also part of Australia's Parliament, which includes three separate bodies, Crown, Senate, and House of Representative. Dividing power in this way is common to Britain, Canada, New Zealand and Australia, and is known as the "trinitarian" concept of government. New Zealand — against the wishes of its people — abolished its Upper House in the early part of this century, and many New Zealanders would like to see it re-established, as its single chamber becomes more autocratic and dictatorial.

This division of power was instituted because of the belief that "all power tends to corrupt, and absolute power corrupts absolutely". There is always a tendency for politicians of all parties to want more power, and it was seen early on that this was a dangerous development — how-

ever superficially attractive it might seem at first sight.

The Monarch, today, has the constitutional power to even declare war, but does not have the power to raise the money to fight a war. This power is exercised by the Parliament; which gives it considerable power. It is accepted that the Monarch confers authority on the proceedings of Parliament providing it is operating properly and constitutionally. This authority can be withdrawn as it was in New South Wales in the thirties, when the Lang government was dismissed, and the Governor asked the people to elect another government. Likewise, the Whitlam government was dismissed by the Governor-General in 1975. The fact that the Monarch, or representative normally accepts the advice of Parliament does not mean that he or she is a "rubber stamp", but conforms to the realities of the present day. The Monarch is always there as a "back-stop" should the Parliament cease to operate properly.

ORGANIC AND FLEXIBLE

The system is organic and flexible, it can grow and change. It can absorb ideas and allow the growth of learning and the fact that it does this with so little bloodshed is in itself an outstanding accomplishment. Yet Parliament is not the main part of the Monarchical system. When power, such as the power wielded by a Monarch, is given to an assembly, great risks are involved. They will always know what is best for you as an individual and usually have no compunction in applying coercion. "You will have strawberries and cream whether you like them or not", is no joke. It is here that the Common Law plays its part; Parliament can make laws which are legal after the Monarch's signature has been applied but it cannot interfere with law administration. Here the freedoms and principles laid down in the Common Law, along with the independent judiciary, protects the rights of the individual. Only the law and judges keep us free, with dignity.

The whole system is one of motivating moral force, justice and equity, and the clash of ideas administratively implemented with decency and in order. It could not exist without a Christian Monarch or for that matter without Christian subjects. It was certainly built by such people, and does not give the appearance of a man-made system of checks and balances, but mirrors the balance of nature itself.

AUTHORITY

All authority in our community comes from the Crown and this authority comes from God as shown during the Coronation service, when:—

The Monarch is handed the sword (from off the Altar) the Archbishop saying:—

“With this sword do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend all windows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order; that doing these things you may be glorious in all virtue; and so faithfully serve our Lord Jesus Christ in this life, that you may reign forever with Him in the life which is to come”.

The above charge is self explanatory and here then is the Sword of Justice which must be applied for the protection of the Monarch's realm.

The application of all this is clearly illustrated in the presentation of Regimental colours. Here the Regiment is lined up with the national flag and the colours bearing its battle honours placed on piled drums to their front. The consecration of these colours takes place as follows:—

Chaplain-General

or

Commanding Officer

To the Service of God and the hallowing of His Holy Name.

All We dedicate ourselves afresh.

(Note that in the protection of the realm they are in the service of God).

CG To the love of our Queen and country and to the welfare of mankind.

All We dedicate ourselves afresh.
(Protection of the realm is without doubt — To the welfare of mankind).

CG To the maintenance of honour and the sanctity of man's plighted word.

All We dedicate ourselves afresh.
(Treaties are to mean something).

CG To the protection of all those who pass to and fro on their lawful occasions.

All We dedicate ourselves afresh.
(The British navy carried this out for centuries).

CG To the preservation of order and good government.

All We dedicate ourselves afresh.
(No comment is needed here).

CG To the hallowed memory of our comrades, whose courage and endurance add undying lustre to our emblems.

All We dedicate our colours.
(It is accepted that those gone before earned the battle honours and must be respected and emulated. It is the same with us, we did not build our magnificent heritage but we must protect it and emulate our remarkable forbears).

CG In continual remembrance of our solemn oath and in token of our resolve faithfully and truly to keep it to the end.

All We dedicate our colours.

The soldiers were told to see their duty in this light by the Monarch and/or advisors and this faith has kept Britain in the forefront of opposition to dictators and warlords.

APPLICATION TODAY

The most important practical role played by the Monarchy today is to provide a focal point of loyalty for the nation. That a focal point is needed is a fact of life, which undoubtedly originates in natural parental authority to which every child is subject in a normal home. From this comes the concept of a “parent image”. The words homeland and fatherland spring from this idea. Modern examples of national “parent images” can be seen in the way in which public relations men built up Stalin as the “Father of the Soviet”, likewise with De

Gaulle in France, and American Presidents are publicised in the same way. However in the British world, the parent image is consistent and continuing and exists in the Monarch.

The major constitutional role of the Monarchy is to provide a division of power, and to put and keep politicians in their proper place as the people's rulers, but also as the people's servants.

ALTERNATIVE TO MONARCHY

The only democratic alternative to a Monarchy is a Republic. Power in a Republic is far more concentrated than in a Monarchy. This fact leads to instability, as the election of a President can be a divisive act. For it can be that 51% of the people vote for him, and are willing for him to exercise the power; but 49% of the people do not wish this. When elected, a President must support those who promoted him, which means that he is a continuing divisive influence on his nation unless he obtains sufficient powers to totally quell all opposition — hence the tendency towards Caesarism in all Republics. It will also be realised that a Republic built on “the will of the people” must become wilful and selfish; whilst a Monarchy which claims it exists only by the will of God, must, by its very nature, point to a higher cause, that of God and duty.

Such is the British Monarchical system which fills all the needs of natural humanity such as Parent Image, family life, liberty, dignity, the discipline of moral law, and the peace of a balanced community in which learning can flourish. It has withstood attack from without and within, and will survive and endure if all are personally loyal to the Monarchy and all it stands for.

The British Monarchical system is the highest pinnacle of achievement in the ordering of human affairs and without doubt it is our destiny to protect and nurture it and keep it as an example to all the world.

Adapted from the Officer Training Notes of the late Brigadier R. T. Easson.



Human Rights Kit — Threat to our Children by Reg Watson)

The 'Teaching for Human Rights' material produced for the Human Rights Commission by Dr Ralph Pettman is a kit designed to be used in 'upper level primary schools and secondary schools'¹ It is also intended to be used in 'lower primary and infant schools'.²

Regardless of the fact that the Human Rights Bill has been shelved by the Federal Attorney-General, Lionel Bowen, at the insistence of the people of Australia, the kit has nonetheless been on trial in schools in N.S.W., Victoria and A.C.T.³ These have already been evaluated and Dr Pettman is receiving recommendations from teachers in improving the kit.⁴

The teaching method is, as planned, as simple as possible and centres around 10 Human Rights issue areas. These being

1. human rights
2. human rights and the law
3. life
4. freedom of conscience, opinion and expression
5. freedom of assembly, association, participation in public affairs
6. economic, social and cultural well-being
7. non-discrimination: racism
8. non-discrimination: sexism
9. the family
10. education.

Dr Pettman states however, that other aspects of human rights are not covered there.⁵ This absence, no doubt, will be rectified by the writing of a 'more comprehensive version of the basic material'.

In an attempt to make the kit a success, the Commission seeks the 'active participation of teachers, learners, parents and education authorities'.⁶ The kit consists of a 'Guidelines Book', a glossy teaching book, a Human Rights balloon, plus a V.H.S. video entitled "Don't Think I Don't Think", dealing with the rights (so-called) of mentally disadvantaged and 'fair enoughs' which confronts the issue of Human Rights in the classroom. (sic).

Like many of these things, on face value, it appears a worthy subject — even though one automatically wonders what it has to do with schooling when there is so much criticism by parents and employers over the standard of basic

skills by school leavers in regard to being able to verbally express oneself, able to put thoughts tidily into written words and syntax and of course, basic maths and general knowledge.

Initially, before anything else, one must ask who is Dr Pettman? As we shall discover, the kit is wholly and solely political, therefore, we should ask what are Dr Pettman's political affiliations and cultural, academic and social background. After all, if this material is to be used in teaching our children morals under the 'Moral Education Programme'⁷ then surely we have a right to ask such a question. We should also ask for the qualifications of Dr R. Milne of Melbourne who developed this particular programme.

The kit, so it states, has been developed out of necessity to meet 'continuous streams of requests for such material'.⁸ Again, we must ask who is making these requests? Or at least demand proof of this overflowing demand. If the kit is successful there is 'a strong possibility that the U.N. will be using these materials as the basis for a model curriculum for global use'.⁹ Clearly then, the kit is straight from the United Nations, especially through the agency of UNESCO,¹⁰ an agency which the U.S.A. has withdrawn from and Great Britain has threatened to do so.

Regardless of this nations' sovereignty and the accepted norm that education is basically the responsibility of the individual States, the U.N. is able to circumvent our own proven and honoured avenues to implement their programmes. Our ideals of Parliamentary debate and our Constitution are overridden. This is because Australia, under both Liberal and Labor Governments, have been a part of major U.N. declarations. We ratified the Sex Discrimination Bill, 1984 and also the International Covenant on Civil and Political Rights. The signatories agree to make these rights into local laws.¹¹

Hence, that is how, U.N. material can be implemented with Federal Grants¹² into our land and foisted onto our children. Some countries such as the U.S.A. have refused to ratify this Covenant.

Upon inspection we will find that the U.N. Bill is alien to this nation's heritage which is one of individual freedom, liberal thought, Christian ethics and conventionality. Let's now look at some particular issues.

Like all such material the children are used as experimental material. Play-acting is a major part

of this kit. The kit carries Sir Thomas Buxton's quote "The first duty to children is to make them happy" — a statement debatable in itself. The children, however, are happy playing games and by this procedure implementation of the alien belief proceeds. Much of the play acting forces the child to experience 'discrimination' — a game that as a parent, I would NOT want my child to participate in. Much of it is, of course, just plain old 'brain-washing' — see 'the Library' — and quite contrary to the ideals of Human Rights, forces the child to undertake roles that he/she does not want to as dictated by nature. For example: 'Children come to school with some fairly set ideas (obviously from home — Ed.) A lot of these are sex-role stereotypes. A lot of work has to be done with non-sexist education. . . this should be done in the first four weeks of the school year.'¹³

In cookery, for example 'boys must be encouraged not just to mix and eat. . . (further). . . a watchful eye must be kept on girls. . . ' Under 'other activities' — 'no-one plays with cars unless there are equal boys and girls or the paper dolls do not go out unless one boy is in the group.' If this is not denying natural instincts then what is? Under the title 'Desks' children are not allowed to seek their own company, but are forced to spread themselves amongst those they would not normally associate with. It is the normal attitude for a child to seek its own sex and race for mateship. Once again the basic instinct is cruelly denied to children.

There is a great deal of prying by teachers into the lives of children besides, as we have learnt, using the children as guinea pigs.

The Commission is aware there will be opposition to the kit, mainly — according to them — because of ignorance. 'We therefore, must be well informed, this means studying and analysing the Human Rights material.' The reason why the school is tackled first in applying the U.N. ideals is simple: 'Teaching of Human Rights can reach through the classroom out into the community in a way beneficial to both.' To state that it is not the school's job to implement social change is fruitless. The authors of the kit are obviously on a righteous crusade and therefore deceived, being a product of their own system.

Under the heading of 'From the Chalk-Face and the Commission's Factory Floor' many sensitive issues are raised. Such issues are normally dealt by parents and in some cases, the church, yet this authority is replaced by the Human Rights Commission teachers who push aside the influence of the parents and encourage their charges to usurp the authority of adults and parents.

The family is, of course, seen to be the root of all the trouble. Sexism, racism, bigotry of all kinds are the family's fault. Why didn't you know the family is the cause of sexism? Let's read: 'Sexism is endemic. Where does it come from, however?' The answer is — the family.¹⁵

On page 152 of the glossy book under the Chapter 'Family' should be read in total. Yet, let me make one vital quote: 'In Australia — a liberal, capitalist, multi-cultural democracy, with social welfare productivities, a highly stratified class structure, a valued system that is secular, racist, sexist and materialistic — the family reflects and promotes this fact.'

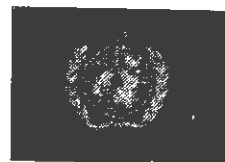
The Race issue is dealt with in detail. Interestingly enough, according to Jeremy Long, Commissioner for Community Relations, there is no such thing as race.¹⁶ Yet, the kit does admit 'race' exists, though poorly defined.¹⁷

"It overrides natural instincts — it usurps the parent's role"

The Anglo-Australian is, as expected, singled out for special attention. He is naturally hinted at (though not directly — that would be too obvious) as being the bogey.¹⁸ Another interesting fact — though often denied by the authorities. . . 'when Vietnamese people arrive in Australia they are given \$4000. . . ' If so, is not this discriminatory to all other arrivals.

Given the preceding information, it is painfully obvious that the kit is political. The tired old argument that by 'distributing the world's wealth and cultural sources will end the inequality of the globe' is put forward, under the heading: 'Economic, Social and Cultural Well Being'¹⁹. The figures to justify this argument on p. 95 distort the true picture, i.e. 'it is still a case of crumbs to the masses.'²⁰ — and private enterprise, like the family, like the Anglo-Australian, is to blame. To ultimately prove that it is a political document we should quote from page 66 under 'Life', where the U.S.A. is singled out for causing much of the world's ills. 'The United States and other 'erstwhile' free market democracies have much to answer for in this regard.'

The methods employed by teachers in implementing political thought are exactly as those employed in Soviet Russia. As Tasmanian Representative for Believers in Communist Lands for 8 years, I studied the Soviet's methods to prove (or attempt to) the non-existence of God, i.e. the teacher asks the children to close their eyes. Upon opening them, a loaf of bread appears, placed in front of them while eyes were closed. 'Who gives you this bread?' she asks 'God?' 'No, the State.' etc. see similar on p. 84.



U.N. — 'Model curriculum for global use'

In summary, the kit is from the United Nations promoting a One World Socialist Community

through our children. It overrides natural instincts of human beings, it usurps the parents' role and replace that role with a teacher well grounded in an alien philosophy. In short, I would not touch the kit with a ten foot pole and it should be thrown out of Australia.

REFERENCES

- ¹ Inside cover of book dealing with Schools Programme Small Grants Scheme (thereafter called book 1).
- ² Book 1, page 1, 3rd paragraph.
- ³ Book 1, inside cover
- ⁴ Book 2, p. 15 — under vocabulary.
- ⁵ Book 1 p. 2. 2nd paragraph.
- ⁶ ibid 5th paragraph.
- ⁷ 'Setting Up The Class Room' — Book 1.
- ⁸ Guidelines, p. 1. 3rd paragraph.
- ⁹ Guidelines, p. 3. 1st paragraph.
- ¹⁰ Book 2, p. 19.
- ¹¹ Book 2, p. 61.
- ¹² Book 1, p. 3.
- ¹³ Setting up the Classroom — Book 1.
- ¹⁴ Book 2, p. 15.
- ¹⁵ See 'How Does Sexism Come About', p. 137.
- ¹⁶ Talk given to A.S.K. Society on tape
- ¹⁷ Book 2, p. 104.
- ¹⁸ Read Whole Further Questions/ Activities from p. 106.
- ¹⁹ Book 1, p. 95.
- ²⁰ A quote from Phil Raskall's 'Who's Got What in Australia'

(H)

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High Praise

Sir,

The highest praise is due to T.W.S. Dutton for his excellent explanation of "The Money Myth" in the March-May 1985 issue of "Heritage", and of the impact of Sir Denison Miller, the first Governor of the Commonwealth Bank, and of Major C.H. Douglas' A + B searchlight on the present debt and usury system of public finance.

His final paragraph needs to be kept constantly before the eyes of every person concerned with the welfare of life on Earth. I quote it:—

"This is Australia's opportunity to achieve real greatness. Not by conquering other nations, but by breaking free from the bondage of the hidden government of money masters and, setting an example for the rest of the world to follow."

J.E. HARDING

Hon. Secretary

Rockhampton Anti-Inflation Study Group
Cordalba, Qld.

MOST SUPPORT FLAG, MONARCHY

Support for Australia becoming a republic has stayed unchanged over the past eight years, according to the latest Gallup poll.

In April 1977, 29 per cent of those polled said Australia should declare itself a republic; this month the figure was 30 per cent with 62 per cent against and eight per cent saying they did not know.

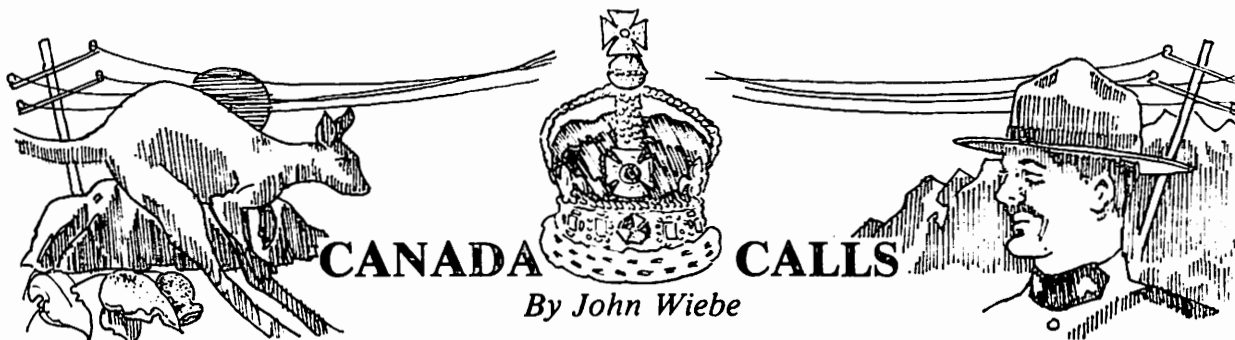
The proportion preferring a new flag for the 1988 Bicentennial has fallen from 34 per cent in May last year to 29 per cent.

The poll by Australian Public Opinion Polls, found Queenslanders especially against a republic: 70 per cent said no, compared with 61 per cent in both NSW and Victoria.

LET'S KEEP THEM!



**OUR FLAG
OUR HERITAGE
OUR FREEDOM**



COMMAND THE NIGHT!

Dusk falls across the fens and lanes of northeast England. Soon aircraft engines commence their roar at Wickenby, Linton-on-Ouse, Little Snoring and at the 53 other operational bases of Bomber Command.

The names of the aircraft are the stuff of British History; Halifax, Wellington, Stirling and the most famous of them all, the Avro Lancaster. All day long, a mass of men and women have been preparing for this raid; packing parachutes, putting together weather reports, bombing up, fuelling and arming the aircraft.

The care of the ground crews is meticulous, but it is checked and re-checked by the seven men or more who will fly in the aircraft to its target. A stiff escape hatch, a spot of oil on a perspex gun turret, a slight drop in the horsepower of one engine, all these and a thousand other things can spell disaster for a bomber and its crew.

The crew collect their parachutes from the WAAFs. There is a special link between them and these women because, for many, they will be the last reminder on earth of a wife or girlfriend back home. Women will contribute immeasurably to Bomber Command's "maximum effort", doing everything from ferrying aircraft to driving bomb trolleys.

Their aircraft in this squadron is the Avro Lancaster. Born of a hopeless twin-engined failure, the four-engined Lancaster begins its war in 1942 dropping standard 250 and 500 pound bombs, but by war's end specially adapted versions will carry a supersonic monster weighing 11 tons and called, appropriately, "Grand Slam". The Luftwaffe calls it "the four-engined fighter", because of its strength and manoeuvrability when evading attack, but, fully loaded with bombs and fuel it weighs in at 34 tons and cruises at 210 knots. Taking 40 minutes to reach its operational altitude of 19,000 ft., even this quality product, built both in Britain and Canada, is a relatively easy target for a determined and experienced night fighter. And its crew know it.

After a take-off at full power, filled with tension, the bomber begins its climb to cruising altitude to join the hundreds of other aircraft in the stream. Everybody is busy, or tries to keep busy.

This is easier for the pilot, flight engineer and navigator, whose talents are constantly on trial, but for the wireless operator—who must maintain radio silence on the outward flight, the bomb-aimer and the two air gunners there is unwanted time to think until the warning, "Enemy coast ahead", is heard in their earphones.

The Bomber's crew are all volunteers — they come from Britain, Canada, Australia and every other Commonwealth nation.

The bomber's crew are all volunteers. They come from Britain, Canada, Australia and every other Commonwealth nation or crown colony. Some have come from countries occupied by the enemy, and have evaded capture one or more times to fly in an aircraft in which they and their crewmates have a 2.4 out of 10 chance to complete their tour of 30 bombing missions successfully and unscathed.

Crew conditions in the aircraft are poor. The crew member closest to the engines usually sweats in tropical heat, while the tail gunner can find icicles growing from his oxygen mask. Postwar, many of them will suffer from a variety of flight-induced ailments, with back trouble from scrunching uncomfortably for hours at a crew position, being prevalent. Most of the crew cannot wear their parachutes while doing their jobs, and there are no ejection seats to blast them clear of a crippled aircraft. Their fate and its are one.

The bomber offensive of the winter of 1943-44 sees "Star Wars", of a kind, already underway. Even before take-off, the ether began to fill with the emissions of electronic marvels designed to aid the bomber's crew, or to kill them. Bomber Command has "Monica", "Gee", "H2S", "Oboe". The Luftwaffe has "Lichtenstein", "Flensburg" and "Wurzburg". Today's backyard satellite dish, sitting up its tripod, is an adaptation of the parabolic reflectors developed for German early-warning radar. The enemy knows the bombers are coming and alerts its flak crews and night fighters. The only unknown is the bombers' eventual destination, but that too will soon be obvious.

Nobody began the war with such precision. An Australian pilot named Hugh Edwards won the Victoria Cross flying an underpowered, cramped and poorly-equipped aircraft called the Blenheim, early in the war. There were other aircraft, hopeless deathtraps in daylight, and incapable of hitting a target at night with any accuracy. Named Battle, Hampden and Whitley, most would be unsuitable for even training tasks by 1944.

Still, Bomber Command had its mission, for after Dunkirk and until the crossing of the Rhine in early 1945, there simply was no other way but air bombing to carry the war to the German heartland. All bomber operations must be seen against this fact which, by 1944, would cause a thousand aircraft to be ready to strike at a target by night.

If the Lancaster has been lucky and avoided radar-controlled flak, and enemy night fighters flying 100 knots faster than it can, it now begins its straight and level run-in to the target. Every crew has been briefed about the target's importance, but what matters most now is to bomb it, and to survive the return trip. Neither is an easy task. Silhouetted against the glare of the target, the Lancaster can be picked off by German day fighters in search of a kill or, more tragically, it can be hit from above by the bombs from another bomber, or even collide with that bomber itself. Crews try to do the best they can, to bomb as accurately as possible, but mistakes and failures by some under maximum stress are inevitable. Bomber Command's training system is excellent, but nothing can fully prepare a crew for what they will see, hear, smell and feel on their first operational flight.

Not surprisingly, it is among these new crews, or sprogs, that the enemy will find its easiest victims. Indeed, it is not unusual for an enemy pilot to shoot down 4 or 5 bombers in one night.

The blazing fury of a bomber fire was a sight never to be forgotten by the crews. Hydraulic lines, severed by cannon fire from 20mm. guns, spewed forth to feed the blaze. There were usually wounded to be helped towards the exit hatches, which always seemed to be too few and in the wrong places. And there was also the knowledge that it was a matter of a few minutes, and often less, before the flames reached either the bomb load or the main fuel tanks. Confusion, shock, pain and death were the almost unvarying result of a night fighter attack.

Yet amidst the horror, there was often heroism. Andy Mynarski was a mid-upper gunner from Winnipeg, Manitoba who joined the RCAF, "Because his friends were in it". Seeing the tail gunner trapped in his turret, he walked back from an escape hatch and vainly attempted to free his friend. He persisted, despite the fact that his clothing was aflame, until the gunner repeatedly entreated him to stop and to save himself. Mynarski paused, stood back amid the flames and saluted the gunner before taking to his parachute and dying from his burns shortly after landing.



Hughie Edwards, later knighted (Aust. War Memorial)

Miraculously, the gunner survived unhurt, being thrown clear by the force of the aircraft crashing. He feels to this day that he was permitted to live to testify to the heroism of his friend.

Mynarski was awarded the Victoria Cross. His story is but one of thousands of incidents that must have taken place in Bomber Command, many known, but most forever unknown.

Those bombers that drop their bombs and survive the flak and fighters on the return journey, will return to their base after a flight of up to nine hours duration. Some will not land safely, adding to the toll of the night, but those who do will receive tea with rum, an egg and bacon, and an intensive and tedious debriefing about every aspect of their mission. Only after this interrogation has concluded will they be allowed to sleep.

Let us Honour the 57,000 dead of Bomber Command.

Have the men and women of Bomber Command as a whole received their due recognition? It is hard to think so. Aircrew who flew in the Battle of Britain received a special campaign medal, as was their due but, despite the efforts of their most

Command the Night!

famous commander, the late Sir Arthur Harris, Bomber Command aircrew did not. It is time that this was rectified by the governments of today's British Commonwealth, before it is too late. Let us honour the 57,000 dead of Bomber Command, 10,000 Canadians and 5,000 Australians among them who gave their all, so that 40 years later we might remember the victory they helped earn. Let us remember too the veterans of that campaign among us. Most are unscathed to the eye, but some still bear the physical and mental scars of their service.

And let us not forget the machines that they flew in, and often died in. Whether it be "G" for George at the Australian War Memorial, or "P" for Popsie at the National Aeronautical Collection in Ottawa, their continued preservation is worthy of our support.

Outside Hanover, Germany is the Limmer Military cemetery for Commonwealth war dead. One of the graves belongs to Flying Officer C.W. Kruger, RCAF, who lies next to the other members of his mixed Canadian and British crew from 12(Fox) Squadron, Royal Air Force. He was my cousin, one of the lost 57,000. May God smile upon them all.

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"CHAOS IN THE CLASSROOM"

By J.M. Wallis

Review by Dawn Thompson

In "*Chaos in the Classroom*" Mrs Wallis traces the progress of "free, secular and compulsory education" in Australia from its beginnings in the 1870's, when it was instituted to combat crime and illiteracy, to the present day. Mrs Wallis notes that even in the beginning, perceptive educators raised doubts as to the wisdom of entrusting such a vital responsibility to the State instead of the parents, whose right, duty and privilege it in fact is, and of any weakening of the strong Christian ethic permeating and undergirding, as it then did, all facets of learning.

However, a compromise was made with the secularists, and indeed things seemed to go well. By the end of the century illiteracy was almost abolished; the moral tone of State education was high, and continued so until around the 1960's, when the fruits of compromise began to appear in the by now firmly-entrenched State system.

Gradually the undergirding moral emphasis moved from the Christian absolute values, firstly to the "common morality", in which Divine authority is omitted, thence to the "moral autonomy" of the 1970's, wherein Man and not God becomes the centre of the universe. This is a complete transfer from Christian principles of education to secular humanistic guidelines, and the book proceeds to show clearly the effect of this radical change in specific areas of education, and on the concept of education as a whole.

This new education fits in with a globally orchestrated one-world plan. The United Nations Organisation is a great co-ordinating force, through its agencies and its Declarations. Countries become parties to U.N. resolutions through becoming signatories, as is Australia,

often without the slightest understanding by its citizens of what is involved, and quite contrary to Constitutional law.

Teachers are used as agents for social change being first themselves moulded through Teacher's Colleges, both Church and State; not to educate our children in the traditional sense of the word, but to condition and fit them for this new, one-world order. Here they are to be an amorphous, malleable, unisex mass, managed by the State, without nationality, family or God.

Mrs Wallis shows how the blueprint for this amazing goal runs through all aspects of the school curriculum, with full chapters devoted to its workings in English, Social Studies, Sex Education and Music Education.

Attitudes towards parental rights and influence and the encroaching power of the State in this area is discussed, also the impact of the new multiculturalism on education.

The book concludes with a thoughtful essay by Dr Rushdoony on the religion of revolution, which ties in together the basic cause of the chaos, not only in education, but in all areas of modern life, and ends by pointing one back inevitably to the supremacy of God and the simple truths of Christianity.

This book is very well researched, quotes many references and draws on the wisdom of numerous thoughtful writers. It is well set out with indices and sub-headings, and clearly printed. It is a book essential for students, teachers, parents and grandparents — all, in fact who are concerned for our Youth's present confusion and despair. It will be particularly helpful to those stalwart souls who have begun little Christian schools, to point out the extent of the pitfalls, and to confirm them in their purpose.

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"*Chaos in the Classroom*"

Available from: The Australian Heritage Society,
P.O. Box 7409,
Cloisters Square,
Perth, 6000.
\$16.50 posted.

The Miller

*“Though the mills of God grind
slowly,
Yet they grind exceeding small.”
The mills of the gods run ever,
They grind for good and all.*

*He who takes his grist to the Miller
May oft-times have to wait,
But his load will come back sometime
As sure as the
hand of Fate.*

*The old mill stones
keep turning,
They grind and grind
and grind,
Whatever you take to the
Miller
Will always come back in kind.*

*If hate is the grist you take to
be ground,
Hate will come back to you,
For every account shall be
settled,
No matter how long overdue.*

*But if 'tis love, friendship and
kindly deeds
That you take up to the mills
Full measure in kind will come
back to you
From the Miller
beyond the hills.*

Walter Hawkins

