

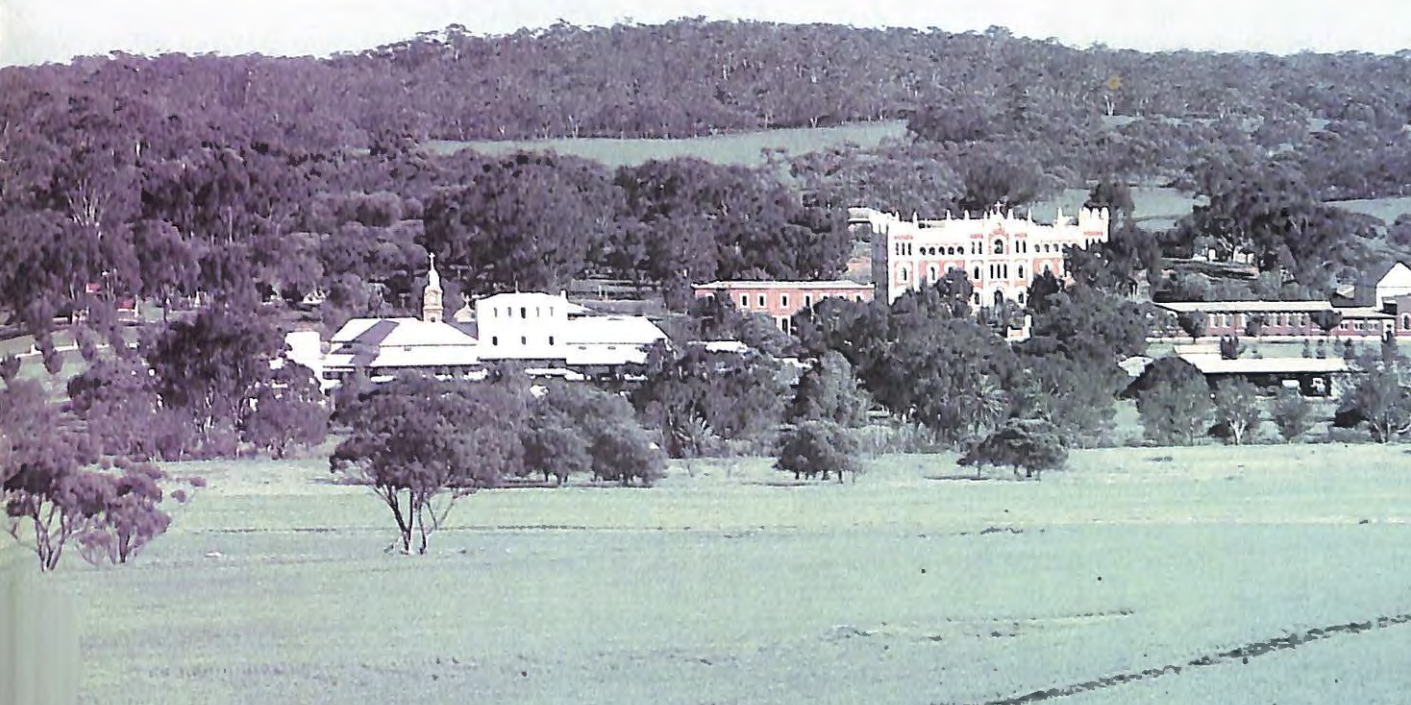
HERITAGE

The Quarterly
Journal of the
Australian Heritage
Society

No. 39
DECEMBER-FEBRUARY
1985

Registered by Australia Post — Publication No. WBQ 1187

ISSN 0155 2716



1985 CHRISTMAS ISSUE

The Common Law — And Common Sense

Christmas Greetings

*To all our readers,
to those who have contributed their time and skills,
to those who send us cuttings and encouragement,
our thanks
and our best wishes for a happy and holy Christmas.*

In This Issue

- 2 CHRISTMAS MESSAGE
- 4 **COMMON LAW – AND COMMON SENSE**
By Vernon Wilcox, C.B.E., Q.C.
- 6 **THE FAITH WITHIN US**
By Sir Arthur Bryant
- 8 **THE BILL OF RIGHTS**
By John Bennett
- 14 **TOPICAL**
By Reg Watson
- 16 **THE CULTURAL HERITAGE OF NEW NORCIA**
- 19 POETRY OF AUSTRALIA
- 20 CANADA CALLS
By John Wiebe
- 22 **AUSTRALIAN MEDALS**
By Tom Cullen

FRONT COVER

Overlooking part of the unique New Norcia W.A.

HERITAGE

No. 39 DECEMBER 1985-FEBRUARY 1986

Moral Progress

"Disraeli did not believe that the greatness of a nation depended on the abundance of its possessions. He did not believe in a progress which meant the abolition of the traditional habits of the people, the destruction of village industries, and the accumulation of the population into enormous cities, where their character and their physical qualities would be changed and would probably degenerate. The only progress which he could acknowledge was moral progress. . . ."

"The Earl of Beaconsfield" By J.A. Froude

We often make the mistake of viewing a civilisation in terms of its scientific and engineering achievements alone. We forget that a nation can show the outward veneer and yet can be morally and spiritually bankrupt within, as was the case in the latter days of the Roman Empire and is increasingly the case with our own civilisation.

We are totally engrossed with worldly matters. We have been ensnared in a financial system that drives us to consider money before all else; a system that demands our obedience, dictates our allegiance, and has become our master and god.

Surely at a time when more and more individual members of our society are suffering the dehumanising effects of poverty at a time when our ability to produce all the requirements of life has never been greater, it is time to ponder the perversion of reality by our financial system. Surely there is more to life than the mundane mechanics of economic survival, nobler aspirations than "Making a dollar" as the sole goal in life. Even the ideal of sportsmanship has been lost in the headlong rush to commercialise those great sports that have moulded the character of so many Australians in the past.

What would we do with ourselves if suddenly, in this age of automation, the process was accelerated and we were confronted with complete automation, the curse of Adam removed. With the need to work for ones physical needs removed, could we survive on self indulgence, on the pleasure industry, or would we meet the challenge?

Perhaps then, we might question our purpose in life, our priorities. We might ponder the motivation behind the age that produced those incredible and enduring monuments — the great cathedrals of Britain and Europe, the ideals that inspired Magna Carta, Common Law and our Monarchical system of government.

Maybe we will again find the map by which we can plot our course into the future, disregarding the humanistic fantasies afflicting our nation as we go. Perhaps then we will have statesmen, like Disraeli, who will see progress in terms of "moral progress"; and would consider that all legislation which proposed any other object to itself as retrograde.

Perhaps then our nation might even produce, and recognize, a Mozart, a Michelangelo, or a Wren.

THE AUSTRALIAN HERITAGE SOCIETY

The Australian Heritage Society was launched in Melbourne on September 18th, 1971, at an Australian League of Rights Seminar. It was clear that Australia's heritage is under increasing attack from all sides, spiritual, cultural, political and constitutional. A permanent body was required to ensure that young Australians were not cut off from their true heritage and the Heritage Society assumed that role in a number of ways.

The Australian Heritage Society welcomes people of all ages to join in its programme for the regeneration of the spirit of Australia. To value the great spiritual realities that we have come to know and respect through our heritage, the virtues of patriotism, of integrity and love of truth, the pursuit of goodness and beauty, an unselfish concern for other people — to maintain a love and loyalty for these values.

Young Australians have a very real challenge before them. The Australian Heritage Society, with your support, can give them the necessary lead in building a better Australia.

"Our heritage today is the fragments gleaned from past ages; the heritage of tomorrow — good or bad — will be determined by our actions today".

SIR RAPHAEL CILENTO

First Patron of The Australian Heritage Society

PATRON — LADY PHYLLIS CILENTO

PRINCIPAL ADDRESS

BOX 7409, CLOISTERS SQUARE,
PERTH, 6000.

STATE ADDRESSES

BOX 1052J, MELBOURNE, VICTORIA, 3001

BOX 179, PLYMPTON, SOUTH AUSTRALIA, 5038

BOX Q364, QUEEN VICTORIA BUILDING, SYDNEY
N S W 2000

466 ANN STREET, BRISBANE, QUEENSLAND 4000

HERITAGE

EDITOR: P. NICHOLSON ASSISTANT EDITOR: M. J. COOPER

EDITORIAL ADDRESS

P.O. Box 69, Moora, Western Australia, 6510

PUBLISHED BY

THE AUSTRALIAN HERITAGE SOCIETY
P.O. BOX 7409 CLOISTERS SQUARE, PERTH 6000

© 1983 THE AUSTRALIAN HERITAGE SOCIETY

Contributions are invited for publication in "HERITAGE". Articles should be accompanied by suitable photographs, and a stamped addressed envelope for return if unsuitable. All reasonable care will be taken of material forwarded, however, the Editor cannot accept responsibility for loss, damage or non return of material.

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

A CHRISTMAS MESSAGE

Our Spiritual Heritage

By Peter Nixon

Because for most of her short history our nation has been at comparative peace with herself, we take for granted the many benefits that she offers, the sanctuary that her institutions afford, the prosperity that has accrued to so many.

Our young nation has not the ingrained tradition and depth of symbolism to steady her in times of adversity. Because, fortunately, she has not had to fight for her freedoms, ensure the civil strife that afflicts so many nations, we barely appreciate the precious heritage that we have. Instead, we have been lulled into apathy by the seemingly invincible protection that our institutions afford. It is only now, when the gaping cracks are becoming so obvious that the words of warning that a few have been offering for so long are now being heeded.

Christmas is a most appropriate time for us as a nation to take stock of our position and, consider where we are going and from where we have come. For it is in the Christian faith that we find the source of inspiration to which our heritage — our culture and institutions — owe so much.

HERITAGE — THREE ASPECTS

To gain a better understanding of the influence of Christianity we should look at the three aspects of our heritage:

1. *The Physical & Cultural Heritage* — the buildings, structures, natural and man-made environment, music, art — all those things that come from the creative side of man's nature. The flowering of the human spirit.
2. *The Institutional Heritage* — our systems of government and law, organisations, clubs, customs and accepted standards of behaviour. Those things that enable our society to function to the advantage of its members.
3. *The Spiritual Heritage* — the religion, philosophy, conception of right and wrong that underpins our society.

Of these three aspects, the most important is the Spiritual aspect for, as we will see, its influence is reflected in the other two. We can perhaps best understand this by first looking at the word *Religion*. In its original sense, the word religion has to do with a conception of reality, it is any sort of doctrine which is based on an attempt to relate action to some conception of reality.

It has been said, notably by T.S. Eliot, that no culture has appeared or developed except together with a religion. Communism and Socialism are religions in the sense that has been outlined and their influence has spread enormously.

The following word picture will give you a better understanding of the inter-relationship of the three aspects of our heritage.

We can liken the growth of a nation to that of a tree. A tree comes from a seed and that seed first puts down a root, a root that will not only nourish the growing tree but serves to hold it steady against the storms that occur. The tree only grows to the extent that it receives nourishment from its roots and all parts of the tree are essential elements of the whole.

Whilst Australia as a nation is young, her heritage goes back many centuries. The seed to our nation is Christian, our language, institutions and culture reflect the nourishment they have received from our Christian roots. Christian precepts underpin our systems of government and law. Our nation has grown vigorously to its present stature because it has been nourished by a religion, or conception of reality, that conforms to the true nature of man and the universe.

Our nation is now faltering, lurching in the breeze. she has been cut off from her roots, she is no longer receiving the nourishment she needs to go on growing and developing to greater things.

We can do much to defend our institutions, our culture, our flag and if we pull together we will save most of it in the short term. However, if we neglect our spiritual heritage, if we fail to rejuvenate those roots that have for so long nourished our nation, it will continue to wither. If our young people are not taught the great and enduring absolutes, the Christian precepts that form the foundations of our heritage, the gains we make today will be lost tomorrow.

The real war that we are engaged in is a spiritual war, a conflict of purpose or policy. Our institutions, our flag and other aspects of our heritage are being attacked because they reflect Christian policy to which our spiritual enemies are opposed. Their humanistic ideals dictate a new world.

It is time for all those who call themselves Christians to put on the whole armour of God and join the battle, with the cross of Jesus, going on before.

I REMEMBER



A CHALLENGE
TO OUR
"OLDIES"
FROM
LADY CILENTO

Lady Cilento

As Australia comes of age as a nation, more and more people are becoming interested in their heritage, not only of their families in this country but are seeking it in the land of the family's origin.

The growing popularity of the long established practical work of Historical Societies and the more recent development of National Trusts in every State are concrete evidence of our growing maturity.

But much knowledge of our Australian heritage has already been lost and is still in jeopardy because so many of our 'old timers' have not written down their memories or even told anyone about the environment and experiences of their childhood and youth.

Everything is changing so rapidly in Australia — even our basic attitudes are being undermined — that these memories are of vital value to pass on to our children and young people.

Thus it is important — even incumbent — on all who are now over 70 and probably have some leisure in their retirement — to record in some way — even by telling their children and grandchildren or the media or writing down their memories of the 'good old days' and of the conditions and the people they knew who have passed on. Some of it may seem monotonous and boring to those not interested, but only in this way through our 'oldies' can be built up a vivid picture of our national heritage.

A page of "I remember" paragraphs contributed by some of our elderly citizens would be a valuable and interesting addition to *Heritage*.

It's now up to you. Can we have your pictures and/or stories please? — Editor.

COMMON LAW

— and Common Sense

By Vernon Wilcox C.B.E., Q.C.

It is a sad reflection on our education system that some of the most basic institutions upon which the cohesion of our nation depends are so little understood. In this article, the author, a former Attorney-General of Victoria, looks at that priceless part of our heritage, Common Law, under threat from the proposed Bill of Rights.

What is the Common Law? Do you know? Does the phrase mean anything to you?

When I was asked to say something about the Common Law I sought an easy definition from several law books. I did not get a lot of help.

I suppose the authors of the books to which I referred (including a law dictionary) thought that everyone would know all about the Common Law.

After all, some of us who were at school when they taught a few more fundamentals or basics than they have taught in Australia for a number of years, knew that the Common Law was part of our system of justice. But that might have been all we knew.

Lawyers have no excuse — they would, of course, have some learning on the Common Law but the number of lawyers who would really understand its role could be diminishing. One reason would simply be that Parliaments pass more Acts of Parliament than ever before; public servants make more regulations than ever before — regulations made pursuant to a power given under the relevant Act of Parliament.

As a consequence lawyers spend more and more of their time worrying about Acts of Parliament — known as the Statute Law — and regulations; and of course, Government intervention and control as a result of these Acts and regulations.

These regulations have as much force as any Act of Parliament so in total we can safely assume that we have more laws made by Parliament; that is, more Statute Law than we have ever had before.

When I left Parliament a few years ago I said how disappointed I was that Parliament passed so many Acts — laws the effect of which was not understood in the Parliament itself let alone outside the Parliament.

What has this to do with the Common Law? Well, the Common Law started before we knew what a Parliament was.

What is the Common Law? In a nut shell I think you could say that it is the COMMON SENSE of the PEOPLE. In all the trials, tribulations and problems of life how often do you hear people say "all we need is more common sense". Why can I define the Common Law as the common sense of the people? Let us look at some history.

From the start of modern society, in England, a concept emerged and despite Viking, Roman and

Norman invaders, despite the attempts of the Monarchy to trample over it when it stood between them and their will it grew strong and was constantly enhanced with judicial decisions — this is what we call "the Common Law of England".

This same Common Law was fortunately inherited by Australia and it confers upon each citizen inalienable rights — rights not to have one's private property invaded; rights not to have one's reputation unfairly sullied; rights not to have one's body unlawfully assaulted; rights to expect others to behave reasonably and not to negligently injure you. Rights and duties, not the creatures of the Parliament of the day, but the product of centuries of infinitely painful refinement and development in the world of real human experience, so that they operate fairly, not only throughout the land, but to each individual and furthermore, rights which can be protected and enforced by the judicial process, unconcerned with the Executive and Legislature, but concerned to ensure that justice must not only be done but must appear to have been done.

The Common Law has taken a beating at the hands of the people through Parliament, but much of it fortunately remains.

For example, the right to sue for damages for negligence is part of our inheritance and forms part of the fabric which preserves the delicate interplay of rights between members of a free society. Furthermore, the Common Law has entrusted the protection and enforcement of these rights to the Courts.

"The moment we start tampering with something as precious as inherited rights, we start tampering with the foundations of a free society."

Trial by jury has always been an "inalienable" right. But beware, if we are not vigilant, the Parliament will take it away from us.

I believe I see a campaign against juries getting under way in Australia at present — arising from the much publicised Chamberlain, Gallagher and Murphy trials. For my part, if you attack the jury system you attack the people themselves — and I have always thought that the law was there for the people not for governments.

With the blatant political appointment of judges now taking place in Australia, the traditional Westminster and Australian independence of the judiciary is fading. So our Common Law rights including trial by jury become more important than ever.

I regret to say that the Parliament tampers with our rights all the time. Look at the Taxation Act; that is one of the outstanding examples of taking our rights away from us. I know it all sounds in a good cause but where does it stop. In recent years we had a Liberal government give retrospective powers to the Taxation Commission — surely that indicates how far we have gone down the wrong road.

To get back to an example of the Common Law. An example understood most easily is the right to sue for damages or negligence. Everyone understands motor cars, and they give rise to many personal claims for damages.

Now negligence is a common law principle. Briefly, in relation to motor cars it means that when you drive your motor car you immediately owe a duty of care to other users of the road be they passengers in your car or another car, the driver or drivers of other cars, or pedestrians. If you fail in carrying out your duty or, as the law says, if you are in breach of your duty, you will be found to be negligent and ordered to pay any damages to someone injured by your negligent driving.

The law of negligence is also an example of how the Common Law moves with the times. For instance, actions brought by parties injured on the roads would have started with horses and horse drawn vehicles. Obviously, when motor cars first came onto the roads it could well have been negligent to drive along your suburban street at 25 m.p.h. — probably whatever the circumstances; today there would have to be special circumstances for it to be negligent to drive at 25 m.p.h. along a suburban street. This shows how the Common Law moves with the times and — without the Parliament passing another law. In other words,

“... the Common Law can respond to changed circumstances and changed community standards often with more community backing than a new Act of Parliament.”

There is plenty of talk in Australia today about a Bill of Rights. How an Attorney General can talk about that and at the same time espouse I.D. cards, I do not know.

If the Common Law is alive and well, if the Judges are courageous and not automatically on the side of Government, there is no need for a Bill of Rights. I am afraid that, whatever the words used, a Bill of Rights would not enhance our freedom.

The rights of people are all there in the Common Law if these rights are not neglected by the people themselves, by the Courts or overridden by Acts of Parliament. It seems to me that a Bill of Rights would cause endless litigation over a whole lot of new words written into the statute comprising the Bill of Rights as opposed to the Common Law rights referred to earlier — these have been tried and tested over the years and, in case after case, many of which never get

to Court, the Common Law rules are understood and the law works its way for the citizens it is there to serve.

A wise man said — the price of freedom is eternal vigilance. Australians are not very vigilant. It is time to tell your Members of Parliament that you have had enough of them breaking records by passing more and more Acts of Parliament to control you from morning to night — and probably the night as well, if you are not vigilant.

(H)

The Jury System

I refer to the article by Professor Colin Howard (*Opinion 2/8*) titled: ‘Has the Jury system Outlived Its Usefulness?’ . . . ‘Weak Link In Justice Chain’.

I was a judge of the Supreme Court of South Australia for more than 17 years and before my retirement I had presided at hundreds of jury trials. My experience of working with so many juries leads me to answer Professor Howard’s question with an emphatic ‘no’. The jury system has not outlived its usefulness, and for anyone seriously to describe it as a ‘weak link’ in the administration of justice verges on the absurd.

In all the years I worked with juries there was not one occasion when a jury convicted a person before my court whom I thought might possibly be innocent, and only a few cases — perhaps half a dozen — where a jury acquitted a person I thought guilty. In other words, in my personal experience, the jury system worked well.

Professor Howard admits that ‘large numbers of people defend it (the jury system) as a knee-jerk reaction to which lawyers in particular are very prone’. Can he not see that lawyers — that is practising lawyers who are used to working with juries — are the very people who are most likely to recognise their true value?

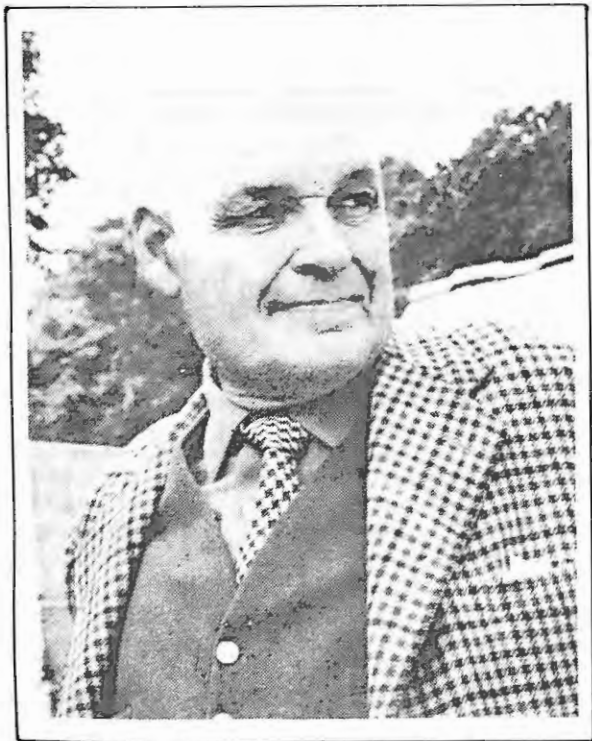
The Professor goes on to ask whether jury trial ‘in fact has any advantage over trial by judge alone’. As I understand him he concludes that it has not.

But the essence of the system, which Professor Howard does not seem to realise, is that in our society no person can be convicted of a major crime which he denies, except by the verdict of a panel of his fellow citizens chosen at random — the jury. It means that no dictatorial government could steer verdicts according to its wishes by appointing as judges only people who could do its will, and who could be relied upon to convict those who had the courage to resist it. But, as the experience of Nazi Germany shows, this would be possible if juries were abolished. I do not say the jury system is incapable of change and improvement, but I do say the right of our citizens to trial by their fellow citizens is fundamental to our democratic way of life, and should be respected as such.

David S. Hogarth
From: *The Advertiser*
(Adelaide)
August 6th, 1985

The Faith Within Us

By Sir Arthur Bryant



In a consortium published in the *Weekend Telegraph* called "God in the Scientific Age", my friend Ludovic Kennedy, has given his views, with other contemporary thinkers — including a cardinal, a bishop, a dean and a scientist — on how religion has been affected by recent discoveries. He begins by stating that he is a humanist and that the humanist does not believe that God created man in His own image but that men, at all times, have created gods for their own needs. "Because", he goes on, "the humanist's deepest beliefs are concerned with man's relationships to men, not gods, they are not initially affected by the prospect of widened horizons. He asks himself the same questions as the Christian. When and where did it all begin? Why are we here? What lies beyond the furthest star? But unlike the Christian he does not know, or expect to know, or feel a need to know, the answer."

In this frank avowal of his belief, or rather disbelief, Ludovic Kennedy is at one with a large proportion, probably a majority, of the younger generation in this country. It is not merely that they do not believe in a future life — an attitude which explains their intense concern, even obsession, over the horror of premature death, as shown by the popular campaigns against the nuclear bomb, the Vietnam war and capital punishment — but they cannot see the need to concern themselves with an

This article first appeared in the *Illustrated London News* 6 December 1958 and is reprinted from "The Lion and the Unicorn" with the kind permission, before his death, of the late Sir Arthur Bryant.

event so seemingly remote to them as death in the course of nature. In this island, at least since 1945, much of the harshness and discomfort of life that men have had to face in earlier ages has been eliminated by the Welfare State and a host of scientific and mechanical devices for easing existence. It has become for most people what Ludovic Kennedy describes as a "cosy" world. Yet, with his habitual honesty, he makes a reservation which, though it does not in itself invalidate the case for "humanism," may well weaken its appeal. "In this cosy world in which we live and whose workings we think we know," he writes, "humanism is easy enough. But when at last man is launched into space, groping his way through the dark pit of the universe, he may feel the need of a loving hand to guide him. He may turn, as his ancestors turned at the dawn of their history, to a god or gods to succour him." And this bears out something which I observed lecturing to Servicemen during the war; that those who, in Wordsworth's words, are

*... doomed to go in company with Pain,
And Fear and Bloodshed, miserable train,*

seldom evince much enthusiasm for a philosophy that dispenses with God and the hope of a future life.

Soldiers, sailors and airmen, whose lot and duty it is to stake their lives for others, usually feel the need for some spiritual force outside of, and stronger than themselves, to sustain them in the hour of danger.

Soldiers, sailors and airmen, whose lot and duty it is to stake their lives for others, usually feel the need for some spiritual force outside of, and stronger than themselves, to sustain them in the hour of danger.

Yet the question whether scientific knowledge has made religion superfluous goes deeper than this. One of the contributors to the symposium — Sir Bernard Lovell, director of the Jodrell Bank Observatory, put it in this way: "There is no possible scientific answer in the strictest sense to the vital question of the condition of the universe at time zero, at what, that is, the Bible describes as "In the Beginning". In any discussion of the beginning the theological and metaphysical approach has equal validity with the scientific. Neither does it seem that the scientists can

ever answer the question as to whether the universe we observe is the totality of the cosmos." As another contributor, the Bishop of Southwark, writes "God can neither be proved nor disproved." For the validity of belief in God and our own immortality turns on a single question. It concerns the human capacity for understanding. If we claim that with our terrestrial intelligence we are capable of comprehending all things, including the mystery of our own existence, the case for both God and our personal immortality goes by default.

For centuries great Christian philosophers, like Thomas Aquinas, have tried to prove the truth of the Christian credo by rationalising it, by irrefutable intellectual and logical arguments in its support. They have always failed, and always must. For this reason it is untrue to say that science and human understanding of the material world have knocked the bottom out of the Christian Faith. They may have done so to many of the legends that have attached themselves to Christianity, but they have neither destroyed nor weakened the central tenet of Christian belief — that, through faith in Christ and observance of the truths He taught, men can transcend death and find immortal life.

The first principle of Christianity, as of all religion, is wonder — wonder at the inexplicable miracle of God's creation, the miracle of life itself.

The first principle of Christianity, as of all religion, is wonder — wonder at the inexplicable miracle of God's creation, the miracle of life itself.

The second is humility — the overriding sense of one's own mental limitations and powerlessness in the presence of the great mysteries of birth and death, the mysteries which no scientist has ever been able to solve or throw the slightest real light on. He can show, as men have been able to show for countless centuries, how the physical body is born from the womb, and how disease, injury and decay deprive it of life. But how that life comes to be and whence it comes, and where, if anywhere, it takes its way when, in the instant of physical death, it deserts the body, we are no nearer discovering than our remote and primitive forbears.

*A thousand times I have heard men tell
That there is joy in Heaven and pain in Hell,
And I accord right well that it is so;
And yet indeed full well myself I know
That there is not a man in this countrie
That either has in Heaven or Hell y'be*

So wrote Chaucer in the heyday of conventional Christian belief and orthodoxy, and his lines are still true as on the day they were written. We are forced back onto our own manifest incapacity to solve the mystery of existence, not only the existence of the universe, but what concerns us as conscious and sentient individuals, the explanation of our personal being. The wider the range of terrestrial knowledge and science, the greater our command over matter, the more humiliating becomes our inability, and that

of all the impressive philosophies, machines and appliances we have created, to answer that, to us, insoluble conundrum. We can only shut our eyes to it and, if we wish to claim omniscience, conceal our powerlessness to understand, let alone master our destiny, behind an unreal barrage of brave words, or alternatively fall back, as Christ bade his disciples fall back, on faith — the faith that can enable a man to face all dangers, bear all suffering and overcome seemingly omnipotent might.

"And Jesus answering saith unto them, 'Have faith in God. For verily I say unto you that whosoever shall say unto this mountain, be thou removed and cast into the sea, and shall not doubt in his heart but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.'" That mountain is the inexorable inexplicability and seeming purposelessness of life; inexorable and unanswerable, that is, without this act of faith in the divine spirit which we cannot prove by our intellect yet feel the need of in our hearts, and which we call God and which Christ by His life on earth made manifest. And so at the end of it all, in this age of computers, astronauts and omniscient commentators on 'every subject under the sun except the one that most concerns us all — the meaning and purpose of our personal existence — the only answer of that unique life: "Never man spake like this man" — that began two thousand years ago when the wise men from the East asked their question: "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him."

'16 December 1966. 'God in the Scientific Age.'

A gift for all of the year

HERITAGE

The quarterly of the Australian Heritage Society

RATES

"Heritage Subscription.....\$10.00
per annum
Overseas by Surface Mail.....\$13.00
per annum

Australian Heritage Society
Associate Membership.....\$18.00
(Includes "Heritage" Subscription) per annum

SUBSCRIPTIONS TO:

**BOX 7409, CLOISTERS SQUARE,
PERTH, W.A.,**

N.S.W. RESIDENTS ONLY TO:
**P.O. BOX Q364, QUEEN VICTORIA
BUILDING SYDNEY, N.S.W. 2000.**

THE BILL OF RIGHTS

— Unnecessary and Dangerous

By John Bennett

Australia is now faced with another proposed Human Rights Bill, this time from the Attorney-General, Mr Lionel Bowen. Basically the same as that proposed by his predecessor, Senator Gareth Evans, it has failed, so far, to attract the wide public discussion that a Bill with such far reaching implications deserves.

In this article, the author, President of the Australian Civil Liberties Union, examines some of those implications.



Sir Robert Menzies

"A Bill of Rights is unnecessary and dangerous"

Mr Justice Murphy was a strong supporter of a Bill of Rights when he was Attorney-General in the Whitlam government. Senator Gareth Evans, the first Attorney General in the Hawke Government and a devoted admirer of Mr Justice Murphy, has continued the push for a Bill of Rights. Without the support for the Bill given by Murphy and Evans, it is doubtful whether the Bill would have been given serious consideration. The concept of a Bill of Rights has also received support from the Chairman of the Human Rights Commission Roma Mitchell, the Victorian Attorney General Jim Kennan and the former Chairman of the Australian Law Reform Commission Mr Justice Kirby. All of these supporters of the Bill are academic ivory tower lawyers with little feel for the needs of ordinary Australians, almost no experience in nitty gritty grass roots law reform, and little apparent understanding of the extent to which civil liberties are already entrenched in Australia.

A Bill of Rights could either become law as part of the constitution as in America, or as an Act of Parliament based on the United Nations Covenant on Civil and Political Rights.

THE U.S.A. EXPERIENCE

A Bill of rights as part of the constitution will not of itself as part of the constitution guarantee an extension of human rights. The U.S.S.R. has a Bill of Rights which has no practical effect. The U.S.A. has a Bill of Rights as part of the Constitution. The interpretation of the Bill is in the hands of unelected Supreme Court judges who have interpreted the Bill in ways which threaten the civil liberties of most Americans. The right to bear arms which is guaranteed by the Constitution has meant the right to have easy access to weapons to kill and maim others. The protection given by the Constitution to people under investigation by the police has meant that hardened criminals are often difficult to apprehend and convict. This places the civil liberties of ordinary law abiding Americans at risk. It has proved almost impossible to amend the U.S. constitution, leaving the civil liberties of Americans under continual threat.

It is unlikely that Australia would ever have constitutional guarantees of human rights as in the U.S.A. because of the resistance of Australian voters to proposals to amend the constitution. Most attempts to amend the constitution have amounted to power grabs by Canberra. In the unlikely event of the Constitution being amended to incorporate a Bill of Rights it would then become almost impossible to remove sections of the Bill which were found (as in the U.S.A.) to, in practice, threaten the civil liberties of ordinary Australians.

NO POPULAR DEMAND

Since there is no popular demand for a Bill of Rights in Australia, the trendy upwardly mobile Labor lawyers and regulation mad bureaucrats in the Human Rights Commission who would benefit from guarantees of civil liberties, have sought to circumvent the will of the people expressed in a referendum, by supporting a Bill of Rights as an Act of Parliament. They hope that such a Bill would be found to be a valid exercise of Commonwealth power pursuant to the external affairs power of the Commonwealth.

A Bill of Rights enacted under the external affairs power based on the United Nations Covenant on Civil and Political Rights would be a disaster for Australia. It would not, however, be a disaster for "Labor lawyers" many of whom would become millionaires as a result of test cases seeking to establish what the nebulous and general expressions in the Bill mean.

The effect of such a Bill and of a Bill as part of the Constitution, would be to effectively transfer legislative power from Parliament to the Judiciary.

People now know with reasonable certainty what their rights and obligations are. A Bill of Rights necessarily phrased in broad and ambiguous language, would cause widespread uncertainty as to its meaning and this uncertainty could only be removed by expensive litigation from which only lawyers could benefit.

BILL OF RIGHTS IS UNNECESSARY

A Bill of Rights is unnecessary in Australia. Australia is one of the freest countries in the world in which civil liberties are firmly entrenched. People enjoy the basic civil liberties such as freedom of speech, freedom to demonstrate, freedom to join trade unions and freedom to live without harassment by security police. People also have the freedom to walk the streets without being mugged by criminals who can claim special protection (as in the U.S.A.) by relying on a Bill of Rights to prevent self incrimination.

Although there is no need for a Bill of Rights, there is a need for law reform in Australia in particular areas to further entrench these freedoms, and to prevent abuse of power by those in authority. Thus, ad hoc law reform is necessary to allow independent investigation of complaints against the police, to make defamation laws less restrictive, to place ASIO under greater surveillance by Parliament, and to outlaw compulsory unionism and compulsory voting. A vague Bill of Rights, would not be a useful substitute for piecemeal law reform to meet specific defects in the law.

U.N. — MILITARY DICTATORSHIPS

A Bill of Rights based on the United Nations Covenant is not appropriate for Australia and there is no need to enact such a Bill. Why Australia should seriously consider a Bill of Rights drafted by the United Nations, most of whose members are military dictatorships is almost beyond comprehension. Of all countries in the world Australia is probably (apart from New Zealand and the United Kingdom) least in need of a United Nations sponsored Bill of Rights. The great majority of United Nations members who routinely trample on the basic civil liberties of their citizens and would never dream of having an effective Bill of Rights must laugh at the extent to which some Australians take the Bill of Rights hoax seriously.

The main reason that civil liberties are firmly entrenched in Australia is that the community in general and the media and the judiciary in particular will not tolerate significant breaches of civil liberties. Where breaches of civil liberties seem to have occurred there are public outcries and commissions



Mr Justice Murphy

of enquiry. This has occurred in relation to allegations against police (the Beach enquiry) prison officials (the Jenkinson enquiry), leading politicians (the Street enquiry into the A.B.C. allegations) and ASIO (the Hope enquiry). These enquiries often had only limited impact but were effective in maintaining a high regard for the right to privacy, the right to be free of barbaric treatment, the right to a fair trial, and the right to be free from unnecessary surveillance, etc.

In view of cogent arguments that a Bill of Rights is unnecessary and dangerous, would be counter productive, could threaten established democratic freedoms, would give the judiciary legislative powers and would make many "Labor" lawyers millionaires, why is there continued agitation for the Bill?

IVORY TOWER LAWYERS

Support by ivory tower lawyers such as Murphy, Evans, Kirby and Mitchell has been crucial, but they have ignored basic liberties.

The disintegration of family life (through legalizing homosexual marriages, etc.) has been ignored by them.

Some supporters carefully exclude from their favoured Bill of Rights any protection for unborn humans (as provided in the Covenant), for workers opposed to compulsory unionism, or for the right to own private property. Mr Justice Murphy, Senator Evans and Dame Roma Mitchell often have an authoritarian approach to civil liberties and are prone to support only the civil liberties of those with whose views they agree. Thus Mr Justice Murphy, when Attorney-General, refused to intercede with the ALP when it banned a civil liberties activist from addressing ALP branch meetings on the Bill of Rights in 1974. Senator Evans refused to comment when a leading civil libertarian was expelled from an organization of which Evans was an office holder, although the person expelled was not advised of any charges and was given no hearing.

continued

H.R.C. ZEALOTS

If this Bill of Right becomes law, it would be administered by the zealots of the Human Rights Commission who have shown by their selective interest in civil liberties that everyone's civil liberties would be at risk under a Bill or rights administered by them. The zealots have supported laws which reverse the onus of proof and allow officials to be investigator, judge and jury. The decision by Dame Roma Mitchell to ban the Shadow Attorney-General, Neil Brown, from briefings by Human Rights Commission staff, indicates the dangers ordinary Australians without Mr Brown's clout would face under a Bill of Rights. Under the draft Bill of Rights, people who refuse to co-operate with the Human Rights Commission could be jailed for 3 months or fined \$1,000.

The present Attorney-General, Lionel Bowen, has expressed scepticism about the "Evans" Bill. His scepticism is justified. Other Australians such as Sir Robert Menzies, Jim Killen, and the Chief Justice of the High Court, Sir Harry Gibbs have said a Bill of Rights is unnecessary and dangerous.

As Sir Harry Gibbs said, "If society is tolerant and rational it does not need a Bill of Rights. If it is not, no Bill of Rights will preserve it".

"... The two outstanding constitutional principles which we have inherited from British sources are, first of all, the Parliamentary system of government and, secondly, the independence of the judiciary from executive control. These two principles are the ultimate guarantees of personal freedom and the bulwarks of that rule of law which ensures an ordered society and at the same time checks the exercise of arbitrary power. These principles are only partly contained in Acts of Parliament. . . over and above all there is a body of unwritten law from which our Constitutional framework derives much of its strength. For example, the very important principle that a Government must resign office if on a vital matter it is defeated in the Lower House of Parliament is not to be found in any written statutory prescription. It is a doctrine developed by custom and adopted as a major constitutional tenet."

— The Hon. G.O. Reid (later Sir George), Q.C., M.P., Victorian Attorney-General, in a paper presented at the 1971 League of Rights Heritage seminar in Melbourne.

LET'S KEEP THEM!

OUR FLAG

OUR HERITAGE

OUR FREEDOM



Roy Stuckey Dies



The Late Roy Stuckey, O.B.E.

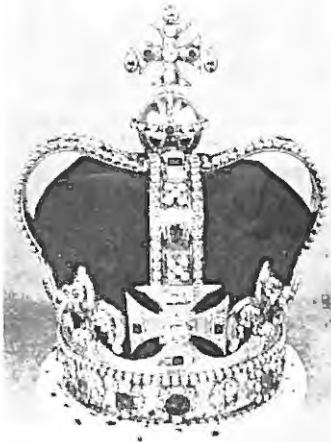
Mr Roy Stuckey O.B.E. passed away in early November. A returned soldier from the First World War, Mr Stuckey was President of the N.S.W. Branch of the Australian Heritage Society for seven years until his retirement through ill health in February 1984.

It was in Local Government that Roy Stuckey became well known, for he was Town Clerk of Hunters Hill, Sydney, from 1935 to 1967, 32 years, the second longest servicing Town Clerk of that Municipality. During those years he submitted a report on Local Government which became known as the "Stuckey Report" and which became a guide for Councillors. For this and other services he received his O.B.E. During those years he was active also in many other areas; President of the Hunters Hill Historical Society 1916-1968 and 1969-1978, associated with the Boy Scout Association, one time President of the Royal Commonwealth Society, member of the Australia Britain Society. Also in 1958 while Town Clerk of Hunters Hill his Council set up the very first "Bring out a Briton Committee". Not surprisingly perhaps, Roy Stuckey became regarded as the first citizen of Hunters Hill. In his little booklet on the Hunters Hill Historical Society dated 26th November, 1977, Mr Stuckey wrote: "As one who has seen and enjoyed much of Britain and who loves and respects its history and traditions, I find myself wishing that Australians generally would become more history and tradition conscious."

In a lifetime of service to his fellow Australians, Roy Stuckey did much to ensure that our nations heritage is better understood.

SYMBOLISM

— Essential to our Heritage



Remove the symbol — the reality soon forgotten

One of the most noticeable aspects of the attack on our heritage over recent years has been the attack on our various symbols and traditions. The most obvious example at the present time is our flag but it certainly isn't alone. Portraits of the Queen now only rarely appear on our stamps, the removal of the crown from our passport, green and gold first promoted as sporting colours is now being elevated to national colours, the replacement of God Save the Queen as the national anthem and the subtle downgrading of the position of Governor-General and of State Governors. These and many more minor changes have taken place over a period of time and when they occur they hardly seem to warrant the fuss to defend them. When viewed as a whole, however, it can be seen that much has been lost and that it is a deliberate campaign to cut Australians off from their past and their heritage.

Why should we be concerned? After all, it may be argued, most of these things are symbols and it is the reality that we are most concerned about and that's still there. We still have our Queen, our system of government.

Symbols however are tremendously important. It is only through symbolism that we can remind ourselves of some of the most abstract notions and concepts that underpin our nation. It is symbolism that reminds us of our Queen when she cannot be always present. It is symbolism on our coins and stamps (only occasionally now), in our parliaments and armed forces that reminds us that our monarch has a special function. It is symbolism in our flag that reminds us of our past and of the Christian roots to our heritage. It is symbolism in a hand shake or a smile that tells us things that are difficult to express in words. Even words are symbols for a great reality.

When the symbols are removed we soon forget the reality that they represent and then it is but one small step to remove the reality itself. Now that people are rarely required to stand to an anthem to our Queen, when they rarely see her portrait on a stamp, or toast her at a gathering, surely her position and

significance are already considerably weakened. Now that some of our museums play down or ignore

our British past, what will happen if the Union Jack is removed from our flag. Will we soon forget our very roots? Is it all destined for the "memory hole"?

In Victoria we recently saw the resignation of the Governor, Sir Brian Murray, in circumstances that smacked of hypocrisy on the part of the Victorian Premier John Cain. He has shown contempt for Sir Brian and his wife, along with their position, over a long period. It is most likely that future developments will reveal a further downgrading of this institution.

Our enemies do not underestimate the importance of symbolism — so neither should we!

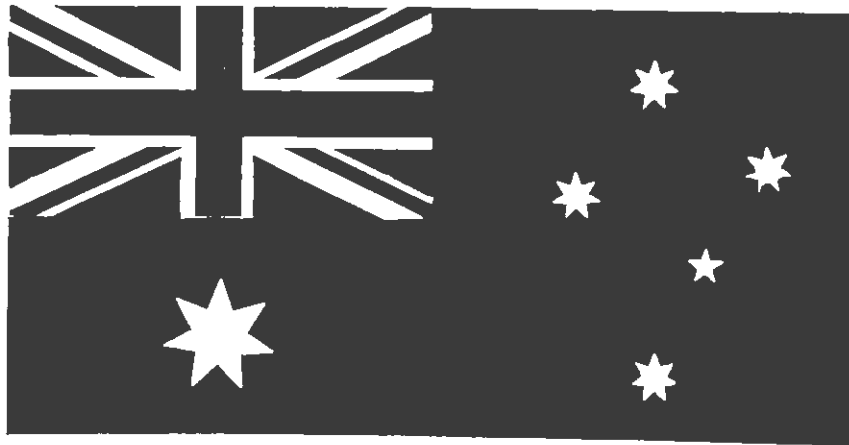
Reason

Aristotle says that the aim of education is to make the pupil like and dislike what he ought. When the age for reflective thought comes, the pupil who has been thus trained in 'ordinate affections' or 'just sentiments' will easily find the first principles in Ethics; but to the corrupt man they will never be visible at all and he can make no progress in that science. Plato before him had said the same. The little human animal will not at first have the right responses. It must be trained to feel pleasure, liking, disgust, and hatred at those things which really are pleasant, likeable, disgusting and hateful. In the *Republic* the well-nurtured youth is one 'who would see most clearly whatever was amiss in ill-made works of man or ill-grown works of nature, and with a just distaste would blame and hate the ugly even from his earliest years and would give delighted praise to beauty, receiving it into his soul and being nourished by it, so that he becomes a man of gentle heart. All this before he is of an age to reason; so that when Reason at length comes to him, then, bred as he has been, he will hold out his hands in welcome and recognize her because of the affinity he bears to her.'

C.S. Lewis
The Abolition of Man

In Defence of our Flag

The Australian Heritage Society steps up its campaign
— \$25,000 Fight Fund Launched —



In October, 1985, The Australian Heritage Society launched a special flag fighting fund in its the Heritage Bulletin. There has been a tremendous initial response both to the fund and the new flag leaflet which is going out in its thousands. We reprint the following from the Heritage Bulletin.

Ausflag's massive assault on the Australian flag cannot be contained by contenting ourselves with the knowledge that our flag has the support of a majority of the Australian people.

The promoters of the Ausflag campaign have made it clear that they are confident of reaching their objective — a new flag by 1988. This confidence is based upon the knowledge that the Ausflag campaign is being conducted by proven methods of psychological warfare, is backed by adequate money and has strong support inside both the media and government.

Over the years The Australian Heritage Society has been in the forefront of the defence of the essential Australian heritage. We campaigned nationally in defence of the Constitution and Governor-General Sir John Kerr and have provided in-depth educational material on the Constitution, the Crown and the traditional Flag. In fact our defence of the flag goes back to the early seventies, some of our material having provision for a 7c stamp, the then postage rate. We received over 35,000 replies to vote forms placed in papers around the nation.

But now we must do much more as our enemies arrogantly claim that they are moving towards victory on the flag issue.

We do not have the vast resources of Ausflag. But we do have faith that between ourselves we can provide a special fund of \$25,000 to initiate a national campaign which will generate further financial support for an on-going campaign.

The very future of Australia depends upon the success of the type of campaign we propose.

This is no time for half measures. We have to prove that we are worthy of our forbears who handed to us such a priceless heritage. Dare we let that heritage be taken from us and our children — because we cannot make the effort to defend it?

Our first requirement is a minimum fighting fund of \$25,000. Every contribution to this fighting fund should be regarded as a contribution towards the defence of Australia. If we all pull together, giving as generously as we can, we should be able to raise this fund.

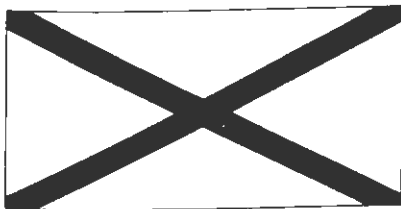
THE CROSSES IN OUR FLAG

"Once the Cross was in all the flags of Europe, of France, Prussia, Russia, Austria and the others. Now it remains only in the flags of Britain, Scandinavia, Switzerland and Greece. Above the darkness that spread over Europe in the Forties waves the anti-Christian symbol of the destroyers. That is the exact measurement, in its simplest form, of the result of the two wars and of three decades. They have almost undone the work of nineteen centuries; the passing of the crosses is not meaningless. Through them the vainest warlord, bowed to the limits of mortal pretensions. The new ones acknowledge no authority higher than their own; theirs the vain glory of the baboon."

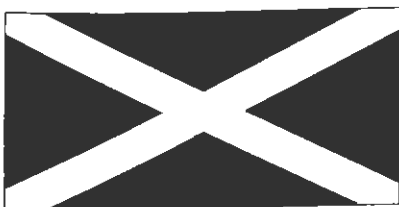
("Smoke to Smother" by Douglas Reed — P.49)



CROSS OF ST GEORGE



CROSS OF ST PATRICK



CROSS OF ST ANDREW

SURVEYS:

1. Senator David MacGibbon asked Queenslanders to write to him about the flag. He received more than 3,700 letters and phone calls from 65 different cities and towns in Queensland. More than 91% were opposed to change.
2. A Gallop Poll of 2,053 people throughout Australia showed 61% opposed to change (*Courier-Mail 25th May*).
3. A survey conducted in the Hervey Bay *Observer/Times* newspaper showed 99% of respondents were opposed to change!
4. The Minister for Education in Queensland reported that a poll among thirty Year II students at Maryborough showed 30 out of 30 in favour of retaining our present flag (*Courier-Mail, 23rd May*).
5. At the Annual Meeting of the Queensland Country Women's Association, a motion on the retention of our Flag was carried almost unanimously.
6. The latest Morgan Gallup Poll reported in the *Bulletin* of 10th. July, '84, showed 66% wanted to retain the Union Jack in the flag (In 1979 — 67%). The *Bulletin* commented: "The Ausflag movement which wants a new national flag for the bicentennial in 1988 is swimming against the tide of public opinion".

"Newletter" *The Australian National Flag Association Queensland.*

The Australian's reader poll on the question of a new national flag has produced an unprecedented response and an unequivocal result.

... more than 2300 coupons have arrived at our office and they are still flooding in. This is one of the largest responses on a single subject that this paper has received. Many of the coupons have had long letters attached and almost all have included some comment.

And the result — a thundering No.

Of the 2340 coupons received to date, 1805 or 77.1 per cent voted No and 535 or 22.9 per cent voted yes. So far we have not been sent an invalid coupon.

The survey shows that the vast majority of Australians are happy with the national flag the way it is, Union Jack and all, and want to keep it.

The No response is even more telling than its impressive majority as pollsters say that people who want change are far more likely to send in coupons to a poll such as ours than those who are happy with the status quo.

The Weekend Australian, August 10-11, 1985.



South Africa & The Media

South Africa, South Africa, South Africa! Is that all, that's happening these days? Isn't there anything else that's news worthy? One glance at our local paper here saw not fewer than five stories in one issue on South Africa. That country clogs the headlines – and most, just utter mud-raking. The media have been eager to offer no responsibility on the matter whatsoever.

It was then very pleasing to learn that the South African Ambassador, Cornelius Bastiaanse, accepted our invitation to speak to us on current issues affecting his country.

Mr Bastiaanse, therefore, flew from Canberra to Hobart to be welcomed by myself on behalf of the Anglo-Saxon-Keltic Society. That evening a private meeting was arranged to speak to the Ambassador in an informal atmosphere. Besides senior members of the Society, several local politicians attended.

The following day was the luncheon. A great deal of effort had gone into the preparation. It was several months prior that concern was expressed that the other side to the South African controversy was just not being told. I believe quite strongly that a determined pro-Western South Africa is linked intricately with a free Australia, albeit that that freedom is being eroded by parliamentary legislation.

Our concern was also over the fact that our kith 'n kin in South Africa could experience the same 'settlement' that is now known across the border in Rhodesia. That 'settlement' (to use Malcolm Fraser's term) is a black Marxist State with all its dubious delights.

It does not take a University degree to realize the bias of the media in reference to South Africa. Only too recently, the A.B.C. 'AM' programme spent 20 of its 30 minutes devoted to South Africa. Consequently the Ambassador's trip to Hobart was kept very low key. We extended only one invitation to the media – a representative attended from the independent daily called the "*Advocate*". They were pleased to be given a scoop.

In my opening address I lamented the fact that the media could not be trusted in what they will report (this was published) and it is a reflection on today's society that a luncheon "such as this" had to be held in semi-secrecy in fear of demonstrations and disruptions.

The Ambassador who was accompanied by his attaché officer spoke for about half an hour. He discounted the idea of a one man, one vote stating

that such a course of action would allow the largest black group gaining dominance over all the other groups. He stressed that it is a complex situation and one must understand that South Africa is a multi-racial country. His Government is working so that all groups, whites, Indians, Coloured, Zulus and the various black groups are protected and represented. It all takes time and the simple solution proposed by an impatient West would just bring the country into chaos.

He added, "Despite outside pressures, the South African Government will actively pursue its programme of reform. We remain committed to negotiation with all leaders who renounce violence."

In reference to the economic sanctions proposed by the West, Mr Bastiaanse warned, "that South Africa's economic strength to withstand onslaughts is not to be underestimated. Our Gross National Product of R80 billion represents 77% of that of southern Africa, we are self-sufficient in food and our primary industry can sustain in all our basic needs. We generate our own electricity and our transport system can operate independently."

It was interesting to learn of the history of his country, something of which very few politicians, indeed Australians, know little about. Who, for instance, is aware other than vaguely, of Australia's involvement in the Boer War. (1899-1902). Is it generally known that we won six Victoria Crosses during that war?

Question time followed His Excellency's address and after two hours, all was over – and everything went off without a hitch.

Afterwards the ABC Television people contacted and interviewed me on his trip. They also interviewed a leading local politician who attended the luncheon. He defended his presence as he went there "to learn and I'm glad I went."

Three days afterwards, Bob Brown Independent Member of the State Parliament (anti-conservative) asked in Parliament whether the Tasmanian Government had a hand in bringing the Ambassador to Hobart. The Premier rightly answered, that they did not. Obviously Bob was upset that he did not know about it beforehand.

The leading newspaper ignored the event, obviously seething that they were not invited, yet that is what they deserve. The northern daily, the *Examiner* wrote sarcastically of our Society for (wait for it) – having the Ambassador of South

South Africa & The Media

AUSTRALIA attending — they couldn't even get that right!

The story gained headlines in the *Advocate* and a bigger write up appeared the following Monday on the editorial page. It was a fair, good unbiased report.

Well what was achieved by it all? The purpose was not to attract the masses, but it was geared to invite a nucleus of intelligent, thinking people to absorb facts and information. Now armed with that, they can go out into the community and when confronted with the rot that prevails, begin by saying, "now that's not exactly right. . ."

The defence of the South African way of life is entwined with ours. They cannot be separated. There's no need to talk of the vital Indian Ocean sea links or the port and naval facilities coveted by the Soviets. One has to be a dope not to be aware of that.

It is important that we do not write off our fellow whites in South Africa and give them over to the Marxists. If that happens the last bastion of civilization dies in south and central Africa and the blacks' hope for a secure, contented and prosperous future goes down the drain.



"The Tasmanian War" — confrontation between the Aborigines and the Whites. \$5.60 posted. P.O. Box 187, Sandy Bay, Tas 7005.

Reg Watson's well documented account of the demise of the Tasmanian Aboriginal, with an even handed account of the dilemmas of that period, is recommended reading.

Have you thought of giving "Heritage"

Many of our permanent subscribers were once recipients of a gift subscription from a friend or relative.

"Heritage" makes an everlasting gift as well as providing both light and in-depth articles. Ideal for students. Why not try "Heritage" as a gift.

Send name and address of intended gift recipient to us. Don't forget to enclose your \$10 payment and any message and leave the rest to us.

YOUR CONTRIBUTIONS TO "HERITAGE" WILL BE MOST WELCOME.

The Editor invites readers to submit their views on any topic related to Australia's heritage. Letters to the editor are an ideal form of expression but in particular we seek longer, researched articles which explore any of Australia's short and relatively unknown history.

We also invite writers to contribute material on any of the following subjects:

I REMEMBER — reflections on Australia's past

AUSTRALIA AT WAR — personal glimpses.

HUMOROUS CHARACTERS I'VE MET.

GREAT AUSTRALIANS — Another side of their story.

TOWNS OF AUSTRALIA — the story of your town

A nation which forgets or ignores its past has a doubtful future. The Australian Heritage Society is pledged to preserving all aspects of our nation's history. Without your participation, many of the human, emotional and humorous aspects of Australia's early life may be lost forever.

Please direct contributions or enquiries to:

The Editor,
"HERITAGE",
Box 69,
MOORA, W.A. 6052.

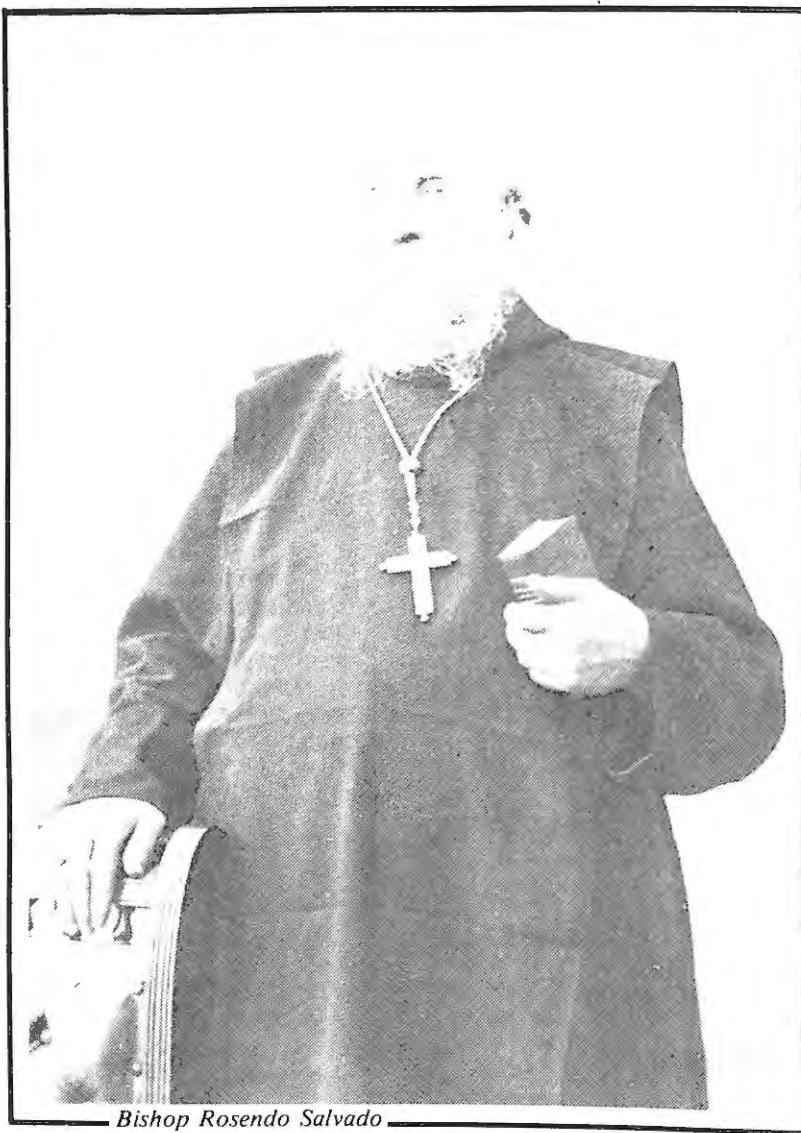
Contributions

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

Address written contributions to:

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

The Cultural Heritage of New Norcia



Bishop Rosendo Salvado

The Benedictine monastery of New Norcia (82 miles north of Perth) was founded in 1846 by Rosendo Salvado as a Mission to the Aborigines. Salvado, who had been a monk of the ancient monastery of St. Martin of Compostela, was a man imbued with the learning and culture of his people and steeped in the age-old traditions of the Benedictine Order which had its origins in the Roman world of the 5th century.

Some of the monks Salvado brought to Australia, and many of his friends in Europe and Australia, were ideally placed, or of such background, to be in a position to assist Salvado in creating a new centre of learning and culture in the outback.

Queen Isabella of Spain herself, her Royal Chaplain — Fra Pablo Martinez, and Salvado's brother, Santos, also a Royal Chaplain, provided such things as grandfather clocks which had belonged to former Spanish kings; a gold chalice (1857), a gift from the Queen; a set of gilt cutlery (1854); an ivory crucifix; a gentleman's antique sewing box (1750); four original manuscripts from the Escorial Palace (18th cent.); lithographs of the Escorial (19th cent.); an exquisitely wrought set of silver cruets (1868) made in the year when Salvado was honoured by being appointed President of the Escorial palace. Perhaps these and other friends helped him to acquire all the ornately embroidered

vestments and mitres which date back to the 17th century; the huge illuminated centre of the church; and the oldest section of the present library of New Norcia abbey which includes more than forty books from the 16th cent., the more important being the King Philip II polyglot Bible in six huge volumes (Antwerp, 1572), the Margarita Philosophica (1508), a polyglot Dictionary, a full set of the rare Walton Polyglot, together with theological and scriptural works of the early Church Fathers.

The rough bush situation was scarcely the place for such things as early 19th century ink wells of glass or silver, the ivory crosier head of 13th century Flemish work,

The rough bush situation was scarcely the place for such things as early 19th century ink wells of glass or silver, the ivory crosier head of 13th century Flemish work, porcelain cruets so delicate to handle and centuries old, a coffee percolator in crystal and porcelain (Paris, 1849), large statues hand-carved in wood and with eyes of glass. The bullock dray, the flooded creeks and the white ants would not have made any easier the work of transporting and preserving such treasures.

Such valuable pieces had their undoubted place in early New Norcia, but what the monks really needed were things such as tools and harness, implements for working the land, furniture, lamps and chandeliers, butter coolers and table ware, and large chests for storing clothes and stores. Such things were needed and as they were hard to come by the monks made them for themselves and they can be seen in New Norcia to this day. The monks were tradesmen; they transformed trees into beams for their buildings; they quarried granite, cut it and shaped it for walls and foundations; they mixed straw and mud to make mortar; in the saw-pit and with the adze they cut timber for floors and roofs. The buildings they erected with so much labour still stand as a monument to their industry and skill.

Salvado was an accomplished musician. He had played for royalty, he had enthralled Perth when he gave a public concert to raise funds for his mission. His own compositions and the scores of operas by Rossini, Bellini and Donizetti which he acquired are still treasured at New Norcia together with the brass and string instruments which he brought from Europe in order to spread love of music among the Aborigines.

In order to support and extend his work Salvado took up land both as freehold and as pastoral lease. He learned to do his own surveying. His theodolite and compass bought in Rome in 1866 are still preserved together with his telescope, architectural instruments, corn balance, and hydrometers used in wine making. He made his own maps of the monastery's land and pastoral leases, marking out carefully the locations of more than two hundred wells dug and equipped by his monks. The cabinets he had made still contain the maps, account books and list of statistics, books of notes and historical data together with details of the aboriginal census he



Some of the Ancient Books in the Monastery's Library

took in 1858 containing 740 names. Additionally he left over thirty boxes of letters, diaries and general correspondence which are a mine of information regarding the early days of the colony of W.A. One must agree with Professor Manning-Clark who declared that the history of this State could not be fully written without drawing on the New Norcia archives.

The early monks of New Norcia were the doctors, dentists and chemists of the district.

The early monks of New Norcia were the doctors, dentists and chemists of the district. All the equipment needed for the exercise of these professional skills remains, including a 17th cent. mortar and pestle and their cabinet of homeopathic medicines.

Among other things, the early monks of New Norcia bequeathed to later generations a fine collection of photographs of people, events and buildings which chronicle the activities and progress

of New Norcia from the earliest days. Their cameras and a fine collection of negatives and plates have been preserved.



Part of Dom Lesmes' Frescos in the Monastery

Many personal belongings of Salvado have come down to us. In the cloister are still treasured such things as his episcopal crosier and the exquisite gold monstrance, presented to him by his friend, Governor Weld. Neither of the above, however, can compare in beauty with the great gold and silver monstrance, said to be designed by Bernini in the 17th century, which Salvado brought to adorn his church. Other personal items which he left include a set of ancient pewter urns for containing Holy Oils, a valuable set of crucifix and candlesticks in brass dating from about 1730 beautifully wrought and

engraved in the Spanish Baroque style, his rings and pectoral crosses, coins and stamps, medallions of popes and kings, even a collection of Spanish matchbox flags from about 1865.

The tradition established by Salvado was carried on by later abbots. The second abbot, Torres, enriched his monastery with valuable books and paintings. He had the colleges and other buildings decorated with exquisite wood-carvings, ceilings and walls were decorated by the art of Fr. Lesmes and Br. Salvador, a fully equipped book-binding shop was set up which produced some fine examples of the binder's art. Abbots Catalan and Gomez also contributed their share. Catalan brought to New Norcia many fine paintings, including canvasses by Ribera, Domenichino, Maratta and Solimene. These works, added to the already existing collection, form one of the finest private collections in the country. Of more recent times there have been added three large 17th century French cabinets finished in Lapis Lazuli, and Abbot Rooney's collection of ancient Roman pottery.

In this brief article it has been possible to enumerate only a few of the objects of artistic and historical interest to be found in New Norcia. Until quite recent times little attempt was made to collate all this material for, indeed, it was not acquired over the last 138 years by the monks in the sense of "making a collection". Rather, when something was needed for work, for furnishing the monastery, for adorning the house of God, or for simple daily utility, it was bought or made on the spot by hand. Thus slowly there came together much material of interest connected with and reflecting the history of New Norcia, a history going back to the days of 1846 when the total population of the Swan River Colony numbered less than four thousand souls. (H)

The Test of Christian Conduct

The test of Christian conduct is a simple one which everyone who professes to be a Christian can apply to his or her personal behaviour. During his brief life on earth Christ himself defined it. "God," he said, "is Love", and the test for any true follower of Christ is the degree to which he or she applies that divine truth. No one, in the manifold trials, obstacles and infirmities of our terrestrial existence, succeeds in applying it all the time to all his or her fellow creatures; he who most nearly does so is a saint. Christ did, and died on the Cross in humiliation and agony to express the fullness of his love, and his last word was of loving forgiveness towards his persecutors. "Father", he prayed, "forgive them, for they know not what they do."

Whenever Christians depart from the practical application of the profound truth stated by the

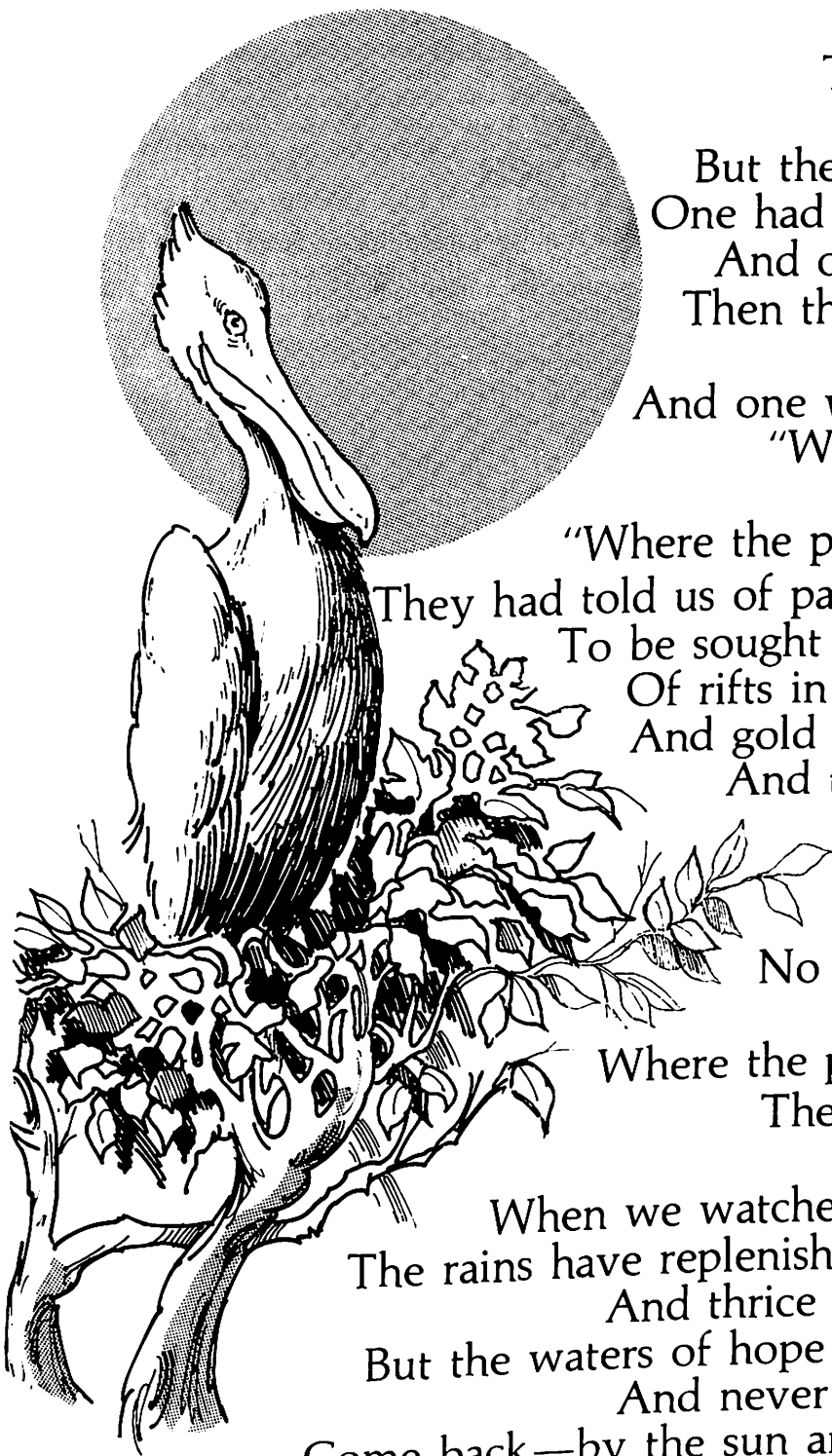
founder of the Christian faith and the being they follow as their exemplar and saviour, they cease for the time being to feel and act as Christians. For this reason, a great deal both preached and done in the past in the name of Christianity, has been only nominally Christian. As a result, the Christian faith has often been, and still is, held up to obloquy by its critics and disbelievers.

However, put into practice — and most effectively of all in the political sphere — true Christian feeling is conducive to peace and happiness in a world continually riven by quarrelling, hatred, cruelty and war, all of which inflict misery and tragedy. Yet Christian behaviour can only reduce strife and help to mitigate the extent of human unhappiness and suffering. And the corollary is also true. Those who hate and preach hatred against their fellow creatures help to increase the sum total of quarrelling, hatred, cruelty and ultimately, war in the world.

**Sir Arthur Bryant,
Illustrated London News
June 1984**

Where the Pelican Builds

Mary Hannay Foott



The horses were ready,
the rails were down,
But the riders lingered still —
One had a parting word to say,
And one had his pipe to fill.
Then they mounted, one with
a granted prayer,
And one with a grief unguessed.
“We are going,” they said
as they rode away,

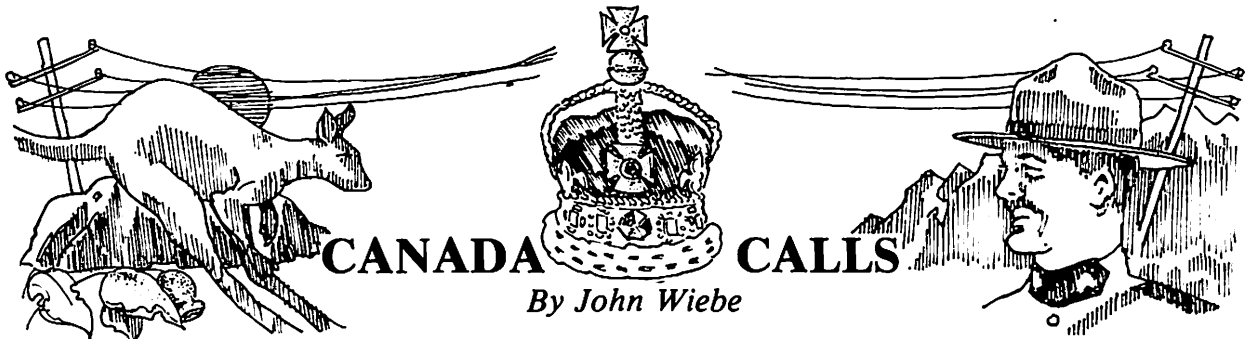
“Where the pelican builds her nest!”

They had told us of pastures wide and green,
To be sought past the sunset’s glow;
Of rifts in the ranges by opal lit;
And gold ’neath the river’s flow.
And thirst and hunger were
banished words

When they spoke of
that unknown West;
No drought they dreaded,
no flood they feared,
Where the pelican builds her nest!

The creek at the ford was
but fetlock deep

When we watched them crossing there;
The rains have replenished it thrice since then,
And thrice has the rock lain bare.
But the waters of hope have flowed and fled,
And never from blue hill’s breast
Come back—by the sun and the sands devoured
Where the pelican builds her nest.



Steel to the Sea

Canada in 1981 was a land divided. Not by war or religion, but by space. Stretching for nearly two thousand miles from the Ontario border was the prairie. Flat grassland, that in summer could bake in the crackling, dry heat of a semi-desert, and that in winter was a sea of blizzard-driven snow; cold enough to freeze wagon grease solid.

Then came the Rockies. Hundreds of miles of mountains formed in pre-history and almost as high as the Swiss Alps. Attempting a crossing on foot claimed all but the most expert explorers, and the preferred routes to the new province of British Columbia on the other side were around Cape Horn or by rail, through the expansionist United States to its Pacific Coast, then on by ship.

It was a poor formula for a united Dominion from sea to sea. Canada must have its own railway to its western coast. Sovereignty required it and the people of British Columbia, who joined Confederation on the strength of its promise, were demanding it.

Providing the railway was Sir John A Macdonald's problem. Prime Minister, visionary of the Canadian confederation, devoted family man, and ebullient sampler of the vintage of Scotland . . . and anywhere else. The building of the Canadian Pacific Railway, or C.P.R., would be his greatest challenge as first minister. The next fourteen years would see him once driven out of office under cloud of scandal, engaged in a House of Commons' brawl, and eventually given the satisfaction of having transformed a nation on paper into a power united by steel rails.

Surveys for the railway began in mid-1871 but, already, there was a cloud from the south upon the horizon. American financial interests were trying to obtain financial control of the railway. They were already the builders of the American transcontinental line, and were convinced that only they could provide the expertise and fantastic sums of money that would be required to build Canada's railway. Macdonald knew that their help would be fatal to Canadian nationhood, that the C.P.R. must be more than a branch of an American main line. Yet the decision to rely upon Canadian and British money would cause constant difficulties as costs zoomed ever higher. Money, as much as the wild terrain to be covered, would be a nemesis forever haunting the railway builders.

The surveyors however, had no such financial worries. They were preoccupied with staying alive while trying to find mountain passes to put the railway through. Years were spent at this task, that

meant weathering insect swarms, being lost and alone dozens of miles from anyone, and at times near starvation when man-hauled supplies ran out. That the names of some of these men were later given to the peaks and passes they discovered, seems a small compliment for their efforts.

Building of the line began from the east, but delays due to poor finances or disorganization were common. And where was Sir John A.? 1872 saw him promise Sir Hugh Allan, a Montreal financier, the C.P.R. presidency. This wasn't entirely an act of kindness on Macdonald's part, as Allan then contributed to the Conservative Party war chest. Macdonald's ministry, disgraced, resigned in 1873 after this "Pacific Scandal". "Macdonald is finished", some said. They would be proven wrong.

If Sir John A. experienced more than his share of trouble with the, as yet, nearly non-existent C.P.R., the Liberal ministry of Alexander Mackenzie that followed was utterly broken by it. First plagued by a fire that destroyed completed survey records, Mackenzie was bogged down by the resignation of his deputy leader and by disputes over the location of the western route and terminus. And, on top of these difficulties, was the apoplectic rage of British Columbians that not a single foot of track existed in their province.

Separatism was rife in B.C. The Governor-General, Lord Dufferin, openly favoured the westerners' cause and tried to pressure the government to honour its pledge of a railway, immediately. Met with a steely rebuff by the stubborn Mackenzie, he could only retreat in disgust.

Macdonald returned to power in 1878 but, once again, money problems emerged, combined with tragic disasters and near disasters at construction sites. Could the railway be built before British Columbians struck out on their own?

When the winter of 1881 arrived, the C.P.R. had exactly 130 miles of track laid, all in eastern Canada. Also arrived in Winnipeg, Manitoba, was the C.P.R.'s new general superintendent, bearded, cigar-chomping, Cornelius Van Horne. Later knighted, Van Horne was then an American who was recruited to "get the job done".

Living out of a luxurious private car, Van Horne at age 38 was a portly epicurean who liked good cigars, good food and good whisky, but he was no tenderfoot. He'd earned his post by being able to do every job on a railway better than most and as good as any.

Steel to the Sea

Co-operating with engineer Andrew Onderdonk, who was building east from B.C., Van Horne drove his work gangs to set and then break track-laying records. The Canadian Pacific Railway received its Act of Parliament in 1881, and within four and one half years it was to have its steel pathway as well.

It was a good thing too for, in March 1885, the prairies became a battleground. A relatively small group of discontented Indians and half-breeds, or "Metis", murdered white surveyors in the mistaken belief that such actions would gain recognition for their land claims.

The C.P.R., still with gaps in the Lake Superior region, was an indispensable tool to transport militia west to what is now Saskatchewan, where the revolt was swiftly crushed with little loss of life.

The railway completed, it was on November 7, 1885, that a small group of workmen and railway elite assembled at a spot on the line at Eagle Pass, B.C. Waiting to be immortalised by a photographer was Sir Donald Smith, Lord Strathcona, whose differences with Macdonald led to fist swinging in 1878 at the House of Commons. Now, the dour man whom Macdonald then described as, "the biggest liar I have ever met", was set to drive the last steel spike as one of the top officials of the C.P.R.

After some hesitations with the hammer, culminating in a bent spike that was removed, the last spike was driven home into its tie. Canada was physically united at last.

Pressed to make a speech, Cornelius Van Horne, always optimistic that the job would be completed, stepped forward. He bit off the end of a cigar and paused. Then, he said simply, "All I can say is that the work has been done well . . . in every way".

And so it was, by all concerned, seen even a century later.

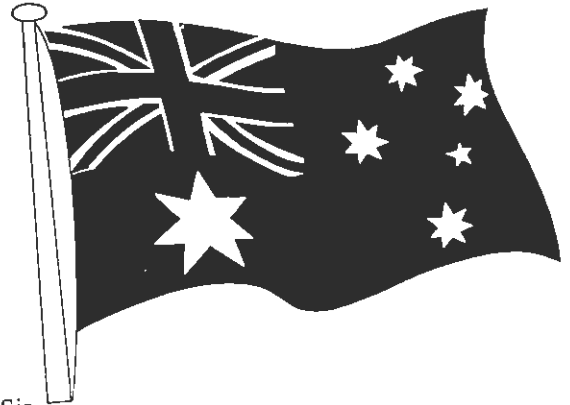
(H)

*When a land rejects her legends,
Sees but error in the past,
And its people view their sires,
In the light of fools, or liars,
'Tis a sign of its decline,
And its splendor cannot last;
Branches, that but blight their roots,
Yield no sap for lasting fruits.*

(Author unknown — can anyone help?)

LETTERS

Our Majestic Flag



Sir,

The trendy minority endeavouring to scrap our Australian Flag, seem to be mainly motivated by ignorance or socialistic subversion.

Even blind Freddy knows that this is just another move to denigrate our Christian-based culture and heritage.

It is a snide attack on the profound influence Christianity has had on all our Government Institutions.

This is clearly borne out by the fact that Australia's Prime Minister has stated he has no belief in God; that fifty percent of Labor Federal Members refused to accept the Bible at the last swearing-in ceremony and a Labor Chief Justice has now been sentenced to gaol for perverting the course of Christian Justice.

The level of support for the Monarchy and our Australian Flag was clearly demonstrated at the Brisbane Games and that support included Australians of many racial backgrounds.

The majority of loyal "Aussies" will not tolerate the sneaky psychological "use" of immature youth to determine National issues, including our Majestic Flag.

It is the pride of senior citizens of all races who made Australia a great nation by co-operative effort, without the mutli-cultural divisive gimmick of recent years.

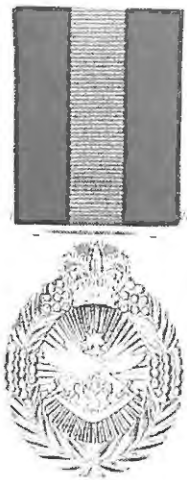
There is only *one* Poll or Flag competition the majority of Australians want — a Referendum of electors to decide the issue democratically.

Those who claim — "It's time we stood on our own feet as a nation" should direct their attention to the government's monetary sabotage responsible for Australia's Foreign debt, now approaching \$15,000 for every family.

A.A. Pinwill
Chairman
Gayndah Branch,
The Australian Heritage Society,
Gayndah, Qld.



Australian Medals



By Tom Cullen

The institution of the Defence Force Service Awards in 1982 continued Australia's lengthy tradition of awarding medals to members of our Armed Forces for long service. Many of these medals are uniquely Australian and this article is intended as a brief history of this oft neglected aspect of our heritage.

The first long service medal to be awarded to members of our fledgling Armed Forces was instituted by the Colony of Victoria and first issued in January, 1881. This scarce and attractive medal, of which fewer than 500 were issued, is known as the *Victoria Volunteer Long and Efficient Service Medal*. It was awarded for 15 years efficient service in the Military Forces and Naval Brigade. The award of this medal, with its distinctive ribbon of white bordered by broad magenta stripes, was discontinued on Federation.

Some thirteen years after the introduction of the Victorian medal, four other Australian Colonies followed suit with the establishment of their own long service medals. In May, 1894, Queen Victoria sanctioned the institution of distinctive long service medals for members of the permanent military forces of the various colonies of the Empire and New South Wales, Queensland, Tasmania and South Australia each issued a *Long Service and Good Conduct Medal* and a *Meritorious Service Medal*. The ribbon of both New South Wales' medals was crimson with a narrow vertical stripe of dark blue in the centre. The Queensland medals had a ribbon of crimson with a central vertical stripe of light blue, while the Tasmanian ribbon was identical except for a central stripe of pink. The South Australian *Long Service and Good Conduct Medal* and *Meritorious Service Medal* ribbon was plain crimson. All of these medals bear the name of the colony on the reverse and all can be categorised as either rare or extremely rare.

FEDERATION

Federation saw the abolition of these awards and the introduction of a *Long Service and Good Conduct Medal* and *Meritorious Service Medal* for the permanent members of the newly formed Military Forces of the Commonwealth. As with the Colonial Long Service and Good Conduct Medals, the Commonwealth medal was awarded for 18 years

service. The reverse of the medal included the inscription "Commonwealth of Australia" and the ribbon was crimson with a central narrow vertical stripe of dark green. The *Meritorious Service Medal* also included on the reverse the inscription "Commonwealth of Australia" and the ribbon was again crimson, but with two central narrow vertical stripes of dark green.

The Commonwealth *Long Service and Good Conduct Medal*, which is quite scarce, was replaced in 1910 by the *Permanent Forces of the Empire Beyond the Seas Long Service and Good Conduct Medal*. This medal, which Australians received in common with members of other Dominion forces, continued to be awarded until 1934. A total of fewer than 700 were issued.

1935 saw the first issues of its replacement: the *Medal for Long Service and Good Conduct (Military)*. This medal is more commonly known as the *Long Service and Good Conduct Medal* and issues to Australians have the distinctive "Australia" bar attached to the mounting.

On 14 February, 1975, the *National Medal* was instituted and subsequent service did not qualify for either the Long Service and Good Conduct or Meritorious Service Medals. The *National Medal* was common to the three services as well as the various Australian police forces, fire and ambulance services. The qualifying criteria was 15 years diligent service which initially had to be continuous with the proviso that a person must have been serving on or after 14 February, 1975. The first issues of the National Medal, more commonly known as "Gough's Gong", occurred in 1977.

DEFENCE FORCE SERVICE AWARDS

20th April, 1982, saw the institution of the Defence Force Service Awards, namely the *Defence Force Service Medal* for the permanent forces, the *Reserve Force Decoration* for officers of the reserve forces and the *Reserve Force Medal* for men of the reserve forces. The common qualifying conditions for the three medals are: (i) 15 years service which does not have to be continuous; (ii) that service must have been seen on or after 14 February, 1975 (i.e. those discharged prior to that date do not qualify); (iii) a minimum of 12 years service with either the

permanent or reserve forces (i.e. a person having served 3 years with the permanent forces and 12 years with the reserve forces would qualify for the *Reserve Force Medal*). Additionally, these three medals are awarded irrespective of any other long service awards held. This point is borne out by the fact that it is not uncommon for an individual's medal entitlement to include the *Long Service and Good Conduct Medal*, *Meritorious Service Medal*, *National Medal* and the *Defence Force Service Medal*.

It is interesting to note that the regulations governing the Defence Force Service Awards are framed in such a way that a person with a total of over twenty years service may not qualify for any one of the three medals. The proviso that a minimum of 12 years service with one branch of the forces is required means, in effect, that a person who has seen, for example, 11 years service with the regular forces and 11 years service with the reserve forces would not qualify.

On the introduction of the Defence Force Service Awards, amending regulations to the *National Medal* were gazetted. In effect, these specified that those members of the Defence Force who had not seen the required 15 years service by 19 April, 1982, could not subsequently qualify. The amending regulations also specified that service need not be continuous. There is currently doubt whether this new provision now entitles those members of the Defence Forces with 15 years "broken" service prior to April, 1982, to qualify for the *National Medal*.

Medals awarded for Army Militia/Citizen Military Forces service commenced with the *Volunteer Officers' Decoration* instituted in 1892 and the *Volunteer Long Service Medal* instituted in 1894. Both, which were last awarded in 1901, are very rare and were replaced by the *Colonial Auxiliary Forces Officers' Decoration* and the *Colonial Auxiliary Forces Long Service Medal*. The former was last awarded in 1938 and the latter in 1937. These awards were, in turn, replaced by the *Efficiency Decoration* and *Efficiency Medal*.

Awards of both the *Efficiency Decoration* and *Efficiency Medal*, as well as the *Long Service and Good Conduct Medal* and *Meritorious Service Medal* still occasionally appear in the Commonwealth Gazette. It is emphasized, however that these are granted for qualifying service completed prior to 14 February, 1975. In other words, these are "catch-up" awards for those inadvertently not recommended whilst serving.

ROYAL AUSTRALIAN NAVY

The long service awards to Royal Australian Navy personnel prior to 1975 are identical with the British issues. The RAN permanent forces awards commence with the King Edward VII issue of the *Navy Long Service and Good Conduct Medal*. Awards of this medal continued until the introduction of the *National Medal*. The RAN reserve forces awards were represented by the *Naval Reserve Decoration*, *Naval Reserve Long Service and Good Conduct Medal*, *Naval Volunteer Reserve Decoration* and *Naval Volunteer Reserve Long Service and Good Conduct Medal* — all instituted in

1910 and the *Fleet Reserve Long Service and Good Conduct Medal*, instituted in 1930. The award of the *Naval Volunteer Reserve Decoration*, *Naval Volunteer Reserve Long Service and Good Conduct Medal* and *Fleet Reserve Long Service and Good Conduct Medal* ceased in 1969 with the remaining medals being replaced by the *National Medal*.

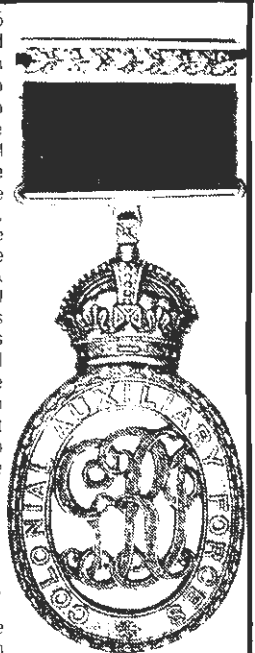
Air Force personnel prior to 1975 were recipients of only two long service awards. Firstly, the *Long Service and Good Conduct Medal (Air Force)*, which was instituted in 1919, was awarded to men of the Permanent Air Force for 18 years service. Secondly, the *Air Efficiency Award* which was instituted in 1942, was awarded to officers and airmen of the Citizen Air Force for 10 years service.

One other medal is worthy of mention. This is the *Cadet Forces Medal*, instituted in 1950, and awarded to officers and chief petty officer and warrant officer instructors of the Cadet Corps of the three Services. Qualifying service towards the award of this medal ceased in 1975.

For those interested in learning more about long service medals, as well as decorations and war medals awarded to Australians, it is recommended that they acquire a copy of the superbly produced full colour wall chart as advertised below.



This is but one of the 95 decorations and medals awarded to members of the Australian Armed Forces which have been photographed and reproduced in full colour on our wall chart. The medals range from early Colonial awards to the Defence Force Service Awards of 1932. The Australian Bravery Decorations, i.e. the Cross of Valour, etc, are included. Further details of the chart are as follows: 99cm (39") x 63.5cm (25") in size, each medal accompanied by a text which gives a detailed summary of its qualifying conditions, texts total over 6500 words, texts include medal issue figures, medal shown opposite is the actual size it appears on chart. Chart printed on quality thick paper. The purchase price of the chart is.



\$19.95

Plus \$1.55 Postage & Package

The chart is also available laminated at a cost of \$35 which includes postage and \$175 framed, which includes delivery

O EDGECOMBE MILITARY PUBLICATIONS,
R GPO BOX 2668X, MELBOURNE, VIC, 3001.
D Ph: (03) 817 3223

E Please forward . . . wall chart & I enclose a money

R order for the sum of \$

O NAME

R ADDRESS

M POSTCODE

This untouched essay comes from USA, but written by a New Zealand child. How you like?

Birds & Beasts



The bird that I am going to write about is the Owl. The Owl cannot see at all in the daytime, and is as blind as a bat at night. I do not know much about the Owl so I will go on to the beasts, which I am going to choose. It is the cow.

The cow is a mammal and it is tame. It has six sides: Right, left, fore, back, upper and below. At the back it has a tail in which is hanging a bush. With this it sends the flies away so that they do not fall in the milk. The head is for the purpose of growing horns and so the mouth can be somewhere. They are to butt with. The mouth is to moo with.

Under the cow hangs the milk. It is arranged for milking. When people milk the cow, the milk comes and there is never an end to the supply. How the cow does it I have not yet learned, but it makes more and more.

The cow has a fine sense of smell and you can smell it far away. That is the reason for the fresh air in the country. The man cow is called the ox. It is not a mammal. The cow does not eat much but what it eats it eats twice, so it gets enough. When it is hungry it moos, and when it doesn't say anything it is because its insides is full of grass.

Forwarded by
A.A. Pinwill
Gayndah, Qld.

We'll begin with a box

Having read a number of amusing examples in your letters column of the illogical anomalies of the English language I feel obliged to summarise them in the quote below. Actually the quote is not mine, but one which I came across in the "letters to the editor" column of the famous British aeronautical journal Flight International circa December, 1962.

"We'll begin with a box and the plural is boxes, But the plural of ox is oxen not oxes; Then one fowl is a goose, but two are called geese,

Yet the plural of moose should never be meese. You may find a lone mouse or a whole set of mice,

Yet the plural of house is houses not hice.

If the plural of man is always called men, Why shouldn't the plural of pan be called pen? If I speak of a foot and you show me your feet And I give you a boot, would a pair be called beet?

If one is a tooth and a whole set are teeth, Why should not the plural of booth be beeth?

The one may be that and three would be those, Yet hat in the plural wouldn't be hose, We speak of a brother and also of brethren, But though we say mother we never says methren. Then the masculine pronouns are he, his and him; But imagine the feminine she, shis and shim!"

The writer of the letter said that above quote appeared in a Berlin magazine in reply to the indignant criticisms of a Briton complaining bitterly about the illogicality of German grammar!

Anthony M. Gillan
Yagoona, NSW
The Australian 28/9/85

WANTED

Australian Humour

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

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

BACK COVER

THE "PORT JACKSON"

The *Port Jackson* was built in 1882 by the famous firm of Hall, of Aberdeen, for the equally famous firm of Duthie Bros., who intended the vessel for the Australian trade, in which they had been amongst the earliest pioneers. She was designed by Mr Alexander Duthie, and registered 2,132 tons, 286 feet 2 inches in length, 41 feet 1 inch beam, and 25 feet 2 inches depth of hold. She cost £29,000 to build, or at the rate of £13 a ton, and the Duthie Brothers, being expert shipbuilders themselves, watched every detail of her construction with the utmost care.

The fashion in four-mast barques had only come in a few years, and in the early 'eighties every builder of any repute was striving to produce a vessel which would prove superior to her rivals, not only in design and rig, but in strength and seaworthiness. Members of Lloyd's will, I know, bear me out in my testimony to the everlasting qualities of these iron ships, to the strength of their plates, the perfection of their riveting, and their perfect finish down to the most insignificant detail. One and all, these iron sailing ships have outlasted the later steel ships, which with competition ever growing keener and freights falling steadily, were jerry-built compared with their iron predecessors.

As a specimen of an iron ship of this era, the *Port Jackson* was certainly hard to beat. She was always celebrated for her good looks, and her performances equalled them. The *Port Jackson* spent most of her life trading to that wonderful harbour from which she took her name. Through the 'eighties she was commanded by Captain Crombie.

On her maiden passage she reached Sydney 77 days out from the Channel, being the first four-mast barque to make the trip in under 80 days. Her best run in the 24 hours was 345 miles. Her passages both out and home were very regular, averaging from 80 to 85 days outward, and 10 days or so more coming home.

There is very little incident to record in these steady passages to and from Australia until 1893. She arrived out on May 14th, and then nearly came to her end by fire. The damage sustained on this occasion is briefly described as follows:— "Ship scorched throughout, 13 hold beams very badly burnt admidships, about 100 feet of the lower deck burnt, main-deck plates bent and a good deal of the main-deck planking requiring replacement." Exclusive of sails, ropes and provisions, the repairs were estimated at £4,100. After being repaired, she loaded wool at Newcastle, and sailing on November 29th, reached London 107 days out.

During the 'nineties the *Port Jackson* was commanded by Captain Hodge. She continued to hold her own against the steam tramp until well into the 20th century. At last, with charters hard to get and freights at the very bottom, her owners reluctantly laid her up in the Thames. Here she lay idle for two years, before being purchased by Messrs. Devitt & Moore. In 1906 Messrs. Devitt & Moore contracted to take out 100 *Warspite* boys for the round trip to Australia and back in one of their sailing ships. This venture was arranged by the Marine Society for training fo'c'sle hands, and aroused a great deal of interest amongst those who had the manning of our Mercantile Marine at heart.

On the outbreak of the war she was laid up at Grimsby. But it was not long before every ship was wanted by the British Empire in this titanic struggle, and after only a few months of idleness the *Port Jackson* was towed round to the Thames with coal in her hold.

She next took in cement at Northfleet and sailed for Buenos Aires; from the River Plate she took linseed to New York, where she loaded case oil, which was safely delivered at Adelaide. From Adelaide she sailed to Nantes, where Captain Maitland retired from the sea and left her in charge of the mate. The mate took her safely out to Buenos Aires in ballast. This time she loaded wheat for the United Kingdom.

The *Port Jackson* left Buenos Aires on January 17th, 1917. So far she had escaped mine, submarine, and raider, but her luck was not to last. On April 28th, in 51°N.16°20'W., she was sunk without warning by a German submarine. Her crew took to the boats, the mate and 14 men being eventually picked up and landed at Queenstown, but nothing was ever heard of her master and the remaining 12 men of her crew.

From Sail — The Romance of the Clipper Ships

