

HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

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* 1986 CHRISTMAS ISSUE

* THE CONSTITUTIONAL
COMMISSION

CHRISTMAS GREETINGS



*“O little Babe of Bethlehem.
Bless this holy night,
and guide the world
in happier ways—
turn darkness into light.”*



*We wish our readers and contributors a
Happy and Holy Christmas.*

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**COVER: Sir Samuel Walker Griffith, Sir
Edmund Barton, Sir Henry Parkes
Painting by Ron Clayton**

THE BICENTENNIAL

We are now just over twelve months away from our bicentennial year of 1988. A year in which we will be celebrating not only "the Arrival of the First Fleet" but "Australia's Development as a great Nation." "A rich multicultural nation where people from many different backgrounds have found a way to live and work together to make this country what it is today." Or so those officially charged with the responsibility of organising our celebrations tell us, those who chose the uninspired theme of "living together" for that year.

It is obvious from the material put out by The Australian Bicentennial Authority that they seem to have overlooked a substantial section of our heritage. The Australian Flag is conspicuously absent from their material and there is little to suggest that Britain had any real significance in the development of our culture and institutions. For those with an appreciation of our history, our cultural and institutional heritage there is little on the agenda to suggest that those in the Authority are of like mind.

Or could it be that the Authority is infested with the same types that have been responsible for the proliferation of social legislation over the last decade or so. Those who, whilst enjoying well paid positions in universities and government, undermine the very institutions that sustain them. Those like the late Justice Lionel Murphy whose purpose in life was (in the words of Mr B.A. Santamaria) "to remove the moral and social values of Christianity".

At this stage it seems likely that Australians will be subjected to a massive propaganda show in 1988 which will portray a revised Australian history and heritage, the humanistic version of our past and vision of our future. They may even succeed, if unchallenged, in changing the "mood and mind" of the nation to such a degree that Australians may accept a new flag or a new constitution.

Because we have an understanding of our cultural and institutional heritage, ours is a special responsibility to ensure that Australians are given the opportunity to celebrate and proclaim their true heritage and the Christian revelation that has inspired and sustained it.

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

PATRON - LADY PHYLLIS CILENTO

PRINCIPAL ADDRESS

BOX 7409, CLOISTERS SQUARE,
PERTH, 6000.

STATE ADDRESSES

BOX 1052J, MELBOURNE, VICTORIA, 3001

BOX 179, PLYMPTON, SOUTH AUSTRALIA, 5038

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

461 ANN STREET, BRISBANE, QUEENSLAND, 4000

C/- A.S.K. SOCIETY, P.O. BOX 187,

SANDY BAY, TASMANIA, 7005.

HERITAGE

EDITOR-P Nixon ASSISTANT EDITOR-M Jorgensen

ARTWORK-D Binks

EDITORIAL ADDRESS

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1986 CHRISTMAS MESSAGE

Jesus Christ
Born to Divide — Reclaim and Proclaim His Kingdom on Earth.

Happy Christmas! Greetings of the season! Peace to all men at this Christmastide. So go the salutations among people during the Christmas season. It is a wonderful time of the year. The most special period in the year when personal and national animosities subside, and even within the hectic commercial frenzy there descends over the whole of society a sense of peace missing for the rest of the year except for a brief respite at Easter.

Yet the real meaning behind the greatest cataclysmic event in history, the birth of the babe at Bethlehem in a stable, has lost most of its significance to the people in our world today. Many enjoy the peacefulness of Christmas Day but the event celebrated that day has little or no meaning to many drowned in secularism in which naturalism and the things of this world reign supreme.

Modern man is mesmerised by the breathtaking events of modern technology. The space age, and man walking on the moon glorify the achievements of man. Man gazes upward to the heavens without knowing God, and as he drops his eyes all around he sees death, disease, starvation, social friction, wars, both military and trade wars accompanied by endless disputation and disagreement on the causes and effects. Seldom if ever is the name of Jesus Christ brought into the debate because there is no understanding of the nature of the sovereignty that

“Without me ye can do nothing,” is the ultimate claim and the ultimate reality.

Jesus brings to every disputation, and where the mind of Christ resolves all problems which without Christ are unresolvable. *“Without me ye can do nothing,”* is the ultimate claim and the ultimate reality. That claim is that man without Christ is irredeemably lost.

What was the nature and purpose of God’s plan behind the birth of Christ? The tax collector, Matthew, redeemed and reclaimed by Christ for His ministry on earth, tells us in this story of the birth of Jesus that the babe of Bethlehem was born to *“save us from our sins.”* Jesus himself when he became a man told us he had come to *“save those who were lost.”* He also recognised there were those he would never save, and these would *“die in their sins.”*

Salvation from sin and deliverance from evil were both objectives of Jesus Christ. Yet there is a subtle difference between the two which confuses the modern Christian church. Great emphasis is placed upon personal involvement and responsibility; each individual must accept to obtain salvation from sin, but evil remains in those who *“will die in their sins,”* and will never cease to pursue a works programme to ensure the supremacy of evil. Equally those who achieve salvation from their sins must have a works programme to ensure victory over evil. *“Deliver us from evil”* was not an injunction given in the Lord’s Prayer without real purpose behind it.

Jesus was born to divide more clearly than had ever been done before, the forces of good and evil. Before his birth goodness and righteousness were subservient to the power of unregenerate man. Power was institutionalised in either the Sanhedrin, Rome, or Herod, all of whom recognised the threat posed by Christ. Herod sought to kill the baby Christ and murdered thousands of innocents who had been born at the same time. Where Herod failed the Sanhedrin and Rome combined to kill the natural man Jesus Christ, not realising the impossibility of destroying the fulfillment of his birth and his mission on earth.

He then infuses it with the life force of the Holy Spirit, but relies on man to tap into that life force in order that the natural creation will be used for the purpose He designed it for.

God’s design and purpose for reclaiming the earth from Satan is quite clear. He establishes the natural order first. He then infuses it with the life force of the Holy Spirit, but relies on man to tap into that life force in order that the natural creation will be used for the purpose He designed it for. The pattern is clear in Genesis. *“In the beginning God created the heaven and earth. And the earth was without form and void; and darkness was on the face of the deep. And the spirit of God moved upon the face of the waters.”* When that Holy Spirit became fused into the natural creation life was generated, **not before.** Then God told man to *“have dominion”* over all living things, and to *“subdue the earth.”* When man rejects the power of the Holy Spirit he does not obtain from the natural universe what God intended. The modern conservation movement which fails to differ between use of the natural order and the worship of it are a good example. They desire that

man should neither have dominion over other living creatures, nor that man should subdue the earth. They worship the whale and the forests to the exclusion of good husbandry or use by man. They worship the natural and exclude the spiritual, which is God.

First the natural, then the spiritual. That is God's order. First the creation, then the spiritualisation of that creation. For that purpose the baby Jesus was born. The earth was a wasteland which had to be reclaimed and beautified. This could only be done by His Son becoming part of the natural order, perfected as no other man, with the power to release the Holy Spirit. So Jesus was born of a natural mother, Mary, conceived through the genes of his Father through the Holy Spirit as Matthew tells us in his gospel. The unity of the Holy Trinity was perfected in the birth of Jesus Christ, and fused with the natural through Mary.

The relationship between the natural order and man gives rise to institutions and organisations. Industry, primary and secondary, which "*subdues the earth*" and makes its fruits available to mankind. Parliaments and financial institutions, educational bodies; all designed to further the process. These are part of the natural order, but if the Holy Spirit is absent they go haywire. For the Holy Spirit "*teaches all things,*" for our edification to enable us to work as God's servants in establishing His kingdom "*on earth as it is in heaven.*"

The fusion of the natural with the spiritual through the institutions of mankind depend upon one factor alone, the true and faithful servant. The parables of Jesus abound with illustrations of the true and faithful servant; also the unjust, and unfaithful servants. But he summed up his teaching in one phrase, "*He that would be greatest among you, let him be your servant.*" Jesus taught that his will, and the will of his Father were that we should be servants to one another. In terms of social principles governing the functions of our institutions, and our relations with other individuals and other nations, that means the repudiation of power over any other individual or nation. It means that each individual who follows Christ will do everything within his power as a servant to ensure that each man is his own master. He will not help him to become a master over others. His works programme will be designed so each separate individual can truly become his own master, realising his full potential, the mastery of all faults, overcoming all fear, loving God and his fellow man without any thought of exploiting him for unjust reward. The degree of service rendered being in accordance with the talents given, with those refusing to use their talents subject to the wrath of God.

When man repudiates power, the function of government shrinks and is very limited. Governments and institutions are decentralised; the question of monopoly does not arise. However,

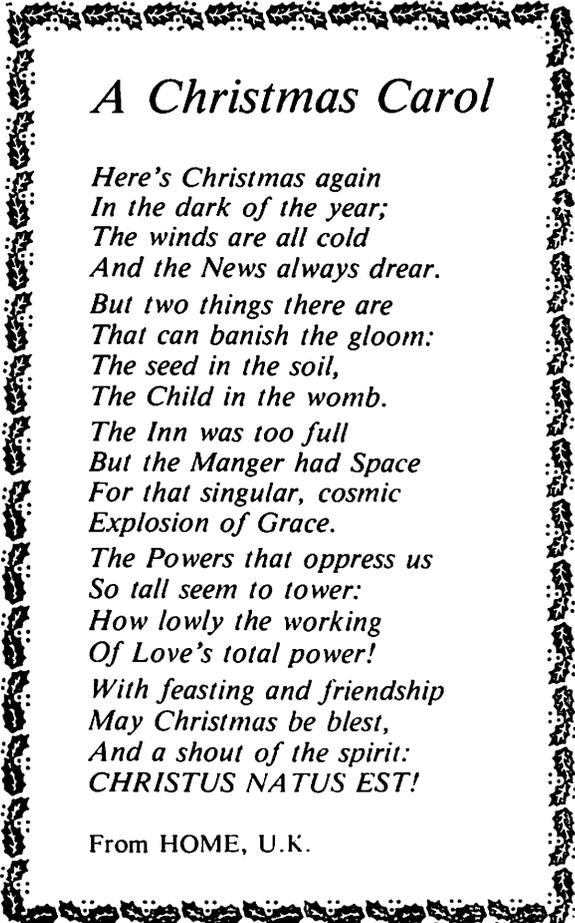
when man rejects the servant principle and seeks power over his fellow man — often for the highest motives — then he must by necessity centralise power away from that point where the individual can be his own master. Such a society becomes spiritless. Only the natural remains, and like the house swept clean of the true spirit it becomes a vehicle into which

But the spirit which came when that babe was born in a manger remains unquenched.

flows the force of evil.

Our world today in the year of our Lord, 1986, has almost become a waste place. Centralised power structures abound in Australia, in the East and the West, some worse than others. But the spirit which came when that babe was born in a manger remains unquenched. Christians have no need to grow fainthearted, pinning their faith on the second coming of Christ, and missing out on the glorious certainties of the first coming. Through the birth of the Christ child God made it clear the earth was not to become a wasteland, but a place of heavenly habitation. All that is necessary is the true and faithful servant. All who would be greatest. . .

(H)



A Christmas Carol

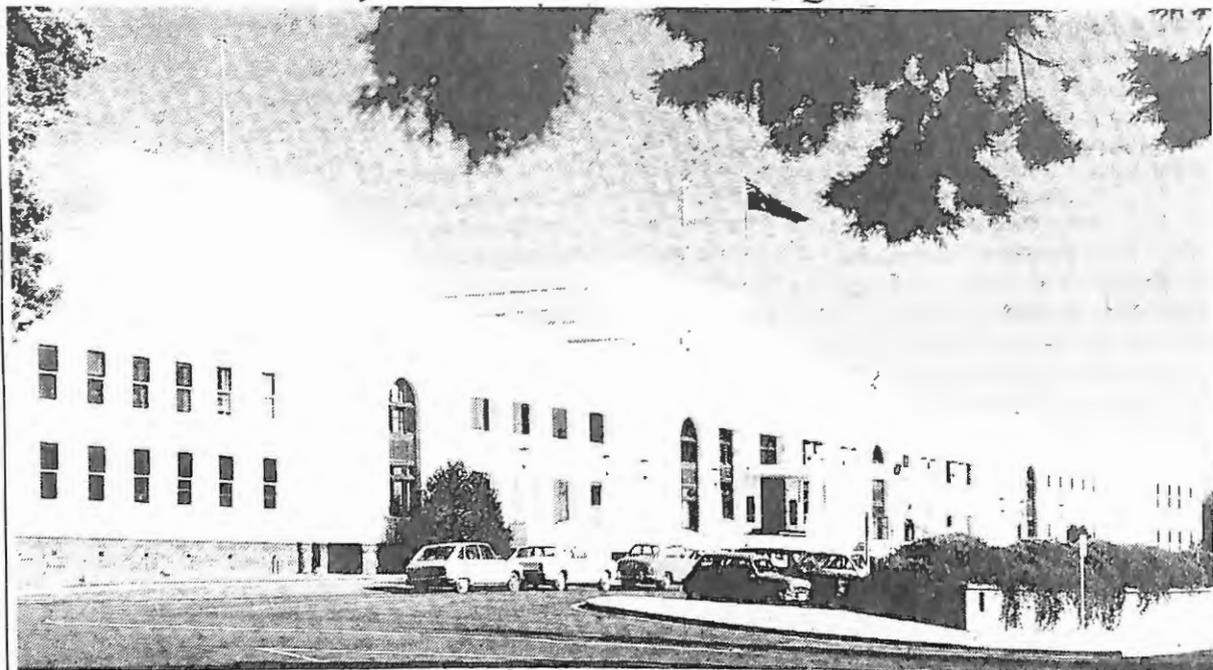
*Here's Christmas again
In the dark of the year;
The winds are all cold
And the News always drear.
But two things there are
That can banish the gloom:
The seed in the soil,
The Child in the womb.
The Inn was too full
But the Manger had Space
For that singular, cosmic
Explosion of Grace.
The Powers that oppress us
So tall seem to tower:
How lowly the working
Of Love's total power!
With feasting and friendship
May Christmas be blest,
And a shout of the spirit:
CHRISTUS NATUS EST!*

From HOME, U.K.

THE CONSTITUTIONAL COMMISSION

— WILL THE PEOPLE BE FOOLED?

—By Vernon Wilcox C.B.E., Q.C.—



Parliament House — “(The people) may not trust government; they are correct in this”.

Effective restraint over the power of government is a problem that has exercised the minds of men throughout the ages and it is arguable that the centralization of power is one of the greatest contributing factors to the demise of past civilizations.

Australia over the years, and particularly in the last decade, has seen many attempts at not only increasing the power of Canberra but of all governments. Our Constitution, and its safeguards, has raised the ire of many centralists by frustrating their attempts at “reform” and in this has served the people well.

The Constitutional Commission, which is due to report back to the Government by 1988, is the latest threat to our Constitution. In this article the author, a former Attorney-General of Victoria, explains why.

The people of Australia do not want the constitution changed. This is very clear from the statistics.

Of the 38 proposals to amend the Constitution by referenda only 8 have been accepted. To me this shows the good sense of the people.

Those who want the Constitution changed will condemn the people as conservative — they always do this if they do not get their own way.

As long as I can remember, the vocal minority egged on by centralist thinkers in Socialist and other parties, has been describing our Constitution as a “horse and buggy” Constitution and using other derogatory words. It is one of the many institutions attacked often by an elite group whose members are well paid and who have influence in government, the media and the universities.

So far as I am concerned the people are not silly. When they know the facts, they exercise their votes quite sensibly. They may not trust government; they are correct in this. They are wise enough to take all governments with a grain of salt.

The present Commonwealth Government tried in 1984 to have the people agree to amendments to the Constitution. The people did not agree with the Government. So what does the Government do? It tries another line — it sets up a Constitutional Commission.

Now let us have a look at this Constitutional Commission. It obviously has a number of staff and real financial resources — this can be seen from the number of committees to which it has given birth and their substantial newspaper advertising to attract submissions.

All these Committees have high sounding titles; for example:—

Individual and Democratic Rights under the Constitution; Executive Government; Trade and National Economic Management — now that's an interesting one for a Constitutional Commission!

The method is becoming familiar. You invite, by advertisement, citizens and organisations to submit their views on subjects which turn out to be very wide. Let us look at some examples of the wide-ranging nature of the Commission's activities. Take the Advisory Committee on executive government which was to have public hearings in Sydney on Wednesday, 24th September, 1986. This Committee is undertaking enquiries, inter alia, into the following matters:

“Head of State — What powers should be exercised by the Head of State? Should Australia be a monarchy or a republic?”

The Governor-General — Method of selection, term and removal. Powers of the Governor-General, advice in exercising and review of those powers.

Executive power of the Commonwealth — What powers should the Government have independent of the Parliament?”

Readers can make up their own minds as to the matters which I have listed. They are “as long as a piece of string”. A most interesting matter to be considered is the one last mentioned — *Executive power of the Commonwealth* — what powers should the Government have independent of the Parliament?

This is revolutionary! To whom will the Government be responsible? Forget the electors; they do not get a vote for 3 years or more. In fact, you do not need too much imagination to wonder whether they might not even get a vote.

“I am amazed to find that we are investigating the possibility of giving powers to the Government independent of the Parliament.”

Now this is really interesting, isn't it? I am amazed to find that we are investigating the possibility of giving powers to the Government independent of the Parliament. What are we coming to? If you believe in, and wish to practise, parliamentary democracy, how can you possibly give to the government powers independent of the Parliament?

As a long time supporter and practitioner of the Westminster system of government, I must say that I consider that investigation most frightening.

Another issue to be considered should be noted. A Bill of Rights! When the proposed Bill of Rights legislation was shelved, the Attorney General said he would refer it to the Constitutional Commission. So



The Honourable Vernon Wilcox C.B.E., Q.C.

if you cannot get Parliament to agree, try another way to creep up on the people.

As mentioned, the Constitution seeks submissions from a variety of organisations. I do not know how many have been approached but they will be numerous because resources are not lacking to the Commission. So you invite all and sundry.

Many do not respond for a variety of reasons, but if you wish to promote a cause, and you have resources at your disposal, you would of course make sure that certain organisations did respond and that certain individuals responded as well. It is very important to get the right submissions. The organisations requested to make submissions then have something of a problem. It costs time and money for an ordinary community organisation approached to make a submission on subjects and issues in respect of which political scientists have written books and treatises and more books over the years. Or, in many cases, lawyers have expressed opinions and indeed, sometimes the High Court has

decided matters on a 3 to 2 majority! So with all the complexities of today, it will not be easy for individuals and organisations to make submissions unless they have substantial resources.

“—let me state clearly that the Constitution works and, indeed, has worked for 86 years in the interest of all Australians.”

Having pointed out something of the nature of the Constitutional Commission — and the back door approach of the Hawke Government to bring about changes that the people have not sought — let me state clearly that the Constitution works and, indeed, has worked for 86 years in the interest of all Australians.

Over 20 years ago I was introduced to the fact of co-operative federalism when, as a Minister, I attended many meetings of the State and Commonwealth Ministers who had responsibilities in similar areas of our national life. I know that we achieved much sensible uniformity without handing over power to an all embracing central government. For example, take an area we are all involved with — transport. Twenty years ago there was a number of different road laws in different states; today they are essentially uniform in each State. Company law is another example of achieving uniformity in this way. This has been achieved by the co-operative federalism rather than by handing over everything lock, stock and barrel to the central government at Canberra.

Secondly, Australia has prospered for the greater part of 86 years during which the Constitution has been in existence. If we are in some trouble as a nation today, it has nothing to do with the Constitution. We must not let anybody fool us by trying to blame the Constitution for any difficulties we find in the nation.

Thirdly, I would like to quote two authorities to support the view that the Constitution has worked for 86 years. Professor Ursula Hicks of Oxford University published in 1978 a book — *Federalism — Failure and Success — a Comparative Study*. In her book she says:

“Australia must be counted as one of the world’s most successful federations — along with USA, Canada and Switzerland.”

And at home, Professor Rufus Davis of Monash University says that the Constitution has performed very effectively. To quote him precisely:

“By the common standards of democratic societies, our constitution has succeeded in any number of ways. It has succeeded in authorizing and holding a nation together. It has succeeded in building and developing a will for law and order. It has succeeded in providing and proving the possibility for growth and development when there is

initiative and consensus. It has succeeded in making and extending the virtues of choice by diffusing the centres of authority.”

“So beware of the activities of the Constitutional Commission. It looks like a confidence trick.”

So beware of the activities of the Constitutional Commission. It looks like a confidence trick. The people of Australia could be conned by an elaborately set up and hand picked Commission which they never asked. If any Government and the Parliament of the day wish to change the Constitution let them use the machinery of the Constitution and put the proposals to the people.

This is what has been done in the past without any great build up of an elaborate Constitutional Commission and a large expenditure of money at the expense, as usual, of the tax payers. Experience shows that the taxpayers as voters can decide the questions put to them.

Clearly, the present Government does not regard the machinery of the Constitution with favour. So, we must assume that they have decided to do it their way, to creep up on the people, to use some big names, to invite submissions from all around and, of course, to use the friendly media as part of the exercise.

It is, therefore, important that the people should know the means which are being employed in order to promote changes in the Australian Constitution.

Ⓜ

This principle of allowing representatives of the neighbourhood to decide questions of fact in criminal law was applied to the trials not only of Englishmen but of Normans. So was the rule — unknown to ancient Rome — that every case should be tried in public, as in the presence of the Anglo-Saxon tribe. The secret tribunal, that instrument of imperial tyranny, was never allowed a lodgment in English Common Law.

Sir Arthur Bryant,
Set in a Silver Sea

WANTED

Australian Humour

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

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

POETRY OF AUSTRALIA

NINE MILES FROM GUNDAGAI

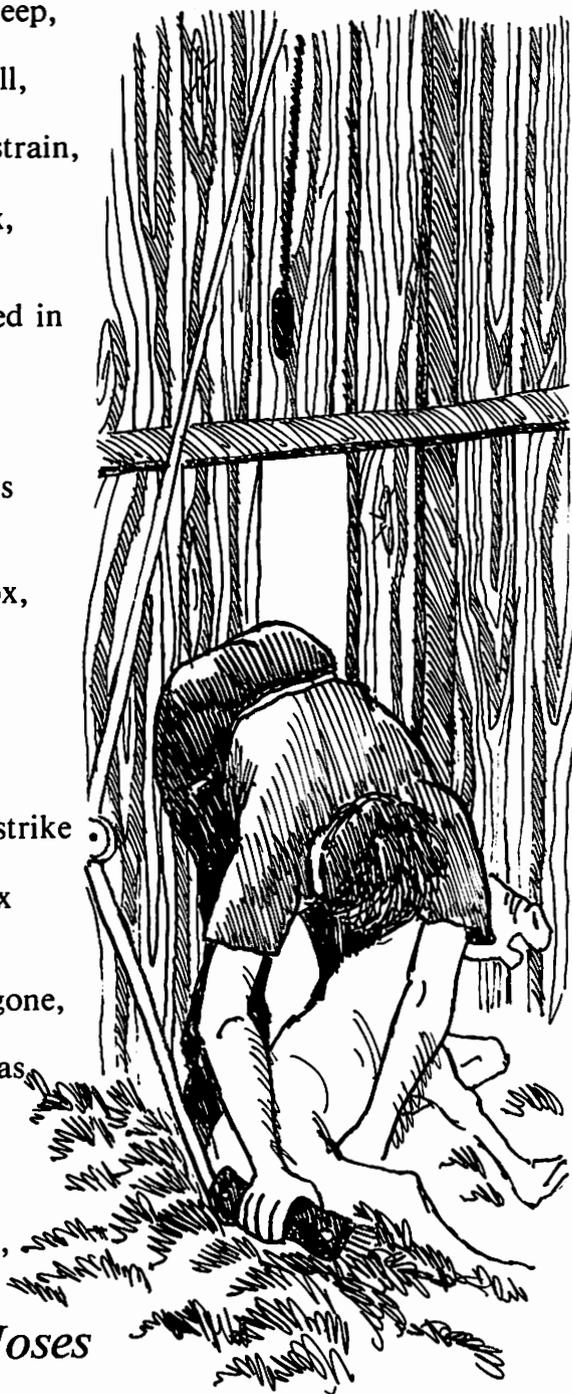
I've done my share of shearing sheep,
Of droving and all that,
And bogged a bullock-team as well,
On a Murrumbidgee flat.
I've seen the bullock stretch and strain,
And blink his bleary eye,
And the dog sit on the tucker box,
Nine miles from Gundagai.

I've been jilted, jarred, and crossed in love,
And sand-bagged in the dark,
Till if a mountain fell on me
I'd treat it as a lark.
It's when you've got your bullocks bogged
That's the time you flog and cry,
And the dog sits on the tucker box,
Nine miles from Gundagai.

We've all got our little troubles,
In life's hard, thorny way.
Some strike them in a motor car
And others in a dray.
But when your dog and bullocks strike
It ain't no apple pie,
And the dog sat on the tucker box
Nine miles from Gundagai.

But that's all past and dead and gone,
And I've sold the team for meat,
And perhaps some day where I was bogged,
There'll be an asphalt street.
The dog, ah! well he got a bait,
And thought he'd like to die,
So I buried him in the tucker box,
Nine miles from Gundagai.

Jack Moses



THE GREAT ART HOAX

By John Bennett

A basic civil liberty is the right to be informed of the reasons for decisions by government and its agencies. This is the principle behind Freedom of Information legislation. The public is not adequately informed about many aspects of the purchasing of paintings by Jackson Pollock (*Blue Poles* — cost over \$1 million) and Pablo Picasso (*The Weeping Woman* — cost \$1.6 million).

THE WEeping WOMAN

The theft of the *Weeping Woman*, a painting by Picasso, from Victoria's Art Gallery, should cause no weeping by the long suffering taxpayers who fund the purchasing of such junk. Picasso himself said that he was a "public clown" and a "mountebank" (fraud) who exploited the imbecility of the public.

A writer to *Access Age* said that the only trauma associated with the stolen Picasso painting is the price paid for it. Surely to duplicate the painting, we would only need to hold a competition amongst Victoria's kindergarten children. We might even end up with the entire Picasso collection.

Another writer said that "our heart bleeds for Mr McCaughey, the director of the Art Gallery, on his loss of the *Weeping Woman*. Never mind, our latest granddaughter born last Thursday will, I am sure, be able to produce a suitable replacement within three to four years."

In his book the *Painted Word*, Tom Wolfe claimed that three art critics, Clement Greenberg, Harold Rosenberg and Leo Steinberg "cooked up theories which explained or rather dictated the rules of the modern American painting game". How did America and Australia get into a predicament where its art depended on the whims of such critics? The three Bergs would logically be among the least qualified of all Americans to speak on art — as a perusal of their sodden verbiage quickly confirms.

TINY ELITES

Part of the answer is that tiny elites have always dictated artistic taste and our own era is no different. "Cultureberg," as Wolfe calls it, is a "free world" hamlet of about 10,000 souls in just eight cities. Three thousand reside in New York. Conservative critics who spoke bitterly of "Ellis Island art" were quickly disestablished. The balance of cultural power had shifted. Nor could conservative critics summon the silent, tasteful majority to their defence. "The public is not invited" writes Wolfe, "and never has been".



AFTERMATH - BLACK FRIDAY BUSHFIRES
DONE WITH BRUSH AND TOOTHBRUSH BY STAFF ARTIST.
TOTAL TIME OF RENDERING 5 MINUTES.

As he tells it, the scales fell from Wolfe's slumbering eyes one fine day in 1974 when he read Hilton Kramer's art column in the *New York Times*. Kramer had written, as Wolfe paraphrased it, "not seeing is believing, you ninny, but believing is seeing". First comes the all-encompassing magic word — in Clement Greenberg's case, Flatness. Next comes the tedious commentary on that word and its cosmic significance. Only when one has heard the word, paid for the word and meditated on the word can one hope to appreciate the *Painted Word* of a Jackson Pollock or a Willem de Kooning.

If, as *Life* magazine suggested in 1949, Pollock's incomprehensible drip art made him America's "greatest living painter", he was then one might say, the reigning "god" of the art world — yet a god whose qualities were quite invisible. Fortunately a self chosen priesthood stood ready, with its "special knowledge" to usher the ignorant Majority boob — trapped in "mere nature" where seeing is believing — into that wondrous kingdom where believing is seeing. Abstract art turns out to be Gnostic art — art for initiates only.

LETTER TO MR MOLLISON

I have sent the following letter to Mr Mollison, the director of the National Art Gallery:

I would be pleased if you could indicate:

- (1) The total amount to date spent in acquiring works by Jackson Pollock.
- (2) The identity of the people entitled to commissions on the purchases and the extent of each commission.
- (3) Whether you have read *The Painted Word* by Tom Wolfe and, if so, your response to his analysis of the paintings of Pollock and others.
- (4) Whether you are aware of the criticisms by Picasso of his own work and, if so, whether you agree with his criticism and whether you feel the same type of criticism could be made of the work of Pollock.
- (5) The total yearly budget of the Australian National Gallery for each of the last five financial years and the total amount spent on acquisitions.
- (6) In view of the millions of dollars spent in acquiring the works of Pollock, whether the Australian National Gallery would be prepared to offer, say, 1% of the amount spent in acquiring Pollock's works as a prize for the best painting by an Australian painter of an Australian landscape.
- (7) What percentage of the amount spent by the Australian National Gallery in acquiring paintings is spent in acquiring paintings by Australian painters currently living in Australia.
- (8) Whether reports that *Blue Poles* would fetch \$20 million if put up for sale at auction are correct and if so, whether the Australian National Gallery will arrange to sell *Blue Poles*.
- (9) Whether you believe that the market for Pollock's work is almost entirely artificial and is kept propped up by the linkage between galleries, art critics and middle men on commission, discussed by Tom Wolfe in the *Painted Word*?

PICASSO

The statement by Picasso referred to above reads: "The rich, the professional idlers desire only the peculiar, the sensational, the eccentric, the scandalous in today's art. And I myself, since the advent of cubism have fed these fellows what they wanted and satisfied the critics with all the ridiculous ideas that have passed through my head. The less they understood the more they admired me. Though amusing myself with all these farces I became celebrated and very rapidly. For a painter, celebrity means sales and consequent affluence. Today, as you know, I am rich. But when I am alone, I do not have the effrontery to consider myself an artist at all, not in grand old meaning of the word. Giotto, Titian, Rembrandt, Goya were great painters. I am only a public clown, a mountebank. I have understood my time, and have exploited the imbecility, the vanity, the greed of my contemporaries. It is a bitter confession, more painful than it may seem, but at least and at last, does have the merit of being honest."

REPLY BY MR MOLLISON

Mr Mollison's reply to the above letter reads in part "In response to your question about the Jackson Pollock the value of *Blue Poles* has increased enormously since its acquisition for \$(A)1.2 million in 1973. Unfortunately the only way we could find out what it would sell for would be to put it up for sale. As this work is the most popular non Australian work in the collection, such a move would meet with public outcry and in any event is unlikely to meet the provision in the National Gallery Act relating to disposal.

The reference to Jackson Pollock and art critics Clement Greenberg and Harold Rosenberg in Tom Wolfe's *The Painted Word* is entertaining but is a trivialized and superficial account. Wolfe in his journalistic manner has sacrificed many true concerns by paying most attention to the sensational aspects of the art scene. I doubt that you would give any credence to a similar sensational book if it were written about the particular area of your own expertise. Despite any existence of art cliques or the celebrity of critics, Pollock's work (which was never less than deadly serious), has not only stood the test of time, but our perspective of over 30 years allows us to see Pollock's place in a continuum of ideas in western art."

This correspondence with Mr Mollison is continuing.

THIRD RATE EFFORTS

A Victorian artist, James Egan, recently criticised modern art and suggested that people "wake up to the con that Picasso exposed". Egan and his supporters believe that "pictures such as *Blue Poles* are not primarily works of art but indicators of the state of society and, as such, of historical value. The decline in graphic art is typical of the decline in all the arts — sculpture, literature, etc. The inference is that, in a declining civilization, third rate efforts are likely to take precedence over first rate. If humanity survives the bang or the whimper, future historians will point to our contemporary society as a period of decadence, just as we regard the decline of Rome. Our art will be evidence of that decline. Henry George, the social philosopher 100 years ago, discussing the possibility of such a decline, wrote:

"For instance, there is an enormous difference between Grecian art of the classical period and that of the lower empire, yet the change was accompanied, or rather caused, by a change in taste. The artists who followed this change in taste were in their day regarded as the superior artists. And so of literature. As it became more vapid, puerile and stilted, it would be in obedience to altered taste, which would regard its increasing weakness as increasing strength and beauty. The really good writer would not find readers, he would be regarded as rude, dry or dull".



FAMILY RIGHTS

On this occasion for 'Topical' I intend to draw attention to several matters and issues which stir the emotions and sympathy of us all.

Those subjects are, child abuse, sexual abuse of the young and incest. These are regularly discussed within the newspapers, on 'talk-back' radio, highlighted on television and discussed in parliament ending, usually, with further government legislation.

One could be mistaken that within Australia and even within my own State of Tasmania, there has been a great upsurge of abuse, incest and sexual assaults upon children. Unfortunately these sordid aspects have always been with us and it's possible because of the permissive sexual society of today, such abuses may be increasing, although one doubts they are escalating dramatically.

Suspicion of the real intent of many groups has grown of late, however. After all what's wrong with a Bill of Rights — or legislation to stop sexual or racial discrimination? What's wrong with the handicapped having rights? Or children? On the face of it, absolutely nothing. But the sinister intent of the Bill of Rights has been exposed and the promotion by anti-family feminists of affirmative action makes such programmes dubious. Consequently we have every right to look at the abovementioned subjects and then appraise their value.

Admittedly, my research thus far has only begun so it would be wrong to condemn such programmes outright, but could I pose a few questions. They may add to public debate.

Many of the programmes on incest, child abuse (beatings, etc) and sexual abuse of children are directed against a male figure and that male figure in many instances turns out to be the father. A feeling is therefore promoted that this is a prominent problem within the family unit. The threat of the 'problem' is directed to the child, who because of this heavily projected exposure, will begin to view his or her father with suspicion.

Recently I revealed my fears with some-one who is a member of a group called Council for the Family. She informed me that she had watched a

film produced for primary school children on the subject with Rolf Harris as commentator. She stated, that she found my comments interesting as when viewing the film as a teacher, she had concluded the same thing.

Are then these movements acting under such guises to once again attack the family unit, to breed distrust of the unit, focusing the attention upon the father and in the end undermining the security and co-hesion that exists in most families? Could a natural kiss, hug or tight squeeze from a father to, say, his daughter be taken by an impressionist mind as having other motives?

It's been said before, that if children have rights, then so surely must parents. I, for one, have become suspicious of any movement or issue that has the backing of dubious groups or individuals.

To make my point, some people who are promoting "awareness" of such issues, advocate homosexuality as an alternative lifestyle. There can be no doubt, homosexuality has prompted incest and sexual abuse, so how can these people be taken as authoritative?

The emphasis is on the heterosexual and this is where doubt is cast upon the genuineness of it all.

I am not saying at this stage, that these issues have sinister motives behind them. I am saying, however, let's be very aware and absolutely assured before we're taken up in such campaigns.

Contributions

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

Address written contributions to:

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

AWEIGH THEY'LL GO — ON A TRIP TO THE PAST

A fleet of square-rigged sailing ships sets out from London next year to re-enact the eight-month epic voyage that led to the founding of modern Australia.

The original flotilla gathered on the Thames and sailed to Portsmouth to prepare for the start of the journey on May 13, 1787.

On board six of the vessels were 759 unwilling passengers — convicts. The destination was Botany Bay, on which Captain Cook had reported favourably.

The British Government paid the East India company £30 a head to transport the men to colonize the mysterious continent.

This time, anyone wanting to sign on as a trainee crew member will have to pay £23,815 for the 12,500 mile journey, proportionately less for one or more of the legs.

“A small price to pay for a never-to-be-repeated adventure,” said Mr Jonathan King, a Melbourne historian who is a great, great, great grandson of Lieutenant Philip Gidley King, who took part in the first voyage.

The fleet intends to sail into Botany Bay on January 26, 1988, two hundred years to the day that their forerunners arrived.

The voyage will be made in seven stages: London to Portsmouth, then via Tenerife, Rio de Janeiro, Cape Town, Mauritius and Fremantle, then to Port Jackson.

Details of the voyage were announced at an Australia Day ceremony at St Katharine Dock, London.

Mr King, aged 43, the project manager, dressed in period costume and surrounded by “wanton wenches” distributing rum and ships biscuits, said:

“The original voyage was one of history’s most extraordinary expeditions, an almost unbelievable achievement.



Mr Jonathan King, dressed in period costume, launching plans for a repeat of the 1787 convict voyage to Botany Bay.

“Not only did the fleet sail more or less together around the world, but navigated a course through uncharted and unforgiving seas. It averaged 82 miles a day and very few people were lost along the way.”

The journey has taken seven years to organize. The biggest task was to find 11 suitable square riggers.

Four of them are British: Soren Lrsen, Orion, Inca and Phoenix, which took part in the bicentenary voyage to America. All have auxiliary power and modern navigational aids.

The Times
London

MOBPSYCHE

The following article is reprinted from the July/August 1986 issue of *Home*, a U.K. publication.

What is that huge, intangible, yet very real force which silences people when they want to tell the truth in the face of public mass-prejudice, to give the obvious, common-sense reply to manifest absurdity or insanity or hypocrisy; and not only among the public at large, but perhaps especially in 'intellectual' circles and among those who have their feet at least on the rungs, even the bottom rungs, of the ladder of power, money or career?

Why is it that it is almost, or quite, impossible to conduct a rational discussion nowadays (except privately with trustworthy friends or acquaintances) on a whole range of matters which used to be subject to no such pressure of prejudice?

Take, for example, the current insanity of public thinking concerning South Africa, as depicted on the mass media. We are constantly given to understand by voices which harangue us almost hourly, day after day, that the conscience of the Whole World is deeply moved to righteous fury and deep sympathy by the plight of the black people of South Africa, oppressed and downtrodden as they are by the white Government with its 'unspeakable' policy of 'apartheid' or separate development for widely differing cultures. It therefore follows with completely mad, and therefore irrefutable, logic, that the Whole World should show its sympathy for the 'blacks' by applying economic 'sanctions' to

increase their poverty and unemployment — thus rallying 'passionately' to the side of the 'whites' to help them in increasing their alleged oppression. Mere 'token' sanctions, as desired by 'callous reactionaries' (such as Thatcher and Reagan) will not do; they must really hurt, to show how deeply we feel about it. We must show Botha and his gang what amateurs they are compared to a sentimental 'Christian' compassion, when it comes to black-bashing!

These are the facts, bluntly presented: but of course this is not the way they are presented in our daily dose of mind-conditioning. It seems that we really have reached the stage in which, provided that the 'public mind' is subjected to continuous and repetitive pro-black sympathy, words and images and suggestion, the actual deed thus promoted can be one more appropriate to a gang of fanatical and sadistic 'herrenvolk' who really hate black people and intend to injure them.

This insane inversion of deeds and words runs right through the thing. The only hope for a peaceful settlement, we are assured, depends upon the release from prison of Won't-Renounce-Violence Mandela, whose wife openly adjures the mob to liberate the people with their matchboxes and their 'necklaces' (i.e. by burning alive anyone suspected of collaborating with the Government in securing a peaceful change). It is stridently demanded that the

A CROWD — — "a multiplier effect on emotion".



black people be given their 'democratic' right of being forced to vote for the Comrades under threat of being burnt alive.

Perhaps the most worrying of all is the inversion of the real aims of so many Christian leaders,

Perhaps the most worrying of all is the inversion of the real aims of so many Christian leaders, who verbally urge a peaceful settlement, but align ninety per cent of their public sympathy against the attempts to protect life and order. There is precious little sympathy left for the victims of systematically encouraged mob-violence, the law-abiding mayors and councillors and policemen burnt to death while the mob dances round with glee (one of them was buried alive) and the many hundreds of homes burnt down. What horrifies us most is the widely spread belief that these much-publicised, monstrously sadistic and barbarous organisers of political murder are the 'true representatives' of the black people of South Africa — a level of malignant racial insult to which the most prejudiced of the government or its supporters have never sunk.

These few considerations barely touch the fringe of the vast mass of constantly maintained mass-prejudice on this and many other subjects, among which the current emphasis can be switched by the media as with a spray-gun. Virtually everyone is daily subjected to this invisible but formidable force; and whether or not we are aware of it, unconsciously yield to it, or consciously oppose it, we cannot help being affected by it. But it is difficult to be aware of something which is invisible and intangible and has no name. It is time, therefore, that it was given a name. It is not mass-prejudice itself, but the force exercised by mass-prejudice upon the individual that we are concerned with here.

There have been various studies of crowd psychology, e.g. *The Crowd*, by Gustave le Bon, which is too old to take account of the broadcast media; and every politician, advertiser, and public relations specialist is a practitioner in some particular field, and there is a huge volume of literature under the heading of Behavioural Sciences, concerned with the techniques of manipulating human minds and behaviour. What we have yet to see is a general handbook, written from the point of view of the 'victim' rather than the practitioner.

It has long been common knowledge that a crowd, physically gathered in one place, has quite different characteristics from an individual,

It has long been common knowledge that a crowd, physically gathered in one place, has quite different characteristics from an individual, that it has a multiplier effect on emotion, and a minimizer effect

on reason, which effects can be evoked by suitable techniques of verbal and visual imagery. What is now perfectly obvious, but seldom pointed out, is that the modern centralised media, entering every home either as newsprint or audio and video broadcasting, have vastly magnified the power of the orator and rabble-rouser, and have transformed the whole population in their homes and work-places into a crowd. While the immediacy of cumulative transfer of emotion through physical proximity is absent, the effects of multiplying emotion and minimizing reason are less localised, but far more widely diffused as people meet each other and repeat the material injected into their minds by the media. In this way either a whole, or a specialised (e.g. a 'class' or professional) mob-think can be manufactured, backed by an emotional force which it is highly intimidating to oppose, or even to fail to share. Its characteristic is sentimentality (as distinct from sentiment), the departure from reason and even sanity under the stress of emotion, as in the instances given above. Its most deadly manifestation in the world to-day is to be found in the Christian churches, where we find well-meaning people, passionately emoting in the name of God, love,

Continued next page

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We believe that *HERITAGE* has a big role to play in the defence of the values and ideals upon which our nation is founded. You can help in this battle by helping us increase our subscriptions. If every reader started with the objective of finding a minimum of two new subscribers, our future would be ensured.

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**WE NEED MORE SOLDIERS IN THE
BATTLE FOR OUR NATION. PLEASE
HELP.**

MOBPSYCHE

brotherhood, justice, equality, democracy and so on, in *de facto* support of the most monstrous, power-seeking tyrannies. This they hide from themselves by expressing some occasional, faint disapproval of the most horrible atrocities, on the rare occasions they are reported.

A human being has only a limited amount of emotion to give, and if, on a particular issue, 95 per cent of it is unilaterally directed by means of repetitive verbal and pictorial imagery against the defensive reaction of a very imperfect, but relatively civilised, regime to the violent actions of more brutal totalitarians, then there is little to spare for opposing the greater tyranny. In this way, by the ruthless use of the crowd-multiplier effect, a handful of opinion-manipulators in key positions have herded a mass of susceptible people into passionate support of murderous pro-Soviet terrorism against black people in South Africa, much of it carried out with Soviet arms and explosives and with the aid of the Communist Party, but all in the name of sympathy with the oppressed blacks. At the same time, many of the same people in Europe have been induced, in the name of peace and disarmament, to launch a passionate political assault upon the smaller armament deployed in Europe to neutralise the greater armament of the U.S.S.R., including a blatant use of mob-psychology to spread the terror of Soviet nuclear bombs.

Not one per cent of those who are thus supporting pro-Soviet terrorism of black people in Africa and pro-soviet bomb-terror pacifism in Europe can admit, or see, what they are doing, for they are in the grip of a collective force of which they are unconscious. It is all covered over and glorified by words and emotions. The first step in releasing them is to give them words to enable the consciousness to be directed to that of which they are unaware because it is nameless.

'Mobpsyche' — the terrifying 'psyche' of the emotionally conditioned mob—

'Mob-psychology' describes the science and methods used, but not the force generated. The word 'Mobpsyche' — the terrifying 'psyche' of the emotionally conditioned mob — will serve our purpose not only to refer to its ultimate and most savage form (e.g. the 'lynch' or 'necklacing' mob) but also for the not-to-be-challenged, induced fashion in crowd-opinion, even, perhaps especially, in intellectual and academic circles. The verb 'to psych' already occurs in some dictionaries (e.g. Collins') with a secondary meaning 'to intimidate', so to 'mobpsych' is to intimidate by means of a 'psyched' crowd (i.e. a mob). These words can be

expanded to meet particular cases, e.g. to media-mobpsych, so creating a media-mobpsych, and can also be used as an adjectival prefix: a mobpsych-assault on the family, mobpsychaganda, and so on. As for the induced mental content of the mobpsyche, with due acknowledgements to George Orwell, we think that 'Mobthink' will fill the bill.

It is indeed a monster that we face, and such words will merely help us to make a beginning in confronting it. Perhaps instead of sitting in terrified silence at some meeting, trying to summon up the courage to speak against the crowd-feeling, we could start off with: "Mr Chairman, do I detect in the assembled company the intimidating force of the mobpsyche which will be directed against any individual who ventures to challenge the speaker's conclusions, with some rational questions?" Such a start might at least obtain a hearing and rally a few other individuals to our support by separating them, mentally, from the mob; which, after all, when it disintegrates, is found to consist of quite rational human beings, like us. ■

YOUR CONTRIBUTIONS TO "HERITAGE" WILL BE MOST WELCOME.

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

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

I REMEMBER — reflections on Australia's past

AUSTRALIA AT WAR — personal glimpses.

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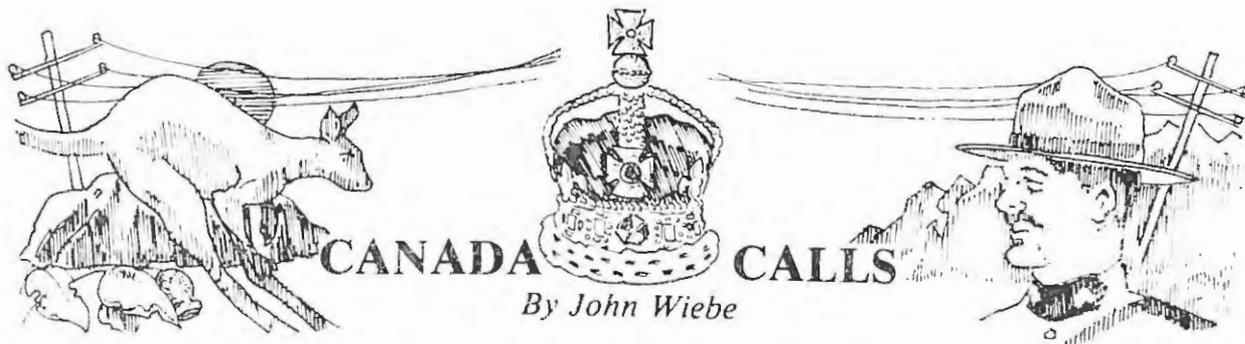
GREAT AUSTRALIANS — Another side of their story.

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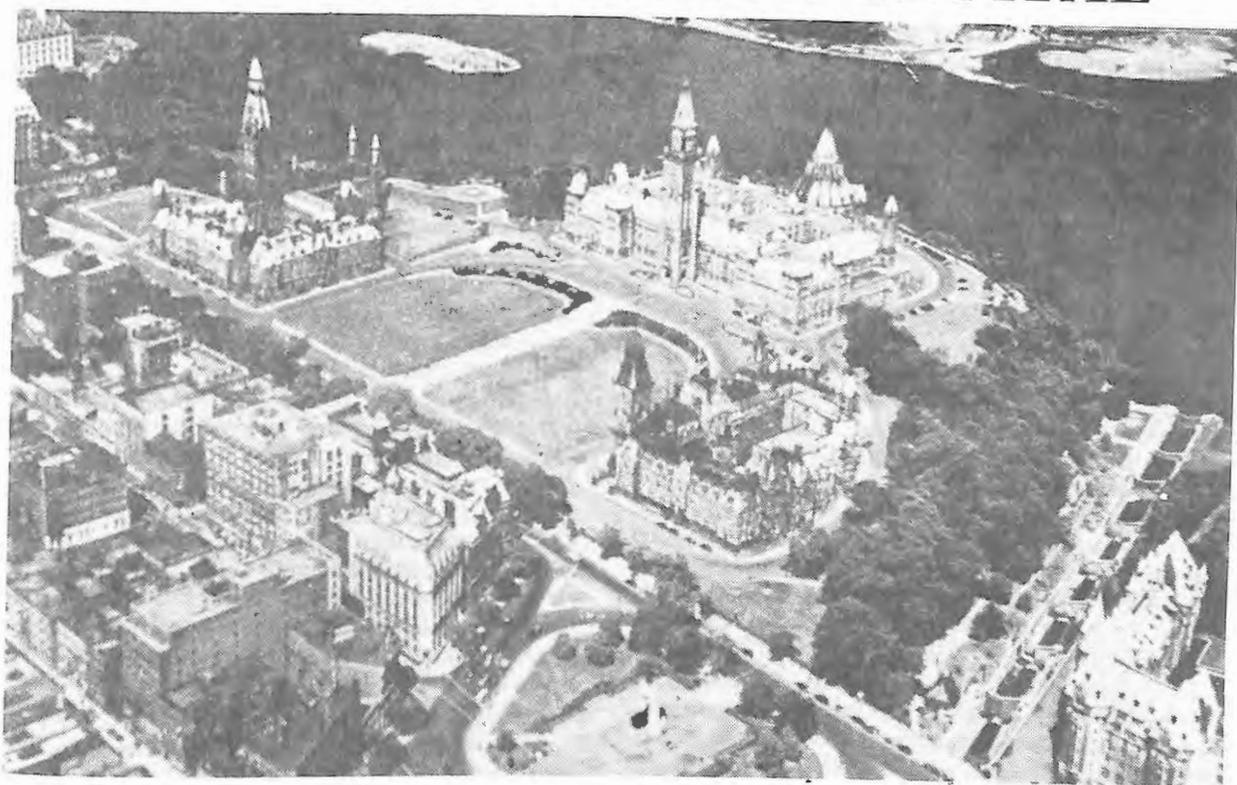
A nation which forgets or ignores its past has a doubtful future. The Australian Heritage Society is pledged to preserving all aspects of our nation's history. Without your participation, many of the human, emotional and humorous aspects of Australia's early life may be lost forever.

Please direct contributions or enquiries to:

**The Editor,
"HERITAGE",
Box 69,
MOORA, W.A. 6510.**



OTTAWA: DOMINION CAPITAL



It all began with the river; Knifing from the north through the rock masses of the ancient Canadian Shield before anyone was there to hear it, before even time itself was kept. Foaming through the jagged rapids, past the rich evergreen forests, the river to be named "Ottawa" — the place of exchange, twisted and thundered its way south to its eventual destiny, an even greater stream, to be christened St. Lawrence.

There was another river too, coming up from the south-east. Much tamer than the Ottawa, narrower, and with sandy beaches along its length that would one day be the delight of vacationers. It would take its name, Rideau, from the magical wonder that occurred where it met the Ottawa. de Champlain, the explorer, named it in 1613 after seeing its high falls above the Ottawa and thinking it a curtain of spray, a "rideau" in the tongue of royal France.

It was this point of joining, the handclasp of two rivers that would form the site of the capital to be, but nearly two centuries would pass before even the most basic village took root. That settlement had less to do with governments than with the influx of settlers into the colonies of Upper and Lower Canada and the essential element of their progress, timber.

Squared timber for public buildings, for barns, and to build the ships of the Royal Navy on the Great Lakes, facing the 1812 American onslaught and defeating it. Timber that, by its cutting, cleared more farmland to attract more colonists.

1826 witnessed the arrival of Colonel John By of the Royal Engineers, who would not only give the collection of buildings a proper name, Bytown, but would ensure their future. By was entrusted with the daunting job of creating a 125 miles defensive canal

that would link Kingston on Lake Ontario with the Ottawa River, which would then form a back-door escape route to Montreal. Despite the malaria of the Rideau's swamps and the primitive tools at their disposal, By and his men succeeded. The Rideau Canal is still a working feat of engineering, marvelled at by visitors.

Yet in the end, the enemies that destroyed By were not the Americans whom the canal was designed to counter, but those in London who envied his genius. By returned to England to face disgrace and penury. He left behind him a community that counted moonshine, maple-sugar and squared timber as its most profitable industries.

Perhaps it was this rough and sometimes illegal background, as much as inter-city rivalry, that inspired the wails of derisive protest that went up when, in 1858, Queen Victoria selected the place to be the new capital of colonial Canada. Though the town changed its name to Ottawa in 1855, established centres like Toronto and Montreal remained unconvinced that it could ever be a proper civic repository of the Canadian identity. Writer Goldwin Smith, whose parochial short-sightedness was a feature of his articles, dubbed Ottawa, "A sub-arctic lumber village converted by royal mandate into a political cockpit."

Fortunately, more visionary heads than Mr Smith's prevailed. The idea of Canadian independence was already abroad in the land, and an independent Canada would need a capital as far away from the United States as practicable, with an excellent defensive position and safe, internal transportation links. Ottawa, far inland at the junction of two rivers, fulfilled these requirements, and was undoubtedly a comfort to Premier John Macdonald as American armies decided the fate of their union hundreds of miles to the south.

The American Civil War ended in 1865. The question then on the minds of Canadians was, "Will the victorious northern armies turn their attentions northward?" After all, American talk of a "manifest destiny" as masters of the entire North American continent was still prevalent a half century after their last, unsuccessful attempt to invade British North America. Already, demobilised, Union soldiers were staging cross-border raids into Canada under the guise of fighting British rule in Ireland.

Canada could have only one salvation, a strong confederation of its squabbling colonies into one Dominion under the crown. The uniting British North America Act of 1867 accomplished this and proclaimed, "That until the Sovereign otherwise directs, the seat of government in Canada shall be Ottawa."

Ottawa today is a city of 350,000 with all the benefits and problems of a centre that has government as its dominant industry.

Ottawa today is a city of 350,000 with all the benefits and problems of a centre that has government as its dominant industry. One of its ongoing problems is the way that government commissions, deputations and councils try to plan the city to their own satisfaction, if not that of the local residents. The rather obvious tactic of preserving the worthy old and ensuring that the new blends well with it, seems to be ignored in this unending, planning process.

This is probably why Ottawa's new railway station of 1966 is situated inconveniently four miles from the city centre, while its elegant, old station, once slated for demolition, is now a plush, government, conference centre. It also explains why Canada's first national park, overlooking the Ottawa River, will probably be plowed under and become a new home for foreign embassies.

Follies like these grate upon the nerves of Ottawans who, despite its summer humidity and sub-arctic winters, dearly love their city. Winter turns the frozen Rideau Canal into the world's longest skating rink and someone could, theoretically, skate from Ottawa to Kingston, though everybody seems content to use just the first few miles, especially when the temperature is twenty below zero in either scale.

The other seasons also confer their gifts upon Ottawa, whether it's the technicolour effect upon leaves as autumn frost arrives, or the spring tulip festival when millions of bulbs are in flower. Gifts from the Dutch nation, in memory of the shelter given Queen Juliana in World War Two, the tulips are also a reminder that Ottawa and Canada have sacrificed much for freedom and are still prepared to do so.

Above them all, ensconced upon their own imposing hill, are the Dominion's Houses of Parliament. Masterpieces of the Gothic revival style, rebuilt and enlarged after a catastrophic fire in 1916, peaked by a Peace Tower remembering Canada's war dead, they are Ottawa's architectural expressions of its reason for existence. The stage in stone for Royal visits and other events in Canadian history, they will always be the city's greatest attraction. And, not far away from them, the Ottawa and the Rideau rivers meet, just as they did at the beginning of it all, and probably always will. (H)



Societies of Interest

The Australian Federation for Decency

If you are concerned about the decline in morals — pornography, abortion and T.V. standards and would like to do something about it, then this journal is for you.

The national Federation for Decency is a Christian action orientated organisation which guides and encourages readers to take action, which through the increment of association, will work towards improving community standards.

We highly recommend this journal and the following is reproduced from one of the recent AFD Journals.

The comic strip character Pogo once had a saying something like this: "We have met the enemy and he is us."

Truly, the same could be said for the Christian community. We are our worst enemy. There is a war going on, unlike any war we have ever fought in our society. It is a spiritual war, a war for the hearts and minds of mankind. Many Christians are either unaware of, or indifferent to, that war. The struggle will determine whether the Christian view of man will continue to serve as the foundation for our society.

I have no easy cliché answers to the problem, but I think that after nearly ten years I have some perception which might not be seen (and sometimes not shared) by others. We have neglected the Cross, the Christian symbol of suffering and redemption. We have attempted to make Christianity compatible with any and all other religions — secularism, materialism, humanism, etc. We have attempted to make Christianity something it is not — a vehicle to worldly success, worldly contentment, worldly happiness.

"If any man would come after me, let him deny himself, take up his cross daily, and follow me." It is as valid today as it was two thousand years ago.

There is a move, a massive move, afoot in our society to eliminate the influence of Christianity. It is fuelled not only by people who are apathetic to the Christian faith, but by many who are hostile to the Christian faith.

Even so, our own worst enemy is us. We have been negligent in our thinking. We have, too much, bought the old clichés. "You can't legislate morality." Yet every law on the books is a legislation of morality.

"You should not mix politics and religion." And we haven't. Keeping our Christian faith private, we have allowed a situation where one and one half million unborn babies have their lives snuffed out each year.

"You should keep religion out of the schools, even if it provides a moral base." And we have. But those

who would eliminate the influence of Christianity have not. They have included their religion of secularism, materialism and humanism into the schools. According to Dr Paul Vitz of New York University, those responsible for our textbooks "appear to have a deepseated fear of any form of active contemporary Christianity." In the process, while complaining about censorship, they have censored Christianity to the point that in most children's textbooks it doesn't exist, at worst; or doesn't matter, at best. It plays no role, gets no notice, from those who prepare the textbooks for our school children. We have allowed others, who not only don't share our view of life but are openly hostile to it, to do our most serious thinking.

We have, nearly without a whimper, accepted television entertainment and movies which continually mock and belittle Christianity and Christians. We have allowed radio to air vulgar and violent music which Christians two decades ago would never have tolerated.

Our own worst enemy is us. There is no glory in fighting a war, even a spiritual war. There is only suffering and pain. Does the Christian community have enough of what it takes to turn this tide, to stop the decay of Western Civilization? Do we have enough Christians who are willing to pay the price, to make the sacrifices necessary so that they can provide the leadership needed in their pulpits, in their homes, and in their communities?

The answer to that question remains to be seen. And in the balance hangs the future of Western Civilization.

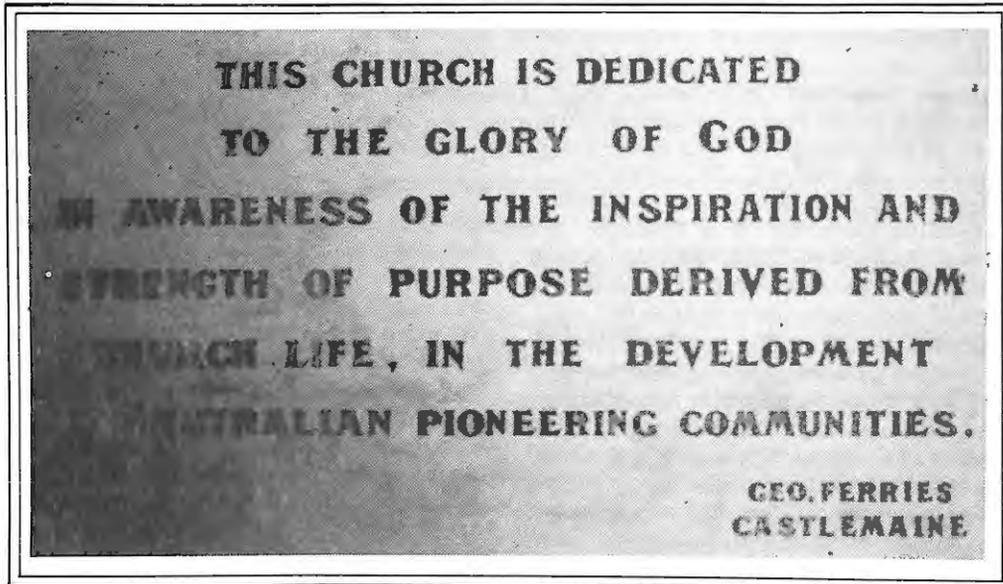
Don Wildmon
Executive Director
National Federation for Decency

The AFD Journal is published monthly and is available for an annual subscription of \$10 from:

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P.O. Box 106,
Canterbury, Victoria 3126

THE SOVEREIGNTY OF GOD IN THE SETTLING OF AUSTRALIA

By *Graham McLennan*



Dedication at Swan Hill Village Church
overlooking the Murray River.

A National Alliance for Christian Leadership has recently been formed made up of a Coalition of many Christian organizations with the object of restoring Christian Leadership to Government. The book *"The Bicentenary and Beyond"* which will be printed later this year will be used as a basis for a course in Christian leadership which will cover aspects of our Christian heritage and the faith of our early pioneers along with many other topics.

In his foreword to the book the Rev. Dr Gordon Powell talks about Robert Steel, a Presbyterian Minister, who had great influence on Australia.

Dr Steel formed a young Men's Fellowship in which he trained the members in public speaking and encouraged them to enter politics. He died before seeing the dramatic results of his labours. Both Sir Edmund Barton and Sir George Reid, respectively the first and fourth Prime Ministers of Australia, were inspired and trained in that class by Dr Steel. Another member of that class was Peter Dodds McCormick, author of *'Advance Australia Fair.'*

In this article I would like to cover both the faith of those who discovered and explored Australia and also, as it is South Australia's 150th Anniversary, the faith of some of the early pioneers of South Australia.

* * * * *

Considering our proximity to the great and ancient cultures of Asia, one might consider why it was that these people did not discover and settle Australia.

The Hindu Buddhist did not advance the limits of the known world because the Hindu religion particularly prohibited sea voyages and contact with foreigners. Their religious beliefs about the world prevented them from travelling south of Sumatra and Java. They believed that the world was flat, rectangular and held up by the heads of elephants.

The Chinese came as far south as Timor but believed further south was a kingdom of women (how terrifying!) where the waters flowed downward. With internal revolt Chinese expansion ceased after 1433 when all contact with foreigners was discouraged.

The Muslim sailors referred to the area of the unknown South as Dedjal — "The Kingdom of Antichrist", so that it was the European, particularly the British, who opened up the "first permanent occupation of Australia since the ice age."

In Search of the Great South Land

It was a Portuguese, Magellan, a devout Catholic, who opened the South Seas to the Europeans. His

(Magellan) was a man of faith and this faith sustained him until a strait into the Pacific was found.

purpose was to "contribute to the glory of almighty God and His church by converting barbarous nations to the Christian faith."² For he was a man of faith and this faith sustained him until a strait into the Pacific was found.

Pedro Fernandez de Quiros, another Portuguese, believed "that he had been singled out by God as the vessel through whom the inhabitants of 'Terra Australis' would be received into the true church and that 'Terra Australis' would be Australia del Espiritu Santo — a land dedicated to the Holy Spirit."³ He in fact discovered the New Hebrides, however the narrative of his voyage described "all this *region* of the south as far as the Pole which from this time shall be called Australia del Espiritu Santo".⁴

"May God Almighty vouchsafe His blessing on this work," Abel Tasman wrote in his journal before setting out on what was to be the greatest voyage since Magellan. He became the first European to sight Tasmania and New Zealand and on his return wrote "God be praised and thanked for this happy voyage."⁵

And what about Captain Cook? He was a nominal Anglican who wouldn't allow profanity on board and was above reproach morally. His wife gave him a prayer book out of which a number of places discovered on significant days were named. Ever wondered how places such as the Whitsundays, Trinity Bay, Pentecost Islands were named?

Matthew Flinders was the first person to circumnavigate Australia, naming many of the headlands, bays, inlets and numerous islands such as Kangaroo Island. It was Matthew Flinders who in 1804 commenced using the name "Australia" for Terra Australis, "The Great South Land". When questioned about sailing on the Sabbath, Flinders replied "The stars still shine on the Sabbath. How could we keep it better, John, than in telling the glory of creation."⁶ His navigational ability was unprecedented, "My leading object had hitherto been to make so accurate an investigation of the shores of Terra Australis that no future voyage to this country should be necessary. . . such was the plan I pursued, and, with the blessing of God, nothing of importance should have been left for future discoverers upon any part of these extensive coasts. . . ." It was Flinders who first charted the coast off South Australia.

Pioneers of South Australia

The person who opened up the southern portion of Australia for free settlement was Captain Charles Sturt, one of Australia's greatest and heroic explorers. He was a man of courage and prayer, for "in many a scene of danger, of difficulty, and of sorrow he had risen from his knees calm and confident."⁸

God spared his life on numerous occasions. He endured tremendous hardships when facing the harshness of the Australian inland and as Sturt completed his exploration with his men who had

complete confidence in and admiration for him he "went down on his knees and with tears of joy offered his thanks to Almighty God."⁹ Thanks to this man who gave glowing reports of the noble River Murray, South Australia was soon colonised. Charles Sturt loved the majesty of the bush and often "praised his God that he had done such wondrous things".¹⁰ It was Sturt who in February, 1834, wrote to the Colonial Office. "He prophesied that the men of South Australia would one day people the heart of the continent and that the Australian colonies would emulate America. He urged them to convince the aborigine that the white man was coming as a brother. He urged them, too, not to give the aborigine trifling presents but to protect him against violence and aggression until that day when as children of the same heavenly father they had all learned to look at each other with love and charity."¹¹

These sentiments were shared by the Society for the Propagation of the Gospel and the London Missionary Society, influential organizations at that time.

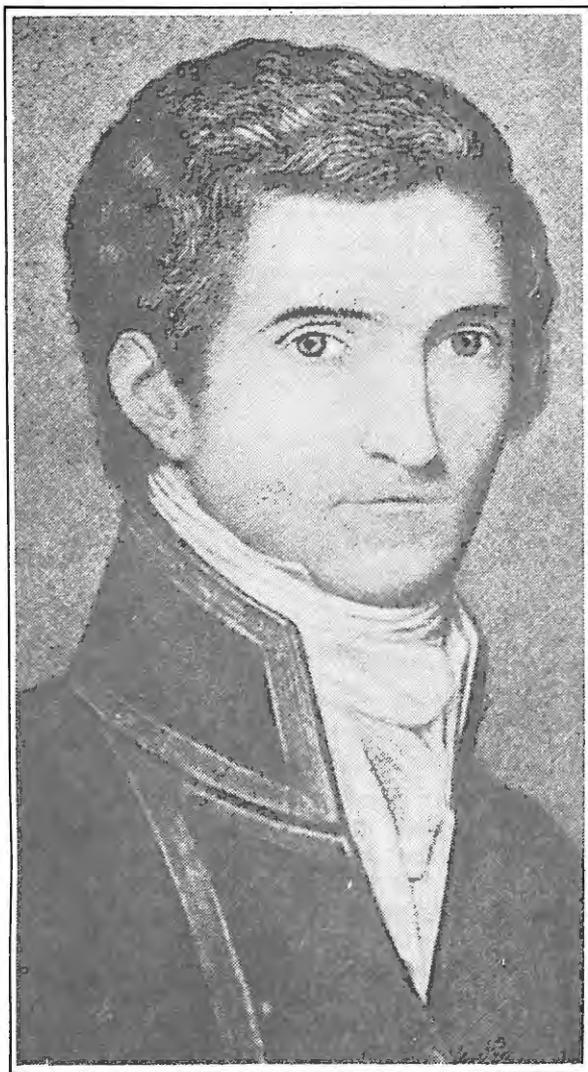
James Stephen "believed that the government of men should conform to the government of God"

Then, there were men who believed God had a special purpose in the Christian settlement of Australia. Men such as the Permanent Under Secretary of the Colonial Office, James Stephen, who "believed that the government of men should conform to the government of God"¹² and encouraged Christian families to settle here as well as being influential in the choice of Christian leaders in the colonising of the country. Stephen's desire was to establish our nation as "a Christian, virtuous enlightened state in the centre of the eastern hemisphere and within reach of the Chinese, Hindu and Mohammedan nations."¹³

One of the initiators of the settling of South Australia was Robert Gouger who wrote a "Sketch of a Proposal for Colonising Australia", a person of deep prayer who was helped by a man found guilty of child abduction who obviously had to remain anonymous for some time — his name was Edward Wakefield. In 1833 Gouger felt that people interested in the formation of a free settlers province on the southern Coast of Australia should form a South Australia Association and in 1834, 2,500 people attended a public meeting in a Christian Centre, at Exeter Hall in London.

Another instrumental in the formation of South Australia, was George Fife Angas, a Director in the recently formed South Australia Company and a Colonizing Commissioner who believed South Australia to be "rich in both material and spiritual possibilities."¹⁴

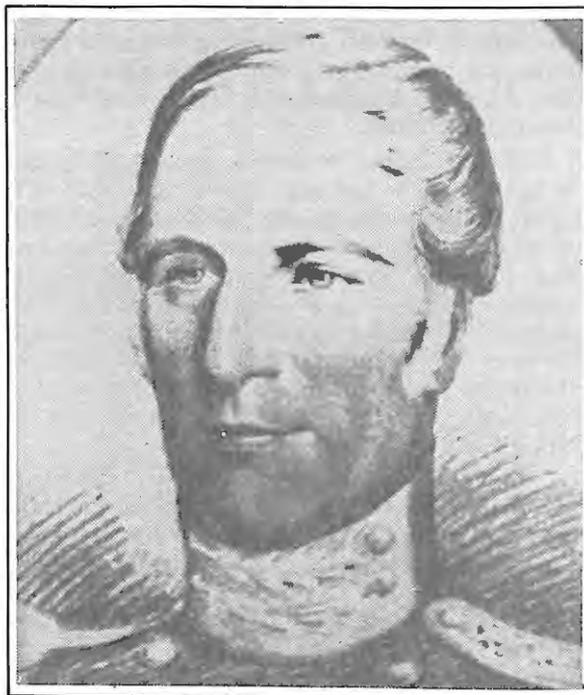
The colonization commissioners first met in May 1835 and with their chairman Robert Torrens they



Matthew Flinders — navigational ability unprecedented

hoped to perform “an act of mercy for the natives of southern Australia by bringing them the gift of their great civilization and their holy faith.”¹⁵ The Colonial manager was Samuel Stephens appointed by Angas because he had been converted at a Wesleyan revival and “fallen to the floor in agony and cried for mercy so piteously that the Holy Ghost had showered the blessing of salvation on him.”¹⁶ Samuel Stephens arrived with the four ships, *Duke of York*, *Lady Mary Pelham*, *John Pirie* and the *Rapid* in July, August of 1836, at Kangaroo Island. However, he apparently had not learnt about the perseverance of the saints and developed a drinking problem and was replaced by David McLaren who wanted to enter the Presbyterian ministry but became a Congregationalist, then a Baptist.

The Colonial Office appointed Captain John Hindmarsh as Governor and on the 28th of December, 1836, proclaimed S.A. a province calling upon those present “to prove themselves worthy to



Charles Sturt a man of courage and prayer

be the founders of a great and free colony by their industry and sobriety, by the strict observance of the ordinances of their religion” and to help the natives “by promoting their advancement in civilization and, always under the blessing of divine providence, their conversion to the Christian faith.”¹⁷

Two days later on the 30th December, Hindmarsh moved from Holdfast Bay inland and name Adelaide where within ten years over half the population of 9,000 were attending two of the denominational churches, Episcopal and Congregational and further Church buildings were necessary.

Robert Gouger was appointed Colonial Secretary and Charles Mann as the first Advocate General, a person who believed it was his purpose to assist in the settlement “with the bible in one hand and the axe (to clear the wilderness) in the other.”¹⁸

When Sturt spoke he urged the dinner guests to trust in the Lord to complete what He had providentially begun.

Adelaide was firmly established by 1838, and in that year a public dinner was held to honour Charles Sturt for his fine contribution in founding South Australia. When he spoke he urged the dinner guests to trust in the Lord to complete what He had providentially begun.

Lt. Colonel George Gawler arrived in the infant colony in 1838 to become the new Governor. Gawler, a hero of Waterloo was converted reading a book “*Evidences of Christianity*” and was determined to establish a Christian colony. He replaced the

Surveyor General, William Light, with Charles Sturt, giving Sturt a permanent position in the colony.

Many Christians settled in the colony, the first in the British Empire not to be officially aligned to the Church of England. A group of German Christians, who had been persecuted in Prussia for refusing to allow a secular sovereign to dictate to them about the faith, settled at Klemzig on the Torrens and Harndorf near Mr. Barker and were led by God to settle there. These are the words of Pastor Kavel, their leader when they swore allegiance in May, 1839:

"A well established colony like this cannot but prosper under God, if these who form its population as an integral part of it, be determined to enter into all those ideas that gave birth to its establishment, and that influenced the minds of those philanthropists who occasioned its foundation. Therefore, every newcomer ought to examine himself whether he is standing on those principles which the colony is founded upon, and when this is the case, not to conceal his feelings and sentiments as being ashamed of them but to profess them publicly, as soon as an opportunity offers.

"On our arrival here, we hailed this hospitable shore as a place of refuge to worship God without disturbance of our consciences, and entertained, and do still entertain, the hope to live and die here. We have found what we have been seeking for many years — religious liberty: we hailed and hail that sovereign under whose direct we are now placed: we consider her and her Government as ordained of God, and with all our heart we are desirous of being faithful subjects and useful citizens."

Hebrews 11:32 says "And what more shall I say? I do not have time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets, who through faith conquered kingdoms, administered justice, and gained what was promised. . . ", so also one could continue about many of the early settlers. People such as Edward John Eyre, Capt. Barker a staunch evangelical, Thomas Quinton Stow who commenced the first Congregational Church in Adelaide in 1837, Lord Glenelg of the Home Office who permitted the colonising of S.A., or of Sir George Grey who believed it was such "a dreadful waste of God's bountiful gifts in Australia"¹⁹ and who shared with James Stephan the view that "prayer and meditation on God's Holy Word. . . were the inexhaustible unfathomable source of all pure consolation and spiritual strength."²⁰

* * * * *

In conclusion, may we wish South Australians, in this special year of celebrations, God's richest blessings for the future and to quote the words of Pastor Kavel: "May South Australia prosper; and all its inhabitants, its immigrants, and the natives grow together as one blessed nation labouring unanimously for the advancement of those great

objects" and of Captain Charles Sturt: "May the inhabitants of South Australia continue to deserve and to receive the protection of that Almighty power, on whose will the existence of nations as well as that of individuals depends!"²¹

* * * * *

Graham McLennan is a Dental Surgeon from Orange N.S.W., who led the Call to Australia Senate team at the last Federal Election. He and Jack Sonnemann of the Australian Federation for Decency are joint National Co-ordinators for the National Alliance for Christian Leadership. (NaCL).

Footnotes

- ¹ C.M.H. Clark, *A History of Australia*. 1973 Melbourne University Press. Vol. 1p. 10.
- ² *Ibid.* Vol. 1p. 12
- ³ *Ibid.* Vol. 1p. 15.
- ⁴ Markham, *Voyages of Quiros*. Hakluyt Society Vol. 1 p. xxx
- ⁵ C.M.H. Clark, *A History of Australia*. 1973 Melbourne University Press. Vol. 1p. 31,32.
- ⁶ Ernestine Hill, *My Love Must Wait*. Angus and Robertson 1946 p. 169.
- ⁷ Sir E. Scott, *The Life of Matthew Flinders*. Angus and Robertson 1902 p. 272.
- Charles Sturt, *Expedition into Central Australia*. London, T. & W. Boone, 1849, Vol. 1. p.39 (21)
- Other source; Douglas Pike, *Paradise of Dissent*. Melbourne University Press, 1957.
- ⁸ C.M.H. Clark, *A History of Australia*. 1973 Melbourne University Press. Vol. 2 p.97.
- ⁹ *Ibid* Vol. 2 p. 101.
- ¹⁰ *Ibid.* Vol. 2 p. 98.
- ¹¹ *Ibid.* Vol. 3 p. 46.
- ¹² *Ibid.* Vol. 2 p. 83.
- ¹³ *Ibid.* Vol. 2 p. 110.
- ¹⁴ *Ibid.* vol. 3 p. 48.
- ¹⁵ *Ibid.* Vol. 3 p. 49.
- ¹⁶ *Ibid.* Vol. 3 p. 51.
- ¹⁷ *Ibid.* Vol. 3 p. 55.
- ¹⁸ *Ibid.* Vol. 3 p. 49.
- ¹⁹ *Ibid.* Vol. 3 p. 41.
- ²⁰ *Ibid.* Vol. 3 p. 40.

(H)

SHARPEN YOUR SCISSORS



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

Those readers who receive newspapers from overseas are particularly asked to keep a look out for suitable material. Alternatively, why not ask overseas relatives or friend to do it for you?

So often, vital information is disgarded when the newspaper ends it life in the dustbin. Why not share the news with others?



THE QUEEN'S CORONATION OATH

We have a number of times been asked about the Queen's Coronation Oath taken at the time of her Coronation in 1953. Surprisingly, it is not readily available and we had to obtain a copy from Buckingham Palace.

THE OATH

The Queen having returned to her Chair, (her Majesty having already on Tuesday, the 4th day of November, 1952, in the presence of the two Houses of Parliament, made and signed the Declaration prescribed by Act of Parliament), the Archbishop standing before her shall administer the Coronation Oath, first asking the Queen,

Madam, is your Majesty willing to take the Oath?

And the Queen answering,

I am willing.

The Archbishop shall minister these questions; and the Queen, having a book in her hands, shall answer each question severally as follows:

Archbishop. Will you solemnly promise and swear to govern the Peoples of the United Kingdom of Great Britain and Northern Ireland, Canada, Australia, New Zealand, the Union of South Africa, Pakistan, and Ceylon, and of your Possessions and the other Territories to any of them belonging or pertaining, according to their respective laws and customs?

Queen. I solemnly promise so to do.

Archbishop. Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

Queen. I will.

Archbishop. Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them or any of them?

Queen. All this I promise to do.

Then the Queen arising out of her Chair, supported as before, the Sword of State being carried before her, shall go to the Altar, and make her solemn Oath in the sight of all the people to observe the premisses: laying her right hand upon the Holy Gospel in the great Bible (which was before carried in the procession and is now brought from the Altar by Archbishop, and tendered to her as she kneels upon the steps),

and saying these words:

The Bible to
be brought

The things which I have here before promised, I will perform and keep.
So help me God.

Then the Queen shall kiss the Book and sign the Oath.

And a Silver
Standish

The Queen having thus taken her Oath shall return again to her Chair, and the Bible shall be delivered to the Dean of Westminster.

LETTERS

Following the article "Our Flag — In Story and Song" in our September-November 1986 issue, we have received the poem below.



DON'T CHANGE OUR FLAG

By J. W. Moffat
ex A.I.F. & R.A.A.F. — World War II

There are some Rebels in this Country
Who want to change our flag,
They say, in their opinion,
It's just a piece of rag,
A piece of rag! I hear them say,
How little do they know,
Perhaps they've never heard the tale
Of Butch and Blue and Joe.

We were workmates all together
Back in nineteen thirty nine,
When Hitler said to Europe,
"I'll make this country mine."
With the Mother land in trouble
These lads said "Time to Go."
So off to join the Services
Went Butch and Blue and Joe.

Butch sailed away to far off lands,
To the heat and flies and desert sands,
Tobruk, and Syria, Greece and Crete,
He longed for life in civvy street,
But hopes of that were to no avail,
Soon he found himself on Kokodas Trail,
In mud and slush, he fought like hell,
But alas! Poor Butch, he fought and fell,
And 'neath our flag he lies there yet,
By that jungle trail so steep and wet.'

Blue was a sailor bold and brave,
To help Britannia rule the waves,
In line astern the ships strung out,
To meet and put the foe to rout
Mid smoke from guns, like hell on earth!
Blue and his mates sank with the 'Perth'.
In a grave that's forty fathoms deep
My old mate Blue forever sleeps.
'Twas for our flag, they gave their lives
To save this land, for kids and wives.

Joe's sights were set on visions high,
He served his country in the sky.
He flew on missions most every night,
Far from Dovers cliffs so white,
But one dark night mid heavy flak,

Joe and his crew, did not come back,
Somewhere in France—mid poppies red,
Joe lies among our glorious dead.

And when I stand on Anzac morn,
'Neath our flag, in the grey of dawn,
And bugle calls, recall the past,
And with bowed heads and flag half mast,
We stop and think and count the cost,
Of those we knew, and loved and lost.
'Twas for THAT flag their lives they gave
And for this land of ours to save.

Please listen to what I have to say,
And think of this on voting day.
Don't change our flag — Oh please vote NO!
And honour Butch, and Blue, and Joe.

THE NEW DECORATIONS

Our Federal Government is planning, evidently, to get rid of the Victoria Cross, George Medal, and other honoured decoration won by Australians in several wars and engagements, and won by our cousins in other parts of the English-speaking world.

It seems to me that the proposed change in Defence Force Awards is part of a move to deny Australia's Anglo-Celtic heritage, and is on all fours with the drift towards some kind of Antipodean Banana Republic, ruled by greedy people with no ethics and no commitment to the underpinnings that keep society more-or-less "reeling, but erect."

If you want to help retain what is good in our culture, please send in any entry asking for the V.C., G.C., etc. to be the new medals! A little bit of sardonic humour does not go astray. Or take other appropriate action to stop the waste of taxpayers' money and destruction of our cultural heritage.

John C. Massam
Greenwood, W.A.

THE PEOPLE IGNORED

Dear Sir,

I read with interest your article, "Will the Monarchy Save Us?"

Rightly you wrote, "The ideologues have planned a new Constitution, the establishment of a Republic and the demise of the Monarchy." You also spelt out horrendous legislation such as "The Bill of Rights", and the "Sex Discrimination Act".

However, you never mentioned the most serious legislation of all, "The Australia Act". This Act with its devastating implications can only lead us to a Communist dictatorship: it strips the Queen of having any power to intervene on our behalf, should she be appealed to. It was hurried through, and "her people" were ignored. Acts which operated as safeguards were smashed: there was no referendum.

Shirley Thomas
Sans Souci.
N.S.W.



FREEDOM WEARS A CROWN



*By John Farthing
(Veritas, 226 pages, paperback)*

John Farthing was a lecturer in political science and economics at McGill University, Canada. However, convinced of the fallacy of Keynesian economics, he resigned to research and diagnose the ills of modern political systems. John Farthing discovered the role of the Crown in Canadian affairs and its invaluable contribution to preserving representative government as a check on the complete monopoly of power. His work is a compelling presentation of the worth of the Monarchical system. An appendix covers the Australian scene and the introduction is by Hon. Sir Joh Bjelke Petersen.

Available from:

**The Australian Heritage Society,
P.O. Box 7409,
Cloisters Square,
Perth, W.A. 6000.
\$12.00 posted.**

ORIGINS OF THE COMMON LAW



*By Arthur R. Hogue
(Liberty Press, 272 pages, paperback)*

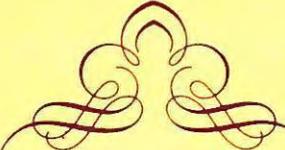
Common Law is a little understood aspect of our heritage and yet it is perhaps the most priceless. It is a system of law that has stood the test of time, a system of law capable of changing with time to suit new circumstances.

The common law of England may confront students and scholars in many fields. Information about this legal system and its history can be found in court cases, treatises old and new, monographs, law journals, law encyclopedias, and law dictionaries. The investigator untrained in law finds materials which easily carry him beyond his depth into technicalities set forth in an unfamiliar terminology. Literature about the common law is usually written by trained lawyers for trained lawyers.

There is a place, therefore, for a book which does not assume professional legal training. There is a place for a book which anticipates the difficulties one encounters when approaching the common law — possibly for the first time. To accomplish this object the author has chosen the early period of the common law between 1154, when Henry II became King, and 1307, when Edward I died, when it was a relatively simple body of rules enforced in the English royal courts. An understanding of the formation of the common law during these years provides excellent grounding for the history of later developments.

He shows the relation between early rules of common law and the social order which they served, because he believes that laws should not be treated as though they float in air, timeless and apart from circumstance. Laws bear directly on the incidents of daily life.

**Available from: The Australian Heritage Society,
P.O. Box 7409, Cloisters Square,
Perth, W.A. 6000. \$16.00 posted.**



PSALM 23
A Psalm of Da'vid

***T**HE Lord is my shepherd; I shall not want
2. He maketh me to lie down in green pastures:
he leadeth me beside the still waters.*

*3. He restoreth my soul: he leadeth me in the paths
of righteousness for his name's sake.*

*4. Yea, though I walk through the valley of the
shadow of death, I will fear no evil: for thou art
with me: they rod and they staff they comfort me.*

*5. Thou prepared a table before me in the presence
of mine enemies: thou anointest my head with oil;
my cup runneth over.*

*6. Surely goodness and mercy shall follow me all the
days of my life: and I will dwell in the house of the
Lord for ever.*

King James Version

