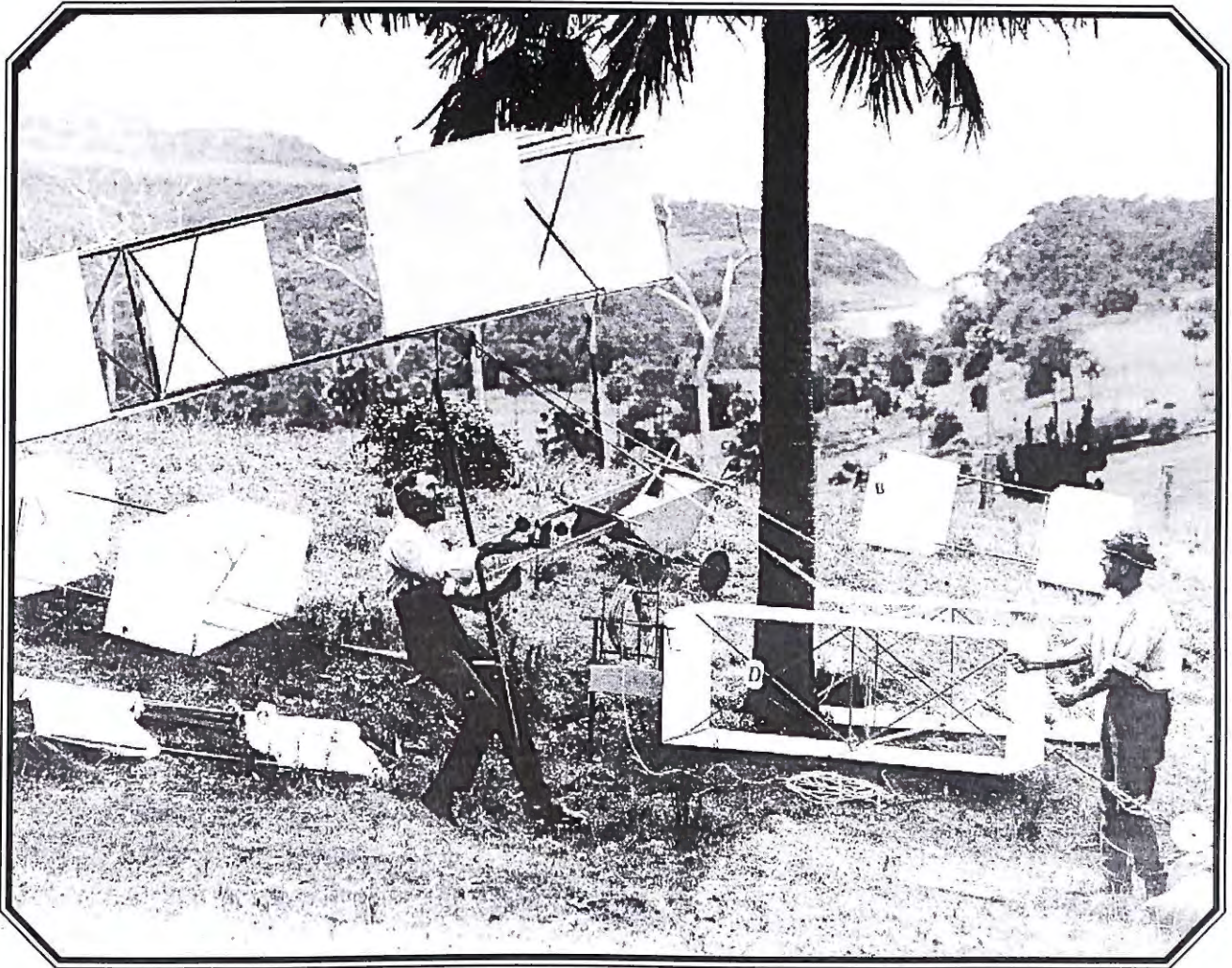




# HERITAGE

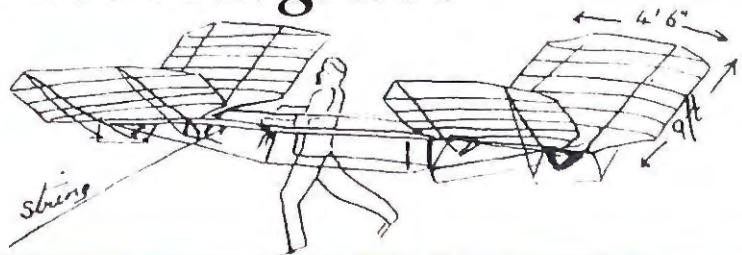
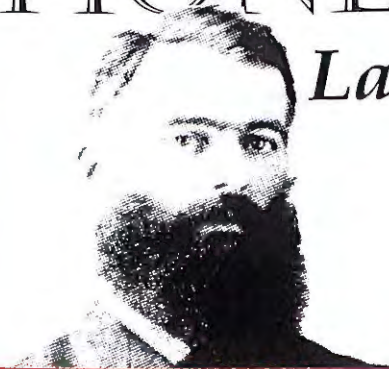
LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE

No. 71 March/May 1994



## PIONEER OF FLIGHT

*Lawrence Hargrave*



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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, pursuit of goodness and beauty, and unselfish concern for other people - to maintain a love and loyalty for those values.

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

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

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## Which way Western Woman?

**O**n Tuesday, 18th December 1894, the S.A. House of Assembly passed, by 31 votes to 14, the Bill introduced by the Kingston government giving women the vote for both Houses of Parliament on the same terms as men.

One hundred years on, what is the score for women? Are they happy with their place in modern society? Are they fulfilled? What has feminism achieved for them? What are their aspirations?

Alexis Carrel, the prominent scientist, stated: "Man and woman are profoundly different. While intimately united, they are separated by an abyss."

Life for each sex is surely fullest and society healthiest when the vast differences between them are maintained. It is not a question of equality or inequality. The sexes are complementary, and indispensable to each other and to society.

Civilization, since its dawn, has founded itself on the family, which owes itself more to woman than to man. While man has been the warrior and wanderer, fighting, loving and exploring, woman has stayed at home raising the children, and thus providing the basis of society.

Feminism minimizes the differences between men and women, claiming them to be superficial. It declares that if woman's creative achievements have been less than man's it is not due to lack of equal ability but to lack of equal opportunity. The feminist woman seems to think it is preferable to be a man, and that to distinguish herself in man's world is more desirable and important than to be a dedicated mother and home-maker. Her envy becomes apparent when, upon gaining what she considers is a degree of freedom, she does no more than imitate her erstwhile master. Feminism is woman become ashamed of herself --

ashamed of her real gifts of instinct, intuition, feeling, tenderness and love.

Feminism has had far-reaching consequences. The feminist woman resents the traditional role of mother. And if the ticklish subject is raised of the necessity of women to bear children if our race is to continue, and of the outstanding women to bear more children than the others if the quality of the race is not to decline, she is likely to retort that she has no intention of being used as a brood mare -- for any purpose.

Consequently, and also for economic reasons, there has been a marked decline in the birth-rate in the western world, particularly in the upper echelons of society. But is woman to blame for this? One hundred years ago Nietzsche saw what was happening: "Of man there is little here -- therefore do their women masculinize themselves. For only he who is man enough will save the woman in woman."

Feminism can be blamed largely on the lack of the sort of man who can inspire woman's confidence, and command her respect and perhaps adoration. When man has played his part, woman has never failed to fill the role that belongs to her. To have free women we must first have real men.

A woman has the opportunity to bring into the world children who may be able to reach higher levels than she or her husband have. She can make a home and provide that cradle of personality which is the true meaning of human existence.

What we now need to discuss is not liberation, but adaptation. Both sexes need to adapt their attitudes to the modern world, with all its technology. There is no argument that women should be paid the same as men for the same job. The greater injustice is that, in view of their different talents, they should have to target the same jobs. How can both sexes be

equally qualified for occupations mostly created by men?

In an election, women are more likely to vote for men than for women. Is this because of an innate female suspicion of other females, or because women haven't yet invented female politics? Let's hope it is the latter.

If the western mother were to have her first child at age 20 and another two children, two years apart, she would be 32 when the third child was in Grade 3. So, at the time when motherhood ceases to be an around-the-clock commitment, she would still have another 43 years to live (based on present statistics).

The part-time mother can spend these years either as a virtual prisoner or in fruitful activity of a different kind, wherein the mind supplants the womb. For example, if she decided to attend university, she could obtain a Bachelor degree at 36 and, if she so desired, a medical degree at 38, or even a Ph.D. at 40. She could then work actively for at least 25 years. Professional and businesswomen could concentrate on areas particularly suited to women's needs.

Elizabeth Nicholls, one of the torch-bearers of women's suffrage in Australia, provides a fine example of a woman who pursued a hectic public career while never neglecting her home life and family. Mrs. Nicholls was President of the National Women's Christian Temperance Union 1894-1903, and President of the S.A. Branch 1889-1897 and 1906-1927. Her home life was the foundation of her public work. Mrs. E.B. Browning said, "My mother always put God first, then the home, and then humanity. Not at any time nor under any circumstances did she deviate from this rule."

Mrs. Nicholls' favourite passage from Tennyson's *The Princess* was: The woman's cause is man's They rise or sink together; Dwarfed or godlike, bond or free."



# MONARCHY OR MONEY POWER



by *Graham Lyons*

**MONEY** from an early time showed itself the enemy of Kingship, in which it recognized the bulwark against its operations. By the middle of the 19th century it had become apparent to a small number of people that the Money-power was the most evil which had ever exerted oppression upon men and women. Among that small number was Benjamin Disraeli.

Disraeli funded a party in the early 1840's called "Young England" and declared its mission:

"We want in the first place to impress upon society that there is such a thing as duty. We don't do that in any spirit of conceit or arrogance; we don't pretend that we are better than others, but we are anxious to do our duty and if so, we think we have a right to call on others, whether rich or poor, to do theirs. If that principle of duty had not been lost sight of for the last fifty years, you would never have heard of the classes into which England is divided. ..."

"We see but little hope for this country as long as that spirit of faction is fostered and encouraged. We call it a spirit of faction, for the principles, on which the parties who nominally divide this country were originally formed, have worn out and ceased to exist; and our association of men, however powerful, without political principles is not a party but a faction. Of such a state of society the inevitable result is that public passions are excited for private ends. ..."

Disraeli, in other words, recognized the evils which subservience to the international system of Money had effected. He declared that the curse of money began with King William III, who had "introduced into England the system of Dutch finance".

## DEBT. A NATIONAL HABIT

"The principle (of Dutch finance) was to mortgage industry in order to protect property (money);

abstractedly nothing can be conceived more unjust; its practice in England has been equally injurious. It has made debt a national habit; it has made credit the ruling power, not the exceptional auxiliary, of all transactions; it has introduced a loose, inexact, haphazard and dishonest spirit in the conduct of both public and private life; a spirit dazzling and yet dastardly; reckless of consequences and yet shrinking from responsibility. And in the end it has so overstimulated the energies of the population to maintain the material engagements of the State and of Society at large, that the moral condition of the people has been entirely lost sight of."

Never has the Money-power been described with a more excellent justice, nor its responsibility for the destruction of the nations more clearly set forth. And Disraeli saw the remedy clearly:

"The tendency of advanced civilization is, in truth, to pure Monarchy. Monarchy is, indeed, a Government which requires a high degree of civilization for its full development. It needs the support of free laws and manners and of a widely diffused intelligence. ... In an enlightened age the Monarch on the throne, free from the vulgar prejudices and the corrupt interests of the subject, becomes again divine."Toryism still lives on the thought and sentiment and consecrated memory of the English nation. It has its origin in great principles and in noble instincts; it sympathizes with the lowly; it looks up to the Most High. ... It is not dead, but sleepeth; and in an age of political materialism, of confused purposes and perplexed intelligence that aspires only to wealth because it has faith in no other accomplishment, as men rifle cargoes on the verge of shipwreck, Toryism will yet rise from the tomb over which Bolingbroke shed his last tear, to bring back strength to the Crown, liberty to the

subject, and to assurance that power has only one duty, to secure the social welfare of the people."

## DESTRUCTION OF THE ENGLISH PEOPLE

Disraeli appeared, then, as the champion of the God-system, which "Dutch finance" had destroyed throughout Europe, and, consequently, as the enemy of the City of London. In this respect he was joined to his Sovereign and her husband, both of whom beheld with horror and shame the destruction of the English people by the Money-power.

Disraeli was firmly convinced that agriculture is "the soul" and that therefore the "landed interest", which is neither more nor less than the leadership of agriculture, is essential to the nation's well-being.

He was under no illusions about the "services" which "Dutch finance" was supposed to be rendering to industry. He began to see this power as something great and sinister and terrible; without scruple and without mercy; ready, for its own interest, to hurl nation against nation, class against class, man against man. He gained knowledge about the sums spent by Money in subsidizing the economists and writers favourable to its claims and in maintaining a propagandist Press, and he soon reached the conclusion that Liberalism was but a pawn of the Money-power.

The Money-power had acquired the right of creating demand and also of abolishing it at its pleasure, and so, in effect, had set itself in the place of humanity as well as in the place of Kings. When it wills that production shall take place, it expands credit; when it wills that production shall cease, credit is restricted. Thus boom and slump may be made to follow each other in endless succession.

These considerations were present in Disraeli's mind. He saw that a free British market was an essential part of the scheme of "Dutch finance", not only as enabling wages in England to

be kept down, but also as seeming a dumping-ground for goods sent in payment of the interest on foreign loans and for goods which the deflated markets of Germany and France and America were unable to absorb. The free British market was the cornerstone of the whole edifice of boom and slump, of the feverish stimulation of production and the equally violent sabotage of goods and plant which always followed, of the inflations and deflations, of the hopes and despairs, above all of the destruction of national life and national credit in that most precious of its forms, the spiritual and moral well-being of the people.

### THE BONDAGE OF FINANCE

Why not cut adrift from this hideous system and make of England a separate economic unit? Why not, by new Common laws, encourage the production of food at home and so keep upon the soil the matchless youth of England? Why not take away from Money the power to change at its will the value of the Queen's currency? He saw, instead of England, the British Empire, rescued at last from "Dutch finance" -- one Throne, one nation, with its agriculture and its manufactures established on the old basis of need and set free, for ever, from the bondage of Finance.

This was not a Free Trade area which he beheld, but a Nation; not an economic union, but a living organism. The British Empire should express the "God-thought" and the "King-thought"; it should find in the mystical power of the Throne its focus and its meaning. Then Money would return to its ancient servitude and be suffered no longer to usurp Crown and Sceptre.

The goldsmiths, at an early date, set themselves up in business by clipping, melting and exporting the King's money, and so discovered for themselves the powers which can be wielded by anyone who is able to increase or diminish the quantity of money in a country. As time went on the system of credit largely replaced that of currency, but the methods of the bankers remained substantially the same. They managed to secure as a right that which they had formerly

secured by stealth, and became, therefore, entitled to create money and to abstract it at their pleasure. This gave them the further right to make the King himself and all his subjects pay them in goods and services for the money thus created. Consequently the chief powers of the Crown were transferred to them and they assumed a virtual control of the kingdom and all its riches, and speedily brought the God-system to an end. At the present time the King must go to the financiers for money, must incur a debt for the money he receives, and must pay such interest as the financiers choose to charge him. And what the King is compelled to do, every one of his subjects must do also.

The King was tied to gold by men whose chief fear it was that he might do that which it has ever been his office to do -- namely, supply his subjects directly with the means of exchanging their goods; that is to say, with the means of living. By basing its own money (issues of credit) upon gold, in the ratio of £10 credit to £1 currency, the Money-power secured further that the effect of every movement of gold into or out of the country, would be intensified tenfold.

It cannot be realized too clearly that the defence of the Money-power is based on the assumption that it has *the right to create credit* and (having produced it by an entry in a ledger) *to lend it at interest* -- that is to say, to exchange it for goods and services. If this right is granted it follows, of course, that, if the created money (credit) is being employed unprofitably, the loan will be called in. *But the title of the Money-power to create money out of nothing and exchange it for goods and services is exactly what is in dispute* -- though legally of course the right exists.

It would seem that the English people has lost immeasurably by the change which took power from the King and gave it to the Parliament. *Parliament today borrows humbly from Finance what belongs only to God, King and people*

### GOD SYSTEM THE ONLY SUBSTITUTE

It was one of Napoleon's beliefs that men have found no answer to

usury except a King by God's Grace. A little consideration will show that the God System is the only substitute for the Money System. Any other system is bound sooner or later, from its nature, to lead back to Money. It follows that the distresses of the world cannot be cured by any device, however subtle, but only by a return to faith upon which, in the beginning, European civilization was built. *If men have really ceased to believe in God, they will remain the victims of Mammon, and no method of currency control or State economy will save them.*

True Internationalism is friendship between nations, not a return to tribalism under the overlordship of International Finance. In its essence, it is the recognition by one nation of the God-thought of another nation and so our extension of man's knowledge of God. True Internationalism, therefore, like Nationalism, is a system of service derived from God and opposed wholly to the system of gain. The Money-power can no more achieve such a union than it can achieve the welfare of any individual nation.

For the nation is a society, the basis of which is spiritual and not material. A nation is not a commonwealth in which every citizen possesses an equal share; it is not a "State" the people of which enjoy the same rights. In its essence it is a lieutenancy of God, a part of His universe entrusted to one of His captains and existing solely for His good pleasure. The subjects of the King, like the King himself, have no right save that of obedience to the Divine Will, and can possess nothing, except in so far as possession may be necessary to the performance of duty. If it is objected that such an idea partakes of the grotesque in this modern world, the answer may properly be made that it is not more, but less grotesque than the spectacle now presented by the Kingdoms of Mammon, wherein every new exhibition of man's power to make use of the resources of God is attended by fresh calamity and ruin, and where each addition to the wealth of humanity adds inevitably to the number of the destitute.

[From the book, *Monarchy or Money Power*,  
by R. McNair Wilson (Eyre & Spottiswoode, 1933)]



# THE LAWRENCE HARGRAVE 1994 Commemorative Association Inc.

The idea for a centenary celebration had its genesis at a luncheon in

Wollongong over two years ago. After giving a brief talk on Lawrence Hargrave the aviation pioneer, Eric Waite realized 1994 would mark the centenary of Hargrave's box kite experiments.

"How and where to start a movement to honour one of Australia's early aviation pioneers?" thought Eric.

A list of likely aviators and aviatrixes was compiled, and invitations sent out to attend the

"Special Aviation Dinner" later that year. Richard Webb of Wollongong University, Ian Strother a highly experienced chief pilot who had exchanged runways for fairways, John Bunt and his airshow team from Albion Park and Commander (Air) Alex Wright were some of those who attended the historic dinner.

Eric Waite became the Acting President of the "Lawrence Hargrave 1994 Commemorative Association". The Association was launched at Sydney University, January 1994, and a special feature was the official handing over by Qantas of the University's Hargrave aeroplane, recently returned from its

two-year stint in Canada.

The scale model Hargrave Trimaran float-plane had flown into second place at the 1991 Air Show Canada Symposium. This international student competition called "Seeking Wings That Work" involved building a pre-Wright Bros. or pre-1903 aeroplane. For the purposes of the Air Show the Trimaran float-plane was analysed, modified and redesigned, utilising modern technology and current aeronautical requirements.

The events commemorating Lawrence Hargrave's achievements began in February this year and will continue throughout the year.

## PIONEER OF FLIGHT: by Eric Waite

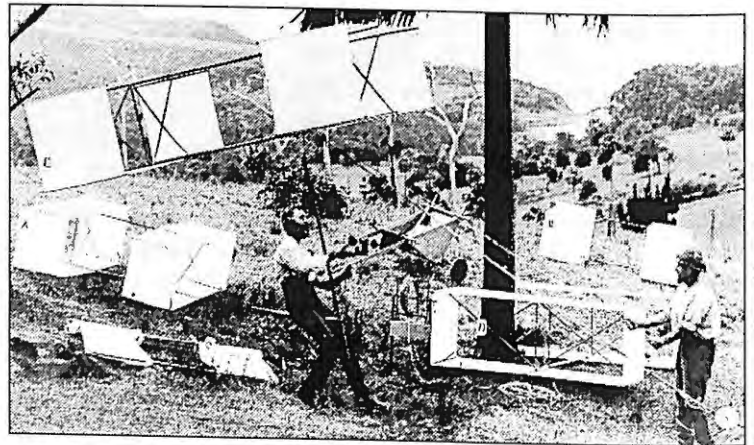


Photo: courtesy Power House Museum

**L**AURENCE HARGRAVE was a man who saw the potential of flying machines and devoted much of his life to the study of flight and the invention of the heavier-than-air powered aeroplane. There is more confusion today about his importance in the history of flight than there was in the inner circle of aviation experimenters at the beginning of the century.

The Lawrence Hargrave 1994 Commemorative Association has

been established to focus on his life and achievements during the year of the 100th anniversary of his seminal box-kite experiments at Stanwell Park, NSW.

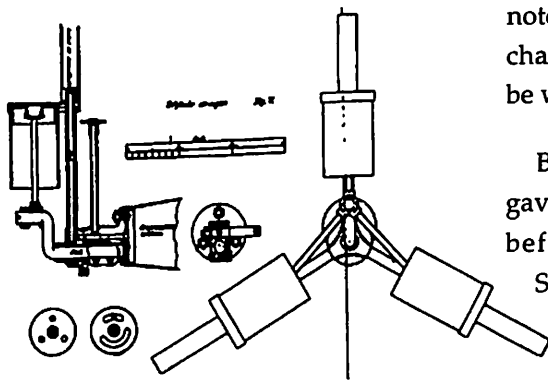
Hargrave's fame can be reduced to two main inventions which were vital to and hastened the conquest of the air by man. They were an air-frame and the radial rotary engine.

The early inventors tried monoplanes, naturally, because that imitated birds. Hargrave, with his box-kite work using curved upper

surfaces, developed the bi-plane; this was used in the early aeroplanes built by the Voison brothers in France and by Santos Dumont, who gave the first demonstration ever to the public of a heavier-than-air powered flying machine in 1906.

We know today that the Wright Brothers' great first flights happened in North Carolina three years earlier. But few people knew it at the time and the true situation in the development of the aeroplane was not fully realised until 1908.





Hargrave's drawing of the three cylinder radial rotary compressed air engine invented in 1889.

In his quest for an engine Hargrave made cylinders rotate in the role of a flywheel. It was the first rotary engine designed to power aeroplanes. He published the details in a paper given to the Royal Society in NSW as "Flying Machine Memoranda" on 7th August 1909. Copies of this paper, like the many others he gave to the Royal Society, were sent to aviation experimenters in other countries.

All the great war-planes -- Camels, Albatrosses and some by Anthony Fokker, were bi-planes -- invented miles away in Australia. When Camel pilots were duelling with the Red Baron and his men, they were all flying behind rotary engines. Of course the French Gnome was given great credit but the sperm, if not the egg, emanated from Down Under.

This year, 1994, offers a golden opportunity to promote Hargrave's achievements in the public mind, both here in Australia and internationally. Put the question: "How many of the people you ask can even recall the name of this man on the Australian \$20 note, let alone give you an explanation of the gaggle of drawings surrounding his old portrait? Hargrave will be taken off the

note in July but by then we hope the change in his public perception will be well under way.

Between 1884 and 1909 Hargrave gave nineteen papers on aeronautics before the Royal Society of New South Wales. The first was "The Trochoidal Plant" and the last "Rigid Stable Aeroplanes". Hargrave's early experiments were with means of propulsion but then came his experiments on the behaviour of surfaces in a variety of wind conditions. The variety of engines using various fuels was nothing short of amazing. Apart from the well-known rotary, he also experimented with a turbo-jet engine and the pure-jet engine.

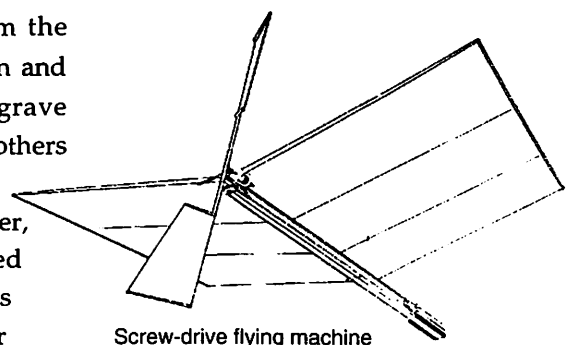
He offered his models to the NSW Government for display in a Museum but his offer was refused on the grounds of cost. In 1909 he received an award from the Bavarian Government in recognition of his work. His models were now accepted for display at the Deutches Museum in Munich. It is now history that a vast number of these were destroyed in the bombing during World War II.

Hargrave's work was severely hampered as time went on by the lack of engineering expertise in Sydney and the isolated nature of his experiments. He was far from the main centres of experimentation and feedback was poor, with Hargrave freely giving of his ideas while others were not so giving. Hiram Maxim, the English experimenter, was a typical case. He pleaded with Hargrave for news of his progress then didn't even bother

to reply to Hargrave's request for reciprocation. He was becoming more critical of the way his work was not being publicly recognized. It was not hard to see that while he cared not about the avaricious intent of the patent-seekers, his own work was being absorbed in the name of others. There were honourable exceptions. Hargrave felt that the work of all inventors, like himself, who had made significant contributions to the science of flight, should receive recognition as well as the men who finally achieved what all had striven for.

It is heartening to observe that the more recent publications seem to be re-discovering Hargrave and it now seems there is a chance the reputation he enjoyed among his peers between 1890 and 1910, before falling back as an "also ran", is about to be revived. A quote from an American children's textbook is an improvement on much of the faint praise and luke-warm acknowledgement in so many other publications. I quote from *Integrating Aerospace Science into the Curriculum*:

"Ultimately, the American Wright's successful flier combined around-the-world expertise -- the glider research of the Englishman Cayley and the German Lilienthal and the box-kite form of the Australian Hargrave."



Screw-drive flying machine

Photo: courtesy Power House Museum

**The 1994 centenary provides an opportunity to celebrate the achievements of Australia's greatest inventor.**

## Calendar of Future Events:

### 9 July

NSW Interclub Flying Competitions (Round 2), Camden (John Ciardi).

### July

Balloon Meet, Mildura. Phil Kavanagh, Kavanagh Balloons Pty. Ltd., 39 Jubilee Street, Wahroonga, NSW. (02) 489016 (a.h.), (02) 4578060 (b.h.)

### July

The Lawrence Hargrave Across Australia Balloon Race. (Phil Kavanagh).

### October

The Hargrave-Houdini Aviation Meeting, Bankstown Airport. Eric Waite, Old Coast Road, Stanwell Park, NSW 2508; (042) 943365.

### 22-23 Oct.

The 10th Great Tiger Moth Air Race and the Gathering of Eagles Air Show, Maitland, NSW. (049) 328-888.

### 12 Nov.

NSW Interclub Flying Competitions (Round 3), Schofields. (John Ciardi).

Lawrence Hargrave International Kite Competition, Stanwell Park. Ted Coles, Australian Kiteflyers Society Inc., P.O. Box 110, Southgate Sylvania, NSW 2224.

Re-enactment of Lawrence Hargrave's 1894 kite-lift experiment on Stanwell Park Beach. (Eric Waite)

### 21 Nov.

NSW State Gliding Championships. Frank Hudson, P.O. Box 171, Manilla, NSW 2346. (067) 85-2137.

### 26-27

Nov. Lawrence Hargrave Seaplane Show, Rose Bay, Sydney. Phil Dulhunty, 6 Bay Street, Greenwich, NSW 2065. Brian Monckton, 299-8880 (b.h.), 363-9655 (a.h.).

### December

National Gliding Championships of Australia. Hank Meertons, Sydney 452-2491.

### Jan., 1995

The Hargrave Centennial Transcontinental Expedition (sailplanes). Michael Hosking, P.O. Box 251, Berwick, Victoria, 3806; (03) 707-3116.

### 21-26 March, 1995

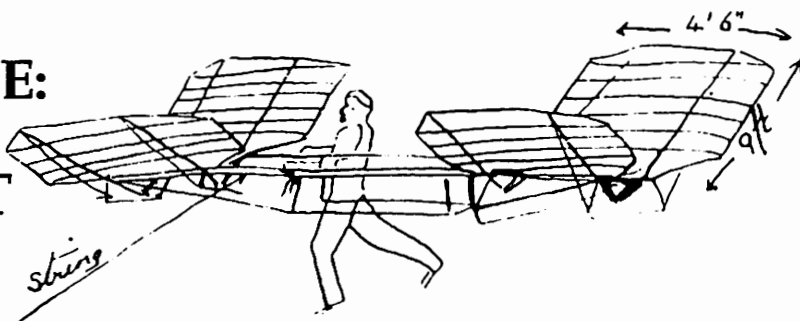
Airshow Downunder, Avalon Airfield, Victoria. For further information call (02) 630-1995 2000.

We would like to invite anybody interested in joining the Association to do so by sending \$50 to the Secretary, The Lawrence Hargrave Commemorative Association Inc., 19 Stanwell Avenue, Stanwell Park NSW 2508.

Telephone: (02) 521-6000.

## LAWRENCE HARGRAVE: OUR FIRST HANG-GLIDER PILOT

by Kiernan Tapsell



### TANDEM WING GLIDER

Hargrave designed this hang-glider in early 1894. The first scheme for this glider incorporated tandem biplane wings. The estimated weight of the wooden structure was just over 53 lbs. (24 kg.), which he accepted as being too heavy. All wings were identical in detail.

Wingspan 14 ft. (4.27 m)  
Wing chord 2 ft. 6 ins. (0.76 m)  
Overall length 12 ft. (3.66 m)  
Biplane gap 3 ft. (0.91 m)

The next version of the arrangement of this glider has been well publicised by way of a sketch drawn by Hargrave. This one differed from the initial scheme by replacing the flat, bi-plane wings with cambered, monoplane wings and considerable dihedral.

Wingspan 18 ft (5.49 m)

Wing chord 4 ft. 6 ins. (1.37 m)  
Wing area 152 sq.ft. (14.12 sq. m)  
Overall length 15 ft. (4.57 m)  
Empty weight 50 lbs. (22.7 kg)  
(Hargrave's estimate)

The glider was constructed from peeled willow rods and the wings were covered with coarse cotton. The chord of each wing was increased slightly over that shown on his previous sketch although the wing area was maintained.

The first attempts to fly the glider took place on 25th June 1894, a windless day at Stanwell Park. Hargrave travelled about 10 ft. (3m) horizontally and 15° downwards before he slipped and the glider hit the ground. All of the struts were displaced and required repair. He noted that the glider was best managed when it was kept up under his arms when running.

The next and last attempts were made on 28 June, after the repairs had been completed. There was some wind this time, although only "slight puffy", as described by Hargrave. The glider stalled, and turned right over, backwards. Many struts were broken this time. Although Hargrave's previously described sketch showed a string attached to the front of the glider, no tethered tests were tried. After these failures, Hargrave decided that the risk of serious injury was too great, and so these trials were discontinued.

Wingspan 18 ft. (5.49 m)  
Wing chord 4 ft. 9 ins. (1.45 m)  
Overall length 11 ft. 6 ins. (3.51 m)  
Height 4 ft. (1.22 m)

[The above is an extract from *Wood, Wire and Calico* by David A. Craddock, *A Chronology of Australian-designed Gliders, Sailplanes and Human-powered aircraft*, Vol. 1, 1868-1918.]



# AUSTRALIA'S PRINCE CHARLES

by Randall J. Dicks

**I**N Sydney on Australia Day, 1994, the heir to the throne, His Royal Highness The Prince of Wales, is about to deliver a speech to the large crowd, including everyone from the Premier of New South Wales and Lord Mayor of Sydney to hundreds of happy children waving flags. He steps toward the microphone and is reaching into his pocket for his notes, when an unexpected and dreaded sound is heard: a shot. It is followed immediately by another. A young man hurtles onto the stage, nearly at the Prince's feet. The royal detective nudges his Prince to the side, large men in dark suits surround the attacker, and from all directions the stage swarms with security and press, as many cameras to be seen as there are police hats.

The two shots were blanks, fired from a starter's pistol. The assailant, or mock assailant, is a 23-year-old Australian-born Cambodian university student who apparently had written to the Prince of Wales some time previously, expressing concern over the treatment of several hundred Cambodian boat people being held in detention camps in Australia, and had received a disappointing reply. The man was charged with threatening and attacking an international protected person, under federal law applicable to visiting dignitaries, and with assault and firearms violations under state law.

Displaying remarkable *sang froid*, the Prince of Wales passed through the experience with hardly more than a slight frown and raised eyebrow. Adjusting his cuff links in an habitual gesture, he calmly made his speech, as planned. Premier John Fahey said later, on the Prince's behalf, that His Royal Highness only regretted that the "little incident" had marred an otherwise splendid day, and that the Prince at no time had felt he was in any danger. The NSW Police Minister categorized the incident as a "stunt" rather than a serious attack.

This unfortunate incident in Sydney may serve to raise immediate and long-term questions about security, may result in making the Prince less accessible in Hobart and Perth and Gladstone and Brisbane, and may even remind people of the continuing plight of Cambodian refugees, in Australia and elsewhere. But perhaps the most significant aspect of the "little incident" of the blanks fired at the Prince may be the way

it was reported by the media.

In reporting on the episode, CNN (Cable News Network), whose broadcasts are seen around the world, made reference to "Britain's Prince Charles" attending Australia Day ceremonies in Sydney. Associated Press wire service reports made the same reference, which was repeated in print and broadcast news reports countless times. Britain's Prince Charles was doing nothing of the kind; *Australia's* Prince Charles was attending Australia Day ceremonies in Sydney. The Prince has said, "I am an Australian", and is heir to the Australian constitutional monarchy. He has a long-standing special relationship with Australia, and has a genuine attachment to the country and its people. When the Prince of Wales is in Australia, he is assuredly not there as "Britain's Prince Charles".

The Prince of Wales is not only heir to the Australian throne. He is heir to the thrones of Antigua and Barbuda, the Bahamas, Barbados, Belize, Canada, Grenada, Jamaica, New Zealand, Papua New Guinea, St. Kitts and Nevis, Saint Lucia, St. Vincent and the Grenadines, the Solomon Islands, and Tuvalu, as well as the British throne. Herein lies the remarkable aspect of the monarchy shared by all these nations, but herein, too, lies its major drawback. It is a problem of perception and understanding. What these countries have in common is the monarch, but the monarchies themselves are separate, distinct, and independent.



## A MULTI-NATIONAL ROYAL FAMILY

When Queen Elizabeth II visits Papua New Guinea, it is as Queen of Papua New Guinea. When the Queen visits Barbados, it is as Queen of Barbados. When her son and heir visits Australia, it is as heir to the Australian crown. An aspect of this system of the shared monarch is that the head of state of the United Kingdom does not make state visits to those countries of which she is concurrently Queen. It would be too confusing and awkward if the Queen sometimes visited Canada as Queen of Canada, and sometimes as Queen of the United Kingdom, or Queen of New Zealand. The same holds true, more or less, for other members of the Royal Family. When the Prince of Wales or Duke of York visit Belize or Jamaica, it is not as "Britain's Prince Charles" or "Britain's Prince Andrew", but as members of what has become a multi-national Royal Family.

These distinctions seem to elude some people, and lead to Australian republican blather about Australia's need to be seen as independent of Britain. That is already pretty well understood by most people, and if there is any fault, it is one of perception, not an organic fault in the system. Just because some outsiders may misunderstand some parts of the system does not warrant abandoning the system, as long as the people of

Australia understand it, and the people of Antigua and Barbuda, the Bahamas, Barbados, Belize, Canada ...

It is a sophisticated system, unique in the world today, workable among friendly nations united by a certain degree of shared tradition and experience, further united by common goals for future co-operation, development, and social progress. In the system of the shared monarch, Great Britain does not have an exclusive claim on its Royal Family, as do, for example, Norway or Belgium or Japan. The British Royal Family is also the Australian Royal Family, an identity which ought to be more and more emphasized by Australian monarchists.

It is said that an army travels only as fast as its slowest component. It would be unfortunate to reduce nations and governments to the same rule of the least common denominator, to keep pace with the slowest rather than forge ahead. In the era of instant gratification, one sees the results of such simplism in a growing number of areas of everyday life. The content of television, films, and novels is distressingly lowbrow. Newspapers reflect the trend; thoughtful articles and in-depth reporting give way to breezy, superficial, immediate analysis and sensationalism, as newspapers struggle to keep pace with the instantaneous reporting of television and computer information services.

However, the fact that something is complicated and cannot be taken in at a glance does not mean that it does not work, or is not beneficial or meritorious, or that careful study and gradual appreciation will not offer lifelong rewards. A successful nation does not function at the pace of its duller or most apathetic citizen.

Both the system and its representatives have been the objects of controversy, commentary, and speculation in recent years and months, subjected to more intense and invasive scrutiny than ever before.

#### THE COMMONWEALTH IN 40 YEARS

At the Commonwealth Heads of Government Conference in Cyprus last October, Her Majesty the Queen created something of a stir when she addressed 37 Commonwealth leaders after dinner on board the Royal Yacht *Britannia*. The Queen, Head of the Commonwealth, reflected on the last forty years, and the

forty years to come. She said that in the year of her coronation, 1953, she would have been "very surprised" if anyone had predicted that at the Commonwealth meeting in 1993, there would be fifty countries represented, and that neither South Africa nor Fiji would be among them. "I find that, as the years pass, my capacity for being surprised has lessened. ... Nowadays, I have enough experience, not least in racing, to restrain me from laying any money down on how many countries will be in the Commonwealth in forty years' time, who they will be, and where the meeting will be held."



*"Of one thing I am entirely confident ... forty years on, the Commonwealth and its ideals will have survived. . ."*

Her Majesty added, "I will certainly not be betting on how many of you will have the Head of the Commonwealth as your Head of State. I suppose that the only reasonably safe bet is that there will be three absentees: Prince Philip, *Britannia*, and myself. But you never know ..." The Queen expressed optimism about the future of the Commonwealth, and about the prospects for South Africa's re-admission after the 1994 elections. "Of one thing I am entirely confident ... forty years on, the Commonwealth and its ideals will have survived -- changed, adapted, maybe even weather-beaten -- but still there, a force for peace and good government."

Australian republicans, led by the Prime Minister, leapt upon these royal remarks with glee, declaring that this speech meant that the Queen had given her approval to the campaign for an Australian republic. Australian republicans were eager to put words in the Queen's mouth, and with each further

telling of the tale, the interpretation of the Queen's after-dinner speech grew more exaggerated.

#### THE TOPICAL QUESTION DOWN UNDER

The Queen's remarks may, in fact, have been meant humorously, in self-deprecating style. Her Majesty is practised at delivering amusing lines with a perfectly straight face. Queen Elizabeth II, after all, has been dethroned more times than any other modern monarch. She was once Queen of South Africa, Queen of Ceylon, and Queen of Fiji, and of the rest of those 29 members of the Commonwealth that are now republics. This Queen, better than anyone else in history, knows what it is for a monarchy to become a republic.

Or the Queen may have been referring to what was on the minds of many Commonwealth leaders, anyway: the behind-the-scenes canvassing and campaigning of the republican Prime Minister of Australia. Her Majesty's comments brought this out into the open, and with wry humour relieved some of the tension caused by such mischief.

Then again, the Queen may have had in mind the matter of future Headship of the Commonwealth. Her Majesty is Head of the Commonwealth (and its greatest living advocate), but that position is not hereditary. Even though it is assumed and makes great good sense that her heir will also become Head of the Commonwealth, it could happen otherwise. It has been suggested from time to time that the position of Head might rotate among members, or among senior members, as does the presidency of the Security Council of the United Nations, or that the Head be chosen as is the executive of the Arab League, or the Organization of African Unity, or the Organization of American States. The Head of the Commonwealth forty years from now may not be the head of state of *any* member country.

The Queen may have been recalling how her late father, King George VI, became the first "Head of the Commonwealth", a circumstance which demonstrated how adaptable the Commonwealth can be. When independent India rejected dominion status in favour of becoming a sovereign republic, all parties wanted India to remain within the Commonwealth. India's objection was to continuing allegiance as the republic of India to the Crown, and so a

simple device was found. It was announced after the Commonwealth Prime Ministers' meeting in London in 1949 that India accepted "the King as the symbol of the free association of [the Commonwealth's] independent member nations and as such the Head of the Commonwealth". Thus the modern Commonwealth of Nations was born, with a formula allowing republics to remain as members, and maintaining the cultural, ethnic, and racial diversity which contribute so much to the Commonwealth. Burma had not joined the Commonwealth when it became an independent republic in 1948, before the concept of the Head of the Commonwealth had been developed, but few republics achieving independence from Britain since 1949 have declined to join.

The Queen's message in that speech on the *Britannia* may have been simply that nothing in this world is certain: who is Head of the Commonwealth, what countries are in the Commonwealth, which countries are monarchies, which are republics. When the Queen mentioned not betting on how many countries might have the Head of the Commonwealth as Head of State, she may have been suggesting that her successors might not necessarily take that symbolic role, and may not have meant anything at all on the topical question of monarchy versus republic down under.

Finally, it is hardly surprising to hear the Queen suggest that she would accept the decision of the Australian people (who have thus far not been consulted by their Prime Minister). Her Majesty has already lost quite a few thrones without ever "refusing to go". As Walter Bagehot said, writing in Queen Victoria's time, the Queen "must sign her own death warrant if the two Houses unanimously send it up to her", and it is disingenuous, at best, for Australian republicans to suggest that she would take any other position in the present debate.

Aside from questions about the institution of monarchy, there have been questions about its representatives. In fact, there have been far more innuendoes, lies, gossip, unsubstantiated rumours, and slanders about them than serious questions. As *The Economist* (December 11, 1993) said, "Much of this is nonsense."

Much of this is also reminiscent of the behind-the-scenes machinations of

Michael Dobbs' popular BBC political dramas, *House of Cards* and *To Play the King*. The attacks on members of the Royal Family and relentless pursuit by the media seem unusually well orchestrated. Nicholas Soames, a British M.P. and Minister (and grandson of Sir Winston Churchill), says, "Twelve hundred years of British history are not going to be overturned by Mr. [Rupert] Murdoch's republican press, engaged in a circulation war. The heir to the throne will be the next king, and that's all there is to it."

#### MEDIA DIVERSION FROM PRINCE'S SERIOUS PURSUITS

A Prince who speaks his mind on substantive issues (and a wide variety of them, at that) may antagonize powerful interests, and some persons might seek to divert attention from the Prince's serious pursuits (town planning, architecture, community development, organic farming, job retraining, young people in the inner cities, public housing) through scurrilous personal attacks and fluff. Veteran American newsman and National Public Radio commentator Daniel Schorr said recently, about a semi-fictional book and a television film on the Kennedy family, "There is so much drama in the facts about the Kennedy dynasty that one has to ask why they are such targets for demeaning fiction. One reason, perhaps, is that there is more fun and profit in debasing revered beings than lesser beings. The Kennedy family has been about as close to royalty as this republic [the USA] has, and look what the media have done to the Royal Family in Britain."

The credibility of the attacks, aspersions, and supposed revelations is cast into doubt when the Prince and Princess of Wales are so easily replaced on the front pages of the tabloids by the latest scandal involving an international pop star, or misdeeds among Olympic figure-skating rivals.

The Prince of Wales has a deep social conscience, a strong sense of duty, and a broad range of interests which are both genuine and worthwhile. These are all attributes which are essential to the survival of the human being who is heir to a great throne. He will continue to work hard, to innovate, to experiment, to observe critically, not passively. If his popularity has suffered in recent years, it can and will be rebuilt. Popularity is fleeting and evanescent, in any case; the person at the top of yesterday's list may

be in disgrace tomorrow, or forgotten a year hence. With electronic popularity soundings being taken from hour to hour rather than week to week, it becomes an impossible task for anyone to maintain consistently exalted ratings, and may collapse in the attempt.

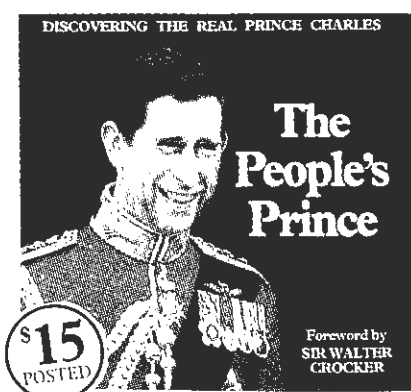
The 21st Prince of Wales continues to work hard at the job which has no official definition, developing and promoting new interests, new business, advancing countries and Commonwealth. He does not flinch at the most extraordinary demands, any more than he did at the shots fired in Sydney. Australian monarchists can be proud that he is an Australian Prince, and should emphasize the Australian identity of their constitutional monarchy and Royal Family.

Footnote: Two charges, one of possessing and another of using a firearm, were withdrawn after advice from the police that the starter pistol allegedly used by Kang was not a firearm. A charge of common assault was dropped.

Kang is on \$5000 bail and under psychiatric observation. He faces a charge of affray that he threatened unlawful violence towards the prince and one of offensive behaviour.

## AUSTRALIA'S PRINCE CHARLES

*An historical record of ideas and opinions from the man the media would like to ignore.*



What emerges from a study of Prince Charles' speeches is a most cultured and literate man with a very deep concern about what is happening to Western Civilisation. Dispels the current media hype about the man behind the alleged Royal Crisis. A publishing first.

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# ETHICS AND VALUES IN TEACHING: SEMP REVISITED

*Dan O'Donnell presented the following paper to a Conference organized by The Queensland Studies Centre of Griffith University, 9-10 December, 1993.*

**F**IRST, I should explain my perspective on ethics and values in teaching since the topic, as we remember from the ugly MACOS-SEMP experiences of 1977-78, has enormous potential for controversy.

It remains hugely provocative and divisive, fifteen years later. In an article in *The Australian* (1 Dec. 1993), Professor Lauchlan Chipman (now of Monash University) answered the Socratic query: "Can virtue be taught?" Both Monash and Wollongong Universities, Chipman explained, were embarking on formal programmes to inculcate "truthfulness, accuracy, and the highest possible ethical standards in both personal and professional life". It was one fundamental role of universities to teach these values, he advanced. In the same issue, Margot Prior, Professor of Clinical Psychology at La Trobe, asserted bluntly that our schools had to "arrest antisocial behaviour such as defiance, disruptive behaviour, and truancy", adding as well callousness, stealing, vandalism, fighting and property destruction.

I speak as a "free, compulsory and secular" schoolmaster whose work-life has been spent in or on the periphery of the state or public classrooms (not Church schools), yet I argue strenuously that values can and must be taught, formally and informally, as an integral part of daily work like spelling, times tables, irregular French verbs, and Japanese Hiragana and Katakana. Inculcating sound and healthy habits of heart and mind and those

values prized by the society which employs them is a duty of teachers, just as important as cultivating proficiency in the Three R's. Moreover, success is as assessable as growth in reading, spelling, or arithmetical skills.

and telling indicators of the social dynamics of the classroom embodying the values being inculcated. While no two teachers would list an identical set, or place them in precise, identical order of importance, there are common values that teachers should ascribe to, including abstaining from lying, cheating, stealing and murdering. At risk of incurring the stigma of fundamentalist -- in 1977-78, that was the usual ploy to silence those who criticised our schools -- I draw attention to the fact that those four ground-rules of a healthy, stable society are straight from the ancient Mosaic Laws which were summarily rejected by the advocates of SEMP as mere "concrete rules" to be flouted by all who attained Lawrence Kohlberg's highest level of moral development, the universal ethical principle orientation.

Historically, values have been taught, formally and informally, from the beginning of Queensland education. First, note the exchange between J.S. Kerr and the Royal Commissioners under Mr. Justice Lilley on 11 September 1874. Kerr, former headmaster of Warwick and Fortitude Valley Schools, and at that time Headmaster of the Brisbane Normal School, explained that he established discipline amongst his boys through appeal to conscience, example, Scripture lessons, Civics and Morals lessons, and corporal punishment.

Second, an essential principle of the Curriculums of 1905, 1915, and 1921 was that the school was "a powerful agent in the physical,



## SEMP ASSAULTS ON PARENTAL AUTHORITY

*Despite assurances by SEMP devotees that the materials actually consolidate the traditional family, the sheer frequency of cartoons/role plays/discussions/simulations on themes similar to Cartoon 40 suggests that the habit of challenging parental authority is reinforced by SEMP. Observe the above, for example.*

Inspectors used to make reference to social concepts such as courtesy, cheerfulness, willingness to undertake school tasks, responsiveness to questioning, the "tone" of the classroom, and the relationship between the teacher and his pupils -- all vital

moral and social development of the child no less than in his intellectual equipment". The principle was restated time and again. In 1905, David Ewart (Director of Education) observed to the Minister that "the influence of the school should be visible on the road to and from school", the ultimate test for schools being the behaviour of pupils in the wider society. In 1914, Reginald H. Roe (Inspector-General) complained that Civics and Morals lessons were often performed "in a perfunctory or indolent spirit", and sometimes even neglected altogether. "No lesson requires more careful preparation than the lesson on morals," he declared, including within its parameters classroom experiences in Justice, Honour, Love, Reverence, Obedience, Duty and Service. "The teacher is the potent factor in the school's influence for good and evil," he argued, "the intemperate, dishonest, or immoral schoolmaster being a plague-spot in the community." Above all else, Roe elevated "duty of service" to the highest rank in a school's priorities. In 1921, Andrew S. Kennedy (Director of Education, 1920-22) declared in his Annual Report:

"No opportunity of direct teaching or of indirect influence, by which the child's character can be strengthened and purified, should be neglected for character formation is the highest part of a teacher's work."

The importance of character development (or moral education) was articulated in 1926 by District Inspector Earnshaw:

"The lessons in conduct and morals varied with the personality of the teacher, on whose character and conduct the good tone of a class or school depends. The actual evidence seen in the punctuality of the attendance, honesty of work, polite conduct, in and out of school, neatness of dress and person, etc., is far

more important than the best written composition on any one of the subjects."

Notwithstanding the thrust of this paper that values must be taught, there have always been misgivings about what can be achieved. In February 1879, District Inspector Platt reported to Head Office:

"It is a comparatively easy thing to make children fairly orderly, obedient, and industrious in school, but to evoke and foster a love of order, a reverence for law, and a passion for knowledge is a task for the highest."



The Queensland Director-General's Review Committee found that this card "could cause embarrassment to sensitive members of the class". (Sel. Com. Report No. 2, p. 26) What about despicable conduct and degrading classroom experiences?

And in April 1890, David Ewart, Queensland General Inspector, having been dispatched south, reported that he had witnessed a Morals lesson on Honesty in a Victorian Reformatory School. "The lesson had evidently been given before," Ewart wrote. "The teacher was an

earnest-minded man, the class was alive and I confess to a curious sensation, mostly pity, as I saw the usual finger-snapping, and eager show of hands with prompt and correct replies about the virtue of honesty from those pupils, all convicts, many twice convicted for thieving." Contrast Ewart's word of caution about unrealistic expectations with Inspector Platt's report of February 1878 on the 84 schools in his Moreton district:

"Second in importance only to regularity of attendance on the part of pupils, is the quality of the teachers. Over and over again does the experience of an inspector verify the proverb that the school is just a reflex of the teacher. It is neither the building nor the furniture nor the system, useful as these are; it is the man that makes the school. By teacher of good quality I do not mean merely a man who keeps a grammar shop or a calculating mill, or a general store of scientific knowledge -- a very ordinary man might do this; I mean a man capable of educating the moral and intellectual faculties by exercising each in appropriate ways so as to secure the highest results possible to each individual -- a man who can establish moral and intellectual habits."

ENTER S.E.M.P.

In 1977-78, the happy complacency of teachers of my vintage was rudely shattered with the appearance of SEMP, the exorbitantly-expensive social education materials project. At the end of 1977, the school kit MACOS was axed by the Queensland Government. The following February, SEMP, too, was unceremoniously banned from State Schools, even though some Catholic Schools permitted the materials. In a period of unprecedented interest in education in Queensland, the Brisbane Courier Mail provided one version of events which was to

become the orthodox explanation. "One page an issue!" the headline shouted on 24 February 1978:

"One quarto-sized page appears to lie at the heart of the debate about SEMP. Curriculum section officers from the State Department yesterday made more than 1000 pages comprising SEMP's Family section -- the most controversial -- available to the *Courier Mail*."

Was this a lapse in journalistic ethics? Was the education lobby guilty of deception? Had Departmental officials who devised and promoted the materials acted ethically? What of the 89% of all Queensland teachers who found nothing wrong with any of the package whatsoever?

Not the lemon cartoon!

Not the "poofy" cyclist cartoon!

Not the appalling pedagogical underpinnings of the total package and the mindless games and simulations!

Not the horrific assault on traditional values!

In the fifteen years since the events, neither retraction nor admission of error or subterfuge has ever been published about this dark chapter in Queensland education. The absurd fallacy that there was but one "saucy" page has been permitted to perpetuate.

#### "LIFE IN THE RAW"

What was wrong with SEMP? Much, though I want to look only at its glaring defects in moral education. Firstly, the materials were grievously flawed in deliberately exposing all children to the seamy and the sordid on the grounds that everyone should be exposed to "life in the raw" and not a "bowdlerised

version of life". Totally absent was the traditional provision of elevating, enriching, and ennobling experiences, all children instead being force-fed with the seedy and unsavoury whether parents approved or not. This serious defect was compounded by the pervasive message to teachers to be scrupulously neutral since all values and all behaviours were equal.

Secondly, the compilers of SEMP declared categorically that values could not be taught at all. Note the official instructions to the nation's teachers:

"Direct teaching of concepts is impossible and fruitless. A teacher who tries to do this usually accomplishes nothing but empty verbalism, a parrot-like repetition of words by the child, simulating a knowledge of the corresponding concepts but actually covering up a vacuum."

At a stroke of the pen, the timeless notion that schools taught right and wrong, and fundamental decency, was swept aside.

Thirdly, discarded were traditional approaches to the inculcation of socially-acceptable standards such as setting a worthy example, persuading, convincing, limiting of choices, moral suasion, inspiring, establishing rules to follow, engendering an awareness and understanding of cultural and religious principles, and appealing to conscience. All were rejected out-of-hand. "These traditional approaches to values," the instructions to teachers ran, "have not and cannot lead to values in the sense that we are concerned with them -- values that represent the free and thoughtful choices of intelligent humans interacting with complex and changing environments."

Instead, pupils were encouraged to clarify their own values in open-ended discussions in which teachers were to avoid moralising, criticising and preaching. All values were equal, teachers' and pupils'.

The SEMP philosophy of moral education appears to have been a shameful abdication of responsibility on the part of Australian educators. Contrast it with the central message of a recent tribute to a former Queensland teacher:

#### TEACHING VIRTUES

"Mr. Colin Spiers is universally remembered as one with a special influence on our lives. He was charismatic, individualistic and uncomplicated, dominant and regimental, wholly committed to teaching and to his pupils' welfare, and uncompromising in the matter of standards and of principle. ... He taught us duty, concepts of honour, and pride in our country and ourselves. He would constantly restate the value of good manners, tidiness, punctuality, discipline, hard work, precision and service to others -- virtues that I suspect even then were becoming old-fashioned and out of date among many of his contemporaries. He despised humbug and sham. English and general knowledge were his great interests and his influence on us was immense. I rejoice in the education he gave us, an education better, I believe, than most other ten- and twelve-year old children have received elsewhere. ..." [*A History of Milton State School*, 1991, p. 21)

The author is John H. Pearn, presently Professor of Child Health at the University of Queensland and Head of the Royal Children's Hospital in Brisbane.

**CAN VALUES BE TAUGHT IN OUR SCHOOLS?  
YOU BE THE JUDGE!**



# Only YOU the Australian people – can decide

SPEECH BY HRH THE PRINCE OF WALES AT AUSTRALIA DAY RECEPTION

*Darling Harbour, Sydney, 26th January, 1994*

**I** HARDLY need to tell you, Ladies and Gentlemen, what a great pleasure it is to be back in Sydney for Australia Day, and it is most kind of the New South Wales Government to invite me. The last time I experienced an Australia Day was during the Bicentennial celebrations -- and I've never been the same since!

Inevitably, many things have changed in the six years since that memorable day -- the world moves on; conditions change; new challenges present themselves; lessons are perhaps learnt and fashions alter. In Australia's case -- as in the United Kingdom and elsewhere -- you have had to endure a particularly demoralizing recession which invariably tends to exaggerate the worst and most negative aspects of life. It is then easy to forget that underneath the surface of things there are still those wonderfully positive, human characteristics which make a nation like Australia what it is.

In Britain you can't avoid noticing these Aussie characteristics. Australians keep winning at

Lords, or at Wimbledon, or at Twickenham, or on our golf courses. They sing and dance superbly at Covent Garden, plaster the walls of the Tate Gallery with their paintings, produce highly acclaimed films and, increasingly, seem to dominate the television channels.

On top of all that, and ultimately, as far as I can make out, with a little re-directed help from

Australia and I am sure the games will prove to be an outstanding success in a very special setting.

But nothing, Ladies and Gentlemen, has been more indicative of the underlying strength and resilience of the Australian character than the response to the recent appalling bushfires. Back in Britain, by a curiously ironic coincidence, gradually being inundated by rising floodwater, I could imagine so well the terror engendered by these destructive natural forces which are so much a part of this beautiful, but unforgiving country.

I knew perfectly well, from my knowledge of the Aussie character, that those fires would be fought heroically by volunteer firefighters from all over New South Wales -- and indeed, from all over Australia.

So it didn't surprise me to discover that some of these courageous people were deployed in tactical response groups for 72 hours at a time, only to return home for a well-earned rest and find their own neighbourhoods under threat from yet more fires. I salute those men and women, and



my sister, you have won the competition to host the Olympic Games here in Sydney. This clearly reflects enormous credit on all those who worked so hard and long to achieve this accolade for

my heart goes out to all those who lost their loved ones and who were forced to watch their homes being swallowed up in an inferno.

Mr. Premier, I mentioned earlier that quite a lot has changed in the last six years, and it may well be that the sheer speed of change that we all have to cope with nowadays can be an unsettling business. One memorable line of Australian poetry comes from Banjo Patterson when he writes:

"Clancy's gone to Queensland droving, and we don't know where he are."

Maybe I'm wrong, but I suspect that a feeling of not knowing quite where we are is fairly widespread in human societies today. It is, therefore, perhaps not surprising that there are those who would wish to see such a rapidly changing world reflected by a change in Australia's institutions. And perhaps they are right. By the very nature of things it is also not surprising that there are differing views -- some people will doubtless prefer the stability of a system that has been reasonably well-tried and tested over the years, while others will see real advantages in doing things differently.

The point I want to make here, **and for everyone to be perfectly clear about**, is that this is something which only you -- the Australian people -- can decide. Personally, I happen to think that it is the sign of a mature and self-confident nation to debate those issues and to use the democratic process to re-examine the way in which you want to face the future. Whatever course you ultimately

decide upon, I can only say that I will always have an enormous affection for this country. I can't help it really: I wasn't sure what to expect when I first came out here in 1966 -- I'd always heard about the national sport of "pommy-bashing" -- but you gave me the kind of welcome and education it is hard to forget. Indeed, if things change in this country I might even be able to do one or two of the things that I haven't been able to do in the last twenty-five years -- like spending a bit more time in the surf -- although I have a dreadful feeling I may be too old to survive the result!

In the meantime all the members of my family will continue to take a close personal interest in the welfare and fortunes of this country -- despite the geographical limitations -- and, in that sense, I much look forward in the next ten days to meeting as many as I can of the people whose various achievements make a real, positive contribution to Australia. Earlier in the day I greatly valued the opportunity to meet some of the leaders of the multicultural communities in this city and to hear their impressions. Sensitive integration of distinct ethnic groups is not an easy task -- anywhere in the world -- and if you study history you will find it never has been easy. But, as far as I can make out, Sydney is probably managing this process better than most other parts of the world. You are setting an example from which others can learn a great deal.

In Tasmania I shall be seeing plans for developing an

immensely promising tourism project on the West Coast; in Western Australia a Liquid Natural Gas plant which generates 1% of the entire national GNP, and in Queensland I shall be visiting the city of Gladstone which offers great potential for inward investment and also has the vision to draw up a fifty-year development plan.

Finally, I did just want to say how much I am looking forward to meeting the Prime Minister's Task Force on Urban Design, here in Sydney on Friday. This remarkable group of people are addressing one of the major problems of our time, which is how to make our cities both more pleasant and more practical places to live. I believe that much can be achieved by sensitive design, proper consultation with local communities and thoughtful planning, and I applaud the forward-thinking approach which has led to the establishment of the Task Force.

Ladies and Gentlemen, these are just a few examples of ways in which Australia provides inspiration to the rest of the world and I shall do my best to help draw attention to them as well as other important aspects of national life, although I suspect they may not generally be supposed to be the stuff of which soap operas are made!

Whatever the case, I am sure you are dying to forget about all these things and to make the most of good old Australia Day. I fully intend to.

# SYMON THE SCHOLAR

by Graham Lyons

In this second instalment in our series on Sir Josiah Symon (1846-1934), Federalist, politician, lawyer, orator, writer, benefactor, vineyard owner, we examine his achievements as a scholar and book collector.

SYMON was born at Wick on Scotland's north-east coast and educated at the Stirling High School (dux 1862) and The Free Church Training College, Edinburgh.

He arrived in Adelaide in 1866 with two boxes of books and began a legal career with his cousin at Mount Gambier. The library at his Upper Sturt estate, "Manoah", grew to be one of the best in the country, comprising 10,000 volumes.

In 1881, at the age of 35, Symon became a Q.C., began his political career (as S.A. Attorney-General, appointed even before a seat had been found for him) and married Mary Eleanor Cowle. His career as a barrister lasted another forty-two years; politics occupied him for thirty-two years and he and his wife raised five sons and five daughters. Somehow he also found time to devote to scholarly pursuits. He was particularly fond of Shakespeare, and came to be recognized as one of the best-informed Shakespearean scholars in Australia. In a letter to Mr. Forbes Robertson of Oxted, Surrey, he wrote, "I love my Shakespeare. In a humble way in Australia we do what we can to spread the knowledge of the man and his work."

Symon wrote two books, *Shakespeare at Home* and *Shakespeare the Englishman*, and several papers on the playwright, and lectured widely. He was President (1897-98) of the Literary Societies' Union, a patron of the Poetry Recital Society and a member of the Adelaide University Shakespeare Society and of the Home Reading Union. He entertained many notable playwrights and authors at "Manoah", including Beatrix Potter and Sidney Webb.

Webb described Symon as "the most considerable person in Adelaide from an intellectual standpoint" and "the only man we have met in Australia who can lay claim to the indescribable quality of 'distinction' as understood by a fastidious society".

Sir Josiah's love of Shakespeare and his appreciation of his British heritage are apparent from the following passages. These are from *Shakespeare at Home*: "It is my fixed faith that no other country could have produced Shakespeare. He was above all things an Englishman. To him and his schoolmates it was truly the most beautiful, as well as the happiest, country in the world: *this blessed spot, this earth, this realm, this England.*

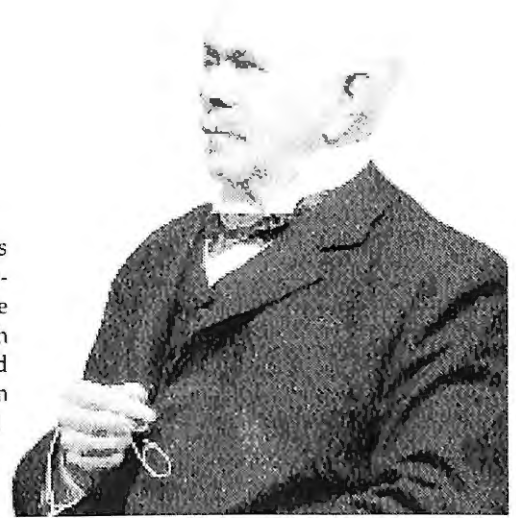
"Though country-bred, he was courteous and well-mannered, without rudeness and presumption. Is it idle speculation to suggest, as we like to believe, that Shakespeare inherited his gentleness, sweetness and sincerity from his mother? Mary Arden! How attractive the name! - how musical! as though of his own sweet coinage. Shakespeare's mother! - a simple English maiden, of disposition to well assort with her name, a voice 'ever gentle and low'. It is of her I sometimes long to know more -- and yet I would not, because I have my own finished portrait of her, and I do not want my vision broken or my love distracted by the dull pick-and-shovel of some digger-up of details. She was beloved and revered by her boy.



The Symon family at 'MANOAH' in 1903.

Photo: courtesy S.A. State Library

"The wooing of Anne Hathaway was - shall we say - the crowning incident - indeed, the event of that sunny springtime. There is to this day the cottage at Shottery whither the quick feet of the poet-lover often sped across the intervening fields. In those days, when much of England was undergrowth and what we should call 'scrub', these fields may not have been quite so meadowy as they are now. But the wildflowers were the same, and their fragrance was as pleasant in the balmy summer air and their brightness as agreeable to the eye then as now. Of the love-making we learn



nothing. Should we not, by universal vote, canonize the chronicler who could give us scraps of the lovers' talk? Shakespeare himself lets us listen to Lorenzo and Jessica, Romeo and Juliet, and Ferdinand and Miranda; but not to himself and Anne Hathaway."

The following is an excerpt from an address entitled *Shakespeare the Englishman*, given by Symon on the occasion of the celebration of the Tercentenary of Shakespeare, in the Queen's Hall, Adelaide, on 6th May 1916.

"It is a very remarkable coincidence that the date of his death fell upon the same day as that of his birth - 23rd April, the one in 1564 and the other in 1616. The former is also the day consecrated to England's other patron saint - St. George.

"When Shakespeare died the world knew nothing of it; the British capital paid no attention to it; not one line written on the occasion. No poet mourned the event.

"'Gentleman', that was his description; not poet or dramatist or actor - an English gentleman. You have it on the simple memorial to Captain Oates - amid the blizzards of the South Pole - 'Hereabout died a very gallant gentleman'. You have it in another form in the memorial to Sir Henry Lawrence in the Residency at Lucknow, in the words, 'He tried to do his duty'. A

German officer, taken prisoner by the British, is reported to have said to a British officer, 'You are fools, but we are not gentlemen'. To wear and to be worthy of the grand old English name of 'gentleman' is to possess the highest decoration known to civilization.

"What a heritage we have in Shakespeare! What an Empire we can boast of! The earth's history records nothing to compare with the achievements of our race in the cause of freedom - freedom won for themselves, and with which they have dowered and blessed akin



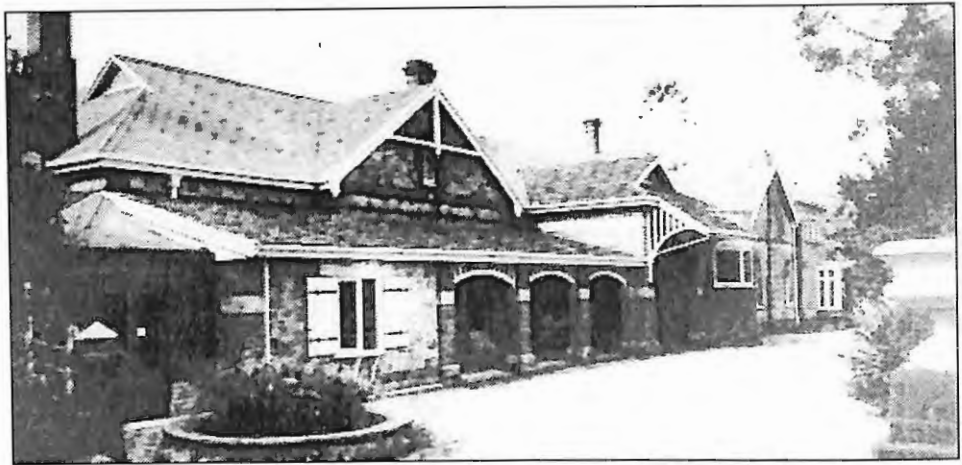
ances under their beneficent rule. Seven centuries have come and gone since *Magna Carta* was wrung by the barons of England from King John, and yet its principles are still living and potent, and its force unimpaired. When England, centuries later, struck the shackles from the slave, she was merely doing for others what she had done for herself.

"Her victories in peace have been no less than her renown in war. Wherever the '*Pax Britannica*' has come, justice with judgement - fair play - has been established. Omar, the policeman of Beirut, was heard to say, 'I do not know whether there be a God at all, but, if there is, I am sure he must be an Englishman.'" All that island story, with the imperishable glory accompanying it, is ours, and if we add to that the great names of Chaucer and Milton and Spenser, Scott and Byron and Burns, Wordsworth and Shelley and Keats - if we add to all that island story these great names, with no mean literature besides, and out-topping them all, William Shakespeare, surely we have a people, an inheritance, and an Empire worth holding together, worth living for, and worth dying for. We acclaim tonight our priceless Shakespeare! Let us fervently add - our little Mother Isle, God bless her!"

"Manoah", originally the home of Lieutenant-Governor Barker, was rebuilt in grand style during 1890, with thirty-one rooms, most panelled with cedar. Symon spent a staggering £250,000 on the house and grounds and even went to the extent of bringing art tradesmen from England and Italy to ensure excellence of workmanship. The great hall was appointed with Scottish oak panels and a Scottish parquet floor, while Sir Josiah's study boasted a ceiling mural by Hans Heysen. Carrara marble formed the Italian fountain and also the floor of the 'Italian Room' next to the dining room. The library was located above the large cellar, both rooms equally well stocked, the latter including the produce of Symon's renowned "Auldana" vineyard at Magill. In these two rooms, according to his grandson, the finer points of Australia's Constitution were 'thrashed out' during innumerable meetings throughout the 1890's. "This, Robert, is where we became a Commonwealth," he would say in later years to his young grandson as they stood together in the library.

A Shakespearean flavour was provided by the 'Othello tower', which overlooked an impressive stand of beech trees and an Elizabethan garden which featured a wishing well and every bloom mentioned in Shakespeare's works. The Symons strolled in this garden in the late afternoons.

The house and surroundings were maintained meticulously by a staff of twelve. One workman was assigned to supply wood for the twenty-two fireplaces.



'MANOAH', Symon's Upper Sturt mansion.

Photo: courtesy S.A. State Library

Sir Josiah was a keen and innovative agriculturalist, and the 160-acre estate was not merely aesthetic, as is shown by the passage from *Our Inheritance in the Hills* (S.A. Register, 1889):

"Four years ago the whole place was a perfect wilderness, covered with scrub and ironbark forest. The valley has been cleared, and on its lower portions it is now covered with marigolds, maize and sunflowers, as fodder for stock, and with potatoes and various strawberries for domestic use. Fruit trees have been planted on the sloping ground. Up towards the house there are several varieties of English trees, such as oaks, planes and walnuts, surrounding a lawn, upon which stands an elegant summerhouse.

"For filling the stone water-tank by the house, he uses a simple hot-air engine. While the gardener at Mr. Symon's is engaged upon his ordinary duties, he attends to the engine every half-hour, giving it a small quantity of coke.

"There is always abundant feed for the cows, which are kept in the stable on the slope of the gully. Close by are the sties, in which there are always two or three litters of young pigs of a very good breed. These porkers are a source of profit, as their food, being merely refuse, vegetables, fruit, etc. costs next to nothing, while the young pigs command a ready sale.

"To professional men whose duties necessitate a city life of business and bustle, such a residence affords a pleasing relief, both mental and physical."

The library, which Symon bequeathed to the State of South Australia, deserves special mention. The 2,500 volumes on law went to the University of Adelaide. The great strengths of the library are English literature (some 3,000 volumes), especially works by and about Shakespeare; biography and colonial history. He greatly admired Lord Nelson and had, according to his grandson, Robert, him-

self a seafaring man, "the best collection of books on Nelson you'll find anywhere".

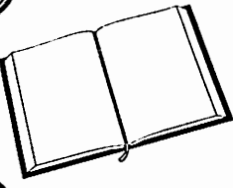
An edition of the Bible printed in Antwerp in 1565 is the library's oldest volume; other early books include Foxe's *Book of Martyrs* (1641), Samuel Johnson's *A Dictionary of the English Language* (1773), Thomas Bewick's *General History of Quadripeds* (1790) and the *Domesday Book* (1783-1816).

Two of the most valuable books are *South Australia Illustrated* by George French Angas (1846) and *Aurora Australis*, the first book printed in Antarctica (1908). This is signed by Ernest Shackleton and George Marston and bound in wood from packing cases. There are copies annotated by Symon of the 1891 and 1897 *Draft of a bill to constitute the commonwealth of Australia*.

Given his interest in wine, it is surprising that there are only five books on the subject - one of them is South Australia's first book on wine and also the first gardening guide - *The South Australian vigneron and gardener's manual* by George McEwin (1843).

The Symon collection has been described as "a very good example of the 'gentleman's library' which could be formed in more spacious days before the rising price of books and the compactness of modern homes forced private collectors to a greater degree of specialization".

Symon was a noted philanthropist and apart from St Henri claret, sparkling burgundy and the library, his contributions to South Australia's well-being included a donation of £10,000 to the University of Adelaide for a women's union (the Lady Symon Building) which he insisted be managed by university women; funding Minda Home for intellectually-handicapped children and the Northcote Rest Home for mothers and babies; and giving £1,500 to the Australian Inland Mission to establish the Eleanor Symon Nursing Home at Innamincka. In 1930 he gave £1,000 to Scotch College for an English literature scholarship.



# BOOKS

## THAT SHOULD NOT BE FORGOTTEN

# THE WRONG MUSIC

by Olive Fraser

Reviewed by Nigel Jackson

**B**EAUTIFULLY printed in a hardback edition with an inspired cover painting "Wood on the Downs" by Paul Nash, this fine collection of poems by a neglected 20th-century writer may still be available from the publisher (Canongate Publishing Limited, 17 Jeffrey Street, Edinburgh, Scotland). We owe this splendid edition to Helena Shire, a Cambridge English academic who was a fellow student of Olive Fraser at two universities, and who has contributed an illuminating 44-page biographical and critical introduction. Mrs. Shire received support in the undertaking from the distinguished British poet and mystic, Kathleen Raine.

One hundred and eighty-one poems occupy 156 pages; and it was a triumph for Olive Fraser to amass such an oeuvre, for she had a truly tragic life.

She was born in highland Scotland in 1909, the lovechild of two parents who early became estranged from each other and neither of whom would accept the responsibility of rearing her. She was brought up in Nairn by a great-aunt. The mixture of intense anguish and baffled outrage that the child felt at an extraordinary situation where, in her adolescence, both parents lived nearby, but in separate houses -- and neither with her, is powerfully expressed in a 1930 sonnet entitled *To a Parent*.

Hadst thou thought once on me, they love less mean  
But thou didst get me in a grove unseen  
And kept me hid out of the common way  
And I fast knew that I should ne'er have been  
And was thy burden and thy life's decay.

And to this hour I shrink and ne'er answer  
The call of the engrossing world to go  
Outward to haste to play as tho' I were  
The black sign that thy frightened heart did know,  
A creature of no country, and the heir  
Of joys that climbed not, but sought depths below

The happy merry things of life and left  
Me but a near-ghost, thy love still a theft.

It will be noticed that Olive Fraser retained the high sense of the poetic vocation, common in the 19th century but often lost in the ensuing "century of the common man" in which "democracy" and its follies vulgarized so much. This explains her fearless adoption of a style which some might dismiss as archaic, even to the point of reviving the second person singular ("thou", "thy"). It should be observed that the dropping of the terminology of intimate address, like the corruption of "God be with you" into "Goodbye", clearly denotes a coarsening of the soul of the English-speaking people -- a degeneration that is not irreversible.

In this sonnet the diction is commonplace, but a subtle ear enables a delicate control of the movement of line and phrase, so that the old-fashioned language has a new life breathed into it. The poem is no antique at all. The falling-away of the rhythm at the end of line 7 is a masterful touch; so is the witty ambiguity of "engrossing" and "thy love still a theft". The poem has the virtue, entirely appropriate in this case, of plain speaking; its authenticity is immediately felt; and the insightful qualification of line 2 reveals the courage and honesty of a rare spirit.

The title of this collection comes from another poem, written over thirty years later, which develops the same theme of feeling oneself the unwelcome intruder -- *The Unwanted Child*:

I was the wrong music  
The wrong guest for you  
When I came thro' the tundras  
Summon'd, tho' unwanted,  
Hated, tho' true  
I came by golden mountains  
To dwell with you.

I took strange Algol with me  
And Betelguese, but you  
Wanted a purse of dust  
And interest to accrue.

You could have had them all,  
The dust, the glories too,  
But I was the wrong music  
And why I never knew.

Perhaps Olive Fraser was linking her poetry to her birth here, for, although she managed to have poems and articles published fairly regularly throughout her life, she must have been acutely aware that her verse was not adequately appreciated, not even understood. She wrote two years later in a letter: "I was never with it but that is maybe my saving grace, as I am very much 'with' other things (see *Linnaeus!*) which fill my horizons with beauty." (p. 34) She knew nothing of the cultural corruption of the British people by ethnically alien interests made powerful by usurious finance, which has led to the stifling of certain vigorous native voices.

Olive Fraser felt that "her stars were two: Betelguese, bringer of all talents and honours, and Algol, the most malevolent star in the heavens, the eye of the dragon in Perseus, bringer of mischief and evil chance". (2) Her life, as recounted by Helena Shire, seems to bear this out.

From 1927 she studied English at Aberdeen University, doing brilliantly well in all her studies (which also included History, Zoology, Moral Philosophy and Greek Culture and Thought). In her first and fourth year she won the Calder Prize for English

verse. Despite the painful childhood, her personality sparked: "She was notably good-looking -- rosy-cheeked, yellow-haired and with a penetrating blue gaze. She was full of life and fun -- and she could talk ... but sometimes the fun could go to her head and then she would overstep the bounds, grab the limelight and exasperate her fellows." (4, 7) In 1933 she progressed to Girton College, Cambridge. "She would appear in Cambridge with a trail of laughing companions, largely men and women in their first year."

However, serious illness intervened and was to dog her life for over thirty years, until she was diagnosed in 1969 as suffering from hyperthyroidism (myxoedema) and was completely cured - - which led to a flowering of poetry in her last years. In 1935 Olive Fraser won the Chancellor's Medal for English verse, the first Cambridge woman to do so; and sympathetic officialdom "allowed" her a B.A.

The illness, which led to breakdowns and hospitalizations, was compounded by shock experienced while on wartime naval duty in the 1941 blitz of Liverpool. In 1944 her protectress died, and from then on Olive Fraser rarely had a home of her own. She would write an annual poem "as a 'mind' for the old highland lady who was her love, lamp, light, home, fireside and star". (12) The 1946 poem *The Empty House* captures the mood of bereavement and gratitude:

The sun is set. The grey night grows  
From my heart like a rose  
Petal on petal, finds each room  
And builds it fast within the gloom.  
No flower did show nor the wild linnet call  
Upon thy funeral.  
This dark flower then I gave  
To be, not mark, thy second grave.

Thick does it thrive on board and floor  
And the mocking door  
Where thou com'st not. O death -- night -- laugh  
That I made but a cenotaph  
For her. Retire. It is indeed a tomb.  
Here since she never will come  
It is I who perish by  
Some clock striking eternity.

The diction is still unremarkable; but the expanding image of the 'dark flower' develops an intensity; and the apt awkwardness of the surrealistic conceit of the final line is memorable.

At much the same period Olive Fraser's beloved Irish terrier died at a ripe old age. This sad event was celebrated in a series of epitaphs which constitute one of the most moving elegies ever written for a departed pet, *Upon an Irish Terrier, Quip*:

I  
Persephone, look from thy darkened gate  
And stay o'er Styx the ever-during sleet,  
For by that bank doth my Quipinus wait  
Who will not cross save at his mistress' feet.

II

Still by the Styx doth my Quipinus err  
And still maraud among the Stygian teal,  
A curse to Charon, crippled, who can ne'er  
Catch him, nor, toothless, whistle him to heel.

III

The wild stars look in the dark brakes, Quipinus.  
No star doth show me now thy small head,  
My runner, the sweet-throated, my little Quipinus  
Who hunts with the dead.

IV

In this small tomb all faultless love doth end:  
My dog Quipinus, and my dearest friend.

V

O Time, the memory of Quipinus save  
That 'Friend' may in the world a meaning have.

In this poem the diction has arrived at a new and startling freshness. The sombre legends of the classical eschatology give a suitable darkness to the first two epitaphs. The unusual "ever-during" suggests both enduring and wearing away. Sleet is a particularly hellish form of weather. "Err" and "maraud" are well chosen to suggest the perky mischief of the small reprobate; while the humour developed around the senility of the ferryman strengthens our sense of the animal's lovable spirit. The alliteration and movement of lines 7 and 8 are splendidly wrought. It is in the third epitaph, however, that the emotion of the memorial intensifies into literary greatness; the poet's deep sorrow pours forth and is mysteriously transformed into the stuff of poetry. The happy past is superimposed in natural imagery upon the emptiness of the present; the third line sings plangently; and the fourth line both celebrates and mourns with indomitable resilience.

By 1951 Olive Fraser was telling of her "set determination to devote the best of her mind and time to poetry". (14) A year later, although of Presbyterian upbringing, she was received into the Catholic Church. "There were to be long stretches of gray, crises of danger, desperation and suffering -- but all against a lasting web of friendships" (19); and some of the best friendships were with fellow-Catholics, both priests and laypeople.

In 1961 she returned from London to her native Scotland, living eventually in Inverness, Edinburgh and Aberdeen. During the sixties "an official visitor with hospital connections might be horrified at the outset (at her subsistence-level housekeeping), but would succumb to volatile spirits, spell-binding conversation and a bond, tacit and conspiratorial, to laugh it all off as unimportant". (25)

Several of Olive Fraser's lyrics were set to music for voice and piano by a Franciscan priest, Fr. Les Rowlands. For Olive "the hurt went very deep, that she had never been able to get out of the trap -- of poverty, illness, incapacity to learn" (33); but she was sustained by her faith in poetry -- "as solace -- poetry that can 'minister to a mind diseased', poetry as stored richness in the mind to have recourse to, or poetry to be written anew to make



concord out of discord". (31-32) "The one deep hurt that even poetry could not cure was that inflicted by the 'unlove' of her parents" (32); and that meant a lifelong search for love and identity. Yet, despite the difficulties, she was strengthened by the quality of life of her folk in the highlands, as typified by this description in one of her letters: "At home in the Highlands we always kept the New Year as a religious festival. My mother's family had been Huguenots and preserved from generation to generation their old customs. Very dignified, very quiet, somewhat solemn." (34-35)

Olive Fraser died penniless in 1977 in the Royal Mental Hospital, Cornhill, Aberdeen, in whose care she had been for many years.

## II

Helena Shire has made a major contribution to critical study of Olive Fraser's poetry. She draws attention to the linguistic richness of this poet's resources: "Of the languages that belong to Scotland or had left their mark on it she drew on almost all ... She read on from Anglo-Saxon and Old Norse of her university years through the earlier ages of Scotland's history, conscious of the Nordic heritage as well as the Celtic. Her prize poem of 1935 in Cambridge, *The Vikings*, had discovered in the Battle of Largs, 1263, a conflict of Nord and Celt that she discerned within her own mind and personality. Taking this further, she hit on the theme of the *gaul gael*, the apostate gone back from Celtic Christendom to the old gods of the north, from Christ to Odin. ... A child of Nairn, her own speech was 'highland English' but she had a masterly command of Scots, both the speech of the north-east ... and the language of earlier Scots poetry." (39)

This richness of language can be seen in one of Olive Fraser's greatest poems, *To Night*, which Helena Shire describes as "cosmic in scope" and which is worth quoting in full to convey the poet's genius:

O house of heaven, come on thy western mountains.  
O house of stars, the mountains wait for thee.  
The white hare crouches down to welcome his beloved  
O night, come silently.

O house of night, thy pillars are the mountains  
Soaring to meet thee. Here thy rooms are white  
The great corries already long misted, silent.  
Come silently, O night.

O bearer of the birds of fierce Glamaig  
O Staffa's, Eglis Colum's birds winging with thee  
O bearer of the swan unto the reedy mountains  
O night, come silently.

O with the swans trav'ling from green Shieldaig  
With the last swan of Sunart in thy flight  
With the small birds that host upon the breasts of mountains  
Come silently, O night.

Roof of the eagle, roof of the wild children  
Of Blaven on dark thrones awaiting thee  
The kings throned in gold in halls of high Morven

O night, come silently.

Already in their high places the kings are standing  
In Torridon. Like stones, like gods upright  
Who stared upon the sun are hooded before Hesper  
Come silently, O night.

O house of Canisp and of stark Suilven  
The adder of Quinag creeps home to thee  
With many a life that keeps in roots in lonely places  
O night, come silently.

For thee are the white canna lit, O stranger,  
The fair ones. By still pools their tapers light  
The farthest meads ever, the floors of the great mountains  
Come silently, O night.

O house of music, when all else is silent  
Save the high waterfalls, the western sea  
Speaking in dusk, around the feet of island mountains  
O night, come silently.

House of the exile, in his dreams ever  
Coming by footless roads, in visions bright  
All those in dreams who see their homes, their sweet summits  
Come silently, O night.

O house of Columcille, who long by Uchd Ailiun  
Soundly is sleeping, but did leave in thee  
His songs, his psalms, his prayers, my joy upon the mountains  
O night, come silently.

House of the Virgin, house of the great angels  
Shelter thy poet and thy eremite.  
Come, beauty of my life, upon the perfect mountains.  
Come silently, O night.

Olive Fraser wrote that in her prime, in 1950. Helena Shire correctly comments on the brilliant deployment of place-names and could have added that they are one of the signs that Milton, mediated through Wordsworth, is a major influence on this poet. (Yeats is another.) Helena Shire adroitly adds: "The House of Night is raised by incantation, by subtle iteration of keywords 'mountains' and 'thee', as by chime of rhyme and refrain. The wild hare and all homing birds *belong*, as do the mountain peaks and islands named. Man is incomer -- with an exile's longing for home or the ardent desire of the early Celtic religions to seek sanctity in the wilderness." (40) Olive Fraser's verse hallows the night as refuge, as a part of the beauty of creation and as arena of peace and stillness in which God may be approached and found.

The Yeatsian echoes are strong in lines 4 and 13 of one of the best poems of Olive Fraser's maturity, *Prayer to a Tree*, composed some time before 1970:

I am the dark and twilit one.  
I am the absence of the sun  
The presence of the antic moon  
Of things that were, and shall be soon.

But this proud bough beside my face  
 Has life and power and love and grace.  
 I am the shadow, she the thing.  
 Within her height the wild birds sing.

And I stay here beside her as  
 Each trembling ray and light she has  
 Could light my darkness, quench my want,  
 Fill me anew, like Hellespont,

With all I am not and would be.  
 The golden day, the journeying sea.  
 Dear bough of this sweet wood renew  
 The shivering husk that clings to you.

Here the physically present tree stands also for the Tree of Life, the World-Tree of northern mythology, the living tree of literature and even (perhaps) the tree of the Cross. The iambic tetrameters are handled effortlessly to provide the crisp firmness that echoes the firmness of faith described. Helena Shire writes an inspired analysis of line 12: "... it (the poem) reveals a secret source of the poet's strength. 'Fill me anew like Hellespont ...' The place-name is immediately understandable, for Hellespont is 'the journeying sea' of Leander swimming to his Hero and it is 'the icy current and compulsive course' of the lines from Othello, figuring the huge vitality of the universe. But it is more. Close by Hellespont (and therefore in the old sense 'resembling it', as 'the nearest thing to it') grew the sympathetic trees, sprung from the spot where fell in battle the first victim of the Trojan War, the beloved of Laodamia. As these trees grew tall enough to glimpse with their tops the dreadful sight of Troy, these tops withered and shrivelled ... but were constantly renewed. This wisdom of antique fable belongs to the main heritage of English poetry for Wordsworth drew on it for his poem *Laodamia*." (42) Helena Shire could have added that Olive Fraser probably felt a sympathy with Helle, the girl whose giddiness led to a fall into the sea, from which its name derives (*pontus* being a Latin word for 'sea').

The classic poetic virtues of giving instruction and delight are claimed for Olive Fraser by Shire, who writes that delight is present "in the old sense of sudden recognition of an identity unperceived before, in, for example, root and branches of a word. I know of no other poet in modern times who can so rouse the reverberations of meaning within a word, meaning perhaps dormant within its root-sense, or, having blossomed earlier, now rare or especial in application." (43-44) The poet's own sense of this inheritance of words is well conveyed in another poem, which also communicates her profound sense of the inspired poet's vocation, *To an unknown ancestor, maybe*, written in 1971:

They do come dropping down to me  
 On thin threads of eternity,  
 My songs,  
 And all that unto them belongs;

And who wrote first, that these words come  
 (Or they come not, and I am dumb,  
 But start  
 At some wild star that lights the heart),

I know not, but as dawn unlocks  
 The night's old shadowy music box  
 I seize  
 A pen as struck by destinies

Far beyond anything I know  
 Born out of sight ages ago  
 By some  
 Chanceling from whose blood I come;

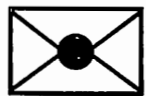
And how did the first rapture light  
 Upon that maker in his night?  
 Did he  
 Know my exact felicity?

What thou did'st then, old miscreant, thou  
 Hast much to claim or disavow  
 Alack!  
 I bear thy soul upon my back.

Helena Shire rightly stresses the aptness of the phrase "exact felicity" (but does not seem to remember the classical reference to the *curiosa felicitas* of Horace upon which it depends). Shire ends her critique with words that make a good ending for this article also: "The phrase exemplifies what it defines. Felicity is happiness but also signifies poetic mastery, the achievement of the happy phrase, the felicitous expression, the word of overall relevance that belongs to the poem as a whole as well as performing its immediate task, a strikingly pertinent expression. 'Exact' is consummate, finished, perfect, perfectly corresponding. But it is also at its root 'arising from the performance'. Exact felicity is not only the achievement of the perfect term in a poem but the happiness arisen from that achievement. Olive Fraser knew both." (44)

#### LIST OF TITLES COVERED:

<i>Heritage</i> No.	Title
56	<i>Spacious Days</i> by Nesta Webster
57	<i>Nemesis: The Story of Otto Strasser</i> by Douglas Reed ("Otto Strasser: A Postscript" appeared in No. 58-59)
58-59	<i>Doctor Zhivago</i> by Boris Pasternak (Parts I and II)
60	<i>Doctor Zhivago</i> (Part III)
61	<i>When Blackbirds Sing</i> by Martin Boyd
62	<i>Pétain: Patriot or Traitor?</i> by Sisley Huddleston (Part I)
63	<i>Pétain: Patriot or Traitor?</i> (Part II)
64	<i>Pétain: Patriot or Traitor?</i> (A Postscript)
65	<i>The Suicide of Europe</i> by Prince Michel Sturdza (Part I)
66	<i>The Suicide of Europe</i> (Part II)
67	<i>The Suicide of Europe</i> (Part III)
68	<i>Prayers from the Ark</i> by Carmen Bernos de Gasztold
69	<i>I capture the Castle</i> by Dodie Smith
70	<i>The Voyage</i> by Charles Morgan
71	<i>The Wrong Music</i> by Olive Fraser



TO *The Editor*

5000 Veliko Tarnovo, PO Box 334 Bulgaria

Telephone: 00359 (62) 3 13 04: 2 80 52

11th December, 1993.

Dear Editor,

I have the honour of introducing to you the Monarchist-Conservative Union of Bulgaria -- an organization whose chairman I am. The Union was founded in 1990 by a small group of people sharing the same views but today it has a substantial number of members and sympathizers across the country, as well as large political prestige and influence. It follows these main aims:

1. To propagate and popularize among the Bulgarian people the monarchist and right-conservative political ideas.
2. To struggle by political means for the restoration of the ancient form of state rule in Bulgaria -- the monarchist one; for the restoration of the Third Bulgarian Kingdom based upon the Tarnovo Constitution of 1879, sacred to all Bulgarian patriots and headed by the only legitimate Bulgarian state ruler -- H.R.H. King Simeon II.
3. To struggle by political means against the left ideological threat on every level in the name of the right principles based on the true all-Christian human values and

thus to help the national, social and spiritual growth of the Bulgarian people, and the prosperity of our Fatherland.

We know your organization very well, hold it in high esteem and share the ideological and political principles on which it is based and in whose name it exists and works. Even in the magazine of the Monarchist-Conservative Union, *Logos*, and in our newspaper, *Royal Gazette*, we have published information about you.

Our sincere wish is, if possible, to build closer contacts, to establish firmer relations between ourselves and eventually to cooperate in the future. We work under very difficult conditions politically and encounter serious obstacles. At the moment Bulgaria is governed by left-wing political powers who do everything possible to hinder our activities and to manipulate the people, especially through the media which they control. In spite of this we try, with our humble resources and means, to oppose them firmly.

We would be deeply grateful if you

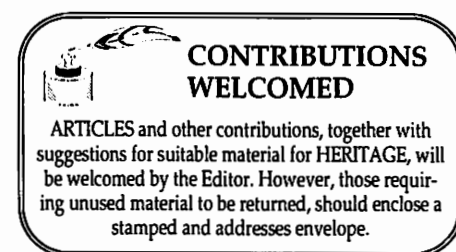
could extend your support which would mean so much to us. We need serious political literature (books, magazines, newspapers) which discuss, in depth, the Right's political and economic principles, as well as the advantages of the institution of monarchy.

Yours sincerely,

**Ivan Marchevsky** (President)

**Boris Loukanov** (Secretary)

Extract from letter from A.A.Q. of Birrong, NSW: It is very pleasing to see how *Heritage* has grown with articles of quality and dignified presentation. The good quality paper and printing adds to make a fine production.



## MANIFESTO OF THE MONARCHIST-CONSERVATIVE UNION OF BULGARIA

**T**HE historical being of the Bulgarian people during its age-long form of rule has been invariably connected with royal authority. The republican system in our country has been accomplished by the odious Stalinist tyranny and demagogy, which brought our people to degeneration, social minimum and tragic execution of the people's freedoms. The farce plebiscite, conducted on the eve of 9th September 1946, has institutionalized one-party rule with unprecedented ferocity.

Royal power indeed is the point at which historical being meets with God's will. The Bible itself witnesses that: "The profit of the earth is for all: the king himself is served by the field" (Eccl. 5:8); "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Prov. 21:1). This conception has thrived in non-biblical circles too, which is especially valuable to us. Aristotle writes that monarchy is the original and most divine of all forms of state systems, as well as the best thing (*Politics* 4:1; *Neomachos' ethics* 8:12). For Cicero the king is a father who cares for his fellow-citizens as for

his children (*On the state* 1:35). And the great moralist of Rome - Seneca - has boldly thought that to avoid dissipation of the state, when morals are on the decline, it should turn to the one-man form of government (*On Mercy* 1:4,2). The Church writers have also kept to such a view of authority. For instance, St. John Chrysostom proves the necessity of hierarchy thus: "Since the equality in honour often produces enmity, God has not created folk rule (democracy), but royal rule, and the same rule, sustained in the army, can be seen in every house. Man takes the place of the King; woman, the place of governor and commander; children have received authority of the third order (*Exegesis on the First Epistle to the Corinthians*, 34:3).

Our task is to give a new creative meaning to the negative phenomena and legacies, left by the tyranny, and their overcoming. The meaning of our conservative position is the solid foundation of our Christian faith and morals. The freedoms of the 1879 Tarnovo Constitution, which doubtless are considered now exceptionally valuable and great in comparison to the present ones, have been

arbitrated and guaranteed by the fact that the Bulgarian kingdom is a monarchy and the person of the King is sacred and untouchable (Articles 4 and 8).

The present monarchies created conditions for great pluralism and the multi-party system. In Spain seventy-two parties struggle in the political life of the country. No president can have legality and sanctification to such a degree as will guarantee freedom of will to everybody. Republics have very often become arenas of military coups, followed by the freezing of political life and the impossibility to recover the morals and economics of society.

Only the lawful monarch will guarantee the freedom of Bulgaria (in order not to fall into another political slavery), economical autonomy for all and the arbitration division of court and inquest.

Thus truth and mercy will meet for the benefit of every citizen in the future Kingdom of Bulgaria. This is our alternative.

Veliko Tarnovo,  
9th February, 1990.



# CALL TO ACTION!

The Australian Heritage Society provides its Associate Members and readers with an array of literature and promotional items.

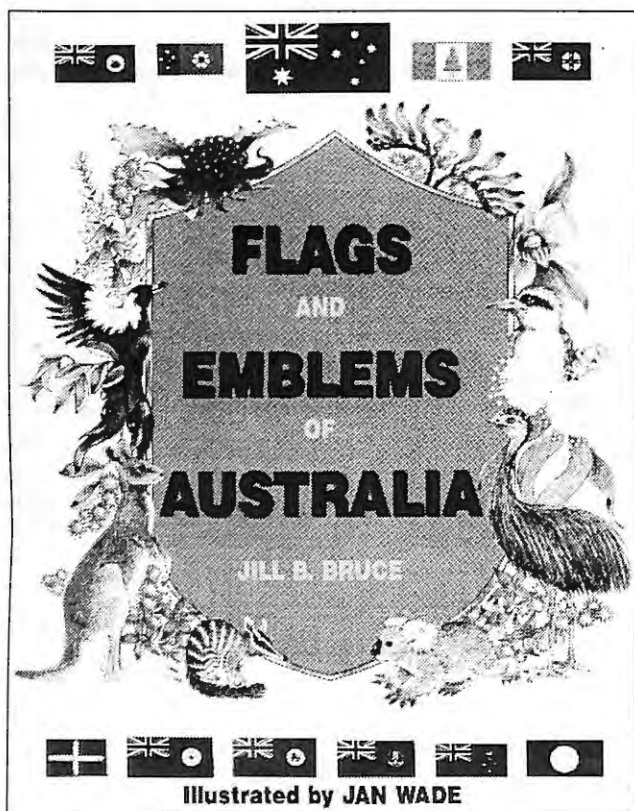
We are currently working on a "show bag" of heritage resource material for use at shows, fetes, field days, etc. More on this as the concept develops.

Another project we are tackling is the production of a quality, comprehensive booklet on Australia's Constitution and Parliament; how and why it works

as well as historical background. This information, in easy-to-read form, is not readily available these days. Any reader with ideas or suggestions for this or any other project should contact us as soon as possible.

## WE ARE PROVIDING THE MATERIAL

The following literature and promotional items are made available by The Australian Heritage Society as a service to our fellow Australians who may wish to *take up the cause* and use these items.



## A RARE BOOK ON AUSTRALIAN SYMBOLS

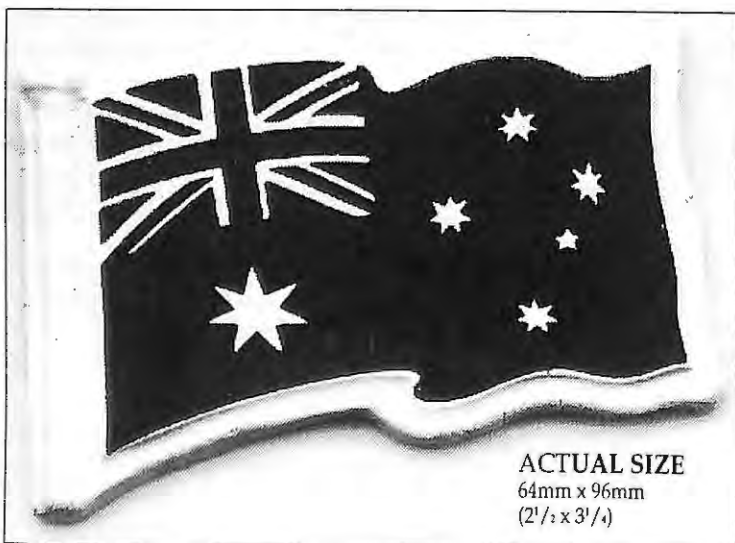
(Kangaroo Press)

The Australian Commonwealth and its States and Territories have colourful and interesting flags, historic coats of arms and beautiful animal, bird and flower emblems. This book has detailed information about them all with each beautifully illustrated in glorious colour.

No other book of this kind has been published recently, and it is an invaluable and attractive reference book in schools, libraries and homes, and a wonderful souvenir for visitors.

**\$10<sup>95</sup>** POSTED

Available from The Australian Heritage Society



## HAND CRAFTED CERAMIC MAGNET

Proudly made in Australia for The Australian Heritage Society by John Clift of Adelaide.

This historic keepsake has a strong magnet on the back and will stick to your refrigerator as a permanent reminder of Australia's beautiful flag. Or just display it on the mantelpiece. The perfect gift or souvenir. Every home should have one.

**FLY THE FLAG ON YOUR FRIDGE!**

**\$7<sup>50</sup>** POSTED Available from The Australian Heritage Society

## THERE'S PLENTY YOU CAN DO!

It is a national disgrace that our Constitution and structure of Government has been wilfully neglected by the education system. The least we can do is inform ourselves, our family and fellow Australians.

We must learn to understand why we enjoy a priceless freedom.

Understanding your heritage will enable you to defend it when it is under attack and build on it for the future.

**INFORM YOURSELF, THEN INFORM OTHERS BY DISTRIBUTING THE VITAL RESOURCE MATERIAL AVAILABLE THROUGH THE AUSTRALIAN HERITAGE SOCIETY. VOLUNTEERS PRODUCE HERITAGE. NOW WE NEED VOLUNTEERS TO SPREAD THE WORD!**

## THE IDEAL GIFT FOR YOUNG AUSTRALIANS



**AUDIO TAPE**  
**\$6**  
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# PROTECT OUR FLAG!



**LONG LIFE BUMPER STICKERS**



Set of 4 \$3.50  
Set of 20 \$10.00  
Includes postage.

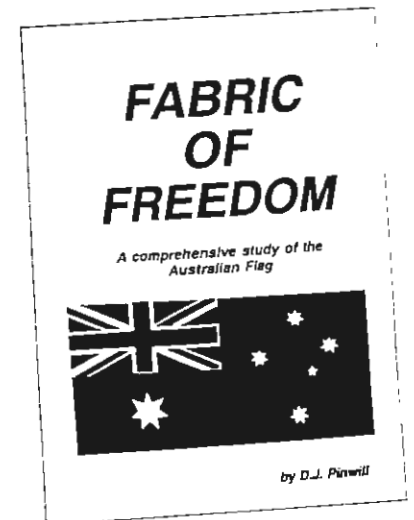
*Support YOUR Flag!*



Order from: THE AUSTRALIAN HERITAGE SOCIETY

## A TIMELY NEW BOOK ON THE AUSTRALIAN FLAG.

*A comprehensive study of the origins and deeper meanings of our national symbol*



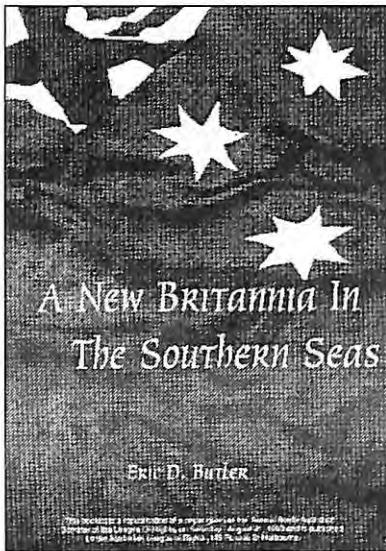
1 copy \$5 posted  
2 copies \$9 posted

*A must for everyone who doesn't want to see our flag changed. Ideal resource material for students.*

Available from  
THE AUSTRALIAN HERITAGE SOCIETY

# Recommended reading on heritage issues. . .

Books available through the Australian Heritage Society.



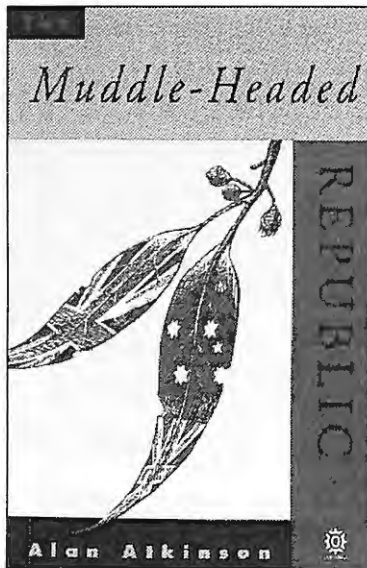
## A NEW BRITANNIA IN THE SOUTHERN SEAS

ERIC D. BUTLER \$4 POSTED

*Australia has no need to turn its back on its own history. This brilliant book examines the prospect of a more independent and prosperous Australia.*

Topics include:

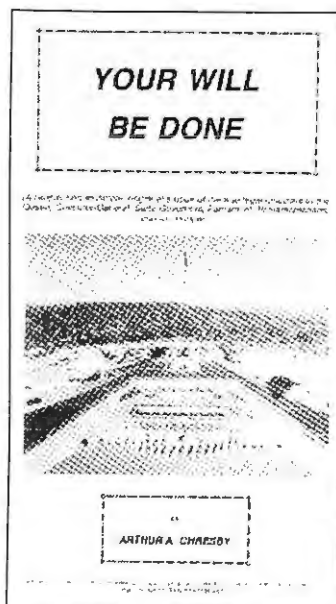
- The vision of new states.
- Australia's vast resources.
- The Commonwealth Bank.
- A national vision.
- A programme for independent Australia.



## MUDDLE-HEADED REPUBLIC

ALAN ATKINSON \$18<sup>95</sup> POSTED

*Succinct and provocative, The Muddle-Headed Republic is the most eloquent defence of the monarchy to be published in this country. Written by one of our leading historians, it shows what the monarchy meant in the past for Australians, and what it means still. It also shows where the new vision of a republic has come from. Alan Atkinson argues the the vision is muddle-headed, full of tension and contradictions.*



## YOUR WILL BE DONE

ARTHUR A. CHRESBY \$7 POSTED

*Research Analyst in Constitutional Law, and formerly Federal Member for Griffith in the House of Representatives.*

*A simple, non-technical, beginner's book of the true legal functions of the Queen, Governor-General, State Governors, Parliament, Parliamentarians, and the people.*



**THIS NEW BOOK  
DESERVES WIDE CIRCULATION**

*Australians have a unique and priceless heritage  
– if only they knew it.*



58 pages of vital information on Australia's Constitutional Heritage.

From the early beginnings right through to what  
is happening in Australia in the 1990's.

Important resource material for the serious student  
of Australia's constitutional history.

A timely answer to the republican *movement*.

Keep one on your bookshelf and buy another for a friend.

**\$6 POSTED**

see bookshop addresses

The Australian Heritage Society

# WELCOMES

## Prince Charles

We recall with enthusiasm the central message of His Royal Highness' Bi-Centennial Australia Day address in 1988, when he confirmed that a major feature of Australia's heritage is our Constitution.

Prince Charles said;

**"THE TRUE CELEBRATION OF THIS NATION IS ITS CONSTITUTION."**

The central feature of this constitution is the Monarchy. We invite all loyal Australians to take part in the campaign to retain this successful institution.

**WE RE-AFFIRM OUR LOYALTY TO THE CROWN AND THE QUEEN OF AUSTRALIA.**



A special collection of Prince Charles' notable addresses. A publishing first from the Heritage Society. 90 pages. Full colour cover. \$15.00 posted.

The Australian Heritage Society, a division of the Australian League of Rights (non-party, non sectarian) was launched in 1971 at a Melbourne seminar opened by the late Sir Reginald Sholl, of the Victorian Supreme Court.

God Save The Queen!



To: The Australian Heritage Society  
P.O. Box 1052J Melbourne 3001

Please send:

- Loyalty pledge and supporting literature.  
 Subscription to quarterly journal (HERITAGE \$20 per year.)

Name .....

Address .....

..... P/C .....

## REPORT ON "WELCOME" TO PRINCE CHARLES

We thank readers who contributed to the Heritage Society's advertisement in *The Weekend Australian* (22/1/94) welcoming His Royal Highness, The Prince of Wales. We are able to report that the full amount of the cost of the advertisement was raised by donations to the Heritage Society appeal. We can also report that the response to the advertisement was excellent, with a list of new subscribers to *Heritage* journal, and many enquiries for information about the Society and the monarchy campaign.

Almost all those who answered the advertisement, ordered copies of the Heritage Society's affirmation of loyalty to the Crown. This reaffirms loyalty to Her Majesty Queen Elizabeth, and her heirs, and then includes the following: "We also take the opportunity to express our confidence in you as the future King of Australia. . ."

The pledge addressed to H.R.H. The Prince of Wales, can be signed and sent to St. Jame's Palace in London. Additional copies of the affirmation of loyalty can be obtained from our Melbourne address: GPO Box 1052J, Melbourne 3001. The price: 25 cents each, 3 copies \$1 posted.

We thank those who contributed to the cost of the advertisement, without whom the project could not have been mounted.