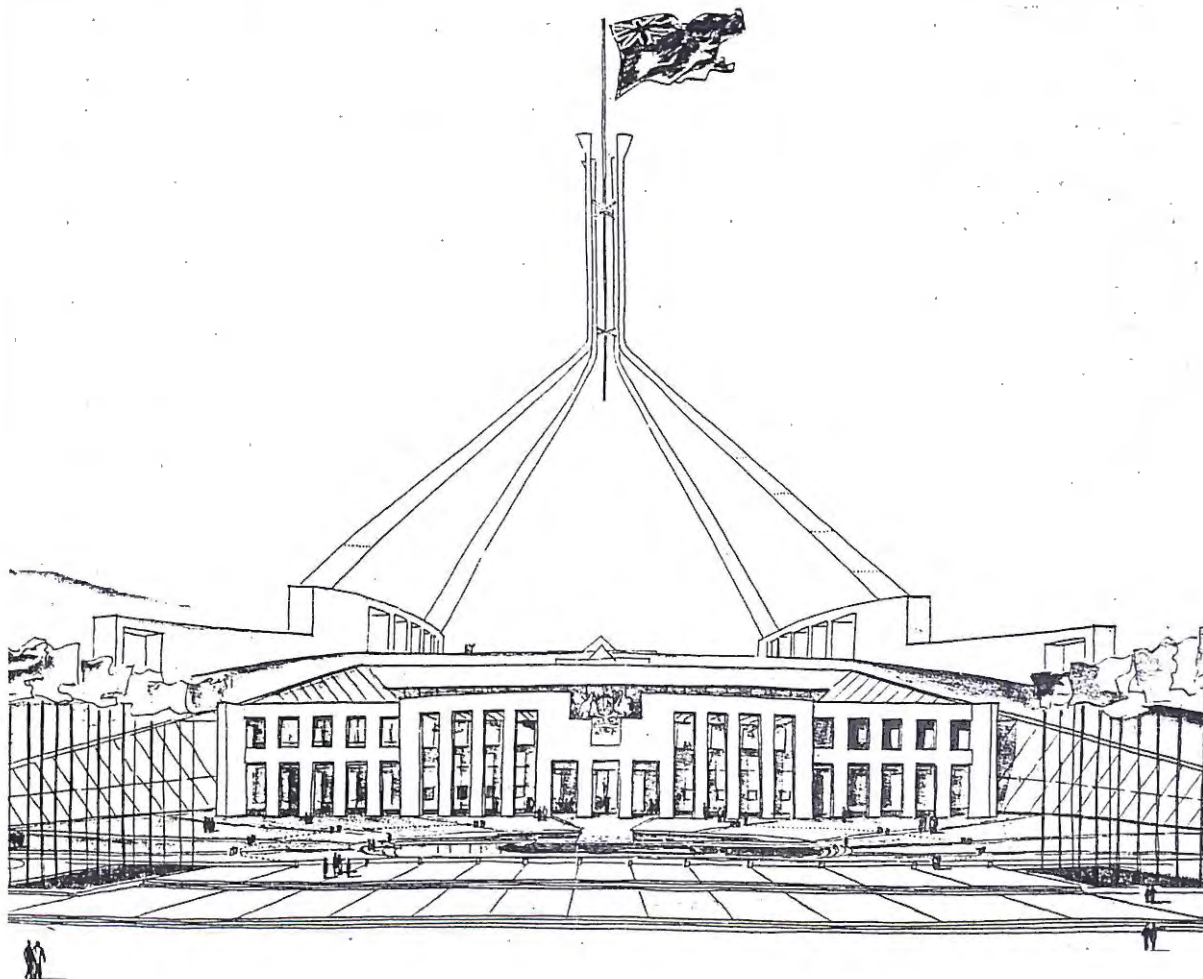


# HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE

September-November, 1989

No.54



**OFFICE OF GOVERNOR GENERAL**  
**Creed of Creative Love**



## The Problem of Pain

One of the age old dilemmas of Christian man is the question of pain. How can an all-powerful God of love rule over a world in which there is so much suffering, so much pain and so much cruelty?

It was in a book, under the title of this article, that the late C.S. Lewis addressed this question with the clarity and insight that is the hallmark of so much of his writing. In it he discussed many of the aspects of pain that afflict our lives, with a scope, the facets of which would be impossible to cover here.

For apart with coping with the trauma and agony that pain can cause, it becomes obvious that life would be impossible without it. How would we learn the dangers of fire and impact without the progressive nature of pain? How could we judge the limits of our bodies without the intercession of pain.

It is pain that is such a marvellous and effective process that governs the nature of our activities and confines our actions to the natural order of the universe.

I am not so interested here with how we should handle or cope with pain, or that much of it is inflicted by man upon man, but rather that it is a mechanism ordained by our creator that moves us towards His natural order.

In this question of pain, what is true of our physical existence, is also true of our spiritual existence. When we depart from the moral absolutes we will, even though the mills of God grind slowly, sooner or later inflict upon ourselves, or others, a spiritual and mental pain that can be even more cruel and relentless, without His intervention, than physical pain. The evidence can be found in the chronic suicide and drug abuse levels amongst our youth. This pain will only be relieved by the moral and spiritual guidance of which we have two thousand years of experience and which tragically is so under-utilized.

However, there is another level of pain that afflicts the world and increasingly threatens our future. This pain is experienced at a national and international level. Its symptoms are war, revolution and terrorism. As with other forms of pain, its level is proportional to the degree we depart from those laws that apply to human associations and with the same imperative as the physical laws.

There has never been a time in history when there has been so much conflict, tension and distrust. There has never been a time when the forces of monopoly, coercion and totalitarianism have had the means to impose their ends on such a massive scale and with such a suffocating effect on the individual spirit and initiative. Our problems will not be solved by vesting ever increasing powers upon remote bodies in an effort to solve problems that arise from that very problem of centralism.

Like the painful results of the man who persists in stepping off the cliff, our moral, spiritual and national problems will persist and grow to the extent that man ignores the eternal verities of life, and He who ordained them so.

## 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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# THE OFFICE OF GOVERNOR GENERAL

By Dr David Mitchell

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Australia has a written Constitution. The United Kingdom does not. The powers and functions of the monarch in the United Kingdom are derived from and governed by convention, tradition and history. While it is true that the Governor-General is the monarch's representative in Australia, his powers, functions and responsibilities derive from and are limited by the Constitution of the Commonwealth of Australia. In addition to the powers and functions specifically vested in the Governor-General by the Constitution, he also has such powers and functions of the monarch as the monarch assigns to him.

Before any decision of the Houses of Parliament can become law in Australia it requires the monarch's assent. The procedure for seeking royal assent is established by section 58 of the Constitution:

*"When a proposed law passed by both Houses of the Parliament is presented to the Governor-General for the Queen's assent, he shall declare, according to his discretion, but subject to this Constitution, that he assents in the Queen's name or that he withholds assent, or that he reserves the law for the Queen's pleasure."*

Thus, it is clear the Constitution gives the Governor-General a discretion to assent or to refuse assent to any proposed law, and requires him to exercise that discretion.

It might be correct to say the discretionary power of the Governor-General is a greater power than the monarch has in the United Kingdom. Bagehot suggests the monarch has only three responsibilities in relation to government in the United Kingdom — to be consulted, to encourage and to warn. Viscount Esher wrote: *"In the last resort the King has no option. If the constitutional doctrines of ministerial responsibility mean anything at all, the King would have to sign his own death-warrant if it was presented to him for signature by a Minister commanding a majority in parliament."* In Australia, if anything at all, these comments of Bagehot and Viscount Esher have no relevance.

Although the Constitution can be altered only after a referendum has approved the proposed changes, current practice in Australia appears to be to disregard inconvenient provisions. Even the discretionary responsibility of the Governor-general is sometimes disregarded or denied. For example, by letter dated 13 December 1988, the



SIR JOHN KERR

*"...exercised the power to dismiss and appoint ministers conferred by section 64,...."*

Deputy Official Secretary to the Governor-General advised: *"Once legislation has been passed by both Houses the Governor-General has a constitutional responsibility to assent to the bills."* When the obvious inconsistency between section 58 of the Constitution and the Deputy Official Secretary's letter was drawn to the attention of the Shadow Attorney-General he responded by letter dated 9 March 1989.

*"I think the Deputy Official Secretary's letter was not couched in precisely the language that should have been used. The situation is that Section 58 of the Constitution requires the Governor-General to do one of three*

*things when he is presented with Bills passed by the Parliament. He must declare his assent or that he withholds his assent or reserves it for the Queen's pleasure. He must do one or the other of these things.*

*However, the Constitutional convention is equally clear, and that is that the convention is that the legislation passed by the Parliament is in fact assented to by the Governor-General. That is the present practice, it has always been the case, it will always be the case and everyone expects it to be so.*

*There would be a very adverse reaction to any Governor-General departing from this principle.*

*That, in different words, is what the Deputy Official Secretary was trying to convey, that the convention is so well established that it is really a responsibility to give assent to the bills."*

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**"...the Constitution gives the Governor-General a discretion to assent or to refuse assent to any proposed law, and requires him to exercise that discretion."**

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The view of the Shadow Attorney-General appears to be that there is in Australia a convention of the kind applicable to the United Kingdom and that, therefore, the specific wording of the Constitution is without application.

This correspondence demonstrates a dramatic difference between the powers of the Governor-General as expressed in the Constitution and the way those powers are perceived and practised. It is true that section 58 maintains the old concept that the two Houses of Parliament are advisors to the monarch in whom an absolute power of veto resides. The theory is that the monarch has a responsibility to discern the wishes and welfare of the people (and receives petitions for this purpose) and exercises the veto on behalf of the people. If this historic power of veto is no longer appropriate and the elected parliament should indeed be sovereign in democratic Australia, the rule of law



**THE GOVERNOR-GENERAL, THE HONOURABLE WILLIAM GEORGE HAYDEN**  
*"has not been specifically appointed as Commander in Chief?"*

does seem to require a referendum pursuant section 128 of the Constitution **before** any law, practice or convention denying the veto is applied as or claimed to be part of the law of Australia.

As the Constitution at present stands, it is clear that the power to withhold assent to Bills is not the only power of the Governor-General to act on his own discretion without, or even contrary to, ministerial advice. A clear example of this arises from section 5 which includes a power to prorogue the whole Parliament or to dissolve the House of Representatives. (The use of the words 'as he thinks fit' in section 5 confers a discretion). During the first ten years of the Commonwealth a succession of Governors-General rejected the advice of a succession of prime ministers to dissolve the House of Representatives.

While the Constitution clearly establishes the Queen as head of state and the Governor-General as her representative, the Constitution vests certain functions in the Governor-General without reference to the Queen. These functions include assenting to Bills (sec 58), powers to appoint and dismiss ministers (sec 64), powers to summon and dissolve parliament (sec 5), and powers to appoint judges (sec 72).

In November 1975 the then Governor-General Sir John Kerr exercised the power to dismiss and appoint ministers conferred by section 64, and dissolved the House of Representatives on 11 November 1975 pursuant to his power in section 5. On 12 November 1975 the Speaker of the House of Representatives requested the Queen, as head of state of Australia to restore Mr. Whitlam to office as prime minister. The private secretary to the Queen replied on 17 November 1975.

*"As we understand the situation here the Australian Constitution firmly*

*places the prerogative powers of the Crown in the hands of the Governor-General as the representative of the Queen in Australia. The only person competent to commission an Australian Prime Minister is the Governor-General, and the Queen has no part in decisions which the Governor-General must take in accordance with the Constitution. Her Majesty, as Queen of Australia, is watching events in Canberra with close interest and attention, but it would not be proper for her to intervene in person in matters which are so clearly placed within the jurisdiction of the Governor-General by the Constitution Act."*

Despite the comments of the Queen's private secretary, it seems clear that the powers exercised by Sir John Kerr in November 1975 were exercised by virtue of his office as Governor-General under the Constitution rather than as the representative of the Queen in Australia. Nevertheless, those same comments raise a very interesting question. For example, section 68 vests the command in chief of the naval and military forces of the Commonwealth in the Governor-General as the **Queen's representative**. From the private secretary's letter it appears the Queen would have no part and would not intervene in person even if a Governor-General were to exercise his power of command improperly or not exercise it when he should. Section 68 must not be misunderstood. It is not merely ceremonial command that is conferred on the Governor-General, but a very important power that enables him to ensure that the armed forces are never used against the people they are supposed to defend. The limitation of the power to command by the use of the words 'as the Queen's representative' seems to provide an extra protection to ensure that the Governor-General will not mis-use the power. Is the private secretary's letter to be taken to mean this extra protection has been removed from the Constitution without referendum? Or, if the issue of command were to arise, would interpretation 'downgrade' the section to confer only ceremonial power with real power of command in the prime minister? Or would it be held that the Governor-General can exercise this power only on and in accordance with the advice of a minister?



In fact the office of Governor-General was constituted by Letters Patent dated 29 October 1900. Those Letters Patent included a substantial assignment of powers and functions of the Governor-General as set out in the Constitution. Those Letters Patent were amended on 15 December 1920 and again on 30 October 1958. Further powers were assigned to the Governor-General on 2 November 1954 and on 30 May 1973. Also, the Letters Patent have been supplemented by Instructions to the Governor-General on 29 October 1900, 11 August 1902 and 15 December 1920.

Sir Ninian Stephen, who was commissioned as Governor-General with effect from 29 July 1982, was commissioned (like all Governors-General before him) with the powers assigned in the above mentioned Letters patent and further assignments. However, by further Letters Patent dated 21 August 1984 all previous Letters Patent, assignments of power and instructions to Governors-General were revoked. Since that date the only assigned power of the Governor-General has been the appointment of deputies pursuant to section 126 of the Constitution.

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**"It is not merely ceremonial command..., but a very important power that enables him to ensure that the armed forces are never used against the people they are supposed to defend.**

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The Governor-General does continue to enjoy a number of statutory functions such as the appointment of Royal Commissions. However, his only remaining constitutional functions are those specified in the Constitution itself. It might be possible to argue that he also enjoys some 'reserve powers' at common law but any such argument would be tenuous, to say the least.

Pursuant to a Commission from the Queen dated 4 January 1989, the Honourable William George Hayden assumed the office of Governor-General of the Commonwealth of Australia with 'all and singular the powers and directions contained in the Letters Patent dated 21 August 1984', namely, the appointment of deputies but no other powers assigned by the Queen. All previous Governors-General have been appointed Governor-General of the Commonwealth of Australia and Commander in Chief of the Defence Force of the Commonwealth of Australia, whereas the present Governor-general has not been specifically appointed as Commander in Chief. Is this significant?

The term "Governor-General" perhaps gives the impression that the Governors of the States are in some way accountable to him. This impression is not correct. Indeed, Lord Hopetoun, the first Governor-General of Australia (who had earlier been a Governor of Victoria) sought to establish a hierarchy by requiring State Governors to report to



SIR NINIAN STEPHEN

London through him but was unsuccessful in his attempt. So it is established that State Governors are not answerable to the Governor-General.

Since November 1975 there has been continuing discussion and debate about the possibility of defining and restricting the Governor-General's powers. All previous assignments of power from the Queen have been withdrawn. It is often claimed that, by convention, the Governor-General no longer has a discretion in the exercise of any of the powers conferred on him by the Con-

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**"...it would mean the Constitution has been changed, dramatically changed, without referendum."**

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stitution but must always act on the advice of the government. If this claim is correct and in fact the Governor-General has "no real power but to open fairs, cut ribbons and the like", Australia is already a republic in all but name. Further, it would mean the Constitution has been changed, dramatically changed, without referendum.

In fact, the Constitution still stands. The Governor-General has substantial discretionary powers that it is his duty to exercise. Any view to the contrary is unconstitutional. If those discretionary powers should be removed, a referendum is required first. It is disturbing if people holding offices such as that of Deputy Official Secretary to the Governor-General and Shadow Attorney-General consider the actual wording and meaning of the Constitution should be disregarded in favour of

Continues on page 6

# THE AVOIDANCE OF MONARCHY (ALMOST)

by RANDALL J. DICKS, J.D.

**T**he delegates to the Constitutional Convention at Philadelphia in the hot summer of 1787 had a great deal on their minds, and much work to do. They had been meeting since May to correct the defects of the Articles of Confederation, the unworkable first constitution of the fledgling United States, which had been in effect since 1781.

The proceedings of the Convention (which usually had only about 30 delegates in daily attendance) were supposed to be held in strict secrecy, and that secrecy was pretty well preserved all the way until the end, in September. Secrecy, however, means mystery to some, and creates in others an irresistible need to speculate. No one outside knew what the delegates were deciding, what sort of government they were inventing in that already historic room in the State House (now called Independence Hall).

Some of those delegates, exhausted after wrangling over weighty questions of separation of powers, proportional representation, and the selection of a national judiciary, must have been exasperated by a report from New Haven, Connecticut, published in a Philadelphia newspaper on August 13th. Apparently someone had been circulating a pamphlet, "recommending a kingly government for these States. The writer proposes to send to England for the Bishop of Osnaburgh, second son of the King of Great Britain, and have him crowned King over this continent. We have found by experience, says he, that we have not wit enough to govern ourselves — that all our declamation and parade about Republicanism, Liberty, Property, and the Rights of Man are mere stuff and nonsense, and that it is high time for us to tread back the wayward path we have walked in these twelve years."

"The Bishop of Osnaburgh" was His Royal Highness Prince Frederick, Duke of York and Albany, Earl of Ulster, second son of King George III. He had been elected Prince-Bishop of Osnabruck in 1764. He is not known to have evinced any interest in reclaiming his father's former colonies, but Prince Frederick would have been an awkward choice for king anyway, as he and his wife, a daughter of the King of Prussia, had no children, and the American

throne might have been left vacant.

As publicity about this pamphlet and public wonderment about what the delegates were doing increased, the convention decided to issue a statement, despite the rule of secrecy. The *Pennsylvania Gazette* published an *unofficial* statement on August 15th: "We are well informed that many letters have been written to the members of the federal Convention from different quarters, respecting the reports... that it is intended to establish a monarchical government to send for the Bishop of Osnaburgh, etc. etc. — to which it has been uniformly answered. 'Tho we cannot affirmatively tell you what we are doing; we can, negatively tell you what we are not doing — we never once thought of a King.'"

Unfortunately, that denial was not even approximately true; where there's smoke, there's fire. In the first place, if George Washington had shown any inclination to accept a crown, quite possibly one might have been offered to him, so great were his influence and prestige in all 13 states at that time. Everyone assumed that, whatever form of government was chosen, George Washington would be the leader of the country. It may not be chance that, once he did become president, the master of Mount Vernon was generally addressed and spoken of as "His Highness the President".

While few delegates may have been active proponents of monarchy (assuming, of course, that the gentleman from Virginia, the President of the Convention, continued to say no), quite a few were actively wary, suspicious, or terrified of it. In fact, there seemed to be a distrust of government in general by these delegates, all of whom had been born British subjects, but many of whom had borne arms against their King in the War of Independence (the patriotic designation for the American Revolution). Edmund Randolph ex-

pressed concern that the confederation "could not defend itself against the encroachments from the states," Gouverneur Morris felt that the public liberty was in considerable danger "from legislative usurpation," and James Madison seemed to want to check power of any kind.

On the other hand, there was not much faith in the people, either. Roger Sherman said that the people "should have as little to do as may be possible about the Government," and the delegates did *not* opt in favour of direct elections. Elbridge Gerry, though he remained a theoretical republican, had been persuaded by experience that republicanism in moderation was best: "The evils we experience flow from the excess of democracy."

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**The British monarchy has lost most of its "powers" and thrives; the American presidency verges on being the all-powerful, one-man show which most of the delegates feared.**

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Despite these concerns about the very fabric of the new nation, the Convention eventually got down to specifics. The debate over the form the national executive branch was to take caused long controversy. Was it to be a single executive, or a plural executive, perhaps a three-man council? Was it to be a strong, independent executive, or one dominated, or even selected, by the legislative branch?

Edmund Randolph of Virginia opposed a single executive as "the fetus of monarchy;" the expression became a catch phrase. He and George Mason favoured the three-man executive, to avoid the appearance of monarchy. (And "we never once thought of a King".) Soren Kierkegaard pithily summarized this sort of attitude (though in a different context) some years later: "The hatred for the monarchical principle has gone so far that people want to have four-part solos."

The successful argument for the single

executive was made by James Wilson of Pennsylvania, who said that unity in the executive was not the fetus of monarchy, but rather would be the best safeguard against tyranny; a plural executive would probably produce a tyranny as bad as the thirty tyrants of Athens or the Decemvirs of Rome. One must consider, Wilson told the delegates, the *extent* and *manners* of the American nation; "A country so large seems to require the vigor of monarchy," yet "the manners are against a King, and are purely republican."

The advocates of the single executive won, possibly because most delegates had no doubt that General Washington would be their first chief executive, and their image of the hero of the revolution guided their decisions on presidential powers. George Mason was not satisfied. He warned that the Convention was constituting a more dangerous monarchy than the British one, an *elective monarchy*. He later predicted, to that gathering of aristocrats and the elite of 1787, "It will end either in monarchy or a tyrannical aristocracy." He also advised that allowing the chief executive to stand for re-election might result in a presidency for life. (And "we never once thought of a King".)

The title "president" itself was not chosen until nearly the end of the Convention. When George Washington was duly elected President and took office in 1789, he was acutely aware of the novelty of his office. He wrote later that "Few... can realize the difficult and delicate part which a man in my situation had to act... I walk on untrodden ground. There is scarcely any part of my conduct which may not thereafter be drawn into precedent." Not only was the presidency of the United States new; there were really no significant presidential republics functioning anywhere else in 1789.

The title which a Senate committee came up with for the chief executive was "His Highness the President of the United States and Protector of the Rights of the Same." (And "we never once thought of a King".) Washington was most sensitive about any suggestions of royal ambitions, aristocratic inclinations, monarchic pretensions. It was difficult, however, for the new President to strike the proper balance, remaining accessible (or "democratic") enough, always maintaining the dignity due and proper for a chief executive, and still avoiding the appearance of would-be or pretend monarchy. The words "fetus of monarchy" must have been somewhere in Washington's mind all through the eight years of his presidency, and he may have felt a qualm every time he stepped into the right royal six-horse carriage with silver trappings, the Washington coat of arms, and four liveried footmen, which had been a gift to his lady.

Washington established many aspects of the American presidency, procedural, stylistic, and substantive, a good many of which remain to the present. Even though he was a member of that Convention which "never once thought of a



**Ronald Reagan**

*"... went to the fount of honour rejected by the 13 colonies in 1776, and accepted an honorary Knighthood Grand Cross of the Most Honourable Order of the Bath..."*

King." the perceived need to avoid any appearance of monarchy was always a spectre at his side. That, indeed, may be the true reason George Washington was never seen to smile.

The delegates to the Constitutional Convention of 1787 had not been certain of what they wanted when they convened. After they had put their signatures to the four pages of engrossed text at the Convention's close, they were still not certain as to what they had created, how it would work, whether it would work. Some of them would undoubtedly be surprised at the strength of the executive branch 200 years later, and they might also be surprised at the changes in the

British monarchy since the reign of George III. The British monarchy has lost most of its "powers" and thrives; the American presidency verges on being the all-powerful, one-man show which most of the delegates feared. And those delegates would be utterly confounded to learn that on June 14th, 1989, former chief executive Ronald Reagan went to the fount of honour rejected by the 13 colonies in 1776, and accepted an honorary Knighthood Grand Cross of the Most Honourable Order of the Bath from the great-great-great-granddaughter of George III, Queen Elizabeth II. H

*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.*

**Continued from page 4**

convention or pragmatism. It is to be hoped their letters referred to above hold some other meaning. H

**Dr David Mitchell is an Australian Lawyer who was Attorney-General of the African Nation of Lesotho for two years.**

**NOTES**

1. Commonwealth of Australia Constitution, section 2.
2. Walter Bagehot, *The English Constitution*, 4th ed. Fontana London.
3. George Winterton, "Parliament, the Executive, and the Governor-General", M.U.P., Melbourne. (This work favours Constitutional change to limit the Governor-General's powers).

4. Zelman Cowen, "The Office of Governor-General", in "Australia: The Daedalus Symposium", Ed. S.R. Graubard, p.132, Angus and Robertson, Sydney.
5. Speaker Gordon Scholes, V.P. 1974-75/1125.7.
6. H.R. Deb. (17.2.76) 6.
7. Commonwealth Statutory Rules 1901-1956, V, p.5301.
8. Commonwealth Statutory Rules 1901-1956, v, p.5303.
9. Commonwealth Statutory Rules 1958, p.494.
10. Commonwealth Statutory Rules 1901-1956, V, p.5315.
11. Commonwealth of Australia Gazette, 30 May 1973.
12. Commonwealth Statutory Rules 1901-1956. V, pp.5310-5314.
13. Commonwealth of Australia Gazette no. S334, 24 August 1984.
14. Royal Commissions Act, 1902.

This article first appeared in the "Illustrated London News" 24/8/1968. Before his death, Sir Arthur granted permission for it to be reprinted in "Heritage".



## The Creed of Creative Love

by Sir Arthur Bryant

**I**n a recent televised protest demonstration a young lady was seen carrying a placard labelled, "I hate everyone!" Whether this *reductio ad absurdum* was a serious gesture of student unrest or the work of some humourist masquerading among the humourless I have no idea. But it is immaterial, for the words epitomised the suicidal illusion of our age. It is one that, if persisted in by the peoples of Western and, formerly, Christian Europe and America, must ultimately result in the end of our civilisation and the beginning of a new Dark Age. It is an illusion deliberately supported and fostered by those who direct the oriental despotism — new in its ideology, but old as time in its methods — which today dominates the great land-bloc of Northern Asia and Eastern Europe, and whose policy is to undermine and destroy by every means in its power the national forces of the formerly Christian and, as they believe, decaying States which alone stand between them and the dominion of the world. Among those States in Britain which, until a generation ago, was the centre of a commercial and increasingly libertarian empire comprising nearly a quarter of the earth's population.

Now when this empire has disintegrated, and the Christian civilisation of which it was for so long a principal pillar and support, is everywhere in question, it is worth considering how that civilisation came into existence. It arose out of the Christian religion. And the essence of the Christian religion was a belief in the creative importance of love. The central tenet of Christ's teaching was that through the exercise of love men could create a heaven, not only on earth, but in another world beyond the grave, though so far as the latter was concerned, the existence of that heaven was unprovable in terrestrial terms and depended on faith. Yet what was clearly provable, and was the rock on which the Christian Church rested, was that the exercise of love in this life was capable of creating — and alone was capable of creating wherever it flourished, even in the most unlikely places and circumstances — a little world of mutual happiness which, so Christ taught and Christians believed, was in itself the mirror of that greater timeless and unbounded happiness in the heaven to come. The Kingdom of Heaven, he said, was within you.

On the basis of this belief western

civilisation was built. It was the gradual production of centuries of cumulative works of love which created expanding islands of light in the great ocean of barbaric hatred, cruelty and darkness that swept over western Europe after the disintegration and collapse of imperial Rome. History and observation alike show that the natural state of human society, unless redeemed and ennobled by this principle of creative love, is one either of anarchy or despotism, either of that kind of existence described by the philosopher, Hobbes, in which there is "no arts, no letters, no society, and which is worst of all, continual fear and danger of violent death and the life of man solitary, poor, nasty brutish and short", or, as the only alternative, a rule of law brutally enforced by the physically strong on the weak for the former's exclusive benefit.

Such alternations between anarchy and despotism would seem to have been the human norm, the successive despotisms of ancient Asia or the savagery of the African jungle. Yet out of Christ's teaching arose a higher option for mankind: the creation of law and order through the exercise of love. It was an option only very gradually, and never anything like wholly or

perfectly, realised. Yet the transformation which in the course of time it wrought on human existence can be seen by comparing the life of, say, Hampstead Garden City at the beginning of the twentieth century with that of the fetish-worshipping tribes of the Gold Coast in the days of King Kofi Kari-Kari and the Kumasi ritual massacres of a century ago, and beside which even what is now happening in Biafra or the Congo pales into insignificance.

It was the philosophy of love as a creative force that established over a large part of the earth's surface the kind of life which we in this fortunate island know today and have long taken for granted. Yet in the centuries that followed the withdrawal of the last Roman legions, life in Britain was as uncertain, wretched and bloodstained as it used to be, and is again threatening to become, in large tracts of tribal Africa. If one wants to understand how Christian civilisation grew out of anarchy and barbaric tyranny one cannot do better than study the story of how in this country Roman monks and Celtic missionaries preached Christ's gospel of love to the heathen, that is, to ordinary primitive non-Christian men, and established germinative centres of example where that gospel could be put into practice.

It was because, where the monks and missionaries made their settlements men lived together in amity, that they and their disciples were able to achieve advances in agriculture, the arts and ways of living that were impossible for societies torn by perpetual strife, fear and mutual destruction. Everything that was educative, creative and enduring in European society in the Middle Ages was the legacy of the Christian Church and its creed of creative love. And in the fullness of time the lessons taught by the Church were carried by European



colonisers and traders into other continents beyond the oceans — the Americas, Southern Asia, Australasia and Africa.

That they also carried with them, and displayed, the faults and weaknesses inherent in all human nature does not alter the fact that the civilisation they planted beyond the oceans was of immense benefit to mankind. To destroy it, whether there or at home or in both, would be a suicidal act of folly. And destroy it we are in danger of doing. The more vocal part of the younger generation, both in Europe and America, has been, and is being taught by those who should know better, to denigrate and revile the virtues — truthfulness, honesty, courage, tolerance, industry — which have built the house in which civilised man lives and has his being. Above all, they have been taught, and are being taught, often in the name of high-sounding abstractions like pacifism, equality and anti-racism, to hate and the inevitable fruit of hatred, to destroy.

What is wanted, in a world still riven by two great global wars, is not anger, violence and destruction, but tolerance, understanding, love and peaceful creation. If those responsible for our schools, universities, books, television, broadcasting and newspapers could only realise this and apply their realisation of it to their work, they could do more to remove the causes of war, racial intolerance and class conflict than all the protest marches, demonstrations and sit-downs that have ever taken place.

**H**

## LETTERS

### UNO MOMENTO!

I am sure all the subscribers read and enjoy not only the content of the articles but also appreciate the generally high standard of spelling, grammar and composition of which this magazine is so worthy but so sadly lacking in English journalism of today, in Australia.

The content of all the magazines, including the Bicentenary issues, is more often than not very thought provoking at least and often a source of inspiration to the reader, and I think the feelings expressed by the writers in "Letters", Heritage No.52, speak for us all.

It would indeed be only fit and proper for the children of this country to have access to the magazine and a correct perspective on their heritage, so too should all the teachers and politicians.

It is obvious that very few of them have; the reports from two independent people have shown that an appalling ignorance is normal amongst those in high places who represent us. (letters Heritage No.53).

Am I alone in thinking that all Australian citizens, and particularly immigrants, should know and understand the principles and their interdependence, upon which our whole way of life depends and our Constitution is based?

The freedom which is the accepted way of life in the British Commonwealth countries is epitomized in Australia, and many other countries of the world consider us a lucky country, but it was not by just luck that we now enjoy it.

Surely the structure of our own culture should be known and understood completely before we even begin to study that of other countries, such as Asia.

Surely we should know our own language before we study others.

Dare I state that if they wish to migrate to this country to live here because it is better than the life they leave behind, then so also should they leave behind that culture which has proved less acceptable than ours. We do not need it here, and they should become fluent in our language and appreciative of our culture and heritage.

Therefore it would be only right for all who choose to reside in Australia to be knowledgeable of our own heritage, that we be not guilty of taking it all for granted, especially native Australians.

The wide range covered by the many excellent articles printed in Heritage provide much very pertinent information in most interesting to read style.

It is a pity that most of it will be read once only, by subscribers only, and then stored in all our private collections.

The rest of the whole population of Australia should read it!

The magazines could be passed on to a friend,

Membership subscriptions can be encouraged,

Articles could be reprinted over and over periodically,

Pertinent articles could be reprinted in special editions.

**KEVIN CROKER,  
Mt. Tamborine,  
Queensland**

## THE CHANGI FLAG

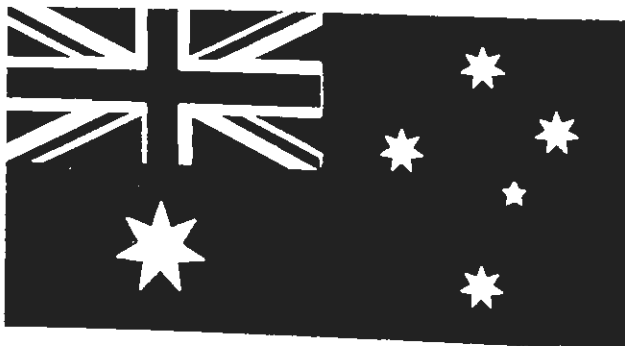
The R.S.L. recently purchased the Changi Flag at a Sotheby's auction. We wrote to Mr Bruce Ruxton O.B.E., Victorian State President of the R.S.L., for the story. He writes in reply...

"I find it difficult to find the real story about this flag and therefore the only story I have to tell you, is how I came to be involved in the purchase of it.

I was phoned one Sunday evening by a journalist of the Australian, Stewart Rentoul, who asked me if I would comment on a story they had just received, concerning an Australian Flag that had been hidden away by a PoW in the Changi Prison during World War II.

He told me that the flag had been stolen from the Officers' Mess in Victoria Barracks, Paddington, NSW and had now turned up at Sotheby's Auction House in London.

I told him that if this was so, surely the Commonwealth Police could do something about it as I was sure that Sotheby's, being a famous responsible Auction House would not auction stolen goods.



That article appeared in the Australian on Monday, but a further article the following day (Tuesday), stated that the flag was secreted away in Changi by a Captain Strawbridge and not only had the flag turned up at Sotheby's, but his war medals and other items of memorabilia.

In other words, someone had sent his medals to be auctioned and the flag etc. was just attached to that lot.

After I mentioned this in a number of articles that I wrote in newspapers and also on radio talk back shows, the appeal got under way with the help of the press.

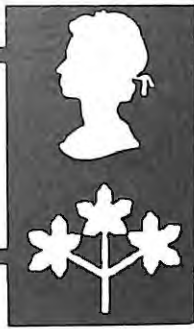
I arranged for a bidder at the auction, but

unfortunately there were a number of other people vying to get the flag and I believe they were genuine buyers.

The price paid was 10,800 Pounds Sterling, and of course with commission to be paid plus postage and freight etc. well over \$25,000 was necessary.

This was raised from donations around Australia and the overs have been placed in the RSL, VC and Memorabilia Trust Fund in Canberra, because as sure as the sun rises in the morning, something will have to be saved again shortly."

Perhaps some of our readers know more of the story behind the Changi Flag.



## “Time Machine”

By John Wiebe

**I**t is March, 1945. Powdery white dust on the airstrip only makes the blazing heat seem hotter. A hundred degrees in the open, somebody said. This is wartime Burma.

The knot of men wait for the sound. Bush-hatted and sweating, some puff on cigarettes, one of the few comforts of the campaign. Walking wounded stand or squat impatiently, waiting to be flown out for a well-deserved rest. A soldier asks no one in particular, “When’s the plane coming?”. Another replies, “What’s your hurry, mate?”

They’re called the “Forgotten army” by some, and at this moment it feels that way. Second hands do circuits to two dozen watches as the flies buzz.

There is always one who can hear the sound first and starts to rise. A dull throbbing in the sky that grows louder until everyone by the runway can hear it. The plane has arrived.

Touching down in her dull, jungle green paint, relieved only by her two-tone blue Southeast Asia Command

roundels, this battered machine is the magic carpet of SEAC, victor over time, space and climate. This is the Douglas Dakota.

It is March 1989. The temperature beside the Ottawa military airport runway may be ten degrees below freezing, but the wind makes it seem colder. Time passes, but nobody minds the wait for the flying legend, the Douglas Dakota.

A throbbing sound is heard low in the sky and in a moment the Dakota is on

the ground, rolling towards the paved apron beside the terminal building. The aircraft makes a brisk turn, nose gleaming from paint newly applied and reflecting the late winter sun. Engines are shut down, red and white tipped propellers fanning the cold air until they slow and stop.

Has time stood still? This Dakota isn’t wearing usual service markings, but appears in the jungle green of 44 years before. Once again bearing SEAC roundels, Dakota FZ 658 also proudly carries the slogan “Canucks Unlimited” upon her fuselage sides recreating the markings of the Wartime RCAF’s 435 and 436 squadrons.

One of two service Dakotas par-

*Dakota in SEAC markings, 1945.  
(Canadian Forces Photo)*



ticipating in the aircraft's farewell, FZ 658 is on a final tour of Canadian air bases before she and the other eight of her kind are withdrawn from the air force.

The responsibility of operating one touring Dakota across western Canada and another across eastern Canada belongs to 402 "City of Winnipeg" reserve squadron and to the Instrument Check Pilot School, also based in Winnipeg, Manitoba. The Dakota has been the staple aircraft of 402 squadron since 1975, a familiar sight in prairie skies while flying transport, rescue or training missions.

Tours of this nature are a delight for veterans and for the general public, but they are still very demanding upon the crews who fly the aircraft and maintain them. Dakota FZ 658 sustained damage to its stabilizer during a stopover in Quebec City that required a flight from Winnipeg with materials to repair the damaged fabric surfaces and much night work to restore the aircraft to flying status. All this work was completed in the best traditions of the air force and a very smart looking FZ 658 arrived at Ottawa for a brief crew change stop.

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## GRAND FINAL FLYPAST

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Boarding the aircraft, the interior gives the inescapable impression that this airplane is too new to retire, even though it was built in 1942. The fine condition of every instrument and fitting aboard exemplify a machine that has served its country well in the past and seems quite capable of doing so in the future. Nevertheless, March 31, 1989, saw the eastern and western tour Dakotas meet in the skies over Winnipeg for a grand final flypast in formation.

And so ended the air force's last official link with one of the most enduring aeroplanes in aviation history.

Yet the memories of the Dakota's service life continue. The captain of FZ 658 said his strongest memory of the tour would be seeing an elderly veteran in tears and sitting in the Dakota cockpit again after more than four decades of absence.

Veteran paratroopers at the final ceremonies in Winnipeg recalled damaged Dakotas bringing them to their drop zones and keeping them alive afterwards with rations and ammunition carried in

the face of determined enemy fire. One pilot, retired Squadron Leader Jim Morrison of Ottawa, remembered attempts to airdrop mules to allied forces in Asia. Said experiments regrettably and invariably having fatal results — for the mules.

There are undoubtedly thousands of memories more in the minds of the bush-hatted soldiers of Burma, Field-marshal Bill Slim's own. Some of these warriors now dwell in Australia, and doubtless they will never forget what the Dakota meant to them when things looked hopeless.

Perhaps the last word belongs to 402 air reserve squadron member Corporal Heather Leask, who wrote a poem about the Dakota and called it, "The Time Machine". Its last stanza reads:  
*For fifty years I've done my task  
As workhorse of the air  
Fifty years, and all I ask,  
Is your respect and care.*

The author thanks personnel from Defence Headquarters, Ottawa, CFB Uplands and 402 Squadron for their kind assistance.



## THE WORD

by THELEN PAULK

*In the not too distant future,  
a child finds a word,  
a meaning unfamiliar,  
a sound he'd never heard.*

*In a flimsy, worn-out, reference book,  
on a faded, musty, page,  
was the antiquated relic,  
of a long forgotten age.*

*Beyond his comprehension,  
without usage in his day,  
somehow the word intrigued him,  
as it carried him away,*

*To a place he could not recollect,  
in a time he'd never seen,  
the word he found was: "family",  
and he thought, "What could this mean?"*

*In the not too distant future,  
he then forgets the word,  
a feeling unfamiliar,  
a joy he'd never heard.*

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## Bicentenary Issues

— the ideal gift

*The four Bicentenary Issues of HERITAGE have been very well received. Each issue covers a different aspect of our heritage —*

Issue 1: *Australia's Spiritual Heritage*

Issue 2: *Government and Law*

Issue 3: *Culture*

Issue 4: *The Pioneers and Builders*

The four issues are still available as a set, along with a folder to carry them. Together they form an excellent memento of our bicentenary year and are an ideal gift for young and old alike. For the student there is much valuable resource material on aspects of our heritage so often neglected.

Available from: **Heritage Bookshop, Box 7409, Cloisters Square, Perth 6000** for \$15 posted.



## TRADITION — THE ROOT OF ALL PROGRESS

**M**any of those who are not of the Anglican persuasion may be inclined to think that what has been happening in the Anglican Communion in recent years, and particularly in the Church of England, is none of their business. But for all who are the British subjects of our Anglican Queen, in whose name we are governed by a Parliament in the Upper House of which sit all the leading Anglican Bishops, it is very much so. This Christian and Trinitarian Constitution of balanced powers is deeply embedded in our history and our national consciousness. Perhaps even more in our unconsciousness, so that without it we could not survive as a nation. Something might survive, but it would be an essentially different nation if it could be called a nation at all, rather than a mere governmental region.

A vital part of this heritage is the Book of Common Prayer — and not only to churchgoers but to the millions for whom this was the property of their families, their parents or grandparents, their great-grandparents and great-great-grandparents for generations through the centuries. To quote the late C.H. Douglas:—

'What most people mean by family nowadays is a unit *contemporaneously* composed of parents and children. It has no extension in time; the flash of consciousness we call the present is all that is allowed to this idea of "family", and therefore it has no stability, because it lacks a dimension'.

That was written in 1946, long before the general, induced, scorn of tradition had rendered the so-called 'one-parent family' an acceptable commonplace.

What our Anglican clergy with 'contemporary' minds have done in relegating the family Prayer Book in practice to a trivial position in the Church's use, by substituting parsonical selections from the ASB (Alternative Service Book), is something quite ruinous! The ASB is merely the Service book of the clergy of a particular church. Its prevalent use is in practice making the Church of England into one more non-conformist denomination among the others. The visitor to an Anglican church nowadays never knows what he may find. He might just as well join those who tour around sampling the services of every sort of Christian sect until they find one to their fancy.

### OUR NATIONAL BOOK OF PRAYER

In contrast, the Book of Common Prayer was our national book of prayer, it was the property of everyone, laity

quite as much as clergy, whether or not they chose to use it, as most did. Along with the Authorised or King James Version of the Bible, to which it owes so much, its language, and hence its thoughts, its approach to life itself, was a major formative element in our education and national ethos. Its archaism preserves our link with the past, and has the enormous advantage of being free of contemporary mass-prejudices.

To some extent it is still widely familiar, for instance, the marriage and funeral services, but to a large degree the younger generations have been robbed of their rightful heritage — and what has been substituted for it? Is it not the debased language of the money-making pop cult foisted upon the young by cynical atheists, to which so many of our clergy feel they must adapt themselves because it is the 'contemporary' flash of consciousness, even though it cuts them off from their origins?

It would not be far wrong to say that the Book of Common Prayer was, and still is, in personal, portable form, the Anglican Church, far more so than its buildings. Wherever its bearer went in that great part of the World where the language which it helped to form was spoken, it was an introduction, a 'passport', an assurance of welcome to a familiar spiritual home of far deeper than 'contemporary' significance. All this has been sabotaged, not so much by individual clergy, many of whom were learned in the traditions of the church, as by the mob-minds of committees and synods, themselves expressions of 'contemporary' collectivism.

The surrender of the Church of England to the secular cult of egalitarian, numerical 'democracy', in the form of a pseudo-parliamentary Synodical Government, is one of the tragedies of this century. Instead of giving us a critical examination from the

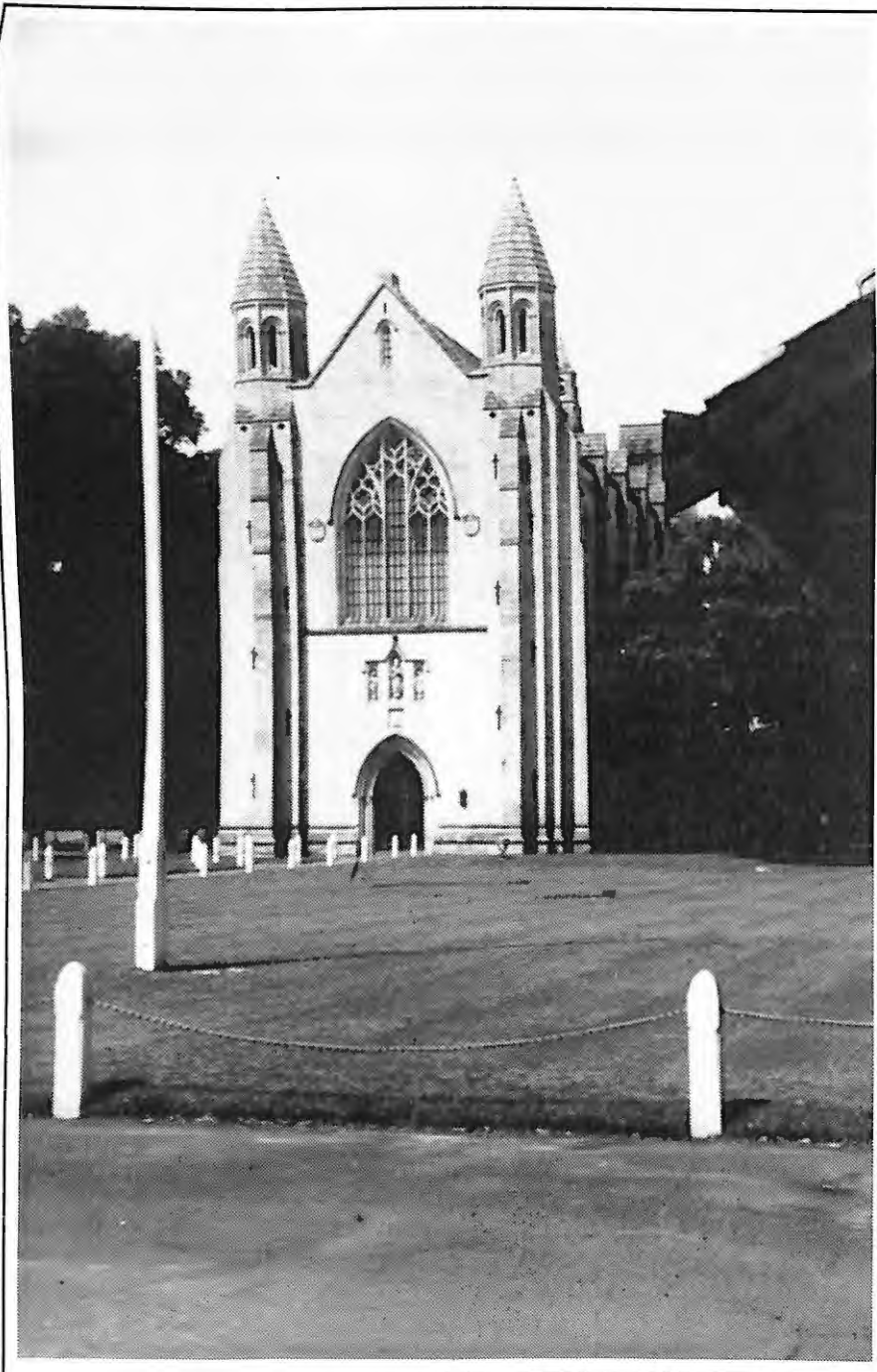
Christian viewpoint of the provenance, basic assumptions, and consequences of this widely accepted political philosophy, our Church leaders are subjecting our Christian religion itself to its tests. Moreover, this is done in matters not merely concerning Church Order, but bearing upon doctrine, as if the numerical votes of imaginary equal units of mankind were the ultimate authority on truth and eternity, rather than the revelation of the Eternal to mankind which is of the essence of what has always been, and must always be, the Christian religion. Those who adhere to it are now allotted the role of 'traditionalist' or 'Conservative' partisans, in retreat before the more aggressive campaigning techniques of the 'progressive' Party, which is well on the way to political victory.

Notoriously, there are two major political 'issues' which are currently destroying the integrity of the Anglican Church: that of 'liberation theology', and of 'women priests'. Both indirectly attack the essential belief in the Trinity and the Incarnation by doubting the integrity of Christ, implying that he was a partisan of rebellion or revolution, a partisan of the poor against the rich, and of the male against the female, a Saviour for partisan groups and categories of mankind, rather than for every living soul. So reducing the Christian religion to a political ideology.

### THE PERVERSION OF LANGUAGE

Even for those for whom Christianity has little meaning, there must be many who are deadly tired of the endless wrangling and partisanship of politics, and who are searching for a peace which is beyond that sort of understanding. Even those who care nothing for priests or for continuity from Christ (the apostolic succession) can have a common interest in the English language, and can recognise the term 'woman priest' as a confusion of words, a mangling of the language of a sort all too familiar in salesmanship and political propaganda.

This is no trivial matter. The perversion of the language is an essential part of the perversion of thought and action.



*"The surrender of the Church of England to the secular cult of egalitarian, numerical 'democracy', in the form of a pseudo-parliamentary Synodical Government, is one of the tragedies of this century."*

How could revolutionary racial tension have been flogged up without the inversion of the phrase 'racial discrimination' (the first requirement for racial harmony) into its opposite? How could Britain's industry, and even education, have been successfully sabotaged without calling the process of doing it 'industrial action'? How could the cult of sexual promiscuity have been imposed upon a generation without such phrases as 'to have sex with', as one 'has a drink with' or a meal or a game and so

forth; or the cult of public, politicised homosexuality without the perversion of the lovely word 'gay'? How could property be so effectively attacked without the invention of the contradictory term 'public property', meaning bureaucratic control?

The word 'priest' in the English language has referred to a masculine person since it existed. Its feminine equivalent is 'priestess'. So why do the campaigners for Anglican priestesses refuse to use the name of what they want, and insist on being called something which amounts to 'female-male'? If this transgenderisation of the language is to be accepted, what else have we to put up with? Women-monks? Women-waiters? Women-knights? Our Woman-King? What next? If genders can be switched one way, why not the

other? What about addressing our present Archbishop as 'Her Grace'; or referring to Mr Jones as Mrs, and his 'woman-husband' as Mr. It could all add to the confusion of mind which enables people to be manipulated.

But in the case of 'women-priests' the manipulative reasons are obvious. No linguistically honest campaign for Anglican priestesses, however fervent, could ever succeed. It would be too revealing altogether of the real objections, of the fact that priestesses are a pagan, not a Christian institution, and that the 'modern world' to which the partisans of progress want the Church to adapt itself, is a neo-pagan world.

The idea that the cults of modern paganism are something new and progressive is an absurdity. Real progress, that is, growth, by the nature of things, can be based on continuity with the past. A tree cannot grow if it is cut off from its roots, and a Nation, or a Church, which is cut off from its past, has no future. And our past is Christian. H

LET'S KEEP  
THEM!



OUR FLAG

OUR HERITAGE

OUR FREEDOM

## Letters, Paper Cuttings and Ideas Welcome

Many articles and stories have come about from suggestions and ideas supplied by readers. Paper cuttings are also a valuable source of information — we don't see all the papers so please send in items you think may be of interest.

We also value letters submitted for publication. Comment on the articles you read in HERITAGE, events of concern to you, aspects of our heritage under threat. Also we would welcome letters on the positive things that are taking place in our nation; the good deeds, constructive action and the quiet heroes that are all around us.

Five to ten minutes is all it may take to contribute to the success of HERITAGE.

Write to: **The Editor, HERITAGE,**  
P.O. Box 69, Moora, W.A. 6510.



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# A YOUNGER VIEW

by John Lane

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## *A Failure of Vision*

**W**here are our men of vision? In every successful nation there are to be found men of vision; men who can lead because they believe in something greater than themselves; men who are great because they choose to serve.

It is certainly true that the vast majority of those popularly called 'leaders' are in fact by nature something else altogether — I suggest gangsters, thugs or, at best, bosses would be more accurate labels for many of the people we currently allow to govern us. When Mr Hawke made his statement to the effect that he didn't care much what the majority of Australians felt concerning 'multiculturalism', we would have it anyway, he only confirmed what many of his electors already well knew. Similarly, when His Eminence Mr Fraser pronounced his version of the same view — that the greatest achievement of the Hawke Government had been to shift the focus of debate from ideology to competence — he was simply saying that it was no longer a question of what was to be done, but of who was going to do it to us. It's a sign of the times.

However, there is something of value in this — it raises the question of competence, and in a statesman one quality is required above all else; vision. C.H. Douglas spoke of this essential quality when he said, "We have got ourselves into a state of mind in which pepper is not something to put on an egg, it is something for bank chairmen to make a 'corner' in. It is a failure of vision which, more than anything else, is due to the hypnotism that money has exercised upon the human mind..."

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### LOST VISION

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As a nation we seem to have exhausted ourselves. But the apathy, aimlessness and disorientation experienced by the Australian people is not due to excessive effort. It is due to a lack

of motivation. All the "Hey True Blue" style motivational promotions and tirades by Mr Keating against inefficiency will fail because, as a nation of individuals, we Australians have lost sight of what makes us great; and having obscured the past we cannot see ahead.

One of the saddest aspects of what is occurring is that our genuine leaders, and we still have some, are either largely ignored by the media or quite viciously attacked so as to destroy their credibility. We might bring to mind men of the calibre of Bruce Ruxton, who probably annoys the media mostly because they can't help liking the man, and of course the Reverend Cedric Jacobs, whom the media just don't seem to notice. It would seem that he is a prime example of the type of reality which some folk simply can't digest.

We therefore see those very people who are our hope for the future, the men and women of vision, being put aside while we drown in a sea of apathy.

It is no coincidence that this loss of vision has occurred close on the heels of a general decline in levels of historical knowledge and interest.

Vision, as defined in dictionaries, has two aspects; the power of perception, especially of future developments, and force or power of imagination.

The power to perceive future developments is an ability which comes with sound knowledge of reality — as revealed in experience — recorded as history. Hence, if a nation is to develop people with vision it needs to ensure that knowledge of experience is preserved; nay, it must ensure that knowledge of experience lives!

But how can history live? Man is a creature of habit. That is, he tends to do things the same way, time after time, given similar conditions. There is no

doubt that simple habit serves to preserve knowledge of experience on the personal level. Once an individual learns how to mount a horse the action becomes unconscious.

This process occurs on the national level also, and is described variously as custom, tradition and such modern complications as "common socio-economic values". In such things history lives.

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### NATIONHOOD

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Edmund Burke, following the politically immature and bloody events known as the French Revolution, wrote extensively concerning this vital aspect of nationhood. He argued that the knowledge gleaned from past experience was preserved in a nation's values, traditions and institutions and that to toss these out was insanity. Considering the fact that the process which began with that first bloody Revolution has been largely responsible for the present plight of the world, is it not time we paused to reconsider his options?

Surely it is one of the silliest positions one can take to presume one can "rationalise" one's way out of all problems — one individual, indeed one generation cannot possibly solve all of the problems posed by life on Earth.

Surely we can allow ourselves the luxury of the benefit of previous generations? Not to do so is to spit in the respective eyes of Plato and Aristotle, Cicero and Boethius, Chaucer and Shakespeare, Coke and Burke; not to do so is to deny Jesus Christ.

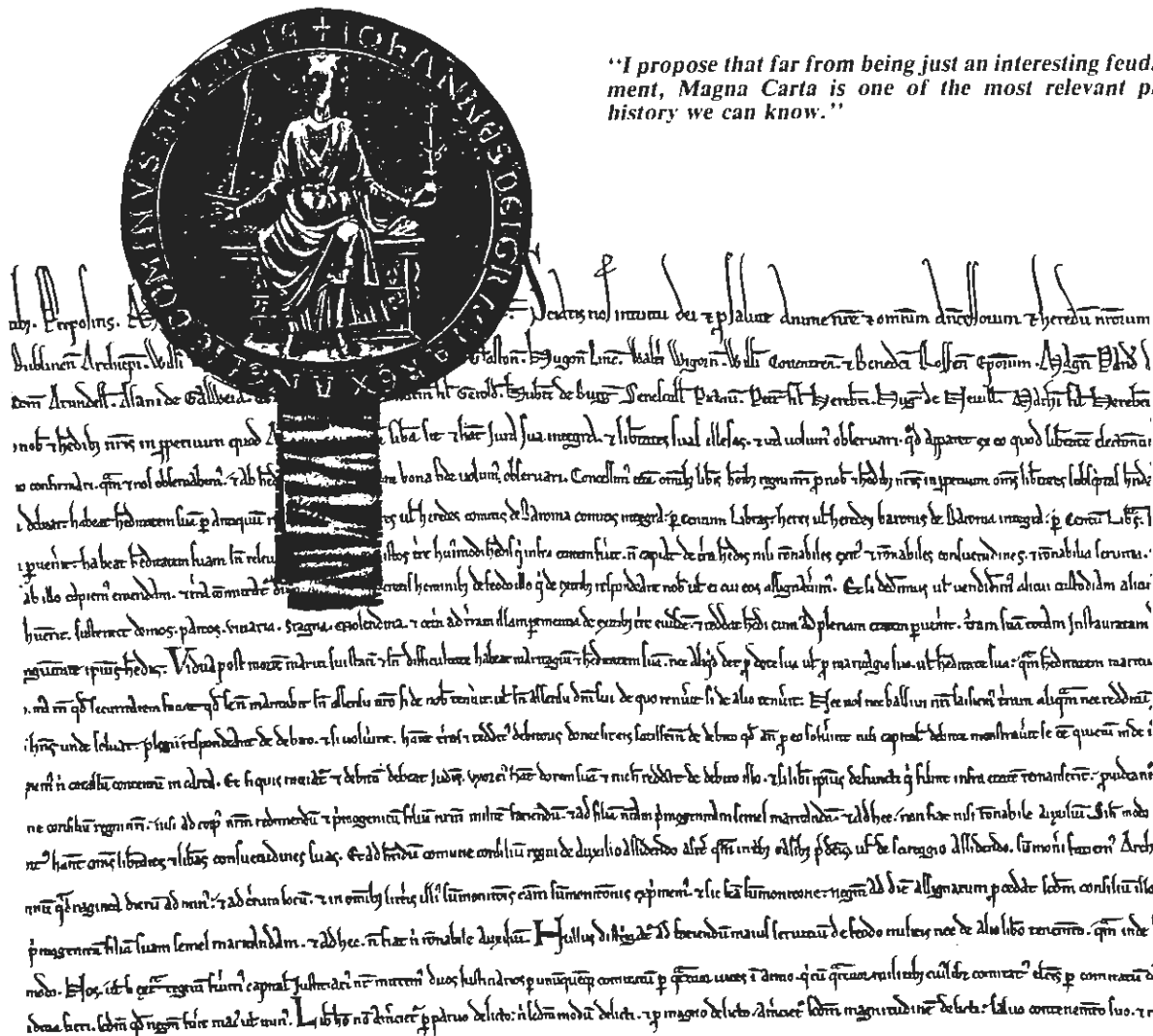
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### THE GREAT CHARTER

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With this in view then let us take a look at Magna Carta. How many of us understand the true nature of this document? Oh sure, we know naughty King

"I propose that far from being just an interesting feudal document, Magna Carta is one of the most relevant pieces of history we can know."



John was getting out of hand and the barons and churchmen pulled him into line, but do we know the background? I propose that far from being just an interesting feudal document, Magna Carta is one of the most relevant pieces of history we can know.

Far from being just a contract to pull one precocious king into line, it was the inevitable result of a long period of power centralisation, and in the light of the current similar trend, it becomes about as relevant to modern man as a lightning bolt is to a man in a cherry picker.

To quote William McKechnie from the excellent introduction to his "Commentary on the Great Charter of King John", writing about those whose appreciation of history is about as deep as a birdbath; "If John had never lived and sinned, so it would appear, the foundations of English freedom would never have been laid.

"Such shallow views of history fail to comprehend the magnitude and inevitable nature of the sequence of causes and effects upon which great issues depend. The compelling logic of events forces a way for its fulfilment, independent of the caprices, aims and ambitions of individual men. The incidents of John's career are the occasions, not the causes, of the movement that laid the foundations of English liberties. The origin of Magna Carta lies too deep to

be determined by any purely contingent phenomena." He continues: "The genesis of the Charter cannot be understood apart from its historical antecedents."

How true! The process which led inevitably to a crisis point in the time of King John had its beginning in 1066. Apart from being about the only date which many disinterested schoolboys can remember from English history, 1066 was the year of the last successful invasion of the British Isles — that of William the Conqueror. The Normans did two main things. They made England the most feudal state in all Europe, and they brought unity where before there was only division and friction. Hence, out of chaos there was developed the first period of stable government the Islands had known for hundreds of years. It is important to note that to achieve this in the highly dangerous climate of the Middle Ages required centralized power, and the consolidation of power which William I set in motion was continued by his successors.

### CENTRALISATION

As any student of history should very quickly see, the centralisation of power can only continue for so long before it becomes self-defeating, and when King

John consistently abused the efficient machinery of government he had inherited from his predecessors, the barons revolted. However, the inevitability of a challenge to absolute power should not be overlooked, because embodied in it is the fundamental truth. The kind of centralisation of power which is occurring at the moment will produce, and is producing, disaster, but who among our 'leaders' can see it? I suggest that among the requirements for holding public office in this country should be the reading of some vital English history!

Nothing, however, can replace vision. We need men with the vision to see the consequences of their actions; the vision which embodies that essential power of imagination.

If we can but glimpse a future whose potential lies inherent in ourselves and in nature, we may just rekindle that fire of imaginative force which gave rise to all the great periods of human freedom and achievement. Do we dare? Perhaps our old friend Boethius will allow us a pause for reflection in his verse.

*But not to know or care  
Where hidden lies the good all hearts  
desire —*

*This blindness they can bear;  
With gaze on earth low-bent,  
They seek for that which reacheth far  
beyond*

*The starry firmament.*





# TASMANIA'S POLITICAL SITUATION

by Reg. A. Watson

Tasmania has been rocked in recent months with political turmoil. The State's parliamentary history testifies to previous political instability as far back as 1909 when the first Labor Government, under John Earl, lasted only seven days, but nothing like what has just passed.

The State's electoral system for the Lower House, the House of Assembly, operates under the Hare-Clark system, unique to Australia, indeed to the world.

The system was first devised by English barrister, Thomas Hare and was taken up by Tasmanian born, Andrew Inglis Clark, at the end of the last century.

Clark, "a father of federation" worked tirelessly for the system to be implemented in Tasmania, but it was not until the year of his death in 1907 that proportional voting was adopted for the whole state.

To explain the workings of the Hare-Clark system would be a subject in itself, but just to highlight several major aspects they are listed below:

- The Hare-Clark system provides for the fair and accurate representation of the voters, single-member electorates do not.
- Hare-Clark can normally be expected to prevent a government from being elected by a minority of the voters.
- Hare-Clark avoids the vagaries, gambles and distortions which generally result from elections conducted under single-member constituencies.
- Hare-Clark avoids gerrymandering and the ever-present hazards necessarily connected with determining boundaries for single-member electorates.
- Hare-Clark provides the elector with a wider selection of candidates than almost any other method of parliamentary elections in the world.
- Hare-Clark eliminates uncontested seats and sham elections.

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## "HUNG" PARLIAMENT

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Now, with the present political situation, the second point may appear contradictory as we now have five

"Green" Independents having enormous power in parliament. This was the result of the "hung" parliament after the May 13 election.

Dr George Howatt, M.A., perhaps one of the world's experts on the Hare-Clark system has voiced strongly the need for 'refinements' to be made to the system to avoid 'hung' parliaments. His concern is not new and he has been lobbying succeeding State Tasmanian Governments on this issue. Had Robin Gray made these 'refinements' the result after May 13 would have been different.

Dr George Howatt writing a report for the Mercury newspaper, (May 10, 89) states: "These refinements would prevent the occurrence of anomalies which are possible because the full capacity of the Hare-Clark system is not at present used."

Later he adds: "If the full capacity of the Hare-Clark system is used, a means can be provided by simple amendments to present legislation, for representing what are now unused remainders."

"If this refinement were adopted, any party which can win a majority of the overall statewide vote, must win a majority in Parliament."

This did not happen to Robin Gray after May 13, because of the present inadequacies of the system. Gray did get the majority of the votes (47%) as against Labor (34%) but because the refinements were not in effect, Gray ended up with a minority government with 17 seats, as against a combined Labor/Green of 18 seats. (Labor 13, Green 5).

Robin Gray has been Premier of Tasmania since May 1982, while the leader of the then Opposition, Michael Field, had recently toppled past leader, Neil Batt, in January this year.

The Greens are lead by Dr Bob Brown, but the question remains, are they real independents?

Tasmania has always had its fair share of independents having the first-ever social creditor in the British Commonwealth to be elected to parliament, that being Rev George Carruthers in the 1930s.

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## "GREENS"

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The current "independents" are a little different; they act as one, speak as one and have signed the accord as one. They will probably vote as one. They have become more rightly known as the "Greens".

Dr Bob Brown arrived in Tasmania as a doctor from NSW in 1972. In 1976 the USS Enterprise docked in Hobart and in protest Brown sat on top of Mount Wellington. He also helped to establish the Tasmanian Wilderness Society.

The following year, 1977, he was an anti-nuclear protestor and a dozen other things and came to the fore-front of national attention in 1982 with the Franklin River blockade.

Both Michael Field and Bob Brown said prior to the May 13 election, 'no deals would be made' but in quest of power, both came to an agreement and an 'accord' was signed.

The accord was signed by all five independents. Some of the major points of the accord are:

- fixed four-year parliamentary terms.
- freedom of information legislation.
- equal opportunities legislation.
- price control legislation.
- decriminalise homosexual acts between consenting adults in private.
- public disclosure of the Nuclear Warships Safety Plan.

Once the accord was signed, opinion was split. Many traditional Labor voters, particularly workers, voiced the opinion that the party had sold them out. Many of those who voted 'independent' as a protest vote to both parties, expressed disappointment.

Dr Bob Brown, enthusiastically said that as soon as Parliament resumed (Wednesday June 28, 1989) he would move a vote of No Confidence in the





**Robin Gray Ex-Premier of Tasmania**

Gray Liberal Government. In response of this threat, many called for a fresh election and there was a concerted move to campaign for this. Indeed on the opening of parliament, petitions carrying 25,000 signatures were presented to that effect.

The Concerned Voters Association in the south of the state, vigorously campaigning for another election, held several impressive rallies, the major one at the Hobart Town Hall where seasoned observers said it was the "rowdiest rally for 20 years". A small, but vocal number of the Gay and Lesbian Rights Group endeavoured to disrupt the meeting, but to little avail.

The intensity of feeling grew state-wide, then came the revelation of the bribery claim when Tasmanian

businessman, Mr Edmund Rouse, was alleged to use an agent in an attempt to bribe Labor Parliamentarian, Jim Cox to cross the floor and vote with the Liberals during the no-confidence motion.

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### GOVERNOR

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At 4.30p.m., June 28, in parliament, the motion was presented by Bob Brown and because of numbers it was successful. Speculation continued on what will happen thereafter. Will the Premier advise the Governor, Sir General Phillip Bennett, to declare a new election?

Eventually of course, the Governor decided that Michael Field after substantial discussions, had the confidence of the House and that he could form a minority Labor Government to provide stable

administration.

What disappointed many who campaigned for a fresh election, was that the then Premier, Robin Gray, did not give that advice, which he had the power to do under the Australian Act. If he did, perhaps the end result would have been different.

Clearly numbers of his Government, including the (then) Attorney-General, John Bennett, believed that option was there. It was also apparent according to the opinion of Constitutional experts such as Sir Maurice Byers and Professor Coorey, that the Premier had the right to do so.

Now, with an electoral support of 34 per cent, Michael Field is Premier and the consequences of his administration and of the accord will shortly be seen.

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## Contributions

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

Address written contributions to:

**THE EDITOR,  
"HERITAGE"  
BOX 69, MOORA,  
WESTERN AUSTRALIA,  
6510**

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# KING GEORGE V's CHARGER AN AUSTRALIAN REMOUNT

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**T**hanks to the spectacular success of "The Man from Snowy River" at home and overseas, keen interest is being manifested in Australian-bred horses. What is often forgotten is that the business of horse-breeding for the export market has a history of over a century and a half. The market demand originally stemmed from the need for cavalry mounts for the British Army, particularly in India, the "Remounts", as the horses were called, enjoying an exceedingly high reputation for courage, endurance and intelligence — attributes throughout the ages synonymous with distinction on the battlefield. Thus it is that Australian equine warriors have contributed their part to Empire and Commonwealth causes with uncomplaining nobility and meritorious valour.



On foreign battlefields — India (from the 1840s), Crimea (1854-56), the Sudan (the 1880s), South Africa (1899-1901), Europe (1914-18) — the Australian Remounts were an integral part of the British Cavalry, and with the formation of the Australian Light Horse Brigade, have become a distinguished and inerasable element of Australian military history. The tragedy is that exported Remounts were destined never to return, even those which survived the insane and unspeakable horrors of wartime charges. They were regarded as expendable by a pitifully under-populated young nation committed to a nobler cause — the call of duty — a nation pitifully under-endowed to squander such equine treasures. Like our young warriors themselves, the beasts were the cream of the crop, especially raised for British Army needs.

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## ROYAL CHARGER

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Today, scant attention is paid to these noble steeds. Their work is over: Cavalry units have no further place in modern armies. Their part in our brief history, nonetheless, should never be allowed to disappear from the record, their connection with the land of their birth being forever indelible and in-eradicable in the minds of true patriots, even though few Remounts ever returned to Australia. Sheer logistics of transporting the horses home were prohibitive for a start, and quarantine regulations were too costly and cumbersome. The Remounts were simply allowed to remain where they were last needed, awaiting whatever fate had in store for them. For one Queensland-bred Remount despatched to India just after the turn of the century, Dame Fortune reserved a special role: to captivate a Royal Prince and become his own Royal Charger.

*The future King George V astride the Queensland-bred Remount in the funeral procession for his father, the late King Edward VII, 1910.*

This extraordinary story began in out-back Queensland on a remote grazing run of some thousands of acres taken up when men of courage and enterprise ventured beyond the "limits of settlement" to pioneer virgin country for themselves. The run was "Grosvenor Downs" north of Clermont in Queensland's Central Highlands. Today the township of Moranbah stands on part of the old Station, but in the faraway 1870s it was the last word in desolation and isolation. In those early days before the fabulously rich coal seams extracted by massive open-cut mining operations transformed the landscape, it was sheep and cattle country, and, as a sideline, horses were bred both for stock purposes and for export as Remounts for the British Army.

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## 2GD

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On 13 September 1872, the brand "2GD" incorporating the initial letters of "Grosvenor Downs" was registered at the Queensland Department of Lands

to William Furlong, who owned the lease. On 26 May 1873, the brand was transferred along with the lease to A.B. McDonald. Alexander Bonar McDonald had been amongst the very first diggers at the copper mines discovered at Copperfield, on the outskirts of Clermont, establishing himself as publican and storekeeper at Copperfield throughout the 1870s and 1880s. In the early seventies, he also served on the Copperfield Council. As was the practice with men of capital, he turned to the land, acquiring "Grosvenor Downs" in 1873 and retaining the lease until 22 June 1909 when it was transferred to J.W. and W.M. Allen. The following year, on 9 November 1910, the run was taken over by J.H. Clark.

In 1910, the whole world was saddened at the death of King Edward VII, the world's press, especially within the British Empire, featuring extensive reports of the melancholy occasion. One such article in the Australian newspapers carried a photograph of the Royal Prince, soon to take his father's place as George V, atop a magnificent

Charger in the Royal cortege. From afar in the distant colonies, A.B. McDonald recognised his own brand and the horse that he himself had bred when he ran "Grosvenor Downs". From inquiries directed to Balmoral Castle, Mr McDonald ascertained that the young Prince had acquired the beautiful bay horse during his Royal Tour of India in 1905-06, insisting that it join the Royal Mews when he returned home.

Today, a copy of the only known existing print of the future King George V atop the Queensland-bred Indian Remount hangs in the Belyando Shire Council Chambers in Clermont, Queensland.




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# BOOK REVIEW

by Dawn Thompson

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## Australian Memories

*Edited by Mary Buckle*

*A collection of nostalgia, presented by Women's Day*

This interesting record of our history from about 1850-1950 consists mainly of photographs submitted from all over Australia, as well as samples of old advertisements, pen & ink drawings, postcards in colour & and many short first person contributions of life in those times.

Although it is quite a light-hearted look at life this album-sized paper back gives glimpses of working conditions then: the gold mines, the shearers, the girls coming from the "mother country" as home-helpers, and the problems of training the native-born as suitable servants!

We see the patriotism, pathos and bravery of the war years & stirrings of pride and wonder at the modern inventions — cars, caravans, planes, electricity and movies — that so changed our lives.

The simple pleasures of the times are recorded — bush picnics, beach parties, boating on the river, cycling, and remember the old motor bikes with side-cars to take out the family?

There is a gem depicting a small boy who caught a bunny, no doubt for the pot! and the adoring gaze of his little

sisters. And as well there are floods, spectacular disasters and dust storms.

The nine sections cover family life, fashion, children, happenings, transport, work and play, war and famous faces, and in 130 pages of well presented photography and text a fascinating and endearing picture of our past is drawn.

Some of the items are, or course, quaint and the bathing suits, the little boys in singlets and the babies smothered in lace will amuse the youngsters. There is even a reproduction of the law enacted against ladies excessive fashions — in case they frightened the horses! But then, what will our descendants think of some of today's gear?

There is something to interest everyone in "Australian Memories". It would make a wonderful gift for the person young or old who is interested in the way we used to be. Put a couple of copies away for Christmas gifts.

**Published by Magazine Promotions Pty Ltd, 57 Regent St. Sydney 2000 N.S.W. priced at \$4.95 plus postage. (Not available from Heritage Bookshop).**

## The Mountain Men

*By James Cowan & Colin Beard*

This looks a typical coffee table book, large well bound hard cover, beautifully presented. One a superior company may well have for waiting clients to enjoy.

Not only is Colin Beard's photography a masterly window into another world, as one might expect from his distinguished record, but James Cowan has probed patiently and sensitively to capture in his prose the heart and some of the mountain country of southern NSW and northern Victoria, and the men and animals who live and move timelessly there.

And yet as one reads on, it becomes obvious that this timelessness is a shadow, fast fading before the rising tide of modernity.

We all know the arguments for and against the grazing of cattle in the High Country. We all want to preserve our forests, the terrain, the streams, flowers and wildlife. The people whose homes it is, feel this as strongly as any conservationist. And they have the advantage of an intimate knowledge of the forces at work there, denied to the "rent-a-crowds" of urbanites whose voices and votes have the ability to sway Government towards closing off this High Country to cattlemen, but not to roads and, vehicles, "developments", skiers

and tourists.

Are the cattlemen ignoring the ravages of their intrusions; can there be a going back to unspoiled Eden? The arguments & power struggles rage on.

But here while it still exists we have beautifully portrayed, the lives and surroundings of men and animals in a high, clear wilderness.

Cowan and Beard recreated on horse back the journeys across the Snowy Mountains of the first explorers and early pioneers, and here record in picture and story a country almost unaffected by progress, and peopled by men — women do not seem to impinge much here — who follow and prefer the lifestyles, skills and values of their forbears. They are deeply concerned with holding on to a culture forged in these mountains over a century ago.

And while they are of course earning a living here, culture is the right word for the sense of honour, mores and customs, the poetry and history, often word of mouth tales, as once the aborigines recorded history. We have not much distinctive Australian culture that we can lightly shut off and forget what we have.

One can enjoy visits to hermits in their huts, join in the great cattle muster on the Bogong High PLains, live the rough daily life of a stockman, study the dogs, horses and cattle and experience the day-to-day reliance on weather wisdom in the pages of this book. Whatever conclusions are reached about the rights or

wrongs of eventually ending such a rich era of history, one is left with a glimpse of a world and a way of life few of us will ever know first hand, but none of us would ever wish to forget.

*Published by A.H. and A.W. Reed, (1982) 2 Aquatic Drive, French's Forest 2086 N.S.W. Price \$19.95 plus postage from bookstores. (Not available from Heritage Bookshops).*

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## The Diggers of Colditz

*Jack Champ and Colin Burgess*

The stories, films and documentaries of prison camps and escapes are legend and the men who featured in them are old now, many are dead.

But here is a sparkling well written tale of a special camp, Oflag I.V.C., now known better as Colditz, written from an Australian viewpoint.

It was a camp designed to retain under escape-proof conditions a select group of Allied prisoners who had already escaped from other camps and been recaptured. So irrespressible were these men that even here some 300 escapes were made, one of 60 officers at one

time. Hardly any resulted in permanent freedom and of course reprisals ensued, but such was the spirit and the compulsive desire to get out, that many most miraculous schemes were devised constantly, mostly built on hope.

The book contains flashes of humour and some incredibly funny episodes. It typifies the utter refusal to give in, the desire to make life as hard as possible for their captors — in fact a war within a war that celebrates the courage and persistence of these men.

The capacity of so many ordinary men to rise to heights of ingenuity and inventiveness is outstanding. They made a camera, even built a glider. The attempt to use it did not occur due to imminent Allied victory but it would have flown and is preserved today in a museum.

Considerable personal qualities must have been demonstrated to bribe the guards for necessary requirements and also acting ability when "fights" occurred on work parties. Although guards frequently outnumbered the prisoners, there were more escapes from Colditz than from any other prison of comparable size during both world wars.

A rattling good story of true Aussie adventure.

*Published by George Allen and Unwin of Sydney, 8 Napier Street, North Sydney 2060 NSW. (1985). Available bookstores, \$19.95 plus postage.*

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# MY SPECIAL FISHING POND

*By Geoff Thomas*

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*Sometimes it doesn't matter if there are no fish. It's the idea that counts.*

**Y**ou turn off a country road, cross the meadow and over a hill and there it lies — my fishing pond, a sheet of water with high, high banks grown with great trees. I made a trip to it just as last season ended, when the autumn leaves were turning colour and rustling down to rest upon the still, black water. As I looked, I realised again what a beautiful secluded spot it is, how natural its appeal to an angler's heart.

Whenever a guest sees my pond for the first time, he is entranced. "What a wonderful place for trout" he says. "No wonder you get trout in a pond like that."

Let me say at once there are no fish in my pond. But I have never found that to make any difference, and certainly not to the men I bring here for an afternoon of casting. If there are no fish, at least they never know it. They never doubt, and I let it go at that.

It is well known that I do not take just anybody to my fishing pond. I invite on-

ly people who can really fish — experts. If I took out ordinary men, they would probably notice such worldly things as not catching fish.

The expert knows that, even in a really fine pond, there are days when not a trout will rise. He'll explain it to you and, having explained it, he is all the better pleased if he's right and the fish don't rise.

Trout, as anglers know, never rise after a rain, nor before one. It is impossible to get them to rise in the heat, and any chill in the air keeps them

down. The right day is a still, cloudy day, but then the trout may not stir.

Indeed, I have only to say to a friend, "Queer, they don't bite!; and he's off to a good start with an explanation. Enthusiasts can discuss trout-fishing theories by the hour.

Usually, my guest and I talk over such theories as we make our preparations. I have all the necessary apparatus at the pond — a punt, a neat little cedar rock (cedar attracts the trout, some say) and a little shelter with all sorts of tackle inside in a mixture of carelessness and order.

"Would you like to use this old Hardy reel?" I say. Or, "Have you ever tried this new leader material? It's not gut, it's a kind of floss."

"I doubt if I could land one on that," he says. I'm sure he couldn't!

Cupboards hold bottles, biscuits, tins of anchovy paste. No one wants to stop



fishing for mere hunger. Nor does any real angler start without taking just a drop of something to keep out the cold, or to wish good luck for the day.

I find these preparations are often the best part of the day, as we discuss the weight of tackle, colour of fly and such questions as the hat a man wears.

"I wouldn't wear that hat," my friend says. "Much too dark for a day like this!"

"But I wore it here all last month," I reply.

"That was October," he says. "It's too dark a blue for November."

Because I knew he would be right, I kept it on. We had a grand afternoon; we got no fish.

If the guest becomes restless through

catching no fish, I use a little tact. "You certainly cast a good line," I say, and he gets so absorbed in casting farther and farther that he forgets the fish.

Or I say suddenly, "Sssh! Did you hear that fish jump?" That will silence any true angler immediately.

"You stand in the bow," I whisper, "and I'll paddle gently over there."

It's the whispering that does it. Some of my guests are still whispering when they get home. You see, with frogs jumping, and catching the line in the weeds and pulling up a water-logged branch, guests don't know whether they have hooked something or not.

Indeed, after a little while they think they did, and talk of the "big one" they lost. "Do you remember," they say to

me months later in the city, "that big trout I lost up on your pond? Did you ever get him?" they ask, hoping he is still there.

"No, never," I answer. Neither him nor any other.

Illusion. How much of life is like that! It's the idea of a thing that counts, not the reality. You don't need fish for fishing any more than you need gold for gold-mining, or pheasants for shooting. Just the illusion, or expectation. At least it has made my friends happy.

Condensed from New Zealand Sport Fishing (October/November '84)



## Federation Day

by G.M. SMITH ("STEELE GREY")

They kept up Federation Day  
From Bourke to Wollongong,  
And we kept up our end of  
The log out here at Quorrobolong.

We are loyal British subjects,  
Tho' we live away out back,  
We ran up on a forty foot pole  
The grand old Union Jack.

For the first time out at Quorrobolong  
Amid the tall gum trees,  
Waves the flag that braved a thousand  
Years, the battle and the breeze.

And the rising generation here  
Rolled up from various parts,  
With hampers full of dainties,  
Jam roll and Raspberry tarts.  
Their parents, too, rolled up in force  
To swell the merry throng.  
We did the thing in splendid style  
You bet, at Quorrobolong.