

HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

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Australian Heritage
Society

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*Old Bindoon Church
Built 1887 "Chittering Shire" W.A.*

1987 CHRISTMAS ISSUE
THE MORAL DIMENSION

D. BINKS

CHRISTMAS GREETINGS

We wish our readers a *HAPPY and HOLY*
CHRISTMAS and a prosperous 1988.



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Looking Ahead

Next year Australia celebrates 200 years since the arrival of the First Fleet, two centuries of European, more particularly, British influence. As part of our contribution to this year we are planning to produce four special issues of *Heritage* covering the major aspects of our heritage.

Our heritage can be divided into three main parts; Spiritual, Moral and Religious heritage which is of primary importance as a foundation to any nation. Cultural and Institutional heritage; these derive from and reflect the first aspect. And Physical and Environmental heritage which again derives from the first two aspects.

It is obvious from a study of the official program for 1988 that these aspects of our heritage are reversed in importance and the first, our Religious heritage (Christianity), almost completely ignored and with little or no recognition of the importance of our institutions.

We therefore plan that the four issues of *Heritage* will have the following themes; The Christian base to our nation and its influence in the development of our institutions and culture; Institutional heritage; Cultural heritage; Physical and Environmental heritage.

As we believe that most of the important aspects of our heritage are being ignored in the official program, we believe that this will be a worthwhile contribution to the understanding of our heritage.

1988 will be a crucial year for our nation, particularly with a proposal for a new Constitution likely to be put to the people. Whilst the public reaction against the proposed Bill of Rights last year and the ID card this year was a healthy and encouraging sign of a great awakening, this has to be carried forward to the new Constitution issue.

It is also likely that the Bicentennial celebrations will prove to be gigantic promotion of the humanist/socialist version of our history and heritage and their vision for our future (all at the taxpayer's expense, of course). It is possible that this may even sway the people's judgement when it comes to a referendum on the issue of a new Constitution.

We believe that *Heritage* has an important part to play, but we need your help. We need to expand our readership if we are to increase our influence. If every subscriber undertook to find two new subscribers, that alone would be a worthwhile project for 1988.

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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1987 CHRISTMAS MESSAGE

Which Way Australia

by Peter Davidson

On the 26th January 1788, after a voyage of 15,000 miles and some eight months at sea, the First Fleet, under Captain Arthur Phillip, arrived at Botany Bay. Onto the shores of Australia stepped some 1000 new settlers.

Three quarters of those in that First Fleet were convicts, pickpockets, forgers, shoplifters, prostitutes, poachers and petty thieves. It would be hard to imagine less suitable material with which to found a new nation.

And yet from these uncertain beginnings a great nation grew. Would the Australia of today be the same if those settlers were from Africa? Asia? South America?

If you were on the shore at Botany Bay on that day some 200 hundred years ago, the clues to this nation's success would not have been found lying in the bottom of those first boats to run up on the beach, nor amongst the tools, the implements, the animals or the food in the ships at anchor in the bay.



Perhaps the first clue was the Union Flag as it was unfurled. A coloured cloth? Or symbol of something deeper. The books aboard ship, they would tell some of the story.

The clues to our nation's success did not arrive as physical objects but were carried ashore in the hearts and minds of those and subsequent settlers from Great Britain, a small nation half a world away. It was the beliefs, institutions, culture and know how, the product of centuries of human development, that came with these people that provided a sound foundation upon which the new nation was built.

Their know-how; their crafts, professions, trades and skills enabled them to provide the material needs of the young colony.

Their heritage enabled them to draw upon the vast experience in the fields of constitutional government and common law for which the British were unsurpassed. From this foundation future generations were able to establish institutions and a system of law that has enabled our people to live in, judged by any standards, unequalled peace and security.

Those first settlers brought with them a rich culture including a language that enables us to enjoy the genius of Shakespeare, the treasures of Wordsworth, Keats, Milton and Austen. English is the language of our own Paterson, Lawson and Hope.

Of most importance they brought with them Christianity, the faith that has been the source of inspiration for mans greatest achievements in the

last two thousand years. From this faith has evolved our constitutional democracy, our priceless heritage of Common Law and a rich and creative culture.

For our forebears were people of faith and courage who took their Christianity out beyond the church doors, who insisted that Christian principles be woven into the whole fabric of society. They believed in a practical Christianity and the results of their endeavours can still be seen in our laws and institutions.

However, the religion of our legislators and educators today is no longer Christianity, the laws and teachings that they force upon us project their new vision for our future, reflects their religion which elevates man in the place of God; Humanism.

It is commonly believed that the great struggles that are taking place in our nation are between socialism and free enterprise, Capitalism and Communism. The truth however is that these "isms" are merely the policies of something deeper. They reflect a religion, a fundamental belief about the nature of things.

Our nation is at the cross-roads. We will have to decide on the religion which will be the foundation for our nation into the twenty first century. Will we, at this late hour, turn back to our Christian heritage or will we continue down the Humanist road? This Christmas, on the eve of our bicentennial celebrations will be an appropriate time for each of us to decide which road to take.

Onward Christian soldiers!

Subscription Drive

We foresee many more cost pressures coming up and if we are to survive it is essential that we have an expanding readership. The only way we can beat the cost pressures is to increase our printing runs

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

Alternatively you can 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.

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

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LET'S KEEP THEM!



OUR FLAG
OUR HERITAGE
OUR FREEDOM

THE MORAL DIMENSION

**An Address to the Australia Day Luncheon, Melbourne,
23rd January, 1987 – by Senator Sue Knowles**

It is an honour to be able to respond to the Toast to our nation of Australia at a time when we draw upon the traditions of our past and the strengths of the present in order to look to our future.

It is an essential requirement that Australians look to the future with a broad understanding of our interdependence.

On the one hand we can aspire to contribute to our nation as free individuals and members of families, but on the other we can degenerate into collectivism, members of this or that interest group, fighting in our own corners and grabbing at more of the national cake.

When individual responsibility and individual value judgements are replaced by collectivism, we are faced by the worst kind of selfishness causing social and economic dislocation, and taking us towards the triumph of an all-powerful State. We should be warned by the bland and cynical statement of Sir Humphrey in 'Yes Prime Minister' that "the history of the world is the history of the triumph of the heartless over the mindless".

I don't, however, believe that such a fate is inevitable for Australia, any more than history teaches us that the good guys never win.

What gives me this confidence is the record of our past and the underlying attitudes of most Australians.

...a tradition of liberal democracy and the rule of law is something worth celebrating.

In today's world, a tradition of liberal democracy and the rule of law is something worth celebrating.

Whatever our ethnic origins, all Australians benefit equally from our legal and parliamentary institutions, making both the national flag and the Monarchy relevant and vital national symbols as we approach the Twenty-First Century.

The pride we take in our past, however, involves far more than respect for institutions. Our history is the sum total of the efforts of thousands of ordinary men and women who in the words of Professor Patrick O'Brien sought "to build a nation based on honesty, decency, democratic values and hard work".

These same people not only worked for Australia, but fought for her. They did so in 1914 and 1939 as conscious Australian patriots who realised that our country would have no worthwhile future in a



Senator Sue Knowles: "I remain convinced that politics is essentially a matter of moral choice."

world dominated by violent and undemocratic forces.

Individuals and families have pioneered Australia both physically and spiritually through their cultural, sporting and social endeavours.

In remembering them today, for us it should not be a matter of living in our past but rather one of *living up to it.*

...we must recognise that Australians do continue to have an abiding love and pride for this country, and a faith in its institutions.

At the same time we must recognise that Australians do continue to have an abiding love and pride for this country, and a faith in its institutions.

A survey quoted by the Institute of Public Affairs reveals that 90% of Australians are proud of their country, compared to 76% of the French and 62% of the Japanese.

Australians were only marginally behind Americans in their willingness to fight for their country, and were far ahead of most other nationalities surveyed.

Neither have younger Australians abandoned support for the family, when a survey by the Institute of Family Studies shows that 85% of 18 to 34 year olds hold a positive view of the family and 75% believe in the ideal that marriage is for life.

We should all be grateful that those who want us to be ashamed of Australia, who denigrate our laws and representative institutions, who belittle the pioneers as 'land-takers' and the Anzacs as imperialist dupes, and who at heart want to avoid individual responsibility by wallowing in collective guilt, are having great trouble in 're-educating' the Australian public.

Whether we are asked to believe the myth that Australian history is a mere record of exploitation, or the myth that the democratic Western Alliance is the moral equivalent of totalitarian dictatorships, we are reminded of George Orwell's comment that "only an intellectual would believe such stuff, no ordinary man would be so stupid."

Nonetheless we should not sit idly by while people, for their own narrow ends, try to take control of our future by rewriting our past, or by imposing a distorted outlook on young Australians.

Nothing can be more slowly destructive of national spirit than the insidious belief that nuclear war, job destruction through technological change, and depletion of resources comprise our inescapable future. Young Australians, who fall victim to this false doctrine, not surprisingly lose confidence and cease to worry about careers, families, and their country. The most likely threat to a healthy sense of nationhood comes less from the prospect of some extreme ideology taking hold of the coming generation, but rather from the growth of apathetic nihilism, born of an attitude that we are all passive victims of fate and of irresistible forces.

One of the greatest delusions of the Twentieth Century is the belief that politics of itself can cure economic and social problems.

One of the greatest delusions of the Twentieth Century is the belief that politics of itself can cure economic and social problems when, in fact, it is far more likely to create or worsen them.

This delusion has been the stock in trade of totalitarians from Hitler to Mao, and continues to cause misery in many Third World countries where people become the slaves of ideologies.

Australians have been generally sceptical of this delusion to the extent that the political process is regarded with immense cynicism.

Cynicism and apathy, however can prevent a sensible appreciation of what political action may offer in contributing to the solution of national problems, and an apathetic electorate may indeed fall victim to the belief that these problems can be put right by the passing of laws.

Those of us who are in public life must seek to provide leadership without posing as saviours who can create a future without the individual efforts of the Australian people.

As a Federal Senator relatively young both in years and in service, I remain convinced that politics is essentially a matter of moral choice. Major decisions taken in a spirit of purposeless pragmatism will, in the end, destroy confidence in Government, because Australians will distrust leaders who lack direction and idealism.

Political parties will not survive and prosper unless they aspire to be agents of moral responsibility seeking a better Australia, rather than vehicles for sectional advantage, practical administration, or careers.

The great issues that we face at home and abroad can only be approached as moral choices and not merely as objective problems.

We cannot build a better Australia unless Governments are constantly mindful of the innate worth of the individual citizen and of the family through which basic social responsibility is learned. Sir Robert Menzies' statement that the family is the 'foundation of sanity and sobriety' is as true today as when it was made in the dark days of the World War.

Policies that subvert individual choice and the right to private property, the practical foundation of individual freedom, can only lead to disaster. An area such as taxation, that in the past has sometimes been assumed to be an ethically neutral aspect of government concerned with getting the right amount of revenue, has to be seen in terms of moral choice.

It is a matter of morality that Australians, through the taxation system, should not be robbed of incentive; whether this be the incentive for entrepreneurs to create new wealth, for rural wealth producers to keep going through harder times, and for ordinary, lower paid workers to keep striving and not opt out for a life of dependency.

Equally we have a moral duty to avoid those taxes that amount to the confiscation of wealth and savings, and that destroy personal independence and dignity. It will always be a matter of pride to me as an Australian that we eradicated the evil of death duties over the past decade.

Nor can a just taxation system treat the raising of children as just another form of discretionary spending, and fail to provide maximum choice to families so that one parent can opt to be a full-time home-maker.

Moral choice must confront policymakers in the related field of social security. It is no longer just a matter of providing a basic dignity to those unable to obtain it for themselves, important as this traditional objective must remain.

It must also be a matter of ensuring that the system does not encourage and reward socially destructive behaviour, family breakup and dependency, or the refusal to work.

Industrial relations cannot be divorced from moral choice, unless Governments are prepared to assent totally to the principle that might is right.

Politicians at both State and Federal levels must face up to moral decisions as to the future of our education system.

We must strive to maintain the freedom of choice for parents to decide between state and independent schools, and to extend that freedom to those on lower incomes.

We must ensure that outmoded practices or collectivist thinking do not operate to frustrate the full development of children who are academically gifted, as the failure to encourage excellence not only deprives Australia of talent, but is a denial of the individual worth of the child.

While debate and questioning are part of the educational process, Australian schools nonetheless must emphasise the legitimacy of our democratic form of Government and of our basic institutions. Respect for diversity must be anchored in the teaching of certain common standards and values.

Children require the support of positive ideals to counteract the ideology of collectivism and despair to which I referred earlier.

Just as it is essential for political leadership to be motivated by idealism and a sense of justice, Australians have an equal right to be protected from the great evil of the Twentieth Century, social engineering.

...the great evil of the Twentieth Century, social engineering.

It is the difference between the idealist who wants what is best for people and the ideologue who thinks he knows what is best, even when facts suggest otherwise.

The Soviet Union and Nazi Germany provide the ultimate examples of social engineering, based on collectivism and the denial of the individual, but we do not have to look as far as these extremes to foresee the problems that could easily become a reality in Australia.

In Britain today we can see social engineering practiced by extremists in local government who actively promote and reward deviant behaviour, who misallocate funds, and who in the name of anti-racism ban black dustbin liners, and, less amusingly, ban books and set 'thought police' over schools. Always it is the poor who are their first victims. Here in Australia we must beware of



Sir Robert Menzies: "...the family is the 'foundation of sanity and sobriety'."

systematic attempts by agencies of Government to 're-educate' us in supposedly progressive directions, when the means employed threaten individual choice and established legal process, and when the objectives may conflict with the ideals of the family or of liberal democracy.

It must be reiterated that the goals of overall economic management, complex as they are, cannot be separated from an ultimate moral responsibility of Governments to ensure that Australia is not burdened with an unmanageable debt to be paid by future generations.

In a society where consumer debt has risen alarmingly, (\$4,300 per head of population in June 1986) it behoves members of Parliament to set their own house in order and set an example to show that the future cannot be mortgaged indefinitely.

Because political leadership depends at bottom on the positive co-operation of ordinary Australians, no vision for the future, such as I have tried to outline, can succeed unless people continue to accept more responsibility for their own lives and actions.

We must all beware of the great lie that we are the passive victims of fate or of our environment...

We must all beware of the great lie that we are the passive victims of fate or of our environment, and are absolved, therefore, from the obligation to

deny ourselves living standards that we cannot afford, to ensure that food and rent are given higher priority than video payments, and above all to provide for children who, in any free society, must remain the responsibility of parents and not the State.

If we do not accept responsibility for our lives, we cannot complain if the State treats us as children. It has been said that in Britain, the State over 200 years has gone from night-watchman providing a minimal framework of order, to a nanny, and its next stage, if unchecked, will be a psychiatric nurse.

Again however, I remain confident that Australians are equal to this challenge, and are demanding something better.

The arguments of moral relativism come up against a robust common sense that knows that we cannot forever enjoy unearned pay rises, that parents must support their own children even after the end of a marriage, and that violent and depraved criminals are not victims of their upbringing (or diet) but are as individuals responsible for their own actions.

It is not without significance that a majority of Australians affirm a faith in God as the ultimate foundation of a Judeo-Christian ethic that underpins our whole concept of moral responsibility.

On this Australia Day weekend in 1987, we can be confident of our future if political leadership understands its limitations but acts with courage to increase freedom of choice and uphold the family, and is seen to act in accord with clear moral guidelines.

The ultimate test of such leadership will be the willingness of individual Australians to retain their sense of patriotism and of moral responsibility, those same qualities that have made Australia a nation of which we can be so proud.

We do have a wonderful country; it can be made even greater and with a recognition of our own abilities and future, we will reap enormous rewards. I do not believe I speak only for myself when I say that I, for one, am proud to be Australian.

FORGOTTEN ANCESTORS

The Parkhurst Juvenile Migrants

by Paul Buddee

Thirteen years after the establishment of the first settlement in Western Australia, young John Schoales, a lawyer who had been concerned with attracting migrants to Western Australia, found himself facing an unexpected assignment, when in April, 1842, he was given the difficult task of being the guardian of eighteen boys from England classified as Juvenile Migrants. These undersized boys were, in fact, a group from the Parkhurst Prison on the Isle of Wight, who, after training in a number of crafts were the first of 334 lads sent to Western Australia as apprentices to be employed by the settlers there.

Little Artful Dodgers were foisted on the settlers to rehabilitate...

In the succeeding years till 1852 some 1499 boys were sent to Victoria, Tasmania and New South Wales, with two small groups sent to New Zealand. In other words some 1499 little Artful Dodgers were foisted on the settlers to rehabilitate at a time, particularly in Western Australia, when the conditions were such that many were finding their family

responsibilities enough, without having the additional worry of looking after a group of slum children sent to them from an English prison.

In Western Australia under the guidance of John Schoales and later, after his death in 1847, by Frederick Dirk Wittenoom, 334 boys were absorbed into the community with an estimated 94% success rate and disappeared from history to become the founders of many families of distinction. In 1984 at a park in Como over 400 relatives of one of these boys met



to commune over their ancestor, and if Genealogical figures supplied are correct, there could be between two and three hundred thousand people in Australia and

New Zealand who could also meet to commemorate a Parkhurst boy ancestor.

With the urgent need for labour in Western Australia, the boys were received quite well by the settlers and even in Victoria a large number were accepted under the name as "Exiles," until finally it was determined that enough was enough and the last two ship loads eventually landed up in Sydney Cove.

Five hundred and twenty seven boys were sent to Tasmania where Governor Arthur had in 1834 established a special training centre for convict boys at Point Puer near Port Arthur. These too in turn eventually were absorbed into the community. In New Zealand, however, the settlers were furious when, without any notice whatsoever, ninety two boys arrived on the "St George" in 1842 and thirty one arrived a year later on the "Mandarin." They had been promised that no convicts would ever be sent to their Islands and claimed that though the boys were called "Juvenile Migrants" and had a Queen's Pardon given them the moment they landed, they still were convicts.

Ten years later there was still a great outcry over this "deception" even though no further boys were sent. When in 1984 in *Fate of the Artful Dodger I* uncovered through research in Wellington the fact that these boys had been sent to New Zealand this too, was received rather badly. So much so that J.P. Webster the Editor of the 'Auckland Historical Journal' wrote a fine review of the book remarking "The Parkhurst boys transported to Australia and New Zealand from 1842-52 had been deemed an episode best forgotten. How many New Zealanders would like to claim a Parkhurst boy as an ancestor? We tend to believe that it is alright for Australia, but not for New Zealand."

Today, however, the book is now freely available in New Zealand and indeed there has been quite an interesting reaction from that area to the Parkhurst episode in Australia and New Zealand to the story being especially



commemorated by an appropriate television series in 1988.

In Western Australia there was the only tragic episode of the whole scheme, when John Gavin, an undersized boy scarcely fifteen years old, murdered on a sudden impulse, the son of the settler on whose farm he was working. He was tried on the Wednesday before Easter in 1844 and hanged the following Saturday outside the Round House, Fremantle. He had to be carried to the gallows wagon by John Schoales and was so small and light that chains had to be placed on his legs to ensure his death.

As there was a mention in the press that the boy had a badly deformed head, I subjected the story to local medical men who suspect that he probably was suffering from hydrocephalus (water on the brain) which could have accounted for his sudden dreadful impulse. Unfortunately, the cast of his head was lost when the College of Surgeons was bombed in World War II; so this can never be confirmed.

However, this did not set back the desire by the settlers to employ boys arriving after this and they

continued to receive boys till 1852, when the British authorities became aware that they had a greater responsibility for the rehabilitation of these unfortunate convict boys than had settlers in a new country half a world away.

The Parkhurst Prison continued until 1863 to accept boys for training and rehabilitation, and was eventually closed down mainly due to the efforts of certain people in England who complained that, in many ways, the boys were being treated, fed, and trained much better than the ordinary poor children in "poor" houses and other institutions.

Unlike many of their adult counterparts, the crimes of these boys were, in many cases, very trivial.

Unlike many of their adult counterparts the crimes of these boys were in many cases very trivial – one unfortunate child was transported to New Zealand for stealing a horse which caused a local magistrate there to remark, "The boy himself is an object of compassion. He is a mere child and appears to be not more than nine or ten. He could not have committed the offence had it not been instigated and had he not been assisted by others." Another unfortunate fellow received seven years transportation for stealing apples, and on the magistrate learning he had a previous conviction he doubled the sentence to fourteen years – the previous offence had been for stealing apples.

In 1985, after writing two books about these Parkhurst boys, I passed all my research into the Archives of the Battye Library; including full details of every boy who came to the then colonies. It is there now for those who wish to know fuller details of the unfortunate boys who perhaps, in the main, turned out eventually to be more fortunate than their more honest fellows who starved to death in the slums of 19th century British cities.

As Long As Your Eyes Are Blue

by A.B. (Banjo) Paterson



'Will you love me, sweet, when my hair is grey
And my cheeks shall have lost their hue?
When the charms of youth shall have passed away
Will your love as of old prove true?

'For the looks may change, and the heart may range,
And the love be no longer fond;
Will you love with truth in the years of youth
And away to the years beyond?'

Oh, I love you, sweet, for your locks of brown
And the blush on your cheek that lies –
But I love you most for the kindly heart
That I see in your sweet blue eyes.

For the eyes are signs of the soul within,
Of the heart that is real and true,
And, my own sweetheart, I shall love you still,
Just as long as your eyes are blue.

For the locks may bleach, and the cheeks of peach
May be reft of the golden hue;
But, my own sweetheart, I shall love you still,
Just as long as your eyes are blue.

There's History in a Name

By Andrew Parker

Sur surname is something we carry all our lives. It is the means by which we identify ourselves and others identify us. Yet how many of us wonder about the origin of our surname, which in many cases, has been handed down from father to son for centuries.

In the case of English surnames it really is centuries. By the year 1400, most people in England had a hereditary surname (one which is passed on to one's children).

Before 1066, surnames were unknown in England. People had individual names like Aethelbert or Wulfstan. It was after the Norman conquest in 1066, that surnames gradually came into use. It was the Normans who introduced such first names as William, Robert, Richard, Henry, John, Stephen and Geoffrey.

In time, the English gave their own children these names, so that there were so many Johns and Williams in the community that it became necessary to give people a second name to distinguish them from other people of the same name.

The period from 1200 to 1400 was the principal time of surname formation in England. From the great mass of records that exist in England in regular series from 1155 (Court records, subsidy returns, including lists of taxpayers, manor rolls, registers of freemen of towns), historians and genealogists have been able to do a lot of research into the origins and uses of surnames.

Surnames are linked with the Middle Ages. They connect us with an ancestor (in the male-line), who lived in medieval times, perhaps 25 generations ago. For this reason alone, they make a fascinating subject.

Also, surnames provide an insight into the language and way of life of those times. Many words which are no longer in use, are preserved in surnames. For example, the wright was a carpenter or joiner, a worker in wood, from which we get such surnames as Wright, Arkwright, Plowright, Wainwright, Wheelwright. An "ark" was a chest or

a box; a "wain" was a wagon. So here are surnames which contain two words no longer in use.

Sometimes surnames preserve different dialects. Fuller, Walker and Tucker all refer to the same occupation and relate to the weaving or cloth industry in England.

The raw cloth had to be scoured and thickened by beating it in water, a process known as "fulling" in the south and east of England, and "tucking" in the south-west. It was also called "walking" in the north and west because originally it was done by men trampling upon the cloth in a trough.

Hence Fuller, Tucker or Walker, the person who performed this task, had a surname preserving the name of a long forgotten craft.

People in medieval times lived very close to nature, which was all around them. Almost every bird and animal in their lives has given rise to a surname - bull, bullcock, cock, buck, brock (badger), fox, todd (fox in the north), lamb, hare, peacock, rook, drake, swan, starling and many more.

People even gave first-names to many of the birds, some of which have stuck - robin redbreast, jenny wren, tom tit.

The redbreast today is known as a robin, which is what happened to the martin, a bird like a swallow. The pie and the daw were given the names Mag and Jack and today are known as the magpie and jackdaw!

English surnames can be grouped into four categories; surnames of relationship, place names, surnames from office or occupation, and nicknames.

Surnames of relationship usually identify a man as the son of his father - Johnson, Williamson, Richardson, Thompson (Tom's son), Stevenson or often just Johns, Williams, Richards, Stephens. Sometimes the mother is mentioned as in Allison (Alice's son).



Place names can be put in two groups. One group are those surnames named after a topographical feature such as a Hill, Lake, Wood, Green, Brook, adopted by people living on a hill, near a lake or wood, on the village green or by a brook (stream).

The other group are names from a hamlet or village or town or county – Banham, Norton, Lincoln, Hampshire. People acquired a surname in this way by moving away from their place of origin. For example, Whalley is the name of a village in Lancashire.

If, say around 1300, a man named John was born and brought up in Whalley, moved to another village or town, he might have been known in this new place as John of Whalley or John Whalley. If he settled down in this new place, then his children may have adopted or been given Whalley as a surname.

It has been shown that from just one large parish, Halifax in Yorkshire, well over 100 place names from within this parish developed into surnames which have survived unto the present day, most of them unique to this parish, such as Ackroyd, Brearley, Gledhill, Helliwell, Hemingway, Illingworth, Murgatroyd, Shackleton, Standsfield, Sutcliffe, etc.

Some surnames from occupations have already been mentioned; many other common surnames can be put in this category – Barber, Butcher, Barker, Taylor, Potter, Turner, etc. Many preserve the names of long forgotten crafts such as Fletcher (arrow-maker), Lorimer (maker of spurs).

The commonest name of all, Smith, shows how important the blacksmith was in every community. Without him, to make the plough and shoe the horses, the village or manor could not have survived.

To this group we have to add officers of the manor or of the state, such as Steward, Marshall, Bailey, Reeve, etc.

Nicknames form a fascinating group. There is almost no limit to the range of nicknames adopted as surnames. I have already mentioned those named after animals and birds..

The physical characteristics of a person were also widely used – Long, Tall, Little, Short, Small, Thick, Lean, Fairhead, Whitehead, Black, Brown, White, Grey, Read (hair colour), Armstrong, Crookshank (crooked leg), Lightfoot, Broadfoot, Proudfoot, etc.

Personal characteristics are also common, as in Good, Hardy, Moody, Noble, Smart, Wise, Wiseman, Savage, Wild, Sharpe, Gay, Sage.

Another group of nicknames are those such as Abbott, Bishop, Pope, Knight, King, etc. Most of these must have been ironical, in the same way that a man named Peacock may have strutted around a lot.

Another explanation may be that these were parts played in the plays and pageants which were very much a part of medieval life.

It has been estimated that there are perhaps 100,000 different English surnames in use today. An equal number, probably, have disappeared over the centuries. We know from our own immediate families, how easy it is for a family name to die out.

It all depends on chance, how many boys are born into each family. The crucial time for the growth of a particular surname would have been in the early period, perhaps the 14th and 15th centuries. Many would have died out at this time, while others, by the pure chance of having lots of boys, would have multiplied.

Indeed, research has suggested that many of our less common surnames go back to a single family, e.g. Metcalfe, Beaumont, Kaye, Armitage.

Surnames are something we tend to take for granted, yet from them, we can gain a great deal of knowledge, interest, and enjoyment.

N.Z. Herald 25.6.87

The Social Engineer

The following is part of a letter that appeared in The Australian, October 27, 1987.

Another of your correspondents challenges me to name one society where multicultural harmony exists. In return I ask that he consider the words of a great man of Irish descent who once said. "Some see the world as it is and ask 'why?' I see the world as it could be and ask 'why not?' "

George Bernard Shaw was the first to speak those words. They were subsequently quoted by John,

Robert and Edward Kennedy; the Human Rights and Equal Opportunity Commission works to make them come true.

IRENE MOSS
*Race Discrimination Commissioner
Human Rights Australia, Sydney*

It would appear that Irene Moss views her role as a social engineer rather than a Public Servant.



CANADA CALLS

By John Wiebe

“Night Moves”

One of the things about Canada that may puzzle Australians is the way our nation's constitution is changed. It so happens that, every once and a while, a Prime Minister who is unhappy with the constitutional status quo summons his provincial counterparts to Ottawa for a meeting. There, in open sessions with television lights blazing down, these politicians posture in front of each other and the mass media. The electorate in each province can cheer their premier on while he makes points for them, and the Prime Minister of Canada can act as the wise moderator, the teacher who will gather all the threads of thought together to produce a constitutional consensus.

It's all a fake of course. Little of real significance ever comes out of these public sessions. No, the real arguing, cajoling and perhaps even brow-beating goes on behind closed doors, usually in the evening. Provinces are pitted against one another based upon the “divide and conquer” maxim, or they're gathered together in clumps with some regional interests of say, the western provinces, being discarded in favour of some other longer term goal that they share. The process can go on through the night, all very secret, very clubby and extremely undemocratic.

Yet for all that, this process was the one employed in June by Prime Minister Brian Mulroney to garner Quebec's signature upon the Canadian Constitutional Act that the province refused to sign in 1982. And the voters of the Dominion of Canada have not been, and will not be, consulted about the concessions made to obtain that signature on this so-called “Meech Lake Accord”.

Australians, accustomed as they are to constitutional referenda with the reasoning behind both sides put to them, may well wonder how such a thing can take place. The simple answer is that it just does, and has occurred throughout the Dominion's history of constitutional evolution. It is true that now federal and provincial parliaments have to ratify these agreements but, with majority governments being the norm in Canada, few take seriously the notion that any real changes will find their way into the finished, constitutional document.

That fact could be potentially disastrous for Canada this time. Section two of the Constitution Amendment, 1987, states that, “The Constitution of

Canada shall be interpreted in a manner consistent with... the recognition that Quebec constitutes within Canada a distinct society.”

Quebec's notorious “Bill 101” makes it an offence for its one and a half million strong English-speaking minority to so much as post a sign in their language upon their private property.

Now, what does that mean? Currently Quebec is distinct within Canada and the democratic west because it is the only government that actively persecutes a linguistic minority through legislative means. Quebec's notorious “Bill 101” makes it an offence for its one and a half million strong English-speaking minority to so much as post a sign in their language upon their private property.



Canada's
Coat of Arms.

Neighbours are encouraged to inform upon other neighbours guilty of such a crime to a group of civil servants who are the “Guardians of the French Language”, and who can and do take offenders into court. Thus, while Canada's nine other provinces are either pushing institutional bilingualism or having it pushed at them by a federal government eager to win Quebec votes, Quebec has effectively become a “French-speaking state” within a nation where three-quarters of the population speaks English.

The one salvation for English-speaking Quebecers up to this point has been the Charter of Rights and Freedoms, incorporated into the 1982 Constitution Act and not ratified by Quebec at that time.

Millions of dollars have been poured into funding legal challenges to Bill 101, based upon the charter's protection of English as one of Canada's two official languages. And, though the Rights' Charter has many flaws, it has managed to protect some of the fundamental rights of English-speaking Quebecers because it has been applied without special conditions to all Canadian provinces, including Quebec.

All that may now change. The Meech Lake Accord, named after the location of the summer conference centre, abandons the will of every father of the Canadian confederation and of every Dominion Prime Minister up to Mulroney that there shall be no constitutional "special status" for any province. If the Meech Lake constitutional

amendment of 1987 is ratified by every legislature in Canada, Quebec will have the special status that its extreme nationalists have hungered for over generations, and the most sinister part of it all is that nobody has any definite idea how this will affect the constitutional, social and linguistic development of the Canadian federation in the future.

How did all this happen? How was it that premiers, who stated before the June, closed conference that they would never agree to a special status for any province, affixed their signatures to a document promoting that very thing? Was the night too long for them? Was Prime Minister Mulroney too clever for them? Canadians do not now know these things and may never know them. A curious way to build a democracy, isn't it? ●

Honour and praise for our veterans long overdue



Last weekend's march and concert designed to honour and to praise Australia's Vietnam veterans were long overdue.

It was a rare and fine occasion, with 25,000 Aussie Vietnam vets marching through the streets to the cheers, the tears and the overwhelming goodwill of perhaps 100,000 spectators.

Two aspects of the march I found particularly moving. One was the 800 or so Vietnamese veterans, former members of ARVN, the Armed Forces of the Republic of Vietnam, who joined the march. The other was the number of Australian veterans who carried the haunting flag of South Vietnam, the three red stripes on the field of yellow, or who wore emblems of the flag.

These aspects of the march were profoundly significant, for they were a statement by Australians and Vietnamese that the cause of South Vietnam, in which 500

Australian soldiers gave their lives, was a just cause.

Dupes

The surly and ungrateful attitude which we as a nation have displayed to our Vietnam veterans, and which seems to have caused many of them a good deal of distress and disorientation, has its mirror in the calumnious and racist terms, the stereotypes and caricatures, which have frequently been used to describe the ARVN troops.

Our men were murderers and rapists, or at best duped fools, the South Vietnamese soldiers were cowards and their women prostitutes, while the North Vietnamese and the Viet Cong were exemplars of all human virtue, stoical, courageous,

idealistic and, paradoxically, both nationalists and internationalists.

This is the stereotype which the Left has peddled about the Vietnam war during the war and, in a half-hearted way, since the war's end. It is the stereotype which lies behind such egregiously dishonest agit-prop melodramas as *Platoon*.

As a view of Vietnam it is both insulting and comprehensively untrue.

Our soldiers in Vietnam were in fact brave and effective and much better liked than the American soldiers.

It was the American Congress, not the administration, which cut off South Vietnam, although Dr Kissinger's shadowy and dishonest diplomacy must bear a huge portion of blame for the ultimate defeat of South Vietnam.

Nonetheless, it was Congress which pulled the plug, a Congress under the sway of the Left Liberal anti-South Vietnam, pro-Hanoi forces then so strong throughout America. Similar forces produced similar results in Australia, and it should be said plainly that these forces were traitors to their own troops and have the blood of millions of innocent Indo-Chinese on their hands.

They are the ones who should apologise to our veterans and to the Vietnamese who marched with them last Saturday.

Greg Sheridan

The Weekend Australian
October 10/11, 1987.

Why the Aborigines do protest too much

by Geoffrey Blainey
(Professor of History, Melbourne University)

I have a deep respect for many facets of Aboriginal history and many Aboriginal achievements. I also support the case for reasonable grants of land to Aborigines, though I do not see it as a right.

But I do not accept the picture often painted by those Aborigines demanding vast areas of land as well as a signed compact, with its undertones or proclamations of guilt.

In their claim for compensation, the Aborigines depict themselves as one nation, living in peace and harmony until the British arrived. They portray themselves as a people declining largely through the newcomers' firearms and cruelty, rather than by infectious diseases.

They also claim that the Aborigines were unique among colonial or modern peoples in that they lost their sovereignty without even the recognition of a treaty.

In my view that picture is mistaken.

The case for massive compensation also rests on the idea that any injustice committed far into the past can be publicly resurrected, with blame apportioned and reparations assessed.

The history of the world, sadly, is laced with injustices.

The history of the world, sadly, is laced with injustices. Many of the worst examples in the past 150 years could be investigated.

Should we, for example, re-examine the plight of the



160,000 British convicts transported to Australia after 1788?

Perhaps half of the convicts, especially the women and children, were sent into permanent exile for the reasons that we would now see as unjust or even outrageous.

Should we now search for their descendants in Australia and pay them an annual compensation? For while the Aborigines sadly lost their lands the convicts suffered a similar loss – the loss of a homeland.

Do we also go back to World War I and decide that the relatives of those Australians who lost their lives should be paid continuous compensation, generation after generation, for the serious losses they suffered?

And do we reopen the wounds of World War II and decide that Germany and Japan and Italy should pay massive compensation, now that they are far wealthier than they were in 1945?

In international affairs, as in civil affairs, there normally has to be a kind of statute of limitations – a limiting of the time during which long-gone events can be revived and turned into litigation.

Otherwise, countless wars of the past could well be fought again.

Some say that the Aborigines were victims of a unique injustice. Certainly it was devastating and tragic – but not, perhaps, unique.

Some commentators argue that the Aboriginal tragedy was unique because it harmed “an entire race”. But that does not make it unique either.

In the persecution of racial minorities in China, Africa and Europe in the last seven centuries, infinitely larger numbers were killed or displaced than in Australia.

To be invaded and dispossessed of lands or culture has been a common experience in human history. It has been inflicted without a treaty, and even with a treaty, the losers were forced to sign under protest.

I find it astonishing, therefore, that a constitutional committee set up by Canberra has now recommended that in 1988 we should proclaim to the whole world that Australia's right to this continent is dubious...

I find it astonishing, therefore, that a constitutional committee set up by Canberra has now recommended that in 1988 we should proclaim to the whole world that Australia's right to this continent is dubious, and amend the Constitution to read: “Australia is an ancient land, previously owned and occupied by Aboriginal peoples who never ceded ownership.”

On the other hand, a strong and compassionate case can be made

that Aborigines, more than most other peoples, found it unusually painful and slow to adjust to the regime of their displacers or conquerors.

Certainly, they suffered long and hard from the loss of their lands, culture and, above all, their self-respect.

I accept the argument that large numbers of Aborigines still suffer to an unusual degree, partly because of the European occupation of their lands.

The nation should certainly help and foster them, not because they are Aborigines, but because they are Australians.

Many Aborigines and their white supporters want a sweeping and permanent compensation for all Aborigines. But the argument rests more on racial criteria and a distorted view of history than on a real need.

There is an irrefutable case, which is in the interest of all Australians, for a strong attempt to improve the daily life of many Aborigines.

In most facets of life, this will succeed only if that attempt is made primarily by Aborigines.

Their health will probably not be improved unless they themselves are determined that it should improve, and unless they have a powerful say in formulating the plans for that improvement.

The future of the Aborigines lies in looking to the 21st century, not to the 18th century.

Even if a minority of Aborigines succeed in keeping alive parts of their traditional culture, their future and success will be more as Australians than as Aborigines.

Even if a minority of Aborigines succeed in keeping alive parts of their traditional culture, their future and success will be more as Australians than as Aborigines.

I am sure that some Aboriginal leaders, especially women, accept this view of their future.

The argument by white and black Australians that the events of 1788 are primarily to blame for the plight of many Aborigines is far too negative.

The solutions which have been proposed - massive land rights, white confessions of guilt and the



granting of hereditary privileges to Aborigines - essentially look backwards.

Moreover, these solutions are based on a version of history which is much less valid than its exponents believe. ●

This article first appeared in *The Weekend Australia*, 10-11 October 1987 and is reprinted with the permission of Professor Geoffrey Blainey

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.**



Letters

Curbing our Population Growth

Dear Sir,

May I add to John Bennett's excellent article on current immigration and settlement policies ("Heritage" June-August, 1987).

It is no doubt obvious that with the change in emphasis from European to non-European immigrants, there has been a concurrent and deliberate curbing of population growth among Australians. In the main this has drastically affected the "white" population.

For instance, at the Australian Labor Party 1971 Launceston Conference, it was agreed that radical means were necessary to curb an imminent "population explosion" in Australia. Similarly, at its 1973 conference the Western Australian Labor Party advocated zero population growth, and so on.

The suggestion that the Australia of the 1970's was ever in danger of a "population explosion" was absolute nonsense. However, ways and means were advocated and used to bring about the current situation whereby, according to Mr Young, Minister for Immigration, the birthrate among Australian women is ten per cent below the long-term replacement rate.

Apart from the obvious economic deterrents, these "ways and means" included persuasive propaganda for greater acceptance of abortion, homosexuality (because it produces no children) and the subtle imbuing of the career ethic in women. All of these have been acknowledged as affecting population growth.

This deliberately contrived low birthrate is, in its turn, now being used as the excuse for an increased settler intake of non-European and non-English-speaking newcomers who are the 'cuckoos in the nest', so to speak.

B.M. Macintyre
Inglewood, W.A.

Internationalism — Our Common Enemy

Dear Sir,

It is clear from the controversy surrounding the celebration of Australia's Bicentennial as discussed in the March-May issue of Heritage that the

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traditions and heritage of your country are being assailed by the insidious forces of internationalism. In this respect, your dilemma closely parallels what is happening in South Africa.

Here, as Australians began to experience under the nominally conservative Fraser Government, the corruption of white history, traditions and patterns of social interaction has moved into top gear under the nominally nationalist and conservative PW Botha Government.

Multiracialism, as it is called here, decrees that everything must be 'shared.' Outnumbered 6 to 1 by blacks, 'sharing' in practice means that blacks simply take over. Trying to maintain things which are particular to the white nation, produces epithets such as 'racist' and 'discriminatory.' Freedom now excludes the right not to associate.

But, as in your case, it is not merely white social, cultural and political institutions which are under attack, it is the white race itself. Through proletarianisation and mongrelisation nations are levelled and this is the strategy being deployed against our race today. Those in pursuit of the illusion of equality between First and Third World communities are furthering this and in that all they achieve is the lowering of the socio-economic denominator and the extending of the multi-cultural morass.

Fortunately, in South Africa, a powerful conservative white resistance is being mounted against the debilitating forces of internationalism. This was well-illustrated in the General Election of May, 1987, when the conservative forces collected 31% of the votes cast and became the Official Opposition in Parliament.

As defenders of our respective heritages we can draw a measure of comfort from the fact that as long as the forces of conservatism are vigorous and vigilant no revolution can succeed.

D.L. Du Bois,
Durban, South Africa.

Let's Stick Together

Dear Sir,

It is time to analyse Labor's slogan: - "Let's Stick Together - Let's See it Through".

Yes, let's stick together just a few of Labor's Fabian socialist attacks on our Christian-based Democracy!

CONTINUED

LETTERS

- The refusal to accept the Holy Bible at the last swearing-in ceremony; the unsuccessful attempts to inflict on all Australians the iniquitous Bill of Rights and then the I.D. Card; the "appointment" of a Constitutional Commission endeavouring to change our Constitution without the need for change, expressed by a majority of electors; the teaching of Godless Humanism in schools to brainwash the next generation with Socialism; changing - without our consent - our national anthem which is A Prayer to God; planning to change our majestic flag containing Christian Crosses; the deliberate smashing of states' rights in the Franklin Dam case; surrendering control of interest rates to international financiers, thereby creating an outrageous overseas deficit and destroying thousands of farmers and small businessmen with debt.

Yes, "Let's stick together" this small sample of facts about Labor's performance which they claim is "Right on Course."

If Australian electors are not totally blind, they'll "See Through It" as Fabian Socialist stealth!!

A.A. Pinwill,
Gayndah, Qld.

Decline and Fall

Dear Sir,

I have a strong feeling that by the year 2020, another Gibbons will have written, 'The Decline & Fall of the Western Civilisation'.

The blame will be clearly laid at our feet. In 1945 Japan with a population of around 90,000,000 was a beaten nation. With the assistance of the Western World, primarily the U.S.A. and her own strength of purpose, she has risen to the leading industrial power in the world at a terrible cost to the Western society.

China has a population of around 1.25 billion people. Even if only 10% reach the high educational standards as have the Japanese, their industrial power, with that of Japan, will smother what is left of our society. We are rushing in to give every assistance to see that this is brought about. Unfortunately, as a pragmatist, I can see little that can be done to offset these events. When one must admit that 90% of the scientific achievements in this modern world have been reached in the past 70 years, it is impossible to project the inverse proportionate rate of change over the next 20 years, other than to admit the demise of the society that raised us. It cannot be denied, the key factor that raised the Western Society was the Protestant Work Ethic and the belief in God. With most of our Leaders of Athiest or Agnostic belief this vacuum will be hard to fill. Yet with faith in man it may be possible, but among the men of faith must come a leader as 2,000 years ago.

Lewis S. Bevis
Kincumber, N.S.W.

THE CONSTITUTIONAL COMMISSION

A New Preamble?

The Constitutional Commission Bulletin No. 5 September, 1987 announced the release of three of the Commission's advisory committee reports. Their final report to the Federal Government on how to "update" the Constitution is due by 30th June, 1988.

We have previously published articles expressing grave misgivings over this Government appointed, Government funded Commission that seeks to "update" the people's Constitution. The proposed new Preamble to the Constitution confirms those fears and we here quote from the above-mentioned Bulletin.

A preamble is a set of recitals at the beginning of an Act of Parliament which shows the reasons for

the Act. The spirit and intent of the Act can be seen in its Preamble.

Along with other members of the Advisory Committee on *Individual and Democratic Rights*, Mr Keneally (novelist Thomas Keneally), has recommended that Australians consider putting a new Preamble into the Constitution. The Preamble should embody the fundamental sentiments which Australians of all origins hold in common. It would read:

- Whereas the people are drawn from a rich diversity of cultures yet are one in their devotion to the Australian tradition of equality, the freedom of the person and the dignity of the individual;

- Whereas Australia is an ancient land previously owned and occupied by Aboriginal peoples who never ceded ownership;
- Whereas the Australian people look to share fairly in the plenty to our Commonwealth;
- Whereas Australia is a continent of immense extent and unique in the world demanding as our homeland our respect, devotion and wise management."

The proposed words would follow, and not replace, the existing Preamble to the Commonwealth of Australia Constitution Act.

The Committee believes that the proposed Preamble would be an expression of the hopes and aspirations of Australians in the 1980s and beyond. If adopted, the Preamble would serve a symbolic role in updating the Constitution by embodying what it means to be Australian.

This preamble expresses the multicultural theme, the equality (no quality) dogma, a reversal of our traditional claims to this country. It sounds more like a socialist agenda than an "expression of the hopes and aspirations of Australians".

OH, WHAT A WHINGEING AUSSIE!

Under the above heading, the following appeared in the Daily Mail, London, U.K.

The BBC's current series, *Australia (BBC 2)* is turning out to be something of a disaster.

Last night's offering, by a gentleman called Phillip Adams, was so complacent and self-congratulatory that the only civilised reaction would be Barry Mackenzie's famous technicolor yawn.

For a whole interminable hour Mr Adams, an advertising agent, droned on as though he were selling a beach holiday on some Down Under Costa Brava.

Paradise, it would appear, is a subsidised film industry, capuccino coffee and Turkish dancing in the school playgrounds of Melbourne.

Mr Adams took the fashionable line of denigrating Australia's British heritage, while railing against the country's subsequent dependence, economically and in defence terms on the United States.

The idea that Australia might take charge of its own destiny, outside of ensuring a full line-up of home grown ballet dancers at the Sydney Opera House, did not seem to have occurred to him.

Much of this rambling programme was taken up with the White Australia Immigration Policy, with a conscience-stricken sideways glance at the plight of the Aboriginal population – the invisible people, he called them – before rushing on.

If there is one group of whom Mr Adams seemed to approve, with the exception of the Anglophile Robert Menzies, it was Australian politicians.

Not surprising, therefore, that an infamous remark by a former Labour immigration minister, Arthur Calwell, who featured in several clips from the archives, apparently slipped his mind.

Opposing the idea of Chinese settlers, Mr Calwell once observed that 'two Wongs don't make a White'.

Inevitably there was an interview with Australia's present lachrymose Prime Minister, Bob Hawke. His 'vision of the future', if I heard him aright, was to throw off a constitutional arrangement 'dreamed up on the little island off the coast of Europe hundreds of years ago, to make arrangements for bishops, barons and burghers to put their points of view to the king.'

We, of course, in our fuddy duddy ways, call it Parliamentary democracy.

If this programme, as I suspect, reflected the mood of the forthcoming bicentennial celebrations now being planned by Mr Hawke, then I much prefer not to go to the party.

Peter Paterson, the article's author, is correct. From his comments the programme did reflect the mood that the planners envisage for our bicentennial celebrations. As for Mr Hawke's "vision of the future", perhaps it will be Australians that have the last say.

FIRST FLEET FLIES THE FLAG

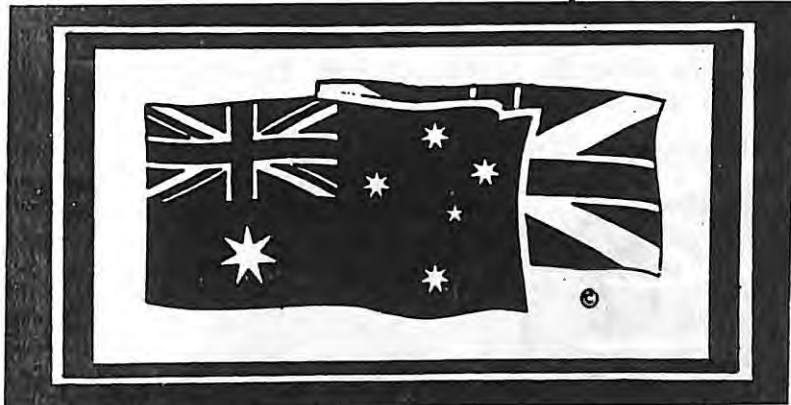
Australian vexillologist, John Vaughan has designed a suit of colours (flags) for the First Fleet Re-enactment ships now sailing from Britain to Australia for next year's Australian Bicentennial celebrations.

The First Fleet Formation Flag features the eleven sailing ships, in gold, of the original fleet on a royal blue background. Nine of the square-rigged ships depicted have three masts and two are two masted vessels (The Friendship and H.M.S. Supply). White bars represent waves and the official badge of the First Fleet Re-enactment Company appears in the top corner of this "house" flag.

In addition to the "Suit of Colours", Mr. Vaughan has also designed a distinguishing flag for the replica Bounty, the only vessel in the re-enactment fleet that is of similar design to the original First Fleet ships. The Bounty Ensign is a white flag with the naval cross of St. George on which is placed four stars of the Australian Southern Cross and the sun-in-splendour, the motif carved on the stern of the original Bounty. The Queen Anne Union Jack of the 1700's appears in the top corner of the ensign.

John Vaughan says that his designs should remind Australians of the significance of their national history and heritage.

In salute to the epic First Fleet Re-enactment voyage the Heritage and Formation flags may be flown by individuals, corporations and local government authorities across Australia.



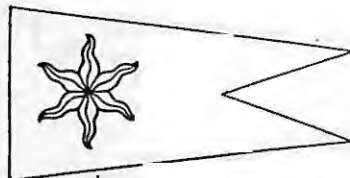
First Fleet Heritage Flag.

The set of flags will serve to readily identify the eleven ships of the fleet when they join thousands of other vessels in Sydney Harbour on Australia Day, 1988.

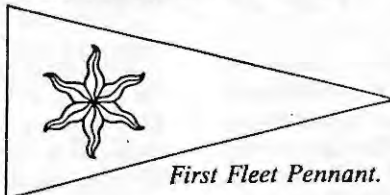
Mr. Vaughan, a member of the State and national Australian National Flag Association committees, visited England recently and raised the flags at Portsmouth to mark the departure of the First Fleet Re-enactment ships on 13th May, 1987.

The principal flag, the First Fleet Heritage Flag, features the Queen Anne (First Union) Union Jack, raised by Australia's first governor, Captain Arthur Phillip R.N., at Sydney Cove on 26th January, 1788, combined with our chief national symbol, the Australian National Flag, representing 1988.

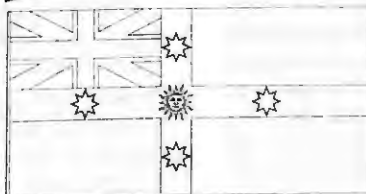
The First Fleet Pennant, a triangular shaped flag, bears the golden star Sirius on a bright blue field. The flagship of the original fleet, H.M.S. Sirius, was named after the guiding star of the Dog Star constellation. The colours blue and gold are the livery colours of Australia's National Coat of Arms, the Arms of Sydney, Portsmouth and the Isle of Wight. The Commodore of the re-enactment fleet is represented by a swallow-tailed version of this design.



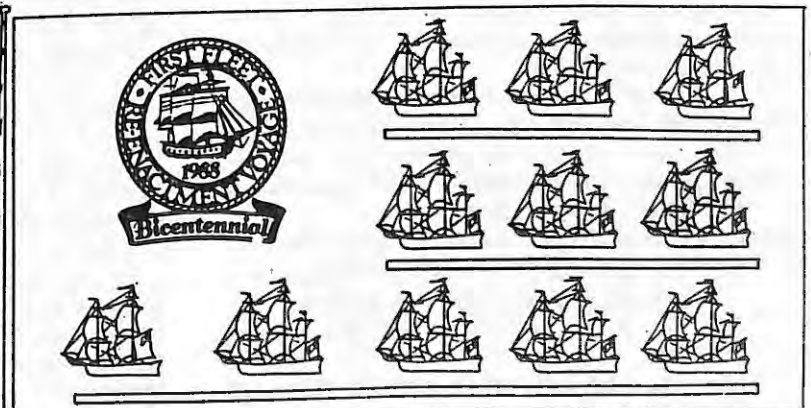
First Fleet Command Pennant.



First Fleet Pennant.



The Bounty Ensign.

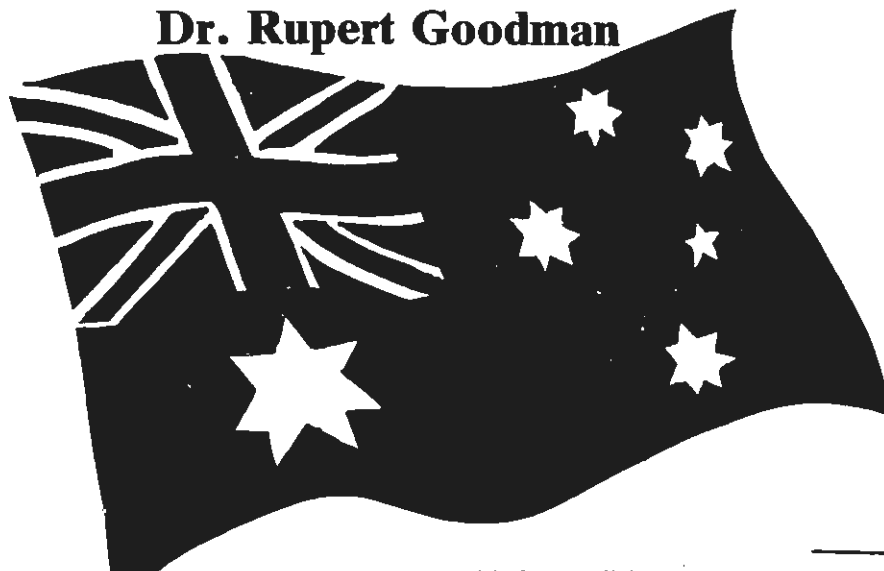


First Fleet Formation Flag.

THE NEXT THREE YEARS

*A report on the work of: The Australian National Flag Association
by The President*

Dr. Rupert Goodman



It had been hoped that with a change of government, the Flags Act 1953 would have been strengthened by an amendment requiring a referendum before any change to our National Flag is contemplated. That unfortunately did not happen. All I can promise now is three years hard labour! As I have said on numerous occasions our Flag ought to be above politics, representing the continuity and heritage of the nation. It belongs to the people and should only be changed with the consent of the majority of the people. It is not the toy of any political party or social group to be changed to meet their peculiar ideological or philosophical beliefs or policies.

As you are aware, only one political party is committed to changing our Flag. The ALP's policy is quite clear on this issue:

"to initiate and support moves to establish with popular acceptance an Australian Flag which will more distinctively reflect our national independence and identity". (ALP Constitution and Rules Chap 4 Clause 15).

Implicit in this policy are the following assumptions.

- (1) The present Flag does not reflect our national independence and identity.
- (2) The ALP does not support the existing Flag.
- (3) The ALP will initiate moves to change it.
- (4) The ALP will support any moves in the community wishing to change it.

With these policies in mind it is sheer hypocrisy on the part of the ALP to pose in front of our National Flag and to use part of it in their logo, as though they were loyal and patriotic Australians supportive of the Flag, while they are determined to change it.

One must also view with suspicion and scepticism the Prime Minister's recent announcement that there would be no change to the Flag by his government. We have on record his earlier statement when as President of the ACTU, he pointed to the Union Jack in the Flag and said, "That has got to go". We have on record also statements by six of his senior Ministers, some clear, some evasive, some arrogant but all on the same theme - that they do not support the retention of our present Flag.

We also note the efforts by Senator Durack to amend the Flags Act for a referendum having his Bill passed through the Senate without opposition, only to see it lie in the House of Representatives for two years. The government took no action to bring it forward. According to Gareth Evans there it "died a natural death". "Australia deserves a better flag", said Senator Evans.

So the record of the ALP with respect to our National Flag is a dismal one indeed. We cannot expect any higher regard in the new government. We must anticipate all forms of deceit, trickery, skulduggery and snide practices in an effort to change the Flag.

Continued next page

As we have noted earlier, the Flag is not part of the constitution and no referendum is required to effect change. It can only (legally) be changed by an amendment to the Flags Act passing through both Houses of the Commonwealth Parliament. Without control of both Houses, it is unlikely that the government will attempt such a direct approach.

What restrains the government a little at the moment is that all the valid polls show that the vast majority of Australians (around 70 per cent) across all age groups, ethnic groups and political affiliations do not want to change the Flag. That figure would include a large number of traditional ALP supporters. At present, there are no votes to be won in making the Flag an issue. We must expect therefore subtle attempts by the ALP to influence and change public opinion. We have seen a constant series of misstatements, invalid arguments and downright lies about the Flag ("it represents our colonial status", "it was imposed upon us by the British" etc). These arguments have been met and it is our intention to publicise widely the answers to these inaccurate and misleading statements.

What then can we anticipate?

- (1) Every opportunity will be taken to attack Britain. Anti-British statements will be associated with the Union Jack in our flag. Such statements will appear in the media, in films and TV and be associated with the treatment of the Aborigines by early British settlers, the need for Australia to become a republic, etc.
- (2) There will be continued pressure on school children and young people in tertiary institutions. Remember the way a government department supported the 'Design a New Flag competition' through the schools.
- (3) Immigration policy is linked to overall plans to change the nature of Australian society. As the Asianisation of Australia goes on apace, with a corresponding decline in British/European migration, attitudes towards basic institutions and national symbols may change, unless positive action is taken to inform and educate them on these matters.
- (4) There will be a continued development of the "Green and Gold concept". Having deliberately changed our national colours (wrongly) from blue and gold, the government continues to create confusion with green and gold medicare cards and sporting flags, twisted arguments will be pushed that our national colours are out of line with our flag, therefore the flag should be changed to come into line with our national colours! National colours of course, are not related to the flag, but to the National Coat of Arms. Note, too that

the red, white and blue 'Made in Australia' logo was replaced by the green and gold kangaroo motif.

- (5) We can expect another push by Ausflag 88. The previous one, supported by the Bulletin and backed financially by unknown sources, was a disaster. The winner of the Bulletin competition received a prize of the order of \$50,000-\$70,000, but the design failed to gain support. It was torn up and the Ausflag organisation has gone back to the drawing boards. We must not underestimate them, especially as they are backed by men of power and financial resources. We must assume there is an encouraging link from the ALP government to this body.

To illustrate the Ausflag commitment let me quote from the Sydney Sun Herald of 19 July, 1987, p.144.

Flag Raising. Another alternative to the Union-Jack-ed Australian Flag is imminent. This time the Ausflag group, with a lot of help from graphic designer, Tony Lunn, will present a close relative of the Qantas kangaroo leaping across a golden sun. One Ausflag member, prominent convention centre architect John Andrews, has suggested the image be eased into consciousness as a national logo. A subliminal flag!

They will not give up easily, concentrating on the Union Jack. Of course, after Australia's international reputation on the kangaroo, we might have the conservationists on our side!

- (6) From our correspondence and from other sources we must view with suspicion the role of the Bicentennial Authority. While its impact will only be felt in 1988, it may not be to the advantage of Australia's National Flag. It has produced a "flag", a "house flag" of the Authority and is attempting to elevate this to a status it does not merit. For our Bicentenary all Australians should get behind our National Flag. It has also been pushing the "green and gold concept".
- (7) Now that the election is over and the government has a commanding majority we can expect the ALP to make a greater push for Australia to become a Republic during our Bicentenary celebrations. One scenario has it that the Hawke Government may invoke the Australia Acts - and pressure (or advise) the Queen, now that constitutional links have been severed with Great Britain, not to appoint any more Governors-General of Australia. With a Republic in view, pressure for a new flag will increase.

The ANFA - the next three years

In our campaign for the next three years we must take up the challenge by providing a positive



The winning design of the Ausflag competition, "... backed financially by unknown sources, was a disaster."

approach, which I envisage taking two interrelated forms.

- (A) Promotion of our National Flag.
- (B) Educational campaign.

Promotion. The best way to protect our Flag is to promote it, to encourage the flying of it at all times. a 'Fly the Flag' campaign would be a most appropriate bicentenary project. Let us all push the campaign – "Fly the Flag in 88".

Education Campaign. As I go around the country, talking to groups of all ages, of all educational levels and of all ethnic and political affiliations I am surprised at the lack of knowledge about our Flag, its origin, its history, its symbolism, its legal and constitutional status, etc. Thus they are unable to distinguish fact from fiction, truth from falsehood in the propaganda peddled by change-the-flag groups.

We have the means to overcome this but it will require constant and persistent work by all members. More could be done with the Flag Video produced by the Toowoomba Branch. That tells the story very well and is an ideal medium for schools and organisations. The positive story of our Flag must be told to community groups and members should be active in addressing organisations or in recommending speakers on the Flag.

During the last three years there has been no lessening in public support for the Flag. The danger is that many will take it for granted that "they couldn't possibly change our Flag". We must make sure that the next three years are just as active and productive. If we want to keep our Flag, we must work even harder for it. Don't leave it to just a few dedicated members. ●

LOGIC

"It is highly significant that the worship of logic is characteristic of immaturity, of youth. At the age of eighteen or so, logic presents an indisputable proof for every problem. And it will be noticed that there has been, and is, a conscious 'youth movement' carrying with it the implication that wisdom reaches its apex in the early twenties.

"Yet it must be plain to anyone that not only is evidence lacking that logic has solved any political problems of consequence in the past, but,

conversely, that the policies now current in world affairs which pretend to base their appeal on logic, threaten us with final destruction.

"There is no saying requiring attention more clamantly that 'Unless ye become as little children ye shall in no wise enter into the Kingdom'. There is nothing logical about a little child."

– C.H. Douglas (1949)



BOOK REVIEW

“THE DISASTER ROAD”

by Jean M. Wallis

Reviewed by Dawn Thompson

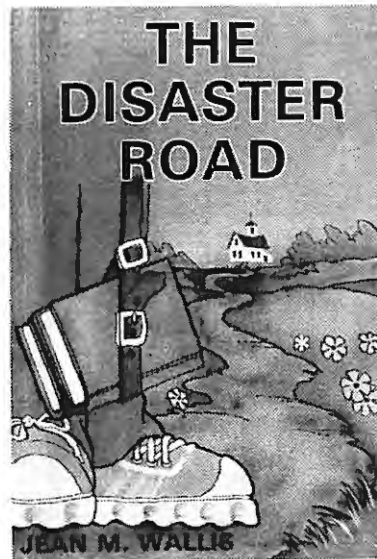
(233 pages, Paperback)

Following “Chaos in the Classroom”, this is Jean Wallis’ latest book affirming the disastrous course of education in Australia. It gives much well-documented and well-researched support to the reasons why educators have embarked on this road, the results of which are causing such concern to parents, employers and the general community, while having devastating effects on our most precious treasure, the children that are to be the future.

Those responsible for policy-making and curricula planning have come under the influence of secular humanism, and with all the fervour of promoters of a religion, which it is, these social planners seek to re-shape our children’s minds and thought-processes, their standards and beliefs. To this end, traditional attitudes of love for parents, respect for authority, love of country and reverence for God, which have been the corner-stones of true education for centuries, must be broken down, ridiculed and discarded.

This leads on to the re-shaping of attitudes so children will uncritically take their places in the Grand Design of the next century, the One World Order based on Humanist philosophies.

Mrs Wallis points out what parents mean by “education” – the drawing out of a person’s innate talents and abilities by imparting knowledge of language, scientific



reasoning, history, literature, etc. – is not at all what today’s social-planning experimental psychologist means; rather a process of exposing the student to “meaningful experiences” so as to ensure desired reactions. Literacy is, in fact, incompatible with these planners social goals, as it enables people to seek knowledge for themselves, enabling them to exercise their own individual judgement and authority – and thus be difficult to manipulate!

This book shows how various techniques, new since parents were students, pave the way for the disruption and reshaping of children’s personalities – “look and say” reading (which can be blamed for the modern epidemic of dyslexia) – sex education, sensitivity training, peace studies, role playing etc.

However, this is not a book denigrating teachers, many of whom have been the victims of the same confidence trick in their teacher-training courses. Many teachers, too, are deeply disturbed by the student illiteracy, unrest, child suicides, sex and family problems they can see as having roots in this perversion of education, but are powerless to stem the tide.

But, as Mrs Wallis quotes, “this is a tyranny that can only get worse if nothing is done. There is a time to stand up and be counted. That time is now.”

Cheerily, she lists the names and some addresses of several parent-based organisations to expose and combat these truly satanic practices, and praises the efforts of the parent-directed Christian schools that have grown up to meet a need.

Generally well-produced, with helpful indices and further recommended reading, this eye-catching little paperback will give concerned parents a good broad picture of what is wrong with our schools, why it is happening, and how to protect their children from alienation from traditional values.

Published by Veritas of Bullsbrook, W.A., it is priced at \$12.

Available for \$13.50 per copy, posted.

From: The Australian Heritage Soc
P.O. Box 7409,
Cloisters Square,
Perth, 6000.

BOOK REVIEW

Initiative and Referendum: **THE PEOPLE'S LAW**

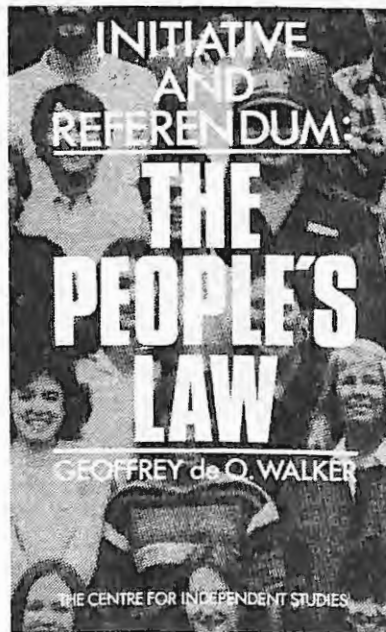
by Geoffrey de Q. Walker

(C.I.S., 220 pages, paperback)

One of the most striking developments in Western politics and government in recent years has been the sharp increase in the use of the initiative and the referendum. These mechanisms allow the voters themselves to approve or disallow parliamentary legislation or to enact laws of their own choosing.

In this comprehensive monograph, Geoffrey Walker examines the history of direct legislation, how it is used in different countries, whether it favours the left or the right, how it works, and what it costs, why some politicians are so against its introduction, and why the people of the nations that have it, value it so highly.

Geoffrey de Q. Walker is Professor of Law and Head of



Department at the Law School, University of Queensland. He has written extensively on individual

rights and the relationship between law and government.

This lucidly written and admirably comprehensive study opposes the current drift of Australia's constitutional practices towards ever greater centralisation and authoritarianism, and proposes a major step towards reviving the Constitution's proper function as a guarantor of good government. If Professor Walker is right in believing that the initiative and the referendum will soon become the subject of a popular debate, his book deserves, and is likely, to become the standard work of reference on the topic.

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The First Christmas

In the beginning was the Word.

And the Word was with God.

And the Word was God.

The same was in the beginning with God.

All things were made by him;

And without him was not any thing made that was made.

In him was life,

And the life was the light of men.

And the light shineth in darkness,

And the darkness comprehended it not...

And the Word was made flesh,

And dwelt among us.

(And we beheld his glory,

The glory as of the only-begotten of the Father)

Full of grace and truth.

from the Gospel for Christmas Day: St. John 1.1.

