

HERITAGE

LINKING THE PAST WITH THE PRESENT— FOR THE FUTURE

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HERITAGE

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THE IMPORTANCE OF CULTURE.

Australia is in crisis - everyone knows that - or should know it! Ask what the problem is and invariably the diagnosis will be given in financial or economic terms. It's our balance of trade, our international debt or we're living beyond our means (whatever that means). The assumption being that if we balance our budgets and "pull our belts in" everything will be rosy again. Or will it?

In a saner world, a world in which the obvious over abundance in all things that man produces is reflected in financial security, spiritual and cultural matters would reassume their rightful dominance in the affairs of mankind. For it is in this area that the real crisis facing Australia and indeed the Western World, lies.

Culture to a nation is as character to the individual - it gives a sense of identity, it grows from the spirit within. Culture, like character, is not something that you collect at school, or which grows overnight. Rather, it is a slow maturing process which builds upon itself. It is deeply rooted in the past, the strengths and virtues inherited from parents (for the individual or nation) forming the basis upon which it grows. That maturing process relies upon a sound perception of the lessons of the past, a spiritual base (which for us has been the Christian faith) and a belief in our future.

As many so called "reformers" are now discovering, cultural matters rouse deep passions amongst people. The Flag debate and the proposed Bill of Rights generate strong public feelings and the enormous public response to a visit by our Queen or the Pope goes beyond a curiosity factor.

If however the maturing process is interrupted, if it is confused with a distorted picture of the past, a defective philosophy of life and demoralised through a perceived future of gloom and doom, the maturing process is halted or reversed.

That is our dilemma. The assault on our history is obvious, our forefathers are regularly portrayed as merciless exploiters, something for which we should be ashamed. Our British heritage is a handicap, something we should scrap, or in the case of the Bicentennial Authority, overlook completely. Humanism is now the religion of our legislators and educators and with a nuclear holocaust around the corner, what future is there.

It is in cultural matters that the greatest threat to our long term cohesion as a nation lies. Our youth require the truth about our past, our heritage and a vision of the future. 1988, our bicentennial year, is an appropriate time to start.

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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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

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EDITOR - P. Nixon ASSISTANT EDITOR - M. Jorgenson
ARTWORK - D. Binks

EDITORIAL ADDRESS

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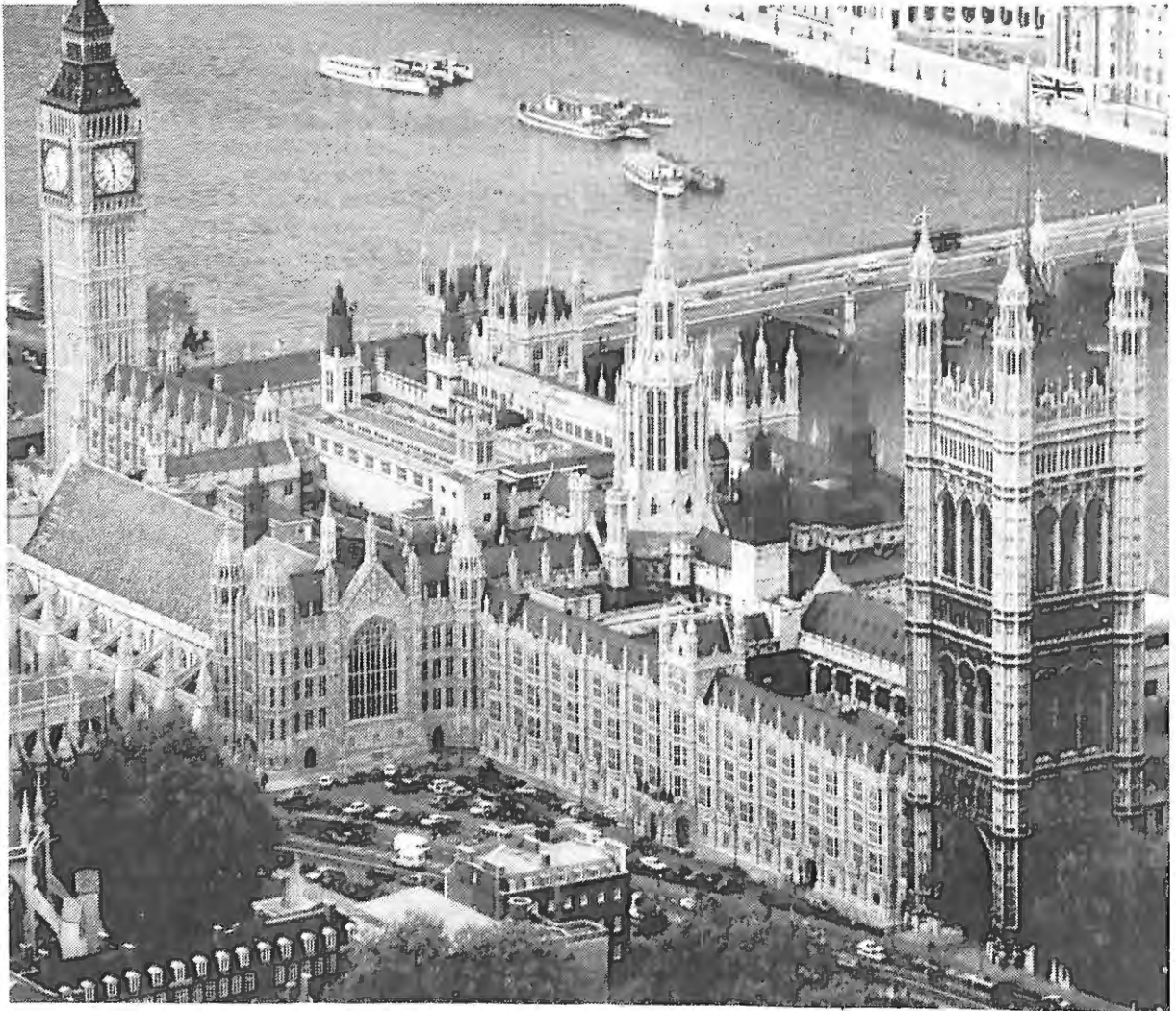
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AUSTRALIA'S BICENTENARY :

A Joyous Celebration Or A Confidence Trick?

by DAN O'DONNELL

In under twelve months time Australia will begin a year of celebration marking its bicentennial - 200 years of European settlement. There are elaborate plans being devised to enable ordinary folk to commemorate this event. But what's on the agenda - what are we being encouraged by the well funded Australian Bicentennial Authority to celebrate?



"The simple fact of life is that the Australian - British link grows weaker every year..."

Next year we celebrate our 200th birthday, an occasion for reflecting on the achievements of our forebears and rejoicing that we live in the Lucky Country. Already, however, ominous signs exist that all is not well with birthday-party plans, and that the occasion may not be as joyous as it should be. One thing is clear; we do have reason to celebrate fantastic achievement during the past two centuries. What is currently threatening the bicentennial celebra-

tions is a widespread fear that instead of honouring those who built this nation, instead of looking back and taking stock, we are handing over the most important event in this nation's history to opportunists and ideologues. Rifts clearly evident across the land are bound to widen unless good sense prevails.

To date, less than a year from the anniversary of Governor Philip's landing at Sydney Cove two hun-

dred years ago, we still have no coherent philosophy to excite and unite our people. Reams of expensive, glossy propaganda, all free, have been distributed throughout the land, and millions of dollars--Australian pesos--have been expended, but to date no indication at all exists that this once unified, united nation is again becoming a cohesive whole with common goals, common values, and common aspirations. Could it be that the divisions set in train by our Canberra experts of all political persuasions are already so entrenched that reconciliation is impossible? Sadly, it could well be so!



"our National Flag under siege."

The simple fact is that the Bicentenary should commemorate two hundred years of our history. We should honour our forebears who "tamed the wilderness and paved the way", and we should give praise -- unstinting and unqualified -- to those who came before us, enduring hardships and making the sacrifices to make the land bloom. After all, we are the beneficiaries of two hundred years of pioneering during which a distinctive life style, a distinctive political and social tradition based on fundamental equality, and a distinctive culture have been forged. Now in the count-down to the Bicentenary, all are under threat, the Australian way possibly damaged irretrievably despite the extraordinary fiscal talents of the World's greatest Treasurer, our National Anthem altered by a stroke-of-the-pen, and our National Flag under siege.

Just take two examples of hopeless division in our community. In October 1982, Ms Franca Arena, appointed Member of the Legislative Council of New South Wales -- appointed, not elected -- expressed the viewpoint of hundreds of disparate ethnic elements in the Australian community, the Italians of Sydneytown, that inordinate importance is placed on Anglo-Saxon-Celtic traditions in modern Australia:

"Australia's institutions have always been English since the coming of the white people, but Australians came from everywhere. We owe a great debt to the Irish, for instance.

Many other nationalities have been here for a long time, but had to assimilate, to deny their origin, often to change their names to survive as many Germans had to do.

So we appeared on the surface as the mythical homogeneous country. In fact we have always been multicultural, but it was only after World War II that people coming here decided to oppose assimilation and achieved a recognition of cultural diversity."

This corrosive British bogey - Ms. Franca loosely calls it English - appears to lie at the heart of Bicentenary problems. Many ethnics perceive the nasty

English as controlling everything, and in spite of the evidence of an ancient Aussie tradition of "Pommie Bashing", they are consumed by a virulent Anglophobia which threatens to extirpate everything English from Australian history and tradition. Ms. Franca, born in Italy but elevated to status of Lawgiver by the New South Wales Government, has

I continue to believe that a migration policy without integration and assimilation dooms a nation to perpetual division and fragmentation.

a keener perception of the defects of this nation than those of us born and bred here. What is surprising is that it was only *after* she migrated here that she became aware of our terrible shortcomings, assimilation and integration. She is a Lawgiver so she clearly knows all, but I confess that I continue to believe that a migration policy without integration and assimilation dooms a nation to perpetual division and fragmentation.

The all-knowing Franca also offered her words of wisdom on our Flag. "To change our flag," she proclaimed to the world at large;

"would not be a denial of our past, history cannot be denied, but a recognition that Australia in 1982 is a different country with a heterogeneous population and wholly independent."

Again, at the bottom of her plaint -- whinge we usually reserve for the Poms -- is that British ingredient once again. Prominent in the top left corner is the Union Jack, the bane of Anglophobes across Australia. What does it matter that it is *our* flag? Newcomers to the Land of Oz have special rights transcending the rights of those who braved the wilderness and cleared the scrub, scratching a living from hitherto waste lands, and even laying down their lives in foreign wars in defence of their birthright. Indeed, way back in 1982, when all major political parties were participating in the stage-managed "National consultations" on multiculturalism across the nation, one ethnic person in Brisbane complained that she was disadvantaged by the presence of the Union Jack on the Australian Flag.³ The faceless men who engineer these rituals in consensus, stage-managing and choreographing to manipulate public opinion, fail to appreciate that ordinary citizens who love and respect our Flag, are gravely disadvantaged when absurd complaints by dissident minorities, newly-arrived in the country, are given more weight. It is surely the height of absurdity to change a nation's flag according to the ethnic mix of the population.

The second example of irreconcilable division in our land concerns the fundamental questions of citizenship and loyalty. No nation can survive prolonged white-anting from within, and those who have launched Australia headlong on the multicultural path may rue their unfettered enthusiasm for so suspect and divisive a social policy. It permeates every aspect of modern Australia, especially our school system, State

The absolute confidence of the organisers of the Bicentenary in multiculturalism is thoroughly alarming,...

and Private, and it is the real underpinning of the Bicentenary. The absolute confidence of the organisers of the Bicentenary in multiculturalism is thoroughly alarming, notwithstanding the spate of empty platitudes about "Living Together", the multicultural lifestyle of today's Australia and the ubiquitous references to Aboriginal history, Aboriginal culture, and Aboriginal aspirations. I believe it is a tragic blunder of monumental proportions to instil in citizens of today a guilt complex for the sins of yesteryear,⁴ the inordinate emphasis on the Aborigines indicative of misplaced and misguided guilt not shared by the bulk of citizens of the nation at large who want to get on with their lives and expect Aborigines, fully equal citizens, to do the same.

Citizenship and loyalty should be the crux of the Bicentenary. All should enjoy the same rights and privileges, and all should fulfil the same obligations. But it doesn't happen like that! Despite extraordinarily generous concessions to Aborigines, there have been repeated threats of boycotts. Despite extraordinarily generous concessions to migrants, there are incessant demands for more. Even worse, there appears to be a total repudiation of obligations to this nation for the priceless reward of citizenship. Just look at the Falklands War, and Argentinians in Australia in 1982. On 14 May, the President of the Queensland Argentinian Centre and his Secretary wrote to the Brisbane *Courier-Mail* enunciating the most incredible philosophy of citizenship:

*"We give all our support to our country in the Malvinas issue... We believe we have been patient enough."*⁵

...in these extraordinary days, even subversive and treasonable utterances evoke little interest, especially if it is only the nasty Brits on the receiving end.

If an Australian citizen had uttered such words, what would have happened. A visit from the Commonwealth Police? An A.S.I.O. phone tap? In the case in question, nothing happened. Migrants have rights. The incident should have caused dismay amongst policy-makers in Canberra but in these extraordinary days, even subversive and treasonable utterances evoke little interest, especially if it is only the nasty Brits on the receiving end. According to the Australian Citizenship Act of 1948, then in operation, every migrant desiring Australian citizenship either swore an oath, or formally affirmed that he renounced all other allegiances, "solemnly and sincerely promising and declaring that he would be faithful and bear true allegiance to Her Majesty Elizabeth the Second, Queen of Australia, her heirs and successors,

and that he would faithfully observe the laws of Australia and fulfil his duties as an Australian citizen."

As everyone now knows, that Act has now been changed and Australian citizenship, the cheapest in the world requiring a mere two years' residency, no longer demands a renunciation of other allegiances.

Even more astounding at the time was the role of Sydney's Ethnic Radio Station 2EA, which actually disseminated propaganda releases of the Argentinian Junta at war with Australia's most important ally with whom the largest ethnic group in the nation still had the closest of ties.⁶ Should the Bicentenary remind citizens of this nation of historic ties with Britain, of our British institutions, and of those time-honoured British attributes we once taught in our schools; justice, fair play, and fundamental decency?

The sheer absurdity of Australia's headlong catapulting into multiculturalism is abundantly demonstrated in the rhetoric churned out by Australian Education Departments. A desperate effort has been made to bring everything in the curriculum under a multicultural umbrella. In Queensland, for example, the official policy statement on multiculturalism declared in November 1981:

*"The curriculum (the total learning experiences provided through the school) should be multicultural in choice of content and global in perspective."*⁷

It came straight from the Education Office Gazette of May 1979, the official bible for Queensland teachers. All knowledge suddenly became multicultural -- social studies, language, fairy tales, even mathematics. The gurus had decided Australia was a multicultural country. The Alice-in-Wonderland nature of the situation is underscored with a public statement issued by the Queensland Minister for Education whose Department had churned out tonnes of material dealing with multiculturalism in Queensland schools. On 9 March 1984, the Minister was stung into a public statement that there was "no multicultural course, program, or policy in our classrooms"⁸.

What ultimately will prove tragic about a social policy encouraging an amorphous, hotch-potch agglomeration of cultures and values lacking even an appearance of loyalty and cohesiveness, is the inevitable fragmentation and divisiveness we are already witnessing with the Bicentenary.

There was, he wrote, only a kit for the benefit of teachers. "Nothing is to change in what our children are being taught about Australian culture," the Minister declared, apparently unmindful of policy statements galore from his own Department describing Australia as a multicultural country.

What ultimately will prove tragic about a social policy encouraging an amorphous, hotch-potch agglomeration of cultures and values lacking even an ap-

pearance of loyalty and cohesiveness, is the inevitable fragmentation and divisiveness we are already witnessing with the Bicentenary.

There was evidence of this back in 1974 when my wife and I returned from a teaching stint in Canada. The Commonwealth Bank of Australia, the flagship of Australian banking, at first refused to lend housing money while we awaited the return of our Canadian funds. A Brisbane Commonwealth Bank Officer saw a way around the problem. As Australian we were NOT eligible since we were "too qualified", but, he said, he could approve the loan instantly if we said we were migrants. It is one reason we shall NEVER bank Commonwealth again. One of the saddest features of the New Australia is that those who have contributed to this land, the land of their birth, receive fewer benefits than instant citizens. Our Leaders must know. After all, they make the laws.

In our schools, the new global perspective in Art, in Music, in Literature, as well as in Spelling, Reading, History and Mathematics, our Australian heritage is being systematically destroyed.

In our schools, the new global perspective in Art, in Music, in Literature, as well as in Spelling, Reading, History and Mathematics, our Australian heritage is being systematically destroyed. In History, the record is being re-written, today's multiculturalists vigorously proselytizing that nothing of importance occurred in Australia between the great Aboriginal Civilization ending about 1788 and the first wave of enlightened New People in 1945. The intervening period saw our island continent occupied by rapacious "Anglo" types, as they are still referred to by prominent members of Australia's Ethnic Councils. Is it any wonder that British traditions and British contributions receive such scant reference in our Bicentenary celebrations?

Indeed, multiculturalism will be the rock on which our Bicentenary founders.

Just look at the themes given multi-million dollar advertising by the Australian Bicentennial Authority. "Living Together" and "Multiculturalism" dominate

our birthday celebrations, the former appropriate for a morally-bankrupt nation plunging headlong to Third-World status, the latter thoroughly meriting its importance in impoverishing our once Lucky Country. Indeed, multiculturalism will be the rock on which our Bicentenary founders. As an Australian teacher of over thirty years' standing, I am filled with sadness that a social doctrine which elevates minority ethnic rights over Australian citizenship, has been translated into an educational philosophy that places minority rights above the rights and responsibilities of all. For years now, responsible teachers have been railing against incomprehensible educational dogma that sees no right or wrong in human behaviour. Traditional Anglo-Saxon-Celtic values have been bludgeoned into oblivion in our schools. A generation of teachers has been indoctrinated into slavish acceptance of the notion that all human behaviours are equal and that the teachers' role must be non-moralistic and non-judgemental. The Bicentennial Authority wants all Australians to join in unified, united celebration of our common heritage WHEN FROM THE START THEY HAVE INSISTED WE HAVE NO COMMON HERITAGE. WE ARE ALL DIFFERENT. WE ARE FROM DIFFERENT CULTURES.

something appears to be askew with the priorities of the organisers when the Returned Servicemen's League, the Anzacs, our British heritage, and our Christian traditions are omitted altogether as unworthy of mention.

Back in September 1985, Dr. Ken Baker drew attention to the appalling emphasis on division and rift, with rich funding for the very issues which divided the Australian community. Aboriginal Culture 9, which receives very generous funding, notwithstanding repeated threats of boycotts, and Women's Activities are two themes singled out by Dr. Baker. Both continue to be exceedingly provocative issues, hardly deserving the focus of bicentennial attention. Nor should Youth, the Aged, and the Disabled be the focus of national attention as special contributors to the making of a nation. They belong to the mainstream of Australian life, along with you and me, and as Dr. Baker points out, something appears to be askew with the priorities of the organisers when the Returned Ser-

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vicemen's League, the Anzacs, our British heritage, and our Christian traditions are omitted altogether as unworthy of mention. Do the organisers of our Bicentenary really believe the wild-eyed harridans stridently demanding women's space in Canberra or their sisters truculently protesting against Rape of Women in War every Anzac Day, merit more attention than those who gave up their lives so the wild-eyed and fanatic could continue their insane chanting?

Dr. Baker's thoughtful quest for answers in drew sharp rebuke from the Bicentennial Authority. In September 1985, John Reid, who replaced David Armstrong (Remember the half-million settlement?), revealed an extraordinary ignorance of national priorities in his response to Dr. Baker's suggestion that Migrant Assimilation, Christian traditions, the Anzacs, the Family, British Heritage, amongst other themes, should also be included:

*"First, to take his 'Themes Ignored', if they were to be produced as the main agenda for the celebrations, a large number of Australians would reject it, not necessarily because they disagree or do not subscribe to the views, but because they will not tolerate dogmas being rammed down their throats. 'Themes Ignored' could well have included nuclear disarmament, abortion, anarchy, a 24 hour week."*¹¹

It is a fatuous and insultingly arrogant reply to a valid query. Surely even sophisticated A.B.A. organisers do not equate Anzac Day, Christian traditions, and our monarchical system of government with abortion, the nuclear disarmament lunatics, and anarchy.

Mr. Reid also responded to the criticism concerning the British connection. "Australia's relations with Britain are particularly important," he wrote, but unconvincingly. The simple fact of life is that the Australian-British link grows weaker every year, 1986 seeing the final severance with Westminster and Whitehall. In all probability, the final link will be severed during the Bicentennial party-going, when, with euphoria at a peak, our Masters will give us a new flag, the hated Union Jack removed forever. Back in 1983, Sir James Hardy, then the Chairman of Ausflag 1988, declared, "Many Australians believe we need a new flag. We happen to be strongly in favour of having one, and we intend to get it." I'll bet he succeeds. The funny thing about these people who believe we need a new flag and a Bill of Rights, is that it's mainly their rights they are concerned with. Ordinary Australians don't have many, not even in honouring their forebears, at our Bicentenary.

Footnotes.

1. Franca Arena, M.L.C., letter to the editor, *The Australian*, 2. 1b 7 Oct. 1982.
3. *Gold Coast Bulletin*, 7 Aug. 1982; *Queensland Country Life*, 12 Aug. 1982. - Repeated calls for a referendum on contentious issues - new flag, the Union Jack, English as the National Language, etc., drew united and resolute opposition from Labor and Liberal politicians at the Brisbane

meeting. On the question of a referendum over multiculturalism, there was complete unanimity; keep these contentious matters away from the people. Our politicians in Canberra had made the decision for us. One ethnic person even complained that the Monarch was not only English but a woman. Macho Europeans could not possibly swear allegiance to a woman. Again, the politicians on stage beamed in warm approval; the ethnic vote was terribly important, more so than the votes of stupid Australians, it seemed.

4. The inculcation of a guilt complex appears to be a widely-used technique today. Our children are bombarded with propaganda about the imminent nuclear holocaust, about the imminent ecological disaster, about the imminent population disaster, and about their feeble-minded, old-fashioned parents. Only the experts are perfect.
5. *Courier-Mail*, 14 May 1982. This letter drew an angry response from one reader, 19 May 1982; "Once again today's extraordinary standards are highlighted. Even oaths of loyalty and allegiance to Australia count for nought."
6. See *Sydney Morning Herald*, 22/31 May 1982.
7. *Education Office Gazette* (Qld. Dept. of Educ.), May 1979, and "Education for a Multicultural Society", *Curriculum Paper*, Qld. Dept. of Educ., Nov. 1981.
8. *Toowoomba Chronicle*, 9 March 1984.
9. See Max Harris, "Time to debunk the 'Sacred Sites' farce", *The Australian*, 25-26 Aug. 1984. - At a Brisbane conference of Australian historians in 1985, some overseas historians were unable to curb their mirth at the contrived zeal of the tour leader on a bus trip up country from Brisbane. "There's a sacred site!" one called out every minute or so. "By golly, there's one! And there's another!" his mate responded. The tour leader added them to his lengthy list.
10. Dr. Ken Baker, "How to Rescue our Bicentennial", *The Australian*, 21-22 Sept. 1985; *I.P.A. Review*, Summer 1985, "The Bicentenary: Celebration or Apology", pp. 175-182. The same article is published in the *R.H.S.V. Journal*, Sept. 1985, pp. 1-8.
11. John Reid's reply to Dr. Baker's article, *R.H.S.V. Journal*, Sept. 1985, pp. 8-12.


(H)

LET'S KEEP THEM!



OUR FLAG
OUR HERITAGE
OUR FREEDOM

SHARPEN
YOUR
SCISSORS



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

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

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

THE QUEEN'S CHRISTMAS MESSAGE 1986



LOVE ONE ANOTHER

Every year a Christmas party is held for the children of the people living in the Mews of Buckingham Palace. Everyone seems to enjoy it. Father Christmas arrives and there is the usual build up of excitement and expectation among the children to see what he has brought with him in his sack. Even the horses in their stables are serenaded by the carol singers and seem to be aware that something quite special is happening - as they were on that happy day back in July when my son and daughter-in-law were married, and they drew the carriages through the cheerful crowds thronging the London streets.

For the children at our Christmas party, the meeting with Father Christmas, and a ride in his sleigh, are perhaps the most exciting part of the evening. But I

hope that a visit to the stables also helps to bring the traditional story alive for them. I hope it also helps them to realise how fortunate they are to have comfortable homes and warm beds to go to, unlike the Holy Family, who had to share with the animals because there was no room at the Inn.

Christmas is a festival for all Christians, but it is particularly a festival for children. As we all know, it commemorates the birth of a child, who was born to ordinary people, and who grew up very simply in his own small home town and was trained to be a carpenter. His life thus began in humble surroundings, in fact in a stable, but he was to have a profound influence on the course of history, and on the lives of generations of his followers. You don't have to be rich or powerful in order to change things for the better and each of us in our own way can make a contribution.

The infant Jesus was fortunate in one very important respect. His parents were loving and considerate. They did their utmost to protect him from harm. They left their own home and became refugees, to save him from King Herod, and they brought him up according to the traditions of their faith.

On this Birthday festival, which we try to make an occasion of happiness, we must not forget that there are some children who are victims of ill treatment and neglect.

It is no easy task to care for and bring up children, whatever your circumstances - whether you are famous or quite unknown. But we could all help by letting the spirit of Christmas fill our homes with love and care and by heeding Our Lord's injunction to treat others as you would like them to treat you.

..The two lessons that he had for us, which he underlined in everything he said and did, are the messages of God's love and how essential it is that we, too, should love other people.

When, as the Bible says, Christ grew in wisdom and understanding, he began his task of explaining and teaching just what it is that God wants from us. The two lessons that he had for us, which he underlined in everything he said and did, are the messages of God's love and how essential it is that we, too, should love other people.

There are many serious and threatening problems in this country and in the world but they will never be solved until there is peace in our homes and love in our hearts.

The message which God sent us by Christ's life and example is a very simple one, even though it seems so difficult to put into practice.

To all of you, of every faith and race, I send my best wishes for a time of peace and tranquillity with your families at this Festival of Christmas. A very Happy Christmas to you all.

ANZAC DAY

- IT'S SIGNIFICANCE AND IT'S SPIRIT

by G.L. Bugge.



"At Anzac Cove the same spirit and resolve came to Australians and New Zealanders."

What is the real meaning of Anzac Day? What is its significance to Australians and what is the spirit of Anzac? The answers to these questions, I believe, are appropriate and pertinent, particularly in the present environment of some of today's thinking and attitudes.

As another Anzac Day March approaches, I have sought to clarify my thoughts and feelings on the spirit of Anzac and its significance, and especially what it should represent to the younger generations.

In delving into the subject of Anzac Day, I found plenty of books, lectures, memoirs and information on the military events, but there is very little to go on regarding the non-military aspects of Anzac Day, which I see as an important part of that day. Furthermore, I found I was asking more questions than I could find answers.

Patriotism? - We could all do with a lot more of this

First of all, I asked myself, *What does Anzac Day really represent?*

Patriotism? - We could all do with a lot more of this.

Pride in this Country? - A lot more of that too.

The Spirit of Australia?

The Battle for Gallipoli?

The old soldiers annual booze up?

A semi-military parade of ex-servicement with shiny medals dingling, dangling and tinkling, bands playing, flags flying?

The day Australia became a Nation? This has often been quoted by some people, but I disagree as Australia has been a nation for over 80 years, since 1901 - but it certainly helped to consolidate us as a nation.

Anzac Day began in 1915 with the landing at Anzac Cove of the Australian and New Zealand Army Corps and such was the impact on this nation that Anzac Day has lived on since.

The next question I asked myself was *What has made Anzac Day become a National Day? What has made such an event live?* I took a brief look at history to see if I could find similar situations where crisis points have bonded a nation as one.

I would like to quote you three examples - in 1588, in 1805 and in 1940.

In 1588 Britain alone faced the might of Spain. The Armada had been despatched to beat the British Fleet and then transport Spain's continental army under Palma to invade Britain. The Armada was beaten and eventually destroyed.

In 1805 Britain, again alone, faced the might of France under Napoleon, who was on the French coast at Boulogne with his army, awaiting his Fleet under his Admiral Villeneuve to transport him across the English Channel and to invade Britain. Unfortunately for him, Villeneuve encountered the British Fleet under that genius Nelson near Cape Trafalgar and was annihilated.

In 1940, a year when Britain, alone yet again, faced the victorious German armed forces of Hitler. I was present on that occasion and I can personally bear witness to the feelings of the people. We all had, in that fateful year, what was to be called the Spirit of Dunkirk.

The nation was stunned by the catastrophic events which had happened in Europe, with the defeat of the French and British armies in France. We had no allies left, only our Commonwealth countries. The United States of America gave us only six weeks before we too would be conquered.

But what they, Germany and the rest of the world did not know was that indefinable resolve which



The spirit of Anzac and its significance - what should it represent to the younger generations?



LEST WE FORGET

Photos Courtesy of Australian War Memorial.

enveloped us all. It united us all - we could not see victory at that time, but most importantly we could not see defeat either.

I am sure the thoughts and the spirit and the resolve of all the people in 1588, 1805 and in 1940 were the same. It was the spirit of national unity.

I believe too that at Anzac Cove the same spirit and resolve came to Australians and New Zealanders, bonding each nation as one - both singly and together. Thus was born the Spirit of Anzac: The Spirit of National Unity.

Anzac Day is not a memorial to fighting wars, it is a celebration and a testament of freedom and a way of life very dear to us, handed on to future generations at the priceless cost of many lives. At the same time, it is a memorial for those lives given for our nation.

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CONTINUED

tions at the priceless cost of many lives. At the same time, it is a memorial for those lives given for our nation.

I am convinced that within this memorial of Anzac, lives the Spirit of Anzac. This memorial embodies;

The Soul of Australia
It's Character
It's Culture
It's Traditions
It's Heritage
It's Way of Life

Having progressed thus far, my next question was - "What is the significance and the Spirit of Anzac Day to the following -

Firstly, The old diggers and the older generation.

Secondly, The new Australians - the Italians, Greeks, Croatians, Serbs, Lebanese, South East Asians, Turks and others who now live here.

Thirdly, The younger generations?"

However, before elaborating on these I think we ought to look at a fourth group - those who I call the despoilers.

Those who misunderstand Anzac Day. Those noisy minority in our midst who want to deny us our British Heritage - they include those who promote republicanism. Those who use Anzac Day as a holiday - not as a national celebration and Memorial Day. Those who march for anti-this and anti-that causes, often under foreign flags too, but ignore both Anzac Day and Australia Day.

Those vocal minorities who seem to get heard and noticed whereas the silent majority is silent, but who now must be no longer silent but become very challenging indeed.

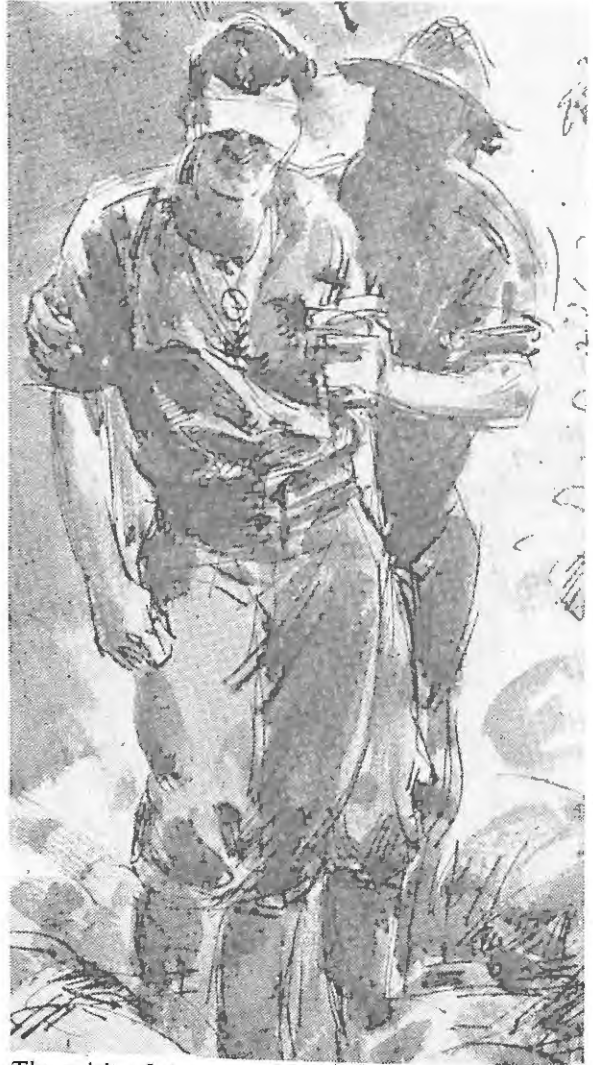
....all are eating away like a cancer to erode the Spirit of Anzac and the spirit of our Nation.

There are others. All are eating away like a cancer to erode the Spirit of Anzac and the Spirit of our Nation.

To return to the three groups I mentioned earlier -

The First Group - The old diggers and the older generation. In the main they do understand about Anzac Day, but so often do too little to explain it and sometimes just don't care. Some really do booze it up and give the wrong impression to the young people. Many fail their fallen comrades by failing to pass on the true spirit behind Anzac Day. Then there are those with the "I fought for you chum" attitude which, of course, is not the real reason.

The Second Group - The new Australians - who are not of British origin and who do not always fully understand the importance of our way of life. There is a need to explain to them the forms and functions of our type of freedom with its blessings resting on



The spirit of Anzac

the British Constitutional system which we have inherited. Why we have our Constitutional Monarchy and how that system works and protects us from political dictatorships so prevalent in so many other countries of the world.

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**

It is because of these that they have been able to migrate here and start a new life. We must get across this message. This can be done by personal conversations at clubs and pubs, at meetings or at sport or at work and so on. These new Australians will, and some old ones too, understand and respect Anzac Day when they know and understand that it is a celebration of our special form of freedom and a memorial to those who died to preserve it for us.

The Third Group - The Younger Generation - who are the most important of any group. This group is far too removed to know at first hand. They learn only what they hear and are told, usually, unfortunately, much adverse information. Such things as Anzac Day is the old soldiers day to get drunk; that it glorifies war and so on.

We must take the trouble to explain to them by personal and organised effort what Anzac Day really means. That it is a Memorial Day for those who died for our freedom, and that it is Australia's Day for being thankful, and for remembering those dead Australians for the freedom we have today.

Unfortunately, in many of our Schools our short history is often somewhat distorted. Often for misguided purposes to support such ill conceived proposals as a new flag, or to become a republic and other divisive attitudes.

Very many schools now no longer acknowledge just two minutes in a whole year for the 11th November. In fact, who now remembers two minutes for the 11th November, in offices, shops, factories, clubs, hotels, at home, in the streets? The meaning of Remembrance Day is practically forgotten because it has not been adequately taught.

I believe we must ensure that our schools are not dominated by teachers espousing divisive teachings not based on our historical traditions and heritage and British common law which we have inherited.

The important base or foundation of our society, of honour, truthfulness, trust, respect (both for people and family), embodied in our cultural traditions is far too important to leave wholly to those people who so often confuse young minds and further damage our basic family social structures.

If our way of life was worth fighting and dying for, then surely it is our responsibility to take a stand to retain it for our younger generations.

Finally, the future - what will it be like in 10, 15 and more years' time on Anzac Day? Maybe there will be a few ex-servicemen to march, there may be no Memorial Service, no Remembrances, just like the 11th of November now.

Anzac Day may become just a memory - a sad memory. And the Spirit of Anzac will be lost.

Anzac Day may become just a memory - a sad memory, and the Spirit of Anzac will be lost.

What can we do? What can be done? Will it still be possible to hold a Memorial Service then? I believe it will depend on what we can do about it now. Yes - now!

As this Anzac Day approaches, should we not rededicate ourselves to our country and cherish the heritage we have; a heritage grand enough to embrace all migrant cultures within its framework.

In closing, fellow Australians, the Spirit of Anzac is, I believe, a necessity for our future, for the spiritual bonding of this nation, if you like. But if we fail, or we lose it. what then is our future?

(H)

CAN YOU HELP?

One of the great pleasures associated with Heritage over the years is receiving material from people who perhaps have never contributed a written article for publication before and never believed they had the ability.

We also have many faithful contributors who are always on the lookout for material of interest to Heritage or put pen to paper when they see an issue of interest.

We rely heavily upon such contributions and are always on the lookout for those with hidden talents or those who just like hiding their talents.

In particular we would like articles for the following:

I REMEMBER - memories of the good old days, the experiences of our "oldies".

AUSTRALIAN HEROES - the younger generations always love a hero. We want stories of Australian heroes - sportsmen, aviators, pioneers, military etc.

HOW THEY MADE AUSTRALIA - the achievements of our pioneers, a small population in an enormous country, was remarkable. How did they build those railways, bridges, homesteads and cities - photo's and articles please.

There has never been a time when Australia needed the talents of her people more than she does now. Perhaps you have something to offer.

Address written contributions to:
**THE EDITOR, "HERITAGE",
BOX 69, MOORA,
WESTERN AUSTRALIA, 6510.**

SAID HANR

*"We'll all be rooned," said Hanrahan
In accents most forlorn
Outside the church ere Mass began
One frosty Sunday morn.*

*The congregation stood about,
Coat-collars to the ears,
And talked of stock and crops and drought
As it had done for years.*

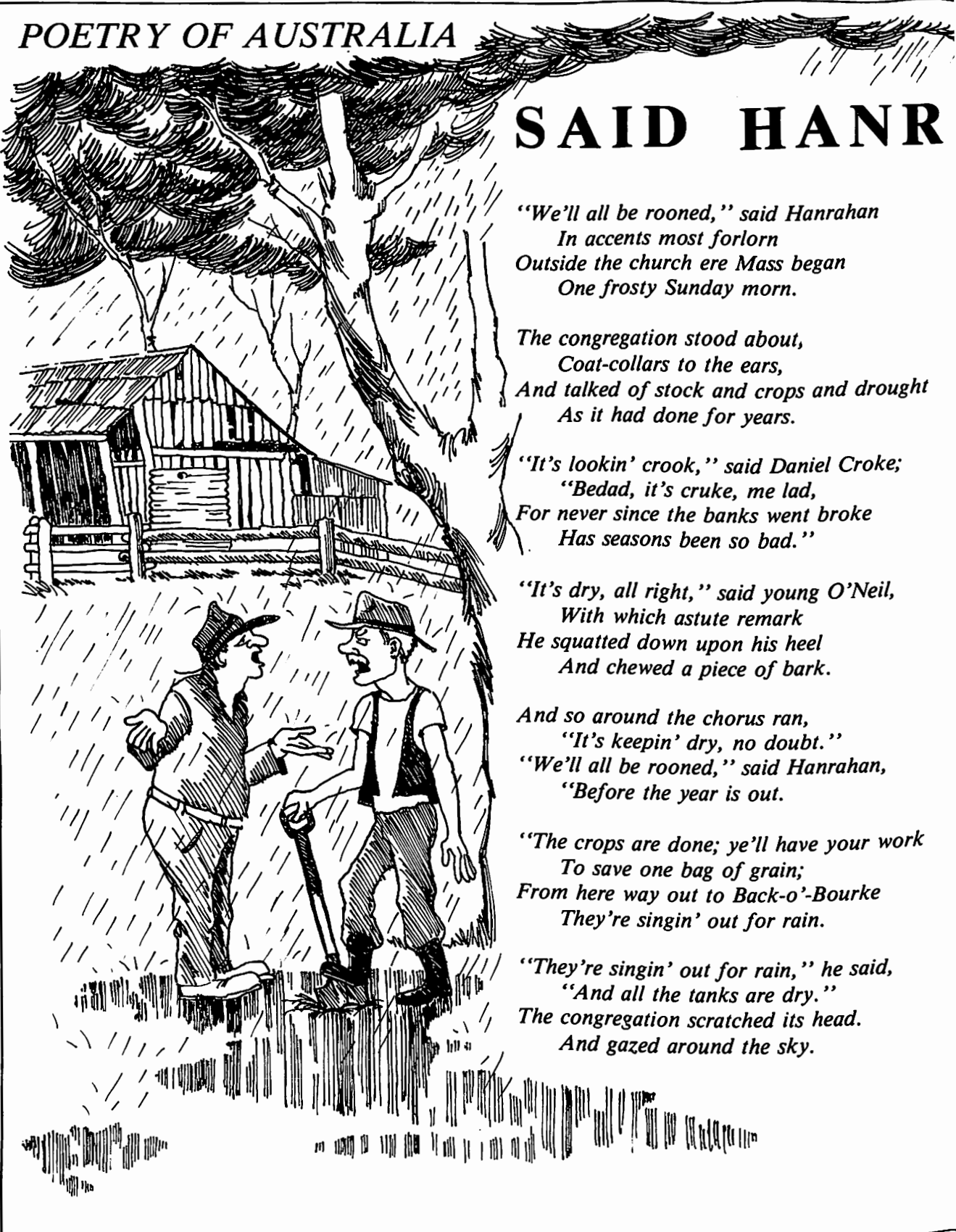
*"It's lookin' crook," said Daniel Croke;
"Bedad, it's cruke, me lad,
For never since the banks went broke
Has seasons been so bad."*

*"It's dry, all right," said young O'Neil,
With which astute remark
He squatted down upon his heel
And chewed a piece of bark.*

*And so around the chorus ran,
"It's keepin' dry, no doubt."
"We'll all be rooned," said Hanrahan,
"Before the year is out.*

*"The crops are done; ye'll have your work
To save one bag of grain;
From here way out to Back-o'-Bourke
They're singin' out for rain.*

*"They're singin' out for rain," he said,
"And all the tanks are dry."
The congregation scratched its head.
And gazed around the sky.*





AHAN

*"There won't be grass, in any case,
Enough to feed an ass;
There's not a blade on Casey's place
As I came down to Mass."*

*"If rain don't come this month," said Dan,
And cleared his throat to speak -
"We'll all be rooned," said Hanrahan,
"If rain don't come this week."*

*A heavy silence seemed to steal
On all at this remark;
And each man squatted on his heel,
And chewed a piece of bark.*

*"We want an inch of rain, we do,"
O'Neil observed at last;
But Croke "maintained" we wanted two
To put the danger past.*

*"If we don't get three inches, man,
Or four to break this drought,
We'll all be rooned," said Hanrahan,
"Before the year is out."*

*In God's good time down came the rain;
And all the afternoon
On iron roof and window-pane
It drummed a homely tune.*

*And through the night it pattered still,
And lightsome, gladsome elves
On dripping spout and window-sill
Kept talking to themselves.*

*It pelted, pelted all day long,
A'singing at its work,
Till every heart took up the song
Way out to Back-o'-Bourke.*

*And every creek a banker ran,
And dams filled o'ertop;
"We'll all be rooned," said Hanrahan,
"If this rain doesn't stop."*

*And stop it did, in God's good time:
And spring came in to fold
A mantle o'er the hills sublime
Of green and pink and gold.*

*And days went by on dancing feet,
With harvest-hopes immense,
And laughing eyes beheld the wheat
Nid-nodding o'er the fence.*

*And, oh, the smiles on every face,
As happy lad and lass
Through grass knee-deep in Casey's place
Went riding down to Mass.*

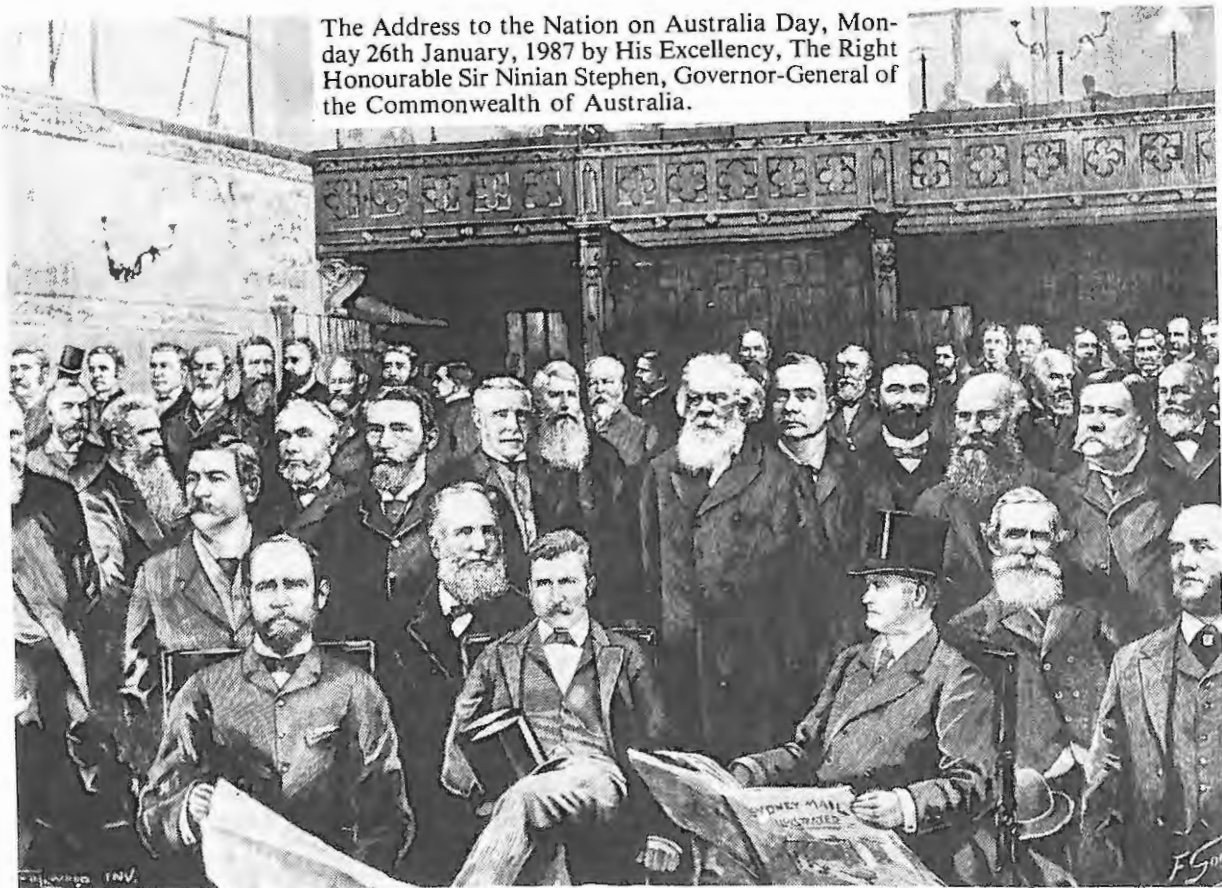
*While round the church in clothes genteel
Discoursed the men of mark
And each man squatted on his heel,
And chewed his piece of bark.*

*"There'll be bush-fires for sure, me man,
There will, without a doubt;
We'll all be rooned," said Hanrahan,
"Before the year is out."*

*P.J. Hartigan
("John O'Brien")*

A Bicentennial Worth Celebrating

The Address to the Nation on Australia Day, Monday 26th January, 1987 by His Excellency, The Right Honourable Sir Ninian Stephen, Governor-General of the Commonwealth of Australia.



“...achieving both self-government and federation without violence or the threat of violence, ...”

Next year, being our Bicentennial year, is going to be a year of celebration both of present day Australia and of the Australia of the future. So this Australia Day, let's, instead, look back into the past. Back through the 199 years of white settlement on this continent that lie behind us and the seven or more generations which those years represent.

Of course, we now know that our continent has been the home of Aboriginal people for well over a thousand generations. They left no written record of their times but instead traditions and cultures which we are only now beginning to learn and to appreciate. As we grow to understand more of that distant past some Governor-General of the future may have sufficient knowledge to speak of it with authority. I confine myself to the past 199 years, to the past seven or so generations.

What I think needs to be said about them at this time is that those years were ones of extraordinary achievement and those generations ones of which we present-day Australians can be justifiably proud.

“And if we are going properly to understand those achievements we have got to look at them not through our late 20th century eyes, but instead judging them by the standards of their own times;...”

And if we are going properly to understand those achievements we have got to look at them not through our late 20th century eyes, applying the standards of the 1980's but instead judging them by the standards of their own times; something that isn't always easy

to do, partly because the last two centuries have been times of immense changes in standards and in values. Take, for example, the slave trade, something which nowadays we instinctively find horrible and evil. Yet it wasn't until 1807, almost 20 years after the First Fleet anchored off Sydney Cove, that Britain, leading the world in this, made the trade unlawful; and it was as late as 1833, in Governor Bourke's time in New South Wales, that in Britain's West Indian colonies the slaves were freed. So the first 45 years of Australia's history has to be seen in the context of a colonial society that knew of, and in other colonies still accepted, the institution of slavery. So, too, with social evils, like the little children, boys and girls of 8 or 9, who were kept working long hours for a pitance underground in 19th century England's coal mines. It wasn't until 1842 that, as a reform, a minimum age for mine workers was set, and set at ten years of age! The times Dickens wrote of, the 1840's and 50's, were, in many ways, harsher than any we can imagine.

“...for much of Australia's 199 years Britain was the model and, by the standards of the times, an enlightened model, for life in her Australian colonies.”

I've taken these examples from Britain only because for much of Australia's 199 years Britain was the model and, by the standards of the times, an enlightened model, for life in her Australian colonies. They were, of course, largely populated by British and Irish born; by 1860 there were altogether a million whites in Australia, and three quarters of them migrants, not Australian born, and almost all of those coming from the British Isles and bringing with them their ways and customs. And so it continued; even the change in migration patterns over the past 30 years has altered the position only marginally: of the almost five million migrants who over those 199 years have come to Australia some three-quarters have come from the British Isles.

What the white settlers accomplished in the strange continent they found themselves in, nearly twenty-five times larger than the British Isles, was extraordinary by any measure one cares to apply. Of course they weren't conservationists by any stretch of the imagination, but then not many of us devoted much thought to the environment even 25 or so years ago. And some of them treated Aborigines with gross inhumanity but then we as a nation only accepted Aborigines as citizens worthy of a vote in the late 1960's. They have to be judged as we in our turn will hope to be judged, by the standards of the times. And they were extraordinary achievers in what seemed to Europeans a harsh land; a land which had been isolated from contact with the outside world for perhaps ten thousand years and which, in the days of sail, was separated by many months of ocean voyaging from what the settlers all still thought of as home.



“Australians had criss-crossed the habitable parts of the continent with roads and railways...”

“In a bare hundred years they converted an infant penal colony on the brink of starvation into a land with a population of over three million, enjoying the highest per capita income in the world...”

In a bare hundred years they converted an infant penal colony on the brink of starvation into a land with a population of over three million, enjoying the highest per capita income in the world, and the working man with more to spend than in any country of Europe. Twenty years on, by the beginning of this century, and despite a world-wide depression, Australians had criss-crossed the habitable parts of the continent with roads and railways, over 20,000 kilometres of railway lines, which were to double again in the next 30 years. They had cleared great forests and countless thousand square miles of trackless scrub and were grazing over 100 million sheep in the great outback. They had built cities and were publishing over 60 daily newspapers in towns and cities throughout the continent; they were exporting over 25 million bushels of wheat and over 350 million pounds of wool a year, and mountains of frozen beef, mutton, lamb and butter.

They were not just great producers, they were pioneers of the democratic process too, establishing six self-governing colonies, each with its working system of local government, and they went on to work the miracle of federation continent-wide, achieving both self-government and federation without violence or the threat of violence, and with a functioning democracy in each State.

This twentieth century has seen a new Australia emerge, built on the past but with its own home-grown traditions and its own areas of excellence.

This twentieth century has seen a new Australia emerge, built on the past but with its own home-grown traditions and its own areas of excellence. In an ever changing world economy we no longer lead in per capita income or in economic growth but we occupy a respected place among nations, respected for our concern for great human issues of the day, for our total lack of aggressive threat to others, for our determination to do what we can for world peace and world understanding. Respect, too, not only for our stable institutions but for our excellence in areas we ourselves

too often ignore - medical and other scientific research, dry land farming technology, superfine wool production, urban traffic management, aspects of jurisprudence, literature and the arts and many others. But above all, what, as an Australian, one perhaps especially appreciates is coming home from overseas and encountering again that easy going self respect that makes for understanding of others and tolerance of all, except, of course, on the sporting field!

To all this we are heirs and very much of it we owe to Australia's deep-seated democratic tradition, stronger than ever today, with Australian democracy as firmly entrenched as it is in any land on earth and with Australian nationhood so much an accepted part of our daily lives that we scarcely recognize it as an achievement; so well established in fact that we can now confidently urge new migrants to retain old customs and cultures, knowing that they will only enrich and not imperil our Australian identity.

Having achieved all this in the past 199 years, we have every reason to celebrate, next year, our Bicentennial and, given that same spirit of achievement that inspired our past, to look with confidence to the future that lies ahead.

A LIGHTER TOUCH



THE TWO HUNTERS

One morning, the station overseer said to Jacky Bindieye, his black stockman, "I think we'll go shooting today, Jacky."

The two men went off with their rifles; but their luck was out and by the end of the day all they had shot were a hare and a crow.

The overseer said to Jacky, "We'll share up what we've got. I'll take the hare and you take the crow."

Jacky Bindieye rubbed his ear, shook his head, and looked doubtful. So, the overseer said patiently, "I'll put it another way, Jacky. *You* take the crow and I'll take the hare."

Still the black man looked worried. "It sound alright, boss, but I dunno. Whatever way you say it, I always seem to get that plurry crow."

FROM: BILL WANNAN'S
GREAT BOOK OF AUSTRALIANA.

SOMEBODY

THERE WERE THESE FOUR PEOPLE, NAMED SOMEBODY, EVERYBODY, ANYBODY AND NOBODY WHO WERE SUPPOSED TO BE INVOLVED IN AN IMPORTANT PROJECT.

EVERYBODY WAS SURE THAT SOMEBODY WOULD DO IT, ANYBODY COULD HAVE DONE IT, BUT NOBODY DID IT. SOMEBODY GOT ANGRY ABOUT IT BECAUSE IT WAS EVERYBODY'S JOB.

EVERYBODY THOUGHT ANYBODY COULD HAVE DONE IT; NOBODY REALISED THAT EVERYBODY WOULDN'T DO IT.

SO IT ENDED UP WITH EVERYBODY BLAMING SOMEBODY WHEN NOBODY DID WHAT ANYBODY COULD HAVE DONE.



The man who never finds himself in hot water is the man with a wife, several daughters and one bathroom.

The following article is reprinted from Home, U.K.

DEPERSONALISATION

The idea that collectivism, that is, the mental and practical treatment of human beings not as persons but as groups, categories or numbers, is primarily a matter of Left-wing political ideology, is disastrously mistaken. In many respects it is as characteristic of the finance-capitalism of the West as of the political socialism of the East, for which it prepares us in the economic and sociological fields.

The trouble is that we are so used to being treated as units in a collective Lump that we take it for granted and do not grasp the extent to which it already limits and controls our lives. Once we leave the neighbourhood level it is, up to a point, inevitable that any central and remote government or other institution must treat us as units in a group or category, which is the main argument against centralisation. It is the totalitarian *extent* to which this is being carried which needs our urgent attention.

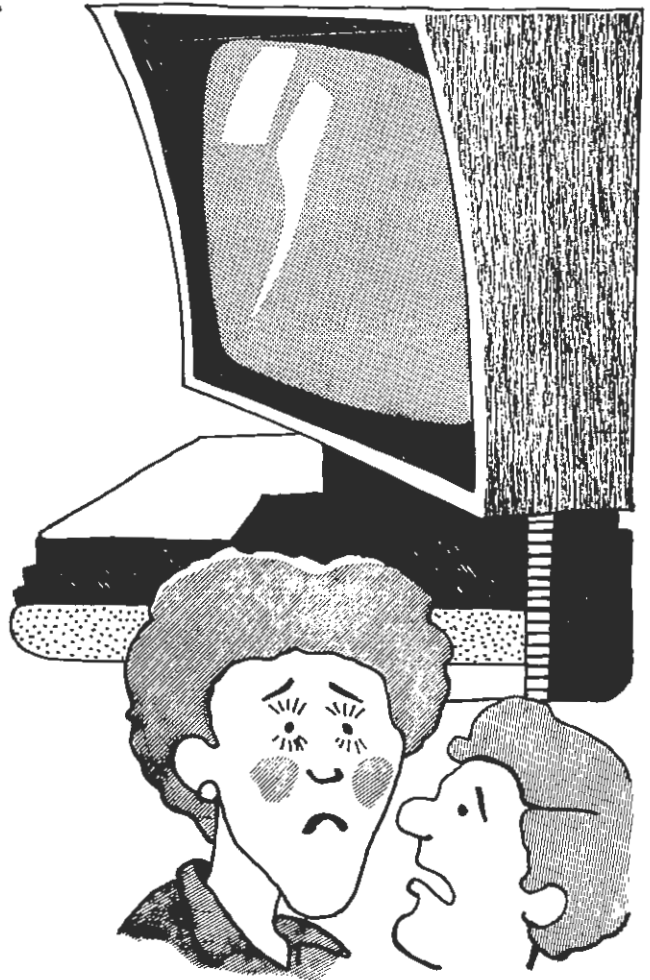
No one ever questions why, for example, civil servants, teachers, miners, policemen, and so on must all be paid the same, according to grade, or why 'the rate for the job' - whether the job is done superbly or deplorably - is such a sacred tenet for trade unionists, though the inconvenience of personal treatment is obvious, but quite another matter.

Equality is, of course, the sole and essential quality of units, but not of people. The tragedy is that most people now demand to be so treated, and have been taught to confuse equality with justice.

"What is now destroying the quality of life is the depersonalisation of people into units for central manipulation..."

What is now destroying the quality of life, is the depersonalisation of people into units for central manipulation, a trend which is being much accelerated by the computer - a machine which can deal only with units.

'Big' industry and commerce, as well as most of the bureaucracy, now cannot deal with people at all (except through a few 'specialists' in public relations). Indeed, it is doubtful if they can deal with *anything* particular, requiring personal, human, attention. Personal service is now derided and numerical money has become the controlling objective, rather than the 'return' for such service. Advertisements are broadcast wholesale into every home, and vast forests are destroyed so that tons of waste paper can be circulated on a computer-calculation that some tiny fraction will give a monetary gain. The advertised goods are then



piled up in a supermarket, which does not serve people, but allows them to help themselves and escape through a check-point. Clothes, shoes, etc. for personal wearing are produced in standard sizes for units of average size and shape, the lesser categories being eliminated as unprofitable. Public utilities send out standard bills, followed by standard threats, followed automatically by standard summonses. And our Race Relations and Equal Opportunities Laws now make it a legal offence to 'discriminate' between employable units of labour on grounds of sex or race or religion.

Is it surprising that many units of collectivity react by herding together in crowds or mobs to express their frustration, while unstable individuals, deprived of responsibility and most other human qualities, try to assert their identity by irresponsible acts of violent self-assertion? For indeed, collectivism and anti-social individualism are mirror-images of the same evil.

What hope, then, can we have of escape from it? Surely, it lies in the exercise of personal responsibility, the refusal to be 'units' - a return to the Christian conception of the free and responsible man, which in turn arose from belief in One who "took upon himself the sins of the World" - the ultimate example of personal responsibility, and the denial of the worship of the collective.



To the memory of Pilot Officer, Jack Mitchell and his gallant crew. (Sugarloaf Hill is situated between the Tasmanian Midland village of Melton Mowbray and the Historic village of Bothwell.)

IN MEMORY OF JACK

by Reg. A. Watson.

of the material. He had been offered help, but refused it. This chore was his alone.

Once at the utility, he grabbed the wooden four foot cross and proceeded to re-climb Sugarloaf hill. This second occasion was so much harder. The months of fretting had taken its toll, but John was worth it.

He recalled as he walked, the enthusiasm of his son, John, when at the outset of war, he joined the Royal Australian Airforce - and how proud he was with him, his only child.

John had left Tasmania to do his training on the mainland and then he left for service overseas as a squadron pilot.

Clifford reached the summit once again and took another breather. In time his panting stopped and he felt better. The stillness of the air always captivated him. He listened intently to the sounds of nature, the crow and the kookaburra giving their song, the bleating of the sheep, the rustling leaves of the surrounding gum trees, all comforting sounds.

He often came here after the death of John. Here, he meditated and felt the presence of his son. For John loved it too and although his body was buried far away in Germany, Clifford was sure his spirit was here.

Tears swelled in his eyes as he pictured his son climbing the same hill, venturing about as a lad, exploring, perhaps taking a hand at shooting.

Tears swelled in his eyes as he pictured his son climbing the same hill, venturing about as a lad, exploring, perhaps taking a hand at shooting.

Frequently John would accompany him as he drove the train from Hobart to Apsley carrying passengers and material to Waddamana, the new Hydro Power station. Other times, Clifford would hoot from the train in salute to John as it passed the hill where he was playing.

Together with his mum, they lived happy and contented lives at Apsley. When Clifford worked, he

It was a long walk up Sugarloaf hill, especially carrying tools. Another walk would be needed to carry the cross and cement. Water he would get from the creek. Clifford Mitchell stopped and wiped his brow. The mid-day sun was effecting him and besides, of late, he wasn't feeling well.

He continued on, panting loudly. The climb was getting steeper now, past Mrs Hastie's hole in the ground where she had dug, believing there had been gold. Poor Mrs Hastie, not quite right in the head.

That hole should be filled in, he thought, its dangerous... another few steps and I'll be there. Thoughts filled his mind. Sad thoughts and then he thought of the reason why he was doing what he was doing.

Once on the summit he let the tools fall. He sat upon a rock, catching his breath, before descending once again to bring the cross and cement. After awhile he descended, back to his utility which contained the rest

worked hard. Four days on, each twelve hour shifts and then two days off. All over now, all part of the past as was John.

John's death destroyed Clifford's soul. Now there was nothing to live for, after he heard the news that John had been shot down while on a raid on Magdeburg, Germany. The Germans buried him and all Clifford had left was - memories.

In this way it would be a landmark to all travellers between Melton Mowbray and Bothwell and the memory of John Mitchell would live on.

The Brown family owned the land on which Sugarloaf hill was situated and as a memorial to his son, he requested permission to build his cross. In this way it would be a landmark to all travellers between Melton Mowbray and Bothwell and the memory of John Mitchell would live on.

Clifford's meditating took him into another world. He felt a warmth and assurance that John was with him, watching and loving him. Clifford knew he was in God's care somewhere in that great beyond whatever people liked to call it, heaven, paradise or a fourth dimension. All that he knew there was life after death. In time and a short time he sensed, he would move over into that other realm, to be greeted by his son.

The afternoon was passing. Clouds overhead began to blot out the sun. To work. Clifford shook himself from his trance and began to tackle his chore.

It didn't take him as long as he had thought. Later he would mount a plaque. He stood away from the mounted cross, viewing his work.

"God bless you son," he whispered, "He knows I love you, with all me heart, even now. Soon we'll be together."

He pondered some more until it was time to go; but he would return to communicate with John, up to the time that he too, was called.

Within a few years Clifford did join his son.

Further years passed and the harsh winters of the Bothwell district took its toll on the cross. In time the land changed hands, eventually being purchased by the Bisdee family.

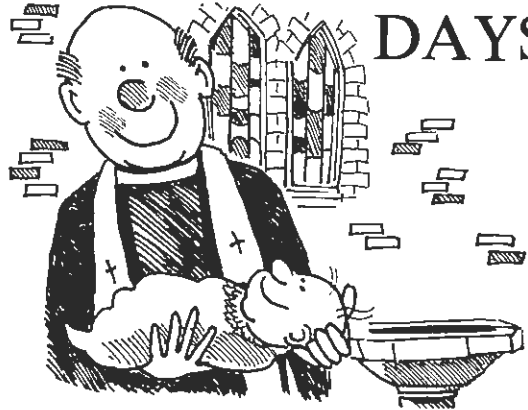
The Bisdées have been land-owners in Tasmania for generations. Tony Bisdee in respect for a fallen Tasmanian re-erected the memorial by making a large steel cross which won't be ravaged by the elements of time. A bronze plaque was also mounted, with the words:

To the memory of Pilot Officer, Jack Mitchell and his gallant crew who were killed in action in Germany, 22 Jan 1944. In God's Care.

(H)

I REMEMBER

THOSE HALCYON DAYS



I was thinking recently of those halcyon days in the past when;

Children honoured and respected their parents.
Girls behaved and dressed modestly, and did not smoke.

Children were christened and attended Sunday school as a matter of course.

Shops were closed during Church hours on Sunday.

Members of Australian cricket and tennis teams recognised the honour of representing their country and conducted themselves accordingly.

Our neighbours were all Australian and English was the only language heard.

Teaching was an honourable occupation, and teachers were respected.

Television was unheard of, and we were not bombarded with smut, bad language and poor taste.

The judiciary was considered impartial and not corrupt.

The sacrifices of our servicemen were appreciated, and the defence of the nation was accorded the priority it deserved.

"Shacking up" and drug taking was unknown.

There are many examples one could recall of other years. Certainly times were tough in lots of cases, but they were better times to raise a family and the values of decency, good manners and behaviour were more evident then than they are today. However, in spite of the worst efforts of some school teachers and the so-called "entertainment industry", there are still many parents who strive to bring up their children decently, and who set the correct example.

W. Allen
Penshurst
N.S.W.

NUCLEAR WARFARE



*By Air Marshall Sir Valston Hancock
K.B.E., C.B., D.F.C., R.A.A.F.,
(Ret'd.).*

The Nuclear Lobby in its drive to abolish nuclear arms appears to be heading towards advocacy of unilateral disarmament. Many Australians have been scared by forecasts of inevitable horrifying death from the skies occasioned by a massive Russian surprise attack. The danger of this propaganda lies in the consequent paralysis of the thought processes of Australians who are normally sensible enough to make their own judgements given the facts.

Let us then consider the facts associated with the mounting of a major nuclear surprise attack on the U.S.A. and its allies by the U.S.S.R.

A massive intercontinental strike is a highly complex operation requiring co-ordination and precise individual timing of thousands of rockets in a system which has never been tested under operational conditions. Those in their trajectory over the North Pole are subject largely to unknown gravitational, geodetic and meteorological forces imprecisely known. Accuracy is vital to the destruction of military targets. Even if

the entire system operates perfectly, it can only destroy about 25% of the U.S.A. missiles, i.e., those not air or sea based. On the other hand 70% of Russia's missiles are land based and vulnerable to counter attack - deterrent enough for any sane leader.

To achieve surprise, preparatory measures must be initiated by the aggressor against satellite intelligence systems. At the same time, action has to be taken against electronic warfare installations, communications and intelligence systems and installations. These measures alone will set alarm bells ringing.

Key Party leaders of the Kremlin and higher defence organisation officials will have to be alerted. And what of the Warsaw Pact nations? Are they to be sacrificed in the inevitable counter strike unless they too are alerted? If they are warned they would be less than human if they did not take preparatory action to protect their vital interests.

Population centres near military targets need to be warned and hopefully evacuated or are they too to become victims of an attempt at a surprise nuclear strike? All the foregoing preparatory activities give rise to leakages on a major scale. If that is not risk enough, many of these measures have to be screened from the observant eyes of thousands of foreigners, diplomatic and consular staffs, not to mention the Allied intelligence system.

The foregoing deterrents to a major surprise attack apply to the U.S.A. should she contemplate a "first strike" but with many more restraints imposed by democratic processes and an open society.

If a massive nuclear surprise attack is not feasible it is hard to conceive any other scenario which would precipitate Armageddon short of feats born in Hollywood studios.

If we fail to do that (maintain nuclear parity) to the point where our credibility is in doubt we will certainly be at the mercy of Russian blackmail.

However, the prevention of a surprise nuclear attack is conditional upon the U.S.A. and its allies maintaining nuclear parity or equivalence with the U.S.S.R. If we fail to do that to the point where our credibility is in doubt we will certainly be at the mercy of Russian blackmail. That is the situation to which we may be reduced if we become committed to unilateral nuclear or conventional disarmament. (H)

Sir Valston Hancock is Life Patron of the Australian Defence Association (Western Australia).

APOLOGIES

We wish to apologise for our omission in the December '86 - February '87 issue to acknowledge Mr Edward Rock as the author of the 1986 Christmas Message.



topical

(A regular feature by Reg Watson)

THE IMMIGRATION ISSUE

Greetings for 1987! I am sorry that I cannot be more positive in this latest "Topical". By the time of publication of this issue of "Heritage", up to 400 of the first black South Africans have arrived as immigrants. Leaving their luxury liner at Fremantle, they have been welcomed by the current government, church leaders and the media. Adorned in the newspapers are wonderful pictures of the new arrivals, especially the children, accompanied by a sympathetic and enthusiastic report.

Voices such as Bruce Ruxton's (Vic RSL) have been raised in protest, only to be attacked by Bishops and the usual trendy academics and politicians. Mr Hurford, Minister for Immigration, naturally is very elated with the whole episode. No racial prejudice from him and he's eager to show the world, particularly the United Nations and Tutu.



But why do we need these people? Why do we need to go to Africa to obtain immigrants? What insane policy is this?

It is not, however, the fault of the immigrant. He's been asked to come and indeed is welcomed by officialdom. Consequently our wrath should not be geared to the newcomer, but aimed at the government that allows him to come.

Clearly, immigration must become again, a prominent election issue and the government must be made to realize this.

Clearly, immigration must become again, a prominent election issue and the government must be made to realize this. Hawke and his socialist mob are on the way out! The Australian dollar is currently (at the time of writing) worth a mere 64 cents. Only a miracle will save him now.

Yet, what we don't want is another Fraser-type Liberal alternative! The whole awful process would only worsen under such leadership. The Opposition too, must be forced to realize the mood and needs of the electorate which funds it.

There is no need to write of the social tensions which will follow. Everywhere these people have gone, U.S.A., England, West Germany, France, Holland, Denmark, Sweden, Switzerland, etc, they are causing problems. Australia will not escape. People are complete fools if they think Australia will be different.

Is it just the stupidity of our politicians? I for one don't believe it. To be quite blunt, they know what they are doing. Our spineless leaders are doing what they are told to do. Policy is made behind closed-doors, by unelected people and it is the politician who carries out their will through government policy. Consequently, our nation gets a choice between dwee-dee and dwee-dum for political party alternatives.

Definitely immigration must be an election issue, which can't be far away. Out they go!



CANADA CALLS

By John Wiebe

Questions of Trust

TS. Eliot wrote that the world would end, "Not with a bang, but with a whimper." Someone examining recent Canadian foreign and defence policy might be excused for thinking that the whimpering has begun already.

Perhaps it started in August, 1986 when Canada received a warning. One Vladimir Vokhmin, a soviet trade ministry mouthpiece, stated that Canada could forget a new grain deal with the U.S.S.R. unless it accepted an increase in soviet exports.

It seems that Canadians haven't been rushing to purchase shoddy, soviet-made "Lada" automobiles. Farmers aren't too keen on "Belorus" brand tractors either, also made in the U.S.S.R. and also containing their fair share of parts made with the slave labour of the Gulag's current inmates. Consequently, Canada enjoys a large trade surplus with the soviets, and this greatly annoys the architects of the U.S.S.R.'s very selective new policy of "openness", concerning things they really don't care about.

And there was another stumbling block to better relations between the Dominion and the world's worst police state. It seemed that Canada, alone among NATO nations, still had a few sanctions against the U.S.S.R. in place left over from 1979. That was the year that the soviets brutally annexed Afghanistan and began installing puppet dictators in its capital Kabul, as well as indulging in the extermination of the millions of God-fearing people who populate its countryside.

Canada, led by then Prime Minister Joe Clark, enacted a weak sanctions policy in response, that focused upon cutting scientific, economic, academic and cultural exchanges with the invader nation. Surely not much, but in the world of diplomacy, symbolism seems to count for much more than substance.

This was proven once again when soviet foreign minister Sheverdnadze visited Ottawa in the autumn. Joe Clark was now Canadian foreign minister in its allegedly conservative government, and to show what a nice fellow he was, Sheverdnadze kissed Mr. Clark's nine year old daughter, smiled a lot, and signed a grain deal with Canada ensuring that wheat subsidised by Canadian taxpayers would continue to flow into soviet granaries for the next five years.

Indeed, Sheverdnadze was so charming that it was hard to suspect that he was the same person who, as Georgian Minister of the Interior in the 1960's, brought torture back to its jails and did his level best to stamp out any flickering embers of capitalism among its people. He was so charming that, when confronted by distraught demonstrators calling out for the chance to bring loved ones through the iron curtain, he went right up to them and told them, "You can trust me, I won't forget you".

Things then began to unravel in Canadian-U.S.S.R. diplomacy, or seemed to at any rate. Sheverdnadze's Aeroflot jet barely cleared the tarmac at Ottawa when it was learned that the soviet KGB unsuccessfully attempted to entrap two Canadian reporters in Moscow using the same tactics that enabled them to kidnap American reporter Nicholas Daniloff.

Joe Clark called the incidents "bizarre" and went through the ritual of calling in the soviet ambassador for a chat. Later in the autumn, he denounced soviet human rights' violations in Vienna, but the soviets didn't seem to pay much attention. No substantive measures against the U.S.S.R. were taken.

Still, Joe Clark continued to be preoccupied with the Soviet Union and finally decided to act, in its favour. Mid-November saw Clark working towards dismantling the sanctions that Canada had instituted against the soviets in 1979. Clark said that, "One of the unhappy realities about sanctions is that they do not always have the results you seek".

Since November, five soviet refugees have arrived in Canada. They are not the relatives that the Ottawa demonstrators were asking about, but five defectors from the soviet army in Afghanistan.

Since November, five soviet refugees have arrived in Canada. They are not the relatives that the Ottawa demonstrators were asking about, but five defectors from the soviet army in Afghanistan. Thanks primarily to some brilliant and dangerous work on the part of the "Whig-Standard" newspaper of Kingston, Ontario, which wouldn't let them be forgotten, these men are now free to choose where and how they will live. The Ottawa demonstrators must continue to "trust" in comrade Sheverdnadze and hope that he "won't forget" them.

CANADA CALLS

Then there is the matter of Canada's new defence minister, Perrin Beatty. Mr. Beatty is the Dominion's third defence minister in two years, and he arrived in his post with a certain reputation for clear-headed efficiency. True, he has to preside over a defence force that is receiving less than half the annual percentage spending increase it received during the final years of the Trudeau ministry. Nor has he received permission to increase the services' personnel strength substantially, which was one of the government's 1984 election promises. Nevertheless, Mr. Beatty has seemed quite competent in his new job, which makes one of his recent policy directives all the more difficult to understand.

1987 should see a new defence "white paper" presented to Canada's parliament. This document will supplant the current policy blueprint for Canada's services authored in the early 'seventies.

Mr. Beatty has consulted with Canada's NATO allies during the preparation of the "white paper" as expected but, according to a government press release, has also "invited a selection of representatives from... academic, business and defence-related interest groups as well as peace and church organizations to share their views with him and ... Defence officials". Such outside consultation on a vital matter like national security, which is the greatest responsibility of a state, seems unprecedented in Canadian defence history and according to an expert source, definitely did not occur when the last "white paper" was prepared.

How can any group outside the defence establishment offer informed views to the minister without being briefed about sensitive defence matters?

The minister's action raises all sorts of questions. Which groups are being selected and what are the criteria for their selection? How can any group outside the defence establishment offer informed views to the minister without being briefed about sensitive defence matters? And, if they are not briefed, what is the whole point of the exercise? Surely the process of policy-making is not a proper one to use, just to "make friends and influence people"?

Attempts were made to gain answers to these and other questions by calling the minister's office, but there was no reply as this article was being prepared. There were also no indications that the discussions with these various groups, which include those whose goal is the virtual gutting of the defence forces, will be made public.

This is clearly a situation that calls for trust in Mr. Beatty, and he seems entitled to it. Still, the adoption of this questionable form of consultation gives cause for uneasiness and wariness on the part of Canadians. Will the Australian defence establishment be the next "guinea pig" for this process? Presumably, that's a question of trust too.

OLDE VERSE

FOR all those people who desire to reject Australia's rich Christian heritage, I found in a book on the British Coronation Stone by Mrs G. Albert Rogers, the following verse attributed to an author identified only as R.C.G....

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

Methinks olde English, but up-to-the-minute philosophy.

Peter A. Younger,
Dernancourt, S.A.
The Australian.

The poorest man may in his cottage bid defiance to all the force of the Crown. It may be frail; its roof may shake; the wind may blow through it; the storms may enter, the rain may enter, but the King of England cannot enter; all his forces dare not cross the threshold of the ruined tenement!

WILLIAM PITT, SPEECH ON THE EXCISE BILL.

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Letters

CONGRATULATIONS

Dear Sir,

Allow me to offer my heart-felt congratulations to all concerned with the production of the September-November 1986 issue of "Heritage". This contains a splendid blend of reading for all patriotic Australians, indeed, for all who appreciate the glories of British history.

The Editorial was particularly apposite, while the humour really leavened the loaf.

Thanking you and sending best wishes for ever increasing success with "Heritage".

L.C. Snook,
Margaret River,
W.A.

OUR FLAG

Dear Sir,

This poem was read over Melbourne radio 3LO on Saturday, August 17th 1985 on "Poetry Corner" by Mr. John Reid...

OUR FLAG

by Frances Allen

*Flying free above our land,
over sea and golden sand,
A flag
Beloved of a loyal band,
Of Aussie folk.
Free to walk upon this land,
Tall and upright, tough and grand,
Beneath our flag.
Fighting now to keep this flag,
From some strangers
Who demand,
Change it. It is their
Command.
Never. We will make
our stand,
And fly our flag,
Above our land,
Forever.*

Mrs Frances Allen,
Balwyn,
VICTORIA.

THE AUSTRALIA CARD

Dear Sir,

If you consider the following of interest, it might find its way into your Journal.

"Never at any time since Plato has there been an opportunity to return to the form of Democracy he expounded. Admittedly, only 50% of the population voted through the Greek Senate, but they were the 50% that contributed to that society. Today the percentage would be higher.

Also today, modern technology in communication provides the ideal method of expression. Those who fear the introduction of an Australia Card would be protected from Government interference by its very usage in the following manner.

1. The Card is issued only on request. It is individually identified by the scanning process applied to general merchandise.
2. Issues that currently divide the Nation; Taxes, Migration, Social Services, Aboriginal Land Rights etc., would be debated in the Media by those for and against. On a given day, Referendum would be held on 1 or 2 of the subjects selected.
3. In Public Buildings, Post Offices, Town Halls etc., an electronic device, like a computer, would be installed. The Card would be inserted under, 'For', 'Against' and 'Undecided', the button pressed and within 48 hours the opinion would be known to the Government, this opinion becoming Government policy.
4. Those who fear the Card would be protected by controlling its usage.

Providing a means whereby Card holders would be formulating Government decisions, I am sure that within a short period it would be accepted by the majority of the electors.

I know it would be expensive to create, but it may be the last chance to re-affirm the myth of Democracy which has never come cheaply over the past 3,000 years.

It would greatly reduce the number of Members required, thus saving millions towards its cost. The Committee selecting the subjects for referendum would come from selected leaders in the community.

Lewis S. Bevis,
Lane Cove,
N.S.W.

*'Lines composed a few miles above
Tintern Abbey'*

1798. Lines 88 - 102.

WORDSWORTH

For I have learned

*To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things.*

