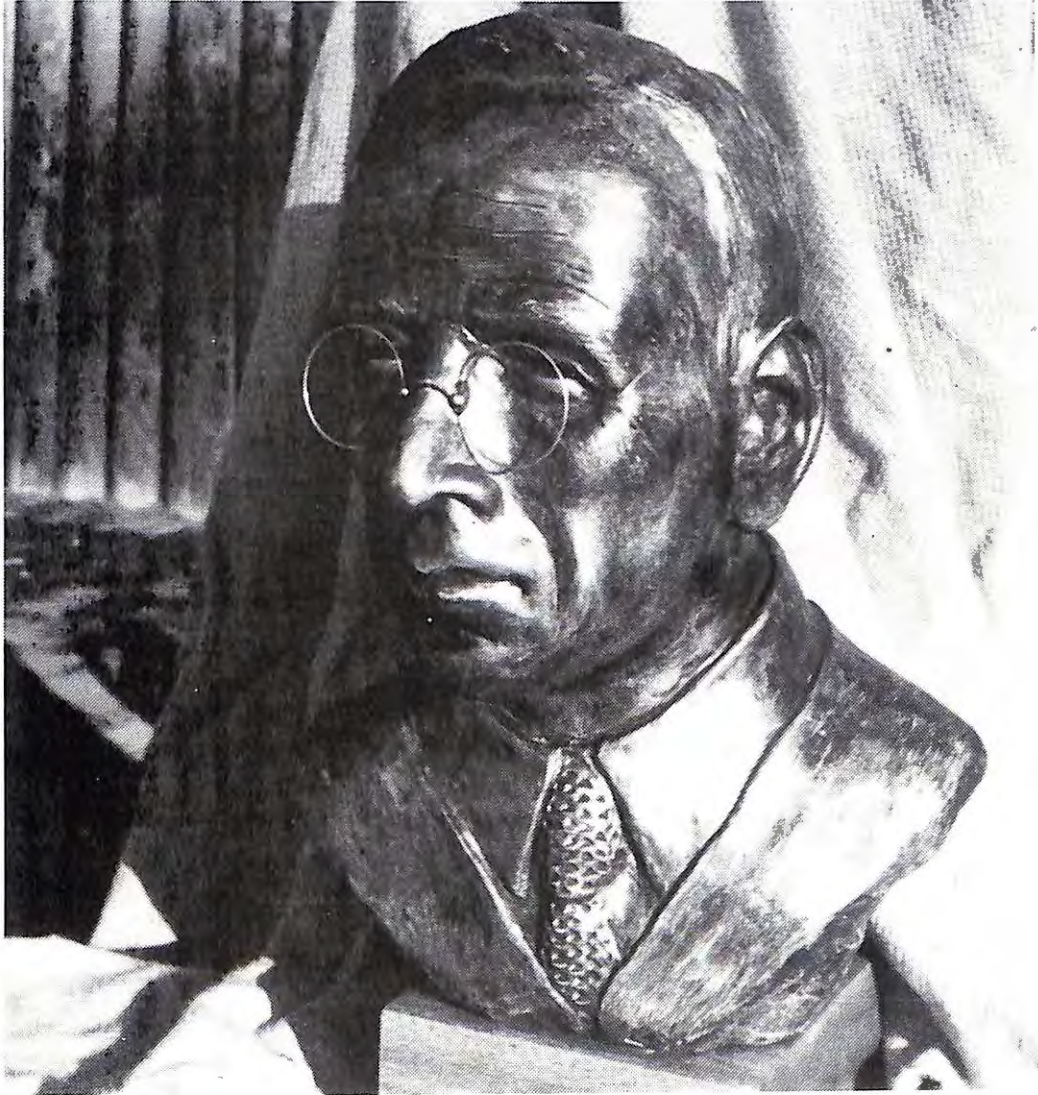


HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

March-May, 1989

No. 52



TRADITION...A DYNAMIC TO LIVE BY
A Republican Anachronism



FRONT COVER:

**A bronze bust of the late Very
Reverend John Flynn O.B.E. —
*Flynn of the Inland.***

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The Farmer

Stable and sustainable agriculture is always an essential element to a successful civilization. Agriculture in Australia, as with most western nations, has been undergoing a process of change that does not augur well for the future.

The farmer has always had a unique and difficult role. Not only must he contend with the vagaries of climate and economic conditions but he must develop the diverse knowledge and skills necessary to produce the crops and fibres that are the culmination of his efforts. As a custodian he must ensure that his most important resource, the soil, is maintained and preferably improved in fertility for the benefit of the generations to follow.

Success and satisfaction from life require the establishment of correct relationships between ourselves and God, between each other and with the universe that is our physical home. Man's long history provides examples of relationships that work, and those that are dismal and tragic failures. Man's relationship with the soil often features in the accounts of past civilizations.

In general, a system that allows those who own the land to work the land and pass it on, most often within their family, is the one that provides the stability, continuity and responsibility that ensures the long-term well-being of the soil. This is so whether we are talking about the modern farmer, those of the Roman Empire at its height, or the uneducated Chinese peasant farmers who, after forty centuries of farming their small plots, were able to maintain both the output from, and the fertility of, their soils.

During the decline of Rome, "the wholesale commerce of Latium passed into the hands of the large landed proprietors who at the same time were the speculators and capitalists. The natural consequence was the destruction of the middle classes, particularly of the small-holders, and the development of landed and moneyed lords on the one hand and of an agricultural proletariat on the other". How history repeats itself! This account could apply to any western nation today. It is the case in Australia.

The consequence is that the bond between the farmer and the land is being gradually broken. Economic pressures, and the insensitivity of politicians to Agriculture, has placed financial survival as a priority above the well-being of the soil. The margins are often so small, and the risks so great, that stability and a sense of continuity are gone. Farming is no longer seen as a worthy or worthwhile career by many, and hence the exodus from agriculture of so many of its best apprentices — the farmers sons. Many of our country towns are dying because they have been financially bled dry by successive governments, and the declining population. Smaller populations mean fewer opportunities and social amenities. The process is self perpetuating.

The food needs of the future are not going to be met by large scale farming or government sponsored projects. History teaches that such agriculture always ends in abysmal failure. The best interests of our soils and the environment will be served in Australia by redeveloping prosperous and stable "family farming", a system that best ensures that "bond" between man and the soil.

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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HERITAGE

**THE QUARTERLY JOURNAL OF
THE AUSTRALIAN HERITAGE SOCIETY**

EDITOR — Peter Nixon ASSISTANT EDITOR — Murray Jorgensen

EDITORIAL ADDRESS

P.O. Box 69, Moora, Western Australia, 6510

PUBLISHED BY

**THE AUSTRALIAN HERITAGE SOCIETY
P.O. BOX 7409, CLOISTERS SQUARE, PERTH, 6000**

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Contributions are invited for publication in "HERITAGE". Articles should be accompanied by suitable photographs, and a stamped addressed envelope for return if unsuitable. All reasonable care will be taken of material forwarded; however, the Editor cannot accept responsibility for loss, damage or non-return of material.

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THE QUEEN'S CHRISTMAS MESSAGE

1988

In the year just past, Prince Philip and I have joined in the celebration of some notable anniversaries. The events which they marked were hundreds of years apart, but each was important enough to get much attention in 1988.

The earliest event which we remembered was the encounter with the Spanish Armada in 1588. The 400th anniversary fell in the same year in which we were able to mark the happy relations between Britain and Spain which now exist, by our State Visit to Madrid. Four hundred years after "the winds blew" and the Spanish ships were scattered, the events were remembered, without animosity, in both countries. This year, the present King of Spain showed me the rooms in the Escorial, where his predecessor, Philip the Second, planned the campaign. Had the fortunes of war gone against us, how very differently events in Britain and Europe would have unfolded.

Earlier in the year, we marked another event of the first importance in our history — the 300th anniversary of what is popularly known as the Glorious Revolution. The invitation to King William and Queen Mary to accept the thrones of England and Scotland finally laid to rest the 'enterprise of England' which Philip of Spain set in hand. It thus gave the particular direction to our history which was to lead to the development of parliamentary democracy and the tradition of political and religious toleration which Britain enjoys today.

It was a great pleasure for us to celebrate that event in the company of the Crown Prince of The Netherlands. Together we visited Torbay — which was where King William landed in 1688. It was shrouded with fog when we were there, but we did manage to see through the mist some of the hundreds of British and Dutch yachts that had assembled there.

BICENTENNIAL YEAR

The 1988 anniversary season opened in Australia with a grand party on Australia Day to mark the country's 200th birthday. It was a party which went on for most of the year, but Prince Philip and I joined in the festivities in April and May. Like so many visitors in Bicentennial year,

we brought home some souvenirs of our visit. In our case it was some delightful early prints of Sydney, which served to remind us of the extraordinary developments which have taken place in Australia in the short space of two hundred years. The scenes of Sydney Harbour contrast vividly with the pictures we all saw of the crowded waters around the Opera House and the famous bridge in January this year.

Centenaries may seem rather arbitrary occasions, but they nonetheless prompt us to look back into the past. When we do so, we can draw hope from seeing how ancient enmities have vanished; and how new nations have grown and established themselves in vigour and wisdom. Equally, they make us reflect on injustices and tragedies and inspire us to do our best to learn from these as well.

To do that, we surely should draw inspiration from one other anniversary — the one we celebrate every year at this time, the birth of Christ.

There are many grand and splendid pictures in the Royal Collection that illustrate this event, but one which gives me particular pleasure is a precious, almost jewel-like book. It is a "Book of Hours", full of prayers and devotional readings. It's in Latin, but it contains the most exquisite illuminations and it is these that speak to us most movingly. The anonymous person who drew the pictures nearly five hundred years ago, has included all the familiar elements of the Christmas Story which we hear with such pleasure every year. We find the angels, bringing the glad tidings to the shepherds, who listen attentively; the baby Jesus lies in his stall, with Mary and Joseph watching over him. The star over the stable has lit the way for all of us ever since, and there should be no-one who feels shut out from that welcoming and guiding light. The legends of Christmas about the ox and the ass suggest that even the animals are not outside that loving care.

Recently, many of you will have set up and decorated a Christmas tree in your

homes. Often these are put by a window and the bright and shining tree is there for every passer-by to see and share. I like to think that if someone who feels lonely and unloved should see such a tree, that person might feel "It was meant for me".

May the Christmas story encourage you, for it is a message of hope every year, not for a few, but for all.

So in sending you my Christmas greeting, I pray that God may bless you — every one.

ADDITIONAL MESSAGE BY THE QUEEN — CHRISTMAS 1988

As you probably all know, my Christmas broadcast has to be recorded well before Christmas Day so that it can be made available to radio and television stations throughout the Commonwealth. Since I made that recording this year, we have all been shocked and distressed by a series of major disasters: here in Britain, the worst air crash in our history at Lockerbie and a serious train accident at Clapham; and in Armenia, a terrible earthquake.

All three came with great suddenness and destroyed the lives of many people who were looking forward to celebrating Christmas with their families and friends. So there are many homes today where the joy of Christmas has been darkened by a cloud of sadness and grief. Our hearts and prayers go out to those who have been injured and bereaved, and it is my hope that the eternal message of Christmas will bring some comfort in the hour of sadness.



Omission/Errata

In the last issue of HERITAGE (Bicentenary Issue No 4) we omitted to give credit to **Cottam Productions, Longreach** for the front cover picture of the Hall Of Fame. Our apologies.

In the same issue in the notes on the author, at the end of the article *On the Purpose of Production*, we stated that Dr Geoffrey Dobbs was at one time a Lecturer in Botany at "King's College, Cambridge". It should have read "King's College, London".

TRADITION A DYNAMIC TO LIVE BY

by the Very Reverend David Robarts, Dean of Perth

During the sixties the phrase the "me generation" was coined and it was an apt term for a decade of indulgent self-concern which turned people inwards in the pursuit of self-fulfilment and self-realisation — or, more crudely, self-gratification — and exploration of oneself in terms of inner consciousness and inner need. Accompanying it were more aggressive expressions of this mentality in terms of popular incentives to satisfy our appetites and make "me" central to everything. This is the motivation we come across, barraged as we are daily, by a more and more invasive and pervasive media, in what is called advertising. It says "Give me, eat me, take me, handle me, use me, notice me, buy me, possess me". Such is the message, of the "me generation", cranked up before us insistently every day, and coming in a great range of guises and disguises.

Hand in hand with the "me generation" has been the "now society" with its pressure and demand for instant gratification; the demanding insistence that there be no obstacle as to what must be immediately available or taken the moment the impulse, the desire, the whim or the wish is felt, or comes into our mind. There must be no delay, no such thing as saving up, no waiting till we are married, or anything of that sort. In the words of a song of a former generation "I want what I want when I want it". And wanting means getting, and getting it now.

The "me generation" and the "now society" have led us to the present environment of "change is beautiful and only the new is good". The result of all this is that there has never been a time in the history of the human race when we have been less conscious of our roots and origins and our identity in cultural and spiritual terms. Not only less conscious but so aggressively proud of our ignorance; and indeed in that destructive and nihilistic spirit which seems so much a characteristic of this present time, determined to write off history as a succession of bad chapters in a book which needs to be thrown into the fire.

Coupled with this is that anarchic and highly individualistic spirit which views social contract — if it ever bothers to view such a thing at all — as simply something to exploit and use to one's own advantage. It is the spirit with which we are all too familiar today; the spirit which endlessly and stridently demands rights, but rarely speaks of responsibilities and never of duties. I find little enough in the Gospels which speaks of rights but I find a great deal about responsibility and, implicitly, duty. It is these that have been the foundation of social contract, along with trust

and goodwill; ingredients not at all easy to find these days. Indeed, trust and goodwill are increasingly hard to come by. Instead we find today the spirit of cheap sloganism, of sectional interest, of lobbying, of power broking, of pressure groups and politics by stealth which are inexorably dividing and ruling our Society; creating increasing fear, restlessness, insecurity, and anxiety about the future. Unless something can be done to turn us around in this country, a young nation already in decline, this destructive spirit will bring us to ruin.

Aldous Huxley, some few decades ago, wrote of a "Brave New World". I believe today that it is now an "Afraid New World". And it is afraid because it is rootless and essentially Godless; without a consciousness of the past, a sense of the opportunities of the present, and a hope and confidence for the future. This, we Christians believe, is something which only a faith in the living God of history revealed in Jesus Christ can give to the world.

"I find little enough in the Gospels which speaks of rights but I find a great deal about responsibility and, implicitly, duty."

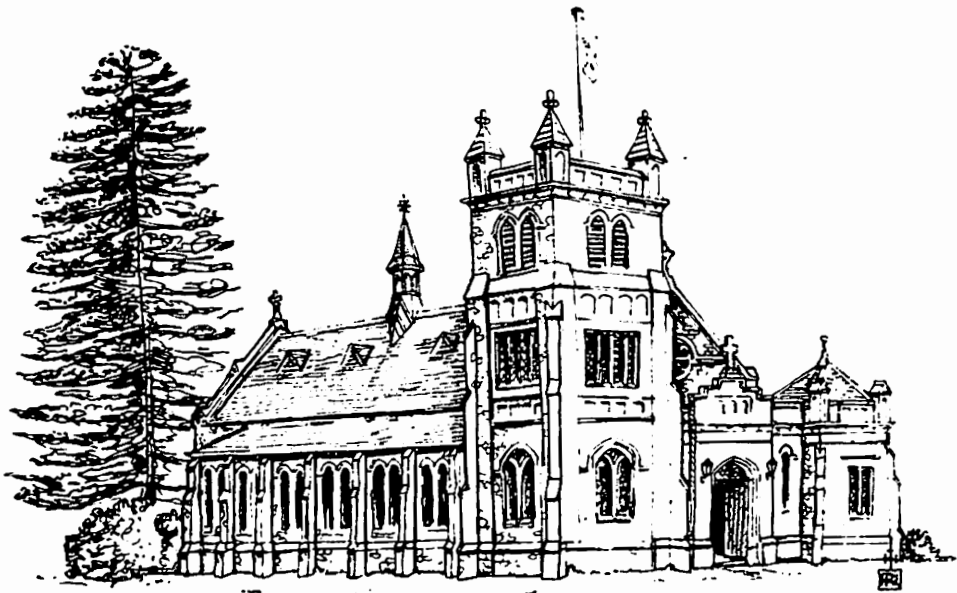
I hope you will not mind me being a little parochial if I now turn to give an example from within my own Christian tradition as an Anglican as to what this present environment of what I have called "change is beautiful and only the new is good" means in practice. For some 400 years the two most civilising influences in English speaking life and language have been the King James version of the Bible and the Book of Common Prayer. Now

day to day language, language in common parlance, is always in a state of dynamic change; we would all agree about that. And from this perspective there are now some linguistic archaisms and obscurities in both the King James version of the Bible and the Book of Common Prayer. Yet both the King James version of the Bible and the Book of Common Prayer have shaped the language and the values of English speaking peoples, and thereby Australian society as have nothing else in the world. Both were written at a time when the English language was at its peak of richness, beauty, and supple power. Memorable cadences and phrases from both have fed the souls and minds of countless generations of people at every stage of their lives.

But what has happened? In the space of less than a couple of decades we have almost dispensed with the use of these two most civilising and enriching linguistic tools and treasures of the English language. Yes, of course, there are some real gains in various new biblical translations and new liturgies; but there are greater and generally overlooked losses when people fall in love with the new and are almost obsessed, as neophiliacs are, with change.

Not the least of our losses is a common reference point from the same living tradition: we spoke the same language of worship together and in a language that was rich, beautiful, and edifying. It was a self-transcending language which took us beyond the "me generation" and the "now society" into the mystery of God. But what have we done? We have replaced all this with a language that is not rich, beautiful, and edifying, but is poverty-stricken, ugly and unedifying. Instead of worshipping the Lord in the beauty of holiness, we seek to do so in the ugliness of the mundane and the banal. In the case of the Book of Common Prayer, within 10 years since the introduction of *An Australian Prayer Book* in 1978, this has almost completely disappeared. Where can you find it in use in Perth? One or two places, sometimes, at most. There are now young clergy, and some not so young clergy I fear, who have never even used the Book of Common Prayer.

So far as the Anglican Communion at large is concerned, we have to say that



“Anglicanism — an essentially historic church”.

there were two essential factors which gave Anglicanism its unity within a very great deal of proper diversity. These were the aforementioned Book of Common Prayer and the historic ministry of Bishops, Priests, and Deacons, which we inherited from the undivided Church. But what happens when you replace the Book of Common Prayer with a diversity of National Prayer Books around the world, and then introduce, as is now happening, the novelty of ordaining women into the Apostolic Ministry. Just what do you do? Quite simply you fragment and divide an essentially historic church and you create schism.

This is happening now and has been happening for some 10 years since the introduction of the ordination of women in the United States. This is one small illustration as to the effects of the environment of “change is beautiful and only the new is good”. It is an environment which creates fragmentation and it does so personally, socially, and nationally, as well as ecclesiastically.

“Things fall apart; the centre cannot hold”. These words of the poet William Butler Yeats must be amongst the most frequently quoted of our century. That fact itself witnesses to the powerful sense of disintegration which afflicts our society. Yet the Christian vision is one which sees all things held together in Christ. The world may appear to be falling apart but Christ unifies, and brings people together. We must never lose our vision of that no matter how mad the world seems to be.

Change, we need to see from this viewpoint, is creative rather than destructive; Christ uses all things for his ultimate purposes, not least for testing his children and stretching us into new growth and deeper unity. Yet in human terms there are limits to growth, to use the title of

another book of another generation concerned with another context — resources and the environment. Growth does not happen in a vacuum and we cannot create an instant society by wishing to make it so. This is the problem we face from the pressures created by ideology and social theory in a world of rapid change. We cannot start with a clean slate and try to create an instant society, in the words of T.S. Eliot, by “dreaming of systems so perfect that no one will need to be good”. This is the great dream of the ideologists, and social theorists, — to create the perfect society; but they quite overlook “the need to be good”. The real task has to do with the need for goodness rather than perfecting the system. Yet it is clear that cultures and societies can, and do, and must, change. However, they can only do so within certain limits without losing their identity. Clearly, there are limits to growth and creative change.

It is at this point that the much maligned word “tradition” provides the key ingredient. Tradition is not a fossilised backward looking thing. It is knowing, under God, where you are going, because you understand where you have come from. And it enables you to look forward to what His purposes are in the future. Tradition provides you with an identity; it identifies who you really are. And this exposes the contemporary problem spoken of as alienation. People do not know who they are anymore; they have forgotten they are children of a loving Father, beloved children of His in Christ. If we can grasp the essential issue of who we are then so many other things in life will find their place. It is no alternative to be dreaming of systems through which people will never need to be good yet by which we hope to change the world. This is a great secular illusion.

Tradition is, in essence, a dynamic to live by. More than ever before in the history of this country we need to take those words of the prophet Isaiah to heart: “We must look to the rock from which we are hewn”. The pressures to set aside, and indeed abolish, the Christian foundations of our society have never been greater. They are pressures at work within the congenial atmosphere of the “me generation”, the “now society”, and an environment in which “change is beautiful and only the new is good”. It is an environment exploited by the hydra-headed forces of secular humanism and a government determined, as best it may, to steer us towards a secular republicanism.

“Tradition is not a fossilised backward looking thing. It is knowing, under God, where you are going, because you understand where you have come from.”

These are difficult and troubled times, yet they challenge us to see that the Christian centre, to take up Yeats’ words, **must** hold. This can only be so when we have a clear sense that Christ is not the provider of a kind of moral and social cement to hold the community together, but rather He is the giver of a faith to live by. He offers, amidst our vast confusions, something worth living for, something worth dying for. In our Christian scheme of things it is out of a dying life that the miracle of resurrection power becomes a reality. Christ is the revealer of God’s plan, for this and every society, the One who is the Way, the Truth and the Life, for this and every generation. Our task is to believe this, to live it, and declare it to the world. E

This article is an abridged version of an address given to an Australian League of Rights Seminar in Perth, 6 August 1988.

A Republican Anachronism

The Monarchist View

by RANDALL J. DICKS, J.D.

Randall J. Dicks, J.D. is an attorney who lives in Pittsburgh, Pennsylvania, U.S.A. Since 1970, he has been governor and editor of the Constantian Society, a monarchist organisation with educational goals and activities. He will contribute a regular column to Heritage.

Henry Steel Commager, dean of American historians, remarked recently that all of America's political institutions had been developed by the year 1800. In some cases, progress may have stopped entirely by that date, leaving institutions and practices frozen or static in an increasingly unworkable eighteenth-century framework. Critics of the monarchic system continue to parrot the claims that monarchy is outdated, old-fashioned, archaic, or anachronistic, yet the truth is that monarchy offers a flexible, adaptable form of government, while republics may be surprisingly inflexible and obedient to the dictates of outworn convention and obsolete ritual.

This year, the bicentennial of the United States Constitution is being observed, and it was that venerable instrument which created the great anachronism of modern American democracy, that relic known as the Electoral College. The process of nominating candidates for the highest office in the American republic is absurd enough, with its exhausting years of demeaning trumpet-blowing, unparalleled expense, and unrelenting media overexposure. The process of actually electing one of those candidates to office is so curious and arcane as to make any monarchic anachronisms seem trivial and merely quaint.

The president of the United States is not elected by direct popular vote, and never has been: the president and vice president are the only elected federal officials who are not chosen by direct vote of the American people. The president and vice president are elected by the members of the Electoral College, as prescribed by the Constitution; voters, whether they realize it or not, cast their ballots on Election Day for a slate of electors of one party or the other, who are pledged to cast their electoral votes (the votes that count) for one of the pairs of national candidates. Each state chooses as many electors as it has senators and representatives in Congress. There are 538 electors in all, with a majority of 270 votes required to elect.

On Election Day, the state of electors of the party receiving the greatest number of votes in each state is elected. The electors meet — in each state — in December (a month and a half after Election Day,

when everyone assumes that a new chief executive has been chosen) to cast their ballots formally. (All of the electors — from the 50 states and the District of Columbia — never meet as a body). The duly certified and sealed lists of votes are transmitted to the President of the Senate (who is the Vice President of the United States, and, in this case, also the president-elect, George Bush). The lists are opened and the ballots counted, ceremonially and ritually, at a joint session of the Senate

and House of Representatives, early in January (in 1989, on January 4th). At that time, the President of the Senate announces who has been elected. George Bush, therefore, announced on January 4th, 1989, his election as President, and he officially became president-elect of the United States (before electoral vote country day, perhaps he should have been known as "president-elect apparent").

PLEDGED

This was the announcement of a foregone conclusion, but it is not necessarily so. Electors are *pledged* to cast their ballots for certain candidates, but there is

THE QUEEN AND PRINCE PHILIP IN AUSTRALIA.

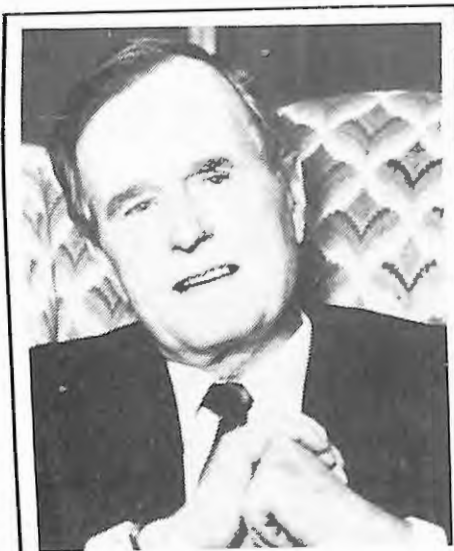
"... which is the living, viable system ?"



no constitutional requirement that they do so. There are occasional mavericks. In 1989, a lady elector from the state of West Virginia chose to protest the winner-take-all "custom" of the Electoral College system (it really is an honour system, where most everything is done according to pledge or custom; the constitutional and statutory requirements are minimal) by reversing her vote, voting for Lloyd Bentsen for President, and Michael Dukakis for Vice President. There is no constitutional bar to an elector voting for whomever he or she wishes; that, in fact, was the original intent of the framers of the Constitution, that the electors, as enlightened and knowledgeable men (at that time, definitely men) should exercise their independent judgment, and choose the best man for the job. Everyone agreed on George Washington, but thereafter, the rise of major political parties who put forth candidates for the presidency, and the election of electors by popular vote rather than by vote of the state legislatures, very soon put an end to the intended scheme.

Today, in effect, the average American voter is casting a ballot for electors whose names he does not know (and whose names do not now even appear on most states' ballots), electors who, if elected, may or may not vote for that "average American voter's" candidate. It would be difficult for someone who subscribes to this system to argue with a straight face that monarchy is old-fashioned or undemocratic.

There have long been numerous objections to the Electoral College system. For one, the people are not voting directly for their presidential candidates (perhaps a sign of lingering mistrust of too much democracy in the hands of the people on the part of the Founding Fathers; those Founding Fathers chose a republic over a monarchy 200 years ago, but within limits, it would seem). The President of the United States is not elected by tens of millions of free American citizens exercising their democratic franchise, he is elected by a minimum of 270 electors, most of whom became electors as a reward for faithful service to a political party. Another serious objection is that it is possible, under the electoral system, for a minority candidate in the popular vote to win an electoral majority. This happened in 1824, 1876, and 1888. In recent elections, the popular votes have sometimes been quite close, with a wide majority appearing only in the electoral tallies. A candidate need only receive the greatest number of votes in a state to win all of that state's electoral votes. In the 1988 election, George Bush received some 47 million votes, Dukakis 40 million, 54% to 46%; the electoral vote was much more in Bush's favour, 426 (79%) to 111 (21%) (with 1 vote to Bentsen, thanks to the lady from West Virginia), reflecting Bush's win of approximately 80% of the states.



GEORGE BUSH,
 "... announced on January 4th, 1989,
 his election as President."

As one heard so often during the long campaign for the 1988 election, "there must be a better way!"

INNOVATIVE SPIRIT

There is. Surely there is nothing more outdated, old-fashioned, inefficient, or undemocratic about any modern monarchy than the electoral system which has been in the superpower of republics for two centuries. More positively, however, modern monarchy shows no such lack of innovative spirit. It is able to respond to the needs of times and circumstances. King Carl XVI Gustaf of Sweden has adopted precisely such a motto for his reign: *For Sweden, with the times.*

If America's political institutions were fully developed by 1800, the institutions of British monarchy were certainly long and well established by then, but have continually developed and refined themselves since the reign of George III, America's last king, and Australia's first. ("British monarchy" is used generically, for the monarchy reigning over Great Britain and Ireland, later the United Kingdom, the British Empire, today's remnants of empire, the 16 independent monarchies which share Queen Elizabeth II with the United Kingdom as their monarch, plus the Commonwealth countries, which recognize the Queen as Head of the Commonwealth.)


There have been 9 British monarchs since 1800 (as contrasted with 39 U.S. presidents). The monarchy, in its functions and style, has changed enormously from George III to Elizabeth II's monarchy of the atomic age. The monarchy has accepted and adjusted to the acquisition of the greatest empire the world has ever known, and then to the peaceful, progressive, and orderly dismantling of that empire, in the best interests of its component peoples

and nations. The monarchy has survived Napoleons, German Reichs, and the depredations of the Rising Sun. Queen Elizabeth II has been deposed more than any other modern monarch, as former colonies or dominions chose other forms of government (or, as in the cases of Swaziland, Lesotho, or Malaysia, for example, adopted monarchs from local dynasties), such choices nearly always being made peacefully and amicably. On the other hand, Queen Elizabeth II is also the monarch of more individual, independent nations (17) than any other monarch, in the unique international system now united under her reign. That unifying role, whether in individual nations or among a group of nations, is a basic factor in the formula of monarchy. Monarchy is unifying; republicanism is, by its nature, divisive, requiring the people to periodically line themselves up on one side of the fence or the other.

CLOSE TIES

The Crown maintains close, meaningful ties with each and every one of those 17 countries, even though the monarch cannot regularly reside in all of them. The ties have been maintained most successfully and enthusiastically through frequent royal visits, either by the Queen herself or by other members of the Royal Family. Australia and Canada have both had royal governors general, as well (a practice which might beneficially be revived). The Queen is not monarch in name alone, not a "mere figurehead;" she has reigned 37 years, and in that time, through countless miles of travel and unequalled personal experience, has come to know and understand the Commonwealth far better than any politician or pundit.

Professor Commager wrote in *The Empire of Reason* that the Electoral College was an anachronism by 1800 — and it was but one of many limits on popular will imposed by the founders of the great republic, limitations which remain in place in 1989. The electoral system was a compromise among those who wanted election of the head of state by Congress, those who wanted election by the state legislatures, and those who wanted election by popular vote; it never did work as its inventors envisioned it, and modern voters, as they pull the lever in their voting booths, can only hope that somehow it will all work out in the end.

When one carefully considers the Electoral College system of the American republic as at has operated for the fifty-first irrational time this year, and the receptions accorded Australia's Queen, the Duke of Edinburgh, the Prince and Princess of Wales, and the Duke and Duchess of York on their most recent visits to Australia, which is the dinosaur, and which is the living, viable system? 

THE MIRROR OF MIDDLE-EARTH

Tolkien's "The Lord of the Rings" and the Politics of Our Times

by Nigel Jackson

"In the long run, men are moved more by fantasy than by tractarian polemics," declared the great American conservative scholar, Dr Russell Kirk, in his monumental study of the battle between truth and ideology, *Enemies of the Permanent Things* (Arlington House, USA, 1969). Kirk devoted a whole chapter of his book ("Rediscovering Norms Through Fantasy", pp. 109-124) to stressing the important contribution that fantasy can make to the safe-guarding of a nation.

In this essay I shall consider what is probably the greatest work of fantasy written in the English language this century, J. R. R. Tolkien's *The Lord of the Rings*. In particular, I shall study it as a reflection of the political sickness of our times and as an invaluable indicator of ways in which the body politic may be healed.

The Lord of the Rings tells of how a great political conspiracy, organised by powers of evil, is defeated by a coalition of the inhabitants of Middle-earth (an imaginary and idealised version of North-western Europe in an earlier era). It is appropriate that my essay should be offered to the Australian people through the auspices of The Australian League of Rights, an association of Christian patriots who have often been unfairly maligned and jeered at because of their belief that Australia, like the Shire in Tolkien's Middle-earth, is the potential victim of a long-gathering political conspiracy which is now nearing the critical moment when it must nakedly grasp out at power or be exposed and defeated. It is an irony that many of those who have ignorantly scoffed at "devotees of conspiracy theory" have at the same time been fervent admirers of *The Lord of the Rings* and of those characters from Middle-earth within its pages who actually dared to challenge the conspiracy of Sauron.

TOLKIEN

J. R. R. Tolkien was born of mixed English and German ancestry in South Africa on January 3rd, 1892 and died in England in 1973 after having had a distinguished academic career which included the posts of Professor of Anglo-Saxon and Merton Professor of English Language and Literature at Oxford University. From his teens Tolkien had a deep love of words and languages, and he developed into an exceptionally brilliant philologist

specialising in Old English, Icelandic, Old Norse and other ancient tongues of North-west Europe. He delighted in making up his own languages; Quenya, the high elven tongue in *The Lord of the Rings*, is largely modelled on the Finnish of the *Kalevala*, and the second elven language in the novel, Sindarin, is derived from Welsh.

Tolkien was very early taken to English and developed a lifelong devotion to English tradition and the English language. Early years in rural Worcestershire filled him with a love of the English countryside and an implacable enmity towards the modern industrial civilization which was tending to destroy it. The Shire, in *The Hobbit* and *The Lord of the Rings*, is his representation of much that he loved best about England and especially its West Midlands. Humphrey Carpenter in his fine biography of Tolkien (Allen & Unwin, UK, 1977) quotes an important statement by Tolkien of one of his great literary ambitions:

"I had a mind to make a body of more or less connected legend, ranging from the large and cosmogonic to the level of romantic fairy-story — the larger founded on the lesser in contact with the earth, the lesser drawing splendour from the vast backcloths — which I could dedicate simply: to England; to my country. It should possess the tone and quality that I desired, somewhat cool and clear, be redolent of our 'air' (the clime and soil of the North West, meaning Britain and the hither parts of Europe...), and, while possessing... the fair elusive beauty that some call Celtic..., it should be 'high', purged of the gross, and fit for the more adult mind of a land long steeped in poetry." (pp. 89-90)

Tolkien was also a deeply pious Catholic Christian, much influenced by his mother in this respect. Carpenter makes an important statement about the relationship between Tolkien's religious faith and his works of fantasy:

CHRISTIANITY

"Some have puzzled over the relation between Tolkien's stories and his Christianity, and have found it difficult to understand how a devout Roman Catholic could write with such conviction about a world where God is not worshipped. But there is no mystery. *The Silmarillion* is the work of a profoundly religious man. It does not contradict Christianity but complements it. There is in the legends no worship of God, yet God is indeed there, more explicitly in *The Silmarillion* than in the work that grew out of it, *The Lord of the Rings*. Tolkien's universe is ruled over by God, "The One". Beneath him in the hierarchy are "The Valar", the guardians of the world, who are not gods but angelic powers, themselves holy and subject to God; and at one terrible moment in the story they surrender their power into His hands." (pp. 91)

The whole of *The Lord of the Rings* is filled with a living sense of benign Providence as a ruling power high beyond the machinations of even the most dangerous spirits of evil such as Morgoth and Sauron. In Book I Chapter 2 ("The Shadow of the Past") the wizard Gandalf speaks to the hero Frodo of the most inspired moment in *The Hobbit* (a novel that should always be read by newcomers to Tolkien before they tackle *The Lord of the Rings*), when Bilbo, hero of the earlier novel, finds the Great Ring of Power far underneath the Misty Mountains:

"It was the strangest event in the whole history of the Ring so far: Bilbo's arrival just at that time, and putting his hand on it, blindly, in the dark. There was more than one power at work... The Ring was trying to get back to its master... Only to be picked up by the most unlikely person imaginable: Bilbo from the Shire. Behind that there was something else at work, beyond any design of the Ring-maker... Bilbo was meant to find the Ring, and *not* by its maker. In which case you *also* were meant to have it. And that may be an encouraging thought." (pp. 61-62)

All my page references to *The Lord of the Rings* refer to the three volume paperback edition published by Unwin Books, UK, 1974.

The Great Ring of Power had been made by the evil Sauron in order to control the lesser rings forged by the elves. At the time of *The Lord of the Rings*, Sauron, who had lost the Great Ring in an earlier age, was struggling to gain possession of it again, so that he could master the three elven rings possessed by Gandalf, by Elrond, the Lord of Rivendell, and by Galadriel, the Lady of Lothlorien. Possession of the Great Ring would have enabled Sauron to treat the whole of Middle-earth as the foul despot, Ceausescu, is at present treating that once noble nation, Romania.

FRODO

It is Frodo's heroic task in the novel to bear the Great Ring to the one place where it can be destroyed, Mount Doom, in the centre of Sauron's kingdom of Mordor, and to cast it into the Cracks of Fire in that mountain. Frodo is a typical Christian hero, humbly and self-sacrificingly devoted to his terrible ordeal, which he did not choose, but which he inherited from his guardian, Bilbo; and at first, like Moses, he is reluctant to assume responsibility. In the previously cited chapter he tells Gandalf: "I am not made for perilous quests. I wish I had never seen the Ring! Why did it come to me? Why was I chosen?" Gandalf explains: "Such questions cannot be answered. You may be sure that it was not for any merit that others do not possess: not for power or wisdom at any rate. But you have been chosen, and you must therefore use such strength and heart and wits as you have." (p. 66)

The lesson here is that Christian patriots should not doubt that there is an actively benign Providence working in its own way to assist in the Great Work of maintaining freedom and traditional culture in Australia. Those who have faith will gradually find, if they devote themselves selflessly to their missions, that their very lives absorb something of the mysterious texture of this all-patterning emanation of the Divine. This is why, as Tolkien constantly reiterates in *The Lord of the Rings*, those who struggle to serve Good and avert Evil should never flinch from continuing the fight even when all seems lost and despair seems logical. Miraculous intervention from Heaven is always and everywhere possible.

At this stage we should note that Tolkien himself was by nature one of our allies. Another passage from Carpenter's biography makes this clear: "Nor was he without consciousness of class: the very opposite was true. But it was precisely because of his certainty of his own station in life that there was about him nothing of intellectual or social conceit. His view of the world, in which each man belonged or ought to belong to a specific 'estate', whether high or low, meant that in one sense he was an old-fashioned conservative.

But in another sense it made him highly sympathetic to his fellow-men, for it is those who are unsure of their status in the world, who feel they have to prove themselves and if necessary put down other men to do so, who are the truly ruthless. Tolkien was, in modern jargon, 'right-wing', in that he honoured his monarch and his country and did not believe in the rule of the people; but he opposed democracy simply because he believed that in the end his fellow-men would not benefit from it. He once wrote: 'I am not a "democrat", if only because "humility" and equality are spiritual principles corrupted by the attempt to mechanize and formalize them, with the result that we get not universal smallness and humility, but universal greatness and pride, till some Orc gets hold of a ring of power — and then we get and are getting slavery.' As to the virtues of an old-fashioned feudal society, this is what he once said about respect for one's superiors: 'Touching your cap to the Squire may be damn bad for the Squire but it's damn good for you.' (pp. 127-128)

It is easy to see why some folk are very eager to stress that *The Lord of the Rings* was not crafted deliberately by Tolkien as an exact reflection of, or allegory on, the politics of his time. Carpenter has an important passage about this matter too: "At about the time that Tolkien decided to call the book *The Lord of the Rings*, Chamberlain signed the Munich agreement with Hitler. Tolkien, like many others at the time, was suspicious not so much of German intentions as of those of Soviet Russia; he wrote that he had 'a loathing of being on any side that includes Russia' and added: 'One fancies that Russia is probably ultimately far more responsible for the present crisis and choice of moment than Hitler.' However this does not mean that the placing of Mordor (the seat of evil...) in the East is an allegorical reference to contemporary world politics... As C. S. Lewis wrote: 'These things were not devised to reflect any particular situation in the real world. It was the other way round; real events began, horribly, to conform to the pattern he had freely invented.'" (pp. 189-190)

MIRACULOUS INTERVENTION

Yet it must be noted that Tolkien has himself left record that his work was inspired: Carpenter writes that he wrote of some of his tales: "They arose in my mind as 'given' things, and as they came, separately, so too the links grew... always I had the sense of recording what was already 'there', somewhere: not of 'inventing'." (p. 92) In my view *The Lord of the Rings* is itself a miraculous intervention. Regardless of whatever Tolkien himself thought about its relationship to the politics of his century, it has dramatised the essence of the great political contest of our times



Tolkien in 1916.

with piercing sharpness and it has profound educative value for those of us labouring to alert our less vigilant fellow-citizens to what is happening.

One of the novel's most important warnings is that evil may be successfully suborning and corrupting some of the highest and seemingly best gifted leaders on the side of the free peoples. A severe blow is dealt to the "It can't happen here!" school of thought. Even the president of the White Council himself, the wizard Saruman, becomes the victim of hubris, of arrogance. He schemes to defeat Sauron by making himself the master of Middle-earth and jealously arrests his fellow-wizard Gandalf, who is in fact the providentially destined chief opponent of Sauron and was seen as such by Cirdan the Shipwright who thus voluntarily surrendered to him the Ring of Fire. Saruman, without knowing it, became the tool of Sauron; yet, out of his insurrection Providence brought good, since otherwise Aragorn would not have been able to wrest the palantir (the "seeing stone") out of Sauron's hands, as he did in Book V Chapter 2 ("The Passing of the Grey Company"), thus provoking the Dark Lord into a premature attack on Gondor and taking his main attention away from Mordor while Frodo and Sam Gamgee approached it.

Denethor, High Steward of Gondor, also became corrupted by the evil Sauron. Denethor had made the error of looking into his own palantir, although knowing he had not really the force of soul to master it, and Sauron had cunningly shown him visions of the gathering armies of Mordor. Thus the Dark Lord had been able to fill Denethor's heart with despair. The High Steward subsequently made bad errors of judgment about Gandalf, who he thought was plotting to rule Middle-earth, and about Aragorn, whom he regarded as

an upstart instead of as his true sovereign.

A further weakness in Denethor was revealed in Book V Chapter 7 ("The Pyre of Denethor") when he gave this answer to Gandalf's question as to what he really wished could happen: "I would have things as they were in all the days of my life... and in the days of my longfathers before me: to be the Lord of this City in peace, and leave my chair to a son after me, who would be his own master and no wizard's pupil." (pp. 114-115)

BITTER PILLS

We learn from this unfortunate man's plight that there are periods in history when we must be ready to part with that which has served us well for perhaps centuries but which changed conditions have now inexorably superannuated. Christian patriots in Australia may be required to swallow two extremely bitter pills if they are to successfully save their nation from the tyranny which seeks to command it. The first draught of wormwood is the recognition that Christian exclusivism is no longer practicable in a modern world in which intercommunication has brought the sacred traditions of other peoples inextricably into our own culture.

The other bitter pill is the loss of the protective power of the British monarchy.

It is unpalatable but has to be acknowledged that an unholy alliance of socialists, communists and internationalists has been slowly pushing loyalist Australians towards a point where they will be forced to adopt positions of civil disobedience and qualified rebellion in order to defend their traditional freedoms. The resounding defeat of the four referenda has delivered a strong check to this alliance; but with the passage of the War Crimes Amendment Bill, it is difficult to see how Christian patriots in Australia can stand idly by and allow their fellow citizens to be imprisoned on the basis of retrospective and ex post facto legislation relating to alleged crimes committed in other lands against the citizens of other nations by those who were not at the time Australian citizens and on the testimony of Soviet or Zionist witnesses who plainly cannot be trusted in this context. It seems unlikely that a Sovereign who appoints Mr Hayden Governor-General designate will take action if appealed to by Australian patriots over the War Crimes Amendment Bill. And British tradition rules, as Dr Walter Henderson wrote some years ago in a learned opinion related to the Rhodesian question, that a monarch loses the right to the loyalty of his subjects if he ceases in his duty to properly defend them.

DEFEAT OF EVIL

The Lord of the Rings shows on several occasions that Evil will only be defeated if,

in critical situations, men and women are prepared to adhere to their consciences and their intuition even to the point of disobedience of the orders of their superiors. In Book III Chapter 2 ("The Riders of Rohan") Eomer, Third Marshal of Riddermark, uses his own judgement after being appealed to by Aragorn: "I am not free to do all as I would. It is against our law to let strangers wander at will in our land, until the king himself shall give them leave, and more strict is the command in these days of peril." The truth is that the orders to which Eomer refers, although issued by his liege lord King Theoden, have been inspired by Theoden's treacherous adviser, Grima Wormtongue, who is secretly in the pay of Saruman and who has been corrupting Theoden with counsels of despair. Eomer's nobility of nature is such that he recognises that "something is rotten in the land of Rohan" (to paraphrase Hamlet's words) and he is thus the readier to act on his own initiative when extraordinary allies appear within his ken. So, quite contrary to orders, he tells Aragorn: "This is my choice. You may go; and what is more, I will lend you horses. This only I ask: when your quest is achieved, or is proved vain, return with the horses over the Entwade to Meduseld, the high house in Edoras where Theoden now sits. Thus you shall prove to him that I have not misjudged. In this I place myself, and maybe my very life, in the keeping of your good faith." (p. 34) As the result of Eomer's decision, Aragorn was able to meet with Gandalf and have his invaluable knowledge and powers with him when he encountered King Theoden. There followed the explosion of Grima Wormtongue, the return of Theoden's confidence and capacity to act with kingly authority, the successful repulse of Saruman's forces at Helm's Gap and the glorious Ride of the Rohirrim (The cavalymen of Rohan) to turn the tide of battle against Sauron on the Pelennor Fields outside Gondor.

Other notable examples of individual initiative backed by integrity seizing the correct moment to act against orders include Beregond's defiance of Denethor to save the life of Faramir, and the willingness of Hama, Theoden's Doorward, to allow Gandalf to enter the Golden Hall with his staff: "The staff in the hand of a wizard may be more than a prop for age. Yet in doubt a man of worth will trust to his own wisdom. I believe you are friends and folk of honour, who have no evil purpose. You may go in." (Book III, Chapter 6, p. 101)

DIVERSITY

The different status of these three men should be noted. Eomer was a lord; Beregond was an elite guardsman; Hama was an ordinary guard. Yet all three played vital roles in bringing the Great War of

the Third Age to a happy conclusion. Partly because of its encyclopaedic dimensions, *The Lord of the Rings* shows graphically how a great campaign against evil can be won by the combined efforts of a great array of various folk of varying status, capacities and gifts. A historic result that will affect the lives of nations for centuries may hang in the balance, and one small virtuous deed by an apparently insignificant person in what appears to be a civilisational backwater may swing the whole result favourably. Admirers of the farming community will note the role played in *The Lord of the Rings* by Farmer Maggot. To Frodo in boyhood this hobbit had seemed nothing more than a surly old rustic who objected to mushroom thieves.

Yet in Book I Chapter 4 ("A Short Cut to Mushrooms") Frodo discovers that Maggot is a sturdy, resilient, independent and decent hobbit who has the inner strength to confront and warn off his premises one of the dreaded Black Riders. Furthermore, Maggot actually offers to drive the three hobbits to the Bucklebury Ferry at night, even though the Black Rider may still be in the vicinity. (pp. 94-100) In the following chapter ("A Conspiracy Unmasked") we learn that, unlike most hobbits, who are singularly unadventurous, Maggot has been accustomed to venture into the Old Forest. Merry remarks: "He has the reputation of knowing a good many strange things." (p. 105) And later, in Chapter 7 ("In the House of Tom Bombadil") we find that Tom Bombadil is up to date on hobbit affairs thanks to Maggot, of whom Tom remarks: "There's earth under his old feet, and clay on his fingers; wisdom in his bones, and both his eyes are open." (p. 133)

Another virtue possessed by *The Lord of the Rings* and related to its encyclopaedic dimensions is its grasp of a vast historical perspective. Another educative aspect of the novel consists in its capacity to show dramatically how the events of the present have not only been shaped by events of varying significance in various periods of previous history, but also can only be understood in terms of that ancient and not-so-ancient history. When first reading about Aragorn at the Bree Inn, I could not comprehend why he was solemnly carrying around a broken sword; and it seemed to me to be both peculiar and too easy that he had it reforged at Rivendell before the Fellowship of the Ring set forth. However, I now see that what Tolkien has given us is a symbol that can lead to profound insight. Aragorn's extensive grasp of the history of his people enables him to know when the right moment has arrived in which truth from the past can be brought again into operation against the Enemy. He is aided by prophecies, which can be defined as wise utterances based on a vision that

exists above time and which thus imparts to them an apparently predictive nature. The dream which Boromir reports at Rivendell in Book II Chapter 2 is a final confirmation to Aragorn that now is the time to reforge Elendil's sword.

GANDALF

At this stage it is possible to consider the meaning of the different types of people in Middle-earth who lead the successful war against Sauron. First, let us consider Gandalf. He is a wizard, whose prototype according to Nikolai Tolstoy was Merlin. The essence of a wizard is that he possesses superhuman knowledge and powers. In terms of the traditional Hindu caste system he is clearly a first caste figure, a brahmin. Such a figure is regularly misunderstood by most of those around him; for example, Sam Gamgee's father, the Gaffer, whose behaviour shows the folly of utterly rigid conservatism, thinks contemptuously of Gandalf as "an old wandering conjuror", and Tolkien tells us that Gandalf's "fame in the Shire was due mainly to his skill with fires, smokes and lights. His real business was far more difficult and dangerous, but the Shire-folk knew nothing about it." (Book I Chapter 1, pp. 32-33). Gandalf's mastery of psychic powers and magic show that much that is called today "the occult", far from being fairly derided as imaginary by rationalists or satanic by ignorant and bigoted fideists, is essential knowledge for the leaders of the great struggle to protect our sacred traditions and the associated political freedoms.

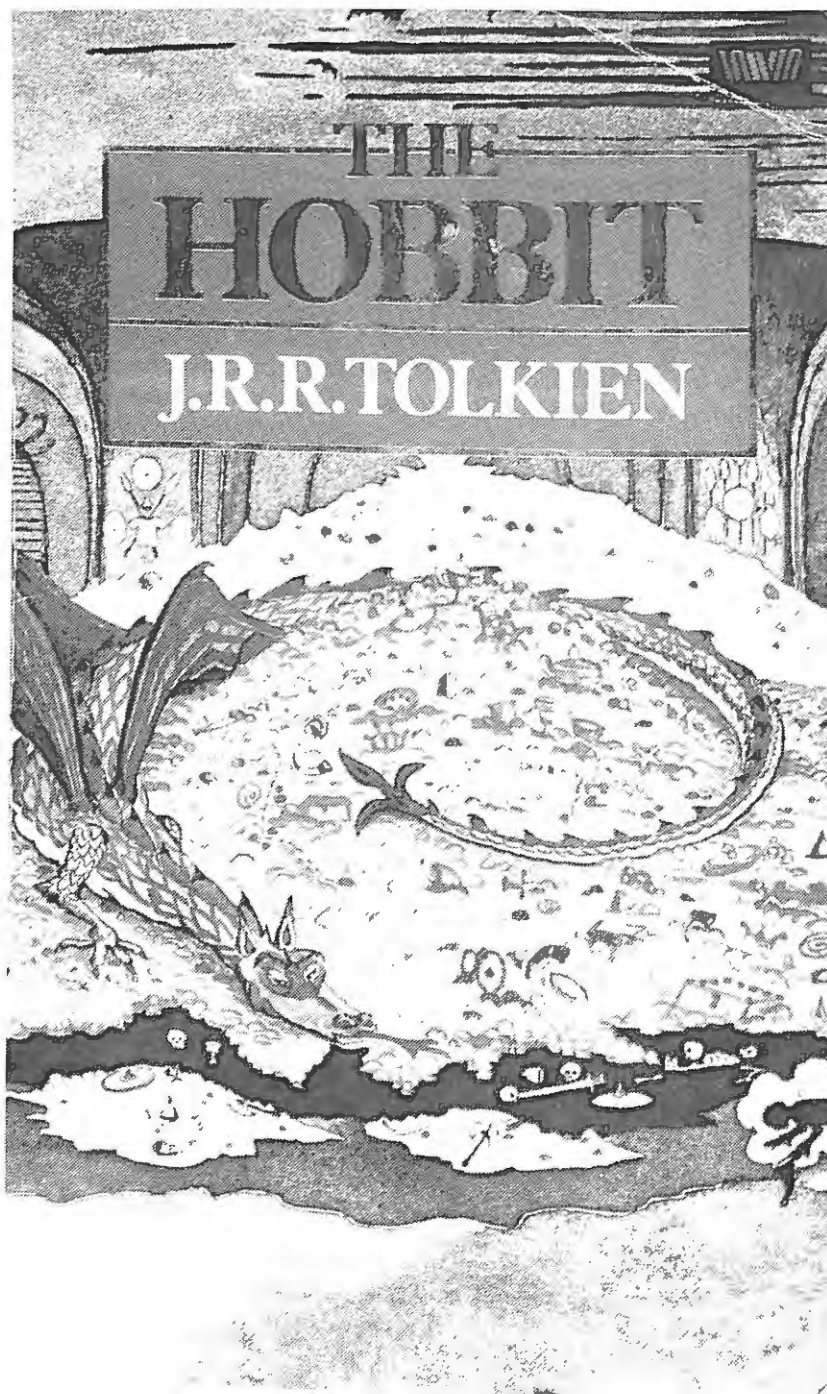
The importance of wizardry to a successful conclusion of hostilities is also shown in *The Lord of the Rings* through Elrond and Galadriel, the elven rulers of the peaceful sanctuaries at Rivendell and Lothlorien. Elrond presides over the great council meeting in Book II Chapter 2 at which representatives of four different races of Middle-earth (elves, men, dwarves and hobbits) decide, with Gandalf's crucial advice, to form the Fellowship of the Ring in an effort to frustrate Sauron by destroying the Great Ring. Galadriel is clearly a personification of the White Goddess, the divinity of the Old Religion of Europe about whom Robert Graves wrote his famous study. Those who have studied this benignant witchcraft or "craft of the wise" will recall the traditions of scrying in lakes and ponds as soon as they read her description of her Mirror in Book II Chapter 7:

"Many things I can command the Mirror to reveal, and to some I can show what they desire to see. But the Mirror will also show things unbidden, and those are often stranger and more profitable than things which we wish to behold. What you will see, if you leave the Mirror free to work, I cannot tell. For it shows things that were, and things that are, and

things that yet may be. But which it is that he sees, even the wisest cannot always tell... Remember that the Mirror shows many things, and not all have yet come to pass. Some never come to be, unless those that behold the visions turn aside from their path to prevent them. The mirror is dangerous as a guide of deeds... You may learn something, and whether what you see be fair or evil, that may be profitable, and yet it may not. Seeing is both good and perilous." (pp. 343-344)

Yet outside Lothlorien Galadriel's nature is misunderstood even by good folk such as Eomer, who says to Aragorn in Book III Chapter 2 ("The Riders of Rohan"): "Then there is a Lady in the Golden Wood, as old tales tell! Few escape her nets, they say... But if you have her

favour, then you also are net-weavers and sorcerers, maybe." (p. 28) And Grima Wormtongue later spins this slander in Chapter 6 ("The King of the Golden Hall"), when he says to Gandalf: "Then it is true, as Eomer reported, that you are in league with the Sorceress of the Golden Wood? It is not to be wondered at: webs of deceit were ever woven in Dwimordien." (p. 103) Those who regard the Old Religion of goddess worship as mere superstition, if not black magic, make the same error in Australia today; yet Christian patriots need to recognise that an ally is here. *Doctor Zhivago*, for example, is a novel profoundly influenced by the Old Religion; both Lara and the old wisewoman Kubarikha whom Yury Zhivago meets while with the Forest



Brotherhood are incarnations of the Goddess.

ELVES

Tolkien's elves in general have a special importance in the great contest against Sauron. This is what Carpenter writes of them: "They are to all intents and purposes *men*: or rather, they are Man before the Fall which deprived him of his powers of achievement. Tolkien believed devoutly that there had once been an Eden on earth, and that man's original sin and subsequent dethronement were responsible for the ills of the world: but his elves, though capable of sin and error, have not 'fallen' in the theological sense, and so are able to achieve much beyond the powers of men. They are craftsmen, poets, scribes, creators of works of beauty far surpassing human artefacts. Most important of all they are, unless slain in battle, immortal." (p. 93)

As symbols, the elves have something of the qualities of angels. In contemporary language they represent and embody the higher faculties of soul which we humans possess but which in most modern people are dormant, if not atrophied. Sam's "interest in elves" indicates that, though of humble origin and uneducated, he is sensitive to these higher possibilities of awareness. It is owing to this divine yearning, as well as to fidelity to Frodo, that Sam becomes the main companion of the Ring-Bearer.

Ordinary human nature will not be sufficient to win the day. That is the message which the presence of the wizards and elves in *The Lord of the Rings* has for us in the contemporary Australian struggle.

ARAGORN

The most arresting human figure in the novel is Aragorn, who is destined to be the new King of Middle-earth after the defeat of Sauron. Tolkien has here given us a most profound portrait of the royal nature of the True King. Our first glimpse of Aragorn comes in Book I Chapter 9 ("At the Sign of 'The Prancing Pony')": "As soon as his back was turned, a dark figure climbed quickly in over the gate and melted into the shadows of the village street." (p. 151) One of the key attributes of the genuine monarch is watchfulness: he watches over his kingdom, and he watches for dangers new and old. At this early stage Aragorn is King-in-Exile, an archetypal figure with profound significance: consider Orestes, Arthur, Hamlet, the Old and Young Pretenders, the Prodigal Son, and read *The King's Son* (edited by Robert Cecil and published by Octagon Press, UK, 1981). In a spiritual sense, we are all kings in exile.

Tolkien's description of Strider (the disguised Aragorn) as first seen by Frodo is magnificent. A very great deal of the

language carries profound psychological connotations which will be validated by Aragorn's later behaviour. He is "strange-looking"; a true king is always unusual-looking. He is "weather-beaten"; he faces and has faced many storms of the soul. "Listening intently" is another example of the royal watchfulness. "A tall tankard in front of him" shows that he can drink deeply of the cup of wisdom. "Smoking a long-stemmed pipe" indicates that he can relax amid arduous and dangerous times, because of his inner strength and his unselfishness, his lack of attachment. The pipe is "curiously carved", which shows that he appreciates fine arts and crafts. "Supple": he is supple and flexible of character. "Dark-green": green is a colour associated with new life and flourishing conditions. "Cloak": this traditionally conceals knowledge and powers. "The gleam of his eyes" denotes that he is something of a seer, very alive, and that the light of goodness comes from him. "Sitting in the shadows" and "overshadowed": he has humility and does not always seek to put himself forward. He also has prudence and discretion. (p. 155)

Frodo's meeting with Strider is an archetypal event comparable to that of Bilbo's finding of the Ring. Tolkien's inspiration burnt at white heat at these moments.

Aragorn's behaviour in Book V Chapter 8 ("The House of Healing") suggests to me that the inner meaning of the tradition that "The hands of the king are the hands of a healer" may be as follows. A distinction must be drawn between those who are kings or queens by institution and inheritance and those who are naturally kings or queens. The soul structure of the True King or True Queen must be of such refined nature that a capacity to bring harmony of soul to others, by psychic rapport as much as by any use of herbs, is an inevitable attribute.

TRUE LEADER

A study of Aragorn will be very beneficial for anyone who believes he is gifted to lead or who seeks to find a true leader. It is Aragorn who makes one of the most dignified pronouncements in the novel, to Eomer at their first meeting: "Good and ill have not changed since yesteryear; nor are they one thing among Elves and Dwarves and another among Men. It is a man's part to discern them." (Book III Chapter 2, p. 34). And it is Aragorn who shows the indispensable characteristic of first-class leadership in Book V Chapter 2 when he wrestles control of a palantir from Sauron in one of the most decisive personal actions in the whole novel. The main significance of this is that Aragorn had the inner strength to back his own judgement against the advice even of Gandalf. A True King does not always accede to even the wisest of advisers; or else he would be

a mere puppet.

Other topics which deserve research are the celebration of chivalry and high style in the novel; these qualities are intimately linked to a lofty conception of human dignity that is incompatible with socialist levelling and internationalist tyranny. *The Lord of the Rings* also stresses the importance of blood and heredity: Aragorn is Isildur's heir and Faramir, the best man after him, is rich in Numenorean blood. The Great Ring of Power which is in fact being wielded in our time is the financial system that causes escalating debt, inflation and servitude. Evil, however, always overreaches itself, as shown in the novel by Saruman's foolish hostility towards the trees of Fangorn Forest (which brought down the destructive wrath of the Ents, the tree-shepherds, on his citadel at Isengard), by Sauron's aggressive response to Aragorn's challenge and by Gollum's evil dance of glee on the brink of the Cracks of Fire on Mount Doom after he has bitten off Frodo's finger with the Ring (the result is that he falls with the Ring into the fires, thus destroying Sauron, after Frodo had fallen prey to the Ring at the last minute and reneged on his duty).

There is so much more that could be written about the way in which the novel reflects the current world-struggle. Book VI Chapter 8 ("The Scouring of the Shire") is particularly relevant as a primer in how to deal with the lackeys of the tyrants if they have got a foothold in one's nation. Interesting comparisons can be drawn with Solzhenitsyn's advice in an early chapter of *The Gulag Archipelago*, where he discussed how groups of Russian citizens should have banded together with knives and axes from the start and killed the secret police operatives when they made their night swoops. Enough of that, quickly and bravely done, might have frustrated the imposition of the totalitarian strait-jacket.

How did Tolkien come to write such an amazingly prescient work? I suggest that it was partly through his own gifts and wisdom, and partly through his devoted copying and adapting of narrative elements in the literatures of the old societies of North-western Europe. Those ancient texts must often have been written by wizards, or by poets who consorted with wizards and wise women. It is possible that Tolkien created a greater work than even he, as a pious Catholic, understood.



This article is an abridged version of an address given to the Melbourne Conservative Speakers Club on September 5, 1988.



CANADA CALLS LONG WINTER AHEAD

by John Wiebe

The trees stand bereft of leaves. Arctic winds carrying crystals of ice sting the uncovered faces of pedestrians. Grey skies hover close to the ground, prepared to drop their heavy cargoes of snow at any time. This is Canada in winter.

Prime Minister Brian Mulroney, victor in the November 1988 general election, works to push his free trade legislation through Parliament. He won a clear majority of seats in the House of Commons on the promise of prosperity and jobs, based upon virtual economic union with the United States. Some American branch plants in Canada weren't listening to him. Without tariffs at the border, their Canadian operations make little economic sense to their head offices. Factories close and workers face unemployment as the snowflakes fall.

Governor-General Jeanne Sauvé read a brief Speech from the Throne dealing with free trade on December 12, 1988. Her term as Queen's representative is about to expire and some will not be sorry when she leaves the post.

The Sauvé appointment marked a saturation point in the recent Canadian mix of politics and vice-regal status. Sauvé was a loyal cabinet minister in the Trudeau ministry for some years until Trudeau picked her to be speaker of the House of Commons. She hardly seemed to be an outstanding speaker, but when the office of Governor-General fell vacant five years ago, Trudeau referred her name to the Queen for appointment to the post.

Regrettably there was no loud outcry at this. After all, her predecessor as Governor-General was Edward Schreyer, lately Canada's High Commissioner to Australia. Schreyer's two outstanding qualifications to represent the Queen of Canada seemed to be his status as a defeated socialist, provincial premier and his all important friendship with then Prime Minister Trudeau.

PARTISAN POLITICS

Lately, Schreyer has talked of possibly becoming politically active after his Canberra appointment ends. This idea was roundly condemned by the British Commonwealth's most eminent expert on the royal powers of parliamentary dissolution, the Honourable Eugene Forsey, P.C. The gist of Mr Forsey's argument is that if Schreyer ever had any intention of returning to partisan politics he should not have accepted the vice-regal appointment.

It would be nice if Mr Schreyer took this wise counsel, because the institution of Governor-General can't take many more knocks if it is to retain its true constitutional meaning and the respect of the Canadian public. Both Schreyer and Sauvé have travelled overseas as Canada's "head of state", which they most emphatically are not under Canada's patriated constitution. Members of Jeanne Sauvé's staff almost invariably refer to her as the "head of state", and apparently she has never uttered a word in public to correct them.

Indeed she has strengthened this wrong impression by becoming the first Canadian Governor-General to wear a military uniform without first performing military service.

Perhaps she feels this emphasizes her role as Canada's "Commander-in-Chief". If so, she has forgotten that this title is an administrative convenience, conceived in a world of nuclear arms where a wartime breakdown of overseas communications would be a strong probability.

It is all the more remarkable that Sauvé wore her gold-braided military costume at a naval review in the presence of serving naval officer, H.R.H. Prince Andrew. Fourth in line to the job of Canada's true head of state, Prince Andrew elected to wear a business suit on the occasion. It was for the observer of this scene to wonder which person elicited greater loyalty from the sailors on Her Majesty's Canadian ships, but that would probably not have required much reflection.

AUSTRALIA'S TURN

Now it is Australia's turn to have the officer of Governor-General turned into the ultimate award of political patronage that it should never be. Perhaps this event signifies that it is time to remove the prime minister's right to recommend the name of a Governor-General to the sovereign.

Surely both Canada and Australia would profit by a panel of their respective high court judges providing the Queen with a list of vice-regal candidates from whom she might choose. Those who must forsake politics themselves might do well at selecting persons distant from politics yet knowledgeable in the ways of statecraft, as is the monarch whom one of the candidates would represent.

The present system of vice-regal appointment cannot long continue without the post becoming either an object of public ridicule or apathy at its appearance as just another plum job for a crony of the serving prime minister. If nothing is done to change the current process, Canada and Australia could soon find themselves in long winters of constitutional discontent with no spring in sight. E

WELLS — THE LAST AUSTRALIAN EXPLORER

by Christopher Steele

Lawrence Allen Wells (1860 — 1938), or Larry Wells as he was better known to his colleagues, was a quiet, unassuming man of many parts. He has sometimes been referred to as the last Australian explorer, traversing in the late 1890s the remaining tract of the continent previously unseen by the white man. Essentially, Wells was a surveyor, being of the generation that bridged the heroic exploits of the impetuous adventurer with the scientific assessment of the land by one skilled in the technical arts.

Wells was born at "Yallum Park" near Penola, South Australia on the 30th April, 1860, the second son of Thomas Allen Wells, farmer and his wife Isabella Elizabeth Wells (nee Kelsh). Wells' father had migrated from England in 1828 and first settled in Tasmania. The family eventually moved from Penola to Yahl, adjacent to Mount Gambier where Larry was educated at Mr de Courcy Donovan's National School, and later continued his studies with tutors. Starting his career as a book-keeper with a local merchant, he soon found such work too humdrum and the call of the bush led him into the South Australian Survey Department as a 'chain-man' in October 1878. At the start of the following year he was selected as a cadet and paid at the rate of four shillings a day.

At the age of 23, Wells was physically mature, being a tall and solid build. While he was engaged at a Government survey camp in the south-east of South Australia, the Surveyor-General offered him the appointment of Assistant Surveyor of the Northern Territory and Queensland Border Survey Expedition. In December 1883, the party proceeded as far north as Farina by train, then the rail-head, and overland to the vicinity of Birdsville by camels where the work was due to commence. Wells' initial duty was to re-survey, due to a chaining error, some 90 miles of the northern South Australian border and re-establish the position of Poeppl's Corner, named after the leader of the expedition, Augustus Poeppl, three years previously.

With this correction completed, the expedition began in earnest, its purpose being to delineate the border in the interests of the adjacent pastoral leaseholders and so determine to which colony they should pay their rents. At the time the survey commenced, the Northern Territory had been the northern part of South Australia for twenty years, hence the derivation of its name.

Larry Wells' next major commission was as surveyor of the Elder Scientific

Exploring Expedition commanded by David Lindsay. This was fitted out by Sir Thomas Elder, an outstandingly successful Adelaide businessman, pastoralist and mining magnate, and administered by the Royal Geographical Society of Australasia, South Australian Branch. It was intended that the party of scientists would investigate the suitability of the country crossed beside and beyond the West Australian border for pastoral development, and examine the land forms for the presence of gold and other valuable minerals. However, the expedition was drastically divert-

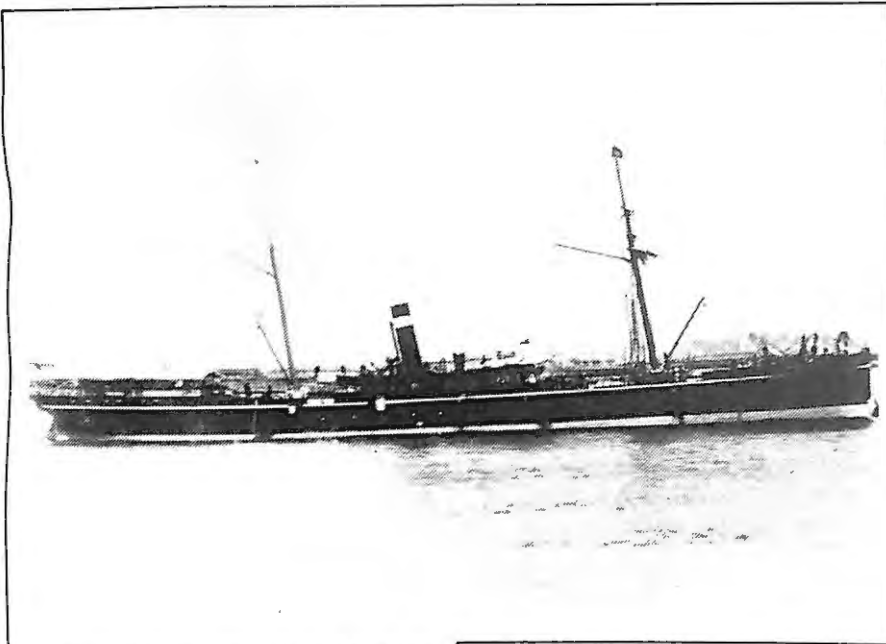
ed off its proposed course by the acute lack of water in the severe drought year of 1891, one of the unfortunate consequences being the dismissal of Lindsay, although he was later exonerated by an inquiry.

In the meantime, Wells was vested with command and with the majority of personnel still intact, managed to enter central Western Australia from the west and explore its possibilities for settlement and development. In a short time, it became occupied by cattlemen and the important gold-mining centre of Wiluna began.

On his return to Adelaide, Wells married Miss Alice Marion Woods on 22nd September, 1892. Four years later, Larry Wells had the honour of being selected to lead the Calvert Scientific Exploring Expedition financed by Mr Albert Calvert, a mining engineer of London who was the author of *Exploration*



Lawrence Wells as a young man (State Library of S.A.)



"...the expedition voyaged to Geraldton on board the 'Wahroonga..."

in Australia and had made several probes of his own into the Australian outback. Similarly to the Elder Expedition, it was well planned but again, foiled by the dreadful nature of the arid interior. The Calvert Expedition met disaster on the first of its three stages to look for pastoral country, potential stock routes and ore bodies in north-central Western Australia. Wells had put together a small party of seven which included David Lindsay's nephew George Jones, his own cousin Charles Wells, as well as a botanist, minerologist, cook and two Afghan camelers.

The Royal Geographical Society of Australasia maintained overall direction of the expedition and liaison with Mr Calvert. The party voyaged by the S.S. 'Wahroonga' to Geraldton and then equipped itself before setting off from Mullewa. Progress was made via Lake Way where the expedition turned north into the unknown desert region. In order to establish the presence of water, Wells initially made light, extensive sorties ahead before bringing up the main party. At one such point which Wells ominously named Separation Well, he sent his cousin and Jones off on an independent search to better explore the surrounding country with instructions to meet at Joanna Spring some 190 miles north in ten days time. The rendezvous never occurred.

THE RENDEZVOUS NEVER OCCURRED

The main party immediately ran into trouble with excessive heat after setting off from the well on 11th October, 1896. This culminated in a lack of water, necessitating Larry Wells having to make a dash for the

Fitzroy River. At the same time he feared for the safety of the separate party which would have encountered the same problems and had not been reported as arriving anywhere on the Fitzroy. After replenishing and re-organising, Larry Wells returned to the Great Sandy Desert, the expedition now taking on the form of a search mission. It was only on his fourth successive trip over a period of seven months that he located the elusive Joanna Spring, yet another being required before he found the bodies of Charles Wells and George Jones, dead from thirst on a sandhill 13 miles away. The expedition

was terminated with this tragedy and the bodies of the two men brought back to Adelaide to lie in state at the Exhibition Building before being hurried together.

During his time away, Larry Wells was issued with his surveyors licence, dated 19th December, 1896. From August 1897, he was transferred from the Survey Department to the Pastoral Board where he served as a valuator and inspector for a number of years. In 1903 he was loaned to the Mines Department to lead the Government's North-West Expedition to prospect for mineral possibilities in the Musgrave, Mann, Everard, Petermann and Tomkinson Ranges in South Australia. There were no promising discoveries and 86 years later, despite modern detection equipment, the situation remains the same.

Two years later, having returned in the meantime to the Surveyor-General's Office, Wells was sent to make a trigonometrical survey of the Victoria River District in the Northern Territory. This work was completed in 1908, by which time Wells was earning four hundred pounds a year.

In 1909, Wells' role as a surveyor ended and he joined the State Taxation Department as a land tax assessor. In the following year he became Federal Deputy Commissioner of Land Tax for South Australia, a position he occupied until re-joining the State service as Chairman of the Land Board in 1918. He retired on the 30th April, 1930 after fifty-one years of service to the South Australian, Queensland, West Australian and Commonwealth Governments, and was awarded the



Albert Calvert (State Library of S.A.).

Continues on page 20

FLYNN OF THE INLAND

The security in the knowledge that help is at hand, which is felt by those who live and work in the outback of Australia, is the result of the dedication and vision of perhaps one man over all others. The eminent American essayist Emerson once said "that every great Organisation is the lengthened shadow of one man" and it is because of the late Very Rev. John Flynn, O.B.E. ('Flynn of the Inland'), his unwavering tenacity and his determination to make his "vision splendid" a reality, that we have the Royal Flying Doctor Service operating as a life-line to those who live in Australia's remote areas.

In late August, 1988, Brooke Maurice, sculptor and artist from Robertson in New South Wales, was commissioned to create a bronze head of the late John Flynn, to be part of an important collection at John Flynn Place in Cloncurry, Queensland. The Centre was Officially Opened on the 4th October by their Royal Highnesses, the Duke and Duchess of York. Official Archivist of John Flynn Place, the Rev. Fred McKay who is now 82, worked with John Flynn and was able to give Brooke a very good insight into the man her sculpture was to portray. In the weeks to follow, as she came to understand the importance of Flynn's work to the people of Australia, Brooke was to learn a great deal about the man and his Organisation, the Royal Flying Doctor Service.

In 1980, just one hundred years after the birth of John Flynn on November 25th, 1880, at Moliagul on the Victorian Goldfields, the Cloncurry Shire Council called for the formation of a group to oversee the development of the recently extended showgrounds. In 1983, in response to requests from the Queensland Council of the Australian Bicentennial Authority, members of this group which had become known as the Cloncurry Culture, Show and Sports Association, prepared a submission for a multi-purpose building to act as a Show Pavilion, allowing for sporting and cultural activities and to include an art gallery, a museum, storage areas and committee rooms. The Cloncurry Shire Council and the CCSSA were to become major sponsors of this project which is the John Flynn Place.

In the search for a suitable design for such a building, which became a Queensland Bicentennial Project, a group of students from the Architecture Department of Queensland University travelled to Cloncurry where they were introduced to the ideas and perceptions of the Cloncurry community, viewed the proposed site and generally got a 'feel' for the project. The

designs prepared by the students were exhibited in October 1984 and following further discussions with the University and Uniquest, the arm of the University involved in marketing applied research, a model of the final proposal was taken to Cloncurry in June 1985 and exhibited at the Cloncurry Show.

With the architectural plans in hand and construction costs estimated, the need for a national fund-raising campaign was recognised. The Flynn of the Inland Fund was incorporated and over the next three years, with many hours of dedicated work by groups of people including Fund Chairman Noel Robertson, Secretary Greg Beavis, Treasurer John Meakin and those who had a vision to work towards, the target of \$1.5 million was eventually exceeded. On the 27th April, 1988, after many years of planning, a Dedication and Naming Ceremony was held to co-incide with the stopover at Cloncurry of planes

taking part in the CSR Hinkler Bicentennial Air Race. This ceremony was "to commemorate the historic fact that in Cloncurry the original Flying Doctor Service was inaugurated and developed; to honour those who were the dreamers, planners and founders of the unique scheme first called the A.I.M. (Australian Inland Mission) Aerial Medical Service and to pay tribute to the pioneering team of doctors, radio officers, pilots, engineers and supporting staff who laid the early foundations and set the course for the full-scale extensions of the Royal Flying Doctor Service of Australia."

John Flynn Place incorporates the Alfred Traeger Cultural Centre, the Cloncurry Gardens, Allan Vickers Outdoor Theatre, the Fred McKay Art Gallery and the Royal Flying Doctor Service Museum. It is a matter of extreme pride for the committee that the building of the \$1.4 million complex was completed and paid for prior to the opening.

The bust of John Flynn, with the sculptor Mrs Brooke Maurice and Rev. Fred McKay.



It is a matter of extreme pride for the committee that the building of the \$1.4 million complex was completed and paid for prior to the opening.

The man whose life's work had inspired the creation of the John Flynn Place was ordained as a Minister in 1911, and in 1912, he made an important survey of the Inland that was to result in the establishment of the Australian Inland Mission where he held the position of Superintendent until his death in 1951. The A.I.M. opened nursing homes in places as far removed as Port Hedland in Western Australia (1915), Hall's Creek, Northern Territory (1918), Beltana, South Australia (1919) and Birdsville, Queensland (1923). 354 trained nurses volunteered for service at these bush hospitals during Flynn's lifetime bringing with them not only medical skills but the beneficial influence of women to smooth the life of the pioneers of the rugged country. Many stayed on and married men of the Outback, fulfilling another of Flynn's visions for the bush.

During these years, camel padres were moving through Central Australia and the Pilbara, with a pack-horse patrol from Pine Creek and a T-model Ford patrol based at Cloncurry. Flynn heard many stories of hardship and tragedy from the Mission padres and this further fired his desire to bring medical help to the Inland people by the use of radio and the aeroplane. As aviation developed so did Flynn's yearning for a flying doctor service using aircraft. The Queensland and Northern Territory Air Service, later to become Qantas, was bringing isolated towns under its mantle and providing more fuel for Flynn's visionary fire.

ALFRED TRAEGER

The problem faced by the Outback was radio contact and Flynn spent a number of years trying to find someone who could build a radio set that would send out messages and receive them, be compact and able to work where there was no electric power. Eventually, in 1926, he was introduced to Alfred Traeger, a graduate from the Adelaide School of Mines with a Diploma in Electrical Engineering. He had built his own 'ham' radio transmitter and was a licensed amateur wireless operator. Despite overcoming most of the problems, the question of power still hovered over them, however Flynn heard of a motion picture operator who obtained current for his project by pedalling on a bicycle which had a generator fixed on the back axle. Could this system be used as a generative means? With modification and ingenuity on the part of Traeger, he developed what was to be the origin of the now world-famous pedal



Rev. Fred McKay with his gift to the Flynn Museum of the only surviving Traeger pedal wireless.

until his retirement in 1975. He died in Adelaide on July 31st, 1980 and his contribution to the vision held by Flynn is commemorated in the Alfred Traeger Cultural Centre.

wireless, and best of all, the complete pedal unit was within the price range that most could afford.

Traeger worked at Cloncurry in 1929 to bring the 'mother' station, call sign VJI, into service. A Lister petrol engine was installed, linked to an electric generator and then to a 200 watt telephony transmitter complete with a mast and aerial. Sets were installed at outposts by Traeger and 60ft steel aerial masts put in place. Those who would have the responsibility of operating the equipment, in the main the wives of Station managers, were taught morse code and they would see many changes in the years to come. The first big advance was the development of an automatic keyboard transmitter which when the required key was pressed, sent out the correct Morse signal, another example of Traeger's inventiveness. In 1935 transmission improvement made it possible to send by voice, and code was no longer necessary. Traeger continued to supply transceivers to the Royal Flying Doctor Service on a contractual basis

PROVIDENCE TAKES A HAND

Two years before Traeger installed the 'mother' base at Cloncurry, the search for that very site had begun. This meant a long tour of outback Australia and Flynn, busy with the task of organising, could not go. Instead, the Rev. Andrew Barber who raised the bulk of finance for the A.I.M. flying doctor experiment, undertook the search for a suitable base. He was accompanied by Dr George Simpson, who as a boy, had been influenced by Flynn and his vision. Finally, in 1927, the town of Cloncurry was chosen as it had an adequate 40 bed base hospital, an efficient commercial air transport organisation and well equipped aerodrome, a skeleton telephone and telegraph service and a sparsely populated area surrounding the town in a 300 mile flying radius.

While the Rev. Barber and Dr Simpson were examining conditions at Cloncurry, a message came that a miner had been seriously injured at Mt. Isa. The local plan

was at the airport and Dr Simpson boarded it and flew the 200 miles to the man, and brought him in to the Cloncurry hospital. It was an "unscheduled" flight, but it was the first — if unofficial — flying doctor mission.

Flynn now had a radio network system, functional if not perfect, and the aeroplanes for transporting the doctor were also available, if the funds were. The radio network allowed the patient to call the doctor, and the doctor to answer from his base, diagnosing over the air if necessary, flying out where a visit to the patient's bedside was indicated. The Board of the A.I.M. agreed to Flynn's request for a one year trial provided Flynn could raise the seven thousand pounds needed to cover expenses for that period and within weeks, the position of Flying Doctor was advertised. The successful applicant was Dr K. St. Vincent Welch and the pilot was Arthur Affleck. They made their first official flight on May 17th, 1928.

DR ALLAN VICKERS

With the success of this one year trial, the A.I.M. voted to continue the experiment and a number of doctors worked with the service. In 1931, Dr Allan Vickers, born at Caniambo, Victoria in 1901 and a graduate from Sydney University, left his practice in Albury and joined Flynn at Cloncurry. It was the beginning of a lifelong association for Allan Vickers. Known affectionately throughout the service as "Doc" Vickers, he travelled to Western Australia in 1934 to establish bases at Wyndham and Port Hedland and after the war, he opened bases at Charleville and Charters Towers in Queensland. During World War II, he used his flying doctor expertise in the Australian Medical Corps to develop aerial medical services and ambulances for the Armed Forces. Dr Allan Vickers died in 1967 and his ashes were scattered over the Cloncurry Aerodrome. He was the first doctor to devote his whole life to the service and this is remembered in the dedication of the Outdoor Theatre at John Flynn Place, to his memory.

REV. FRED MCKAY

In 1933, the General Assembly of the Presbyterian Church agreed to a proposal from Flynn that the Aerial Medical Service must be put on a national basis, and separate from the A.I.M. Flynn called conferences in many of the State Capitals with the Departments of Public Health, pastoral associations, medical authorities and the A.I.M. In 1934, the Australian Aerial Medical Service was legally constituted, the main object being to "foster, safeguard and develop the health, morale, and well-being of the pioneer settlers by insuring readily available medical and

nursing facilities, thereby developing and extending the ideals which inspired the originators and supporters of the experimental Aerial Medical Service of the A.I.M.; to establish and assist in the establishment of aerial medical services; to promote the use of radio transmitters by residents in isolated areas."

The Reverend Fred McKay worked very closely with Flynn throughout these years of change to oversee the establishment of the A.A.M.S. on a national basis. In 1942 the name was changed to the Flying Doctor Service with Her Majesty Queen Elizabeth granting the use of the prefix "Royal" to the Flying Doctor Service in 1955.

In 1951, following Flynn's death, the Reverend McKay became superintendent of the A.I.M., a position he held for 22 years. During those years he opened six new hospitals, supervised the building of the John Flynn Memorial Church at Alice Springs, edited the A.I.M. magazine 'Frontier News' from 1951 to 1973. In this time, he has seen the Royal Flying Doctor Service expand to include fourteen bases throughout Australia, combining regular clinic flights to scattered communities and bringing medical advice to anyone within radio range on a daily schedule.

It would have been a proud and memorable moment for Rev. McKay to be part of the ceremony which dedicated this very important building to the memory of John Flynn and those who worked with him to bring his vision to reality for the benefit of thousands of Australians. A portrait of Fred McKay hangs in the Art Gallery which has been dedicated to the years of work he has given in service to his fellow Australians.

compiled by J. Pope

Editor's Note: The booklet "The Story of John Flynn Place" by Helen McKerrow which provided material for part of this article, is available from the Flynn of the Inland Fund Inc., Cloncurry, Queensland.

¶

"Inside Australia, we have long recognised the Flying Doctor Service does represent the single greatest contribution to the effective settlement of the far distant country that we have witnessed in our time."

Sir Robert Menzies

**Wise men, though all laws were abolished,
would lead the same lives.**
Aristophanes (257-180 B.C.)

NON-SEXIST LANGUAGE

The Australian government Publishing Service's non-sexist style manual created a storm of protest when it appeared last year. The following letter is just one of many published in The Australian.

The mindless cant and dogma

SIR — How refreshing to read your editorial on synthetic English (7/10). Not only are many of these "manufactured" words extremely ugly but they are also invariably incorrect.

To claim that words ending in *-man* are "sexist" displays an appalling ignorance of our language. Such ignorance is all the more astonishing when it is endorsed by authorities which ought to know better such as the ABC and now the Australian Government Publishing Service.

The suffix *-man* in chairman, for example, really has nothing to do with gender. In this case, man is derived from the latin *manus*, (the hand) and means the person who "handles" the chair (or is in authority). The correct title for a chairman who happens to be a female is therefore "Madam Chairman", just as her male counterpart would be properly addressed as "Mister Chairman".

There are many other examples in our language where *-man* is used in this sense (e.g. to manufacture, to man the pumps etc) and to imply that such words are "sexists" is just as ludicrous as to claim that manure is sexually discriminatory!

You also mentioned in your editorial the term "midwife". Theocritus defined the role of midwife in the third century BC as "a person who provides comfort to the mother and aids delivery". I cannot think of a more fitting description.

Note that the word "midwife" does not in any way reflect upon the sex or marital status of the attendant. It literally means the person who is "with the wife" (fr. German "mit" — with).

Admittedly today, the mother-to-be may not actually be a wife, but this is surely not a good reason to downgrade her attendant to a label such as maternity nurse?

I dislike discrimination as much as any man, but I dislike mindless cant and dogma even more. One might be forgiven, when coming across the gobbledegook which so often passes for modern English usage these days, to wonder if we have not already entered a new Dark Age of illiteracy.

Fortunately your editorials and letters from other readers are welcome antidotes to an otherwise rather gloomy prognosis for our greatest cultural asset, the English language.

PETER BROWNRIDGE
Marino, SA



Pioneers All

by Reg. A. Watson

The existing conditions of a society, community or nation just do not happen; they obviously developed to the stage which exists today. In short, we are the result of what went before us.

Though often cited as being hard to define, the Australian identity does exist as typified by Lawson, Paterson, Drysdale and others. We are extremely rich as a nation, in heritage, folklore and expression. We owe it all to our pioneers.

True, millions of settlers continue to arrive to our shores, especially since World War II: but by then Australia was already a vibrant, prosperous and extremely wealthy nation, supporting not only a huge agricultural industry, besides growing industrial and mining industries, but also bustling and well planned populous (in proportion to the overall population) cities.

There are many figures in our heritage and history that have been well documented and justifiably, but Australia was built on the backs of ordinary men and women, just like you and I; people who developed a strong idealism of independence and self-reliance.

They were hardy people — including the women and anyone who has read, say Lawson, testifies to this fact. Henry Lawson, a great Australian nationalist, has gone down in history as being a marvellous bush-writer. Rightly so. He could not only capture the then environment and bush character, but superbly handle accurately the vocabulary and expression.

Readers of his work, know well the short stories with Joe and Mary Wilson as central characters. Only too vividly does Lawson record the ordeals of a bush-family and of the hardships that the women endured.

As an example, Joe writes of his wife Mary in *'A Double Buggy at Laheys Creek'*: *"I was thinking of Mary, out there in the lonely hut on a barren creek in the bush — for it was little better — with no one to speak to except a haggard, worn-out Bushwoman or two, that came to see her on Sunday. I thought of the*

hardships she went through in the first year — that I haven't told you about yet; of the time she was ill and I away and no one to understand; of the time she was alone with James and Jim sick; of the loneliness she fought with out there. I thought of Mary outside in the blazing heat, with an old print dress and felt hat and pair of 'lastic-sides of mine on doing the work of a station manager as well as that of a housewife and mother.'"

The struggles, the constant battles, the shattered dreams and Lawson was writing of life just a few decades behind us. What he described was repeated numerous times over the length and breadth of Australia.

LONELINESS

It was the loneliness that drove many of our pioneers beyond endurance. Joe Wilson states (Henry Lawson): *"The woman seems to stand the loneliness better and can hold her own with strangers, as a rule. It's only afterwards and looking back that you see how queer you got."*

Our pioneers were a mixed bunch and of all sorts of trades. For decades the nation's prosperity rode literally on the "sheeps' back". Shearing and shearers became an occupation and a character of their own, but again it was the woman, who shouldered the brunt of it all. While her man was away, as Lawson states, she was left to be station manager, housewife and mother. Louis Esson in his poem, "The Shearer's Wife" pinpoints it so accurately...

*"Before the glare o' dawn I rise
To milk the sleeping cows, an'
shake,
The droving dust from tired eyes.
Look round the rabbit traps, then
bake
The children's bread.
There's hay to stook, an' beans to
hoe,
Ferns to cut in the scrub below.
Women must work, when men must
go
Shearing from shed to shed."*

It wasn't a competing spirit between the sexes, there was not that luxury, a luxury that comes with time on one's hands. Such a spirit, if thought of, was wasteful of time. No, it was a true union, of responsibilities shared; at times roles were indeed well defined, but when necessary an interchanging of roles occurred, out of exigency and from natural acceptance. From this, came the modern Australian.

CITY AND COUNTRY

All was not struggle, however, nor was it all rural. There were bustling cities, Sydney and Melbourne (both being metropolis of large proportions at the turn of the century, with population of more than half a million). As time progressed, the differences between city folk who Paterson describes as having "no time to grow, they have no time to waste" who live among "the foetid air and gritty of the dusty, dirty city" (Clancy of the Overflow) and the country folk became more marked.

The city dweller looked upon his fellow rural Australian counterpart as a bit of a "bunkin" more said, I would hasten to add, in humorous affection, rather than spite. This is typified by the Man from Iron Bark who went to Sydney and taking advantage of this fellow was *"The barber man — small and flash"* who said, *"I'll make this*

bloomin' yokel think his bloomin' throat is cut". And as we all know it was the "bloomin' yokel" who had the last laugh even though the barber pleaded in earnest explanation, "Twas just a harmless joke, a trifle overdone".

Yet both the city and country Australian depended, as they still do, on each other. One to produce the goods and the other to be able to buy those goods.

But the cities came later and for the first 50 odd years of our settlement from 1788, it was primarily a rural society with struggling settlements here and there.

A traveller to Van Diemens Land in the early 1820's, Edward Curr, stated quite correctly, for many poverty awaited them. He wrote — and warned to those back in England — *"Novelty soon ceases in the bush, the gum trees and the solitude of this remote region, which when contemplated at a distance, are enlivened by the unsubstantial forms and pleasures which a fertile imagination conjures up, soon cease to be pleasing to their unsettled minds."*

And isn't it the same today? Looking back in time from our lounge chairs, how romantic does the past appear, forgetting the enduring of the natural elements, the sickness without medical help, the isolation, the dangers of natives and bandits.

Curr wrote: *"The most important business of the shepherd in V.D.L. is to prevent the plunder of his flock; the danger of robbery must not be absent from his thoughts."*

FORGOTTEN PIONEERS

But if one endured and was hardy, one could successfully survive and there are many, many examples. One is of the King family who now are virtually lost to history, but whose story is similar to numerous other early Australians.

The Kings were married in 1810 by the Rev. Bobby Knopwood, pioneer priest of V.D.L. Samuel King arrived in N.S.W. in 1788, as a marine, while his wife Elizabeth Thackeray was a convict.

When visiting a small chapel, called Back River Chapel, in the Derwent Valley, Tasmania, one will find in its burial yard a cross shaded by a tree. The inscription reads: "Betty King, the first white woman to set foot in Australia." Whether Betty was or wasn't is open to conjecture, but certainly she was one of the first.

Betty, still as a convict was transferred from Sydney to Norfolk Island and Samuel leaving the marines

took up a grant there. In time, Governor Macquarie made the decision to abandon the settlement at Norfolk Island. It was further decided to send many of the settlers to the second major British settlement in the colonies, to Hobart Town on the River Derwent.

The then Lieutenant Governor of V.D.L., David Collins, was perplexed at the idea. The infant colony of which he was in command was but a few years old and to describe it as "struggling" would have been kind. And now he was expected to find homes and provisions (this was promised by Sydney) to all those who went to V.D.L.

Regardless of Collins' fears, arrive they did and by this time (1809) Betty's term of imprisonment had expired.

Samuel took up a grant of land in the Derwent Valley, 25 miles north-west of Hobart Town and together carved out an existence. They called their grant, "Kings Rocks" but nothing is to be seen of it today.

The area they settled was called Elizabeth Town, so named after Lachlan Macquarie wife's Christian name; because of the influx of settlers from Norfolk Island, it became known as New Norfolk. Even when Curr visited the area more than a decade later the district was still fighting to survive. He wrote: *"We passed a few struggling farms on the bank of the small streams running into the Derwent"* and later states of Elizabeth Town, *"If this be a town, what is a desert?"*

Resting place of Betty King — her story so typical of our early pioneers.



Yet against cruel hardship the Kings survived with Samuel eventually becoming district constable. Their story is typical of many others.

As Australia progressed and country opened up by our explorers and settlers and miners, a whole new atmosphere evolved. Passing was the era of convictism and the sense of just existing as a penal colony. Growing were national pride and identity. Free immigrants from England, Wales, Scotland, Ireland, as well as Germany and other parts of Europe, flooded in and when gold was discovered they came from elsewhere including America.

GOLD

The repercussions of gold discovery were enormous for Australia. Populations in major centres dwindled causing shortages of labour when the fever struck, except for Melbourne which grew at such a pace, it outstripped Sydney.

Immense wealth had arrived and as William Charles Wentworth said, it "precipitated Australia into nationhood". Now better roads were being built, the merchant class became wealthy and free settlers outnumbered forever those who arrived in bondage.

They too, the miners, were pioneers. Swarming on to the goldfields in the 1850's, they realized that the fields were so immensely rich in such places as Ballarat, Bendigo, Bathurst, Mount Alexander and McIvor, that they were to surpass the Californian gold discoveries, the decade before.

During these roaring years, gold dominated Australian life. In a number of colonies, convict transportation had ceased and the colonies had become a land of promise.

Gold seekers from overseas left their ship as soon as it docked in Melbourne and rushed off to the diggings. Shipload after shipload followed. The Victorian population in 1851 was 77,354, in 1852 there were 94,644 new arrivals. The Lieutenant-Governor of Victoria, La Trobe had complained in 1851, "*Cottages are deserted, houses to let, business is at a standstill,*" but by the next year there just weren't enough houses and cottages and business was booming.

After the gold had gone, the men left the fields to settle, to spread out, to stabilize their roots.

A new era had begun. Native born Australians were outstripping immigrants and these natives were as Rolf Boldrewood wrote of his main character, Dick Marston, in his classic "*Robbery under Arms*" "*as strong as a bullock, as active as a rock wallaby, chock full of life and spirits and health*". *Here amongst the land, the emptiness, nature, it was a far cry from the slums of London, Glasgow, Liverpool, Dublin and elsewhere. Here was vitality!*

Our native born moved out and on, taking new occupations previously described, bushmen, shearers, farmers, all pioneering, all building for a future for the generations who were to follow.

AUSTRALIAN TRADITION

Our Australian tradition then, is just two centuries old. The first white pioneers to this continent were exiles — people without a homeland and seeking another. Their life in Australia began as an experience of pure survival.

The efforts of our early pioneers in many instances failed, particularly the farmers who were used to only English conditions.

They had to contend with flood and drought and difficulties of soil and climate. Gradually, as they learned to live in their new environment, they built a life of their own.

The old English traditions of rigid class structure gave way to a sense of freedom and belonging. They were no longer exiles and the "Australian identity" was evolving.

Our early pioneers, of all varieties have given us a heritage each in their own way. The pioneers left a story of endurance against hardship in a hostile land. The explorers, braving dangers, discovered the interior of this continent and so made possible its

growth and development.

Like Tom Hopkins, (Lawson's "Settling on the Land") they didn't give up. Facing trials and hardships he persevered and went ahead and cleared another piece of ground, and ... "sowed more wheat".

It was in the "bush" that "mateship" came into being in an Australian context. The bush poets knew this and showed clearly how necessary during times of disappointment and hardship the value of having a mate. And in times of battle and of war, this "mateship" was reinforced.

Australia has had to grow up fast and we have become known throughout the world in many fields of activity from sport to medical science.

However, because our traditions are so young, there is a danger that they could be lost and the concept of multi-culturalism is a threat in preserving those traditions.

We must always remember and promote our own rich, wonderful heritage.

Hats off to our pioneers!

Reg Watson is the Director of The Australian Heritage Alliance. H

LET'S KEEP THEM!



OUR FLAG

OUR HERITAGE

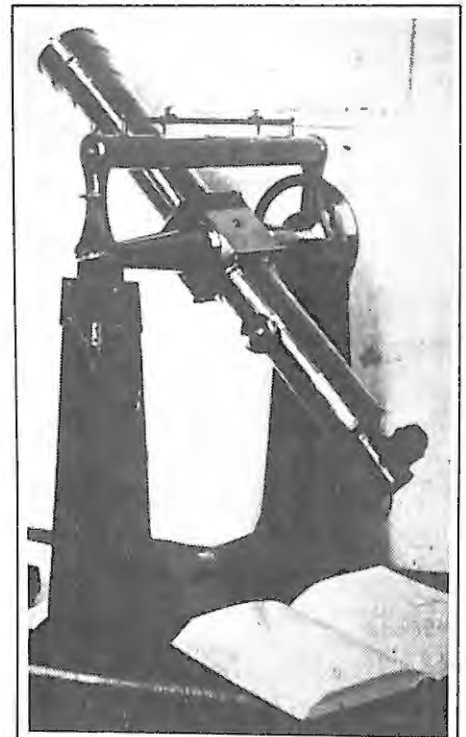
OUR FREEDOM

It is not what men eat but what they digest that makes them strong; not what we gain but what we save that makes us rich; not what we read but what we remember that makes us learned; not what we preach but what we practise that makes us Christians.

Francis Bacon

Continued from page 14

O.B.E. in recognition of his contribution to the knowledge of the vast interior.



A transit theodolite as used by Wells to determine latitude and longitude. (State Library of S.A.)

At the age of 72, in 1932, Larry Wells had the opportunity of leading the private Endeavour Expedition financed and equipped by a syndicate of Adelaide businessmen interested in mining. His instructions were to test any location that offered metaliferous expectations, being held to no hard and fast requirements as to direction of travel and time spent away. In all, the expedition journeyed for six months, covered 2,000 miles of country between Ooldea and Laverton in Western Australia, and extended to within a short distance of The Granites in the Northern Territory. Again no rich mineral finds were realised. Wells' last foray into the bush occurred less than twelve months afterwards on yet another prospecting trip when he and his party almost perished from lack of water in the vicinity of McDouall Peak, west of Beresford siding.

Lawrence Allen Wells died as he had lived, bravely and showing great fortitude, on the 11th May, 1938, after being fatally injured at Blackwood, South Australia. He is buried in the Mitcham cemetery. H

Mr Steele has written a book about Larry Wells, titled "*To The Great Gulf*" — The Surveys and Explorations of L.A. Wells — published by Lynton Publications Pty. Ltd., 1978. It is available from Mr Steele for \$25 post paid, at 23 Caloroga Street, Wattle Park, South Australia, 5066.



A YOUNGER VIEW

by John Lane

Education? ... or Training

As the holiday season rattles to a stop the more serious aspects of life begin to occupy our thoughts — and the school season begins. The subject of education hurtles into some kind of focus as caravans are unpacked, schoolbags rediscovered and frantic Mums dream of days of peace. For the average Aussie family, School Rules.

It is not without significance that the education of youngsters governs the lifestyles of so many Australians. It has been that way for a very long time, and it is founded on the Christian philosophy which the British accepted so thoroughly. If we plunge back into history and examine even the most basic aim of education, the provision of literacy, by the time the British Government began to get involved in education in the 19th Century the movement towards common literacy was already well advanced. In fact, over 70% of the working class people of England in the late 1830's could read, and over half could also write. Compare that with the appalling standards of literacy in many areas of the world today! Furthermore, these figures refer to the period which is known as the end of the Industrial Revolution!

The education of minors is still regarded as one of the most important charges that parents have, and for Christians this rests squarely on the solid foundation of education in the Faith. We are exhorted to 'seek ye first the Kingdom of God...' and that includes guiding our children to do the same. God charged parents with the care of their children, not the government; education is the parents' responsibility.

Unfortunately, in Australia and all over the Western world it is increasingly difficult to provide children with a truly Christian education. Not only are genuinely Christian schools becoming impossible to find, the ones that claim to be Christian are nearly all using large chunks of the dodgy curricula of the State schools! For Australian parents the situation is causing no small amount of consternation. In typical Aussie fashion many of them are

simply starting their own schools, or educating their children at home.

MODERN REMEDY

Causing great dismay also is the attitude and level of understanding of contemporary politicians. One of the advertisements for the recent Western Australian election featured a little baby sitting in the middle of a room looking very cute. The compassionate voice-over asked the tragic question "How can an innocent baby grow up to rob banks, commit rape, etcetera?" However, equally tragically the answer put forward was a stronger police force to protect us from such criminals. It seemed to be inferring that if there were lots of policemen about babies wouldn't dare grow into bad people. Education was not mentioned, and neither was the breakdown of the family unit.

A new mood is developing among those concerned about education. There is the realization that no matter how many 'experts' assure us that 'modern' education is superior to anything done in the past, the fact that illiteracy and immorality are on the rampage among our youth is evidence to the contrary. The important question is, "What are these 'experts' trying to achieve?"

It seems to me that the schools we have now are trying to achieve something other than the education of our children. The more one looks at what is taught (and this is not a happy endeavour), the more one realizes that the poor little blighters are not being educated at all, they are being trained. They are being trained quite simply to fit into a world of the future — perhaps a new world order.

Training is not education. Neither is literacy on its own. In the words of the immortal Sir Walter Murdoch, "... it is a huge modern fallacy that so long as you learn anything well it doesn't much matter what you learn — it is all equally education. It is nothing of the sort. Being trained for one's job is not the same thing as being educated." And further, speaking of a well-trained man, "... let us honour such a man; let us pity him; but do not let us darken counsel by calling him an educated man."

Neither do we consider that the type of Humanist training which is being substituted for education results in educated individuals. It doesn't. What it aims for is a collective of usable human material ripe for a totalitarian state. But even that is not what is churned out of these robot factories which pass for schools.

The 'sensitivity training', 'values clarification' and outright thought control that has been introduced into schools is highly destructive. It ignores the superb truth that each human being is an individual, creative person, and in attempting to confine him or her to predictable auto-reaction and mediocrity such agendas are doomed to abject failure. The terrible truth is that each of their failures is another child's mind wrecked.

NEW VALUES

The worst of these alien courses are the ones aimed at eliminating moral 'restrictions' on behaviour. The proponents of this New Education claim that children should be 'freed' from the shackles of 'old-fashioned' ideas implanted by society, religion and parents. They claim that values must be developed 'autonomously' by each individual, and hence provide programmes aimed at firstly, destroying all preconceptions of morality or values, and secondly developing new values which 'are truly the child's own.' What these



"How sacred is a little child."

courses essentially do is say to the child, 'nothing is absolute; you can do precisely as you wish as long as it can be reconciled with your values; these you should develop for yourself', and we can be sure that the exercises used to develop the 'child's own values' are carefully designed to inculcate the values of the course architects.

These values are nothing more than Humanism and since Humanism claims to be a religion the point has been well made that the promotion of it quite likely contravenes section 116 of the Federal Constitution, which prohibits the Common wealth from establishing or prohibiting any religion or religious observance. So much for the so-called impartial government school.

As a young man who has left school but a few years, I have had first hand experience of this brand of nonsense, and I attended a 'Catholic' school! I remember well one session of what was supposed to be religious education in which our teacher, a Christian Brother, took us through a series of hypothetical situations which provided serious moral dilemmas. One of these was a variation of the well known 'lifeboat problem'. In this delightful little exercise it is put to the students that they are drifting in the open sea with a small number of their wretched fellows in

an open boat. Provisions are so scarce that they won't last more than a few days. However, it is suggested, if one or more of the group is murdered the rest will have a greater chance of survival. What should they do?

Well our friendly Christian Brother then proceeded to provide us with another little dilemma of like style. No guidance, nothing. 'Work it out for yourselves chaps!' The despicable thing about the exercise was that the story, as presented to us, inferred that at least some of the people were doomed anyway; hence to kill one or two to save the rest would be very reasonable. In our case the question was even put, 'Who should die?'. When we asked what the right thing to do was, we were told we must decide ourselves. Finally someone thought to ask what traditional Christian theology would say about it, and it was then that our teacher finally supplied some principles, with the cautionary note that these were another person's values and we should stick with our own!

THE COMPLAINT

The complaint of the modern youth is not that they've had religion drummed into them; their complaint is they don't know what it is. We hear a lot about the

immorality of modern youth; we hear a lot less about the fact that they are crying out for morality — will someone provide it?

We Australians have a challenge before us, to rediscover the art of education. It is not of the most important challenges we can face, because at stake are the little children. Speaking of God, Mother Theresa has said, '... those little children are his life. There can never be enough.'

*"how sacred is a little child,
Simple as yet and undefiled;
His angel, we are told, stand nigh
To the bright throne of God on high."*

H

LETTERS

THE BICENTENARY ISSUES

Dear Sir,

On receipt of my No. 3 Bicentenary issue of *Heritage* I was delighted to find your offer of the complete 1988 numbers and attached is cheque for my folder copies.

I congratulate all concerned in these issues — they are superb studies — each article so accurately informative, thought provoking and above all so outstanding with the emphasis on Christian principles in our sound heritage basis.

Beryl Stewart,
Eagle Heights,
Queensland.

Dear Sir,

I would like to say how much I have enjoyed reading your Bicentenary issues of *Heritage*. As a set they make an excellent souvenir of our Bicentennial year and in my opinion should be in every school in this nation.

I have read all four issues from cover to cover and found all fascinating and informative. In particular however I was taken by the common thread, or theme, that held all together. Before reading your journal, I had not fully appreciated the extent to which the Christian faith had influenced all aspects of our heritage and how interdependent it all is.

Of all the articles in these four issues, the article *Australia's Religious Heritage* by Geoffrey Dobbs (Bicentenary Issue No. 1, March-May 1988) is the most outstanding. It set the tone for all four issues and links them all together. In particular the defining of *religion* and the explanation of the practical nature of the Christian faith reaches to the heart of the malaise in the churches and our nation today.

John Ransom,
Sydney, N.S.W.

BACK COUNTRY BALLADS

by D. J. Pinwill

THE BUSH MECHANIC

*I throw my hat upon the ground,
I boot the can of oil,
This useless motor just won't go.
My blood is on the boil.*

*The mongrel started yesterday,
Pumped water for the stock.
Do you think she'll go today?
She certainly will not.*

*The brute was made in England,
Bloody Pommy engineers!
They couldn't make a motor
In a hundred bloody years.*

*I go to fetch the tool box,
I curse and spit and swear,
But when I look inside,
The tools I want aren't there.*

*I'll have to take the head off,
The shifter ought to do.
Perhaps I'll use the chisel,
To loosen one or two.*

*I'll have to check the valves,
They could be worn thin,
Just then a spanner slips.
I lose a chunk of skin.*

*I inspect the bore and piston rings,
They seem to be all there.
It's hard to tell just looking,
Could have a mile of wear.*

*Where did the hammer get to,
Swear I put it here!
I spend a minute searching,
Though it seems like half a year.*

*By now I'm grease all over,
Black and oily skin.
I'll reset the tappet clearance,
With a piece of rusty tin.*

*She's all in bits and pieces now,
That'll teach the swine!
I'll put her back together,
Maybe she'll go this time.*

*I figure out just how she fits,
Replace the final part.
She gives a puff of smoke and kicks,
The beast decides to start!*

*What did I do to fix her?
Why ever did she go?
It's another unsolved mystery,
Guess I'll never know.*

*The stock are drinking water now,
There's no excuse to panic.
Sometimes it satisfying
To be a bush mechanic.*



CONSIDER NOW

*Consider now the universe
In all its shining glory —
The vastness of its galaxies
A never ending story.*

*Consider now the number
Of worlds in this array
Stretching on forever
In an infinite display.*

*Consider now the time scale,
No beginning and no end.
A mix of time and distance,
The mind can't comprehend.*

*In all this huge existence
No trace of life is found,
Not a single insect,
To tread the barren ground.*

*Consider now the planet earth,
So tiny to compare,
With limited horizons
And time blocks everywhere.*

*Consider now the oceans
With swimming creatures rife,
A single drop of water
Holds a myriad of life.*

*Consider now the land —
Its web of life astounding.
So many plants and animals
The abundance is confounding.*

*The answer to this puzzle
Is that God has touched our earth,
Proclaiming HIS existence
Through the miracle of birth.*

BACKCOUNTRY BALLADS

by D. J. Pinwill

(44 pages, soft cover)

The author, Don Pinwill, can best be described as a modern pioneer. Don was born into an established farming community in the Burnett River area. At the age of twenty one he moved to the far north of Queensland and since then has transformed a raw block of country into an established cattle station. His years of practical experience on the land, coupled with the odd venture into well drilling and mining, have provided the depth required to write poems on the backcountry life style.

The harshness and the humour — trademarks of our remote inland and unique people — have been captured in the verses of this book.

This book can be purchased for \$6.00
posted from:

D. J. Pinwill,
"Yarramulla" Station,
Mount Garnet,
North Queensland, 4872

BOOK REVIEW

by Dawn Thompson

"MAGNA CARTA, ICON OF LIBERTY"

Edited by Rex Davies

Within a month of the negotiating of the "Great Charter" between King John and his barons and bishops, at Runnymede on June 15th, 1215, one of several copies made was delivered to Lincoln Cathedral, it being now one of only four surviving originals.

The Dean of Lincoln, Oliver Fiennes, has been the moving spirit behind the unveiling of this copy of Magna Carta to the world, exhibiting it in many parts of the United States and in New Zealand and then in Australia at the recent Expo in Brisbane.

The book, "Magna Carta, Icon of Liberty", was originally produced as a commemorative book for the exhibition of Magna Carta during the Bicentennial of the U.S. Constitution, and has been revised and expanded especially for the Brisbane Expo.

Beautifully and profusely illustrated in colour with photographs, maps, reproductions of paintings and stained glass windows and pages of medieval books, tapestry and carvings, it is a charming "coffee table" book as well as being worthy of deeper study.

It begins by bringing to life the situation surrounding the need for a reckoning between King and subjects. The evolution of the concept of kingship is traced from late Anglo-Saxon times, as one of limited powers, with defined responsibilities as well as privileges. The ebb and flow of power is shown under the various succeeding kings, from William the Conqueror to King John, under whom gross incursions occurred into the traditionally established freedoms of Englishmen.

Clearly to be seen is the interaction of the Church, with all its power and authority, and the way the provisions of the Magna Carta arise naturally from basic Christian beliefs regarding the nature of man, his relationship with his fellows and with God.

At its inception, Magna Carta was never a declaration of new freedoms, but merely a means of compelling the King to fulfil his obligations. However, over the centuries, as this document was occasionally referred to, invoked and reaffirmed, it is the author's belief that a myth was



ICON OF LIBERTY

created; a feeling that it had significance far greater than its specific language.

Its character has enabled it to have a profound influence over the evolution of power in government throughout all the English-speaking world, and in Chapter 3 we see how it once again gave strong direction to affairs of the 17th Century.

The last chapter is a reproduction in modern English of the clauses of Magna Carta, touchingly mundane for so venerated and ancient a document, concerning itself with, among weightier matters, just measurements, the building of bridges, and the plight of widows. A glossary of terms is thoughtfully added.

Throughout the book the influence of this charter on the constitutions and laws of English-speaking countries, including Australia, is traced, and the reaction to this very day that this ancient document has on the thinking and emotions of our peoples.

A chapter has been inserted, on a different level, on the contributions to Australian history of several of Lincolnshire's illustrious sons, Joseph Banks, Bass and Flinders.

I would take issue with the Chancellor of Lincoln, John Nurser, where in the introduction, he attempts a parallel of

Magna Carta with the Charter of Human Rights drawn up by the United Nations. On reflection, however, this attempt serves merely to contrast the differences.

Firstly, King John and his people were one entity, and had been for well over a hundred years. Stretching beyond that was a long tradition of evolving common law, and most importantly, they had a common and well-understood faith, which formed the basis for all their deliberations. Whereas the Human Rights Charter is the dream of idealists, to be imposed upon the peoples of the whole world, the strength of Magna Carta is that it grew simply and organically to meet the needs of its times and its particular people. It has been so majestically enduring because of its foundation on reality and its lack of presumption.

The Dean and Chapter of Lincoln do a great service in allowing this, their great treasure, to travel and inspire so many of us who have drawn our institutions from it. This book commemorating its visit to Australia in our Bicentennial year is invaluable to our understanding of why we are as we are.

Available from the Heritage Bookshop, P.O. Box 7409, Cloisters Square, Perth W.A. 6000 for \$12.80 posted.



Australian Anthem



by James Brunton Stephens (1835 — 1902)

Maker of earth and sea,
What shall we render Thee?

All things are Thine!
Ours but from day to day
Still with one heart we pray,
“God bless our land always,”
This land of Thine.

Mighty in brotherhood,
Mighty for God and good,
Let us be Thine.

Here let the nations see
Toil from the curse set free,
Labour and Liberty
One cause—and Thine.

Here let glad Plenty reign;
Here let none seek in vain
Our help and Thine—
No heart for want of friend
Fail ere the timely end,
But love for ever blend
Man’s cause and Thine.

Here let Thy peace abide;
Never may strife divide
This land of Thine.
Let us united stand,
One great Australian band,
Heart to heart, hand in hand,
Heart and hand Thine.

Strong to defend our right,
Proud in all nations’ sight,
Lowly in Thine—
One in all noble fame,
Still be our path the same,
Onward in Freedom’s name,
Upward in Thine.

