



HERITAGE

LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE

No. 73 September/November 1994



- A FIRST FOR THE HERITAGE SOCIETY
- THE RETREAT OF "CONSERVATIVE" AUSTRALIA
- BEWARE! DON'T DITCH THE MONARCHY
- ELECTED PRESIDENT. "AN APPALLING OUTCOME"?

PUBLISHED BY THE AUSTRALIAN HERITAGE SOCIETY



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THE AUSTRALIAN HERITAGE SOCIETY

The Australian Heritage Society was launched in Melbourne on 18th September, 1971 at an Australian League of Rights Seminar. It was clear that Australia's heritage is under increasing attack from all sides; spiritual, cultural, political and constitutional. A permanent body was required to ensure that young Australians were not cut off from their true heritage and the Heritage Society assumed that role in a number of ways.

The Australian Heritage Society welcomes people of all ages to join in its programme for the regeneration of the spirit of Australia. To value the great spiritual realities that we have come to know and respect through our heritage, the virtues of patriotism, of integrity and love of truth, 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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To Be or Not to Be

THE word 'king' is derived from the ancient Teutonic word *kyning*, leader of the Kindred, who embodies his people, and whose purpose is to serve them and their interests. The King and the people were inseparable, and wherever they wandered, the king went with them. The king and his people shared a common racial descent.

Prior to the Norman conquest of England in 1066, the Anglo-Saxon monarchs ruled as **Kings of the English**. The Norman kings became kings of **England**, and this situation remains the same today. The people were no longer identified with their king, or with each other, by their genetic bond, as before, but rather with the land.

The King of England was king of a particular territory and ruled whatever people lived in it. This represented a major change in emphasis. The Anglo-Saxon kings, on the other hand, had been racial, or biological, leaders, where the people were more important than the land. Under Norman feudalism, the king and the land were one. The people belonged to the land.

More recently a similar change has occurred in the definition of 'nation' and 'nationhood'. Nation is derived from the Latin word *natio*, "race". Formerly, nationality was defined by a common genetic background, by race. But today this national definition of nationhood has been usurped in the so-called 'western world' by an artificial concept, wherein race is no longer regarded as important. This idea allows people of any race to belong to one nation, resulting in a total loss of racial identification with nationality. Such alterations in definition affect profoundly the way people perceive themselves in relation to others. Natural, organic definitions encourage people to

think in natural-terms -- terms of race, evolution and life generally. Artificial definitions sever the natural connection and replace it with ideological, religious, legalistic and political concepts.

If people think naturally, in terms of race and life, their loyalties will be national. If they think artificially, their loyalties will be artificial. Our choice of loyalty determines the course of our life, and this is true for individuals and races.

Patriotism is loyalty to our *paters* or fathers and to their race, not to territory. It is genuine genetic loyalty; loyalty to the core of life -- to the seed from which we spring -- not from an unnatural legalistic concept.

For most of this century Nordics* have been subjected to a false ideology which has sought to eliminate, in them, any concept of racial pride which is denigrated as racism. Against the will of the people, most Nordic nations have been subjected, particularly during the last thirty years, to inter-racism in the form of coloured immigration. It is interesting to note that non-Nordic nations have avoided this affliction. The Chinese, Japanese, Koreans and most black African peoples have retained their racial loyalty and identity. Beyond the 'Western World', territory and race remain essentially the same.

A territory which belongs not to one race but to all, belongs to none.

As the 20th century draws to a close, the Nordic race, responsible for such pinnacles of civilization as ancient Egypt, Greece and Rome, is under more pressure than at any time in its long history. It is no exaggeration to state that the Nordic race is embroiled in a battle for its very survival. Unfortunately, most individuals of this race live out their lives blissfully unaware of their predicament.

Our most vital heritage is that racial-genetic continuum of generations from which we came and of which we are a part. Our cultural heritage is derived from this national heritage. When a race is bred out of existence, its culture vanishes along with it. The Nordic race, more than any other, requires separation and independence in order to flourish. The inter-racist ideology is aimed at the extinction of the Nordic race. The Egyptian, Greek and Roman civilizations dwindled and eventually collapsed because of race mixing. But, although the Nordics in those areas vanished (literally bred out of existence), in other areas they flourished -- separately from other races. New historical doors opened. These doors await us again, but it is up to us to locate them and open them. In the 21st century the question which must be answered by the Nordic race is, quite simply, "*To be or not to be?*"

* The race derived from Scandinavia and northern Germany which spread out during many 'wanderings' and which includes the Celts and Anglo-Saxons.



Scott certainly appealed to the younger supporters of the flag.



'Heritage' editor, Betty Luks talks with an enthusiastic flag supporter.

A FIRST FOR THE HERITAGE SOCIETY

Thanks to the help of an enthusiastic team *Heritage* had its very first stand at the Adelaide (S.A.) Royal Show. The stand was stocked with all sorts of 'goodies' promoting the flag, Crown and Constitution. There were videos, books, posters, T-shirts, stickers, Flags and badges. Thousands of leaflets were handed out to a responsive public.

It was agreed it must be done again next year. Thanks go to Mary, Peter, Annette, Les, Jean, Doug, Scott, Jenifer and Charles for helping to make the stand such a great success.

A very special thanks to Rob Mouncey for his attractive sign-writing and to John Luks for erecting the stand and setting it up.

A GREAT TEAM EFFORT!



The fridge magnets and portrait poster of the queen.



The stand stood out – bright, colourful.

THE RETREAT OF 'CONSERVATIVE' AUSTRALIA

by Charles Cochrane

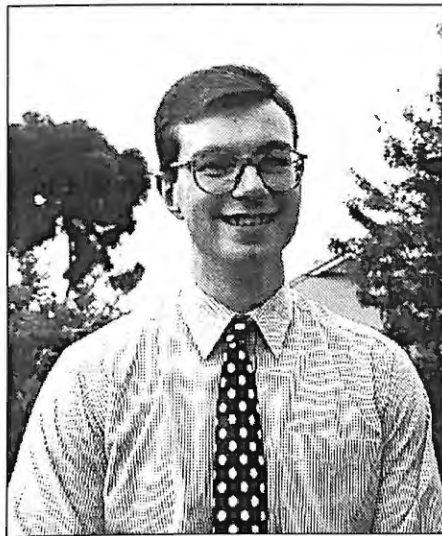
THE main difference between the left-wing and the so-called 'conservative' of mainstream Australian politics today is that the former is continually on the offensive. It is aggressive, noisy, demanding. It will not take what it sees as injustices lying down. It plays hard for its own side. If one of its own is harmed, it makes a fuss -- in fact it raises hell -- until the harm is undone. The right, on the other hand, is continually on the retreat; it is passive; it is cowardly; it declines to battle for anything.

This is Australian conservatism today -- a tepid, pallid, anaemic creed, led by people of the same description. In the battle of ideas it is in a constant state of surrender, conceding ground to its enemies at every turn. Australian conservatism today, represented in the coalition parties is very largely a rehash of 19th-century small-L liberalism under another name. It is the instrument much more of the mercantile classes than of the landed aristocracy which long ago surrendered. To these people, the nation is no more than a gigantic business to be run for a profit. They are not in the slightest bit disconcerted at the prospect that substantial slices of it should be owned by foreigners; on the contrary, if these foreigners can help increase profits, their ownership of the nation's industries and resources is welcome, indeed sought after.

This attitude typifies the differences between the old aristocratic view of land, property and resources as a heritage which must at all costs be kept in the family as something of sacred trust rather than the purely commercial concept of such things as commodities to be bought or sold in the market place.

DAILY DIET OF LIES AND PIG-SWILL

The Coalition man speaks much about the 'sickness' gripping Australia, but when he does, he only means economic sickness, i.e. lack of



profitability, cost-effectiveness, industrial competitiveness. He can drive through our cities and see moral, spiritual, cultural and human degradation all around him -- without being in the least bit affected by it. He can read his newspapers and swallow a daily diet of lies without questioning the integrity of their authors. He can partake of an evening's T.V. viewing and not feel anger at the hour-by-hour procession of pig-swill, most of it imported, passing off as 'entertainment'. He can see Australia made a doormat by every nation in the world, without the slightest dent to national pride, of which he has very little or none at all. It is only when he hears of a group of workers going on strike, or of productivity rates in some national industry being lower than in its counterparts abroad, that he shows any discontent -- but even then he is inca-

pable of placing the blame where it really lies: with government. It never seems to occur to him that the economic sickness in Australia, which so pre-occupies him, is a product of a much greater and deeper sickness of the national will.

The Liberal Party boys are experts in the trick of making a thoroughly bad policy seem a good one by pointing to the fact that the policy adopted by their opponents is even worse. The trick goes hand-in-hand with conducting an impassioned debate with opponents about some detail on the periphery of an issue while, of the essentials, the two sides are of one mind and one policy.

A THOROUGHLY BAD POLICY MADE 'ACCEPTABLE'.

On the republic question, I predict that the Liberals will cunningly shift the argument from what it is really about -- the question of centralised or decentralised power -- to scarcely relevant arguments revolving around the procedure by which 'progress' towards centralised power will take place and, when that is complete, what sort of totalitarian ruler will take over. As part of this, they will pick on particularly outrageous attacks made on say, the Queen, by left-wing politicians and vehemently rebuke them, thus giving the quite erroneous impression that the Liberals are the champions of the system of **Constitutional Monarchy**.

An equally deceitful practice used by the Liberal Party is that of making policies which are wholly wrong and unacceptable seem to be the epitome of 'reasonableness' and 'moderation'. This is done by changing the location of what is regarded as the 'centre ground' of an issue by moving it, subtly and almost imperceptibly to a new position, usually to the left of the old one, and then condemning all those who stand a long way from that position as 'extreme'. In fact, the whole strategy of reducing political debate to a battle between so-called 'moderation' and 'extremism' conveniently absolves those who contrive this arrangement from having to argue the actual issues. The effect of this on the public should not be underestimated. Invariably if one were to ask the critic which policies he thought were wrong and why they were wrong, he couldn't tell you. He has no basis for describing such policies as 'extreme', other than just a vague feeling that they are, and that they are induced entirely by those who determine the fashionable attitudes of the moment.

Such fashionable attitudes designate as 'extreme' any argument which pierces the smoke-screen to the core of an issue and demands that it be decided according to two straight and clear alternatives. Multiculturalism and the Republic are such cases.

EXTREMISTS VERSUS MODERATES

The manoeuvre goes like this: A policy of surrender is decided upon, which represents the end of the road. A point in that direction, but some way short if it, is then arbitrarily selected as representing the 'middle ground', to which all rational and respectable people are expected to adhere. Those who choose to go the whole way and surrender in one jump are designated as 'extremists' on one side (although in fact they are only favouring the policy that has

been decided on anyway), while those who oppose any step at all in the direction of surrender, because they see it for what it is, become the 'extremists' on the other side. In other words, 'moderation' represents the difference, between these two poles, which favours surrender by a series of sly, gradual steps, each wrapped up in such dressings of cotton wool that it permits official spokesmen to stand up in public and state that it is not surrender at all! If the Liberal Party win government at the next election, we can expect to become thoroughly acquainted with this tactic.

RATIONALISING THEIR CONTINUAL RETREAT.

This is not to say that the whole of the Liberal Party is part of a gigantic conspiracy to sell out everything that Australia possesses. Probably only a minority of the Liberal Party, a highly-placed one, knows exactly what is being done and endorses the grand strategy. This consists of a select group of people wholly committed to the achievement of an internationalist world order, and who regard the sacrifice of their country's nationhood a necessary condition of that aim. They are, for whatever motive -- ambition, money, or warped sense of principle -- traitors. But the vast majority cannot be placed in this category. They are simply people caught up in the spirit of their times, and without either the intelligence to see where it is leading, and/or the force of character to resist it effectively. In many cases they are people who have built their political careers on their subservience to the policies of this 'inner-establishment'. In the odd moment, when they experience unease at the trend things are taking, they remind themselves that their mortgages, their children's school fees, and their next holiday in the sun depends on their willingness not to 'rock the boat'. And then, of course, they can get their consciences

to back them up. Family, rather than self, is the first justification. Then there is the thought that if they want to influence things for the better, they had best stay 'inside' rather than be cast 'outside'. Finally, there is the ultimate rationale that never fails: Party unity must be maintained -- if there is disunity and the next election is lost, things would be far worse.

DANGERS OF GROSS OVER-SIMPLIFICATION

All these things are characteristic features of an army in headlong retreat in war. There is going to be retreat anyway, so why risk getting killed for nothing? This is the dominating spirit of modern conservatism exhibited in the Liberal Party.

One feature offered by the Liberal Party that is attractive to many is the concept of individual independence and self-reliance, which is often contrasted with that of a state which looks after the individual from cradle to grave and absolves him from the responsibility to help himself. Certainly if we judge this issue by the kind of state that has come about as a result of the influence of left-wing ideology, there would seem to be something in this belief.

There is a danger, however, that we can get carried away with this idea to the point of gross over-simplification. Self-reliance is a fine ideal. But there are certain practical limits to its application which the Liberal Party is unwilling to recognise. When a large proportion of Australia's population is unemployed owing to government policy to close down the country's basic industry, and little alternative work is in the offing, it is no good telling them that they should survive just by being self-reliant. This policy will not produce a sturdy population, only an embittered and chronically divided one.

The spirit of self-reliance comes

with pride, and pride comes with a healthy moral outlook. Contemporary Australia is hopelessly lacking in any kind of moral leadership. We have lost sight of the fact that it is the duty of a nation's rulers to set a moral tone by way of promoting the virtues of good citizenship: in the first place, by personal example. Political leaders today seem frightened of venturing into the realm of individual morality and private behaviour, no doubt because their own lives, in many cases, would not stand up to any kind of scrutiny. The result is complete moral anarchy.

FINANCIAL IGNORANCE -- ACHILLES HEEL OF CONSERVATIVE FORCES

The basic cause of the pattern of retreat and surrender by the conservative movement has been spelt out extremely well by Eric Butler in his essay, 'Financial Ignorance: The Achilles Heel of The Conservative Movement'. Centralised credit control is the powerful instrument being used to promote political centralism. No conservative movement can halt the growth of socialism until it promotes a change in the basis of credit creation and its control. Mr. Butler makes the point that conservative principles of limited, decentralised constitutional government, with expanding freedom for the individual, must continue to be eroded as long as there is no realistic challenge to the basic causes which make increasing centralisation of power in all spheres inevitable. It is a failure to deal with these basic causes which makes defence against the most deadly communist tactic -- economic warfare -- impossible.

Mr. Butler goes on to explain that the question raised by C.H. Douglas of whether industry does automatically distribute, in any given period, sufficient purchasing power to meet the prices created over the same period, is a vital one, which conservatives must face if they wish to make any con-

structive contribution. Many conservatives assume there is no problem of a deficiency of purchasing power, which leaves the socialists with the initiative to exploit the problem in the 'capitalist' system, in order to advance their strategy. The socialists have always feared any adjustments to financial policy which enable the free enterprise system to work satisfactorily, depriving them of the conditions to exploit for their revolutionary programme. Until conservatives can answer the socialists' criticisms of the failings of the 'capitalist' economic system realistically, they are always going to be on the defensive.

We must educate ourselves so that new generations are cultural heirs to the most bountiful gifts, from God, of basic capital -- the earth's vast natural resources -- and of production capital -- our own knowledge of how to use them in making what we need. And we therefore reject the lie propagated by the socialists and financiers that "all wealth arises from labour". It is the legitimate function of government to ensure that the volume of community purchasing **automatically** reflects the productive capacity of the nation's economy. Money should be issued, **debt-free**, as goods are produced and withdrawn as goods are consumed.

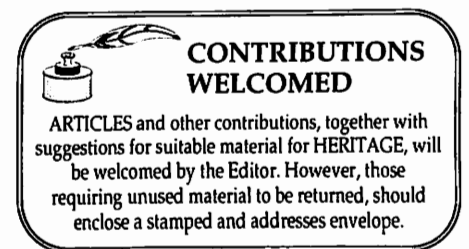
The battle is for the freedom of the individual against organised ignorance. We must understand that the use of solar energy and automatic machinery has so multiplied the power available for production that it has produced a huge increase in the supply of consumer goods, but, unfortunately for us, there has been no parallel revolution in the purchasing power of the people.

In spite of technological developments many people believe, and the press continually reiterates the belief, that it is immoral to receive anything at all without the expenditure of human labour. Therefore -- no work,

no pay; no daily production, no income. Hence the most foolish demands in this mass-production era for full employment. Yet dividends for everyone is the logical and ethical means of distributing the abundance made possible by the inventions and technological developments. Instead of dividends we plough our own crops into the ground, import food from abroad and increase taxes.

The financial system is no longer a means of facilitating the exchange of goods, but rather an instrument of coercion for obtaining obedience to policies which the people resent but do not know how to escape from. It is only by the maintenance of an artificial scarcity that control can be exercised by the international hierarchy; it is only by threat of scarcity that men can be coerced into submission to the system. Dividends without taxation and the outpouring of abundance would defeat the whole purpose of the servile police state.

A genuine counter-offensive by conservatives is to demand a change to the policy of credit monopoly. What Douglas said is still true: "There is no group" (other than the League of Rights in Australia) "possessing the knowledge and the will which would transmute the growing social unrest and resentment" (now chiefly marshalled under Socialism) "into a constructive effort for the regeneration of society." **All that is required is an act of commitment and a sense of faith.**



KINGS OF CONSCIENCE

by Randall J. Dicks

H.R.H. Prince Philip, the Duke of Edinburgh became the first member of the Royal Family to visit Israel with his October visit to the Holocaust Memorial in Jerusalem. During the German occupation of Greece during World War II, Prince Philip's mother, Princess Alice of Greece, hid members of a Jewish family in her home in Athens. Princess Alice, sister of Lord Mountbatten, later became a nun. She died at Buckingham Palace in 1969, and is buried in Jerusalem.

As former Allies and adversaries remember and commemorate the events of fifty years ago -- the D-Day landings in Normandy and the approaching golden anniversary of the end of World War II in Europe and the Pacific -- it is worth remembering dramatic, positive events which took place behind the Axis lines, in the kingdoms of Romania and Bulgaria.

Romania and Bulgaria held strategic geographic locations which placed them in awkward, and highly vulnerable, positions during World War II, with Germany and its conquered territories to the north and west, the Soviet Union to the east, and British and American allies and troops to the south. Both kingdoms had complicated domestic politics, as well. After years of violence and corruption, the fascist Iron Guards had gained power in Romania, only to be overthrown by a military dictator, Marshall Antonescu, who overthrew King Carol II. Bulgaria, pressured and threatened by Germany, the Soviet Union, the British, and the Americans, more or less all at once, had divided feelings. Much of the government was pro-German. The people were generally pro-Russian. The Queen was the daughter of the King of Italy. The King, Boris III, dreaded what an alliance with either Hitler or Stalin (still allies at that point) might mean for his people; he eventually decided that Hitler was the lesser of the two evils, and concluded an alliance with Germany in 1941, determined to preserve Bulgarian independence.

Two World War II European heads of state are still alive. They are the son of King Carol II, King Michael I of Romania, and the son of King Boris III, King Simeon II of Bulgaria.



King Boris III of Bulgaria with King George V and Queen Mary at Balmoral in 1933.

King Michael is being remembered and honoured for his contributions of a half-century ago. Speaking in the United States House of Representatives on 3 August, 1994, Representative Tom Lantos of California described the audacious acts of H.M. King Michael I of Romania in 1944 as "one of the most daring and intrepid [instances of personal courage exhibited in these historic events]". On 23 August, 1944, "Young King Michael of Romania played a key role in the arrest of Marshal Ion Antonescu, Romania's pro-Nazi dictator, and in proclaiming Romania's alliance with the anti-fas-

cist coalition of nations. In addition to the role of King Michael, leaders of the principal anti-Nazi and anti-fascist political parties [including the Communists] played important parts in the planning and execution of the coup against Antonescu and in reversing Romania's foreign alliance afterward."

Marshal Ion Antonescu seized power in 1940. According to Tony Barber, East Europe Editor of *The Independent*, "In his lifetime, he was known as Hitler's favourite East European ally, a red-haired syphilitic former cavalry officer who joined enthusiastically in the genocide of the

King Michael I
of Rumania



Jews." Antonescu called himself the *Conducator*, the Romanian equivalent of *Führer* or *Duce*. The *Conducator* pledged a Romanian army to Hitler for the war against Moscow, and deported Romanian Jews for extermination. He was executed as a war criminal in 1946; Romania had long since been invaded by Soviet troops, and a Communist government was installed. The King continued to reign in name over a Communist kingdom, but was finally forced to leave Romania at the end of 1947. He has lived in exile since that time, and now resides near Geneva with his wife, Queen Anne.

THE PRESIDENTIAL CITATION

In recognition of King Michael's courage in the face of extraordinary risk and in honour of his contribution to the Allied war effort and democracy, President Harry S. Truman awarded King Michael the Legion of Merit, in the degree of Chief Commander. The Presidential

Citation read as follows:

His Majesty King Michael I of Romania rendered exceptionally meritorious conduct in the performance of outstanding service to the cause of the Allied Nations in the struggle against Hitlerite Germany. In July and August, 1944, his nation, under the dominance of a dictatorial régime over which the King had no control, having allied herself with the German aggressors, he, King Michael I, succeeded in giving purpose, direction and inspiration to the theretofore uncoordinated internal forces of opposition to the ruling dictator. In culmination of his efforts, on 23 August 1944, although his capital was still dominated by German troops, he personally, on his own initiative, and in complete disregard for his own safety, gave the signal for a coup d'état by ordering his palace guards to arrest the dictator and his chief ministers. Immediately thereafter, in an inspired country-wide radio address, he proclaimed to the Nation his decision to release Romania from the Nazi

yoke and called upon his Army to turn upon the German troops, and to kill, capture, or drive them from the country. Confronted with this forthright and aggressive action on the part of their sovereign, the response of the Romanian people and the Romanian Army was wholehearted and immediate, with the result that in the space of a few days, the greater part of the Romanian territory was liberated from Nazi control, and the main line of German resistance on the southwestern front was withdrawn over five hundred kilometers to the northwest. By his superior judgment, his boldness of action, and the high character of his personal leadership, King Michael I has made an outstanding contribution to the cause of freedom and democracy. -- Harry S. Truman.

RETURN THWARTED

Despite Antonescu's vile record of genocide and abuse of power, he is currently undergoing rehabilitation in Romania; statues of him are appearing, and streets are being named for the *Conducator*. This unhappy turn of events is explained by some observers as an attempt to discredit the King -- increasingly popular among all strata of Romanian society -- and to prevent his return to Romania for any reason. King Michael has been able to visit his country only once, for Orthodox Easter in 1992, when he was welcomed by crowds hundreds of thousands strong. All other attempts to return, including Easter in 1994 and the August 23rd anniversary celebrations, have been thwarted by the government of President Ion Iliescu, which has imposed conditions or restrictions which His Majesty could not accept. The King will not go to Romania as the guest of the Iliescu régime, although he has been invited to do so; he declines to travel in a private government aircraft at the expense of the impoverished Romanian people, or to stay in the residence of the executed dictator Ceausescu.

The King has received numerous invitations to Timisoara, a bastion of opposition and birthplace of the 1989 revolution against Ceausescu, but the government does not want him to

visit that city; the symbolic significance of Timisoara is not lost on the Bucharest régime. "They fear Michael's presence as a challenge, although the monarch has declared that he would not challenge the present constitutional order," says Corneliu Coposu, leader of the National Peasant Party and a staunch monarchist. "We will certainly try again," the King said after negotiations for an Easter visit collapsed. "I had wanted to come in the spirit of reconciliation, but then everything turned upside down." A thousand monarchists marched in Bucharest on 10th May, in protest of the government's refusal to allow King Michael and Queen Anne to spend Easter with their countrymen.

The King did try again. He attempted to visit Romania in early October, to take part in a symposium on the events of 1944. He was turned away at the Bucharest airport. The authorities would not even allow him to enter the airport building; after being kept waiting on the tarmac an hour in the rain, King Michael left on the same Air France jetliner in which he had arrived. Perhaps the Iliescu government has notions of *déjà vu*; in 1930, Prince Carol, Michael's father, who had given up his rights to the throne, flew into Romania at the invitation of the Prime Minister, and soon replaced his young son on the throne.

COURAGEOUS ROYAL ACTIVITIES

Tony Barber observes, "Romania's post-Communist rulers detest King Michael. Many of them, including President Ion Iliescu, built careers under the tyrannical Nicolae Ceausescu ... Their minds are still cluttered by ideology. They are accustomed to think of the King as a piece of historical garbage. Some of them are also implicated in the restoration of Antonescu to official favour. It thus becomes difficult for Romania's rulers to celebrate the 50th anniversary of 23 August 1944, the day when King Michael ordered Antonescu arrested, withdrew Romania from its abject alliance with Nazi Germany, and ended one of the nastiest periods of internal political

repression in Romania's history."

Wartime Romania was the scene of other courageous royal activities which are now being remembered throughout the world. In his speech in the House of Representatives, Congressman Lantos added, "I would also like to mention in the context of commemorating the anniversary of August 23 the outstanding efforts of King Michael and his mother, Queen Helen, to protect thousands of Jews in Romania from certain deportation and death at the hands of the Nazis. In March of 1993, Israel's Holocaust Memorial Authority (*Yad Vashem*) awarded the title of "Righteous Among the Nations" to Queen Helen for her efforts to save tens of thousands of Jews in Romanian-occupied Trans-Dniestria during World War II."

The posthumous award of the Medal of the Righteous Among the Nations (Queen Helen died in 1982) was made at a ceremony at the Israeli Embassy in Bern, Switzerland, on 4th November, 1993. In presenting the medal to King Michael "in the name of the grateful people of Israel", Israeli Ambassador Raphael Gvir evoked a period which he called the darkest in the history of civilization, in which the "Nazi extermination machine" was in full stride across the nations of occupied Europe. In the name of the anti-Semitic ideology of the occupying power, Jews were catalogued, marked, rounded up, and stored for shipment to the death camps. Fortunately, said the Ambassador, all across Europe there were men and women who were convinced that it was their solemn duty, in the face of the immense distress inflicted on the Jewish people, to give the oppressor some lessons in humanity.

"Queen Mother Helen was one of those people, as witness her courageous attitude towards the Jewish community in Romania. ... The Queen Mother was clearly distanced from the pro-German dictatorship of Marshal Antonescu and its anti-Semitic policy, which she deemed to be criminal and intolerable. With a deep sense of duty, she intervened personally with the authorities in order to spare Jews from deportation

and to save those who had already been deported. Despite the opposition of such notorious anti-Semites as the Governor of Trans-Dniestria, Alexianu, she succeeded in supplying food, medicine, and clothing to the deportees, thus helping to save the lives of thousands of deported Jews. Through her personal intervention, she was able to spare from deportation Dr. Barbu Lazareanu, the famous Jewish philologist, and his family, thus saving their lives. "Thus Queen Mother Helen of Romania made the saying of our sages her own: 'Whoever saves one life, saves all of humanity.'"

Ambassador Gvir described Queen Helen's personal intercessions with Antonescu, and her threat to leave Romania in protest if the deportations were not stopped. She encouraged her son, the young King Michael, to join the efforts to put an end to or reduce the crimes against humanity perpetrated by the fascist dictatorship, so that his reign would not be labelled that of "Michael the Terrible". "Thus she contributed," said Ambassador Gvir, "to the annulment of deportation orders for Jews who, if they had been deported, would surely have perished in the Nazis' crematory ovens." The Ambassador cited further cases in which the Queen Mother persuaded authorities not to carry out deportations, as in the case of sending Romanian Jews to Poland, a plan already approved by the Conducator. Her Majesty played a major role in the repatriation of tens of thousands of Jews from Trans-Dniestria, including thousands of orphans. Despite interference by Adolf Eichmann, the orphans were sent home in 1943-44.

"And so, Her Majesty Queen Mother Helen of Romania has inscribed her name forever in the Rolls of Honour of the Jewish people for having, at the risk of her life, saved the lives of so many Romanian Jews."

KING BORIS III OF BULGARIA

Similar efforts were being carried out in Romania's southern neighbour, the kingdom of Bulgaria. This year

marks the centenary of the birth of H.M. King Boris III, Bulgaria's second King of the Saxe-Coburg and Gotha dynasty. King Boris was born at Sofia on 30th January, 1894, the first son of Prince Ferdinand and Princess Marie Louise of Bulgaria. Prince Ferdinand proclaimed himself Tzar of the Bulgarians in 1908, and was recognized as such by the Great Powers in 1909. King Ferdinand abdicated in favour of his son on 3rd October, 1918, and Crown Prince Boris, Prince of Tirnovo, became Tzar Boris III of the Bulgarians as World War I came to an end.

In 1930, King Boris married the daughter of King Victor Emanuel III of Italy, the present Queen Mother Joanna. King Boris and Queen Joanna had two children, King Simeon II (born 1937) and Princess Maria Luisa (born 1933). The King died at his palace in Sofia under mysterious circumstances on 28th August, 1943, shortly after a visit to Adolf Hitler in Germany, and was succeeded by his six-year-old son as King Simeon II. King Boris was popular and successful in his 25-year reign, a man of lively intelligence and many talents. He is now overcoming the stigma of Bulgaria's wartime alliance with Hitler and more than four decades of Bulgarian Communist calumny, and receiving recognition for some of his achievements.

WARTIME AWARDS

Some of the King's wartime accomplishments, under the very noses of the Nazis, prompted a visit to the United States by H.M. King Simeon II last May, when he received several awards in the name of his late father for King Boris' wartime efforts on behalf of Bulgaria's Jews. It is generally recognized now that King Boris saved some fifty thousand Bulgarian Jews, virtually the entire Jewish population of Bulgaria.

On 18th May, 1994, in New York City, the Anti-Defamation League of B'nai B'rith presented King Simeon with the Moral Statesman Award for King Boris III. Guests at the presentation ceremony at League headquarters included H.M. Queen Margarita of Bulgaria, H.R.H. Princess Maria Luisa and her hus-

band, Mr. Bronislaw Chrobok, H.R.H. Prince Konstantin of Bulgaria, and Prince and Princess Boris Leiningen.

In making the presentation, David Strasser, Chairman of the National Executive Committee of the Anti-Defamation League, eloquently recounted the story of King Boris III and the Bulgarian Jews.

Since the days when the first temple stood in Jerusalem, Jews have lived in what is now Bulgaria. They always enjoyed a better situation there than Jews living in other European kingdoms. Nazi awareness of this special situation was evident in a letter sent to Berlin from Sofia on 5 April, 1943: "Anybody who is familiar with conditions in Bulgaria must realize that as the time draws near for the 'transports' of the Jews, there will be problems. ... The Jewish Question does not exist in Bulgaria in the sense that it does in Germany. The ideological and racial prerequisites for convincing the Bulgarian people of the urgent need for a solution of the Jewish Question as in the Reich are not to be found here."

The role of King Boris III and the people of Bulgaria in saving the lives of their Jewish fellow citizens during the Holocaust has never been fully told. To a great extent, the survival of the entire community of Bulgaria's 50,000 Jews can be attributed to the decisive measures taken by the late King Boris III. King Boris III demonstrated that even in a country allied with Germany in World War II, lives of the Jews in its population could be saved. Thus, unlike Jews living in most of the countries dominated by Hitler, the Jews of Bulgaria, many of whom descended from families that settled there in the first century of the common era, were almost all saved.

This was achieved because King Boris III and the Bulgarians, while yielding to Hitler's pressure on the passage of anti-Semitic laws, courageously resisted Nazi efforts to have Jews deported to the death camps. When the anti-Semitic laws were passed, King Boris III personally summoned the Chief Rabbi of Sofia, Dr. Asher Hananel, to explain the new law and its implications for the Jews.

The Nazis were disturbed by the King's action and the German envoy to Bulgaria, Adolf-Heinz Beckerle, registered a protest. [The King's response was that if the Germans had any complaints, they should go directly to him.] It was a resistance that involved the entire people, led by King Boris III and included the clergy, most notably the Metropolitan Kyril and Metropolitan Stefan of the Bulgarian Orthodox Church, the workers in the cities, and the peasants on their farms.

Instead of deporting its Jews as the Nazi murderers kept demanding, the country transported its Jews from the cities in which they lived to the rural areas in which they became a labour force. Thus the Jews were also spared the massive Allied bombing raids which were devastating their former homes in the country's major cities. In acting to save its Jews, Bulgaria was true to its historic tradition because anti-Semitism never developed the kind of foothold there as it did in other European countries. Nor did the people consider themselves racially pure. Consequently, when the Bulgarians became independent in 1878, Jews were granted full and equal rights.

TROOPS DENIED

Early in 1943, King Boris sent secret peace feelers to the Allies. On 14 August 1943, King Boris III was summoned by Hitler to Germany. During the meeting, the King again rebuffed Hitler's repeated requests to supply Bulgarian troops for the Russian front and refused the deportation of Bulgarian Jews, claiming that he needed them for the building of roads and railway lines in Bulgaria. Two weeks later, on 28 August, King Boris died at the age of 49. Speculation about the cause of his death persists to this day, and some historians believe that he was poisoned on Hitler's orders. In 1944, as the Nazi legions were crumbling, the Bulgarian government responded quickly to Allied suggestions and repealed its anti-Jewish legislation. Once again, Jews had the same rights as every other citizen in Bulgaria.

Almost half a century has passed since those fateful years. We of the

Jewish Foundation for Christian Rescuers and the Anti-Defamation League acknowledge and honour a King and a people that cared. Fifty years ago, the world went dark for European Jewry. Yet within that darkness, there were particles of light -- men and women who had the courage to care and to make a difference. King Boris III was one such light in the darkness. We are here to honour and recognize his efforts on behalf of Bulgarian Jewry.

The Menorah in Jewish tradition represents the triumph of goodness over evil, of light over darkness. I can think of no symbol, within Jewish tradition, more fitting to commemorate the deeds of King Boris III than the Menorah. It is with honour that I would like to present this Agam Menorah, a symbol for the Jewish people of light and freedom, to King Simeon II, son of the late King Boris III. King Boris III was truly a statesman of the highest calibre, whose humanity and goodness we recognize today.

King Boris' policy meant that Bulgaria's Jews, though they were sent away from their homes in the cities to work camps in the countryside, were isolated, removed from the sight and reach of those who wished their extermination. The Bulgarians, though superficially co-operating with their German allies, always found pretexts for delays, reasons not to follow the anti-Jewish laws which had been enacted. It worked; no native Bulgarian Jews were deported. Pashanko Dimitroff, one of the King's recent biographers, summarized the situation as follows:

KING'S INTERCESSION

Shortly before Bulgaria had joined the Axis (1 March, 1941), Boris had received the British Ambassador, Sir George Rendel, and told him that he hoped nothing would happen to the Bulgarian Jews. The King realized that their fate was out of his hands and that anti-Jewish laws were to follow the alliance with Germany. He realized also that any open attempt to save the Jews would break the alliance, and Bulgaria then would have been an occupied country, completely at the mercy of her German

masters. Alone, he could not have achieved anything, despite his popularity. A pro-Jewish stand would have been suicidal and could not have been expected of him in the most frenzied days of the anti-Semitic campaign. This possibly oblique intercession of the King, together with the protests of the Bulgarian Orthodox Church, the Vice-President of the National Assembly, and many other public figures, succeeded in creating deep doubts among the Bulgarian people of the morality of Anti-Jewish policies, and, therefore, they did not work as designed.

On the west coast of the United States, in Los Angeles on 20 May, King Simeon was guest of honour at the world's largest synagogue, Tifereth Israel Sephardic Temple, for Shabat services dedicated to King Boris. During the service, the King was presented with a memorial plaque, inscribed *Righteous Gentile: in memory of King Boris III Saver of Bulgaria's Jewish Community*, which will be permanently displayed in a prominent location in the Synagogue.

On Sunday, 22 May, the King attended a special early morning service at the Crystal Cathedral in Garden Grove, California, conducted by Dr. Robert Schuller and televised internationally. Some 2,500 persons attended this service, during which King Simeon and Dr. Schuller reflected on the extraordinary survival of the Bulgarian Jewish community during World War II. King Simeon was deeply moved when the cathedral choir sang the Bulgarian hymn *Nova Yaleta* in his honour. The King later met with hundreds of Bulgarians at St. George's Church in Los Angeles, a highly emotional occasion for Bulgarian émigrés in the area.

The following day in Beverly Hills, the King was guest of honour at a Jewish National Fund dinner at which he accepted the posthumous Legion of Honour Award to King Boris III for his role in saving Bulgaria's Jews. The award was presented by Branko Lustig, co-producer with Steven Spielberg of the Academy Award-winning film, *Schindler's List*. Jack Mandel,

President of the American Congress of Jewish Concentration Camp Survivors, presented His Majesty with the Congress Award for King Boris, with an inscription reading: '*He who saves a single life, it is as though he saved the world.*' -- Talmud. Each of those lives and all that grew from them is a world that owes its existence to the courage and humanity of King Boris and the Bulgarian People. The guests responded with great enthusiasm.

King Simeon was moved time and again by the generous praise for his father; "For a son to see such genuine and good-hearted recognition is gratifying, but what my father did was only what any decent person would have done." On the other hand, "When you find a man who saved 50,000 Jews, how can you not honour him?" asked David Horne, Los Angeles Chairman for the Jewish National Fund; "It's critical for people to know that someone who was the head of a state did something so important." Concentration camp survivor Jack Mandel added, "He should have been recognized a long time ago."

To conclude the celebrations of King Boris' centenary -- celebrations warmly supported by the people he helped save a half-century ago -- King Simeon, Queen Margarita, and Princess Maria Luisa will travel to Israel in November, where the King will dedicate a forest in honour of King Boris III and Queen Joanna, for their vital role in saving the Bulgarian Jewish community during World War II.

Fifty years and more after the events of World War II, it is worth remembering the Kings who, although compelled into alliance with the Axis powers, risked their own lives to save scores of thousands of their countrymen. Rumours persist that King Boris was, in fact, poisoned on Hitler's order after their stormy conference in 1943. King Michael of Romania, a great-great-grandson of Queen Victoria, continues to serve his country 67 years after first becoming King of Romania, and 47 years after the Communists deprived him of his throne.

BEWARE!

DON'T DITCH THE MONARCHY

by Bruce Ruxton

IT was the people of Australia, along with our Founding Fathers of Federation, who so unitedly called for the inclusion of the Crown, the Monarchy, in our proposed new federal parliamentary system, just as they already had this in their State Parliaments.

It was we Australians who wrote our own Constitution and secured Britain's complete agreement to that, a clear evidence of our national freedom and independence. The fact that our Constitution was then contained in an Imperial Act of the British Parliament in 1900 was simply because this was the only proper legal way in which constitutional power and authority could be passed to Australia and its free and independent existence recognised, and thereby showing at the same time that Britain was divesting itself of such power and authority henceforth.

There is no bowing and scraping to our Monarch -- she (or he) is not an absolute ruler -- Magna Carta, but more especially the real Bill of Rights of 1688-9 saw to that. The actual position is that no heirs to the British Crown can ascend the Throne unless first taking an oath -- not to government political parties, or Parliament or anyone else -- but under God, that they will faithfully devote their lives, whether long or short, to the service of their people. Wherever people have drawn their institutions and basic traditions from England, such as the Common Law, that plainly means that they have, of their own accord, and through their own constitutional and democratic parliaments, secured the Queen (or King) as their Head of State. But the Queen (or King) acts solely as a Legal Protector or Constitutional Servant, as it were, to the whole of the people.

Obviously the argument for a



Bruce Ruxton
State President of the Victorian R.S.L.

republic is the perfect way of attacking our existing Federal Constitution, for the Constitution falls apart if one tries to take the Crown away from it. What is there then to save our entire common law with all its splendid and freely inherited rights and liberties? After all, it is the Crown which is the direct link to all of these things.

Furthermore, the Monarchy is stable and perpetual; there is no dispute as to the correct line of succession. On the contrary, a republic with its presidents drawn by various means are always at the mercy of sordid political campaigns and disruptions of all kinds. The rules can easily be changed by political governments when wielding power in a republic, but a constitutional monarchy, such as ours, can only act under the authoritative call of the people.

There is further dishonesty in the sham claim that a republic would give us a separate identity (one we clearly have and to which they are blind), because none of those making that call are admitting that there is a powerful move to drag Australia into a so-called 'Pacific Rim Bloc' -- a Bloc in which we will surely lose our identity almost completely, because our own Parliament, government and entire

way of life will be subservient to the powerful, centralised government for the whole Asian Bloc (as it would really be, rather than 'Pacific').

Under the Constitutional Monarchy the institution of the Crown is paramount. It is not hero-worship of some man or woman in England.

The Constitutional Monarchy gives the ordinary citizen an added freedom in that it could act as a safety-valve on behalf of the people.

For as long as we retain the Crown, the Common Law, and the Constitution of the Commonwealth of Australia above our parliamentarians, that is our extra freedom. If they ever come under the parliament we will have lost that freedom.

For example, if a Governor or Governor-General dissolves a parliament, he does not run to Buckingham Palace; he gives it back to the people of Australia the opportunity to decide whether his actions were right or wrong.

In 1975, this actually took place when Sir John Kerr dissolved the Federal Parliament, under the powers of the Crown. This meant that a general election had to be called and it was at that general election that the opposition party won a 55-seat majority -- the largest majority in the history of our parliament since federation. In other words, the people of Australia confirmed the action that was taken -- that is the reason why the Constitutional Monarchy should remain.

Seven out of the eight longest-serving democracies of the world are Constitutional Monarchies; the eighth is the United States of America which was born out of the same mother, the United Kingdom, as was Australia, New Zealand and Canada; the other three are the Scandinavian Kingdoms of Denmark, Sweden and Norway.

WHEN TOLERANCE MEANS AUTOGENOCIDE

by Professor W.T.C. O'Grady

*"A state of true and universal tolerance is best ensured
by leaving alone the peculiarities of men and peoples." ...GOETHE*

Definitions of Tolerance:

1. The state of being tolerant.
2. Capacity to endure something, especially pain or hardship.
3. Permitted variation in measurement.
4. The capacity of an organism to endure the effects of a poison, especially when taken over a prolonged period.

The United Nations has declared 1995, which will mark its 50th anniversary, to be the YEAR FOR TOLERANCE. It is proposed that UNESCO's activities in this context will include "to urge the media to combat discrimination and marginalization, working on the assumption that tolerance can exist in its most active form only in a setting in which human dignity and civil liberties are respected".

Item 14 on the UNESCO Executive Board's agenda for the Proclamation for the UN Year for Tolerance states: "The Director-General will subsequently, through the National Commissions, invite all Member States, as part of the observance of the International Year for Tolerance, to implement projects promoting a spirit of inter-community co-existence and inter-religious and inter-cultural dialogue, by seeking appropriate funding for these actions."

Translated from standard unctious UN Newspeak, this means: "You in the Western World are invited to increase participation in your own demise." For be under no illusions -- "tolerance" is the catchword for 'White genocide'.¹ Tolerance is **only** expected from Whites.

It cannot be repeated often enough that modern "racial integration" is the greatest hoax in human history. Not mankind, but one race only, is being integrated -- to death. One looks in vain for evidence of integration in Beijing or Bangkok or Calcutta or Lagos, finding instead endless swarms of people of uniform colour - - yellow, yellow, brown and black respectively. The "cosmopolitan city" of mixed race is an exclusive feature of the White (and growing darker by the day) world.

You can be assured that the UN Year for Tolerance will have no impact -- and is unlikely to be publicised -- in the teeming cities of S.E. Asia, China, Japan, Latin America and Africa (except for those southern metropolises still harbouring Whites).

The UN has declared in its numerous conventions that there should be international interbreeding and a uniform world population -- the ultimate in panmixia! Successive Australian, British, Irish, Canadian and US governments have supported these aims by subscribing to *The Charter of the United Nations*. This foundation document of the UN was largely drafted by Alger Hiss, top foreign policy adviser to President Roosevelt. Hiss was later convicted of being a key member of a Soviet spy network in America. Apart from Hiss and the man who exposed him, all of the leading members of this network -- including the Soviet Embassy officials who managed it -- were members of the Armenid race.

In 1912 Israel Cohen wrote a book on Communist tactics entitled *A Racial Programme for the Twentieth Century*. It has proven to be

prophetic:

"We must realise that our Party's most powerful weapon is racial tension. By pounding into the consciousness of the dark races that for centuries they have been oppressed by the Whites, we can mould them to our programme. The terms 'colonialism' and 'imperialism' must be featured in our propaganda. In America we will aim for subtle victory. While inflaming the Negro minority against the Whites, we will endeavour to instil in the Whites a guilt complex for exploiting the Negroes. We will aid the Negroes to rise to prominence in every walk of life, in the professions and in the world of sport and entertainment. With this prestige, the Negroes will be able to intermarry with the Whites and begin a process which will deliver America [and Britain] to our cause."

STRETCHING TOLERANCE

For some years I have studied this tactic in your own country, Australia, where Aborigines have been used for Marxist purposes. This is what we Whites are expected to tolerate ... and **tolerate** and **TOLERATE** until there are none of us left to tolerate. And in the current psychological milieu, woe betide those who speak out against it!

Our enemies seek to lull us into complacency, to disarm us morally and culturally, to destroy our belief in ourselves and our destiny, for they know that if we were ever aroused and united we would be invincible.

But the crisis is one of ideas rather than of men, and the cure must also be one of ideas. Our enemies would be unable to harm us save for our acceptance of anti-self ideas (e.g. "tolerance") which make us our own

worst enemy. Our enemies can only harm us with our co-operation.

Pro-self ethics and values generate pro-self prejudices while anti-self ethics and values result in anti-self prejudices. Those who practise the latter currently suffer from the illusion that they have no prejudices. Inter-racists who claim they have no prejudices invariably support those policies, practices and values which are prejudiced against the best long-range interests of Whites.

The anti-self doctrine *par excellence* is modern liberalism. James Burnham in *Suicide of the West* describes the liberal ideology as:

"... one of the expressions of Western contraction and decline; a kind of epiphenomenon or haze accompanying the march of history; a swan song; a spiritual solace of the same order as the murmuring of a mother to a child who is gravely ill."

The extent of this anti-self phenomenon is unprecedented in human history, and points to a collapse of form and purpose in 'Western' life before the idol of the Lowest Common Denominator.

White suicide may never be labelled as such in the Western press - even though it is the most pervasive demographic phenomenon on planet Earth today. Anyone who doubts this is invited to spend several years of utter frustration trying to devise a method of communicating this very simple message to the public through "establishment" channels, as I did.

In 1900 Whites comprised around 20% of the world's population; in 1990 the figure was around 7% and falling. White birthrates have been below replacement level since the mid-1970's. Today a mere one out of every forty babies born in the world is White.

Whites are fleeing and apologizing before an unprecedented population

explosion, an expansion in which they are not participating. Indeed, they are shrinking, and at the same time feeding and subsidizing the other races, and aiding and abetting their expansion.

If these trends continue, and if no sustained effort to ensure an alternative outcome is made, then the race that reached out and touched the stars will have reached the end of its long journey and plunge into eternal darkness. If the present demographic trends continue, by the middle of the 21st century, it will have passed the point of no return.

BRAINWASHING PROGRAMME

Two extracts from the UN's draft *Declaration on Tolerance*, where, quite unashamedly, their brainwashing programme for White children -- worthy of Big Brother in Orwell's *Nineteen Eighty-Four* -- is outlined:

"Educational programmes and systems must be developed in order to prepare future generations for life in our changing multicultural societies. Every individual must receive at the earliest possible age the kind of intellectual training which will provide the basis for free, modest and responsible judgement. School textbooks must be purged of prejudice and resentment with regard to other peoples. A new approach must be introduced to the ethics and values embodied by the various religions. Thus we shall have laid essential foundations for the establishment of a culture of tolerance."

More indoctrination: "At its 44th session the International Conference on Education will adopt a policy declaration signed by ministers of education and reflecting (i) general agreement to foster national plans focussing on the promotion of tolerance, understanding and respect for all without distinction in respect of race, religion or political opinion, and (ii) a condemnation of all manifestations of xenophobia, racism and other forms of violence.

Item (ii) appears to embody anything **but** a tolerant attitude! For 'xenophobia' and 'racism' read 'healthy nationalism', 'immigration control' and 'White racial pride'.

Those who claim to be the victims of racial prejudice, due to the manner in which they are rejected and avoided by members of the race they seek to mix with, are actually racial aggressors who are working for the ultimate total destruction and extinction of the race they claim is bigoted against them, but which in fact is merely prejudiced in favour of its own survival.

Inter-racists have worked long and hard to equate racism with hatred. They will never acknowledge that as a mass phenomenon racism must, in most cases, be based on the positive motivation of love of one's own race and ideals rather than a hatred of others. The "prejudiced" White cares about his race, its survival and its independence. The "unprejudiced" White does not care. It is as simple as that.

The racially proud White is not for the regeneration of his race because he is a reactionary bigot, as the false accusations of the media (which in the Western World today is controlled mostly by Armenids) would have the public believe, but because he is unusually intelligent and has the rare gift of evolutionary foresight. Almost alone among men, he has the intellectual courage to stand for the vital biological mechanisms on which Nature herself relied for the creation of the diverse races of man.

* *Heritage* is fortunate to have secured the services of the renowned Dr. O'Grady, Professor of Ethnology and Sociology at the University of Mallow, County Cork, Ireland.

1. 'White' in this article refers essentially to members of the Nordic race, with a minor proportion of Atlantid, Alpinid and Mediterranid admixture.

DID YOU KNOW?

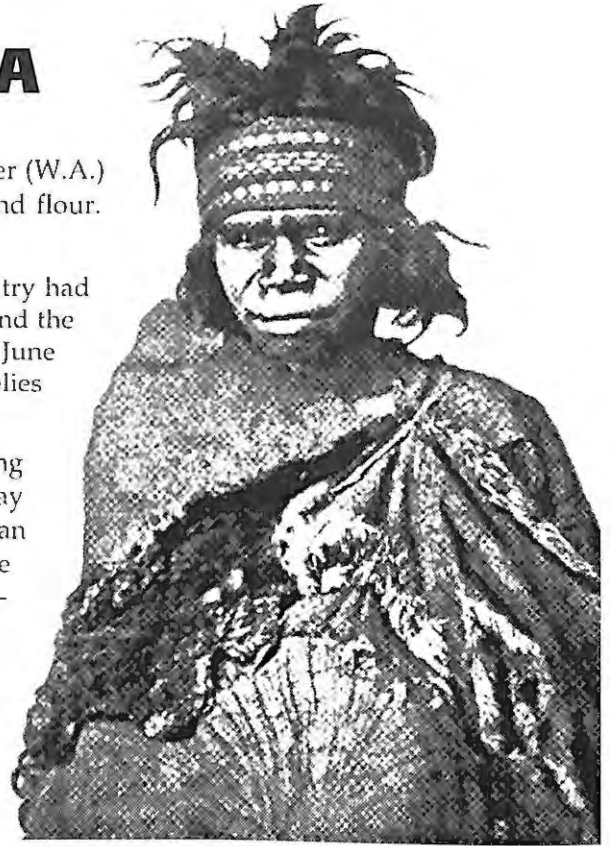
THE BATTLE OF PINJARRA

Although at first friendly towards the settlers of the Swan River (W.A.) colony, the Aborigines began stealing their scarce supplies of sugar and flour. Irritation turned to anger and the settlers retaliated.

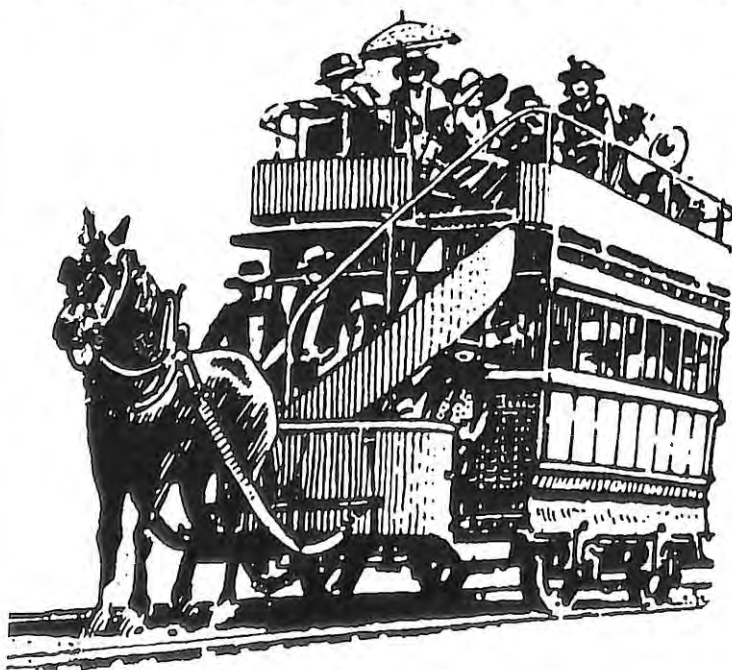
Ten months after settlement, the first clash occurred after poultry had been killed and a house rifled. The settler had defended his property and the military had arrived to chase off the offenders. At a meeting on 26th June 1832, the settlers around Guildford resolved to protect their food supplies and property even by the use of guns.

Over the next two years a number of clashes occurred including the murder of two brothers named Velvick. Then the natives of Murray River raided a flour mill at Point Belches on the south side of the Swan River, opposite the young town of Perth. The miller was held captive while the rest of the natives made off with 980 lbs of flour in bags, baskets, pots and pans.

On 25th October 1834 Governor Stirling and his party engaged in a battle with the Murray River natives at the spot later known as Pinjarra. Surveyor-General Roe recorded in his log-book that 70 to 80 natives had been opposed by 25 soldiers and civilians, resulting in one white man and 15 to 20 natives being killed.



GRANITE ISLAND HORSE-DRAWN TRAMS



The Causeway connecting Granite Island to Victor Harbor was completed in 1875, enabling horses to haul trucks to the island loaded with wool and grain for export by sailing ships. Steam locos replaced horses for a few years, but in 1895 horse-drawn passenger trams commenced. Using trams as pictured, the service operated for 59 years until abandoned in 1954 owing to high costs of relaying the track.

In Jubilee Year 1986 the re-created trams and new track brought the past to life again. It is thought to be the only horse-drawn tram operating as a regular public service throughout the year.

Sir Zelman Cowan on a president as Head of State: **ELECTED PRESIDENT "AN APPALLING OUTCOME"?**

FORMER Governor-General, Sir Zelman Cowan, regards the appointment of a popularly-elected president as the head of a new Australian republic as an "appalling outcome".

Sir Zelman, who was Governor-General from 1977 to 1982, delivered the 1994 Beanland lecture on 24th October, 1994 in Melbourne, entitled 'Reflections on an Australian Republic'. In this address, Sir Zelman said that what is known as the minimalist approach favoured by republican proponents (i.e. amending the Constitution by simply deleting references to the Queen and Governor-General, and replacing them with 'president' as Head of State) could not work. "The simple answer is that minimalism cannot be as minimal as that. We have to resolve the very big question as to the desired form of republic," he said.

In his address, at the Victorian University of Technology, Sir Zelman Cowan said that if a republic was ever formed, it was crucial that a system for choosing a president could not be construed as making the presidency a "political prize or pay-off".

A report in *The Australian* (24/10/94) quotes Sir Zelman as addressing himself to the issue of what powers a president would hold.

"Polls taken are said to favour strongly a direct popular election of a president, so that a president would have a strong constitutional base to confront effectively a Prime Minister with high and threatening personal aspirations," he said. "This in my view, would be an appalling outcome; it carries the assumption that the president should have, at least in reserve, large powers and that, I believe, is unacceptable, certainly if, as is likely, we wish to retain an effective Westminster system."

Speaking in Adelaide almost exactly a year previously, Sir Zelman noted that the change from a monarchy to a republic would not remove the potential for a 1975-style constitutional struggle, which was resolved by the Governor-General dissolving both Houses of Parliament. The struggle arose from a deadlock between the House of Representatives and the Senate over budget bills, and the replacement of the Queen with a president would not have resolved the deadlock, according to Sir Zelman.

THE QUEEN'S PORTRAIT

It is a great mistake for Monarchists to assume that a decision on the future of the Crown will be made only at referendum. Such decisions are already being made - day by day. The republic is advanced by stealth over a long period of time, and it begins with the erosion of the symbols of Monarchy.



The symbols that bind Australians together are gradually being purged from public view. We no longer have "ER" on the postbox, the coat of arms is seldom used anywhere. Photographs of the Queen are no longer available at government Commonwealth Government bookshops, the emblem of the crown has almost completely disappeared, "O.H.M.S." is gone from official stationery, the Oath of Allegiance was dropped, "God Save the Queen" abolished, and now the flag is under attack.

If we wish to defend the values upon which our heritage is based, we must also be prepared to defend the symbols of those values. The Heritage Society is always ready to campaign for the flag and the symbols of Monarchy, and we now include a portrait of the Queen in the range of material available to Members and subscribers.

The Monarchists League in Australia has reproduced the famous portrait of the Queen, wearing the Australian wattle dress, in full colour. This portrait was commissioned by the late James P. Beveridge, O.B.E., for presentation to the Commonwealth of Australia, to commemorate the 1954 Royal Visit of H.M. the Queen and H.R.H. the Duke of Edinburgh, the artist was well-known Australian painter, Sir William Dargie.

We suggest that subscribers take advantage of this opportunity to buy a copy of this magnificent portrait, and display it in your home, your office, your clubrooms, or anywhere appropriate. Many supporters belong to clubs, or know of community halls, municipal offices, etc. where the Queen's portrait does not hang.

Available from
The Australian Heritage Society A3 size (11 1/2 x 16 1/2) \$30.00 posted.
P.O. Box 1035, Midland, W.A. 6056 A4 size (11 1/2 x 8 1/4) \$17.50 posted.
or from our State addresses inside front cover.

Walter Padbury, his life and times

by John Nairn

IN the annals of great men and early pioneers of Western Australia the name of Walter Padbury is not to the fore. In his introduction to John Nairn's book, Professor Geoffrey Bolton comments that "historians have been more interested in those among our ancestors who were better than Padbury at blowing their own trumpets". And indeed it seems that Walter Padbury was a modest man, one who did not seek to mingle socially with the high and the mighty of his day, was not one for parties and functions and in fact was most casual in his dress and appearance and much more interested in the task that lay to hand, and his vision of what yet might be in this new colony.

This being so, Walter Padbury and his contribution to Western Australia's development has not received due recognition, so we are most indebted to John Nairn, a family connection of Padbury's, for his extensive research into 19th-century Western Australia and this rousing tale of an extraordinary man.

The story begins in Oxfordshire in England, where Walter was the second son of Thomas and Ruth Padbury. The family lived in modest comfort on Thomas' earnings as a shoemaker and keeper of a small inn, but opportunity for advancement was limited, and Thomas was a restless man, which is how he and young Walter, aged 11, came to the shores of Western Australia early in 1830. Here grants of land were promised and opportunity beckoned and Thomas came well prepared to forge a place for the rest of his family to follow.

However, within a few months of arrival, Thomas died, and owing to ruthless treatment from those he thought were friends, Walter was left destitute and unwanted, robbed of all provision his father had sought to make for him, a homeless orphan in a hostile land.

But he was a lad with prodigious courage and energy. He worked as a builder's labourer, servant, roustabout, barman and shepherd. He cleaned out stables and pigsties. He became a contract fencer, then a cattle and sheep trader and overlander. Eventually he became our greatest colony-builder. Within Western Australia's million square miles, south of the Kimberley, no individual opened up more land for agriculture and grazing than Walter.

His interests stretched from the De Grey River in the north, where he pioneered a grazing settlement (later abandoned), to Esperance on the south coast, from Bunbury to Geraldton. He embraced a multitude of business interests, among them butchering, flour milling, storekeeping, dairying, grazing and shipping.

Walter's is an inspiring and heart-warming story of "poor boy makes good" -- but his good fortune came from his own efforts rather than from lucky speculation. And as a citizen who had prospered, he saw a responsibility to the less fortunate. He treated his workmen well and generously and

advanced them wherever possible. Childless, he assisted family members to properties and position in the colony. He served in the legislature where his good sense and boundless energy saw roads, bridges, railways and public institutions develop. His charitable works and assistance to the Church were invaluable. He was the colony's first millionaire and Australia's greatest philanthropist.

Yet, with all this, Walter's personality comes through as a happy man, a loving husband and family man of great joys and simple enthusiasms. He was never afraid to express his opinions and wrote a great many letters and diaries; he didn't let his lack

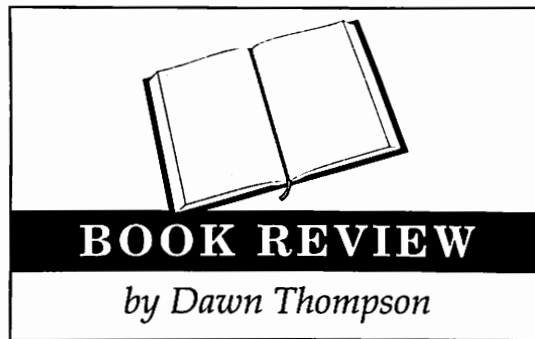
of schooling in spelling and punctuation impede his self-expression, and his thoughts, such as those on the "over-education of youth", are well worth considering today.

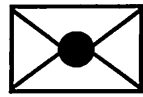
When Walter died in 1907 aged 89, active almost to the end although almost blind, it was the end of a great era for Western Australia.

In telling his story, John Nairn has taken bald facts, dates and figures from history and woven them into a living, engrossing tale. If here and there descriptions are a little flowery, emotions slightly mawkish, it is a reflection of the way people were in those far off days. One truly enters into the feelings and reflections of a simpler, slower age. Much of the material for the book comes from personal letters, diaries and newspaper cuttings, and there are a great many photographs and drawings, some in colour.

Both the foreword by Mary Durack and the introduction by Professor Bolton, themselves great Australians, commend John Nairn's biography of this great man's interesting life and stirring times. This book deserves a more prominent place in the history of the founding of Western Australia, and a wider readership, particularly amongst our young. A great book to buy and enjoy and then pass on to the local High School library!

Published in 1985 by North Stirling Press, 43 Alexander Road, Padbury 6025, W.A., the book is available from the publisher for \$50 post-paid anywhere in Australia.





TO *The Editor*

THE MONARCHY

To: Dr P S Clarke, Headland Specialist Centre, SHARA, 134 Alexandra Parade, Alexandra Headland, QLD. 4572

From: Gary Johns, Special Minister of State, Parliament House, Canberra, ACT 2600.

Date: 5 October, 1994.

**Thank you for your letter of 26 July 1994 to the Prime Minister about the republic.
Mr Keating has asked me to reply to your letter, and I regret the delay in doing so.**

The Prime Minister has referred on several occasions to the creation of a new unity of purpose and sense of national pride that would accompany a change to a republic -- a re-cast Australian identity which, as Mr Keating has put it, "says unequivocally to the world who we are and what we stand for".

Any move towards a republic would, however, require changes to the Constitution and hence a referendum, in which all Australian voters would have an opportunity to express their views. The changes would not go ahead without the agreement of a majority of Australians in a majority of the States. The Prime Minister has said that he would like to see a referendum on Australia becoming a republic held before 2001 when we will celebrate the centenary of Federation.

Mr Keating has said that moves to introduce an Australian republic are not based on any lessening of Australia's friendship with Britain. Indeed, the Government believes that our friendship with Britain would be strengthened by our becoming a republic, as any friendship is stronger for being more mature.

I would add that Australia could, if the people decided to introduce a republic, remain a member of the Commonwealth of Nations, as have a number of other countries which have a president as head of state, such as India and Singapore.

The Prime Minister has also stated that it is the Government's firm intention to ensure that, throughout the period that Australians are debating new constitutional arrangements, our existing links with the monarchy are

maintained and exercised with dignity and respect.

Thank you for writing to the Prime Minister on this important issue.

To: Hon. Gary Johns

From: Dr Paul S Clarke

Date: 25th October, 1994.

Thank you for your letter of the 5th October ON THE SUBJECT OF THE MONARCHY.

First of all, there is considerable misunderstanding in Australia on the role of the Monarchy. The Monarchs themselves do not matter. What matters is the Crown, its continuity and example. "The King is dead, long live the King."

Taking your letter paragraph by paragraph"

Paragraph 2: I agree the Prime Minister has frequently mentioned his creation of a republic, to the point of boredom. There is no evidence that a republic would create a unity of purpose or of national pride.

First of all, the question of unity of purpose. The majority of Australian citizens are of British birth or descent. Many feel a personal and intense loyalty to the Crown which epitomises all that Great Britain has accomplished in history by the creation and preservation of democracy. This dates from Magna Carta, a primitive bill of rights for the ordinary citizen to the Civil War of 1600 when the English became the first republicans, and as usual the establishment of a republic was followed by the military dictatorship of Cromwell and his Major Generals. Eventually through pain and grief the British worked out

our present constitutional Monarchy in the person of Charles II, since when we have been a leading light of democracy who defeated the military tyrants of Napoleon and Hitler. We stood alone with our dominions and colonies.

The idea of a republic is deeply divisive, not uniting. There are over a million British residents of Australia who regrettably have not taken out Australian citizenship because they fear a possible tyranny. There is another million of British residents who have Australian citizenship but still maintain a loyalty to the British Crown, which has served them so well throughout the century. Many other new Australians from different nationalities have fled from civil disturbance and tyranny resulting from the lack of the uniting force of a Crown; they should be taught of its value in upholding their freedom and prosperity.

You state that Mr Keating says a republic "says unequivocally to the world who we are and what we stand for". Yes indeed, this would be so. We would be on a par with Pakistan, Bangladesh, South Africa, Burma, Uganda and Sri Lanka; in place of our glorious history and our common heritage shared with New Zealand, Canada and Great Britain itself.

In your fourth paragraph, you state that Mr Keating's move to introduce an Australian republic is not based on any lessening of Australia's friendship with Britain, yet he takes every opportunity to denigrate Great Britain. He has ridiculed General Haig, and our defeat at Singapore, omitting to mention the loss of the HMS Repulse and HMS Prince of

Wales which led to the debacle. There is no evidence whatsoever that our friendship as a republic would be stronger. As for us being more mature, it is a typical adolescent idea of leaving home, only in this instance having destroyed our home, return will be impossible. We become more mature through trials and tribulations, not by destruction of our heritage.

Even republicans are half-hearted and wish to remain in the British Commonwealth of Nations with the Crown as its symbol of our unity. If this is so, it is pointless to become a republic.

Finally, in your penultimate paragraph, you state that during the so-called debate, our links with the Monarchy are maintained and exercised with dignity and respect, but you have caused the Queen's portrait to be removed from Federal Government offices. You have removed the Crown from Federal Customs offices. You have changed the oath of allegiance for new Australians who so badly need to understand and support the Queen in their own interests, and abolished imperial honours for patriotic duties.

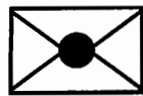
In short Sir, your party intends to divide and denigrate Australia, and

our glorious traditions. If there is truly a national movement for a republic it should not be a matter of party politics. Either our parents or each of us have come to Australia to pursue our own interests; the Crown is essential as a symbol to uniting us in common interest and service to our country, to state our history and our dynasty to remain a British democracy.

"Here's a health to the Queen and a lasting peace,

To faction an end to wealth increase."

GOD SAVE THE QUEEN!



TO *The Editor*

UN-AUSTRALIAN LEGISLATION

RESPONSIBLE, genuinely representative parliaments do not pander to vocal minorities to the severe detriment of the vast majority. But how long is it since we had a federal parliament worthy of that description, and which was not riddled with the moral cowardice of "political correctness"?

The Racial Vilification Bill, now known as the Race Hatred Bill, has received much attention lately. I fail to see how any parliamentarian with Australia's best interests at heart could possibly support such iniquitous, insulting, draconian and utterly *un-Australian* legislation.

Racially, Australia is probably the most tolerant country on earth. Indeed, I believe time will reveal we have been far *too* tolerant! Acts of violence or vilification in the few instances where they are serious have been easily dealt with by existing laws or conciliation. Any new legislation is most unlikely to prevent the occasional act of stupidity or passion.

In fact, the true intention of racial vilification legislation is to inhibit and attempt to punish thoughts, words and actions which oppose the current orthodoxies on the subject of race. The aim is to silence those who dare to be politically incorrect by challenging the current insane policies of multiculturalism, multiracialism and high immigration. The Bill is an attack on free speech, and a tacit admission that multiculturalism has failed.

There is no discernible clamour for racial vilification legislation from the public, indeed quite the opposite. The public "consultation" process, limited though it was, revealed overwhelming rejection by Australians of the legislation. Real Australians abhor "thought police".

This Bill emanates from and is fuelled by such vested-interest groups as the militant ethnic establishment, the multicultural and immigrationist bureaucrats, U.N. agencies, land rights junkies and tame academics.

The Jewish-Zionist minority, in particular, exerts a disproportionately powerful, pervasive and unhealthy influence upon Australian politics, not to mention finance, big business and the media. No nation is obliged to hasten its own destruction by accepting irreversible alteration to its culture through undemocratic gradualist policies, or by accepting unjust laws imposed by a spineless government at the behest of ethno-paranoid minorities.

Ironically, the Bill's ostensible aim of eliminating racism will backfire when the wider community becomes resentful towards minorities for forcing new laws which limit free speech. People will reject the underlying message that the wider Australian community is naturally racist while multiculturalism promotes tolerance, when it is obvious the opposite is true.

With state "gay vilification" laws in place and federal racial vilification laws on the agenda, we can expect agitation from other groups for their own new laws: fat people will surely need laws to avoid taunts, as will short people, redheads, left-handers, the bald, bearded and bespectacled. Barrow-pushing, axe-grinding ethnic groups should heed the old Latvian saying:

"When we harbour anger and hatred in our minds, bodies and hearts, it is the same as when we burn down our house to kill a rat."

Ashley Montagu, Australia Plains, Sth. Aust. 5374.

LATE TIME

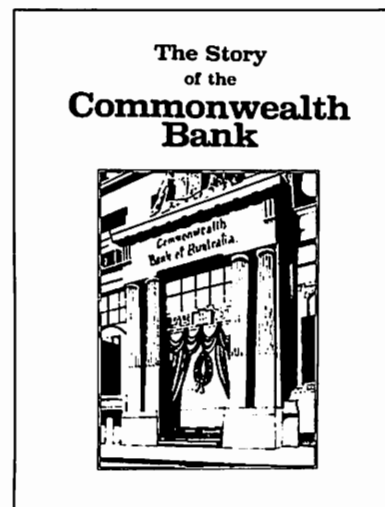
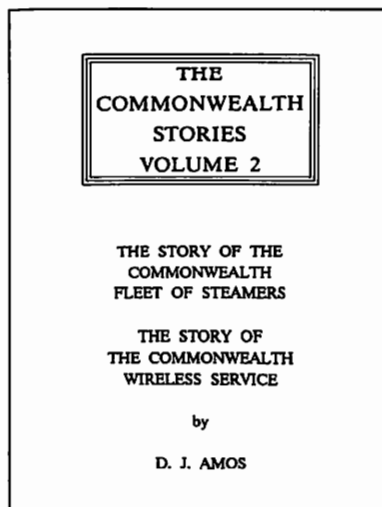
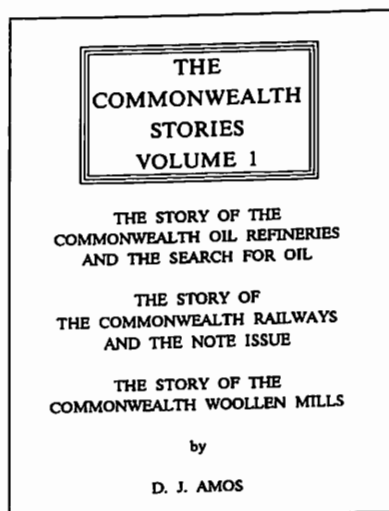
*for Lewis
by Nigel Jackson*

This dusk falls with especial peace
Around our homeward steps. The lake
Slides under creamy westerbeams.
The geese are kind. Over a far run
Of gums the mist smokes in and reaches
Across the valley space. Ahead,
A canine blur, a little ghost,
Is Willie rolling in the rankest grass.
And we pace along.
And it comes to me
That I hope my life's dusk will drop

So tranquilly on my farther gaze,
With mists of grace that mount around
My failing sight, just as tonight with you
A ravishing stillness touches me with bliss
As we pace along and talk as friends
Of old, as the dark night stalks,
But stalks in vain, for a warm home
Awaits to welcome us again with love.

Bird's Paddock, Upwey.

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CURRAJONG

by John O'Brien

Old Father Pat! They'll tell you still with mingled love and pride
Of stirring deeds that live and thrill the quiet country-side;
And when they praise his *tours-de-force*, be sure it won't be long
Before they talk about his horse -- the old gray Currajong.

For twenty years he drove him through the bush and round the town,
Until the old white stager knew the parish upside down;
He'd take his time, and calculate, and have his wilful way,
And stop at every Catholic gate to bid them all good day.

But well I mind the stories told when Father Pat was young --
At least, when he was not so old -- his scattered flock among;
When health and strength were on his side, you'd see him swing along
With that clean, easy, sweeping stride that marked old Currajong.

Through all the years he ne'er was late the second Mass to say,
And twenty miles he'd "duplicate", and pass us on the way.
Hard-held and beating clean tattoos, the old gray, stepping kind,
Like gravel from his twinkling shoes would fling the miles behind.

And often some too daring lad, a turn of speed to show,
Would straighten up his sleepy prad and give the priest a "go";
But, faith, he found what others found, and held the lesson long,
That nothing in the country round could move with Currajong.

And, oh, the din! and, oh, the fuss! mere words were vain to tell
Of how they stopped the night with us; and don't I mind it well?
The boree log ablaze "inside", and gay with rug and mat;
The "front-room", to the world denied, made snug for Father Pat.

We knew his distant hoof-beats; ay, and grief they could forebode;
So, when we heard a horse go by, clean-stepping down the road,
Round many a log-fire burning bright there passed the word along,
"There's someone sick and sore the night; I'll bet that's Currajong."

Whereat you'd hear the old men tell -- perhaps a trifle add --
Of some sick-call remembered well, when "so-and-so took bad".
"You couldn't see your hand in front." "'Twas rainin' pitchforks, too."
"The doctor jibbed, to put it blunt -- but Father Pat went through."

Ay, he went through in shine or shade; so, when the days were fair,
And at our simple sports we played, 'twas good to see him there;
And under troubled, angry skies, when all the world went wrong,
With aching hearts and misted eyes we watched for Currajong.

We watched, and never watched in vain, whatever might befall.
When summoned to the bed of pain, he answered to the call.
He came through rain or storm or heat; and in the darkest night
We heard his hoofs the music beat, we saw the welcome light.

And when again, with plumes ahead and horses stepping slow,
We followed on, behind our dead, the road all men must go,
A loitering line, with knots and gaps, the funeral passed along,
And half a mile of lurching traps was led by Currajong.


But, as the good priest older grew, and aches and troubles came,
His buggy and the white horse, too, were stricken much the same.
The springs went down the side he sat, and altar-boys and such
Kept sliding in on Father Pat, and woke him at the touch.

Then, pensioned off at last and done, a sorry thing it stood,
With sagging cobwebs round it spun, and nest-eggs in the hood.
Just once a year it lived again, and groaned and creaked along
To fetch the bishop from the train with limping Currajong.

Ah, newer methods, younger men! the times are moving fast,
And but in dreams we tread again the wheel-ruts of the past;
The eyes are filmed that watched of old, the kindly hearts are still,
And silent tombstones white and cold are glimmering on the hill.

While scorching up the road, belike, with singing gears alive
The curate on his motor-bike hits up his forty-five;
But tender, tingling memories swell, and love will linger long
In all the stirring yarns they tell about Old Currajong.

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APOLOGY

In our June/August issue of 1994 we were plagued by technical problems which allowed obvious typographical errors to appear in some of the text. We extend our apologies to the authors.

CALL TO ACTION!

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

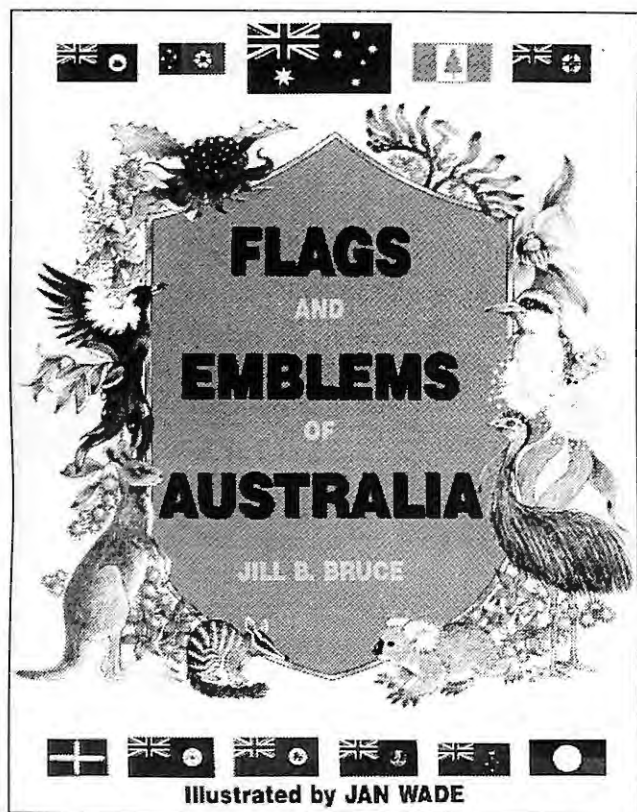
We are currently working on a "show bag" of heritage resource material for use at shows, fetes, field days, etc. More on this as the concept develops.

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

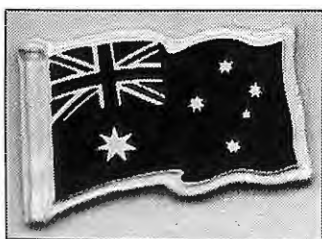
(Kangaroo Press)

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.

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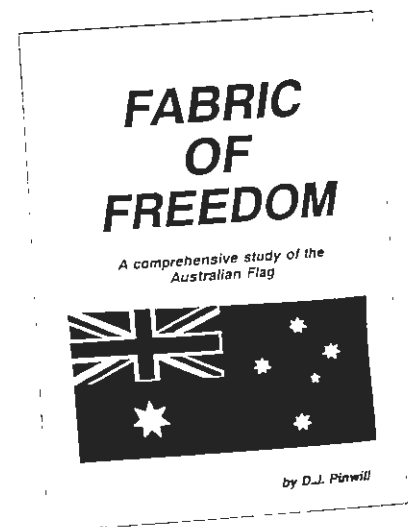
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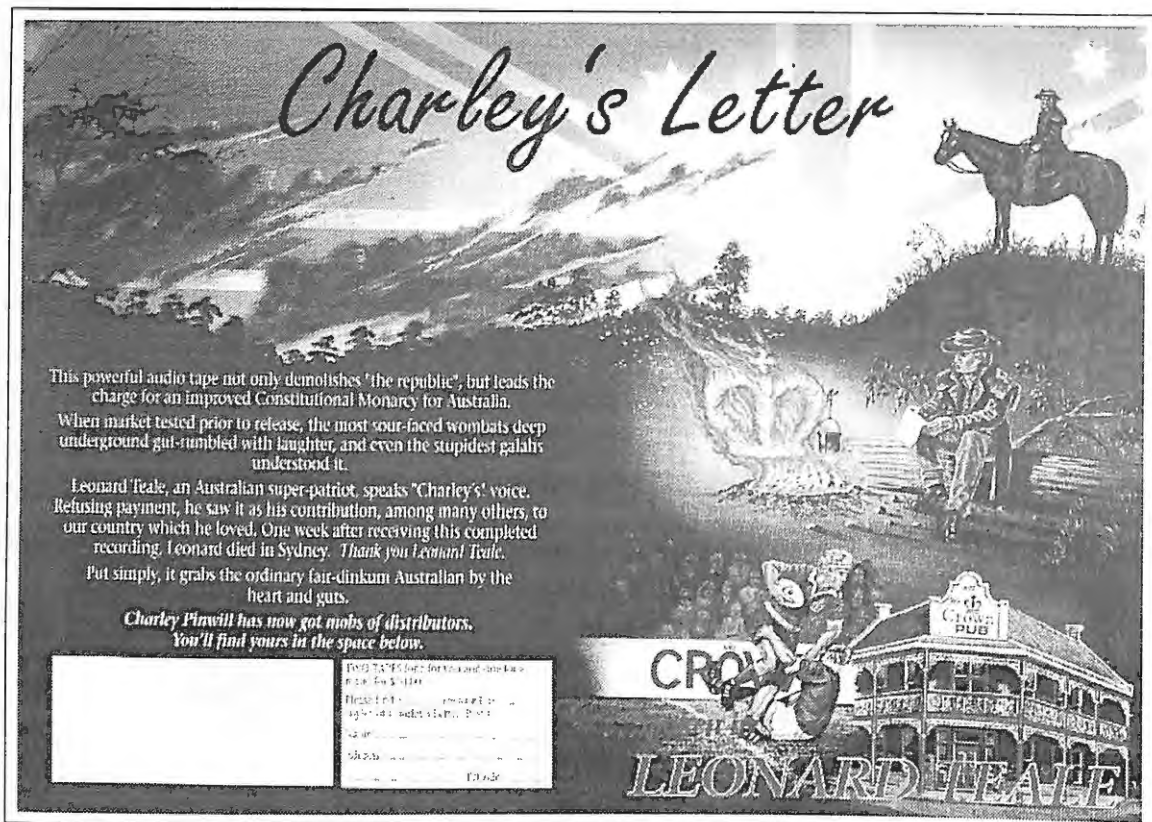
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"Charlie's Letter" is read by Leonard Teale to some mates around a cattle camp-fire. Teale carried a deep and abiding concern for the country he loved, and it's heritage. Having served in the Air Force in World War II, he knew what sacrifices his own mates had made to preserve that heritage.

So deep was Teale's concern for developments in Australia, that in 1992 he recorded a cassette tape, "The Lucky Country Versus the Rest of the World". It was an attempt to shake a generation of privileged Australians out of their complacency before it was too late. The response so overwhelmed Leonard, that he felt obliged to run for the Senate in N.S.W. as an independent at the 1993 election.

Although not elected, Leonard Teale continued to speak out whenever possible. Early in 1994, he received considerable press attention when he refused to supply the Department of Veteran's Affairs with his tax file number to continue receiving a War Service pension. Leonard rea-

soned that a huge campaign in the 1980s had rejected the idea of Australians being reduced to mere numbers, and that privacy was sacrosanct. Besides, although he would survive financially without a pension, many of his ex-serviceman mates might not. Eventually, the Department backed down.

In speaking "Charlie's" voice for this tape, Teale refused payment, simply regarding this as yet another contribution to the preservation of the institutions of a great country. One week after receiving a completed recording of "Charlie's Letter" Leonard Teale died in Sydney.

The Heritage Society salutes the passing of Leonard Teale, and holds his last professional recording - "Charlie's Letter" - in high regard.

Couched in robust language, this tape will have an influence in circles where academic argument has slight impact. According to Charlie, "when market-tested prior to release, the most sour-faced wombats deep underground gut-rumbled with laughter, and even the stupidest galahs got the message.... It grabs the fair-dinkum Aussie right by the guts." Perhaps, in the end, that's how this battle will be won.

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His identity will be published in our next edition