

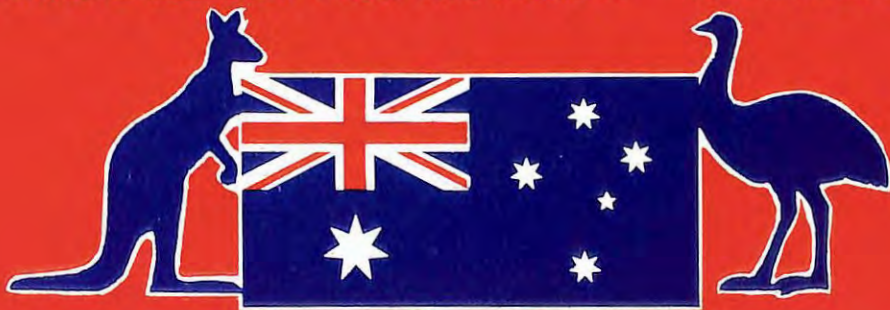
1788-1988
Bicentenary Issue No. 3



CULTURE

HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE



FRONT COVER
Sydney Opera House

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The Law of Love

As a boy I lived on a farm adjoining a railway siding. No station master here, just an open shed to protect against the elements. Left an hour or days, our weekly box of groceries was there when we came to collect. Likewise goods left for, or delivered by, the train were safer then, in that open shed, than they would be today under lock and key. Our siding shed was neither decorated with graffiti nor deformed by vandals.

Our home and car were never locked and never touched. Now they are and that is not enough. Then we could phone an unknown company, speak to an unknown voice and order and have delivered quite expensive parts without question. Today one fills out long forms to establish ones credit worthiness. Years before, during the Great Depression, desperate years when many families went hungry, a code of honesty and trust prevailed that would shame us today.

These instances, however, only scratch the surface of today's social problems. There is a tragic level of family breakdown and child abuse, horrendous abortion figures and a frightening lack of desire amongst many young couples for children. It can be seen in the number of violent crimes and the corruption in high places.

What has happened, what is it that has caused such dramatic changes over recent decades?

In one word, it is the lack of love.

Not the sentimental, sexually orientated mishmash that passes for love today (often not love at all but a form of self-gratification). The love so needed is a love which, as the Bible tells, is both patient and kind, yet neither jealous nor boastful, selfish nor rude. A love that is not concited or resentful but ready to hope, trust and endure.

The second great commandment, so Christ told us, is to love thy neighbour as thyself. So few words, yet a law so powerful and all encompassing that, should it be perfectly applied, the myriad of laws that enmesh and complicate our lives could be swept aside. We would have a nation where each individual would be responsible for his or her actions, where integrity would negate the need for a contract, where a man's word was his bond. It would be a nation without a government run social security industry, each community would care for the welfare of its needy, the emphasis would be upon individual rather than collective responsibility. We would have a society free from crime, where every individual would be respected and valued.

It may seem that such a society is only the dream of the idealist, someone oblivious of human nature and the real world. That may be so. But then there was, within our life time, a period when our society was closer to that ideal than it is now. A time when Christ's command was more often applied and can be shown to have produced a better society. It may be an idealistic notion; it is, however, a law which, when applied, works.

If we could convince our young of this alone, we could perhaps start to create "expanding islands of light" which could halt and then overwhelm the lengthening shadows now engulfing our nation and the world.

THE AUSTRALIAN HERITAGE SOCIETY

The Australian Heritage Society was launched in Melbourne on September 18th, 1971 at an Australian League of Right's 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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What Do We Mean By ‘Progress’?

by Jeremy Lee

Expo '88 — currently on display in Brisbane — is a scintillating display of the latest technology. It is a monument to the electronic and robotic industries. The visitor is apt to be overwhelmed by the sheer range of technological wizardry. Pavilions from both industrial and Third World countries show how the latest innovations have crossed national boundaries, putting cordless telephones and modest computers with prodigious memories within reach of peasant or nomadic communities.

The logistics of managing immense crowds are staggering. With as many as 100,000 passing through at peak periods, people are processed through visual displays at bewildering speed — but not fast enough to eliminate queues which stand patiently for up to two hours at a time. The one incalculable factor is human preference.

If such a factor did not exist, the process could be speeded up even further. Mathematical calculations of time-sharing for each pavilion, a set route round the whole for moving crowds, and other planning conceptions could turn a visit to Expo into a parody of the “endless belt”.

Try as he will, however, no planner can anticipate what different individuals within the crowd will prefer to see. This must be frustrating to the mind that sets “efficiency” over all else, but he is forced by sheer reality to serve human nature.

Into this technological maze the crowds pour each day, where they act with all the diversity and irrationality which is the bane of the planner's life. Some pavilions are inundated, while others are ignored. Some arrive late, others leave early. They eat at different times, and some don't eat at all. The crowds don't move in an orderly fashion at all, but exercise free choice in going where they will. Human nature, in fact, given the freedom to do so, bends the most dazzling technology to its will.

Tucked into an unobtrusive corner of the site is a British display simply entitled “Magna Carta”. Enter its doors, and you step out of 20th-century technology into the precincts of Lincoln Cathedral, over 900 years old. The display tells the story of the triumph of freedom over central planning and direction in a memorable document signed by contending parties in a marshy meadow in East Anglia in 1215. Old though it may be, it portrays a recognition of the triumph of the human spirit over the despot in a precedent which is far in advance of anything existing today.

Canon John Nurser, Chancellor of Lincoln, asks this daunting question of Australia in the booklet which gave the history of Magna Carta:

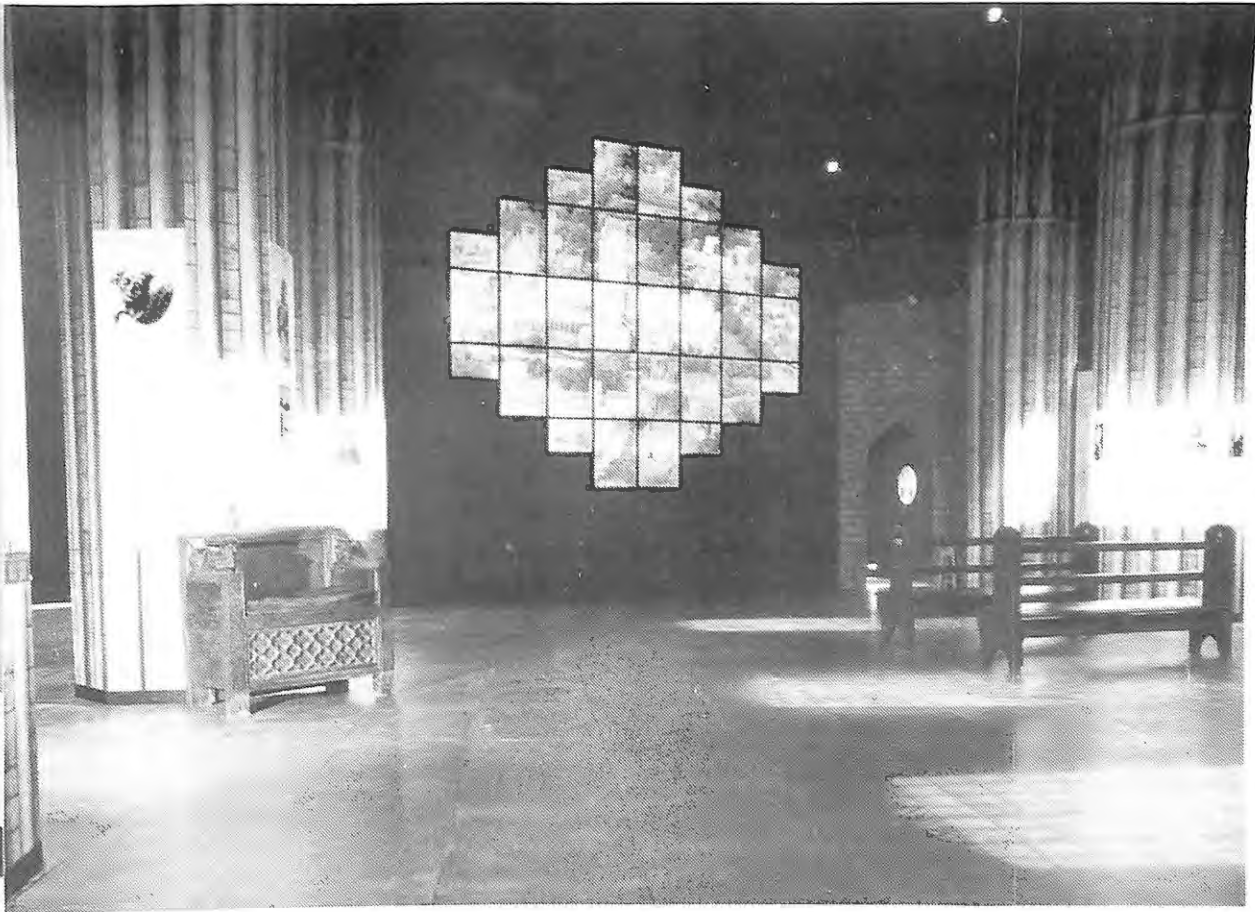
“Can Australia serve as a stage for communicating what “human rights” mean in practice *over* plurality of racial and religious traditions? That would mean protecting old cultures (and also new cultures) in their integrity and freedom, all within the norms of common humanity. Its political constitution is in the Westminster tradition of government, directly descended from the medieval polarity between church and state which produced Magna Carta, which in our day has come to stand for the supreme authority of law *within* the nation and for making the machinery of due process accessible to all men and women ...”

... Accessible to all men and women? That means, does it not, that law is there for all men and women, rather than men and women being there for the law? Which means, if we go on, that if law is denying *some* men and women justice, then we are failing, rather than progressing.

Modern planners would have it that we are to aim for “the good of the majority” which obviously entails the discomfort of the minority. “The common good” or “the greatest good for the greatest number of people” have become euphemisms for the planner's innate belief that if the crowd is compelled to move as *he* wants, see the pavilions *he* thinks are important, in the order *he* thinks preferable, the “majority” will be better off.

The planner who tried to organise Expo '88 along these lines would have a sparsely-attended display. People would simply stay away. His answer, of course, to such a dilemma, would be to make attendance compulsory. That's not so easy with Expo, but if you control the path of the social order, then all have to obey, don't they? For “the good of the majority” of course!

Magna Carta embodied the Christian ideal. Christianity poses an objective far removed from the ambitions of social planners. Whether you prefer St Paul's description where each of us can lead “a quiet and peaceable life in all godliness and honesty”; or Micah's portrait of a situation where “each man will sit under his own vine and figtree, and none shall make him afraid” The message of Christ is concerned, not with crowds, mobs, planners or social goals as with each person, high or



Magna Carta display, World Expo '88, Brisbane.

lowly, for whom the objective is "life more abundant".

The society which was persuaded that this was the correct way of viewing things would place a high priority on contentment and satisfaction. O.E.C.D. figures, export targets, international trade, transport, working hours, elections — all those would be meaningless unless put in context of the well-being of each citizen in the country.

Criteria of importance would be concerned with the provision of food, clothing and shelter of the highest standard and greatest variety required by *all*, not simply *some*, consumers.

The first government office would take second place to the last family home. The rule of law would be available for the meanest, as well as the wealthiest. The breakfast and dinner table at home would be adequately filled before food was ever exported.

Education would aim to meet the requirements of parents, and the development to the full of each student's own talents.

In the application of justice, the victim's rights would take precedence over the forfeited rights of the violator.

In government, the making of new laws would be approached with

extreme caution. A definite limit to the number of laws existence would be acknowledgement of the fact that the law is there for man, not man for the law. There would be a zealous preoccupation with repealing those laws which were not necessary, or which limited freedom without need.

Technology would be heralded for what it really is — the direct saving of labour. There would be a steady preoccupation with the possibility of "liberating" human beings out of the productive force, as technology took over the job. Such release would not be into idleness and poverty, but into "voluntary self-employment" sooner than "compulsory full employment."

The fulfilment of individual human potential would be preoccupation of the Christian church — not simply human souls, but the full man — body, soul and spirit.

There was a time when Christians thought in the full context of these examples. Discussions on law, trade, barter and payment, took place within church precincts. Magna Carta was, after all, drawn up in a church.

"For the only true progress is the moral progress of enriching the lives of the individual components which make up our society..."

A nation like Australia which, while being a major food producer, can allow a poverty level of three

million people; which, while being one of the great wool-export countries, has many of its citizens without sufficient clothes and blankets; which, with over three million laws in existence, and an increase of two Acts of Parliament and five regulations every 24 hours, still claims that "ignorance of the law is no defence"; a nation in which the only surprise given to citizens by their politicians is when they keep a promise; has not progressed, but receded towards barbarism however brilliant its technology.

For the only true progress is the moral progress of enriching the lives of the individual components which make up our society — not just some, but all. Any social objective which makes no priority of the quality of life of its citizens has opted for a form of economic or social idolatry — and those who worship idols ultimately pay a heavy penalty. H

Jeremy Lee is well known as an outstanding lecturer, speaking at hundreds of meetings around Australia each year. He is also author of a number of booklets and countless articles on subjects ranging from economics and conservation to moral questions.



Our Children

by Air Marshal Sir Valston Hancock, K.B.E., C.B.,
D.F.C. (Rtd)

As this is our Bicentenary year it is appropriate that we take time to recall the events and activities which have made Australia a civilised nation. We owe an immense debt to our pioneers for their foresight, determination and hardship endured, and to some of today's leaders for their initiative and courage in developing a land rich with so much potential.

It is very appropriate not only that we pay tribute to their work but even more important that we draw strength and incentive from the tradition we have inherited. We will need such inspiration if we are to face and overcome the difficulties and problems which lie in the future. Now is the time for serious stocktaking of the Nation.

I do not think that anyone will dispute that our future lies largely with our children. It is their welfare and development which must be our primary concern. For this reason my subject is OUR CHILDREN. Speaking generally I believe their lives are being warped and distorted. Unless we change the pressures to which they are being subjected they will not grow into well balanced, energetic and wholesome citizens with the capacity to cope with the serious problems ahead of us.

SOCIAL AND EDUCATIONAL ENVIRONMENT

The social and educational environment in which our children are growing up robs most of them of the security and joy which all children should have as their natural heritage. Let me quote you an extract from an article written by Rita Joseph for the Melbourne Institute for Public Affairs Review of Aug/Oct 1987. It begins:

"In every age there have been uncertainties, frightening possibilities and looming disasters — the ghastly slow motion of famine, the swift scourge of raging diseases like smallpox and the Black Death, the utterly monstrous inhumanity of genocide and the horrific destruction of wars with massacres, pillaging and burning. Man has always had to live with these things. But over the thousands of years of history we should be able to take some comfort and courage from the sure,

vivid testimony therein to the indomitability and astonishing resilience of the human spirit. And of these characteristics nowhere is there more evidence than in the readiness of each generation to go to extraordinary lengths to protect the next generation and trying to ensure that their children might enjoy, however briefly, some sustaining memory of the good and enduring things of life.

In the history of civilization the reversal of this tradition of protecting children is a remarkably rare aberration in our own age. In truth it is a cruel and shocking perversion to dump adult burdens of fear, doubt and anxiety on our children's shoulders."

Let us look more closely at what is happening to our children today. Many of them are scared witless by horrendous forecasts of nuclear holocausts. Any well informed, mature student of military affairs knows that for strong technical reasons and because of human frailties, it is almost impossible to launch a massive nuclear attack.

"... it is almost impossible to launch a massive nuclear attack."

Some of us regiment our children in marches and protests about issues which they cannot possibly understand as they lack the knowledge, experience and judgement to reach wise conclusions or decisions. The media is too intrusive in our homes not only through the printed word but through

the impact of television. I hardly need emphasize the violence, pornography and denigration of social values which infiltrate our children's lives, notwithstanding the existence of program classification to prevent this. In particular, the fascination which TV holds for children robs them of the incentive to study the art of verbal communication and creates a shallow appreciation of serious subjects.

How often have we seen our children commercialised through the media to sell products whose worth they cannot possibly assess. The danger for children exposed to the impact of the media without supervision is to undermine whatever code of ethics they may have acquired. It also concentrates their attention excessively on the material aspects of life. You can understand then why there is a growing stream of parents seeking schools for their children which place emphasis on moral values.

The National Health & Medical Research Council reported last November that it has startling evidence linking TV with violent and aggressive behaviour, obesity, poor academic performance, precocious sexuality and the use of drugs and alcohol — surely a case for more parental care and public concern.

How come that increasing numbers of young people drift into debt? Why have they not learned that the surest way to freedom from financial worry is to live within their means and resist the temptation for instant gratification? Something is surely missing in their upbringing. We have more and more homeless children with us. Vicki Pearson from the Sydney area Health Service giving evidence recently before the Human Rights & Equal Opportunities Commission disclosed that of 250 children who visited an institution for help, half were girls all under the age of 18 — most under 16. 85 of the 100 girls who



Sir Francis Burt
"The institution which is essential to a just society is the family."

Photo courtesy
Sunday Times

were given medical tests were in danger of cancer or suffering from sexually transmitted diseases because of their life style. Pornography is rife and our sexual permissiveness not only erodes the sanctity of marriage but encourages the growth of grossly unnatural practices. Homosexuality, once outlawed, is being presented as an acceptable life style, supported and encouraged in some instances by public funds. Would you believe that a group of self proclaimed paedophiles in Sydney announced last November that they are working for decriminalization of consensual sexual relations between adults and children — specifically man-boy relationships.

SUICIDE

You may feel that I am too pessimistic in viewing the plight of our youth, but surely you must sense that something is seriously wrong when we consider the evidence of child abuse, unemployment, crime, drug addiction, disease and increasing suicide among the young. The tragedy of the latter is that apart from all those who succeed in suicide it is conservatively estimated that some 200,000 attempts at suicide are made yearly amongst the young. Imagine the mental trauma of these poor children.

All this emphasis on the unsavoury side of our society seems a dreadful way to celebrate what should be a joyous occasion, but we simply cannot ignore it if we are to have a bright future. Well, what sort of a future do we want? Listen to what one of our

most respected and thoughtful leaders had to say on the subject. Our Chief Justice, Sir Francis Burt, in an address to the undergraduates of the University of W.A. last year said in part:

"A just society is one which creates and maintains a dynamic balance between the primacy of the individual and the person as a social animal, as each is dependent on the other and each is responsible for the other. Hence it is a society in which the individual recognizes and discharges its responsibility to him as an individual." He concluded by saying, and I quote: *"The institution which is essential to the achievement of a just society is the family. It is essential because it is fundamental to the preservation and transmission of moral values which have taken literally thousands of years to develop and upon which a just society is based."*

Clearly we have to give more attention to caring for and guiding our children. I feel that we are too busy pursuing our own ambitions and interests at the most formative stages of our children's characters. We cannot escape responsibility by thrusting it on the State which at times seems only too eager to accept it. Where do children learn about morality, which must be instilled at an early age, if not in the home? We have no alternative but to give more of our selves. Our most basic task then is the inculcation of a code of ethics in our children.

I claim no expertise in matters of religion, but I note that those creeds which have stood the test of time have clear moral codes — I'm not talking about religious dogma — but about basic ethical values such as distinguishing between right and wrong. Some of you may have heard of the Ten Commandments, the foundation of the Christian religion — too often observed in the breach I fear, but a sensible creed for binding a community together. Whatever code parents elect to follow should permeate all their relations with their children from the cradle upwards.

"Our education curriculum is for the most part full of worthy subjects, but they crowd our fundamentals."

I said earlier that our children are burdened with worries and stressed beyond their years to the point of robbing them of the joy of living. Our education curriculum is for the most part full of worthy subjects, but they crowd our fundamentals. What for instance can be more important than the ability to communicate by the spoken or written word? It lies at the root of all understanding whether in a social or commercial environment, and



"It is a remarkably rare aberration for adults to reverse the tradition of protecting our children."

must be thoroughly taught. If we are to have a just society as defined by the Chief Justice there must be no room for misunderstanding among us. It is tempting to go on and discuss the syllabus of education for the young, but this is not the place.

You and I know most of the obstacles which face parents today in our modern world, but if we don't try and put our children first we are going to lose our future by default.

Many of us are grandparents. Never underrate your capacity to lead and influence young families. We have a wealth of experience in assessing social values in our community and we have learned by our successes and mistakes. With tact and understanding we can help to steer our grandchildren and others through the shoals which we know about.

PEOPLE POWER

Outside the family we can, as individuals, exert pressure on associations and leaders in shaping a just society. It is perhaps too much to expect all politicians to take a lead in strengthening observance of our ethical codes, but we can exert pressure on them to prevent further degradation of our already low standards – but take heart. People Power can prevail if we are determined enough to show what we want. In the last few years we have seen some dramatic examples of People Power changing government and social attitudes. Of this I am certain, if we do

not play a more active part in seeking a just society based on a strong code of ethics our civilization has nowhere to go except down. We are constantly talking about nuclear destruction and the chaos which follows, but have you considered a more likely consequence. Our civilization could collapse from uncontrolled individual violence which

will surely follow moral decay. If that occurs, all the labour and achievements of our ancestors will surely have been wasted.

I selected this subject with some trepidation as it is high on moralising. I have had a widely varied life of some 80 years which must have taught me something of value. I pass it on to you for what it is worth. Be of good heart and recall the words of Rita Joseph who said of the human spirit that it is a remarkably rare aberration for adults to reverse the tradition of protecting our children. Let us be true to our ancestors' high tradition. E

This article is adapted from the text of an address to the Royal Commonwealth Society on Australia Day, January 26, 1988.



Othello and the Duke: The nature of citizenship

by Hugh M. Morgan

The theme for the series of lectures of which this address forms a part is "The future: make sure it's in your hands". This theme made it impossible for me to pass over the opportunity to reflect upon that issue which bears most directly upon our national future, and our ability to constrain that future within boundaries which we regard as beyond argument. That issue, of course, is immigration.

It has been unfortunate that in recent times those people who sought to question the current drift of immigration policy have been subjected to an extraordinary mixture of condescension on the one hand, and vilification and abuse on the other. You will all recall the disgraceful campaign waged against Geoffrey Blainey, notably by his academic colleagues. Similarly when John Stone suggested that the ability to speak English should be a major criterion for selection of immigrants he brought down the wrath of many on his head.

Those who do seek to contribute to informed and genuine debate on immigration are treated with great condescension by journalists such as Peter Ruehl and Peter Robinson of the *Financial Review*. Regrettably, even Michelle Grattan of the *Melbourne Age* wrote of "dangerous opportunities" for John Howard in the Fitzgerald Report. This condescension is an unobvious attempt to stifle and suppress views which these journalists find unobnoxious. Such journalists wield enormous influence and there is a positive duty, I believe, for those who hold different views to put them carefully, deliberately, strongly, unashamedly.

It is essential to recall the history of this country when discussing immigration policy. The fact that the constitutional referenda of the 1890's obtained majority support, thus laying the foundation of political legitimacy for the Commonwealth of Australia, was primarily due to widespread and deep support for a national White Australia policy, particularly, as Gareth Evans recently pointed out, within the emerging Labor Party. The early success of the ALP was due not to any program of socialism, or

government ownership, (that was thirty years in the future) but to militant advocacy of White Australia.

The White Australia policy is now dead, and we are the better for it. It is indisputable that people's attitudes and ideas do change, and there has been a profound change in public attitudes since the last war. But whilst attitudes change, human nature does not change, and those who ignore our history will, sooner rather than later, come to harm. If they exercise positions of political responsibility, they may cause great harm to their fellow citizens.

During the last war Australia experienced air raids on Darwin and Townsville, and shells were fired from submarines on Sydney. A ferry was torpedoed in Sydney harbour. The threat of invasion was very real and Australians became conscious of their small numbers, less than 7 millions, and the enormous coastline which had to be defended.

POST WAR MIGRATION

After the war the devastation in Europe, and the realisation in Australia of our vulnerability, led to the post-war immigration program, initiated under Arthur Calwell's leadership, and continued by the Menzies Government after 1949. We now forget that the ALP was not really enthusiastic about immigration and Calwell persuaded his reluctant colleagues that the only way of maintaining a White Australia was through massive, unprecedented immigration from Europe. Today, we would find his arguments unacceptable. But we should not pretend they were not influential.

The post war migration has been one of the great success stories of Australian history. For example, one of the migrants who came here, with only a few words of English, was the 23 year old Arvi Parbo, now the Chairman of WMC and Alcoa of Australia. I mention Sir Arvi for obvious reasons. He is one example, amongst many, of outstanding immigrant success. But in recent years, as the politics of multiculturalism have gained momentum, that success has begun to turn sour. There is much less support, I believe, for current policy than is necessary for such policy to succeed.

The Government, aware of the political problems that might ensue, but not averse to playing ethnic politics if there is perceived advantage to be gained, last year appointed a Committee to conduct a review of immigration policy, and to prepare the Government's *Green Paper* on immigration. This was after an election commitment, in July 1987, to a broad ranging look at immigration policy.

The Chairman of the Committee was distinguished sinologist Dr Stephen Fitzgerald. The then Minister for Immigration, Mick Young, was lavish in his praise of the Committee personnel.

In the early days of that committee's formation and discussion, Dr Fitzgerald naturally gave a number of press interviews. Let me quote from what was a typical comment of that time from the *Bulletin* of 24 November last.

"I think we have to admit that the Anglos were very insular. They brought with them some of the worst attitudes from C19 Britain. They were racist."

"Some members of the older generation still talk in the most awful racist terms and still like to stir the racist pot. That is not to say we were the world's greatest racists but in public policy, in

giving manifestation to it, we were right up there with the South Africans and others."

FITZGERALD COMMITTEE REPORT

The Fitzgerald Committee concluded its report and submitted it to the Minister on March 31. It was not accepted by the Government and the Committee was instructed to rewrite certain crucial chapters. Indeed it is said that the present Immigration Minister, Mr Holding, burnt his fingers as he read the report and could not hand it over to the Cabinet fast enough. The re-written report was submitted recently and is due to be tabled in the Parliament today.

There have been some newspaper stories about the original report and its rejection by the Government. One such story appeared in the Melbourne *Sun* on 17:May:88. This report claimed the original Fitzgerald report was too pro-Asian and anti-European and would cause the Government severe political embarrassment. However, other reports in the Melbourne *Age* suggested the opposite. In particular, let me quote Ross Peake, the *Age* journalist, (11th April, 88) in key paragraphs of his report.

"The Fitzgerald inquiry into immigration policy has retreated from moves to water down multiculturalism as it frames its final report.

"But the Federal Government is still worried that it will make recommendations against government policy which could damage ALP attempts to woo the ethnic vote ...

"Rumours about Dr Fitzgerald recommending the downgrading of the family re-union program have prompted critical editorials in ethnic community newspapers".

Although, obviously, I have not seen the original report, I have heard something about it. What I have heard suggests that the *Age* reports are accurate and the *Sun* report is close to the opposite of the truth. Since the source of the *Sun's* story was "an assessment by senior Prime Ministerial advisers" it is difficult to avoid the conclusion that the *Sun* was the victim of a disinformation ploy. We are now in the position that we shall never know, officially, the contents of the original Fitzgerald Report. Given that this Committee was established by the Government to bring down a report that would defuse any controversy over immigration, and that its members were undoubtedly chosen with that aim in view, I think it is an outrage that this report should have been condemned to the shredders before the

Australian public had an opportunity to read and study it.

When we contrast the comments made by Dr Fitzgerald when he began his enquiry in October, with the *Age* report of 15th April we see evidence, a few months later, of a Damascan shift in perception.

I am very strongly convinced that if representative government means anything the Parliament and the public are entitled to an explanation of the change between the Fitzgerald of November 1987 and the Fitzgerald of 31 March 1988.

SHAKESPEARE

Because of the fundamental nature of the policies which determine who we allow to settle in this country, and who we recognise as Australian citizens, it is appropriate to consult that writer who, I believe, more than any other single influence, has shaped our political language, thought and practice.

Shakespeare is not usually regarded as seminal in political thought and practice, although many of his plays clearly have a major political component. But, as Dr Johnson wrote: "This therefore is the praise of Shakespeare, that his drama is the mirror of life; that he who has mazed his imagination, in following the phantoms which other writers raise up before him, may here be cured of his delirious ecstasies, by reading human sentiments in human language; by scenes from which a hermit may estimate the transactions of the world, and a confessor predict the progress of the passions."

Abraham Lincoln said of Macbeth that it was the perfect illustration of the problems of tyranny and murder. The Duke of Marlborough said that he formed his understanding of English

history from Shakespeare alone. Winston Churchill knew many of the plays off by heart.

Shakespeare's great historical plays concerning the Wars of the Roses are absorbed in the fundamental problems of political legitimacy and political competence. But even those plays which, on the surface, are far removed from politics have much to tell the student of national affairs. The great political writers and thinkers of the C18, Edmund Burke and Samuel Johnson, for example, were Shakespearian scholars of the highest rank. In our own time, Alan Bloom, whose recent book *The Closing of the American Mind* has become a best seller, has written with great insight on Shakespeare as a political philosopher, particularly his understanding of the nature of the political community.

Shakespeare has provided the basic texts which have given those who followed him inspiration, perception, insight and knowledge. Shakespeare shows us most vividly and comprehensively the fate of tyrants, the character of good rulers, the relations of friends, and the duties of citizens. What can he tell us, then, about immigration in Australia in our bicentenary year, 1988.

The two plays which bear most directly upon the issue of immigration and citizenship are *The Merchant of Venice* and *Othello*. These two plays are set in Venice, a city renowned in Shakespeare's time for its cosmopolitan character, its commercial vigour, its success as a great trading city, its wealth, its republican form of government, and its military strength based on naval power.

William Shakespeare.

"...shows us the fate of tyrants, the character of good rulers, the relations of friends and the duties of citizens."





Venice "renowned in Shakespeare's time for its cosmopolitan character".

Venice was particularly famous as that city of Europe in which the Jews were safe, commercially active and prosperous. The word ghetto, comes from Venice. It means foundry and it was that part of Venice where the Jews lived. Venice was above all a commercial city and had succeeded in bringing together in one place more types of men than any other city of its time. It was the multicultural city of the Middle Ages.

The Merchant of Venice is about a Jewish banker and trader, Shylock. Othello, contrariwise, is about a great military hero and general. But Othello is not only a soldier hero, he is a Moor from Africa, a black man.

SHYLOCK AND OTHELLO

Shylock and Othello represent two totally opposed attitudes to the problems of the outsider.

Shylock lived by the law of Venice but he wanted no part of the social or communal life of the Christian city in which he lived. His attitude is summed up in the following:

"I will buy with you, sell with you, talke with you, walke with you, and so following: but I will not eate with you, drinke with you nor pray with you."

'And when men do not agree about what is most important to them they cannot constitute a civil society.'

What is most important to him he cannot share with his neighbours. And when men do not agree about what is most important to them they cannot constitute a civil society. This is the political lesson of *The Merchant of Venice*.

The most significant event in this play, for our purpose today, is the elopement of Shylock's only child, Jessica, with the young Venetian nobleman, Lorenzo, who is of course a Christian. In forsaking her father for her lover, the Jewish girl destroys her father. From that moment on Shylock is intent only on revenge. As we know, at the end of the play, instead of revenge he finds instead total humiliation and defeat.

Othello, contrariwise, seeks to become accepted as part of the Venetian community. He has embraced Christianity, the religion of Venice. He has served with very great distinction in the Venetian army, indeed as its General. However, despite his military service in the Venetian cause against the Turks, he is an outsider. He is not a citizen of Venice and he cannot become one.

Othello is a friend of Brabantio, an important senator and citizen of Venice, and spends much time at his house, where he meets and talks to Desdemona, Brabantio's only daughter.

The black middle-aged soldier fascinates the young and beautiful Venetian noblewoman with his accounts of wars and incredible adventures. Desdemona makes the first

advances. It is impossible not to feel sympathy with Othello in such a situation. Even though marriage with Desdemona would scandalise Venetian opinion, had he not risked his life many times in the service of Venice? And so, just as Jessica eloped with Lorenzo, so does Desdemona elope with Othello. They are privately married.

Like Shylock, Brabantio is humiliated and disgraced by his daughter's action. Unlike Shylock he is a powerful and influential figure in Venice. It is one thing for a Jewish girl to run off with a Christian boy, but it is another for the daughter of a senator to run off with a non-citizen, a black soldier, without obtaining her father's consent.

Brabantio takes his case to the Council of the Senate, accusing Othello of using spells and witchcraft to seduce his daughter into marriage, without the consent of her father and against the obligations of hospitality. Normally he would have obtained the full support of the Council and the Doge, the Duke of Venice, and Othello would have been condemned to death. But the times are not normal. The Turks are planning a massive sea attack on Cyprus, which the Venetians used as a naval base giving them control over the Eastern Mediterranean. Othello is needed to assume command in Cyprus.

The Duke dismisses Brabantio's case, and sends Othello off to take charge of the defence of Cyprus. The rest of the tragedy is well known to you all and I will not recount it now.

THE LESSON

What has Shakespeare's Venice got to do with Australia in 1988, and the debate about immigration which at last has become, four years after Geoffrey Blainey was subjected to the most disgraceful attacks, a debate which we can take up without incurring the abuse which was heaped upon him. We learn from these plays to think upon the meaning of citizenship and the nature of political community. These are central to the question "what does it mean to be an Australian?" and the answers to that question bear decisively upon the immigration policies to which an Australian government should adhere.

The first thing Shakespeare teaches us is that belonging to a political community separates us from the rest of the world. If it does not thus separate us, then the policy to which we belong cannot hold us to a strong allegiance. If being an Australian does not mean holding to particular customs, understanding and interpreting a particular history, conducting our business and our politics in a particular language, if it does not enable us to eat, drink and pray together, thus enabling us to see ourselves as distinct from the rest of the world, then being an Australian is of no consequence, and allegiance to our country will be, similarly, of no consequence.

The state of belonging is a state of separateness. If being Australian is to mean something of value the world must become divided into us and them. Such a situation has no meaning if it is not made meaningful by shared experience, shared knowledge, shared customs, above all a shared language. The Grassbian ideal of a polylingual, polycultural, polypolitical social porridge, is not and cannot be a political community, capable of defending itself against the outside world.

Similarly Dr Theophanus, ironically the Member for Calwell, has argued for an immigration policy based on a sort of Noah's Ark principles of representation. Every nation, every ethnic group, he has suggested, should have its quota of immigrants in order to ensure the representativeness of the Australian people. In particular, he demanded a dramatic increase of black South African migrants and a reduction of white South African migrants in order to achieve an ethnic balance. If Dr Theophanus were to pursue his logic to the end, he should demand an Australian population that

was 25% Chinese, 20% Indian, 15% black, 10% Arab, and so on. Such a policy is incompatible with nationhood.

Shylock was a Jew. He did not want to identify with Christian Venice. His daughter forsook him to elope with a young Venetian, and in doing so destroyed her father. Othello, on the other hand, identified with Venice. He served in the army. He embraced Christianity. But he was not, and could not be, a citizen. In secretly marrying Desdemona he assumed he was something he could not be and laid himself open to destruction at the hands of the malevolent and perceptive Iago. The tragedy of Othello is the tragedy of a man who presumed on a citizenship and a status that by his very birth he could never have. Australia should not blindly follow Othello in assumptions about the nature of citizenship. His tragedy might one day be ours.

THE FUTURE

Geoffrey Blainey pointed recently to the probability of an international power play, perhaps in the next twenty five years, resulting in humiliation for Australia; forced acquiescence, because of military incapacity or lack of national cohesion and resolve, in a situation very much to our dislike and disadvantage. These things can never be predicted, but the history of this century shows that we should be prepared for such a situation to develop, quickly and unexpectedly.

To avoid such humiliation we must expand our population and our economic strength. But we cannot expand our population through immigration if such immigration weakens us politically and militarily. We would be better off with no immigrants than immigrants whose prior allegiance is to unfriendly or disinterested powers abroad.

Shakespeare, in *The Merchant of Venice* and *Othello* provide us with a very simple test, in my view, of whom we should accept as migrants and whom we should refuse. Shylock's tragedy began when his daughter, his only child, eloped with a Christian. Othello's tragedy when he contracted an unsuitable, impolitic marriage with Desdemona. We have become accustomed to thinking of marriage and procreation, to family life, as purely private affair. But as Edmund Burke told us.

"Society is indeed a contract ... It becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born."

Marriage and procreation, therefore, are of the utmost political and social consequence. The two institutions to which, because of human nature, although exercising no choice at all, we find ourselves bonded in allegiance, are our families and our political community, the state. When the two sets of bonds are in sympathy; when our allegiance to our family is in accord and integrated with our allegiance to our country; then the political resilience and durability of the state is enhanced and the bonds of family are strengthened. But if these two sets of bonds are antagonistic, then both institutions are weakened and threatened.

If a political community, be it city or state, is comprised of two, three, or more comparable groups of citizens, whose young people may not, should not, or cannot, marry with each other; then whilst it is not necessarily impossible for that political community to survive and prosper, it is impossible, in the long run, for a democratic, universally franchised, political community, particularly if placed under great political or military pressure, to do so.

Arthur Calwell.
Initiator of the post war immigration program.



THE TEST

Although Shakespeare could not have known it, when he wrote his Venetian plays that great republic was heading towards dissolution and decay. Whilst Venice was a republic it was not a democracy as we understand that term. For a political community to require the participation of all its citizens, in government, through compulsory voting at frequent elections, and to do so regardless of permanent or institutionalised language barriers, or marriage barriers, between different but comparable constituencies within the community, is an invitation to disaster.

The great success of the Australian post war immigration program has been demonstrated because, within one generation, intermarriage between new arrivals and native born Australians become commonplace. Any immigration program not designed to maximise speedy intermarriage, within a generation, between new arrivals and established families should be set aside.

What are the advantages of an overt and public policy based on marriageability. It recognises the legitimacy of the expectations of Australian citizens. Australians who have been born here, or who have adopted Australia as their country, who have worked here, who have lost loved ones in war, are entitled to demand that their inheritance of freedom under the rule of law be respected. Such demands are totally legitimate.

Similarly, because the security of their property depends above all on political stability, and on the resolution of political differences by argument and debate through constitutional processes, Australians would be foolish if they did not insist that immigration policies should promote political stability, and reinforce support for constitutional processes.

We are, however, still faced with the need for a very substantial increase in our population in order to ensure our survival as a Western nation located between the South Pacific and Indian Oceans.

An immigration policy based on marriageability would lead to the following.

* Automatic right of residence to citizens of good character from Ireland, the United Kingdom, the USA and Canada. This would bring those countries into alignment with our present arrangements with New Zealand. I can see no reason for distinguishing New Zealand from the other countries I have listed.

* English speaking, educated people, of good character from Asia, Latin America, Africa, and of course Europe, would also have easy access to Australia. You will note that this implies no racial discrimination.

* Refugee acceptance programs would be considered separately from mainstream immigration programs. We have accepted proportionately large numbers of refugees from Vietnam and that program has been extraordinarily successful. If, however, the communist regime in Vietnam were to collapse, or to undergo similar changes to those we now observe in China, and which we hope we observe under Gorbachev in the Soviet Union, many of those refugees might wish to return to their native land. We should respect those wishes.

Inter-racial marriages, successful inter-racial marriages, are now becoming not uncommon. But marriages between people who cannot speak their partner's language, who do not share religious ties, who have no cultural affiliation, are difficult to imagine.

“The fact that adherence to Christianity is not allowed to influence, positively, selection as a migrant to Australia is scandalous nonsense.”

Successful inter-racial marriages are usually characterised by, for example, shared religious commitment, or shared professional life. The fact that adherence to Christianity is not allowed to influence, positively, selection as a migrant to Australia is scandalous nonsense. Whilst church attendances in Australia are low and whilst the political statements of contemporary church leaders often border on the incredible, the indisputable fact remains that Australian culture, and I include its political culture, is incomprehensible except in the context of Christianity.

Every Australian, if only because of the political structure here, and setting aside other subtle but powerful cultural influences, is a shareholder in Christianity. For example, the Lord's Prayer is still said at the beginning of each sitting day in Parliament, and, thank God, it is the Authorised Version which is used. It is from Christianity we obtain our widely held view that it is wrong to discriminate against people on grounds of race.

That view is not widely shared in the non-Christian world, and as we know, many Christians, both past and present, have put it into the too hard basket, or have held it to be mistaken doctrine.

CONCLUSION

Let me now sum up the situation. First, the time has come for our political leaders to face up to the issues of immigration openly and honestly. The community now demands a policy based clearly and precisely on our national interest, and until one or other of the major parties produces one, there will be continuing rumblings and earth tremors, threatening political upheaval of the type which took the embryonic Labor Party from a tiny band of enthusiasts to the federal treasury benches in little more than a decade.

Second, within our political tradition, we have a sophisticated body of doctrine and philosophy which will enable us to define and implement an immigration policy which will both satisfy our national interest and be defended in any international forum. More importantly, it must be defended against attacks within Australia by those who promote the Grassbian nonsense of a polylingual social porridge. Today I have drawn on Shakespeare to provide us with such doctrine. I cannot think of a better source of guidance.

Third, Dr Fitzgerald is said to have become determined, during the course of his Committee's investigations, to put immigration policy back into the hands of all Australians, rather than remaining in the hands of strident ethnic politicians. I cannot see how any person could object to such an ambition. H

Hugh Morgan is Managing Director of Western Mining Corporation. This is the major part of a lecture presented to the Australian Institute of public policy, May 27 1988.

National Symbols and our National Heritage

by
DR. RUPERT GOODMAN

Symbols are important in the life of a nation, for they remind us in illustrated form of notions and concepts that might be too abstract and complex to comprehend. However, they are as much a part of our heritage as the written or printed word, which of course are also symbols. When the symbols are removed or lost, the reality they represent becomes less understandable by many of the population and, in time, these too are lost or disappear or are deliberately removed.

Under the Constitution the Queen is Head of State and an integral part of "The Parliament of the Commonwealth". The Governor-General is Her Majesty's representative in Australia. This monarchical system of government has evolved over many centuries and we in Australia have inherited parliamentary traditions dating back to Simon de Montfort's first parliament in 1265 AD. There are those quietly working to destroy this priceless heritage by transforming Australia into an atheistic, humanistic socialist republic of South-East Asia, with a one House, centralised government based in Canberra, headed by a President or Chairman.

For this to come about it is necessary to downgrade the Monarchy, to eliminate the symbols of the Monarchy, to confuse people with the idea that the symbols don't relate to this country but to some "foreign" power. Many of these symbols relate to the Queen and the list of changes which have been quietly made is now imposing. Once the Queen's photo or portrait was hung in all Parliamentary offices and in all public buildings. Today, these are being replaced by photos of the Prime Minister! The Queen appeared regularly on postage stamps, now this is a rarity. The Queen's head still appears on our coinage in order to make it legal tender, but for how long? The symbol of the Crown was also used to represent the Queen but this too is fast disappearing. Even the photos of the Queen now no longer show her as the Monarch wearing the Crown but as an ordinary civilian in civilian dress. The Crown was quietly removed from our Australian passports without explanation or reason.

The Governor-General, Sir Ninian Stephen: "The office of Governor-General is the symbol of the Queen's presence in Australia as Head of State."



In 1973, the then Prime Minister, Mr Gough Whitlam, introduced a Bill to change the Queen's style and title in Australia. To some extent, this was offset by the Queensland Government proclaiming her Queen of Queensland!

GOVERNOR — GENERAL

The office of Governor-General is the symbol of the Queen's presence in Australia as Head of State, as set out in S2 of our Constitution. Since the events of 1975 there has been a deliberate attempt to downgrade the office and to restrict the powers of the Governor-General. The office of Governor in each State has similarly been under change, especially since the passing of the Australia Act (1986). The main thrust of change has been to remove any reserve powers and to make the holder of the office a mere figure head to rubber stamp the decisions of Parliament. More recently, the debate on the appointment of a prominent politician to the office has indicated the thinking of some when it was stated that it didn't matter whether the title was Governor-General, President or Chairman!

OUR SPIRITUAL HERITAGE

Australia, by the Constitution, is deemed to be a Christian country. Our spiritual heritage is seen in the Preamble to our Constitution which "humbly beseeches the blessings of Almighty God", in the daily prayers in Parliament and in the concept of Christian justice which pervades our legal system. The Queen is not only Head of State, she is also Head of the established Church, the Church of England. But all this has changed in Australia, as all reference to Christianity is being quietly eroded. The recently appointed Commission to revise our Constitution would remove the reference to Almighty God in the Preamble. Mr Gough Whitlam in 1973 took action to remove F.D. (Defender of the Faith) from the Queen's title on our coinage. One of the attacks on our National Flag by the humanists, agnostics and atheists centres on the three crosses of St George, St Andrew and St Patrick in the Union Jack. These they would remove and replace with an animal such as the kangaroo. The politicians have downgraded Christianity in the pursuit of a multi-racial, multi-religious, multi-cultural Australia. There is no discrimination between Christian and non-Christian religions. The symbols of Christianity in all their forms, churches, marriages, parentage, family status, baptisms, etc have quietly been eroded. The humanist revolution knows no bounds.

Our national colours are also

important symbols reflecting our national identity and these too have undergone change. For many decades our national colours were blue and gold, relating back to the Commonwealth Coat of Arms, granted by Royal Warrant of His Majesty King George V dated 19 September 1912.

The Arms signify Australia is a Commonwealth, containing the badges of the various States, with a wreath of blue and gold, surmounted by a seven-pointed star similar to the one in our National Flag. But Prime Minister Hawke changed all this when he announced that the nation's "sporting colours" were to be green and gold. Very soon green and gold were announced as "national colours". This twisted argument went full circle when the change-the-flag group put the

proposition, that our national colours were out of line with the colours of our Flag. Therefore we must change our Flag to green and gold to keep it in line with our national colours! Politicians are aware of the importance of symbols and make use of them for their purpose.

While politicians were busy destroying the symbols of our heritage embodied in red, white and blue and in the colours of blue and gold, they became confused when they established Australian awards in place of imperial honours. For the Order of Australia, the insignia basis is a ball of royal gold, with a ring of blue enamel. The ribbon shows golden wattle motifs on a blue background. Significantly the heraldic colours of Australia — blue and gold predominate.



No longer seen.

HERITAGE No. 50

HERITAGE has reached another milestone. This issue is the 50th consecutive issue of our quarterly journal. Issue No. 1 was published in June 1976.

We can also report to readers that our Bicentenary issues have met with an overwhelming response. We printed twice our normal run and it seems certain that we will sell out.

When the fourth Bicentenary issue is published in December we will have a series covering most aspects of our heritage, with balance and depth. A series both unique and of lasting worth. If you would like further copies we advise that you should place your order early.

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The four Bicentenary issues with folder will be available with the fourth issue in December at the normal subscription price of \$15. This series will make a great gift of lasting relevance to mark our Bicentenary year. A gift suitable for both young and old.

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NATIONAL ANTHEM

These are but little things, but the more obvious ones had to be done publicly and with more cunning. Changing the National Anthem from 'God Save the Queen' to 'Advance Australia Fair' was one example. A pseudo poll for a "national song" was used as a basis for change. Once given, the "national song" became a "national anthem" but an "anthem" in which all reference to God was avoided. The new National Anthem was not debated in Parliament or covered by Statute, it was changed by a proclamation of the Governor-General acting on the advice of the Prime Minister and his Ministers.

But the most important symbol of all — the National Flag — still eludes the members of the lobby trying to change it. All the valid polls show the vast majority of Australians wish to retain the present Flag and the heritage it symbolizes. The Union Jack represents our links with the past, the Southern Cross, our place in time and space, the seven-pointed star our reminder that we are a Commonwealth.

A flag is a symbol, it speaks for the nation's history and soul. It tells of the nation's birth, the growth, the trials, the glories and the hopes of the people who fly it. It gives a continuity to the life of the people over the centuries. It is never changed lightly or

wantonly. It is never lowered except after defeat or after a revolution or after occupation by a foreign power.

In the first instance we are reminded that our National Flag has been with us the whole of this century, ever since the national competition for an Australian Flag in 1901 resulted in the present design, proudly raised for the first time on September 3rd of that year. Since 1901 generations of Australians have added to the traditions associated with our Flag. It has been the rallying point in peace and war; it has inspired Australians competing in international sporting events; it has waved proudly over Gallipoli, the Western Front, Tobruk, El Alamein, New Guinea, Korea and Vietnam. It should always be a reminder to present and future generations that the freedoms they enjoy were won by the sacrifices of older generations in fighting tyranny that threatened to destroy Australian society.

SYMBOLISM IN FLAG

But the symbolism in our Flag goes back much farther than 1901, epitomised by the Union Jack in the upper hoist. The Cross of St Andrew takes us back to the first century AD, the Cross of St George to the second century and St Patrick to the fourth century — a reminder of the spiritual heritage which has come to us from Great Britain.

The Union Jack in our flag must ever remind us that the basic institutions which form the basis of our society came from Great Britain. Our Westminster system of government hammered out over the centuries, beginning with Simon de Montfort's first Parliament in 1265 AD has behind it centuries of political heritage. Our legal system, the heritage of the Common Law, the Magna Carta, the Habeas-Corpus Act are all part of the priceless heritage which has come to us from Great Britain. The move to transform Australia into a republic and change the Flag is preceded by removing all the symbols which are associated with our heritage from Great Britain.

A nation tearing down the symbols of its heritage is a nation engaged in destroying itself through vandalism. If we wish to preserve our nation's heritage for future generations, we must say to our leaders — "Hands off our Flag!" The present Australian Flag is a symbol of Australia's national identity, as valid now as it was in 1901. We must never lose the symbol of our heritage, lest we lose what that heritage stands for. It was the great Edmund Burke who warned that "people will not look forward to posterity who never look back to their ancestors".



Dr Goodman is National President of
*The Australian National Flag
Association.*



The thorough sham about multiculturalism

by Professor Geoffrey Blainey

The last time I dissected multiculturalism in *The Australian*, my article provoked a debate in the House of Representatives, which promptly affirmed a motion opposing my view.

In formally moving his motion on March 17, Dr Andrew Theophanous (Labor, Vic) had courteously said that my arguments were a red-faced herring. I simply did not understand, he said, how vital it was in Australia that equal status is accorded to the diversity of cultures.

Having carefully read his arguments and those of his Liberal and Labor allies I find myself disagreeing even more with the Canberra dogma. Does Parliament really believe that the fundamentalist Muslim practice of keeping women in subjection should be accorded the same status as the present Western practice of encouraging talented women to enter the professions?

Does Parliament believe that the fascist component in the cultural background of some of our migrants should be accorded equal status with the cultures of those who fled Europe to escape fascism?

Parliament even believes that people who come from cultures hostile to democracy should claim for their anti-democratic culture the same status as the democratic tradition that has flourished here for more than a century. We are now hearing more than a reasonable call for toleration. We are witnessing a mindless response by politicians to well-organised racial and ethnic lobbies.

The propositions enthusiastically supported by Parliament seemed so noble and elementary that one new Liberal said that surely no one in this Parliament would disagree. But most Australians with pride in their country would strongly disagree once the actual meaning of these noble principles is spelt out.

Most of our migrants are deliberately chosen from Third World cultures, and Australians are willing to show respect for those cultures, but they are far from willing to accord

equal status to every aspect of those cultures.

Dr Theophanous's multicultural plan of action calls for an attack on major inequalities due to cultural differences. I hope it is not unfair on him to comment that that principle was espoused by Hitler in order to take from one ethnic group and give to another.

Of course, the radical supporters of multiculturalism will reply that they are different because they take from the majority in order to strengthen the minorities. But if their principle is valid it will also work sometimes in the other direction, penalising the successful ethnic minorities when they produce too many millionaires or too many medical graduates.

Some of the ethnic leaders who are enthusiasts for multiculturalism would probably be the first to cry fascism if the principles they now espouse were logically a step further. The debate in Parliament brought out many inconsistencies and unveiled new myths.

Thus Mr Con Sciacca (Labor, Qld) unwittingly stepped on slippery grass when he proudly said multiculturalism was born in Italy, indeed in Sicily. That may be so, but Italy shows what it thinks of multiculturalism by erecting high barriers against resident foreigners who seek citizenship.

The House of Representatives accepted all this without blinking. To point out its illogicality might have cost members what is called the ethnic vote.

Meanwhile the Liberals, especially those in marginal seats, grasped the banner of multiculturalism. What if they were seen as less fervent?

Dr Robert Woods (Liberal NSW), who declared himself a fairly recent English migrant, made no comment on

the tensions of multiculturalism in England nor in his enthusiasm for all cultures did he realise that certain key subsidies are not available to the English — the largest of all migrant groups — because they rank low in Canberra's present hierarchy of ethnic and racial groups.

“... multiculturalism, as espoused by both parties, is utterly shoddy. Morally, intellectually and economically it is a sham.”

Multiculturalism has quietly become a sophisticated form of racism which, in the dubious name of equality, subsidises certain ethnic groups at the expense of others. It is often the height of hypocrisy but its voice is angelic. Ironically its exponents insist that certain migrant groups should receive special services and subsidies because they lack access to opportunities, for example in education.

But the statistics proudly quoted in the course of the debate emphasised that the children of Australian-born parents now tend to have less access to higher education than children of foreign-born parents.

It is right that we warmly congratulate all children who, coming from homes where English is not the first language, have achieved more than essentially Australian children. But it is astonishing that this now becomes the argument for even higher subsidies to ethnic groups.

If Parliament decides that subsidies should be given on the basis of need, then the actual need and not the ethnic background should be the basis of the subsidy. Such a policy, however, would anger the ethnic lobbies.

Liberal and Labor in their incessant appeals to racial and ethnic groups, are paving the way for the next step in the fragmentation of Australian politics. They are indirectly inviting the creation of an Australian

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One of the fundamental elements of any nation is its language and literature. Language is the tool that enables us to communicate. A great language, such as ours, provides us with the medium through which we can precisely communicate and facilitates understanding and harmony amongst people.

Literature is that through which the learning and wisdom of the ages is captured and transmitted to the future.

We are heirs to both a great language and an enormous literary wealth which precedes the birth of our nation. Whilst it is freely available, tragically most of our youth have been cut off from much of our literary heritage. The following article, the major part of an editorial from *The Weekend Australian* of June 13-14th, 1987 examines some of the consequences.

Losing our romance with printed word

THIS week we have seen the conclusion of two separate trials for two of the most brutal and disturbing crimes in Australia's history, the rape and murder of Mrs Anita Cobby and the multiple murders which occurred in the Milperra massacre when rival bikie gangs confronted each other in the car park of a suburban hotel.

There is a thread connecting these disparate acts of carnage beyond merely the gross violence which they involve, and that is the poverty, the emptiness, of the culture in which the perpetrators of these crimes live.

At the heart of this poverty of popular culture is the decline of the printed word. Nowadays, when every young school child is exposed to a computer, when school-age children spend almost as many hours in front of the television set as at school, when arithmetic has been almost abolished in favour of calculators and when thousands of children spend countless hours amusing themselves in front of video games generally simulating death and destruction, the romance of the written word has been overwhelmed by the instant gratification offered by the video screen.

The romance of the word: this perhaps above all else has been the chief casualty of the technological revolution in popular culture, a headlong rush away from the written word and towards much less demanding, much less fulfilling and ultimately much less civilising forms of communication and entertainment.

COMMUNICATION

Television is a magnificent medium of communication, but it is essentially a medium of impression and sensation. It *perforce* offers less depth

and complexity of thought than does the written word.

Paradoxically, it also tends to stimulate the imagination less than the written word. No television series about India can quite compare with the mysterious thrill of reading Rudyard Kipling's *Kim*; nor can a modern adventure movie really create for a young audience the tension and sense of adventure in a John Buchan novel.

The way we bring up our children is a fundamental determinant of the quality of our culture. Too often today the television has become not only the baby sitter, but also the intellectual and even the moral educator.

Unfortunately, a public ideology has developed which tends to demean the role of mother and homemaker. Women have been badgered into believing that if they choose to stay at home for a number of years while their children are young and devote full time attention to their care and education, they are in some way missing out on "professional" fulfilment, as if there were no professionalism involved in bringing up in the home a generation that is bright, humorous, loving, outward-looking, successful and intelligent, and interested in the survival of democratic societies.

G.K. Chesterton argued that such a vocation was the most challenging of all, for the mother of a toddler is called upon to explain and order the entire universe of another human being, a much more dramatically demanding job than merely working in an office. Chesterton said that he could understand how such a task could be considered too demanding and too challenging, but he did not see how it could be considered too trivial or too mundane.

The poverty of some aspects of our contemporary culture can be seen in the decline of institutions that traditionally taught people a certain code of morality. The confusion about what values should be taught in schools is a sign of this; so too is the decline of virtually all the mainstream Christian churches, which taught and still teach that our behaviour must be subjected to ethical rules.

Secular institutions such as charities and voluntary civic associations, which had something of the same function, have also suffered a decline.

Western culture, in its literature, art and history, offers the richest heritage to which mankind can have access. But even with the marvels of television technology, the keys for individuals to unlock the doors to that heritage lie in the ability to read and write well, and the possession of a certain literary sensibility.

The notion that only a small elite of people should develop such abilities and sensibilities is one of the most profoundly damaging ideas to have gained currency in recent years.

The idea that a young unemployed person does not benefit from a literary education is the reverse of the truth.

One of the most perplexing of modern problems in societies like Australia is the sense of purposelessness which afflicts so many lives. The recent spate of teenage suicides in the United States, many of them sons and daughters of affluent families, signifies a desire to escape from a terrifying emptiness at the heart of popular culture. But Western societies, with their magnificently rich heritage, should be able to stimulate, challenge, entertain and inspire their young people, even those who face the trials of unemployment, or are victims of other social ills.

But without an appreciation of the written word, without the ability to lose themselves in a novel, or be thrilled and stimulated by the powerful language of poetry or the lucidity and eloquence of a sustained essay, without the access to a detailed study of history, young people are cut off from their own inheritance and deprived of the civilising effect of words on character.

The eclipse of the written word is the eclipse of sensibility in our society. The more we demean the essential importance of literature in all its forms, the more we impoverish and harden our community, and deprive it of the intellectual and spiritual sustenance it so obviously needs. H

Art Australia: International Influences

by Robert Baines

With the myth of sacrifice in the First World War rather than the needless waste of millions of lives, where the virtual destruction of a generation increased the gap between old and young, the official and the unofficial, some artists responded with a hatred of all forms of authority, all traditional modes. "Repelled by the slaughterhouses of the World War, we turned to art", wrote Jean Arp. "We searched for an elementary art that would, we thought, save mankind from the furious madness of these things ... we wanted an anonymous and collective art."

In an effort to destroy culture in the name of 'progress', Robert Hughes comments, "Dada (1916) predicted the woozy know-nothingism that would profuse the 'counterculture' of the 1960's."

The English critic Lawrence Alloway, who was the first to use the phrase 'Pop Art' stated in 1959:

"Mass production techniques, applied to accurately repeatable words, pictures and music, have resulted in an expendable multitude of signs and symbols. To approach this exploding field with Renaissance-based ideas of the uniqueness of art is crippling. Acceptance of the mass media entails a shift in our nature of what culture is. Instead of reserving the word for the highest artifacts and the noblest thoughts of history's top ten, it needs to be used more widely, as a description of 'what society does'."

Bedazzled and fascinated by the crude tentative beginnings of mass culture as we know it today, Walter Benjamin in the 1930's queried the possibility of any child raised in the howling blizzard of signage, to find his way back into the 'exacting silence' of a book.

MODERNISM

It was during the brutal modernism of the thirties, that as an essayist he responded to the metallization of the human body which really was sequential to the nihilistic creed of The Dada Movement. H.R. Rookmaaker observes, "The wind is still blowing, and is becoming a storm: a storm called revolution." The continuing storm was manifested in the desiderata of Pop Art in 1957 when Richard Hamilton issued Pop as:

Popular (designed for a mass audience).
Transient (short term solution)
Expendable (easily forgotten)
Low-cost.
Mass-produced.
Young (aimed at youth).
Witty.
Sexy.
Gimmicky.
Glamorous.
Big Business...

The Renaissance initiation of fame for the artist alongside the artifact, lauding him for his 'prowess' or accomplishment is dislodged by the endless stream of images daily from our television, film and photography. Is there time to evaluate, to scrutinise? The memorable image is a simple, clear and repetitious sign — but substance, no. Consequently on the human level, of this glut of imagery is celebrity. The celebrity is famous for being famous — nothing else, stated Daniel Boorstin; hence his gratuitousness and disposability.

"Modern art", says Finley Eversole, "with its loss of God and the human image, is the drama of our age. Here we see what really is happening to man, to society, and to man's faith in God." H.R. Rookmaaker documents modern art and its warfare against God by carefully saying, "Modern art is not neutral ... to look at modern art is to look at the fruit of the spirit of the avant-garde: it is they who are ahead in building a view of the world with no God, no norms!!"

The Russian exile Solzhenitsyn told the 1978 Harvard graduates: "the human soul longs for things higher, warmer, and purer than those offered by today's ... intolerable music." Francis A. Schaeffer made this very

point in his work, *How Should We Then Live?* in chapter 10, entitled, *Modern Art, Music, Literature and Films*. He states over and over again that art, music and literature "fits the world view being presented". Indeed, art, music and literature "expressed a world view and became a vehicle for carrying that world view to masses of people which the bare philosophic writings never would have touched."

The philosophic writings, however, did give birth to modern man. The philosophers and thinkers spoke ... the artists painted their philosophical concepts ... men of letters propagated their philosophy ... and; put it all to sound. However, the philosophers and thinkers were all atheists — Nietzsche, Darwin, Freud, Marx. Picasso, the 'hero' once remarked: "Art is not to decorate apartments. Art is a weapon of revolution and my art is revolutionary art."

The visual artist has a unique task in the renewal of cultural principles. Art generally, in principle protests against technocracy and searches for alternatives, visualising images, metaphors and forms that can both express what has been gained in insight and wisdom and direction and pass them on to others in a positive and incisive way.

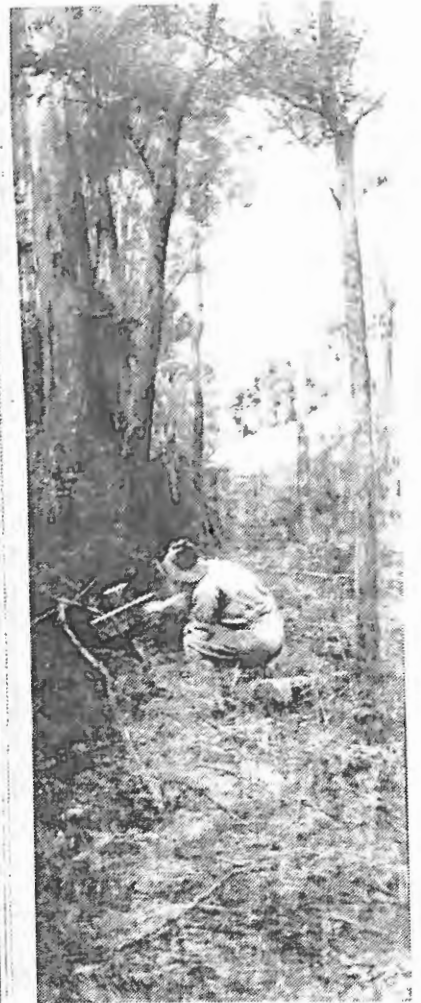
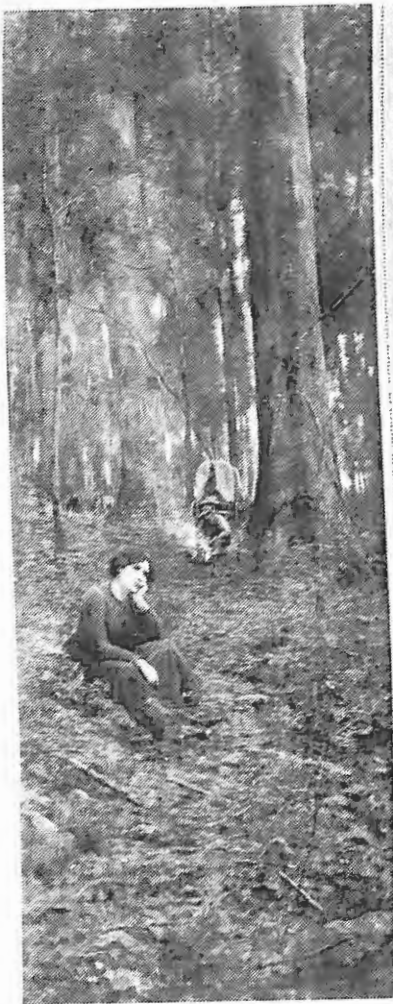
"Everything human attests to the human, and the human is never just something neutral, a void."

Everything human attests to the human, and the human is never just something neutral, a void. A painting is loaded with meaning. The better it is the more this will be true. When we understand anything of art, we know that techniques, (process), materials, (media), scale, all these technical elements are chosen to be a suitable tool for expressing what one wants to say. So the spiritual and the material are necessarily closely inter-connected. Consequently, we cannot say that a painting is just a painting.

This evaluation merely is stating that our spirituality has nothing to do with it, which implies that one has nothing to say, and that there is no humanity expressed, living itself out in the work.

Art consists of two qualities, two aspects: communication and form. The communication is always through the form, and the form always communicates values and meanings.

Art can depict reality outside of man, and as understood and seen by man. That reality can be the things we can see, but also the things we experience, realities like love, faith, care, righteousness and their negative, evil counterparts. If a painter paints something he will always choose what he thinks is relevant to himself and to us. Can we then say that art is not



Frederick McCubbin 1855-1917
Australian
The Pioneer, 1904.

Oil on canvas
223.5 x 86cm; 224.7 x 122.5cm; 223.5 x 85.7cm.
Felton Bequest, 1906.

Reproduced by permission of The National Gallery of Victoria.

neutral? The content and meaning ought to be judged; they are available. Aligned to this is the way the work is done. The selection of colours used, the expressive line, in short the artistic quality. Theoretically the process and the subject can be separated and yet they are enmeshed together and we ask does it have a truth — does it do justice to what it represents? Does it do this in a positive way?

Curiously art draws the things around us closer to us. Strangely we begin to see things, because the artist has made these things visible for us. It portrays our mentality, the way we look at things, how we approach life and reality.

TOM ROBERTS

In his approach to his subject *Shearing the Rams*, (1890), (see back cover), Tom Roberts related:

"... some of the best words spoken to an artist are "paint what you love, and love what you paint", and

on that I have worked, and so it came to being in the bush and feeling the delight and fascination of the great pastoral life and work. I have tried to express it ... it seemed that (in the shearing shed) I had the best expression of my subject, a subject noble enough and worthy enough if I could express the meaning and spirit of strong masculine labour ... and the great human interest of the whole scene ... I believe ... that by making art the perfect expression of one time and one place, it becomes art for all times and all places."

Arthur Streehon writing to Roberts before one of his trips:

"... I intend to go straight inland (away from all polite society) and create something entirely new and try and translate some of the great hidden poetry that I know is here but has not been seen or felt."

The poetry of the land is extended later with Russell Drysdale transmitting the emotional impact of the town, the land, the climate, the enduring day. The customers outside *Moody's Pub* (1941) can be compared with the quite different context of the players in *The Cricketers* carrying out their game in a situation mirroring an Australianess readily identifiable.

Frederick McCubbin's large tryptic *The Pioneer* (1904) encapsulates the meagre beginnings of a pioneer

accompanied by a not so sure companion. The middle canvas conveys the support and strength of the companion alongside the settler in his toil. The conclusion is the establishment of a city, the fulfilment of a vision — but at a price. The 'challenges and victories' of an Australian spirit.

The fascination with painting of distance was further consolidated mainly by Arthur Boyd's Wimmera Landscapes and Sidney Nolan's interpretations of Central Australia.

At the turn of the century though, with developing nationalism, the Heidelberg painters incorporating French 'impressionist' technique, made a deliberate concentration on the near at hand, everyday subject matter — Normal Australians depicting aspects the ordinary people could relate to. Visual commentaries that are paralleled with that of Henry Lawson. Art not intellectualised but opening vantage points for the common people.

The looming adverse effects of internationalism were not yet upon us. Following the second world war the group "Antipodeans" associated and responded with a manifesto striving to retain their unique Australian identity against the pressure of international aesthetics. Being more of an instinctive move from abstraction to the figurative, it lacked the education in the European sense and so failed to



really develop against the powerful international trends. Brack's *Collins Street, 5pm* (1955) identifies with the social stereotype of the office worker and conveys a universal comment on city life specifically in an Australian context.

This inability of Australia to maintain a religious belief and a quest for the making of good art has rendered an inability to sustain a concern to integrate the physical and spiritual.

POST CHRISTIAN ERA

In the current post-Christian era amidst the disillusionment of Western culture, Australia has an antipathy between Christianity and the visual arts. Both these dimensions of our culture have been impoverished, limiting the possibilities for Australian artists to develop the full promise of the European traditions they have inherited. The Government policy of multiculturalism figures divisively here. The formation of the Australia Council as the Government Arts Funding Body has been the major factor in fostering the absurdity of the 'avant-garde' limited skilled artist, and neglecting the art of the wholeness of man.

In 1980, Robert Hughes concludes in *The Future That Was* on creativity, "The impulse seems immortal. Certainly it has existed from the original human society, and despite the appalling commercialization of the art world, its flight into corporate ethics and strategies, and its gradual evacuation of spirit, it exists today." That spirit of creativity flickers amidst a battered discernible Australian spirit.

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John Brack b.1920 Australian
Collins Street, 5pm 1955

Oil on canvas
114.6 x 162.9cm
Purchased 1956

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LET'S KEEP
THEM!



OUR FLAG
OUR HERITAGE
OUR FREEDOM



NANCY CAMPBELL, Editress of ABOVE RUBIES magazine.

Don't Drop the Baton!

by Nancy Campbell

Recently I watched a programme on TV where teenagers were being interviewed on current topics. All stated that they didn't want to get married, they didn't want a husband telling them what to do, and they didn't want to be bound by children and domestic chores! A friend of my 17 year old daughter at school told her that she would like 3 children, but she would NEVER GET MARRIED. She didn't want her children to go through the heartbreak that she had experienced through her parents' broken marriage!

How sad that the present example of marriage and family life is "turning off" the next generation. It is not only sad, but serious.

They say that the most precarious time of a relay race, is not the running, but the passing on of the baton to the next runner. This is also the most challenging part of parenting. God has planned that one generation of parents pass on His truth regarding all matters of life to the next generation. This includes His plan for marriage and family life, morality, and how to handle relationships, to name just a few. If we do not pass on this truth, we not only fail God, but we fail this generation.

The disturbing fact is, that on the whole, this generation of parents has already dropped the baton. They are no longer holding on to God's pattern for their own life and marriage, and therefore are unable to pass it on to their children. Instead, this generation of young people is being given a deceptive parcel of humanistic values which include loose sexual living, a genderless concept, homosexuality, de facto relationships and abortion on demand.

This present decline calls for a revival of morality, faithfulness in marriage and family loyalty. The baton of God's truth needs to be picked up again, held firmly, and passed on safely to the next generation. This is the greatest need of our nation.

Unfortunately, we have to admit that the feminists have been successful in their aim. Their campaign against sex-role stereo-typing and the traditional function of father/husband and mother/wife have succeeded in tearing women out of the home to the detriment of the children and faithful marriage relationships. A recent research printed in *Wall Street Journal* by Professor Belsky (a former advocate of child care) states that infant day care undermines a child's

"sense of trust, of security, of order in the world." He also states that *"toddlers in day care are insecure, more anxious, aggressive, hyperactive and more likely to cry and misbehave at ages 9 and 10."*

This Federal Government in Australia spends \$220 million on child care but only those who use the government-funded child care centres or government-funded day care programs are benefitted. Women who stay home to care for their children receive nothing!

Feminists and humanists have been successful in promoting sex education so now our children are taught how to wear condoms, rather than chastity before marriage! They have successfully increased the divorce rate, which is not an advantage to women. Latest statistics inform us that the women and children of divorce situations suffer a 73% drop in standard of living.

HIDING THE TRUTH

By hiding the truth that the aborting of a baby is brutal and cruel murder and coining new slogans such as *"A woman's right to choose"*; *"Every child a wanted child"*; and *"A woman's right to control her own body"*; they are answerable for the murder of 100,000 babies a year in this land of Australia — and 54 million world wide (1987 'Population Crisis Committee', Washington).

Through the advocacy of loose sexual living, they have not only been successful in increasing the abortions, but also increasing cervical cancer in young girls. Dr Keith Free of the Royal Australian College of Obstetricians

says *"almost epidemic infections and a dramatic change in cervical cancer trends had happened in the past 25 years."* Six percent of Queensland girls, aged 14-16 are diagnosed with CIN (cervical intraepithelial neoplasia) which will lead to cancer in 10-15 years or less and also sterility or deformed babies.

They have been successful in taking away the God-given responsibility of the man to provide for his wife and family. The neuter-gender husband no longer carries the authority of responsibility and can be pushed around by his wife.

Their effective lobbying for the acceptance of lesbianism and homosexuality has successfully increased the spread of the deadly plague of AIDS.

But with all their successes, they have failed! They have failed their Creator whom they reject. They have failed their generation. They have failed to bring peace, harmony and commitment to the family. They have failed to bring stability to the nation, because they have attacked its very foundation.

TAKE UP THE BATON

But where they have failed, we must be successful. We must take up the baton again and pass it on. We must do it before it is too late.

Let's all renew our commitment to powerful parenting.

It is PURPOSEFUL. We must remember that parenting is not something that just happens as we house, clothe and educate our children. It is a purposeful, divine given task where we are commanded to bring up our children in the nurture and admonition of the Lord and to diligently teach them of God's ways when we are sitting at home, when we are out for a drive, at bed-time and first thing in the morning.

It is PERSEVERING. Parenting can have many heartaches and disappointments, but we must not give up. We must be PERSISTENT and keep on PLODDING on. We must not lower the standard of the baton of the

truth that God has given to us as a standard for our homes.

It is PERMANENT. Parenting is a permanent task. Mothers and fathers do not have the right to walk out on their children. A builder doesn't give up on his building project just because things go wrong. No, he battles through the difficulties and completes the task. Even though we may face trials and difficulties, we are called to finish the task and see it through.

It is PATIENT. This word is an understatement for parenting, isn't it? But it is the greatest requisite and it helps develop our character as we work on it. I was encouraged recently when reading a book on Israel to read that a Jew does not consider his son a mature adult until he is 30 years of age. Has your child reached thirty yet? If not, don't despair — there's still some time for him or her to develop into the man or woman you are praying he or she will be. Have patience.

PRAYERFUL

It is PRAYERFUL. I don't think it is possible to be a responsible parent without prayer. God is the great originator of family life. He is the Father of all fathers. All fatherhood and family is named from Him and therefore He is the source. To Him we must come continually for direction, help and wisdom. What wonderful changes can take place when we earnestly pray for our children. It is the greatest secret for successful parenting.

As we are faithful, we will reap the rewards. The feminists have failed in this area too. Marriage break-ups have forfeited the wonderful rewards of parents enjoying together the delights of their children and grandchildren. This is God's blessing and reward for faithful parenting.

Let's not drop the baton. E

ABOVE RUBIES is a 24 page, full colour magazine, produced to bring strength and encouragement to marriage, motherhood and family life. The name is taken from Proverbs 31.10, "Who can find a virtuous woman, for her price is far ABOVE RUBIES." You can receive this magazine by writing to ABOVE RUBIES, P.O. Box 500, Broadbeach, Qld 4218.

Nancy Campbell also produces a monthly journal, called WATCH DOG which informs of current social issues which need a voice from the concerned public and which also gives names and addresses and sample letters to write about them. This can be received by sending a donation subscription of \$10 to WATCH DOG, P.O. Box 500, Broadbeach, Qld 4218.



A Psalm of Life

by Henry Wadsworth Longfellow

Tell me not, in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.

*Life is real! Life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returnest",
Was not spoken of the soul.*

*Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.*

*Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.*

*In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!*

*Trust no future, howe'er pleasant!
Let the dead Past bury its dead!
Act! — act in the living Present!
Heart within, and God o'erhead!*

*Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;*

*Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.*

*Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.*



Canada Calls



Real Characters

by John Wiebe

Customer: "I paid fifty thousand for that bust ..."

Paul Hogan: "I wonder how much he'd have paid if it wasn't bust?"

That piece of dialogue from a current commercial might have little meaning for Australians, but it tells Canadians that an archetypal Australian has returned once again to their television screens. And just how do they recognize this man as a typical resident of the land "down under"? Searching their minds, they know they've seen his character before and like it. It's a character who combines frank outspokenness with friendliness. Someone who is tough but never menacing. A person who knows but is never a know-all.

That Canadians recognize such qualities as being an integral part of the Australian character is not surprising, given the power of movies and television to convey popular images. What might cause surprise is that the world-wide popular image of Australians may have quite a bit to do with the genius of a British migrant who was born in the London suburb of Ealing.

Britain in the 'thirties was a tired and unlucky country. The strain put upon its human and capital resources by the Great War left behind a void of wealth and confidence that would never really be restored. The best of British technology was being purchased and applied by the resource-rich United States.

Nevil Shute Norway witnessed this decline from his work table at Vickers where he was employed as a mathematician on the privately-funded R100 airship project. Directly in

competition with the Vickers R100 was the R101. This was the airship doomed to destruction in 1930 as much by the belief that state-funded projects can never fail, as by the faulty engineering that built it.

Though Nevil Norway remained in Britain until after the Second World War, building aircraft and writing under the pen-name of Nevil Shute, he seemed increasingly unhappy with his country's situation. The R101 debacle taught him that, "A politician or a civil servant is ... an arrogant fool till ... proved otherwise." Could a man holding such an opinion find much satisfaction in the Britain of 1946? A nation where politicians and civil servants were bent upon permeating every sector of society.

"A TOWN LIKE ALICE"

Shute's masterpiece "A Town Like Alice" provided the answer, and also started the propagation of an Australian image in the electronic era. "Alice" is a novel of migration from an injured society in the old world to the great spaces of a country with the people and resources to nurture the best of British values and institutions.

The people beyond Alice Springs are tough, self-sufficient country dwellers who have little to do with the confining city if they can avoid it. Shute's technical love, aviation, is the element that keeps them in physical contact with the outside world, bringing them everything from groceries to emergency medical care.

The book's hero Joe Harmon is Shute's model Australian, a stockman on horseback. Joe lives simply, has served his country in war, and is quite

prepared to sacrifice his life for those he cares about. He enjoys an evening at a distant pub and won't take nonsense from anyone. He also tries to be fair, particularly when dealing with other ranchers who also have to work hard to get a living from a hard land.

When a neighbour takes 300 of his unbranded young cattle, Joe doesn't call in a gun-toting sheriff or start knotting a hemp rope, as a rancher would in popular American fiction. Instead he takes 300 of the same neighbour's unbranded cattle together with some extra animals as a penalty, and even tells the man about it while giving him first-aid for his theft-related injuries.

WOMEN OF AUSTRALIA

Shute also pays tribute to the women of Australia. The novel's heroine, Jean Paget, is the British migrant who initially feels quite ill-at-ease in her new country. After settling in, Jean quickly proves that she can be as capable as Joe at making do on the cattle station or at being useful in an emergency situation.

That Joe and Jean are seen by people the world over as typical Australians is partly due to the successful movie of "A Town Like Alice" made in the 1950's. It was followed in the early 1980's by an even more accurate and successful television mini-series based upon the book.

So when Paul Hogan's movie "Crocodile Dundee" hit international movie screens a few years ago, there was already an electronic image of Australians fixed in the world's mind. And it is worth noting that Dundee and Joe Harmon share just about every personality trait, comic punch lines excepted.

The international image of Australia is summed up in the last paragraph of "A Town Like Alice" as being composed of, "... The blazing sunshine ... poddy dodging and black stockriders." A grossly incomplete picture of Australia's land and people it may be, but it is a very positive image that the real characters in Australia seem tagged with for the foreseeable future. This is probably thanks in no small way to Nevil Shute, who wrote many fine novels about Australia and managed to turn Alice Springs into an international tourist destination known simply as "Alice".

Sport

SPORTSMANSHIP

*An address to the Sport Australia Hall of Fame
by Sir Donald Bradman*

On the 10th December, 1985, Sir Donald Bradman, the great Australian cricketer, in speaking to the Sport Australia Hall of Fame luncheon, gave some important advice for our sportsmen and sportswomen.

The major part of that address is here reprinted with the kind permission of Sir Donald.

Several years ago I resolved not to make any more public appearances of this kind. But I reckoned without the ingenuity and persuasive powers of Sir Hubert Opperman and his colleagues. Sir Hubert says that at my age you don't get retired, you only get re-treaded. Very appropriate for a cyclist, but it doesn't fit so comfortably for a cricketer.

Some of the young fans who write to me for autographs, and who have not been trained in diplomacy as you have, Sir Hubert, are much more brutal in their assessment of advancing years. One lad said "I am writing larger than I normally do because I understand you don't see very well". A more ominous note appeared in another letter when the boy added "I am sorry this request comes so late but I would always regret it if it came too late".

The connotations of those statements are obvious.

Now to be serious. I stand before you today, not only in a personal capacity, but also as a symbolic figure because I have been accorded the honour of representing the initial 120 inductees of the Hall of Fame. I think the reason I was chosen was because I come closest to a bridge between the living and the posthumous. But on behalf of each and every one, dead or alive, I express thanks to the Confederation of Australian Sport for what they have done and are now doing to assist and encourage Australian sportsmen and sportswomen, and for this tangible record of achievement. I'm sure all inductees will feel a great sense of pride in having been selected.

My boyhood days were during a period when Governments did not feel any obligation in the sport arena and I thought perhaps a couple of my early experiences might be of interest, and perhaps put in some perspective the change that has come over attitudes to

sport during the last 60 years. They may also help modern sportspeople to realise how fortunate today's youngsters are.

As a lad of 16 I had a great ambition to play cricket for the Senior Team in my country town, but the nearest I could get at first was to be scorer. That presented no problem because my best subject at school was maths and I could always add up faster than any of our batsmen could score runs. However, it involved travelling on a Saturday up to 40 miles over rough metal roads, seated on a wooden kerosene box, in the back of an old International truck, shod with solid rubber tyres.

Despite the discomfort, and having to eat my breakfast off a mantle-shelf next morning, it paid dividends because one day a player was absent and I was given a place in the eleven.

A couple of decent scores led to my selection in a Sydney First Grade side. This meant getting up at 4.30a.m on Saturdays, walking half a mile carrying my kit to catch a train for the 3 hours journey to Sydney, and after playing in a match that day (which sometimes meant fielding for the whole afternoon) I caught the train back to Bowral, arriving home at midnight.

My total financial reward was reimbursement of my train fare.

But that didn't worry me. My goal was simply the honour and privilege of wearing the baggy green cap of Australia.

In those days there was no pot of gold at the end of the rainbow. Indeed for a Test match the fee was 25 pounds, irrespective of how long the match lasted. I played in one match right here on the Melbourne Cricket ground which ended on the 8th Day.

But money was irrelevant. I would have played quite happily for nothing. How times have changed!

"I set great store on certain qualities which I believe to be essential in addition to skill. They are that the person conducts his or her life with dignity, with integrity, with courage, and perhaps most of all, with modesty."

When considering the stature of an athlete (or for that matter any person) I set great store on certain qualities which I believe to be essential in addition to skill. They are that the person conducts his or her life with dignity, with integrity, with courage, and perhaps most of all, with modesty. These virtues are totally compatible with pride, ambition and competitiveness. There are plenty of examples of those standards of excellence, not least being the inspiring life story of America's fabulous golfer Ben Hogan, and his triumph over adversity.

About a century ago that distinguished Englishman John Ruskin wrote "I believe the first test of a truly great man is his humility". Significantly England's former Prime Minister Lord Baldwin once said to me "The want of humility is usually more common in the second rate than the first", — A most penetrative observation which fits in with my own experience.

I love to see people with personality and character but I reject utterly the philosophy of those misguided individuals who think arrogance is a necessary virtue. It is neither. It is only endured by the public — not enjoyed.

Inevitably over the years there have been occasional examples of bad sportsmanship. Happily I feel such behaviour is on the decline. I hope this may be due in some measure to coaches who now appreciate perhaps better than they once did, that their role is not only to encourage and improve athletic skill but also to mould citizens who will be a credit to society and who will add to our nation's standing and reputation in all parts of the world.

Don't forget that a sense of humour is a much more valuable asset than a fiery temper and can give so much pleasure.

In 1938 Australia played England in the fifth match at The Oval. England's wicket keeper was Arthur Wood, a very dour Yorkshireman.



Sir Donald Bradman, Number One Inductee to the Sport Australian Hall of Fame.

When Arthur came in to bat the score was 770 for 6 wickets. He made 53, and got out when the total was 876 for 7. As he walked up the Pavilion steps a member said to him "Well played Arthur". To which he replied "Thanks - I'm always at my best in a crisis".

I think time will permit me to tell you one more story illustrating subtle Yorkshire humour. A chap named Clarke played cricket for Somerset. In his whole career he batted 9 times and never once broke his duck. One day they were playing Yorkshire and the great left hander Wilfred Rhodes, who took more first class wickets than any other man who ever lived, got Clarke out. Naturally for a duck. As Clarke walked past Rhodes on his way to the Pavilion Wilfred said to him "Glad I got you when I did - you were just getting on top of me".

Let me close, Mr Chairman by saying that whilst I applaud our Government's new found encouragement for the sporting fraternity, I hope nobody gets carried away by the mistaken notion that financial help and facilities guarantee success. They merely open the door.

Hard work and dedication remain essential for all individuals, who must embrace with equal fervour opportunity and responsibility. So in expressing our gratitude let us all remember that athletes who deserve and receive recognition also have a duty to mankind.

May the people honoured by this Sports Federation, both now and in the future, so conduct themselves that they will prove worthy of having had their names recorded for posterity. H

The Meaning of Anzac

by Pastor Michael Ritchie

Galations 5:1 'It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.' It is for FREEDOM that Christ has set us free. We have been set free (or made free) that we might BE free (or LIVE free).

This may appear to be self-evident but I believe that Apostle Paul is here driving home two very important points: (i) the PRECIOUSNESS of freedom. Freedom is a precious commodity in its own right but it is made all the more so by the immense cost required to procure it.

In the *spiritual* sense it was the awful, the immeasurable cost of the life-blood of our Lord Jesus Christ which made provision for our freedom from the tyranny, the bondage, the slavery of sin and death. A freedom

which has only to be received gladly by faith to be appropriated.

In the *temporal* sense (and the two are not totally distinct entities because temporal freedom relates to religious or spiritual freedom as well) our freedom as Australians, and as we stand together today on this ANZAC Day has been bought for us with the inestimable cost of the blood of hundreds of thousands of other Australians and of our Allies in several different conflicts throughout the

world.

Not only has this freedom, which my generation and the succeeding generation enjoy and often take for granted, been purchased with blood, in terms of lives lost but it has also been purchased by the wounding, the fatigue, the tension, the scarring both physical and mental and the nightmares of those who survived. Freedom is utterly precious because it is always purchased at enormous cost - either to oneself personally, or because another has already paid the price.

The second important point that the Apostle Paul is trying to convey is really a plea; - 'Do not let yourselves



Anzac Day

"... A solemn time to reflect upon the value of freedom and to remind ourselves of the evil of tyranny."

be burdened again by a yoke of slavery'. Because our freedom has been bought at such an awesome cost it is unthinkable that we should again allow ourselves to be enslaved.

Freedom is utterly precious because it is always purchased at enormous cost.

In the spiritual sense this means that those who have been freed from the burden of their sin and guilt by the forgiveness offered by our Lord Jesus Christ ought not to enslave themselves again by continuing to commit those same sins or to follow those same practices which were destroying them previously. As it says in Scripture, he who commits sin is a slave to sin, that is, to whatever you submit yourself, or allow to dominate you, you become enslaved.

In the temporal sense this means that because our present freedom has been secured at such devastating cost — the freedom to freely elect our own

Government; the freedom to travel in our country without let or hindrance, the freedom to live and work where we choose and the freedom to freely worship our God, we ought to do all in our power to legitimately ensure the continuance and the preservation of that freedom so dearly won. It has been said that the price of freedom is eternal vigilance.

STRENGTHEN OUR RESOLVE

For this reason not only do we commemorate the fallen on Anzac Day not only do we give thanks for their heroism, courage, sacrifice and selfless commitment to the ideals of freedom and peace but we strengthen our resolve to remain a free nation under God.

There are those who denounce and decry Anzac Day as jingoism — war-mongering and who see it as a glorification of war. I do not believe this is so. Rather it is a solemn opportunity to give thanks for those who made the supreme sacrifice (Jesus said, 'Greater love hath no man than this, that a man lay down his life for his friends.') and to give thanks for those still surviving who at measureless cost have secured freedom for us, the inheritors of that legacy. It is a solemn time to reflect on the value of freedom and to remind ourselves of the evil of tyranny.

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ethnic lobby.

Such a lobby is now justified but it would be incredibly divisive. Dr Theophanous — and I respect him for trying to say emphatically what he believes — placed before Parliament a manifesto of six principles.

It was carried without a dissenting voice. Curiously its fifth principle virtually called for an Australian-born lobby as well as the various ethnic lobbies, but its sixth principle in effect deplored such lobbies.

The credo, so revered in Canberra, is largely double talk. I know these seem harsh words but multiculturalism, as espoused by both parties, is utterly shoddy. Morally, intellectually and economically it is a sham. H

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There are also those today who advocate pacificism and disarmament. While these appear to be lofty ideals, in a world tainted by greed, hatred, violence, deceit and lust for power, one must seriously question whether they are realistic alternatives.

No sane man or woman of good faith seeks after and desires war. There is surely no-one who can in all honesty glory in warfare or the bloodshed, death and putrefying flesh which are its grisly fruit; there is no-one who can do anything but deplore the appalling quantities of money spent on armaments which could have been allocated to the sick or the starving. Nevertheless whilst human nature remains essentially selfish and sinful and until the Prince of Peace, the Lord Jesus Christ returns to establish his Kingdom of justice, righteousness and peace it seems that war, its concomitant armies and armaments will remain a necessary response to our responsibility to protect our families and loved ones from aggression, tyranny and oppression.

LEST WE FORGET H

Michael Ritchie is the Baptist pastor in Dalwallinu, W.A. This article is the text of an address first given on Anzac Day, 25th April, 1988.



Reconstructing the Australian Spirit

by Ray Finlayson, Mayor of Kalgoorlie

How did a self confident Australia of the 1950's doubt its direction and its own goodness so deeply in the next 3 decades? Are we now starting to believe in ourselves again?

In the beginning, history took shape with Australia's founding with a strong, stable link of political and economic freedom with religious values and family bonds. In the last two decades, the entertainment media, and the social sciences have become adversaries rather than defenders of the Australian spirit.

The ethic of family, faith and work has sagged dangerously. Has a turn around begun in the latter half of the 80's?

The basis of our national character was a devotion to human liberty and a recognition of liberty's primary defence, the institute of private property expressed as man's inalienable rights to life, liberty and property. The simple fact was that recognition of property's role in securing individual liberty was assumed and understood by Australia's founders, as to hardly merit attention.

There is little question that religious values motivated the broad generation of men and women who created this nation. A free society must be a religious society, where moral virtues guide the individual toward a common good.

The establishment of Australia as a colony had love and domesticity, or the home, as the central arena for the pursuit of happiness.

In the post World War 2 era, economic prosperity, renewed growth, in church attendance and strong family norms showed Australia was travelling well in a modernisation process. Thirty years later Australia's self confidence is lacking. What has brought this change about?

Vietnam probably, but such an event is not the cause of our current discontent, but a symptom of deeper social and cultural problems. The more militant environmental groups use the theory of resource scarcity in efforts — often successful — to throttle development and growth, sacrificing measures of economic utility and the rights of private property.

The philosophy of escape from the bondage of family and breadwinning involves open criticism of marriage, and funding resources for pro-abortion. Wonder drugs and LSD are promoted as the true panacea. It could

be said that the 1960's and early 70's revealed we had no morals at all. Radical feminism urged women to abandon homes, husbands and children in pursuit of their individual desires and sexual fulfillment. The Australian family was outdated, denied as the family unit, and some welcomed the contemporary movement to destroy the cultural myth of "right" or "best" way to behave. By deploring the troubles of the Australian family model some urged the adoption of a new definition of "family" that would embrace the "single parent", "Communal" "group marriage" and "homosexual varieties". Such ideas controlled the sociological profession and shaped attitudes and actions of a generation of teachers, marriage — and — family counsellors, psychologists, and so called "sex therapists". When released around the world the cumulative impact was staggering.

THE COST

What have been the results of this onslaught on our national self-confidence? So far as the family was concerned they were unprecedented and enormous. The last two decades have seen the number of children annually affected by divorce as horrific. The illegitimacy ratio staggering, with the incidence of

A free society must be a religious society, where moral virtues guide the individual toward a common good.

human abortion unbelievable. By the early 1980's, the number of children living on the streets in Australian capital cities, with police believing that many of them supported themselves through prostitution, would shock most adults. Parental love was

advanced in order that parents should be free to live their lives even if it meant spending less or little time with their children.

What can be done? In the last few years it has become clear to most observers that the socialist promoters are intellectually and morally bankrupt, only control of the major levers of opinion making continues to hide that fact. Virtually all of the excitement in intellectual circles today is being generated in defence of reconstruction of the founding Australian principles.

YOUNG AUSTRALIANS

Many young Australians are sick to death of the moral decline seen in this land in the past 20 years, and are prepared to respond to authentic, courageous leadership, a commodity that has been in short supply. Success or victory is not certain, but for the first time in decades victory does now seem possible.

In pursuing the task of reconstruction during the years ahead we must:

1. reaffirm Australia's founding principles as a universally sound prescription for the just political order.
2. recognise and always take into account the implacable hostility of the communist dogma to those principles.
3. recast culture as morally rich and ethically sound conceptions of the good society.

On the family question, the contemporary need is for a systematic theory of the family, created independent of now dominant trends in social science, and rooted in human love and the affirmation of children.

We have the opportunity and tools to reinvigorate the Australian spirit. Let us help to turn the energies and resources of the business and professional communities towards those intellectual, academic and cultural forces which are today working to reconstruct a public philosophy for the good of Australia. The war against the moral decline can be won, but only if enough people believe Australia has a claim on our lives, our fortunes and our honour. E

This article first appeared in "Councils West", W.A.

Thanks to radio and the cassette recorder, modern society, particularly our youth, is daily bombarded with an endless stream of music. Whilst a portion is uplifting, the more cynical amongst us would find it difficult to describe some of it as music at all.

The author of this article, a Lutheran Pastor, considers the "charms" and influence of music.

“MUSIC HATH CHARMS”

by M.J. Grieger

Music is like a beautiful woman; it has charms. She may be employed by a man to his honour and to assist greatly in achieving his business purposes. But, because of her charms, if he is not careful he may be diverted from his purposes and unwittingly enmeshed in her purposes. Every pose she makes, every glance of the eye, every turn of the head may convey meaning. Every facial expression and movement of the arms and limbs may speak a message — not indeed a message of rational deduction or arithmetical calculation, but a message of mood, atmosphere, emotional attitude, bearing and disposition — a message which, while employing no words is nevertheless clear, precise and unmistakable. The feminine personality with its many moods and its silent emotional communication can be a powerful influence for good or for evil, it can smoothly advance or naggingly hinder a given project. The greater and more obvious her charms, the more pronounced may be a woman's influence for good or for evil.

Whether a very charming feminine personality with her unmistakable communication of body language will be of real service to a man's specific business purposes will be determined by the harmony and compatibility between that personality and the business purposes. If the requirements of the business are to be properly served it will be imperative that a cool-headed, objective judgement about the genuine suitability of this person for employment should be made from the outset. If subjective feelings and sentiments that are irrelevant to the business are permitted to determine the employment issue it might well be that the charms of this woman's personality may so enslave the boss that the original objects of her employment are entirely forgotten, or no longer take precedence in the association, to the ultimate detriment of the business that employs her. This is not to say that she is evil or consciously destructive of the object of her employment. It merely is to say that she has charms, — charms which in themselves may be good, lovely and beautiful — but it is the very nature of charms that when they are allowed to govern us, rather than that they should be governed, they become parasitic rather than productive.

A similar situation prevails in the relationship between music and worship, music and the Gospel, or music and the Word of God. "Music hath charms". This is a fact. That is precisely what is good, beautiful and wholesome about music. But, as the

charms of femininity differ and vary from woman to woman, so also the charms of music differ from piece to piece. Every individual piece of music has its specific mood, attitude and emotional impact. While all genuine music has charms, the charms will not all be in the same direction. The charms of some music will appeal to some people, but the charms of other music will not appeal to the same people. There are musical charms that have a distinctly good and uplifting effect upon us, and there are other musical charms that have a morally degrading or a spiritually depressing effect upon man.

BEETHOVEN

Music is an expression of the basic philosophy and outlook of the composer. All of Beethoven's compositions, for example, are unmistakably Beethoven. They speak or convey the fundamental character and disposition of Beethoven. But every piece of Beethoven's music differs from every other piece of Beethoven's music. It has a mood or message or emotional thrust of its own.

But it is still essentially Beethoven; it expresses his character and philosophy. The individual piece — and even the individual bars of music within a piece — may express quite distinct moods or emotional states. Some may express sadness, some may

express joy, some grief, or resignation or defiance or anger or reverence or contempt and a hundred and one other emotional states or dispositions of mind and sentiment. But they are nevertheless all modified by the same Beethoven character and philosophy. The same is true, of course, of all other good composers such as Bach, Handel, Schubert, Mozart, Wagner, Tchaikovsky to name a few.

We may focus in closely on even one emotional state among many, and we may say that the joy of Bach's music differs quite distinctly from the joy of Beethoven's music. The two are not the same. But the difference is not merely that one may have been more joyful, or experienced more intense joy, than the other, but rather that the joy of one composer as modulated under his overall basic philosophy is quite distinct from the joy of the other as modulated under the influence of his basic philosophy. And so without difficulty we can distinguish the joy of Bach from the joy of Beethoven, or the sadness of Bach from the sadness of Beethoven. The reason for this is related in part to the difference in religion and philosophical outlook of these two men. This implies, of course, that the character of a composer is evident in his music. You can learn a great deal about a composer's life simply from his music. It means that music is a valid, and indeed very accurate, medium for the communication of philosophical and religious feelings, attitudes, dispositions and emotions. This has been known, of course, for a very long time. These facts were exaggerated beyond the evidence, however, I believe, when it was contended that music can tell a story or describe a scene. Certainly music can solicit from us the emotional responses or reactions that would be produced by a story or a scene, but that is different from presenting factual material or pictorial descriptions.

As an over-reaction to this, however, we have, in our time, witnessed one of the most startling lies of all time in the field of music; namely, the absurdity that is paralysing the judgement and initiative of many leaders in the field of religious music today that music in and of itself means nothing. That it has no objective meaning or message of its own, but that different people merely read into the same music different meanings according to their own bias from their own cultural and social conditioning.

It follows from this point of view that we cannot know today what Bach or Beethoven or any other composer meant to express by his music. What we imagine that we get out of it today is what we have read into it in the first

place. We come to these conclusions because of our cultural environment and conditions. In fifty or one hundred years from now when the cultural environment has changed people may derive quite different — perhaps even opposite meanings from the same piece of music. From such a view-point musical appreciation is purely a subjective illusion and has no basis whatsoever in the objective nature of the sound waves produced, but only in our own state of mind. This denies that music has charms, and asserts that we are the charming ones who first project, and then are charmed by, our own charming feelings. This absurd subjective view of musical meaning appears to be quite unique to our present generation, steeped as it is in existentialism and similar subjectivistic concepts.

Just when the church ought carefully and critically to be analysing and examining the many new musical styles that are bombarding our people today to perceive the direction of its message, it is stymied by the popular belief that music means nothing of itself, and hence there is nothing to examine.

PERSONAL TASTE

While the present writer has met up with this subjective view of musical meaning repeatedly in recent years, especially in the church, yet he is convinced that no-one really and genuinely accepts it in a way that he would apply it consistently as a practical basis for life and behaviour. It is tenaciously maintained rather as an academic argument with which to avoid the embarrassing responsibility of having to validate the employment of new types of music in Christian worship. It is essentially a cop-out cliché which says: "It's all a matter of personal taste and cultural conditioning. Why should one cultural group prevent another cultural group from enjoying their favourite musical idioms in worship? Let everyone choose as he or she likes". If this were the truth then it is acknowledged that the whole thrust of this present paper is invalid. But then it must also be acknowledged that music — being only meaningless noise — can claim no legitimate place in a worship service anymore than the slamming of a door or the creaking of floor boards. But if this subjectivistic view of musical meaning is indeed a lie, then it is a most mischievous lie that is doing a great deal of harm to the Church.

"Music hath charms". This is the overwhelming observation of sensitive people in all ages. This is the basic premise for the action advocated in this paper.

I return now to the illustration at the beginning of this paper, namely

the question of the employment of a charming feminine personality for a specific business project. To assess whether her employment will be valuable for, or detrimental to, the specific project two sets of facts must be known and an objective judgement made concerning their compatibility. Firstly, it must be understood what is the nature of the proposed project and consequently what characteristics would be required in a person to further this project. Secondly, it must be known what are the abilities and charms of the female person proposed for the job. When these two sets of facts are known then a judgement must be made quite objectively (while that is still possible) whether these two sets of information are indeed compatible and advantageous to each other. The fact that the feminine person in question has a great deal of charm makes it imperative that this judgement must be made calmly and quite objectively before her employment is commenced. If the initial judgement was wrong and ill-advised the effects of her charming personality may later preclude the possibility of a genuinely objective judgement in the interest of the project being made. This is simply the consequence of charm.

NATURE OF MESSAGE

"Music hath charms". If this is true, then the same applies to the employment of a specific piece of music to communicate a specific set of words in a song or hymn. We need to know firstly what is the nature of the verbal message that we wish to communicate and consequently what is the mood, attitude or emotional disposition that is most appropriate to give these words their desired impact. Secondly, we need to know what is the basic "charm", the mood, atmosphere, or emotional disposition of the specific piece of music in question. The judgement that must then be made quite objectively is whether the known charms, the mood and emotional message of the music, does

in fact coincide with that required by the set of words. Or does it, on the other hand, perhaps undermine and oppose what is required for the clear communication of those words?

A vitally important consequence of the fact that "music hath charms" is that the judgement concerning the suitability of a musical piece to communicate a set of words must be made objectively before the music is employed for the song in question. Once a piece of music is employed to communicate a given set of words the charms of the music will naturally take their course so that the end result may well be that an objective evaluation of the suitability of the music to convey the meanings of the words may be very difficult if not impossible for many people afterwards. The catchiness, of the sentimentality or other emotional impact — the charms — of a musical piece, quickly influences many people (especially if it presents a mood or emotional disposition that they find agreeable). They will find it difficult to give an objective judgement or cool evaluation of the genuine suitability of this music for those words. They may find it difficult if not impossible to distinguish, under the impact of the musical charms, between a) "I like this", and b) "This is most expressive of the meaning of those words". If music has charms it must be put in its proper place and controlled before it controls you.

The words of a song must determine what kind of music is required to express their message. To the tune and music it must be said: "Thy desire shall be to the words and they shall rule over thee". The words occupy a position of leadership and control. When a musical tune with its setting and instrumentation is found that perfectly co-ordinates the words with the most appropriate emotional response and attitude as required by those words, then we will have the most powerful presentation of their message. In this way music serves the Word and this is what we must strive for. E

Contributions

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

Address written contributions to:

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Tom Roberts 1856-1931 Australian
Shearing the Rams, 1890.

Oil on canvas (lined onto board).

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Felton Bequest, 1932.

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