



HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE



The English Language and the Australian Nation
The Queen's 60th Birthday
The New Australia Bills
Hard Over Hec

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FINDING OUR FAITH

As with all of Her Majesty's previous tours of Australia, her visit to our shores earlier this year attracted large and enthusiastic turnouts. Also noticeable was the absence of those republicans who use such occasions to give voice to their views — perhaps they are losing faith in their cause, though we think not.

In this age, when it is usual for pop singers, sports stars and the glamorous to receive such adoration, what are the reasons for the enormous popularity and devotion that our Queen attracts. Is it no more than the shallow adoration that we see showered upon the pop idols, or is it just pure curiosity, the type we see towards the rich and famous? Or is it something deeper?

Could it be that our people, whose lives, from education to death, are so bombarded by materialistic and humanistic creeds, see the Queen as the personification of some deeper meaning, some greater values? Is it that her life, her actions, her example, each reflecting a deep Christian faith that strikes a chord? A faith, the tenets of which can still be seen in our flag and institutions (although not apparent in our decision makers). A faith which still is a guiding influence in the lives of the majority of our people, although nowadays regularly profess it.

Could it be that she stands for many as a symbol of goodness, a living example of practical Christianity that gives hope in a world, if we believe our media, so full of suffering and despair.

No doubt there are those who fill all these categories, however what must remain obvious is that our Monarch inspires in her people, wherever she travels in the Commonwealth, a devotion and respect unequalled by any politician in the West and that she is almost certainly the greatest catalyst for good within the Commonwealth.

The Queen, however, can only be the figurehead, the symbol for the values that underpin our society. Only when the population at large embraces these principles and the great faith from which our culture has developed, will stability be achieved and advancement be ensured.

THE AUSTRALIAN HERITAGE SOCIETY

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

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

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

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

SIR RAPHAEL CILENTO

First Patron of The Australian Heritage Society

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The New Australia Bills

The Australian Acts (Request) Bill has been passed by all the Parliaments of Australia and was given Royal Assent by the Queen on her recent visit to Australia.

The implications for Australia are far reaching and the method by which its passage was achieved should concern all Australians.

By Dan O'Donnell

Right across this nation in late 1985 and early 1986, our elected Parliaments, of every political hue, took upon themselves without any consultation with their constituents the massive responsibility of altering our Constitution. Why? For months I have agonised about the motives of our Lawgivers, some of whom I have hitherto trusted, but I have no explanation. They, in their wisdom, decided to change the Constitution, in the process reducing 15 million Australians to the intellectual level of a small child incapable of worthwhile input into these weighty matters.

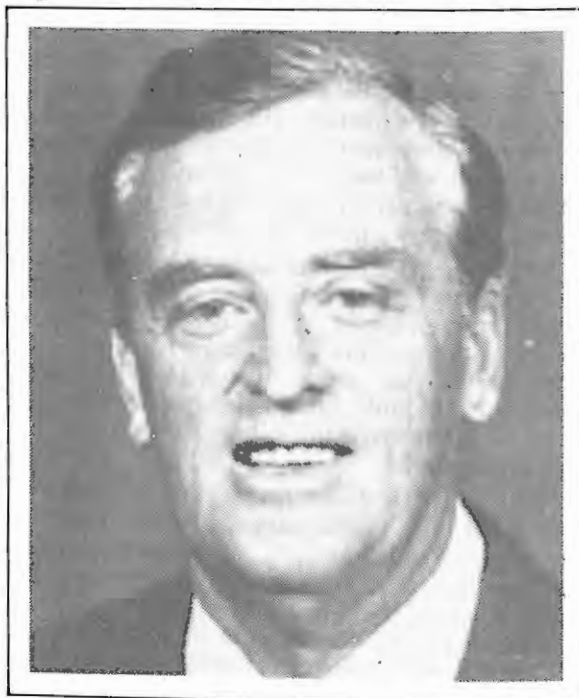
Left-wingers, anarchists, republicans, new-flaggers, Anglophobes all joined in clandestine alliance with conservatives covering the broad spectrum of Australian conservatism to sever forever all vestiges of historic connection with Great Britain. How did this happen? Even more important, why were these arrangements made so secretly and arrived at so amicably by political adversaries constantly exchanging insulting epithets with each other? Can anyone explain or even identify the shadowy figures who engineered this affair?

An examination of the debate in the Queensland Parliament, hitherto renowned throughout Australia as a bastion of stability and tradition, compounds the mystery and underscores the stark reality that our politicians, regardless of Party, treat their constituents with contempt. Moreover, our politicians all over Australia, have, in this instance, acted without informing their constituents and therefore without their consent.

The Australian Constitution emerged after half a century of serious and spirited negotiation and discussion by far-seeing statesmen possessed of a vision of a united Australia. The last decade of the nineteenth century involved extraordinarily vigorous

Perhaps this is the real lesson of the recent exercise: the people of Australia no longer hold any relevance to today's Lawgivers.

debate on every proposition, following the most rigorous public examination of every nuance of every clause of the proposed Constitution. Today's clowns masquerading as statesmen undo the work of the Fathers of Federation and the Constitution overnight, as it were, and entirely on their own. Perhaps this is the real lesson of the recent exercise: the people of Australia no longer hold any relevance to today's Lawgivers.



Sir Joh Bjelke-Petersen

Just observe the Queensland debate on the radical *Australia Acts (Request) Bill*.

On 26 September, 1985, at precisely 9.54 p.m., the Premier of Queensland, Sir Joh Bjelke-Petersen, formally moved the second reading of this historic Bill. "This Bill," he told the House:

*"is the first stage in the implementation of the agreement reached between all State Governments and the Commonwealth Government to remove the constitutional links which remain between Australia and the United Kingdom Parliament, Government and judicial system, and to substitute new constitutional provisions and procedural arrangements. Her Majesty and the United Kingdom Government have concurred in the agreement. In particular, the implementation of the agreement will bring the constitutional arrangements affecting the States into conformity with the status of Australia as a Sovereign, independent and federal nation, whose States are sovereign within their constitutional sphere."*¹

Sovereign within their constitutional sphere? Sir Joh must surely have forgotten the Franklin Dam Affair where States' Rights were trampled underfoot and,

indeed, where States' territorial integrity was subjected to the gravest assaults, with spy planes from allegedly friendly neighbour States conducting reconnaissance missions over Tasmanian territory. He must surely have forgotten that at the time grave fears existed that Australia's High Court risked losing its credibility as impartial adjudicator in such an ugly and divisive party-political battle.

The Premier's reputation as defender of Australian traditions and heritage emerges somewhat tarnished as a consequence of his own description of events leading up to the enactment of the Bills across Australia. *"The specific details of this agreement,"* he informed the Queensland Parliament:

"have been reached following extensive consultations that have taken place over a number of years between the Commonwealth, State and United Kingdom Governments and Her Majesty The Queen.

*In those discussions, the Queensland Government has at all times played a leading role, in order to secure and enhance the constitutional positions of the State, its relationship to the Crown, and the role of the Governor and Parliament of this State as free from interference by any other Government."*²

Queensland played a leading role? Why were Queenslanders NOT told of this at the time? And why were citizens in other States, trusting blindly that Sir Joh in Queensland would hold back the Socialist scourge, also not warned that Queensland was playing a leading role in altering the Constitution? Surely it must have been because the Bill was near perfect or almost flawless? No, not at all! *"The agreement that has been reached has many elements,"* Sir Joh explained:

*"One or two are elements that Queensland would have preferred not to see, but most are elements that strengthen the position of this State and which, it is no secret, some of those involved in these consultations in Australia have been very reluctant to concede. That is why the agreement has to be taken as a whole, and why I commend the package, as a whole, to this House."*³

Who were these shadowy figures reluctant to make concessions strengthening the State and the Constitution?

Who were these shadowy figures reluctant to make concessions strengthening the State and the Constitution? Can politicians, even Premiers, make deals on the Constitution, and impose flawed Bills on the people? Indeed, should they not be obliged to put the full story before the Australian people? Under the Bill, anachronistic provisions involving the authority of both Crown and the British Parliament over both State Governments and State Governors have been abolished but across the nation there is a deafening silence about the pernicious obligations of State and Federal Governments to International Covenants and Conventions. The Bill also abolishes the right of appeal to the Privy

Council, and terminates the Queen's power to disallow State Government legislation. Sir Joh touched fleetingly on provisions in the Bill as a whole, before commending it to the House.

What about the Queensland Parliament during this important debate on a bill concerned with the very destiny of the nation? An unprecedented unanimity existed throughout the House, though little interest was shown by some Members. Witness this frozen cameo captured by *Hansard*:

"Mr Speaker: Order! Far too many committee meetings are taking place in the Chamber. I ask honourable members to turn their attention to the legislation that is presently before the House.

*Sir Joh Bjelke-Petersen: It must be too complicated for them and they are having difficulty following it."*⁴

Was the Bill too complicated for Members of the Queensland Parliament? One Member appeared to suggest that it was certainly too complex for ordinary plebeians, the great mass of unwashed and unlettered outside the House. *"There is no doubt in my mind,"* Sir William Knox, Member for Nundah, said:

"that if something as important as the Constitution is given to people who are not interested in it, wonderful opportunities will be presented to manipulators to influence those people to design a Constitution that suits the manipulators. The manipulators will be the ones who will appoint the members of such a popular group that will examine changes to the Constitution.

*No popular demand exists for changes to be made to the Constitution that operates in this nation. No great desire for change to the Constitution is afoot now."*⁵

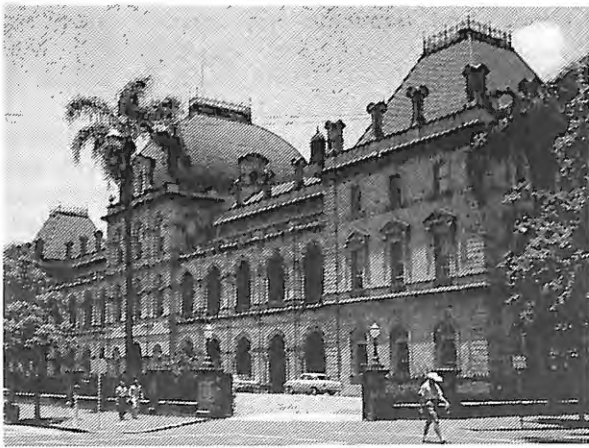
The words assume a special significance coming from the chief spokesman in the Queensland Parliament for those political beliefs once cherished by the great Liberal Party of Australia. It appears to be a total repudiation of the democratic principle that the views of all carry equal weight and that the collective will of the majority should prevail in a democracy.

Other historic Liberal principles received a savage mauling during the speech by the Leader of the Liberal Party in the Queensland Parliament. *"Recently when the Premier introduced this legislation,"* Sir William Knox told the House:

*"One newspaper carried the headline that States' rights were being preserved. I ISSUE A WARNING THAT THIS STEP TAKES AWAY STATES' RIGHTS."*⁶

Sir Joh's Bill appeared to be headed for stormy waters, Sir William Knox seemed to oppose it strongly. *"When the Commonwealth of Australia was founded by the states,"* Sir William continued:

"it was on the understanding that the States would retain direct links with Westminster, with the Colonial Office, as it was then — now the Commonwealth Foreign Office — and with



Parliament House, Brisbane

One State Parliament, all that was needed to kill the Bill, or refer it to the people.

conventions that gave independence to the States — in spite of the fact that one nation had been created by federation as the Commonwealth of Australia.

This legislation takes away almost all of those links.”

“All of these moves are aimed at establishing a republic and, for the socialists, of course, a socialist republic,” Sir William declared.

Lost was the right of appeal to the Privy Council, Sir William informed Parliament, and drastically altered were the style and title of the Queen, the appointment, the style and title of the Governor-General and of the Administrators of the Commonwealth. *“All of these moves are aimed at establishing a republic and, for the socialists, of course, a socialist republic,”* Sir William declared.

There you are, the Bill was surely doomed now, wasn't it? How could it survive after such a tirade by the chief spokesman for free speech and free enterprise, the former Deputy Premier of Queensland? Just have a look at the official record in *Hansard* to see what the Liberal Leader did next:

“Mr Braddy: Are you going to support and vote for the legislation in the Parliament?”

*Sir William Knox: Yes. The Liberal Party will support it, as the member for Rockhampton knows perfectly well, because it has been agreed across the nation by the leaders of all political parties. Some weeks ago, I was consulted on the matter, as were the leaders of other political parties in the nation, in an effort to obtain acquiescence in all State Parliaments. If it is not passed by every State Parliament, it will not be acceded to. That has been determined. I am merely pointing out the effect of some of the provisions. The statement by a newspaper editor that the legislation strengthens the independence of the States is absolute nonsense.”*¹⁸

Could this possibly represent the nadir in Liberal Party opportunism anywhere in Australia? The

Leader of the Queensland Liberal Party slammed the legislation on the grounds that it not only severed historic links and traditions but dragged the nation inevitably into republicanism. Nonetheless, he would vote for it because it had been predetermined. Sir William was consulted by the faceless ones and given the options. *“I am merely pointing out the effect of some of the provisions,”* Sir William piously told the House. But what about opposing an obnoxious Bill instead of voting for it? Today's Liberals find that too difficult. Perhaps that is why they remain in Opposition.

One very important new political test surfaced for the first time in the history of parliamentary democracy during the Queensland debate. It involved discussion on the elimination of appeals to the Privy Council. Across the nation, especially after the Franklin Dam Affair, grave fears existed about the scrupulous neutrality of the Australian High Court. Was it in danger of becoming politicised as a result of “stacking” by incumbent Federal Governments? Moreover, was its workload too heavy to handle all appeals including those hitherto sought in the Privy Council? Angus Innes, Liberal Member for Sherwood, demonstrating a characteristic Queensland flair, enriched forever our legal and political jargon:

*“Some people have suggested that the decision whether leave to appeal is given depends on the “Jesus Christ test”, that is, if honourable members will excuse the use of profanity, the decision is either “Jesus Christ, that's interesting” or “Expletive deleted we will not give it a go this time.” In other words, the decision depends on a very subjective reaction, and the criteria determining whether the High Court of Australia will reject it could be the litigants, the time of the week or the burden of appeals. That is wrong and I said earlier that the constriction of rights of appeal is a retrograde step.”*¹⁹

His test, a colorful and memorable embellishment to our linguistic and political heritage, appears to be a very apt summing-up of the Queensland debate, were it not for the fact that while the Queensland Members were oblivious of the fact, the nation's destiny was in their hands. One State, that was all that was needed to kill this Bill, or refer it to the people. Just one State! What a tragedy it wasn't Queensland!

(H)

Footnotes

1. *Queensland Parliamentary Debates* 26th Sept. 1985, p. 1500.
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*, p. 1503.
5. *Ibid.*, 9 Oct. 1986, p. 1706
6. *Ibid.*
7. *Ibid.*
8. *Ibid.*, p. 1707
9. *Ibid.*, p. 1700.

The Monarchy and You

By Nancy Lee

Her Majesty the Queen celebrated her 60th birthday on 21st April, 1986, an event celebrated by her loyal subjects around the world. Australians were also privileged to a tour by Her Majesty and Prince Phillip earlier this year — a tour that not only proved to be an outstanding success, but was also notable for the absence of republican protestors.

It is time for us all to pause and give thanks for our Queen's life and example and at the same time reflect on our own role in our Monarchical system of Government.

The idea of Australia becoming a republic has been advocated for a few years now and I would imagine that most of you who read these pages will have had a close look at what the monarchy means to you, and will have also had a look at how alternative systems operate.

Our sovereign is the symbol, not only of the nation's sovereignty and independence but of the sovereignty and independence of every citizen in the nation, whose rights and responsibilities are sovereign, and not subject to the moods and whims of which ever political party happens to be enjoying power as a result of the ineptness of its opposition.

It is inspiring to read and appreciate the significance of the Coronation Service, the rite of anointing the monarchy with oil goes back to Elisha and the anointing of Solomon, and has been an essential part in the making of monarchs in the history of Christian Europe. The sacrament is an outward and visible sign of an inward and spiritual state, and we Christians believe that a special gift is given of God's spirit to the Queen to fit her for her work. We can thank God everyday that by dedicating her life, and unashamedly calling upon God to lead her way, our gracious Sovereign lady has demonstrated that she believes this too.

There is a part that her people have to play to make this spiritual idea a reality.

My nephew is an actor, and in discussing the technicalities of his craft, he explained to us how dependent on each other actors are in portraying an idea to their audience. For instance, the villain in a drama has only limited opportunity to convey fear and menace. The spine tingling hair raising sensation that thrills the spectators is achieved by the horror and terror portrayed by the other actors, and if they do not understand this the drama is lost no matter



how good the villain is. This may be rather a complicated analogy, but I hope it illustrates that our Queen is limited by our ability to reflect her dedication and her vision.

The attack on the monarchical system comes, to quite an extent, from the people we have elected to govern us and advise her. However, that justice is not always done in her realm now, that integrity is not common, and the truth is not upheld, are not caused by any failure on her part. We are truly blessed in our generation by being subjects of a monarch of great courage, dedication and humility, whose all-pervading warmth and charm have endeared her to as many outside her realm, as in it.

Common law means our freedom



The Mayor, Cr Bryan Crebbin (left), welcomes Mr Justice Fullagar at a reception in the judge's chambers before the formal opening of the legal year in the Ballarat Supreme Court. With them are the town clerk, Mr Ian Smith, and the president of the Ballarat & District Law Association, Mr Peter Byrne (right).

If common law was allowed to die, the Australian people would be in grave peril of losing their freedom.

The common law of England was the greatest bulwark of freedom in our society, Mr Justice Fullagar said at the ceremonial opening of the legal year in the Ballarat Supreme Court.

It was worth more than all the institutions and bills of rights that were ever written, he said.

He said that, to the best of his knowledge, it was the only sophisticated volume of law that grew out of the hearts and minds of the people, instead of being foisted on to them by autocratic rulers.

"It came from a free people and a freedom loving people and a Christian people, with strong views on honesty, morality and fair dealing," he said.

They were prepared to fight to the death for their freedom.

In the early days, causes were decided as fairly and justly as they knew how. Gradually, learned scholars and academics began to collect the decisions, and so grew up the finest system of law that the world had ever known.

English common law was still an international yardstick, he suggested.

Mr Justice Fullagar said that there were some elements in society who wished to destroy utterly all that had been built up so laboriously over the centuries.

He viewed with concern a suggestion that judges should forget about the law and just decided cases in the way they thought was fair and just.

"A plague on such things!" he said.

Each judge would become a little dictator who was not elected by the people and could not be removed, he said. No-one would know from one day to the next what the law was or how it was to be decided.

"How is a judge more qualified to decide, unless the decision is in accordance with established and recognised principles of law?" he asked.

Mr Justice Fullagar also deplored the popular tendency to rush to court. Litigation was very expensive and, in many cases, should be the last resort rather than the first, he suggested.

A strong and able profession should ensure that disputes were settled out of court if at all possible, as so often they did.

From *The Courier*, Ballarat, Friday, April 4, 1986.

COBBETT AND HISTORY

The great use of history, is, to teach us how laws, usages and institutions arose, what were their *effects on the people*, how they promoted *public happiness*, or otherwise; and these things are precisely what the greater part of historians, as they call themselves, seem to think of no consequence.

Protestant Reformation
William Corbett,
1824

I REMEMBER

A page for our "oldies" to reminisce.
(Contributions to: P.O. Box 69, Moora,
W.A. 6510).

A CHALLENGE
TO OUR
"OLDIES"
FROM
LADY CILENTO



We May Be Old — But. . .

We might be old — in years. We might be square, old hat, past it, or any of these smart descriptive phrases for the old, *but we were* clever! Yes, we were, and are clever. Just look at the evidence. At present we read of the continuous application; for more money and more facilities to teach children to read and write. We can all read and write and add up two and two and we ponder on the facilities available to us long ago. Some of us went to provisional or one teacher schools where the teacher (often completely untrained) taught all classes from infants to sixth class.

We emerged from the scrub, barefooted or bareback (three on a pony) and converged on the school, all of us fixed (more or less) with a desire for learning — or I suppose we were; we learned the rudiments anyway. I have the greatest respect for the efforts of those teachers. They were fine people with a wonderful grasp of the real importance of things.

Many of us remember the scratch of the slate pencil on the slate; sometimes it (or a deliberate fingernail) put the teeth on edge. In those days the ubiquitous slate served for beginners for it was economical, able to be used over and over ad-infinitum. The slate had the advantage of economy. Poor work would be erased quickly to be redone — there was no waste. The disadvantage of the slate was the lack of permanency. The creator of a fine example of juvenile copperplate writing had only a short time in which to admire it before it was wiped from the slate to prepare for the next use.

The cleaning of the slate was by means of a damp cloth and was done by the hygienic method or the unhygienic method. Girls mostly used the hygienic method — a cloth dampened with water. Boys were more inclined to the unhygienic method (especially my mate Spanner). This was to spit on the slate and rub with the shirt sleeve. This was effective even though reprehensible.

It was thus we scratched our way towards the pinnacle of copperplate writing, art and on to calculus! Some of this scratching was done in classes accommodated in schoolrooms that were open sided weather affected barns. Remember? Summer days were satisfactory, but in winter we sat in those sheds absorbing knowledge while in the shady areas around us frost was still on the ground. Yes, with relatively primitive facilities we learned to read and write and handle basic mathematics.

Sometimes in the cool of the evening I think of people like Plato, Galileo, Shakespeare, Newton, Einstein and Rutherford, and especially da Vinci and I wonder how these people overcame their deprived childhoods! They'd be the subject of a radical pressure group today!

So how do we know we are old? Simple, because we were tough, clever and resilient when we were young!

WE STILL ARE! !

From the Legacy monthly Newsletter



The English Language and the Australian Nation

At a time when tradition and continuity are regularly shunned, when the work of years and centuries is overturned for short term gain or ill-considered ideology, it is essential that attention is focussed on the importance of language to our national well being.

The following article is the text of an address delivered to the Conservative Speakers' Club of Melbourne in November, 1985, and outlines the importance of language to the present and our future.

I am grateful for the invitation to speak to the Conservative Speakers' Club this evening. My invitation came from the Club's sponsoring body, the Australian League of Rights and it must not be assumed either that I agree with every activity or published statement of the League, or that the League agrees with every activity or statement of mine.

We do share, however, a love of the English Language which we have inherited and a devotion to the Australian nation of which we are citizens subject to Her Gracious Majesty, Queen Elizabeth II.

As I understand it, a particular event prompted the League to issue its invitation to me to speak tonight, and that event was the publication of the Blackburn Report to the Victorian Government with its remarkable recommendation that the time allocated to the teaching of English in the last two years of the secondary school curriculum should be cut by half. At the present time Year 11 and 12 students in Victoria are likely to have an English lesson of about 40 to 60 minutes on every, or almost every, schoolday.

Since I have taught English at the secondary level for nineteen years, I can perhaps say something from the point of view of an English teacher. However, I feel that my true vocation is that of man of letters (as T.S. Eliot defined that phrase in his essay "The Classics and the Man of Letters") and it is even more from that point of view that I shall try to speak.

The English Language Itself

Our admiration for our language must stay "this side of idolatry".

Language itself may be a necessary evil that has been developed by the human race as part of a degeneration from the Golden Age rather than a progress to the Millennium. Here one is thinking of the written aspect of language and the development of widespread literacy. The case is developed in Ananda Coomaraswamy's essay "The Bugbear of Literacy"² and can explain such phenomena as the Druid disinclination to reveal the letters of their alphabet, as reported in *The White Goddess* by Robert Graves.³

English is not a sacred language in which "heaven has spoken", as Marco Pallis put it in an essay entitled "On the Margin of Liturgical Improvisations".⁴ That honour is shared by Sanscrit, Hebrew, Arabic and perhaps other tongues. We can say, however, that while the Bible was not originally composed in our language, English is nevertheless one of the languages of Christendom. The health of Christianity and the health of English are at present connected, although it would be excessive to claim that Christianity could not survive if the English language disappeared.

English is a fairly young language. Consider, as a contrasting example, the Basque tongue as one going back probably to Atlantean times (see *The Secret of*

Atlantis by the noted German scientist, Otto Muck).⁵ On the other hand, English has been formed out of many much older languages, and it is rich with borrowings which make it a wonderful quarrying ground for poets.

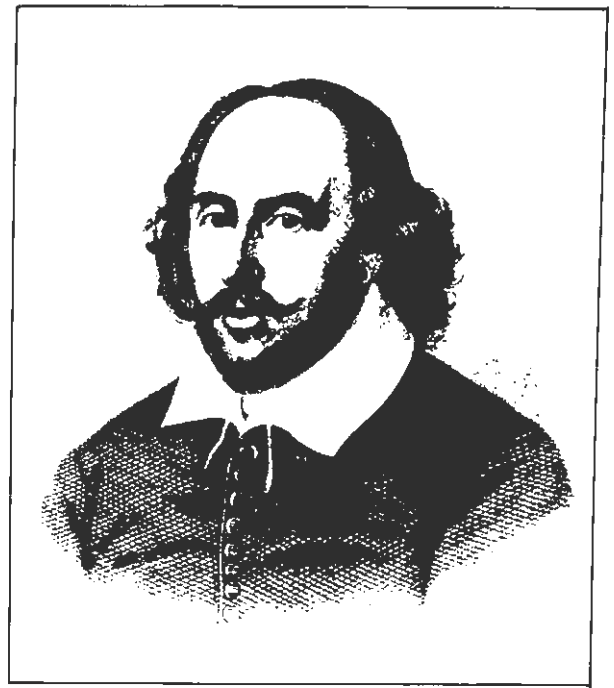
At the same time, English is limited in many ways in comparison with many older languages. There has probably been a decline in the quality of languages during the last few millenia. This point is treated by the great orientalist Martin Lings in *Ancient Beliefs and Modern Superstitions*.⁶ I am lucky enough to have an acquaintance with Latin, which enables me to confirm some of what Mr Lings writes about.

English has achieved quite a spread of geographical location around the world, because it was an imperial language. As empires go, the British Empire was one of the most humane and civilized on record. English has acquired added dignity from being the language of this empire, although it has also been associated with the ignorance and oppression that are a part of any imperial venture. The poetry of Sir Henry Newbolt, Rudyard Kipling, W.E. Henley and Alfred Noyes ought to be remembered as noble expressions of the British imperial theme.

English is also the language of one of the greatest men of Europe — William Shakespeare, who was more than an eminently successful playwright in his own time. He grew to be a man of exceptional maturity and spirituality, and his plays, especially the so-called Late Plays (*Cymbeline*, *Pericles*, *The Winter's Tale* and *The Tempest*), show a profound awareness of sacred truth. The importance of Shakespeare has been well defined in several essays by T.S. Eliot. In addition, there is *The Secret of Shakespeare* by Martin Lings,⁷ *The Timeless Theme* by Colin Still⁸ (now, alas, out of print) and *Prospero's Island* by Noel Cobb.⁹

To pass on to posterity one's own language, more highly developed, more refined, and more precise than it was before one wrote it, that is the highest possible achievement of the poet as poet. . .

English is, of course, a language with a very great and noble literature. A few names only need be cited to remind us of this: Chaucer, the "Pearl" Poet, Ben Jonson, Donne, Milton, Pope, Blake, Wordsworth, Wordsworth, Keats, Tennyson, Jane Austen, Emily Bronte, Dickens, Conrad, James Joyce, D.H. Lawrence, Yeats, T.S. Eliot, and Australia's own A.D. Hope and Patrick White. After religion, the arts (including literature) are the greatest supports of the human soul in its quest to reach the Spirit. This is one reason why T.S. Eliot was correct to write in his essay "What Dante Means to Me" that "the poet should be the servant of his language, rather than the master of it. . . To pass on to posterity one's own language, more highly developed, more refined, and more precise than it was before one wrote it, that is



William Shakespeare
". . . a man of exceptional maturity and spirituality"

the highest possible achievement of the poet as poet. . . I am not speaking of what a supreme poet, one of those few without whom the current speech of a people with a great language would not be what it is, does for later poets, or of what he prevents them from doing, but of what he does for everybody after him who speaks that language, whose mother tongue it is, whether they are poets, philosophers, statesmen or railway porters. . . The task of the poet, in making people comprehend the incomprehensible, demands immense resources of language; and in developing the language, enriching the meaning of words and showing how much words can do, he is making possible a much greater range of emotion and perception for other men, because he gives them the speech in which more can be expressed."¹⁰

The existence of a great and living literature does not merely enhance the lives of an academic and aesthetic elite; it constantly refreshes and refines and enriches its language at all levels, thus benefitting all those who speak and write the language. T.S. Eliot explained how and why this is so in his essay "The Social Function of Poetry".¹¹

By contrast, however, English does not appear to be the language of many world class philosophers. George Orwell in his essay "England Your England"¹² claimed that "the English are not intellectual. They have a horror of abstract thought, they feel no need for any philosophy or systematic 'world-view'." This may explain why English has not been the language of a Plato or an Aquinas. Possibly the English language has some claim to Professor Eric Voegelin, whose great works *The New*

*Science of Politics*¹³ and *Order and History*¹⁴ first appeared in English.

English as a Source of National Unity

We have inherited citizenship in the united nation of Australia, created by the federation of the states in 1901. There are three, and only three possible attitudes we can take to this historically based inheritance. We can approve it, rejoice in it and seek to hand on a united nation to our descendants. We can seek to merge our nation in some greater whole, possibly an international whole, under a World Government. Or else we can seek to divide our nation into smaller wholes, perhaps enabling the Aborigines to form their own sovereign nation within the continent.

Connected to the idea of a World Government is the concept of an international language. Esperanto has been suggested as one possibility. The Ba'hai sect advocate a world language. Some people have suggested the choice of one of the major languages already in existence.

In my view the concept of an international language must be rejected. All universalist plans, whether for language, government, army or police force, fail to take account of human frailty and corruption, such as would almost certainly debase a world government into a terrible and inescapable tyranny. God seems to have providentially given mankind a variety of races, religions and languages, in order to preserve a healthy balance. Every secondary and tertiary Politics student in Australia should be encouraged to read Charles Morgan's essay "The Liberty of Thought"¹⁵ and its sustained meditation on the work of the Eighteenth Century French political philosopher Montesquieu. "To prevent the abuse of power, it is necessary that, by the disposition of things, power check power." That, wrote Morgan, is the heart of Montesquieu's teaching. It is also the heart of political sanity.

... altering and simplifying the spelling of the language will cut present and future English-speakers off from the history and the roots of their language, its literature and its culture.

Another reason for rejecting a world language derives from the fact that a language is a natural rather than an artificial phenomenon. Languages grow, and they grow and mature slowly, more slowly than trees. Esperanto and any other fabricated or synthetic language would simply not be attached to the soul-life of a people. Esperanto, in fact, is another example of the diabolism which is so rampant in our decadent time. So, by the way, is spelling reform. The variety within English spelling (which, as Elsie Smelt has shown in her *Good English: How to Spell and Write it*¹⁶ is not so disordered and difficult as many claim) makes it easier to read the language. It also makes the language richer for poetry. But, even more

importantly, altering and simplifying the spelling of the language will cut present and future English-speakers off from the history and the roots of their language, its literature and its culture.

Finally, there is a third reason for rejecting a world language, and this relates to the proposal to choose one of the major existing languages for that so-called honour. It is precisely because we love and cherish our own language that we must be ready to honour the love that other language-groups have for their own language. Let English remain the language of Britain and Australia (as well as of other nations) and let French still be the glorious language of *Douce France*. The choice of any one language would involve massive injustice to speakers of all the other major languages.

This brings me to the controversy surrounding the topic of multi-culturalism "Multi-culturalism" is one of those ambiguous words that seem to have been deliberately designed to confuse and mislead. Such words seem to be a prime feature of the political vocabulary of our period; and one reason for insisting on high quality English teaching in our schools is that we need an elite of philosophers within our polity who are capable of dealing with the misuse of such terms and warning the general body of citizens of the dangers involved.

If "multi-culturalism" means that we Australians should respect and admire all cultures and not just our own; that we should encourage among our citizens the study of other cultures and languages (including those of our own Aboriginal peoples); that we should encourage those of our citizens whose cultural background is not British to retain contact with their own cultures, and to teach their children their native languages and folk traditions; that we should encourage the teaching of foreign languages (Asian as well as European) in our schools, so that every student who is capable of doing so grows up able to speak and read fluently at least one such language (and that is very far from the case at the moment); then I am very much in favour of it.

But if "multi-culturalism" means any kind of challenge to the supremacy of English as the national language of Australia, then I am readily and resolutely opposed to it.

But if "multi-culturalism" means any kind of challenge to the supremacy of English as the national language of Australia, then I am readily and resolutely opposed to it. And it is precisely because English is the national language of Australia that the culture and traditions of that language — that is, British culture and traditions — must be passed on to all young Australians, whatever their ancestral background, through their families, their churches, their schools and their universities. It appears that organisers of official bicentenary functions for Australia in 1988 do not appreciate this reality; and, if that is the case, other activities must be arranged

for that occasion by patriotic Australians who do appreciate the central importance to our nation of British tradition.

Now, why is it so important to stress the status of English as the national language of Australia. A clear defence of this position must be mounted, especially if I am to avoid the obvious charge of bias, in view of the fact that I am a person of British (in this case, English, Scots and North Irish) ancestry myself.

In the first place, a nation needs unity. "A house divided against itself cannot stand." Unity of language is essential to this national unity.

Secondly, we can see that, owing to historical circumstances for which none of us alive can either take credit or be blamed, English has become the *de facto* national language of Australia.

Thirdly, there is no possibility of another language becoming the national language of Australia without violence and (I would think) civil war, such as no sane and patriotic Australian could advocate and countenance.

Fourthly, it is not desirable to split Australia into two nations, one European and the other Aboriginal, at the present time or in the foreseeable future. Essentially, this is because of the extraordinary corruption of the present age, whereby a fledgling Aboriginal nation would certainly be corrupted by foreign powers to the detriment both of its own citizens and the citizens of a truncated Australia. Since October 1917 a terrible poison has been spreading through the world. It is doubtful whether the words "bolshevism" and "communism" adequately account for this dire infection of the political orders of many nations. Personally, I have no doubt that there are "powers and principalities of darkness" involved (to use the famous words of St. Paul) and that resistance can only be mounted on a religious basis. If I was confident that a separate Aboriginal nation within the Australian continent could survive and thrive without being bolshevised, I would be most sympathetic to such a possibility, while not forgetting the great difficulties involved, in view of the diversity of Aboriginal tribes and languages. But I have no such confidence at all.

It is a situation which I regret but which I believe must be faced up to honestly by all concerned. We must ask our Aboriginal fellow-citizens to make a sacrifice for the common good; and we must do everything reasonable to compensate them for having to accept a secondary status within the nation for their languages and culture.

It is also a brute fact of history which needs to be accepted as a *fait accompli* by all parties concerned that the ancestors of our present Aborigines allowed themselves, no doubt largely by circumstances beyond their control, to be conquered by our own European ancestors (not, incidentally, by my own, who arrived on the scene only late last century). No matter how great the injustice involved, that act of

conquest cannot now be undone. The same argument now holds, by the way, in the case of the state of Israel.

Finally, it must be noted that there is no contradiction between advocating English as the national language of Australia while rejecting the idea of a world language for all humanity. The former does not offend against the vital principle of the balance of powers, the system of checks as championed by Montesquieu and Charles Morgan. An Australian who does not like Australia or who does not wish to speak English as his national language, has the choice of going elsewhere; and there are many elsewhere to choose from, some of them exceedingly pleasant, ones like France and Norway.

English should be proclaimed as our national language.

The Nation of Australia

Our nation is young, ignorant and dangerously divided within itself.

It must be remembered that Europeans settled Australia during the time of the so-called Enlightenment (with which names like Descartes, Rousseau and Voltaire are rightly associated). This phase marked an even worse degeneration of European Christian culture than had occurred with the Renaissance. It is a phase characterised by atheism, egalitarianism and an excessive reliance on logic and so-called scientific method at the expense of gnosis, the knowledge of God by the faculty designated in the Middle Ages as *intellectus*. These terms will be unfamiliar. I owe them to a school of writers about whom much more should be known. The originator of this school was Rene Guenon, a French Catholic who early in his life became a Moslem and who eventually went to live in Egypt. Guenon was born in 1886 and died in 1951. Important summaries of his career can be read in Mircea Eliade's essay "The Occult and the Modern World" and in Anada Coomaraswamy's essay

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CONFUCIUS ON LANGUAGE

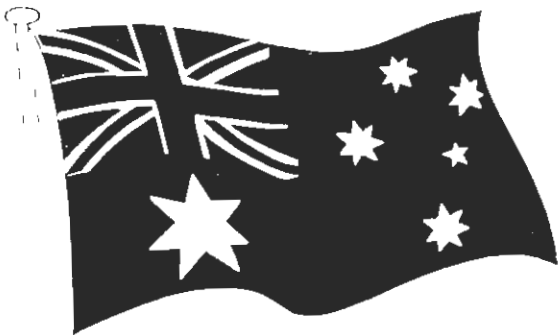
The famous Chinese sage Confucius was once asked what he would do first if it was left to him to administer a country. Confucius surprised his listeners by saying that his first act would be to correct the language. When asked what had this to do with the successful administration of a country, Confucius elaborated: "If language is not correct, then what is said is not what is meant; if what is said is not what is meant, then what ought to be done remains undone; if this remains undone, morals and arts will deteriorate, justice will go astray; if justice goes astray the people will stand about in helpless confusion. Hence there must be no arbitrariness in what is said. This matters above everything".

“Eastern Wisdom and Western Knowledge” in *The Bugbear of Literacy*.¹⁸ Guenon’s chief follower is Frithjof Schuon;¹⁹ other important members of this school include Martin Lings, Titus Burckhardt and Marco Pallis.

These trends are the Whig-moneymaking materialism of the Liberal-Nationals coalition and the egalitarian-mateship-materialism of the Labour Party.

It is probably owing to the time in which it was settled that Australia has tended to be dominated by two unsatisfactory trends, so well analysed by Dr. Ronald Conway in his trilogy *The Great Australian Stupor*,²⁰ *Land of the Long Weekend*²¹ and *The End of Stupor*.²² These trends are the Whig-moneymaking materialism of the Liberal-National coalition and the egalitarian-mateship-materialism of the Labour Party. Western nations generally live in what Frithjof Schuon has described as “a civilization that is half *vaisyā* and half *sudra*”,²³ that is, a civilization that is dominated by the two lowest of the four traditional castes of Hinduism, the merchants and the workers, neither of which classes is fitted by its nature to rule. Schuon’s book *Castes and Races* can be highly recommended to anyone concerned to work for the renovation of the Australian nation.

At the present time Australia is dangerously polarised in a number of ways. The most serious division of all concerns the very soul of the nation and is manifested in the debate over such matters as the monarchy, the reserve powers of the Governor-General, the national anthem and the national flag. A powerful movement is endeavouring to separate Australia from Christianity. It ought to be clear to all Australian Christians (but, alas, is not!) that a Christian monarch is a far more satisfactory head of state than a secular president; that reserve powers vested in the monarch or the Governor-General are



THE AUSTRALIAN NATIONAL FLAG

a check upon the powers and ambitions of politicians of which Montesquieu would have greatly approved; that “God Save the Queen” has a dignity stemming from its religious nature which places it on an altogether superior plane to that maudlin effusion “Advance Australia Fair”; and that our present

national flag is extraordinarily appropriate because of its multivalent Christian symbolism in the three national crosses of the Union Jack and the fourth cross, made of stars, themselves natural and beautiful symbols of divine reality.

The United States of America and South Africa were settled at a less unfavourable moment of history than was Australia. They were settled during the period of the Protestant Reformation, and while that Reformation contained much greater errors and weaknesses than most of its adherents yet recognize, it nevertheless gave those nations a deep foundation of a kind of Christianity, a deeper foundation than Australia could expect two hundred years later.

The next most serious division within Australia is on the lower plane of foreign policy and concerns our attitude to our chief ally, the United States of America. While it is true that there is a range of stances (and it seems to me that the best is that consistently advocated by Mr B.A. Santamaria, the eminent Catholic commentator and president of the National Civic Council, namely a firm alliance with America combined with the greatest possible degree of independent defence strength), it is also clear that large numbers of Australians are neutralist, pro-soviet or pro-Chinese.

One other feature of our national life must be mentioned at this stage, and that is the dominance in intellectual and artistic circles of the Left. It is the Left that in general, although not always, stands for the secularization of the nation. Those who find themselves committed to the Right have a duty to come to terms with this unfortunate cultural reality. That reality is epitomised by the fact that our two greatest writers, the poet V.D. Hope and the Nobel Literature prizewinning novelist Patrick White, are essentially non-Christian.

Rather, it shows that there must be something lacking in Christianity itself as it is being practised in Australia.

It would, in my view, be a mistake of Christians in Australia to blame this situation on to political corruption. Rather, it shows that there must be something lacking in Christianity itself as it is being practised in Australia. Orthodoxy, whether Catholic, Orthodox or Protestant, it is not orthodox enough. Something vital has been lost. Rene Guenon and his school explain very clearly what that is.²⁴

The whole secret to a national restoration in Australia lies in bringing that vital something back into our national life. If that can be done, we will no longer be embarrassed by such gaucheries as episcopal support for communist-backed revolutionaries in South Africa or the communist-backed “Aboriginal land rights” movement in Australia. Our church leaders will simply know too much to fall for such follies.

The “something vital” which I have mentioned is the gnosis to which I referred earlier. It is direct

knowledge of divinity and hence of the nature of the universe. In a healthy nation there will always be a leavening of sages and saints who possess this knowledge. It is their interaction upon church and state leaders which alone can protect a nation from corruption. Western Europe appears to have lost this vital leavening in the middle to late stages of the Renaissance; and a great deal of modern history suddenly becomes comprehensible as the result of a Christian civilization losing touch with its centre.

Rene Guenon was forced to join Islam in order to find a living tradition of gnosis. The books of himself and his followers often discuss the burning question of whether or not a rediscovery by Christianity of its own traditional gnosis is now possible. Clearly such a rediscovery will be very difficult and will depend on special gifts of divine grace; but it is also true that God tends to send his light most strongly into the darkest times.

The English Language and National Restoration

It is easy to see that an attack has been launched on traditional education during recent years. In the Education Department teachers are no longer subject to the important check of the inspector. The place of externally assessed and competitively graded HSC examinations is very much under threat, although the Blackburn Report may have given a partial reprieve. And plans are well under way to change the curriculum in all sorts of questionable ways, of which pro-Soviet biased "Peace Studies" is at present the most notorious example.

In an essay "Wizards Against Big Brother" in *Assessment and Learning in English* (published in 1984 by the Victorian Association for the Teaching of English)²⁵ I set out a case in favour of traditional HSC examinations and was able to quote from some of those opposed to the traditional structure. It was clear that, while they were sometimes genuinely concerned to find forms of schooling suitable for non-academic secondary students, they were motivated by a yearning for egalitarianism which is linked in their minds with "democratic socialism" and "scientific rationalism". Such humanistic worldviews are incompatible with the hierarchalism of the revealed religions. In short, the battle for the soul of Australia is also being fought in the classroom and among teachers and educational theoreticians.

But he saw clearly that the great danger to freedom in this century came from the totalitarian Left and that literature is a great bulwark against that danger:

The maintenance of high quality English teaching is one of the best weapons in the hands of us traditionalists. George Orwell gives insight into why this is so in two of his essays "The Prevention of Literature" and "Politics and the English Language" in *'Inside the Whale' and Other*

Essays.²⁶ It must be admitted that Orwell had limitations: he was metaphysically illiterate, could not distinguish adequately between Christian truth and the excesses of Catholicism, and failed to appreciate the importance of castes and classes. But he saw clearly that the great danger to freedom in this century came from the totalitarian Left and that literature is a great bulwark against that danger:

*"To write in plain, vigorous language one has to think fearlessly, and if one thinks fearlessly one cannot be politically orthodox. . . Totalitarianism can never permit either the truthful recording of facts, or the emotional sincerity that literary creation demands. . . The history of totalitarian societies or of groups of people who have adopted the totalitarian outlook, suggests that loss of liberty is inimical to all forms of literature."*²⁷

Orwell identified many of the contemporary social factors which work against the maintenance of a living literature:

*"In our age, the idea of intellectual liberty is under attack from two directions. On the one side are its theoretical enemies, the apologists of totalitarianism, and on the other its immediate practical enemies, monopoly and bureaucracy. . . Any writer or journalist who wants to retain his integrity finds himself thwarted by the general drift of society rather than by active persecution. The sort of things working against him are the concentration of the Press in the hands of a few rich men, the grip of monopoly on radio and films, the unwillingness of the public to spend money on books. . . the direct, conscious attack on intellectual decency comes from the intellectuals themselves."*²⁸

He was writing straight after World War II, and, if he were writing today would undoubtedly add a word about monopoly of television and videotapes. In other respects Australia in 1985 sounds remarkably like his Britain in 1945:

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GEORGE ORWELL.

"... had no doubt that the English language was in a bad way"

*"Our own society is still, broadly speaking, liberal. To exercise your right of free speech you have to fight against economic pressure and against strong sections of public opinion, but not, as yet, against a secret police force."*²⁹

Orwell had no doubt that the English language was in a bad way and that a vicious circle existed between slovenly and inaccurate writing and foolish or ugly thoughts:

*"To think clearly is a necessary first step towards political regeneration; so that the fight against bad English is not frivolous and is not the exclusive concern of professional writers."*³⁰

He pointed out how shoddy and mechanical prose consisting "more and more of phrases tacked together like the sections of a pre-fabricated hen-house" facilitates the deception of others and oneself:

*"It is at this point that the special connection between politics and the debasement of language becomes clear. . . . The great enemy of clear language is insincerity. When there is a gap between one's real and one's declared aims, one turns. . . instinctively to long words and exhausted idioms, like a cuttlefish squirting out ink."*³¹

Orwell spoke out especially against the use of stale imagery, worn-out metaphors, pretentious diction, imprecise terminology, verbosity, inflated style, the use of ambiguous or meaningless words, the tendency to move away from the concrete, the use of euphonious rhythm for the purpose of hypnotizing the reader, and what could be labelled abominable euphemism:

"Defenceless villages are bombarded from the air, the inhabitants driven out into the countryside, the

*cattle machine-gunned, the huts set on fire with incendiary bullets: this is called pacification. Millions of peasants are robbed of their farms and sent trudging along the roads with no more than they can carry: this is called transfer of population or rectification of frontiers. People are imprisoned for years without trial, or shot in the back of the neck or sent to die of scurvy in Arctic labour camps: this is called elimination of unreliable elements."*³²

Orwell was optimistic: *"The decadence of our language is probably curable. . . . The present political chaos is connected with the decay of language, and one can probably bring about some improvement by starting at the verbal end."*³³

Orwell claimed, not always with felicity, that the defence of the English language did not call for the cultivation of archaisms, the setting up of a 'standard English' which must never be departed from, the rigid insistence on correct grammar and syntax, the avoidance of Americanisms, the practice of a good prose style, fake simplicity, the preference of Saxon words to Latin ones, or the sedulous making of written English colloquial. He simply demanded the scrapping of every word or idiom that has outworn its usefulness and a policy of letting the meaning choose the word.

Almost thirty years later, in 1973, Ian Robinson, an expert on Chaucer, published *The Survival of English*³⁴ in which he argued that a decline in the quality of the English language in Britain during the previous five or six decades could clearly be linked with a decline in the quality of life being led by the British. In his concluding chapter "Anarchy and Criticism" Robinson wrote:

"The state of our language and life. . . our present problems in Britain result from certain. . . historical changes. . . Our traditional value-forming elite has broken up and we are looking for a replacement. The cohesion of the British ruling classes, right down to 1914, must be a source of wonderment to the observer after the deluge. We had. . . a still confident aristocracy, whose 'society' still really functioned as a forcing-house of critical judgement capable or recognising a range of talent; we had a dominant middle class small enough to be catered for by two libraries but big enough to support several very good newspapers and reviews; and in 1914 we still had a literature — on the verge of one of its greatest ages.

Robinson insists throughout his book on the fact that a decline in the quality of language used by a people means inevitably a decline in the actual quality of their lives, of their living.

Then came our modern world. The twilight of the Victorian gods was the triumph of the idea of equality. . . . Henceforth. . . we were to be masterless. Now, since all societies need language, values and government, the vacuum caused by the abdication of a whole class has been filled — grossly

by the popular press, I.T.V., the crude life of 'pop' idols dispensing what they take to be morality etc., less obviously but more significantly by the low new languages of the centre which have been my theme.³⁵

Robinson insists throughout his book on the fact that a decline in the quality of language used by a people means inevitably a decline in the actual quality of their lives, of their living. He devotes a chapter to the topic of "Religious English" and argues, as did T.S. Eliot, that the language of the New English Bible and other modern translations of the Bible shows a serious degeneration from that of the 1611 King James edition:

*"The greatness of the 1611 Bible style was rightly seen to lie in its weight, definiteness, irresistible rightness of rhythm, and its power to draw on Shakesperean ranges of meaning. . . Its style can be seen as essentially English, making the language, at one central place, fully itself. The language. . . is also of great beauty. . . The beauty. . . is first and foremost a style for getting something said, and for getting it said in the right way, because without the right way. . . there cannot be the 'thing'. . . The result is a language of religion in which God can be spoken of. . . a language which only yesterday controlled our speech, and provided a measure for high seriousness."*³⁶

By contrast, argues Robinson, the failures of style in the new versions makes the book insignificant and incredible:

*"The New English Bible miracles all seem gross impostures, superstitions. . . It is the casualness of style that destroys them as miracles. . . By satisfying themselves with incompetent journalism the translators have branded their own religion as shallow and chaotic."*³⁷

Robinson sees the unsuccessful modernising of liturgies as having ill effects that go beyond the literary and aesthetic:

*"When one considers the more public and ceremonial aspects of religion it is very clear that without a language for the occasions the occasions cannot be what we at present call them. . . In English the verbal part of this language has been traditionally supplied since the Reformation by a style closely associated with the style of the English Bible, the style above all of the Book of Common Prayer. . . The way the 1662 Prayer Book creates the idea of marriage or burial makes available a possibility of living humanly. . . The old second person singular was, of course, a special use in which religious English differed from the rest of the standard language. But in standard English it was and is the natural and proper way to address God. . . The weakness of the new services will be particularly felt by congregations as a lack of command of rhythm and pace. The new Anglican Holy Communion gives far less than the old form a sense of trying to conduct a congregation through a series of necessary steps, at the speed for allowing them to realize what is happening."*³⁸

Robinson warns that "belief can yet be made impossible by the atrophy of its language"³⁹ and quotes another expert on the nature of the English language, David Holbrook:

*"Ours is a time when the poetic properties of language have been neglected, when, indeed, the capacities of English-speaking people to contemplate the mysterious and metaphysical through the word are weakened and unexercised."*⁴⁰

In other chapters Robinson examines the debasement of political English, the vulgarization of the famous newspaper *The Times*, the language of pornography and the language of modern love poetry. He finds that *The Times* "is a less reliable and complete document of record than it was in 1960 and much less than it was in 1900. . . The paper is as far as ever from its Nineteenth Century policy of reporting important speeches verbatim."⁴¹

It is interesting to note that Robinson records that the same treatment is handed out to Right-wing political leaders in *The Times* as was handed out to the Director of The Australian League of Rights, Mr Eric Butler, in 1984 by *The Age* and *The Australian*:

*"The Times itself is affected by the disintegration and coarsening of political language, and marred the series by making hysterical and irrational attacks on Mr Enoch Powell. . . There was no effort to sustain the rhetoric by argument. . . The Times always dismisses the Reverend Dr. Ian Paisley without the slightest attempt at refutation or explanation."*⁴²

In regard to pornography and love poetry, Robinson stresses that the former makes it impossible to take sex seriously and in an adequately human way, by subordinating the passionate to the pleasurable. By contrast, he sees love poetry as capable to making sex serious and human:

*"Love poetry is the creation of sexual passion in language. Poetry is some demon or other uttering himself in common speech. . . Love poetry may well be both immoral and destructive, but it is always serious because of the relation it makes between passion and language. . . If there is no love poetry, there is no seriousness in the relations between the sexes. Love poetry. . . is the seriousness of love, dependent on a common language as well as the individual life. . . Love poetry is the guarantee that love can be taken seriously in the common language."*⁴³

Robinson is worried that contemporary British poets have lost the capacity to write love poetry:

*"It is as if they are trying to make sure that the language of Donne and Shakespeare and Blake cannot now express passion. . . An emasculation. . . Impossible to take love seriously? If these poets were the whole language one would say so: as it is, perhaps all I mean is 'impossible to get published if you do', which is, as far as 'the age' goes, pretty much the same. But. . . the change in language goes deeper and is connected with the great embarrassment we feel at the unironic expression of emotion."*⁴⁴

Robinson, an admirer of the distinguished literary critic Dr. F.R. Leavis, sees a vital role for criticism in the present time:

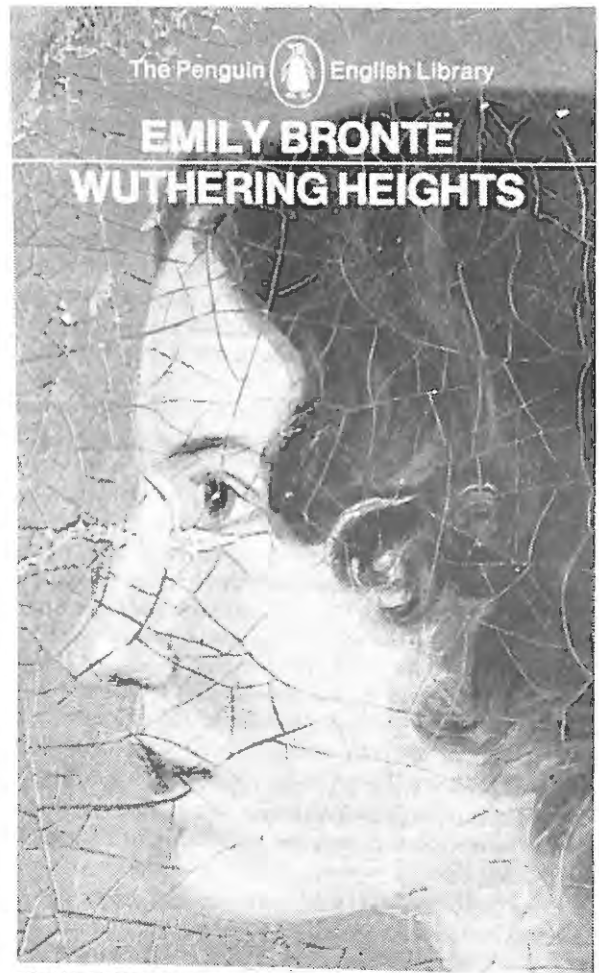
"Love poetry is in that way the possibility of glory and terror in love. The poet has done his work if he shows us the possibility of this wrath and grace in our world. But must not the critic. . . go further and commit himself to what is good in the poet's inspiration? . . .

"Criticism. . . the possibility it gives of continuing true description and real standards, the possibility of seeing something steadily and whole even if what we see is monstrous or the destruction of what we cannot afford to lose. If we see something as it really is, that in itself improves the situation and shows that we have not lost the power to perceive and to judge. That is the hope that the good life of our language can continue and renew itself in change. . . Criticism is the continuing possibility of a serious language — of the possibility of salvation, or love, or Jerusalem, in a life recognizably human. . . We must have faith in the creativity of our great language, faith that we can, by grace, make our souls within it, by extending the path."⁴⁵

Our Tasks in Australia

The misunderstanding of a single word can have grim consequences in human communities for many centuries. Consider, for example, the Greek word *aionios*. This is the word which, mistranslated as "eternal" or "everlasting", brought into Christian Europe the fallacious notion that hell is eternal. Upon that notion are based whole theological systems that still hold sway in Australia today; through that notion human beings have been tortured and burned at the stake. The distinguished British psychiatrist, Dr Maurice Nicoll, pointed out in his studies of Biblical terminology *The New Man and The Mark*⁴⁶ that the Greek substantive *aion* meant an age or a long period of time. Christ's words in the Gospels most certainly mean that "hell" is "age-long", for it is metaphysical nonsense to assert that "hell is eternal". Only the Absolute, the *Ain-Soph* in Judaic mysticism, is eternal.

I mention the example of *aionios* to stress that we must all exercise the highest degree of discernment we can muster in the careful use of words, and that we British Christians have plenty to put in order in our own house even before we take on the linguistic inadequacies of those whom Eric Voegelin labelled the modern Gnostics: the humanists, marxists, anarchists, socialists, fascists and small liberals. In particular, I want to say very strongly that the language of evangelical Christianity in the tradition that reaches back to Calvin and Luther is insufficient to the needs of Christian Australia today and tomorrow. Unless this is realised, I fear that my own intellectual descendants may have to fight the battle for freedom of thought not against communists but against narrow-minded and bigoted members of some new so-called Moral Majority of the future.

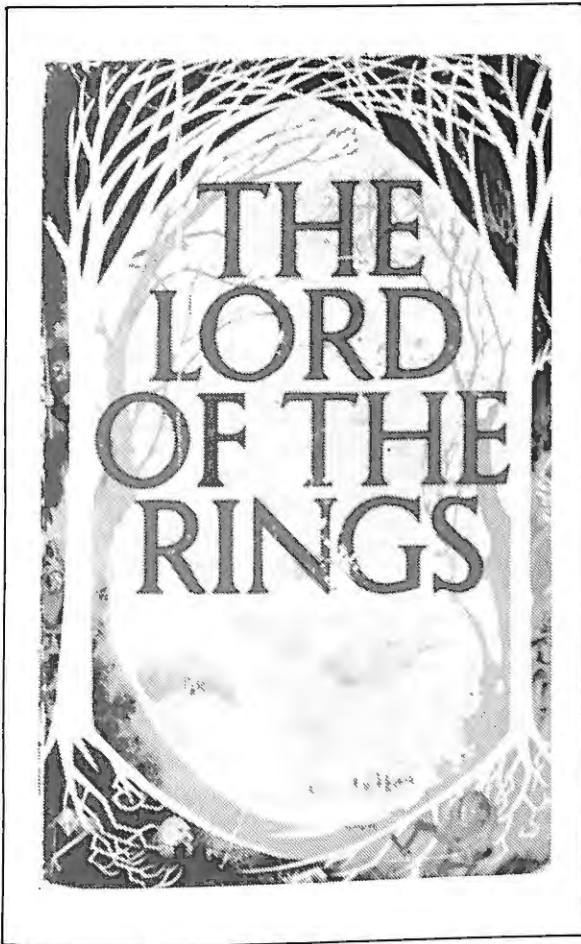


EMILY BRONTË
Author of *Wuthering Heights*

A much greater subtlety of Christian language will be needed, one that can harmonise the commandments against adultery with the insights presented in such great novels as *Doctor Zhivago* by Pasternak and *Wuthering Heights* by Emily Brontë.

One feature that we should especially strive for is the re-introduction of the classical languages, Greek and Latin, into the secondary school curriculum. The best defences of the study of classics at this level are probably two essays by T.S. Eliot. In "Modern Education and the Classics" in *Selected Essays*⁴⁷ Eliot argues that such a study is necessary for the preservation and enrichment of our Christian culture. After all, most of the source documents of our religion are written in these languages: and it is important that intelligent lay people as well as priests and ministers have access to these original documents in their mature life. In "The Classics and the Man of Letters"⁴⁸ Eliot argued that secondary school study of the classics is essential for the continuity of English Literature.

While there are certain sub-languages of which we should be very wary, such as those of "mateship" and humanistic socialism (in which very inadequate



LORD OF THE RINGS

"Even quite young school children can enter readily into the world of chivalry"

... there are two sub-languages which need to be brought back into greater circulation. . . these are the language of metaphysics and the language of chivalry.

conceptions of Australia are palmed off on the innocent and ignorant), there are two sub-languages which need to be brought back into greater circulation in the English language in Australia: these are the language of metaphysics and the language of chivalry.

The language of metaphysics is by its nature the preserve of an intellectual elite; but some resonance from that language ought to be more apparent than it is in discussions in the mass media. Again I challenge anyone who has such intellectual responsibilities to come to terms with the school of Rene Guenon and also with the other significant Sufi group of the present time, that based around Idries Shah, whose books *The Sufis*⁴⁹ and *Learning How to Learn*⁵⁰ are especially valuable.

The language of chivalry is more accessible. It is a remarkable sub-language of Christianity, with

Islamic antecedents, which entered European culture especially through the corpus of tales associated with King Arthur and the Holy Grail. Tolkien's enormously popular and influential trilogy *The Lord of the Rings* is essentially a chivalric romance. Even quite young schoolchildren can enter readily into the world of chivalry, as into the equally important world of traditional fairy stories. The language of chivalry teaches a devotion to piety and courtesy such as is a most powerful antidote to the languages of greed, brutality and cynicism which are so widely disseminated through the mass media.

If we can increase the power in the English language in Australia of these two languages of metaphysics and chivalry, we shall probably find that in the next century the successors of Patrick White and A. D. Hope are Christians; and Australia may develop into a great centre of Christian culture in South-East Asia, influencing for the better even the great giant to our north, China.

In the meantime we should encourage teachers who seek to maintain traditional standards and procedures, while not failing to examine sympathetically all reasonable proposals for innovation as may appear from time to time. In Victoria we should recognise that we have had for many years an excellent HSC English syllabus and examination, supported by valuable teaching aids such as the *Insight* series and the *HSC Resource Book* series. We should continue to try to prevent the humanist socialist ideologues from using the Victorian government and its educational instrumentalities to destroy this structure. We should strenuously encourage and support the independent school system, since it is in independent schools, most of which are Christian, that the preservation of good English teaching is best safeguarded from the attentions of the ideologues.

We should also read and contribute to the better newspapers, such as *The Age* and *The Australian*, and the better periodicals, such as *News Weekly* (the

Continued next page

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:

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WESTERN AUSTRALIA, 6510**

publication of the National Civic Council) and *Quadrant* (the major literary monthly that is most sympathetic to the traditionalist position). We should get to know the very considerable amount of good Australian Literature that is being produced, from the poetry of Vincent Buckley with its deeply Catholic background to such profoundly symbolic novels as David Malouf's *An Imaginary Life*.⁵¹

Overall, we should never forget that, while we live in a time of great difficulty and even danger, we also live in a time of great possibilities and exciting challenge.

Notes

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15. In *Liberties of the Mind* (Macmillan, London, 1952), pp. 57-80.
16. (YMCA, Melbourne 1972). See also her *Complete Guide to English Spelling* (Longman-Cheshire 1983).
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18. Op. Cit. pp. 68-79.
19. See especially *The Transcendent Unity of Religious* (Harper and Row, New York, USA, 1975); and *Gnosis: Divine Wisdom* (Perennial Books, UK, 1959).
20. Sun Books, Melbourne (1971).
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23. In "The Meaning of Caste" in *Castes and Races* (Perennial Books, UK, 1982), p. 14.
24. See, for example, *The Lord of the World* (Coombe Springs Press, Moorcote, Ellingsring, near Ripon, North Yorkshire HG4 4PL, UK, 1983), pp. 47-48. (this book also contains a valuable 3-page biography of Guenon.) See also *The Causes of Modern Unrest* (Luzac, London, 1942).
25. Available from the Victorian Association for the Teaching of English, 185 Lygon Street, Carlton, Victoria 3053. (Despite a rearguard action by some traditionalist English teachers in 1983, VATE effectively expresses a radical position in regard to key issues of curriculum and assessment.)
26. Op. Cit. pp. 159-174, 143-158.
27. Op. Cit. pp. 168, 170.
28. Op. Cit. pp. 160, 173.
29. Op. Cit. p. 172.
30. Op. Cit. p. 143.
31. Op. Cit. pp. 152, 154.
32. Op. Cit. p. 153.
33. Op. Cit. pp. 155, 156.
34. Cambridge University Press, UK, 1973.
35. Op. Cit. p. 240.
36. Op. Cit. pp. 26-27, 28.
37. Op. Cit. pp. 37, 39.
38. Op. Cit. pp. 47, 48, 52-53, 55.
39. Op. Cit. p. 56.
40. Op. Cit. p. 59.
41. Op. Cit. p. 105.
42. Op. Cit. p. 111.
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44. Op. Cit. pp. 209, 211-212.
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46. Shambhala Press, Colorado, USA (1985). (Both books were originally published by Vincent Stuart, UK (c. 1950); and *The New Man* was later published in the Penguin Metaphysical Library (USA).
47. Faber, London, 1951, pp. 507-516.
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LETTERS

Mispronunciation

Sir,

I was very interested in *Heritage No 39* when I arrived. The story of the wish of those to change our wonderful flag and also the poem at the end of the magazine on spelling which I thought very clever.

I was particularly interested in the latter as I have been a teacher of English to foreign students on the other side of the world.

The last few years have seen the mispronunciation of all words containing the letters SU. An h is being inserted and so we **presume** and **ashume**. I heard a T.V. News reader say "**Creushial**" Why? Are these people trying to alter the British pronunciation to bring it into line with an Australian flag and so have an Australian language. The only word unsullied so far is **SUNDAY**, but as that day is shunned as the Sabbath, so perhaps **SHONDAY** is in their minds.

Please let us keep our British flag and our correct British speech even if we are "Aussies".

M.C. KING
TAROONA,
TASMANIA



BOB & MAL — the latest comic duo

While penning my latest contribution, our republican Prime Minister, Bob Hawke is in London; having hurried there to congratulate Her Majesty, Queen Elizabeth II on her 60th birthday.

While in that spectacular city he received a phone call from the "eminent" (his own word) Malcolm Fraser. Malcolm, of course, is part of the Commonwealth Eminent Persons Committee on South Africa. Regardless of the fact that the Republic of South Africa is not in the Commonwealth, Mr Fraser, darling of the Third World (or so he believes) who so helped selling the whites in Rhodesia to the murderous Marxists, is advising on reform for South Africa.

Voters may remember that during the election some years ago, Mr Fraser said that Australians would have to hide their money under their beds if Mr Hawke came to power. Well, Fraser slid out on one of the biggest landslides in political history and before long was extolling Hawke and Keating's financial policy. These days they are busy co-operating, interfering into another country's domestic affairs.

They are "one-worlders", that is, submissive to their god; the United Nations, so nothing is surprising.

In the meantime, while Bob and Mal are stuttering with righteous anger over South Africa, interest rates back home rocket to a soaring 23%, unemployment begins to creep once more, inflation rises and Australia slips from being the world's eighth highest exporter to number 23.

But all that can wait; after all, those international banner headlines await! The problem of South Africa must be dealt with — the international community (whatever that is) demands it.

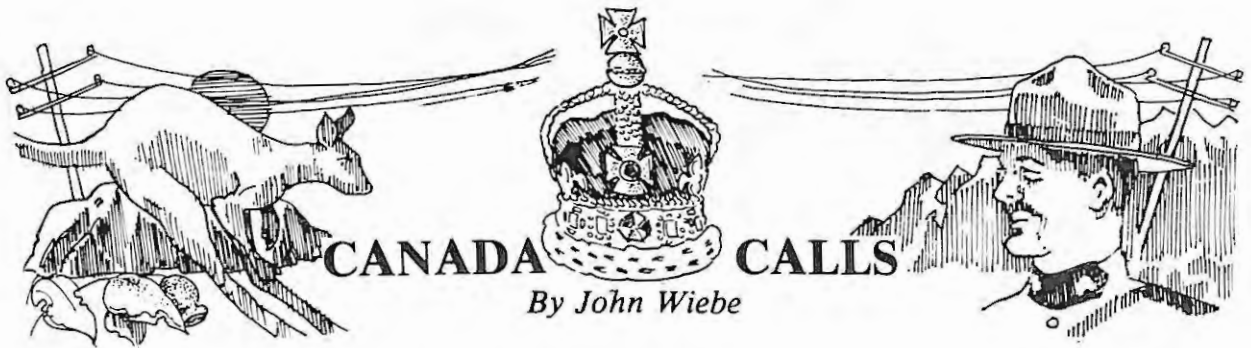
So the poor old farmer battles on, finally to be kicked off the land he has worked perhaps for generations. Anyone who has had a mortgage foreclosed (and I have) knows the traumatic and psychological effect it has on one's soul. It takes a brave man or woman to once again start from scratch and face the world — with absolutely nothing. Not even a name of value.

Bob may procrastinate and say how disturbed he is over it all. His off-sider, Kerrin, may produce



a band-aid solution to the plight of our rural producers, but that's all. What is really needed are lower interest rates and lower taxes, but of course one would have more response by talking to a brick wall than by talking to our thick skulled politicians.

Sorry if that may come on a little strong; but for those Australians facing economic ruin, nothing is too strong. And by the looks of it, the lack of leadership from the Hawke Socialist Government and the feeble Opposition under John Howard, the future does indeed look bleak.



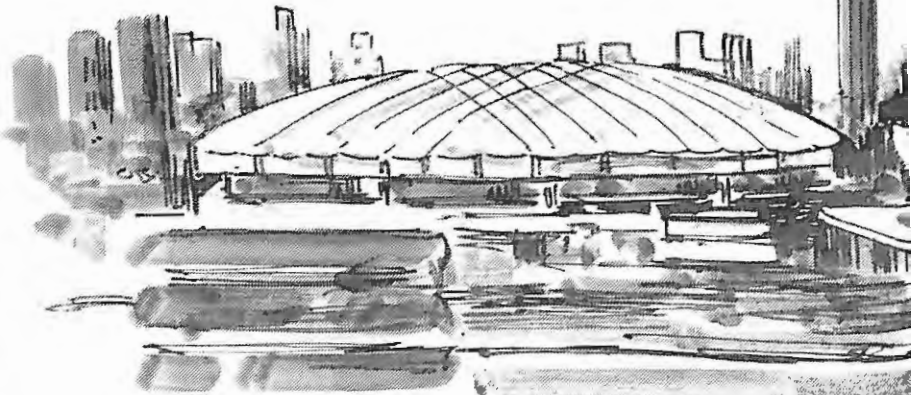
B.C.'s EXPO 86 — Product of Motion

The train rolled and shuddered through the Rockies. It was noisy too, and the seats weren't particularly comfortable. Opening the window for some air brought yells of protests, and a cascade of soot and cinders from the locomotive's stack. No. 374 might be the Canadian Pacific Railways latest marvel that July of 1886, but it was still a wood-burning steam engine. Surely it couldn't be much farther to Vancouver.

Not that Vancouver promised much more than a solid place to rest the feet. Those who sought style should have gone to the cities of California, for Vancouver was a messy collection of wooden shacks, some big, some little and all ready to burn, as burn they would. A rough lumber town on Burrard Inlet, re-christened for the railway's coming in honour of Captain George Vancouver, R.N. He was the reason why British Columbia was British and Canadian, and not an outpost of a disintegrating Spanish Empire. His comprehensive charts of the dangerous B.C. coast, completed in 1795, made navigation and European settlement possible.

No, Vancouver didn't look like much to the passengers of that first transcontinental train, but it did have one priceless and everlasting asset. Its harbour was one of the world's finest, and the townsite around that harbour had the growth potential to be its equal.

When Their Royal Highnesses, the Prince and Princess of Wales open Expo 86 at Vancouver on May 2nd, they will be examining



the product of that potential. Vancouver is now a city of a million, and Expo is a measure of its progress and the progress of humanity in a world moulded by movement.

Since mankind's earliest days, even before B.C.'s coastal Indians employed huge, cedar dugout canoes for travel, human beings have always wanted to get somewhere. It didn't matter if familiar surroundings were congenial, for other places meant new people to be encountered, new things to be learned, wealth, adventure.

Expo 86 attempts to show how people got to their various destinations in the past, and how future destinations may be reached. Theme areas and more than 80 pavilions, including one from Australia, have been constructed to attain this goal, all set upon a 173 acre site that has the snowy peaks of the Rocky Mountains at its back and the Strait of Georgia at its front.

Special events featuring transportation displays are also planned, and two in particular stand out for their appeal. The first in Steamexpo, which will bring over 25 working steam locomotives and other classics of rail transport to downtown Vancouver. Visitors will also be able to take a trip behind the beautiful "Royal Hudson" 4-6-4 type steam locomotive, that will be making its traditional, daily, summer trip up the coastal fjords to Squamish and return.

The "Royal Hudson" is a member of the renowned class of Canadian Pacific Railway engine that drew the train during the royal family's cross-Canada tour of 1939. King George VI was so impressed with the type's performance that he granted the title "Royal" to the class of locomotive, the only group of railway engines ever to be so

honoured. Hauling its train of elegant maroon coaches, this locomotive will be one of the stars of Expo 86, and of Steamexpo which will take place from May 23 to June 1st.

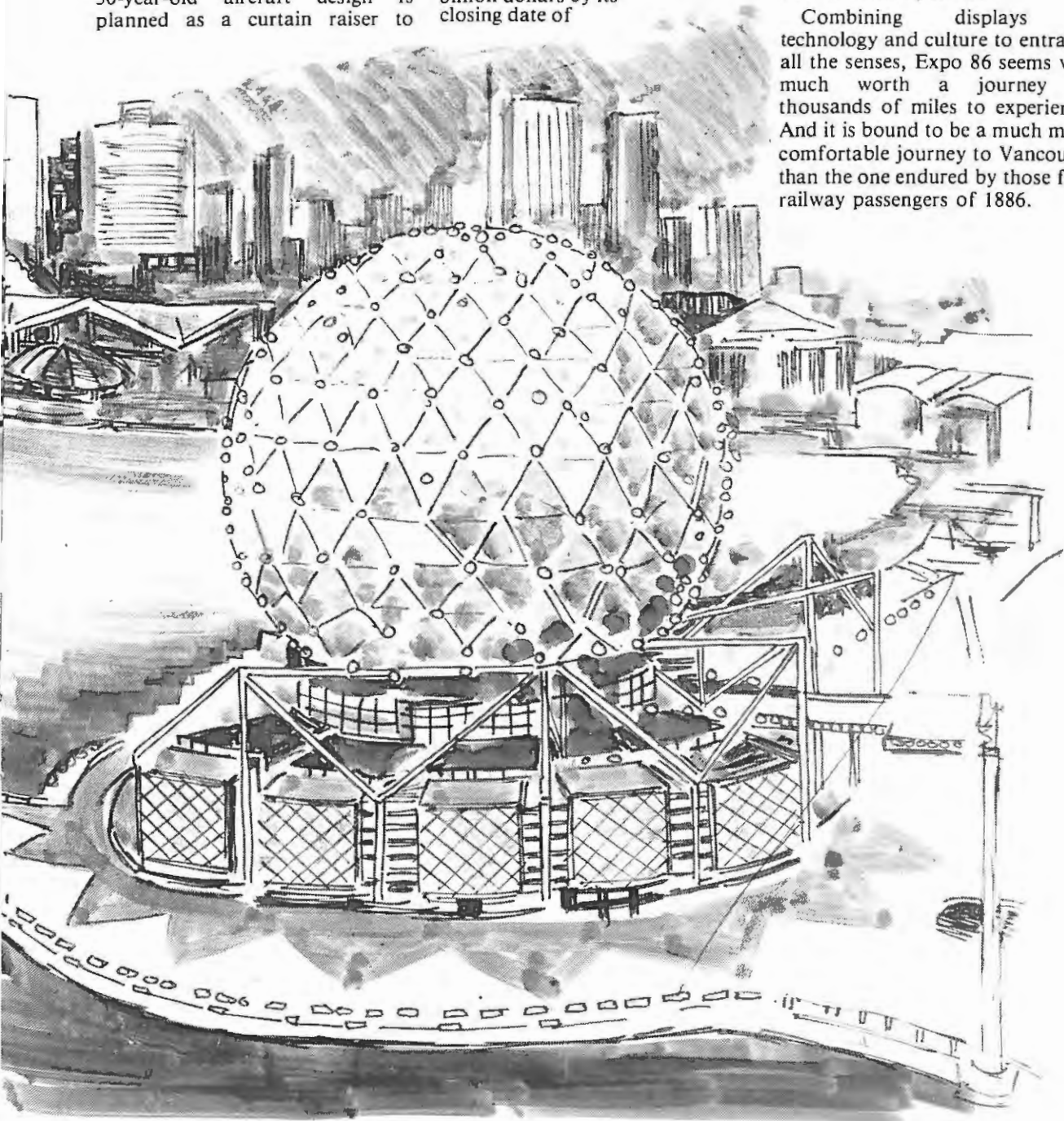
Looking above to the skies of Vancouver on June 7th, the visitor will see a flypast by over 50 Douglas DC-3 "Dakota" aircraft. the massive assembly of this 50-year-old aircraft design is planned as a curtain raiser to

Aviation Week. August 1-10, which will be centered at the Abbotsford Airport, an hour's drive from downtown Vancouver and site of an airshow that promises to be the world's largest in 1986.

Quality often comes neither cheaply nor without controversy.: Expo 86 will cost the B.C. and Canadian taxpayer more than 1.5 billion dollars by its closing date of

October 13th. And if the cost has not been enough to cause contention, then the ever-present sense of inferiority that Canadians feel when confronted by a world-class challenge has sometimes contributed concern about Expo's success. This is exactly the way it was before Canada's centennial exposition, Expo 67, that is now regarded by many as the century's best exhibition, so far.

Combining displays of technology and culture to entrance all the senses, Expo 86 seems very much worth a journey of thousands of miles to experience. And it is bound to be a much more comfortable journey to Vancouver than the one endured by those first railway passengers of 1886.



GREAT AUSTRALIANS —

“Hard Over Hec”

By Alan Barton



“Hec” Waller

It is always a disappointment when a great individual's life is cut off in its prime, but when that person lost his life in magnificent service to Australia, when our nation faced the greatest peril in her recent history, let us at least pause, reflect, be grateful for a great Australian and hopefully benefit from an outstanding example.

Captain Hector MacDonal Laws Waller, D.S.O., R.A.N. was born at Benalla, Victoria in 1900. He entered the Royal Australian Naval College, Jervis Bay, N.S.W. in the second entry, passing out as a chief cadet captain and was awarded the King's Medal. Hec Waller was to become an outstanding signals officer coming first in his signals course. He saw the end of the First World War serving with the British Grand Fleet in 1918. Steady promotion with ample sea experience, including more service in the Royal Navy in the Mediterranean during the Spanish

Civil War, brought him to Captain's rank in 1940 when the second great disaster of this century was upon us. In the Mediterranean again Captain Waller commanded our Australian destroyer flotilla during the grim early years in that vital and strategic area. His flagship was H.M.A.S. STUART, our flotilla consisted of five ships and as all were oldish and had served in the first war they were ridiculed by our enemies' propaganda as the “Scrap Iron flotilla”. Our little ships were to bring distinction to our navy and bore this nickname as proudly as our soldiers in Tobruk were to accept the name of “Rats”.

a white Ensign aft, their biggest cleanest White Ensign at the fore as battle ensign and for extra measure an Australian Flag flying proudly at the yardarms

Hec's first fleet action was the battle of CALABRIA, July 9th when the British and Italian battle fleets briefly engaged on a perfectly clear still Mediterranean summer day. Hec and his flotilla had been ordered to support the aircraft carrier H.M.S. EAGLE but hard-over Hec interpreted these orders so liberally that he placed H.M.A.S. STUART in the screen of destroyers racing towards the Italian battle fleet at 30 knots. On such a day the ships must have made an impressive sight; the 22-year-old veteran STUART keeping her station with ease, a White Ensign aft, their biggest cleanest White Ensign at the fore as a battle ensign and for extra measure an Australian Flag flying proudly at the yardarm. The Italian fleet was quick to turn and flee but they lost the gallant little destroyer that raced across to hide their flight with smoke.

Next came the famous night action off Cape MATAPAN, 28th March, 1941, when Admiral Cunningham had the courage to pursue, surprise and engage the Italian fleet in the dark, sinking five enemy ships, including three heavy cruisers for the loss of one aeroplane. It was a night of hectic action for STUART and her Captain, full of hard over changes of course and speed. STUART fired all her torpedoes and as one of her officers later remarked: “When you engage one destroyer at point blank range and nearly run into another, it's too much.” Admiral Cunningham feared heavy losses to his little ships but going on deck at dawn saw them all

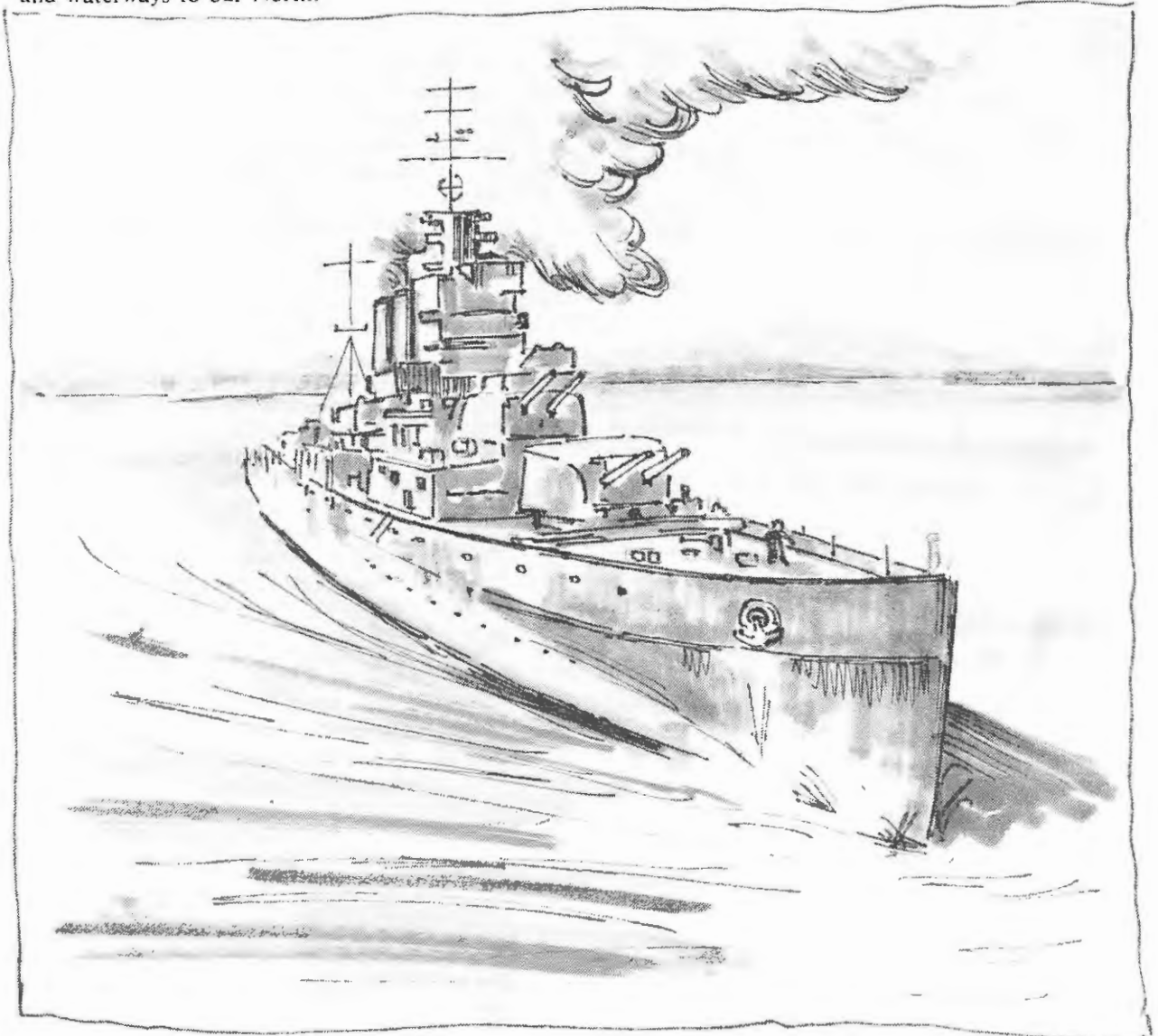
returning, steaming in two divisions with the slightly self-conscious precision of a peace-time review.

Hitler threw his efficient and well trained war machine into the Mediterranean; the air attacks against our ships became frequent, aggressive and deadly. Once during this period H.M.A.S. STUART was along side H.M.A.S. PERTH oiling in Seida Bay. Both ships dirty, stained and strained, gun muzzles charred black and crews exhausted. One of PERTH's officers called to a fellow on STUART who was sturdy and tired looking with a grimy brown face and a blue woollen skull cap, "What's the Skipper like?" "Not bad" was the reply followed by a broad grin with puckish humour, "but some don't think much of him". It was Hec.

Hec, a war experienced officer was appointed to command our five 6" gun cruiser H.M.A.S. PERTH and was in our northern defence area when the efficient and powerful Japanese navy with its escorted military transports flowed down the straits and waterways to our North.

On February 15th, 1942, Singapore surrendered; on February 19th the Japanese bombed Darwin causing extensive damage to the port and ships, killing approx 250 people. When on February 20th, 1942, Japanese troops began to land on Timor only a few hundred miles from the Australian mainland we were in dire peril; this being the era of the "Brisbane line" when our leaders were preparing to surrender all Australia north of Brisbane.

H.M.A.S. PERTH and Captain Waller were in the middle of this hornets nest at Sourabaya, a port on the eastern end of the island of Java, part of a four nation naval force under the command of the Dutch Rear-Admiral Doorman. This force consisted of the Dutch light cruisers DE RUYTER (flagship) and JAVA; the two heavy 8" cruisers, U.S.S. HOUSTON and H.M.S. EXETER, (famous for her part in helping defeat the German pocket battleship GRAF SPEE), H.M.A.S. PERTH and nine destroyers belonging to the other three navies making PERTH our only ship in this force.



“Hard Over Hec”

It had two options: flee, or fight against overwhelming odds to try and slow down this tidal wave of invasions. We can be thankful it chose the latter, and on the 27th-28th of February this force fought the running, interrupted action known as the Battle of the Java Sea with an enemy invasion fleet. Overwhelming Japanese air superiority giving them observation of our ships' movements made it even more one sided, none-the-less some considerable damage was inflicted on the Japanese force.

EXETER was hit and retired with six of her eight boilers out of action, the two Dutch cruisers were torpedoed and sank leaving Hec as senior officer surviving. With HOUSTON'S main armament aft out of action and her forward magazines low or empty he saw fit to break off the one sided fight and the two remaining cruisers returned to Tandjong Priok, on the morning of the 28th. All day PERTH took on fuel, supplies and ammunition. That evening the two ships sailed in an attempt to pass through the Sunda Strait into the Indian Ocean to gain fighting room and strengthen other allied naval forces. This was not to be because, when the two cruisers were nearly at the Straits, they ran into another large fleet of Japanese transports and warships.

So began at 2305 hours at night on the 28th February the Battle of Sunda Strait.

So began at 2305 hours on the 28th February the Battle of Sunda Strait. Hec handled PERTH himself with rapid changes of course, and led the two ships around in a rough circle of five miles diameter, firing at the most suitable Japanese targets. At about 2400 hours (midnight) PERTH had still received little damage but as she was now nearly out of ammunition, Hec straightened the two ships course in a dash for Sunda Strait. Hardly had he done so when PERTH was hit by the first torpedo on the starboard side between the forward engine room and the boiler room at 0005 hours, 1st March, 1942.

This was the beginning of the end for PERTH. Hec said "That's torn it" and ordered to prepare to abandon ship. He kept way on PERTH which was, by now, being heavily hit by shellfire, so that the ship would move away from the survivors in the water to minimise casualties. After being hit by four torpedoes PERTH sank four miles north-east of St. Nicholas Point, Bantam Bay at 0025 hours; HOUSTON sinking soon after closer in shore. PERTH was well trained and experienced, all the greater loss to our Navy with her fine crew. (218 out of her crew of 681 survived P.O.W. camp to return to Australia after the war). That she was not put out of action for a full hour reflects the high standard and courage of her crew. Survivors in the water as PERTH took her plunge saw that one of her four

propellers was still turning. The engine room crew had done their best!

Again heavy damage was done to the Japanese, quite a few of their ships being sunk and damaged. Japanese records show they fired eighty seven torpedoes of which ten apparently hit the two cruisers. Some of the misses seem to have hit and sunk some of their own ships. Hec went down with H.M.A.S. PERTH. He never left the bridge and was last seen at the front of the bridge . . . looking down at the silent guns.

Admiral of the Fleet, Viscount Andrew Cunningham, one of the greatest British Admirals since Nelson had much praise for Hec. "Waller was a grand man, outstanding among the many fine men who did so well in those hard Mediterranean days, and a great loss to all the Navies of the Commonwealth. Had he lived he would have gone far;" and again "Full of good cheer, with a great sense of humour, undefeated, and always burning to get at the enemy, he kept the old ships of his flotilla hard at it. Greatly loved and admired by everyone, his loss was a very heavy deprivation for the young navy of Australia". Again in 1941 when our then Prime Minister Robert Menzies visited H.M.A.S. STUART, Admiral Cunningham made the introduction, "You are now going to meet one of the greatest Captains who ever sailed the seas, his name is Waller".

Hec was also clever with his hands. On PERTH he had made, or was making models of our famous destroyers H.M.A.S.'s STUART, VOYAGER, VAMPIRE, VENDETTA and WATERHEN, "I like the ships". One of Hec's last orders was "leave both engines half speed ahead, I don't want the old girl to take anyone with her." Hec was not triggerhappy. Cool detesting show and pretension, he wanted only unadorned efficiency. He was quick to scold, but quicker to let a man up again. (11)

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LET'S KEEP THEM!



OUR FLAG
OUR HERITAGE
OUR FREEDOM

LOVE

If I have all the eloquence of men or of angels, but speak without love, I am simply a gong booming or a cymbal clashing. If I have the gift of prophecy, understanding all the mysteries there are, the knowing everything, and if I have faith in all its fullness, to move mountains, but without love, then I am nothing at all. If I give away all that I possess, piece by piece, and if I even let them take my body to burn it, but am without love, it will do me no good whatever. Love is always patient and kind, it is never jealous; love is never boastful or conceited; it is never rude or selfish, it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes.

1 CORINTHIANS 13