

HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

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**Christian Heritage In Our Flag
The Importance of History**

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HERITAGE

No. 45

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Lessons from Fiji

The recent military coup in Fiji where the Prime Minister, Dr Bavandra, was deposed by Lieutenant-Colonel Rabuka, holds important lessons for Australia.

It has become clear that the major reason behind the coup was racial. The indigenous Fijians saw the increasing numbers and influence of Indians in their nation as a threat to their culture, to their control over the nation.

So called *multi-cultural* societies inevitably create conflict of interest, injustice to one culture or the other, tension, distrust and ultimately to instability. The lessons of history are there to be seen. In recent history the examples are numerous; from the tribal bloodshed in Nigeria to the distrust between the Vietnamese and their ethnic Chinese, from Sri Lanka to South Africa.

For in any nation, the culture and institutions grow from the values, the underlying faith or religion of the people. Their culture is a reflection of their past, a window on their faith and a glimpse of their hopes. Their institutions cement these ideals to the nation's structure and whilst they reflect the people's ideals there is harmony in the nation.

If peoples from another or other cultures are introduced, harmony and stability can only remain so long as the newcomers adopt the new culture as their own. This, however, is not always the case, especially where large numbers of people of a foreign culture are introduced; they tend to group together and retain their own culture, particularly where there is a large disparity between them and the host culture. They find themselves governed by laws and institutions that reflect beliefs and customs foreign and sometimes offensive to them. Tension and often conflict is the result.

This is all a matter of common sense and should be accepted as such in a mature way, just as in our personal and family lives we accept that people tend to group according to compatability. To verbally coerce by the use of words such as *racist* and *racism* only obscures the reality and ultimately intensifies the problem.

The second aspect of interest to Australia in the events in Fiji is the role played by the Fijian Governor General. Whilst at the time of writing the final outcome is still unclear, what is obvious is that even in this extreme circumstance, something we would not wish for in this nation, the Governor General can play a mediating role and help defuse a difficult situation.

THE AUSTRALIAN HERITAGE SOCIETY

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

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

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

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

SIR RAPHAEL CILENTO

First Patron of The Australian Heritage Society

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The Importance of History

by Jean M. Wallis

History is the study of past events in the life of a nation. From recorded history we learn of a nation's heritage, its strengths and its weaknesses, and the value system which has directed its course.

Those who are interested in the future, must study the past.

Dr. Alan Barcan, author of "*Social Science, History and the New Curriculum*" advances the following arguments to justify the study of history in schools:

1. *Humans have a natural inquisitiveness about the origins of things. Sheer interest in the study of man and of his undertakings in earlier epochs justifies the place of history in the curriculum.*
2. *As a liberal education, history provides a social framework in which other subjects, such as art, literature, science, music, may be seen in their social or intellectual environment.*
3. *History may well assist an understanding of the present by such a study of past societies as will provide a more objective view of contemporary society.*
4. *History contributes to the construction of an adult philosophy of life, because it provides vicarious experience and because, dealing with men and women in social situations, it raises moral and ethical questions.*
5. *It provides a mental discipline, a way of thinking, of examining problems. It encourages the pupils to see cause and effect in human affairs, it encourages reasoning about society, it suggests a system of social investigation.*
6. *History, like English, may serve to transmit a picture of the heights and standards of culture which have been achieved in the development of civilization, some hint of "the best that has been thought and said" in the past.'*

History Versus Social Science - Studies

During the 20th century the teaching of history in primary and junior secondary schools has, by degrees, given way to *social science*, into which numerous subjects are integrated. By the 1950's primary schools across Australia had shifted to *social studies*.

If readers find terms *social science* and *social studies* confusing, this is not surprising. Arthur Bestor in "*The Restoration of Learning*" (1955) stated that the term *social studies* had contributed greatly to educational confusion:

Discriminating use of words and careful analysis of intellectual concepts disappeared as soon as the professional educationists translated "the social sciences" into "social studies" and began to talk about "social education". Anything to which the adjective "social"... might be applied was regarded as an appropriate topic for the social studies. And

the idea that each discipline possessed a distinctive method and contributed in a distinctive fashion to the understanding of society gave way to the preposterous notion that the social sciences were merely a collection of interchangeable parts, which might be assembled into any curricular contraption that struck his fancy.(P. 128) ²

Discerning educators realized "*that the introduction of social science (studies) into primary and junior secondary schools would accelerate the deterioration of education*" and "*could well produce disaster*".³

Dr. Barcan explains that the concept of social science, which crosses the boundaries of the separate disciplines "*violates the principle of proceeding from the simple to the complex. It confronts the young, immature mind with the complexities of the outside world where, indeed, an intermixture is to be encountered in the many areas of human experience.*"⁴

Those educators who favoured the integrated curriculum had the support of teachers and students who were rejecting old traditions and values, and were demanding "*relevance*" in the school curriculum.

Thus it was a short step to the politicizing of the curriculum, for it must be borne in mind that the social sciences are aimed at social development rather than intellectual growth.

The Western World is now reaping the harvest of what has become social destruction rather than social development. The influence of such education extends beyond the classroom. We see it in Marxist-inspired "Peace" marches, gay rights campaigns, and government-funded literature and comics which promote children's rights whilst at the same time ridicule parents and the law.

Much of this literature is crude anti-social, anti-family propaganda designed to destroy those institutions which, in a free society, protect their children.

The Forces directing the Social Studies Movement

It would be naive to believe that curriculum planners achieved the shift from history to social studies unaided. Two major factors which influenced the shift were the tax exempt foundations in U.S.A. and U.N.E.S.C.O.

Carnegie Corporation in Australia

Prior to World War II the Carnegie Corporation "*provided for the establishment and maintenance over some years of the A.C.E.R. (Australian Council for Educational Research)*". This body was "*the eyes and ears of the Corporation in Australia.*"⁵ A.C.E.R. took the full overall responsibility for financing and organizing the New Education Fellowship Conference of 1937 which was held in Australia.⁶ Branches of the N.E.F. were formed in every state and almost 9,000

people took out full tickets of membership.⁷

The N.E.F. was reinforced by further conferences in 1946 and 1949 when visiting American and English educationists toured Australia.⁸

Dr. Barcan describes the changes which took place in Australian schools in the period 1939-67 in *"The Transition in Australian Education"*, and have led to a growing confusion of purpose.⁹

The smorgasbord of innovations grants made by the Australian Schools Commission in the 1970's, added to the confusion.

The Influence of U.N.E.S.C.O. on the School Curriculum

The influence of U.N.E.S.C.O. following the International Seminars for Teachers, held in 1948, is dealt with in some detail in my book *"Chaos in the Classroom"*. The general title for these seminars was "Education for a World Society": and many strategies were recommended for achieving that goal.

I.L. Kandell who played an important part in the Hobart session of the N.E.F. Conference of 1937, and whose recommendation that inspectors be abolished, was adopted,¹⁰ later wrote in the N.E.A. Journal of April 1946:

*"Nations that become members of UNESCO accordingly assume an obligation to review text books used in their schools."*¹¹

The 1947 Report of the President's Commission on Higher Education stated:

*"The role which education will play officially must be conditioned essentially by policies established by the State Department...and by ministries of foreign affairs in other countries...in carrying out ... the programme developed by UNESCO..."*¹²

Such recommendations and directives set the stage for the schools to become vehicles for propaganda on a global scale.

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At the 1948 International Seminars for Teachers it was recommended that history, geography and civics be grouped together under the heading of *social studies*. It was considered that at least up to the age of 13, history and geography should be taught as universal history and geography. "Of the two, only geography lends itself well to study during the years prescribed in this survey. The study of history, on the other hand, raises problems of value which are better postponed until the pupil is freed from the nationalistic prejudices which at present surround the teaching of history.

At junior level, *"every opportunity should be taken to enlarge the child's imagination and encourage him in an interest in all that is remote and strange; and engender such an esteem for 'theirs' as will counteract the 'exclusive regard for all that is 'mine'..."* "Not everything in foreign ways of living can be presented to children in an attractive light. At this stage, though, the systematic examination of countries and manners can be postponed, and the teacher need seek only to ensure that his children appreciate, through abundant and judicious examples, *"that foreign countries too, possess things of interest and beauty..."*¹⁴

MAN: *A Course of Study* (MACOS) was developed by behavioural psychologists who chose for this massive project the almost extinct Netsilik and Pelly Bay Eskimos. The beautiful scenery is there in abundance, and it conditions the pupils to be tolerant - tolerant of infanticide, senilicide, wife-swapping, murder, mythology and primitive hunting. Role-playing and simulation games are an important part of this programme.

MACOS is a versatile programme, and segments may be integrated into other social studies courses. One example of this use is in *"SOCIETY IN VIEW" - A Process Approach to Social Competence*. This course for primary school children draws its references from *One View of the Social World*. Indeed the students are "processed in a manner which can best be described as sensitivity training."

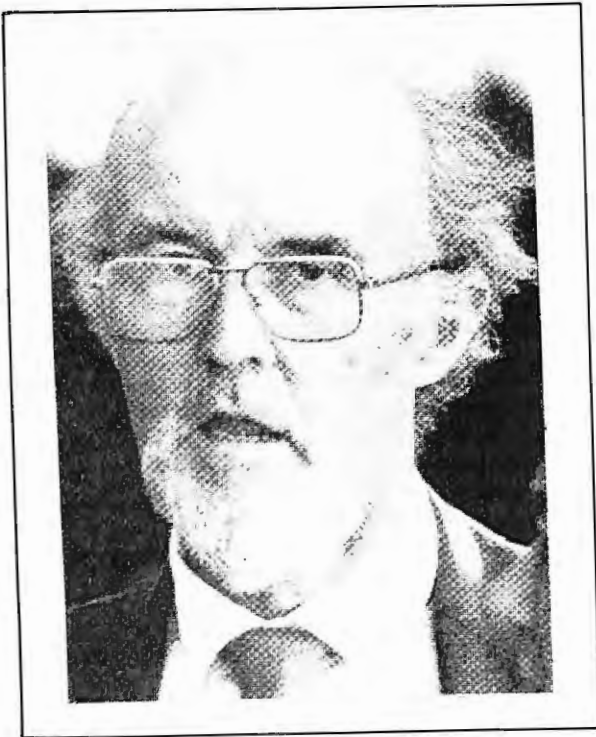
The Teaching of History

It was considered that the teaching of history may also usefully contribute to the development of world-mindedness, but the recommendation was emphasised that *"the study of modern history should be undertaken only with young people whose critical objectivity and world-mindedness have already been well developed!"*¹⁵

When negative facts, such as persecution and death in the U.S.S.R. and in the numerous countries which the Soviets claim to have "liberated", are censored from history, it becomes propaganda.

Professor Manning Clark is reported as having stated:

*"Class struggle had played a major role in Australian history. At the moment the capitalist class and the working class are like two bulls locked in combat in which neither will allow the other to take a step forward....More and more Australian history would be written by authors with Marxist values because class conflicts were central in our stage of life."*¹⁶Emphasis added.



PROFESSOR MANNING CLARK

Self-avowed revolutionaries within the Teachers' Unions do not hide the fact that they are working within the education system to bring about a socialist revolution.¹⁷

Unfortunately, Marxist-Socialist propaganda has permeated Western society. It has led to the social and economic chaos we are experiencing at this time. One writer describes what has happened to 'the man in the street':

*"Here we face the general decay of comprehension, loss of any idea of principles, or of universals in general, due mainly to the vapid education processes to which the last two generations have been subject. There is also the mental passivity engendered by the television. Its adherents gulp up large portions of undigested information, most of it untruth in portraying what it sees as 'life'. The 'news' consists of comments on happenings rather than the facts' the talk shows present the views of persons entirely ignorant of the subject, as the presenters are 'experts in everything'. The daily 'phone-in programmes' are largely a pooling of ignorance and offering sometimes of dangerous advice on the basis of a two minute conversation."*¹⁸

In this climate society sinks deeper and deeper into chaos.

Is There an Answer to Our Dilemma?

Any attempt to correct today's ills without an understanding of their cause is futile. It would amount to treating the symptoms of a disease whilst allowing it to remain.

The seeds of today's ills were sown in the 19th Century by early social scientists such as August Comte, the high priest of sociology, and founder of

behavioural psychology, Wilhelm Wundt¹⁹, Charles Darwin who made counterfeit claims regarding the theory of evolution²⁰ and Karl Marx who capitalized on the works of these men to advance the cause of "scientific socialism". All denied God and His purpose for man.

By degrees, the world view was changed from one where man acknowledged God and the Bible to one where man became his own god. Thus moral relativism, the life-blood of Marxism and Humanism, replaced moral absolutes. At the same time, the social scientists or change agents regarded the people as experimental animals to be manipulated and controlled, according to their various plans, and the plans of the State.

And this is the situation today. Take one example of manipulation - *homosexuality*. It was promoted as a valid, alternative life-style because no children can result from the union. Its purpose was population control.

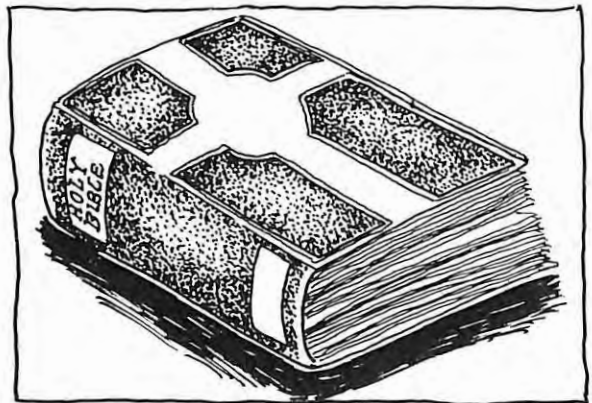
Despite the physical suffering, the social upheaval and the financial burden placed on society, no retribution is demanded by the State from those who advocated and promoted this change in human behaviour.²¹

There is no "quick fix" to the problems of this age.

The answer lies in a change of perspective - a return to a world view which restores the Creator and His laws to their rightful place. Absolute values based on Biblical truth must replace the moral relativism of our age.

If *history* is to be restored to the school curriculum, truth, not propaganda, must prevail.

"BIBLICAL ILLITERATES"



Some lecturers have found their students to be so handicapped by unfamiliarity with the Bible that they refer to them as "Biblical Illiterates."

In a report published in the S.A. Teachers' Journal, Enid Adam of Perth, W.A., had this to say:

"...Many students of history, English and philosophy have found difficulty in studying the lives and thoughts of people who took the Bible seriously and were familiar with it.

Some lecturers have found their students to be so handicapped by unfamiliarity with the Bible that they refer to them as "Biblical Illiterates.".....

As we have discovered to our sorrow in Western Australia, ignorance is not bliss: it's a sheer inconvenience, hampering future development. Literacy needs to be seen as a goal in all fields.....

It is not a case of supplying religious training to the theologically inclined. Our very culture has been founded with a Biblical influence too great to be swept under the carpet.

Humanists and Christians alike will wish to study history, English and philosophy at University level and will find some Biblical knowledge not only "useful" but essential.

Paul Tillich bequeathed us an intriguing formula-
'Religion is the substance of culture: culture is the form of religion.'

The Bible states simply:

'The fear of the Lord is the beginning of knowledge, but fools scorn wisdom and discipline.' (Proverbs 1 v.7 N.E.B.)

The Conflict

The influential Christian writer, Dr. Francis Schaeffer, shortly before he died, emphasised that we are engaged in a conflict. "It is a conflict on the level of ideas between two fundamentally opposed views of truth and reality. It is a conflict on the level of actions between a complete moral perversion and chaos and God's absolutes."²³

"In the end we must realize that the spirit of the age - with all the loss of truth and beauty, and the loss of compassion and humanness that it has brought - is not merely a cultural ill. It is a spiritual ill that the truth given us in the Bible and Christ alone can cure."²⁴

And this is the lesson of history throughout the ages.

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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".

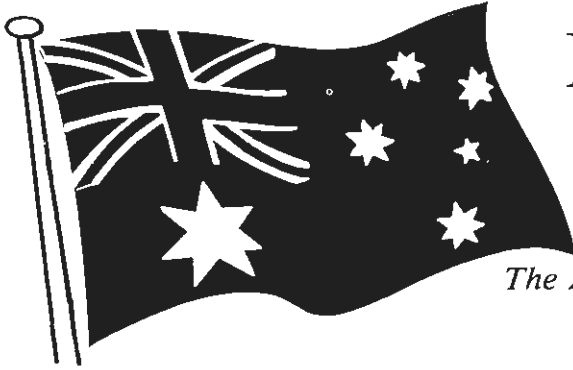
AUSTRALIAN HEROES - the younger generations always love a hero. We want stories of Australian heroes - sportsmen, aviators, pioneers, military etc.

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,
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The Christian Heritage In Our Flag



by *DR RUPERT GOODMAN,*
President
The Australian National Flag Association

All Christians should be concerned at the attempts to remove the Union Jack, with its crosses of St George, St Andrew and St Patrick from our National Flag. This should be viewed in the context of recent events denigrating our Christian heritage. The removal of God from the Oath of Allegiance, the proposal to remove the "blessings of Almighty God" from our Constitution, attacks on church schools, removal of subsidies from religious sponsored tertiary residential colleges, the promotion of humanism and other non-Christian "world religions" in our schools all are pointers to the anti-Christian philosophy of the present Commonwealth Government. The initials F.D. - the Queen as Defender of the Faith - were quietly removed from our coinage in the Whitlam years.

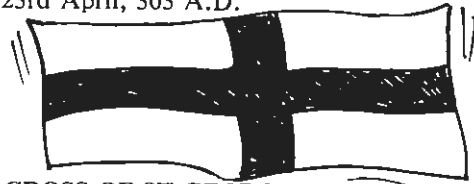
It is well-known that among the senior members of the Government is a number of atheists, agnostics and humanists. This is reflected in the figures of the 1983 swearing-in ceremony of Federal Members. Among the ALP Senators 22 out of 30 rejected the Bible and made an affirmation instead. For the ALP in the House of Representatives the figure was 28 out of 74, giving a total of 50 out of 104 overall rejecting the Bible. In the Opposition only 2 of 79 rejected the Bible.

At the last Census some 11 million people professed to being Christian, even though many have forsaken the formal practices of Christianity. The fact remains that Australia is a Christian society in that so many of our social institutions are based on Christian precepts. As well as the above reference to the Constitution we are reminded that Parliaments open daily with prayer, including the Lord's Prayer. (There are moves to abolish this). In the legal system there is frequent reference to Christian justice, witnesses generally swear an oath on the Bible (fewer than 1 in 100 reject the Bible), the Law Year invariably commences with traditional church services. The majority of marriages are solemnized in the Church, most accept Christian names (although government policy is to use "given names",) many participate in sacraments such as baptism and most expect a "Christian burial service". Christian practices govern the lives of most people from birth through to death.

Our National Flag is the symbol of the nation and the Union Jack is of deep spiritual significance. In essence, it consists of the crosses of three Saints: St George, St Andrew and St Patrick each of great significance to the Christian traditions.

St George

The cross of St George, a red cross on a white field, is believed to have had its origin in the blood-stained cross of Christ. St George, the Patron Saint of England, lived in the 3rd and 4th centuries A.D., at a time when Christianity was being accepted, despite opposition from the Romans. It is believed St George was born in Cappadocia, of noble Christian parents. He became a professional soldier and rose to high rank, with a great reputation for courage and bravery. When the Roman Emperor of the day, Diocletian, outlawed Christianity, he resigned his commission and urged the Emperor to change his views. In this he was unsuccessful and he was put to death at Lydda on the 23rd April, 303 A.D.



CROSS OF ST GEORGE.

After his death many legends arose about his bravery, such as the slaying of the dragon. How St George became the protector of England is lost in antiquity but it probably had Christian and military associations. His name and his reputation for bravery and courage were well-known in England before the Norman Conquest of the 11th century. There is evidence that the Crusaders in their campaigns to free the Holy Lands from the infidel Turks, used the red cross on a white background on their shields. By 1194 it was a popular banner of England.

During the period of Edward III, St George was made the Patron Saint of England and associated with the Order of the Garter, c. 1348 when Edward III established the famous Chapel of St George at Windsor. Many will recall Henry V's inspiring call to arms at the gates of Harfleur, "God for Harry, England and St George."

Over the centuries the cross of St George became identified with courage, bravery and Christian ideals. Later still, the George Cross became an award for gallantry, second only to the Victoria Cross.

St George's Day, 23rd April, is a festival of the highest rank in England, with special services in the Church of England, and special mention at Mass in the Roman Catholic churches.

St Andrew

The cross of St Andrew is a distinctive white diagonal cross on a blue background, in stark contrast to the cross of St George. Again we go back to the early Christian period of the first century. We know Andrew was born in Galilee, brother to Simon Peter. He is mentioned on numerous occasions in the Bible where we learn that he laid down his nets as a fisherman and decided to follow Christ. As one of Christ's twelve apostles, he preached the Gospel in Asia Minor, along the Black Sea and in Greece. Andrew was crucified at Patras on the Gulf of Corinth on a slanting cross, as he said he was not worthy to be crucified on one like that which had borne his Lord.



CROSS OF ST ANDREW.

His remains were carefully preserved at Constantinople and when Greece became Christian, Andrew was chosen to be the Patron Saint of Patras and because of his origins as a fisherman, he became honoured as the Patron Saint of all fishermen.

How then did St Andrew become the Patron Saint of Scotland?

Several centuries later, Christian missionaries were attempting to convert the warring tribes of the Picts and the Scots to Christianity and they were having a difficult time of it.

About 740 A.D. relics of St Andrew were presented to Angus McFergus, King of the Picts, his town was renamed St Andrews and St Andrew was adopted as the Patron Saint of the Picts. When the Picts were later subdued by the Scots, Kenneth McAlpin adopted the banner of St Andrew as the national banner of Scotland.

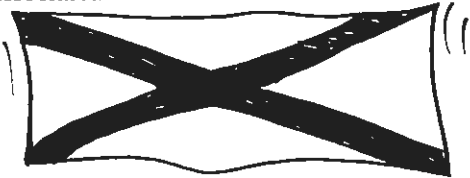
So the white cross on a blue background with the cross slanted like an X, the Cross of Andrew became identified in so many ways with Scotland, stemming from those Christian origins of long ago. The development of the Cross of St Andrew as a symbol of Presbyterianism will be well-known to students of Church History.

November 30 is celebrated as St Andrew's Day.

St Patrick

The third cross in the National Flag is that of St Patrick, a red cross on a white background, a diagonal cross which distinguishes it from that of St George.

As it happened, St Patrick was born in Scotland about 385 A.D. and the date 17 March seems to be associated with him. This became St Patrick's Day.



CROSS OF ST PATRICK.

It is believed he was of noble birth, son of a deacon Calpurnius, his grandfather being a priest.

When he was 16, St Patrick was captured in a raid by northern tribes and carried off to Ireland as a slave. During this period he began to take religion seriously and became a man of intense prayer.

After six years in captivity he escaped to the Continent and later returned to England. He believed he was called in a dream to return to Ireland to convert the people to Christianity. In the year 432 A.D. he achieved his ambition by returning to Ireland as a missionary bishop.

Through the efforts of St Patrick a Christian Church was established in Ireland. The date of his death is uncertain, probably about 469 A.D.

The Cross of St Patrick became the banner of Ireland, being well-known by 1690 A.D. A British order of knighthood, the Order of St Patrick, was instituted by King George III in 1783. St Patrick became closely associated with the Roman Catholic religion.

The Union of the Three Crosses

The banner of St George remained the national flag of England through the reigns of the Tudor Kings and of Queen Elizabeth I who died in 1603. On her death, the crown went to James VI of Scotland, who became James I of England, the first of the Stuart line of Kings. James I found himself king of two countries, each with a different flag.



UNION FLAG.

In an attempt to bring the two countries closer together, he ordered that the two crosses be combined into one flag, the Union Flag. A century later in 1707, the two countries were united politically and the Union Flag, combining the crosses of St George and St Andrew, became Britain's acknowledged flag.

This was the flag which Captain Arthur Phillip raised at Port Jackson on 26 January, 1788.

CONTINUED

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**

THE CHRISTIAN HERITAGE IN OUR FLAG

A few years later, in 1801, the Cross of St Patrick of Ireland was added, so the Union Jack, as we know it was completed.



UNION JACK.

From 1801-1901 the Union Jack remained the Flag of Australia, reflecting the origins of the society, a reminder that our present society was built by Christian pioneers in the 19th century.

The Attack on Christian Values and Precepts

All Australian Christians should be aware of the great inroads into our society by the secular humanists and anti-Christians. To replace the three Christian crosses on our National Flag with an animal must be seen as sacrilege, an insult to all Christians. Our Flag rightly and properly reflects our Christian origins and traditions. Christian's awake! Protect the Christian heritage in our Flag by joining the Australian National Flag Association in its fight to keep our Flag against those who plan to pull it down by 1988. Time is running out. Eleven million Christians could put a stop to this retrograde step immediately. Do not delay, act today.

A gift for all of the year

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A LIGHTER TOUCH



A man told his doctor that his ambition was to live to be a hundred. "How can I achieve this?" The Doctor replied "Don't drink, don't smoke and don't have anything to do with women." "And then will I live to be a hundred?" "No, but it will seem like it!"

The only people who brag about having been poor are the rich.

Frank B. Medo.

Man has his *will* but woman has her *way*.

Oliver Wendel Holmes.

One of the greatest pains to human nature, is the pain of a New Idea.

Walter Bagehot.

When all is said and done, there is more *said* than done.

Contributed by: **NORMAN F ROLLS,
UPPER FERNTREE GULLY,
VICTORIA.**

Threat to Tradition That Every Man is Free

The implicit assumption behind Bills of Rights is that an individual is properly subject to outside authority except for those Rights categorised and conceded to him at the will of parliament.

The tradition in this country has been (on the contrary) that every man is free to do his own will except in so far as it interferes seriously with that freedom in others, which it is the function of the law to prevent.

HOME, U.K.

KINGSHIP

The recurring problem of what historians call the Dark Ages — the long blood-stained centuries after the fall of Rome — was that of preventing society from disintegrating because its stronger members could not be subjected to any law but their own passions. What was lacking was a profession of dedicated kingship, pursued by hereditary princes with the power to preserve peace, social continuity and order.

Sir Arthur Bryant
SET IN A SILVER SEA.



topical

by Reg Watson

THE ELECTIONS

Until voting day, July 11th, the nation will be in a fit of madness. Bob Hawke, who prided himself in stating that his government would run its full term, surprised many, by calling a double dissolution.

The Federally funded Constitution Commission which has been set up to review and perhaps reform the existing Constitution, advocates a four year term of parliament rather than the existing three. Such a proposal is backed by men like Hawke and his predecessor Malcolm Fraser who, however, went to and will go to the electors long before their three year term.

If Hawke does gain power once again after July 11th, he certainly will be making history. Unless the author of this work is wrong, Hawke will be the first Labor Prime Minister to serve three terms.

One, nonetheless must ask the question as has been asked on other occasions, has the voter any real choice? Has the Liberal Party and Labor Party given the voter a choice between tweedle dum and tweedle dee?

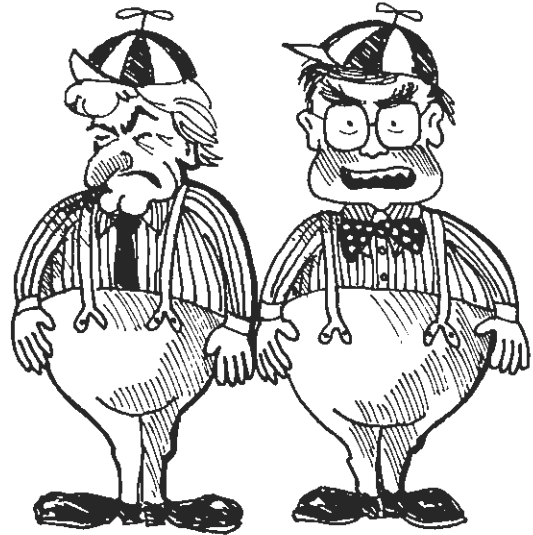
Certainly elsewhere it has come to that. In Canada you have a choice between two similar parties with different names, the Liberals and Progressive Conservatives. It was Arthur Calwell who called the Democrats and Republicans of America, "two empty bottles with different labels." In New Zealand since the demise of Muldoon, there's little choice between the Nationals and the Labourites. In Britain (where all parties sold out Rhodesia) it must be admitted that Thatcher can very effectively highlight ideological differences, real or imaginary. Still, she sends British military advisors to the Marxist countries of Zimbabwe and Mozambique. In Zimbabwe of course, the British are in that country with the North Korean troops.

Here in Australia, if Howard is to gain power he must offer alternative policies. His recently-released immigration plan differs little from the existing one. And it can't be forgotten that under Fraser, he as Treasurer, wasn't a success. For instance, home interest rates went up seven times; I know, for I counted them and had a foreclosure.

Waiting in the wings is trendy and suave Andrew Peacock, one time friend of Marxist actress cum religious guru Shirley McClaine. Peacock was no favourite with the late Sir Robert Menzies who stated that he was "horrified" with Peacock's foreign policy.

And John Elliot - super capitalist and friend of the Soviets; less said the better. Can Western Australians and Tasmanians forget his Russian dry-dock proposal for Perth and Hobart?

The media will be pro-Hawke. Excluding a few exceptions they were traditionally pro-Liberal, being advocates of free enterprise and anti-socialist. The wheel has turned.



While the public will be entertained by American-style presidential elections, we will be fooling ourselves if there is going to be any marked change after July 11th.

A short period of time in politics can see much alter. While the public will be entertained by American-style presidential elections, we will be fooling ourselves if there is going to be any marked change after July 11th. Interest rates won't decrease. A poorer type of immigrant will still pour in. The problems created by international bankers with their excessive interest rates won't be tackled. The hate and fear about South Africa won't abate. While both mouth concern about the family, both economic policies force the home-maker out into the workforce, whether she likes it or not. Abortion will continue on its merry (!) way and foreign aid primarily to Communist countries will also continue. Only huge pressure from the public as has happened in the past with aboriginal land rights, the Bill of Rights and the Identity Card, will preserve our freedom.

The author tends to believe that Hawke will be returned, but one must be guarded against being adamant.

Then, do we really have a choice? In Russia they have the vote too, but it is worthless. Are we told then a lie? For we believe we determine our political destiny. The question is answered by the lack of alternative choice given to the voters. In other words, pertinent and real issues are not allowed to be raised.

Spring Eternal

Reprinted from *Home*, U.K.

Those of us who live in the Northern Hemisphere of this planet have reason to be grateful to our Creator, who came to live among us in the populous North, rather than in the mainly oceanic South. This enabled our Christian ancestors to incorporate in the worship of the Creator much of the pagan nature-worship which preceded Christianity, no longer as a fearful vision of a spirit world behind the Universe, but in the form of a framework — the Christian Year — which preserves for us that deeply built-in rhythm of the Creation of which we are a part, and especially for us in the North Temperate Zone, that of the seasons.

Those ancient, pagan religions which placed Man so justly in his place in Nature and which led on to a belief in a universal Creator, were surely more innocent than the modern paganism which, after two thousand years of Christianity, denies the Creator.

Those ancient, pagan religions which placed Man so justly in his place in nature and which led on to a belief in a universal Creator, were surely more innocent than the modern paganism which, after two thousand years of Christianity, denies the Creator, while returning to Nature-worship, or to the idol of human power. Among those ancient religions were to be found, in confused and fragmented forms, all the greater elements of the Christian revelation: Trinity, Incarnation, the sacrifice of the King-god for the salvation of the people, and Resurrection, even though often distorted and corrupted — a fact often curiously inverted as an argument *against* the reality of Christian belief, even by those who believe in the reality of Nature from which these beliefs arose.

When, therefore, we worship God in the rhythm of the Christian Year, feasting with warmth and jollity at midwinter Yuletide to celebrate the birth of Christ, observing some Lenten discipline in anticipation of Spring, the season of rising spirit but of traditional post-winter scarcity, mourning and repenting our sins on Good Friday, arising with joy on the Day of the

Resurrection, with energy on the Day of the Holy Spirit, and with strong and confirmed faith on the Day of the Trinity, we are united, not only with our Christian Fathers, but also, if more remotely, with our earlier ancestors. Even with those who worshipped the glory of the Sun, because they knew no greater God, and for whom every stream, and every rock was sacred, and who would ask forgiveness from a tree before they would cut it.

This ancestry, of course, is shared by our friends and relatives 'down under' in, for instance, Australia and New Zealand and Natal, where the seasons are inverted, where Christmas is celebrated in mid-summer and Easter in autumn. For them, it is a reminder of their origins. But for those, such as the aboriginal people of Australia, who are being continually urged by modern, materialistic, political pagans to return to their ancient and poetic religion of the Dreamtime (or pretend to do so) so that their 'sacred places' can be exploited for money, there may well be a need for a different framework for the Christian Year, appropriate to their own religious inheritance.

One of their number, the aboriginal minister the Revd. Cedric Jacobs, has written a book: *Healing a Divided Nation* in which he points out that it is Christianity that provides a basis for the further cultural development of the aboriginal people, not a return to their ancient culture and religion. To thrust them back into such a time-trap would indeed be an atrocity, but that does not mean that Christians may not, with gratitude, take over and spread the lesson of the sacredness of all the works of the Creator, in whatever region they may be, which was enlarged, and by no means supplanted, by the Incarnation of God on this earth.

Never was such a teaching more needed than now, when mankind, through pride and ignorance is destroying the balance of nature; but the difference which Christianity offers, and which St. Francis, in particular, taught us, is that the other beings which share the planet with us are not of an alien nature: gods or godlings, sprites or goblins, spooks or demons, but our fellow-creatures of the same Creator's love, our brothers and sisters.

So with Spring, and Passivetime, and Easter upon us, let us not be ashamed to be at one with our ancestors. When the clouds weep, let us thank them for mourning with us for our sins, and when Christ is risen, let our hearts dance with the daffodils!

Subscription Drive

We are undertaking a subscription drive for Heritage. Please help us by supplying names and addresses of people who you think will be interested in Heritage. We will supply them with a free copy of one of our back issues and an invitation to subscribe.

Names to:

**The Australian Heritage Society,
P.O. Box 7409,
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Letters

The Trammel Society

Dear Sir,
The Macquarie Dictionary defines "trammel" as anything that impedes or hinders free action, a restraint: the trammels of custom.

With this in mind, I have gone a little further and have redefined the KNOCKERS IN SOCIETY by referring to them collectively as 'the trammel society'. They are the militant few who are organised in such a significant manner that they wield power out of all proportion to their numbers.

I read your March-May issue and in particular was impressed by Gordon Bugge's address on "Anzac Day - Its Significance and Its Spirit" as it contained an important message for all Australians old and new and in particular the late arrivals to our continent not yet versed in our entrenched way of life and democratic freedom.

As Gordon Bugge so correctly pointed out it is those who belong to the trammel society who are determined to change our present way of life and Australian culture. Once this is subject to change then there is no way whereby reversal could be effected.

Just who are these individuals who compose this trammel society? They are not easily defined as cohesive instances of a compound class, but rather they exist as distinct indivisible entities of a wretched and dissatisfied society who have held grudges against the norms of any society in which they have come into contact, albeit whether it be within their own specific country of origin from which escapism as migrants offered an alternative life style or from their being influenced by political ideologies belonging to outdated philosophies. Arising from which come the "idols of the mind" wherein man's senses exert falsities which with repetition become believable; the idols of the "dens of origin" are peculiar to the homeland of origin and are wished to be hoisted upon others in their new land; "bad and unapt formation of words" are continued ineptly but deftly by the trammelians to foster influence; the theatre idols spread messages of falsity in obtuse theatrical philosophy as in "Hair".

John Stuart Mill (1806-73) wrote as an English empiricist philosopher and social reformer. His treatise "On Liberty" in 1859 was based upon three fundamentals of freedom in the forms of individual beliefs, tastes and pursuits, and social demands. When temperance is also added to this then such becomes compatible with the "greatest happiness principle". When each part of the philosophy is taken to extreme

no such compatibility can emerge. Karl Marx and Engels can be quoted as having taken parts of this happiness principle to be used for their own ends. It would surprise some of your readers to review those who comprise what The Commission of the Future under the Hawke Government and what papers and their content espouse for the building blocks of the next century.

So my dear Editor, beware of those who comprise **The Trammel Society**, they are not all altruistic.

Dr George Cockburn
Whale Beach, N.S.W.

"AUSTRALIA"

Chorus -

Hail to Australia so golden with wattle,
Lovely her lassies and stalwart her sons.
Freedom to cherish, to honour or perish,
There's naught in this wide world to daunt or
deter us.

Beloved our country so virgin and vibrant,
And with God's help we shall prove right is might.
Health to our Sovereign, strength of the
Commonwealth,
Hail to this continent isle of Australia.

1st Verse -

Towns into cities all growing apace
Rising so proudly in this mighty place
Does not it thrill you, excite you to be
In this wonderful country of ours.

2nd Verse -

From England and Ireland, from Scotland and
Wales,
From all o'er the planet where'er a ship sails,
New generations will reap what they sow
In this wonderful country of ours.

3rd Verse -

To build a new country means blood, sweat and
toil;
Our ancestors did this, and now we enjoy
Such a freedom, there's none in the world to
compare
With this wonderful country of ours.

Chorus repeat.

ELIZABETH RANKIN.
PERTH. W.A.

POETRY OF AUSTRALIA

A BUSH CHRISTENING

'Banjo' Paterson

On the outer Barcoo where the churches are few
And men of religion are scanty,
On a road never cross'd 'cept by folk that are lost,
One Michael Magee had a shanty.

Now this Mike was the dad of a ten year old lad,
Plump, healthy, and stoutly conditioned;
He was strong as the best, but poor Mike had no rest
For the youngster had never been christened.

And his wife used to cry, 'If the darlin' should die
Saint Peter would not recognise him.'
But by luck he survived till a preacher arrived,
Who agreed straightaway to baptise him.

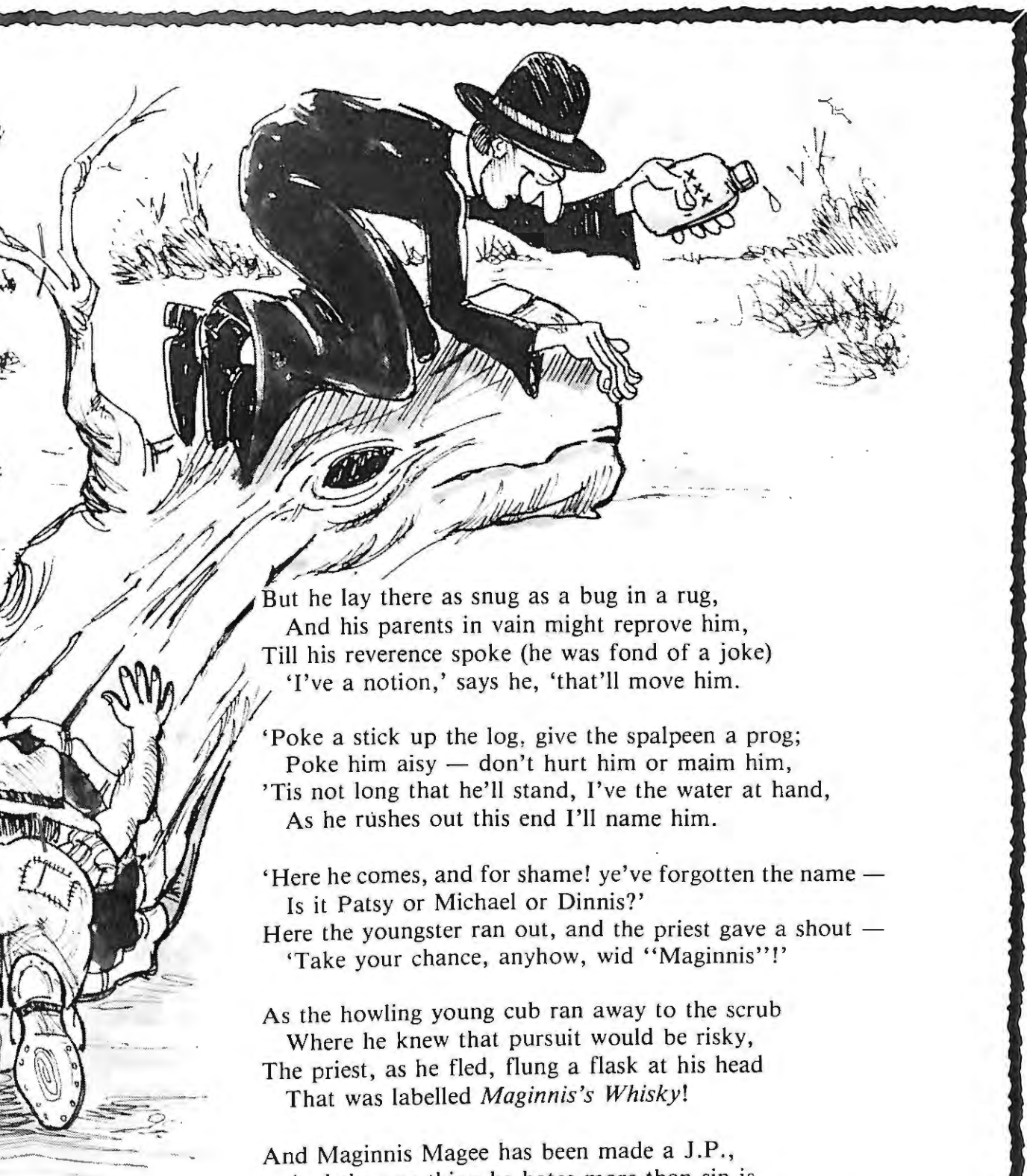
Now the artful young rogue, while they held their colloque,
With his ear to the keyhole was listenin',
And he muttered in fright, while his features turned white,
'What the divil and all is this christenin'?'

He was none of your dolts, he had seen them brand colts,
And it seemed to his small understanding,
If the man in the frock made him one of the flock,
It must mean something very like branding.

So away with a rush he set off for the bush,
While the tears in his eyelids they glistened—
'Tis outrageous,' says he, 'to brand youngsters like me,
I'll be dashed if I'll stop to be christened!'

Like a young native dog he ran into a log,
And his father with language uncivil,
Never heeding the 'praste' cried aloud in his haste,
'Come out and be christened, you divil!'





But he lay there as snug as a bug in a rug,
And his parents in vain might reprove him,
Till his reverence spoke (he was fond of a joke)
'I've a notion,' says he, 'that'll move him.

'Poke a stick up the log, give the spalpeen a prog;
Poke him aisy — don't hurt him or maim him,
'Tis not long that he'll stand, I've the water at hand,
As he rushes out this end I'll name him.

'Here he comes, and for shame! ye've forgotten the name —
Is it Patsy or Michael or Dinnis?'
Here the youngster ran out, and the priest gave a shout —
'Take your chance, anyhow, wid "Maginnis"!'

As the howling young cub ran away to the scrub
Where he knew that pursuit would be risky,
The priest, as he fled, flung a flask at his head
That was labelled *Maginnis's Whisky!*

And Maginnis Magee has been made a J.P.,
And the one thing he hates more than sin is
To be asked by the folk, who have heard of the joke,
How he came to be christened 'Maginnis'!



CANADA CALLS

By John Wiebe

Billy Bishop's Last Flight?

It is always cold aloft. Still, the view is beautifully sharp, and all the senses are heightened. Below is the mud and carnage of what some are calling the "war to end all wars", and perhaps a few friends trying to do the best they can to survive... down there.

The rotary engine throws castor oil into the face, obscuring the view through goggles already smeared and scratched from countless wipings. The issue leather flying coat gives some protection from the oil and the wind, but nausea is common among the new boys and even among many of the old hands on the squadron.

Where is the squadron? They told everyone to stay together because stragglers are always the first to be picked off by the other side. Nobody wants to die at age seventeen, so keep turning the head, keep looking.

Ah, there they are. The Camel is a fine machine. It's a comfort to see even "A" flight's little bunch together. A shame there wasn't time to get a few more hours on her. The Camel has some vicious tricks, but her manoeuvrability and the combined firepower of her twin Vickers machine guns make up for that. The humped cowling covering the guns gave her that odd name.

The sky seems empty, but that is an illusion. During a big offensive there are hundreds of aircraft up. Two-seaters photographing the lines or attacking targets. Fighters always looking out for them or for those who would attack them. Usually, no quarter is asked for or given in the air. Even aiming for the machine and not for the men helps no one. The crew sits atop the fuel tank in some designs, and in the Royal Flying Corps parachutes are not issued.

That was the sound of guns behind. Didn't Capt. Roy Brown, the chap who helped down Richtofen, say that, "If you hear.. a machine gun, the chances are fifty-to-one it is a gun being aimed at you."?

Twist in the seat. Pull the tightest turn there is. Try to stay out of the enemy's way and get him if possible. That is how a new pilot on a squadron stays alive in the air during the First World War.

Billy Bishop was one of these "new boys" at the start of his flying career. He came out from Canada with a cavalry regiment, but soon found that being a cavalryman in the trenches meant crouching in the mud with everyone else. Though awkward in the air at first, his horsemanship helped him to develop the good reflexes that a pilot must have, and he won his



A Camel machine-guns enemy trenches.

wings in 1917. Posted to the western front, Bishop compiled one of the most impressive combat records of any allied pilot, and was credited with 72 aerial victories.

June 2, 1917 saw Bishop on the mission that would earn him the Victoria Cross.

June 2, 1917 saw Bishop on the mission that would earn him the Victoria Cross. Flying alone in his Nieuport fighter, he attacked a German aerodrome at dawn and destroyed four enemy aircraft. Nobody else wanted to fly with him on that morning, so there were no friendly witnesses, but Bishop's accomplishment that day and his overall courage as an airman have withstood the tests of time and nearly all aviation historians for seventy years.

Paul Cowan is a producer with Canada's National Film Board. The Board is a tax-funded organisation that has long been an important part of the Canadian

identity. However, during the last few years, some of its films have elicited great indignation from a Canadian public that was once an almost unquestioning fan of its works. Artistic freedom is an essential part of any creative enterprise, but when that enterprise is publicly-funded there should be a special commitment to ensure that both sides of controversial questions are thoroughly examined. Regrettably, after Paul Cowan was given \$400,000 to make a film about Billy Bishop, he failed to do that.

The subject of Canadian Senate committee hearings, Cowan's film "The Kid Who Couldn't Miss", seems less an examination of Bishop's life at the front, than a vehicle for the producer's personal musings, "About the reasons why heroes, especially war heroes, are created and why countries feel they are necessary." Such a philosophy may be a shock to any who, unlike Cowan, have served under fire and believe that there are a few individuals who do things in combat beyond what others can accomplish. The idea that democracies somehow "create" war heroes in the manner that popular entertainment creates "stars", is not only silly, but extremely repugnant, particularly when the citations for valour of Victoria Cross winners are examined.

After concluding its exhaustive hearings, the Senate Committee felt strongly enough about Cowan's film to conclude unanimously that a disclaimer should be inserted in the film stating, in part, that the film is, "A docu-drama combining elements of both reality and fiction. It does not pretend to be an even-handed or chronological biography of Billy Bishop..." Sadly, Canada's current federal ministry has not yet seen fit to have this warning appear in copies of the movie.

So it is that seven decades after his most famous combat and thirty-one years after his death, Air Vice-Marshal William Bishop is engaged in his last fight.

So it is that seven decades after his most famous combat and thirty-one years after his death, Air Vice-Marshal William Bishop, V.C., C.B., D.S.O., M.C., D.F.C., is engaged in his last fight. A struggle between the memory of a man of valour and well-funded interests who seem to think that valour no longer has a place in society. There may never be a resolution of this conflict, but it is worth noting that, as on at least 72 previous occasions, Billy Bishop is more than holding his own.



LET'S KEEP THEM!



OUR FLAG

OUR HERITAGE

OUR FREEDOM

The anti-AIDS campaign



THE anti-AIDS campaign is disappointing for many reasons, but chiefly because of its fundamental lack of truthfulness.

Repeated claims — including one in that tawdry TV advertisement — that we are all at risk of devastation are simply not true. Worse, however, is the failure by our community leaders and public health officials to examine the various interpretations that exist in our community about the truth of our human nature.

One of those perceptions is that our true nature — the relationship between our sexuality and other aspects of our personality — and the sexual and personal relationship between people, are properly expressed through pre-marital chastity and post-marital fidelity.

People who live by this understanding are safe from AIDS, and communities who live by it would either never experience the disease or would very quickly see it disappear.

Such people are also safe from most other forms of venereal disease. They do not indulge in rape, incest, paedophilia or homosexuality, and they do not destroy their marriages and families through adultery.

None of this is a self-righteous claim of moral superiority for some people.

It is a statement of fact about what happens when people live according to a particular understanding of their nature, an understanding which is not solely religious or moral, but which also involves psychology, philosophy and sociology.

For the past quarter-century or more, this particular understanding has been almost drowned in a torrent of disputation, scorn, and perfidious example in public life, in films, television, radio, books, magazines, newspapers, education systems and parliaments.

It is time our community leaders did something about their self-imposed blindness and began to examine the truth about human nature and human behaviour.

HUGH RYAN,
Scarborough.
From *The West Australian*.

AVENGE GORDON'S DEATH!

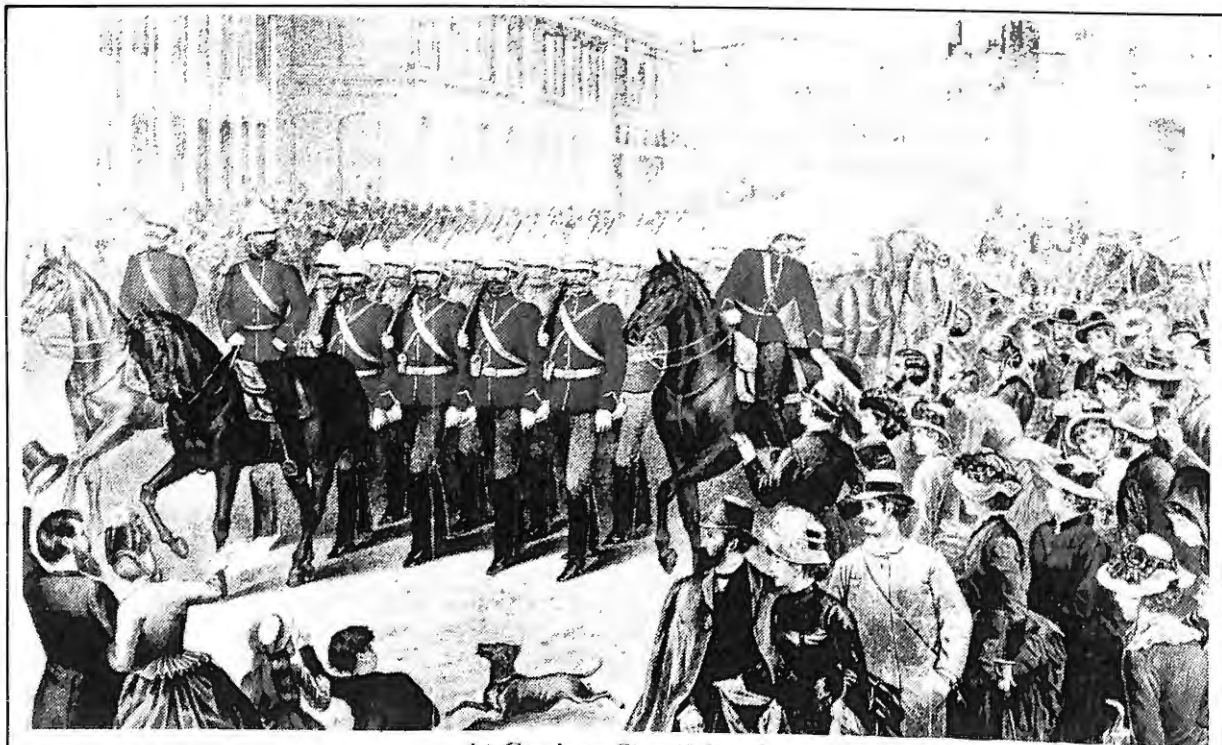
3,000 Australians answered the call

By Ken Inglis*

TUESDAY, March 3, 1885 was the most festive day so far in Sydney's history, surpassing January 21, 1868, when the Queen's son, the Duke of Edinburgh landed under a triumphal arch at Circular Quay, and September 17, 1879, when the colony's first international exhibition opened.

On March 3 government offices and banks and schools were shut, and *The Sydney Morning Herald's* evening *Echo* proclaimed in a special edition: "It is a holiday and in truth a holy day."

A contingent of 770 NSW soldiers paraded through the City from the Victoria Barracks, in Paddington, to board two troopships at Circular Quay, cheered by perhaps 200,000 people in a City whose population was about 300,000. *Herald* reporters heard shouts of "Bravo, boys!" "Advance Australia!" and "Give it to the Mahdi!" Banners said "God Speed!" and "For England, Home and Gordon!"



At Gresham Street(above)

The contingent in Gresham Street, having covered most of the ground between the Victoria Barracks, in Paddington, and Circular Quay. The men of the Infantry Battalion march between the Exchange building (right, now demolished) and the Lands Office. Their red jackets, blue trousers and white helmets are similar to those of infantry regiments in England.

In the heat of the Sudan, though, a man in that uniform will feel sticky and, to an accurate enemy, he will present a vivid target. The British Army in Egypt had then recently put on Khaki, and the NSW Agent-General in London, Sir Saul Samuel, was asked by cable to have 1,000 sets of the new clothing despatched to Suakin.

The hand-coloured lithograph, above, drawn from a photograph, was published by Beckmann Bros, Sydney, and is reproduced here from the version held in the Australian War Memorial, Canberra.

General Charles Gordon, the most venerated imperial hero of the Victorian age, had been killed at Khartoum, in the Egyptian Sudan, on January 26, by forces of a messianic rebel called the Mahdi, or guided one. The news reached Australia by the imperial telegraph on February 11, and induced here, as elsewhere in the empire, a spasm of grief and outrage.

Next morning *The Sydney Morning Herald* published a letter from a retired British general, Sir Edward Strickland, proposing that an Australian regiment be offered to the Imperial Government.

"Every Christian-born subject feels today that he has lost a friend in Gordon," wrote the general, "therefore all Christendom will ring with praises of the gallantry of Australia in losing not a moment in tendering aid in the hour of need for the maintenance of the integrity of our nation and the ascendancy of Christianity."

The NSW Government responded at once by cabling an offer of men and horses, to be delivered at the Red Sea port of Suakin within 30 days of embarkation. The

British Government, though startled, accepted, and enlistment began for a force that had no precedent. This was the first time a self-governing British colony had sent soldiers of its own to an imperial war.

The innovator was William Bede Dalley, acting Premier in the absence through illness of Alexander Stuart. Dalley, native-born of Irish Catholic parents, was a lawyer, literary man and wit — "as bright and brilliant a companion as I ever met," wrote the English journalist H.M. Hyndman.

About 3,000 men lined up at the barracks for the fewer than 800 places. Many of the men chosen were already volunteers — citizens training part-time for home defence. Many were ex-imperial soldiers and sailors who had migrated after discharge. Some were policemen. They were reviewed at Moore Park on Saturday, February 28, given ecclesiastical blessing at church parades on Sunday and after their march through the crowds on Tuesday the Governor of NSW, Lord Augustus Loftus, addressed them at the Quay.

[continued on page 19]



At Circular Quay (above)

The artist Arthur Collingridge paints the departure from Circular Quay as history. The viewer has his or her back to Fort Macquarie, site of the Opera House. On the right, the Orient Line's *SS Iberia* has become the troopship *I NSW*. On the left, between a ship's mast and a wool store, fly flags and pennants and the message "*Well done NSW God speed,*" cabled from London by the liberal politician Lord Rosebery, who had visited Australia in 1883 and minted in Adelaide the term "a Commonwealth of nations." At far right, the artist himself sketches on a stool. Family tradition says that the bearded, top-hatted gentleman shaking the hand of a soldier is Arthur Collingridge's brother George, also an artist. Another brother, Father Charles, is Catholic chaplain with the contingent. Infantrymen in red jackets mingle with artillery men in blue-black jackets and blue trousers, one of whom farewells a dog, another his wife and weeping little boy. The twin-funnelled coastal steamer *Namoi* will carry dignitaries down the Harbour. The four figures in front of it are, from left, George Dibbs, Colonial Treasurer and Government Leader in the Legislative Assembly, Lord Augustus Loftus, Governor of NSW, William Dalley, Acting Premier, and Thomas Playfair, Mayor of Sydney. Dalley, dead centre, faces us. He is the impresario of this production, and takes a special pleasure in doing it as a Catholic. "Dear boy," he says to a friend, "this is a great business. It is gall and wormwood to the bigots, holy water to the Orangemen. Fancy, after all the years they have been calling us plotting Papists and Fenian rebels, the first men from Australia to serve the Queen on the field of battle are being sent by a Paddy and a Holy Roman!"

The original oil painting is in the Australian War Memorial, Canberra.

DANGER

Constitutional Commission At Work

by *T. Strathearn*

Are you aware that the above Commission is considering (among other equally dangerous matters) how much more power can be given our Government without the consent of our Parliament? This would mean that the Representative you elected could be by-passed, your wishes ignored, and democracy could thereby become even more of a mockery than it already is.

It is obvious from the mass of very expensive advertising already indulged in by this Commission, plus the many sub-committees it has fathered, that this dangerous Constitutional Commission is very well funded with your money. In other words, you are once again paying massive amounts of money to groups of people not elected by you, to make possible the further erosion of your freedom and add further power to an already over-centralised Government.

If you think, for example, that the Hawke Government has abandoned the Bill of Rights, think again, for when the legislation was shelved, the Attorney General said that he would submit it to the Constitutional Commission.

In 1984, the Hawke Government tried to have us accept certain amendments to our Constitution which we rejected, so this Government now tries another tack, i.e., this Constitutional Commission, and disguises its real aims and tries to give it a cloak of reasonableness, by inviting all and sundry to make submissions.

The excuse is being made that while our Constitution may have been suitable for "the horse and buggy age" in which it was produced, it is not suitable in the present technological age.

Don't be fooled by this apparently reasonable and logical excuse.

In the first place, our Constitution has worked very effectively in the best interests of the Australian people for 86 years. The fact that our nation is in dire trouble today, is not due to any fault in the Constitution. It is due to the incompetence and duplicity of party politicians, and the apathy and ignorance of the majority of Australians.

Secondly, and most importantly, there are fundamental truths which never change, no matter what the political system, the colour of the people, the

...unless the power invested in any parliament has definite and clearly defined limits placed upon it, the people will ultimately and inevitably become vassals of a centralised government...

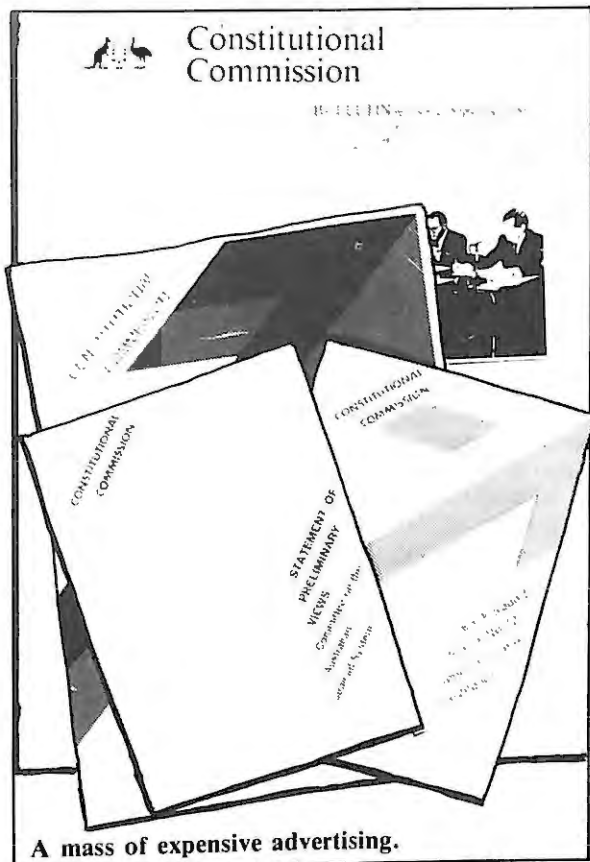
type of economic system, or the resources of the nation. One of these truths is, that the corporate wisdom, honesty and capability of any government, can only be as good as that of the people that constitute it. Another is that unless the power invested in any parliament has definite and clearly defined limits placed upon it, the people will ultimately and inevitably become vassals of a centralised government with its concourse of "fat cats".

We must never forget, that without the protection of a Constitution that places well defined limits on the power of the Government, it is inevitable that the wishes of the people will eventually be overcome by the legislators. Right now, Federal and State Governments have, and still are, enacting laws and regulations which are gradually but inexorably eroding away the freedom of the people and escalating their tax burden.

The price of freedom is not only eternal vigilance, it also needs prompt and positive action to counteract any threat to it. An indication of the trend to centralised government, (which is one indication of the increasing threat) is the increase in the number of federal bureaucrats by a massive 12,100 in the two years ending in March 1986. This makes Hawke's promise to "slash" the number of "fat cats" by 2,000 utterly absurd. Particularly in view of the fact that in the same period, our State Governments have added another 45,400.

Right now, at least 26% of the total workforce is composed of bureaucrats, which the real workers, the producers of goods and services, have to support "in the manner to which they have become accustomed", and as we have seen above their numbers are exploding rapidly, and so inevitably are your taxes.

The result is that Australia's bill for ensuring that our Public Sector employees are able to live in their customary state of ease and affluence, is one of the highest in the OECD countries. For example, 26% of our G.D.P. is consumed by our bureaucrats, in comparison to America's 16.7%, West Germany's 15.6%, and Japan's 6.6%.



Australia now has one of the most costly and inefficient governments in the world. Because of this, our economy is now compared to the "banana republics" of Argentina and Mexico.

The ultimate objective of the Centralist Hawke Government is to use its creation, the Constitutional Commission, to achieve social changes which will constantly erode away our freedom by judicial, not legislative decisions. Thus the will and wishes of the people will be ignored.

In his speech at the centenary of the Fabian Society, (which is the spawning ground for Socialist Centralism) Mr Hawke, himself a Fabian, said in May 1984, — "For our reforms to endure, the whole mood and mind and attitude of the nation must be permanently changed."

The "reforms" naturally, are those required by the Fabian Society and its favoured offspring — the Socialist Labor Party.

Many more millions of your dollars are going to be spent on funding this Constitutional Commission, its numerous offspring, advertising in the press and T.V., the distribution of literature, the "reforming" of your childrens minds in Government schools and universities, the distribution of "suitable" literature, and any other means which well paid government stooges can devise to ensure that — "the whole mood and mind and attitude of the nation" — is changed, in such a manner as to ensure more power to Government and less freedom for you and me.

AVENGE GORDON'S DEATH

[continued from page 17]

"Soldiers of New South Wales," he said. "You will be greeted in Egypt by the hearty welcome of thousands of chivalrous soldiers who have never yet looked upon such an action as yours. The eyes of your gracious Queen will be bent upon your exertions and in every part of the world where our flag floats men and women and children will eagerly read of your exploits and pray for your success."

Not everybody was enthusiastic about the enterprise. The most widely known of NSW politicians, Sir Henry Parkes, temporarily out of Parliament, denounced it in letters to the *Herald*, deeming the war against the Mahdi unjust and the colony's involvement unnecessary and unconstitutional. Dalley and his colleagues conceded that strictly speaking Parliament should have been asked to endorse the contingent, but pleaded lack of time. When Parliament was called for a special session on March 17, 64 MLAs voted for "hearty approval" and 23 against — a substantial minority on so profound a question as sending men to war.

In the event the soldiers were involved in no more than a single skirmish before the British Government abandoned the campaign. Had they reached the Sudan a little earlier, they would probably have taken part in a full battle and the colony would have mourned fallen sons. As it was, the only men not to return were eight who died of infectious diseases. Through no fault of their own the members of Australia's first expeditionary force returned without glory. On June 23 the contingent marched back from the Quay to the barracks, shivering in khaki, and dispersed.

The Bulletin prophesied on June 27 "that before another contingent is sent from our shores it will have been shown that the moon is made of green cheese." But in 1899-1902, 15,000 men sailed for war in South Africa. In 1914, when the first of 350,000 men were mustered for the Great War, the contingents to the South of Africa at the turn of the century and to the north of Africa in 1885 were invoked as having created a tradition.

REPRINTED FROM GOOD WEEKEND

*Professor K.S. Inglis is head of the Department of History at the Australian National University. His book *The Rehearsal: Australians at war in the Sudan 1885* is published by Rigby.

MULTI CULTURAL MADNESS

by John Bennett.

John Bennett is president of the
Australian Civil Liberties Union.

The Australian Civil Liberties Union believes there is considerable censorship of immigration issues and that you have a right to know about the issues.

A recent newsletter of the Queensland Immigration Control Association contained some useful information on multi-culturalism, the attempt to Asianize Australia. The magazine "Our Voice", foreign students, the low percentage of recent migrants from Europe, a new private college for Asian students in Perth, the Balkanization of Australia and the activities of adoption agencies.

The Newsletter called "*News and Views Queensland*" edited by Dr J.C.H. Dique is put out monthly and is available on subscription for \$6 p.a. The Newsletter commences by quoting Russell Braddon:

"Britain has politically and socially ruined itself because of its immigration policies. People of many colours have flooded in from countries of upheaval. The homogeneity of England has gone. Australia must watch immigration."

Russell Braddon volunteered for service in the 1939-45 war and was assigned to an artillery post. During his training with his team he had the ignominious experience of having to load, aim and fire his weapon with his team all in the complete absence of the gun itself. Nothing has changed.

Russell Braddon became a prisoner of war and on return wrote a book "The Naked Island" which should be compulsory reading for all schools — and Parliamentarians.

"OUR VOICE"

Changes made in the Immigration Restriction Act in 1966 by the Holt Government permitted large numbers of non-British people to enter Australia. Few had a knowledge of English traditions and large numbers had no respect for the Crown, Common Law or the Flag.

Not surprisingly a "them and us" mentality was created with consequent reduction of national cohesion.

So-called ethnic newspapers have been printed and one of them 'OUR VOICE' (January 1986) proudly announces "We are proud to be Australian, proud to be Ethnic and proud to be Republican. We stand for an independent Australia."

So the intention to separate Australia from all English speaking people has been engendered.

OUR VOICE is now pushing for political power for "ethnics", the whole intention being to create

conditions favourable for "ethnics" and presumably not so favourable for "non ethnics" — presumably Australians.

The paper is against assimilation as this is itself against the "multicultural" idea.

It speaks of "ethnic rights" and "ethnic political organisation" to acquire such rights.

MORE ASIANIZATION

Senator Susan Ryan (A.L.P., A.C.T. and Minister for Education) states — "There is a need to convince Australian industries that it is in their interest to support and hire students who undertake language and other courses concerned with Asia" (Advertiser Dec. 5th 1985). This would "have a key role in improving community perceptions."

It is now worth taking note of the statistics issued by the Dept. of Immigration for 1984-1985 period. This is for Settler arrivals by region (and country) of last residence.

The percentages given are — U.K. and Ireland 15.00, Northern Europe 5.3, Southern Europe 7.5, Middle East 5.9, USA and Canada 4.1, South America 4.8, Africa 3.7, Asia 37.9, Oceania 15.4. The area from which the greatest percentage of immigrants have come has been Asia.

The publication states that the "region of birth" of the Australian population was 2.9% Asians in 1983 on June 30th, and for Australians born the percentage was 78.8% but there is no mention of what proportion of that 78.8% of people born in Australia were of Asian parents.

The Government does not seem to regard race as important. If two Eskimos had three children in Australia, in five years they would be shown as three Australians born. To this extent the statistics are defective. Worse, it indicates that Government members have little love for people of their culture and eagerly admit peoples of other cultures as the percentages for immigrants admitted clearly show.

STILL MORE ASIANIZATION

Monash University Council of Administrators has decided to admit in addition to the normal quota, some overseas students into courses if they pay full fees. This will prevent poorer Australian or overseas students from gaining a seat in the university.

In 1984 there were 16,354 foreign students in Australian universities of whom 5,714 were in N.S.W. and 5,717 in Victoria. It is worth remembering that Mr A.J. Grassby, as Minister for Immigration in 1973, altered regulations regarding these students so that they could remain in Australia after they had

graduated in their university courses. This deprived promising Australians of education and job opportunity.

Mr Grassby has now been rewarded with the position of Director of United Nations International Year of Peace, 1986.

A new private college for Asian students in years 11 and 12 will start in Perth. (The Australian Nov. 14th, 1985.) It will start in 1986, was funded by Asian financial sources and was promoted by Professor Beansan Goh. It will be called the West Australian International College (WAIC). It is meant to attract 800 overseas students paying \$6,000 per year.

This is further evidence of Asianization. If it is not, then what is it? Why are Asian colleges not being created in Asia?

BALKANIZATION

The District Migrant Resource Centre and the Vietnamese Buddhist Association of Queensland are now included in over fifty ethnic groups to receive grants of over \$6.2million this financial year, to aid settlement of ethnic groups and refugees.

In addition \$1.8million for interpreting and translating services. In addition there is a sum of \$45 million this year (previously \$35million) to fund the Adult Migrant Education Programme.

Multicultural TV broadcasting has been extended and migrants and ethnic communities will be given "more access" to community resources (The Sun Herald Dec. 12th, 1986). English speaking immigrants have cost nothing to assimilate.

In previous years anyone wishing to learn a language paid. Now it appears that the programme is to bring in as many aliens as possible, from as many countries as possible, then give them "free" classes in English for which the electorate must pay.

A Health Commission grant has enabled a special edition of a booklet "Boys Growing Up" to be printed in Kampuchean. (Eastern Suburbs Messenger - Dec 18th, 1985.)

INTER RACIAL ADOPTIONS

The Director of Children's Services in Queensland last year went to Asia in 1985 to visit several countries to set up adoption contacts to protect adoptive parents who were getting "ripped off" by fake adoption contacts.

In short the Queensland Government is promoting inter-racial adoptions with electoral finance.

Children do best when adopted into families of their own race, so that they do not suffer culture shock at puberty when they realise that their adoptive parents are not only not their biological parents, but people of another race.

Such attitudes do not bother internationalists, Socialists or those who promote the One World Government concept.

Mr Graeme Orr, Honorary Co-ordinator, Inter-Country Adoption Agency states — "*We urge Australian families to carefully consider the desperate plight of the world's children and, instead of introducing a new child to the world, assist a child who is already here and in dire need.*"

You can help place a child back into its biological family or to be adopted into a family in the country of its birth. Or you can adopt a child into your own family. Put your parenting skills to the test", etc. etc.

So Australian families are now being solicited not to increase the Australian population by natural born Australians, but instead to adopt foreign children to increase the population.

FEW EUROPEAN MIGRANTS

Australian Bureau of Statistics Catalogue No. 3401.0 gives these figures of permanent arrivals, Dec. 1985, issue.

For the month of April, 1985, permanent arrivals were — Asian, 2850 [45.382%]; UK & Ireland, 920 [14.649%]; New Zealand, 880 [14.012%]; Europe, 790 [12.579%]; Other, 840 [13.375%]; Total 6280. Earlier papers show a similar anti-British, anti-European and pro-Asian bias.

Taking into account Europeans returning to Europe and illegal Asian immigration, the Asian immigration is about 80%.

THE STRANGER

Rudyard Kipling.

THE Stranger within my gate,
He may be true or kind,
But he does not talk my talk—
I cannot feel his mind.
I see the face and the eyes and the mouth,
But not the soul behind.

The men of my own stock,
They may do ill or well,
But they tell the lies I am wanted to,
They are used to the lies I tell;
And we do not need interpreters
When we go to buy and sell.

The Stranger within my gates,
He may be evil or good,
But I cannot tell what powers control—
What reasons sway his mood;
Nor when the Gods of his far-off land
Shall repossess his blood.

The men of my own stock,
Bitter bad they may be,
But, at least, they hear the things I hear,
And see the things I see;
And whatever I think of them and their likes
They think of the likes of me.

This was my father's belief
And this is also mine:
Let the corn be all one sheaf—
And the grapes be all one vine,
Ere our children's teeth are set on edge
By bitter bread and wine.



BOOK REVIEW

Movement At The Station

The Revolt of the Mountain Cattlemen
by Bryan Jameson

Movement at the Station

The Revolt of the
Mountain Cattlemen



For more than 150 years the Mountain Cattlemen have grazed their herds in the High Country of Victoria. In early summer the cattle

are taken up to each family's run. They are left there for four months to graze on the high tops, in some of the most inaccessible and

beautiful country in the state. In autumn, ahead of the oncoming snow, the mobs are mustered and brought back to the home pastures. Grazing assists in fuel reduction and fire prevention in the high forests. Alpine access tracks are kept open by the Cattlemen, and their huts, which dot the mountains are never locked and so provide refuge for any traveller.

All this looks set to change. The present government in Victoria is seeking to introduce legislation to create a vast National Park. This would take in most of the alpine country and would, by definition, drive the Mountain Cattlemen from their High Country grazing area.

Conservationists have led a very high profile in the limited public debate on the future of the High Country. The Mountain Cattlemen are not naturally inclined to the cut and thrust of political lobbying and public campaigning, however as their position worsened the Cattlemen rallied, and in 1984 along with friends and supporters - over 300 in all, mounted on horseback - rode into the heart of Melbourne to stage a demonstration on the steps of Parliament House. Overnight the Mountain Cattlemen had become a household name throughout Australia.

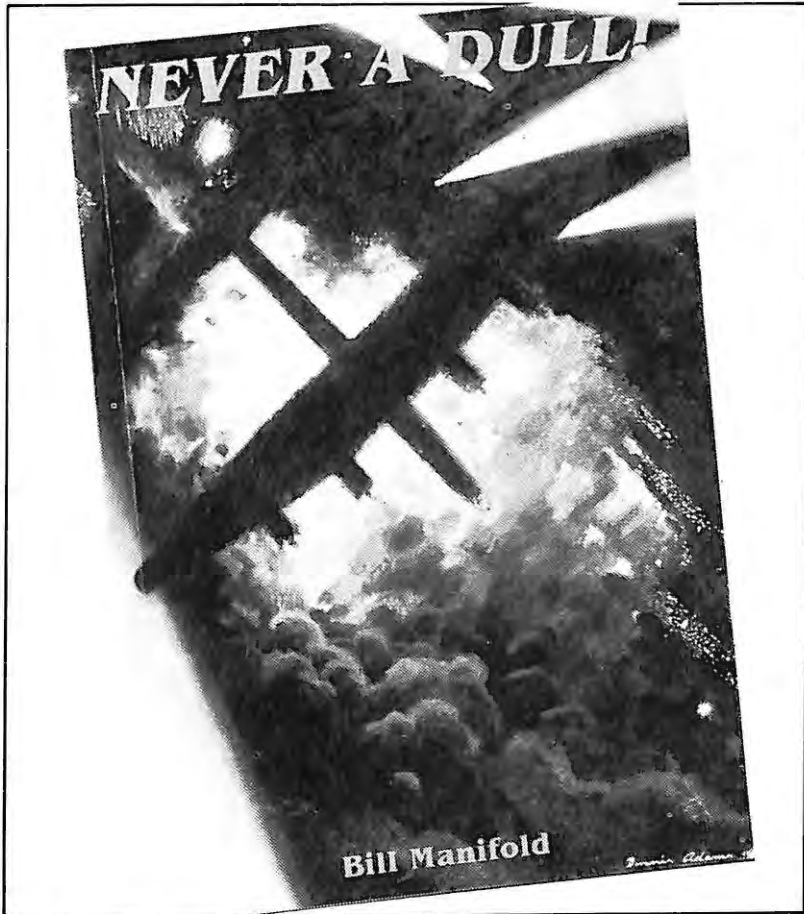
Movement at the Station answers the many criticisms levelled at the Mountain Cattlemen over the years and firmly refutes claims by conservationists that cattle are causing damage to the High Country. It convincingly advances the Cattlemen's philosophy of caring for, and sharing the High Country, and retaining it for multiple use by all Australians. (William Collins Pty. Ltd., 152 pages, paperback-RRP \$16.95.)

BOOK REVIEW

NEVER A DULL

by Bill Manifold

Reviewed by Dawn Thompson



“Never a Dull” by Squadron Leader Bill Manifold is the first-hand account of his experiences during World War II, moving from his training at Benalla in Victoria, in Canada and in England to operations against Germany and Italy with Bomber Command.

Mr Manifold’s previous book about his family’s migration to and settling in the Western District of Victoria was also reviewed in “Heritage” (The Wished For Land, Neptune Press, Geelong, Vic), and readers who appreciated his tight yet gentle style of writing will find that “Never a Dull” is just as appealing and informative. The bare bones of history are faithfully fleshed out

with word pictures and anecdotes of the people places and feelings of the time.

There is an added dimension in this book, in that it includes the author’s deeper insights into events and situations over this period. Written some thirty or forty years after the war, it contains the wisdom of the author’s hindsight and the benefits of a thoughtful and studious mind in distilling some comments on a variety of subjects, on which Sir James Darling O.B.E. in his introduction, remarks on with delightful and fair-minded caution. However un-orthodox readers may find these ideas, they are sure to be of interest, written as they are in

reasonable vein, and given the extensive bibliography, there is opportunity for those interested to follow up any which catch the imagination and fit in with their own experiences and thoughts. These subjects include the Holocaust - did it really happen like that? Zionism and its aspirations, and thoughts about finance and its place in the world, amongst others. Quite apart from the philosophical insights, there is plenty of adventure, heroism, pathos and humour as Mr Manifold’s crew volunteers for a second tour of duty with the R.A.F. Pathfinder Squadron, and then see life as instructors, finally serving on Mosquitoes doing target marking.

Then comes the end of the war, and a sensitive man’s thoughts and feelings about the whole episode.

This book is illustrated with some seventy photographs and paintings, some in colour and clearly printed on sharp white paper. There is a valuable glossary of terms of the times, and several appendices illustrating some of the author’s contentions.

Anyone who lived through those years would appreciate this book. However, it would make its most valuable contribution put into the hands of the younger generation as an entertaining history of its times, and also as an indication that while this generation did its duty nobly, thoughtful men found there is a great deal more to be taken into consideration.

In soft cover with colourful jacket, it is published by Ausbooks, P.O. Box 59, Camperdown, Victoria, 3260.

Never a Dull and *The Wished for Land* can be ordered direct from the publisher, cash with order, packing and post free within Australia:-
Either book - \$15.95

Any two books to same address - \$28.50

Any three books to same address - \$40.00

**Orders to: Austbooks,
P.O. Box 59,
Camperdown,
Victoria, 3260.**

CAN YOU REMEMBER WHEN....?

These cuttings come from a 1937 issue of The West Australian. For our younger readers, £1 (one pound) became \$2, and 1/- (one shilling) became 10¢. 1kg. equals approximately 2.2lbs (pounds).

Little wonder politicians index their pensions to inflation!

17

1937 MAY 21 1937

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WHATSOEVER THINGS ARE TRUE

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Philippians 4:8

