

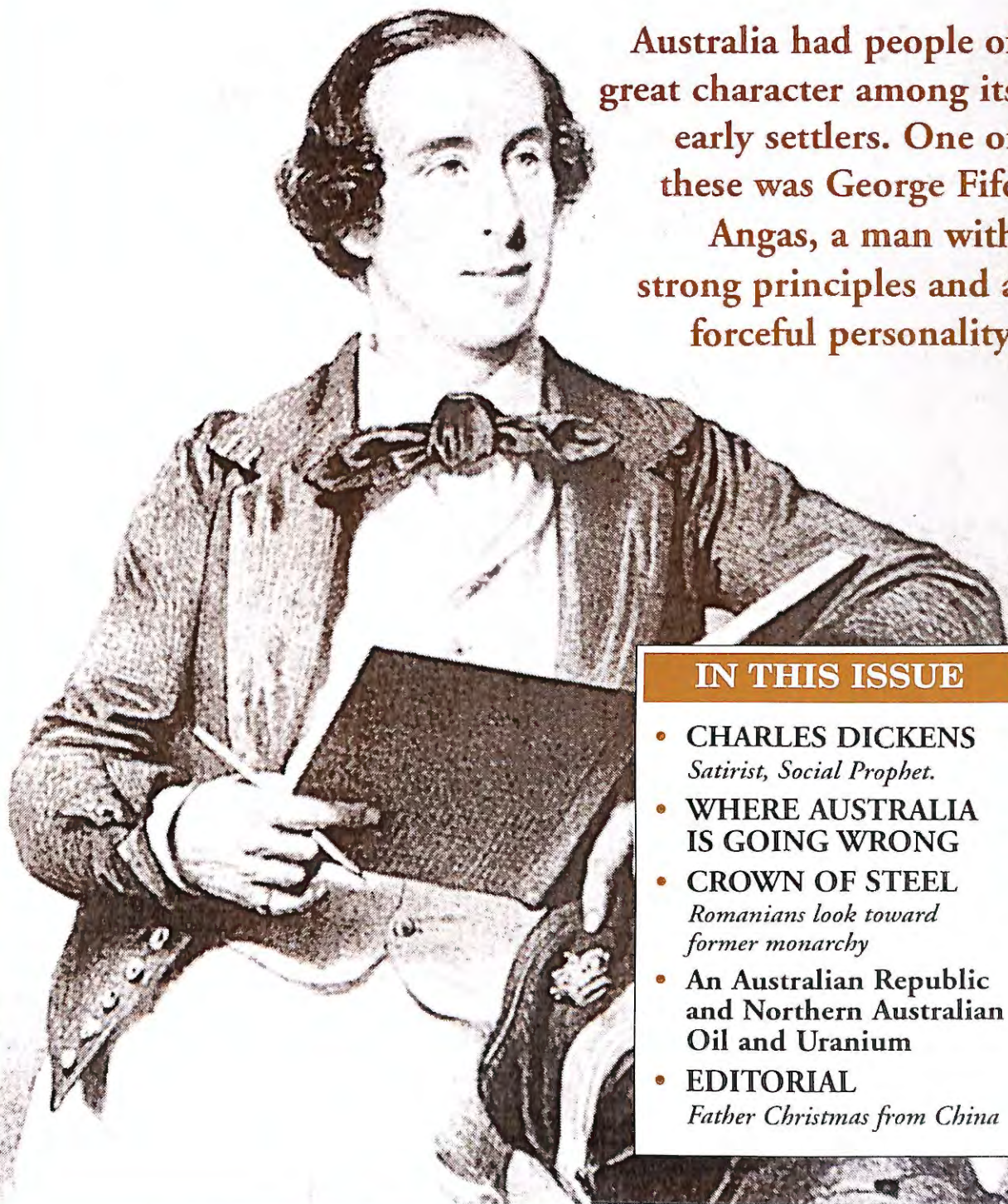


# HERITAGE

LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE

No. 76 June/August 1995

Australia had people of great character among its early settlers. One of these was George Fife Angas, a man with strong principles and a forceful personality,



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PUBLISHED BY THE AUSTRALIAN HERITAGE SOCIETY



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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.

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# FATHER CHRISTMAS FROM CHINA

**DURING the last decade the doctrine of economic rationalism has weighed heavily upon Australians. Its cornerstone is the hallowed "free market".**

I used to associate markets with freedom, but – with the advent of the WTO, GATT, NAFTA, APEC – no longer! The inappropriate use of the word 'market' today was exemplified by an article I read recently about health care in which a hospital administrator talked about the market for organ transplants – dollars and cents, life and death, pain and suffering. Two thousand years ago Christ threw the money-changers out of the temple. Today similarly-minded money-changers are the high priests.

If we are honest with ourselves, we must admit that money plays an integral part of almost every decision we make, from major (where to go to school) to trivial (where to go for lunch). Money is a resource – some of us have more, some less, and almost all of us would like to have more. Money can't buy happiness, we solemnly swear, yet we see evidence all around us that lack of money is often linked with misery. *Can't buy me love* and *All you need is love* are two of the best-known songs written by John Lennon, who had a nett worth of \$33 million when he was assassinated.

Prosperity for all, the controlled

media assures us, is certain to follow open markets and free trade. With the enactment of GATT and the economic rationalist strangle-hold on the media, the bureaucracy and both 'sides' of politics, we can be sure that the marketplace will remain enshrined in our national consciousness.

The unspoken assumption is that markets are free, fair and democratic – the optimum system for the allocation of resources. The

***"We live in a world where markets are more important than countries. Market-economies mean open borders, free trade, competition, education..."***

fact that markets can be – and are indeed, on a grand scale – manipulated, is rarely mentioned.

Money is a homeless so-called 'commodity' without scruples, without a standard of value, a medium of exchange and of account, an abstract, shapeless, vicarious entity. Consider *intrinsic value vs market value*. Intrinsic value is steadfast; it can't be manipulated by cooking the books. Farmland can feed you, your family

and thousands of others. But it has to be tended. The price of that farmland may vary drastically, whether in a 'fair' market or one that has been manipulated, but its intrinsic value remains. Grain prices and wool futures, on the other hand, can be manipulated.

The rationale of the 'free marketeer' can be summarised thus: *"We live in a world where markets are more important than countries. Market-economies mean open borders, free trade, competition, education..."* In short, the free-market's country is everywhere and nowhere.

Australia is bleeding and will bleed a lot more because under a system of purely mathematical values, profit and loss, plus and minus, it doesn't make sense to pay Australians a living wage when an Asian sweatshop can do the same work for much less.

Last December I bought some Christmas decorations, all made in China and Taiwan. The image of hordes of robot-like Asians churning out Father Christmas statues, Nativity figurines and Rudolph the Red-nosed Reindeers can't help but tickle one's sense of the absurd. But perhaps we shouldn't laugh too loudly. A factory of white Australian Baptists or Uniting Churchers turning out endless Buddhas and Vishnus would not be out of the question in the New World Order!

# CHARLES DICKENS

## SATIRIST, SOCIAL PROPHET

by Joseph Underhill

MY copy of *Christmas Books* contains a survey of Charles Dickens, by G.K. Chesterton, an English writer of the turn of the 19th century, and although this is now rather dated, to me it is still relevant and appropriate to our times, where the pursuit of money and usury has become the goal of life in the Greed Creed Society. For example, numerous tax evasion schemes, the proliferation and misuse of the separate artificial legal identity of the limited company, and trusts to mask the real identity of business people; together with the excesses of poverty in the midst of plenty, although somewhat masked by social services financed by an escalating public debt of mammoth proportions. Chesterton said in his survey that Dickens was not only a social satirist, but also that he was a social prophet who knew how the social world was evolving; a man who described the existence of many disquieting aspects of society, who made the point that many of our fellow beings had an ostrich mentality to social ills. This conclusion to Chesterton's survey reads:

*Dickens was trying to tell the truth about something that is as funny as the fall of Rome and Carthage; the period of the top-heavy tyranny of money, when it is stronger than honour and the land.*

In examining the historical background of the reign of Queen Victoria, especially the first half from 1837 to 1870, it is easy to find supporting evidence for Chesterton's observation. The 19th century was

an age of continual change and unparalleled expansion in many fields. The labouring classes struggled to assert their independence and gradually rose in power and prosperity to have a voice in government, although not without some bitter struggles and, also importantly, the inspiration of social writers such as Charles Huffam Dickens. The literature of the Victorian era reflected the conflict between the advocates of blatant



material "progress" and, on the other side, those who realised that such questionable materialism dressed up as "Progress" had been obtained at great social, aesthetic and spiritual costs.

This is like today's "high-tech." revolution and mounting unemployment, with large-scale export of thousands of jobs to Asia.

Whilst much of Victorian literature was romantic and idealistic, many of England's leaders committed themselves zealously to a hard-headed doctrine of materialistic utilitarianism; the Industrial Revolution herded thousands of agrarian workers into over-crowded

cities, and it created deplorable living conditions for hundreds of thousands of unfortunates in England. The increase in the principle of the division of labour and in mechanisation in factories, the huge increase in the numbers of discharged servicemen from the Napoleonic Wars, and the large volume of Irish migrants to England in search of work, created mass unemployment with a huge decrease in real wages. Child exploitation was wide-spread. Studies of the working and living conditions in England between 1800 and 1834 showed that 82% of mill workers were only 11 to 18 years of age. Factories were largely unheated, badly ventilated, barn-like structures, lacking any basic amenities. From such studies came beneficial results.

In 1819 child labour laws were enacted to limit the working hours of five- to eleven-year-olds to eleven hours per day, which meant a sixty-six hour week for a full six-day working week. It was not until 1833 that the employment of children under the age of nine was banned, and the employment of children of nine to thirteen was limited to nine hours per day, for a fifty-four hour week.

Another topic, that of electoral reform, deserves mention. Until 1832, thousands of inhabitants, crowded into the large towns which were the creation of the Industrial Revolution, had no parliamentary representation; on the other hand, many large unpopulated areas were represented. Seats in these Rotten Boroughs were frequently sold to the highest bidder, and only after rioting and the threat of civil war was the Reform Bill of 1832 passed, creating a

new type of Parliamentary electorate from the rising middle classes. However, it was not until thirty-two years later that two working class men became MPs, making a significant breakthrough in fair parliamentary representation. Little does the average voter of today appreciate the struggles of his forebears.

Then there were the workhouses, provided by the Poor Law of 1834, which compelled indigents to live therein with their families, although married couples were forced to live in separate quarters, no doubt to prevent procreation and a subsequent drain on the parish purse. Conditions in these houses were so bad that they were referred to as the Bastilles of the Poor. Mr. Bumble is the classic example of the shocking treatment meted out to the unfortunates who were unlucky enough to get into the clutches of the cruel and soulless supervisors of the scheme. Their only alternative was either to steal or to starve.

Even more deplorable for the poor were the conditions in prisons except, of course, for the more privileged and well-connected who had private means or friends to ease their lot by supplying the "extras" which made their lives more bearable.

These and other social injustices, based on oft ill-gotten wealth and privilege, or rather the abuse of privilege, led to the formation of the Chartist Movement of 1837 to 1848; this was an agitation in Britain for the extension of political power to the working classes of the newly forming cities without proper representation. The Movement's main aims were:

1. Abolition of property qualification for MPs
2. Salaries for MPs
3. Annual Parliamentary elections
4. Equal numbers in electorates
5. Equal manhood suffrage
6. Secret voting for ballots.

Although the Chartists failed because of insufficient support from the influential classes, most of their aims, except annual Parliaments, were ultimately achieved by free discussion, law, and industrial reform.

Such industrial reforms were gradually implemented, despite the doctrine of *laissez faire*, meaning 'let well alone'. This view, religiously held as a Divine Commandment by industrialists meant that government should allow the economy to self-regulate 'naturally' through the allegedly immutable laws of supply and demand. Our modern political double-speak calls it "deregulation" catering to "free market forces", another step towards exploitation of

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our more powerless citizens. Dickens, influenced by Thomas Carlyle, criticised this philosophy repeatedly, because of its inherent and systematic exploitation of the poor of the labouring classes who lacked the education, industrial knowledge and bargaining power for their self-improvement. Even though writers of the period protested at the human degradation of Victorian industrialisation, the initiative of the workers, more than outside sympathy, was the chief cause of improvement in labour conditions. Workers learned that organised trade unions were far more constructive than senseless riots and destruction of machines: They

gradually won the right to help themselves, as trade unions were legalised in 1864 and two working candidates were elected as MPs ten years later.

Many historians have hailed Charles Dickens as the greatest of the novelists of the Victorian age. Many later novelists were to feel his influence, which became the trumpet of protest against the economic injustices of the English 19th Century. To some, many of Dickens' books presented a relentless indictment of the callous greed of Victorian industrial society with its sanctimonious and misdirected policy of *laissez-faire* economics.

As a novelist, in addition to incisive dialogue, straight narration, and description, Charles Dickens employed understatement to convey, through satire, the social, economic and educational problems of his age and he tried to propose solutions to those ills. His often tongue-in-cheek statements balanced the horror of the scene with the absurdity of humour, which was based on both character and theme. His personal experiences of 19th-century life in England gave him the eye and ear of the social satirist and the impression of the social reformer which were eventually the sources of his greatness as a novelist.

In conclusion, we could perhaps say that when Dickens died, England had much to mourn, for she had lost one of the most prodigal creative geniuses her literature had known since William Shakespeare, for we have only to open one of his books to discover that the social conditions that so dismayed him during his lifetime have their counterparts in our own times.

[Presented to The Adelaide Dickens Fellowship Annual Convention, Victor Harbor, South Australia.]

## TWO MOMENTS FROM OUR HISTORY

by Dan O'Donnell

**W**HATEVER happens down the track about the Republic, I fervently hope that the Thought Police allow us to retain our personal memories of the Queen. Two, in particular, I cherish.

My own experience with Her Majesty was as a young Schoolie in charge of a one-teacher school (with 30+ children) at the time of the Royal Visit in 1954. We had hired a special bus to take us some 200 miles to Lismore from upstate Woop Woop – now closed. It was a daunting exercise in logistics, involving a midnight departure with travel-travel-travel just to get there, and after a once-in-a-lifetime experience, travel-travel-travel back home again the same day. The trouble was that on the way there, the weather became unfriendly and it rained – and rained. Fifty miles out of Lismore, the bus refused to endure any more and gently toppled over! It was all very undramatic. The old thing simply rolled slowly over and settled on its side in the slush. The only emotion was bitter disappointment that we would miss seeing the Queen. No problem. Every single vehicle passing along the Pacific Highway volunteered space, and with minimum loss of time, a convoy of cars delivered us to the Lismore Showground. There, forewarned, officials had created a special area for us right at the very front of the Royal dais. My young charges were amazed at the fuss. Accidents were routine back on the farm and they just got on with the job, but out here in the big world, after a bit of a mishap, they were given the best seats in the whole Showground. Moreover, there were messages over the loudspeaker about the wonderfully loyal and determined pupils from a small bush school who refused to allow a bus accident to stop them from seeing the Queen. Her Majesty knew all about it, too. "Thank you for coming!" she told us.

My other fond memory of Queen Elizabeth has come my way from Mrs.



Muriel Wilson, O.B.E., former Nurse and Matron, former President of the National Council of Women (Qld.), foundation life member of the Family Planning Association (Qld.), and former President of the Bush Nursing Association (Qld.) amongst a host of other wonderful organizations she had headed. At the time of the Royal Visit in April 1970 on the occasion of the Captain Cook Bicentenary Celebrations, Mrs. Wilson chaired the Committee which organized at the City Hall a pageant to portray the special role of women, black and white, in the history of Queensland. It had been arranged to demonstrate the timelessness of the contribution of women – invariably unrecognized in traditional histories.

The Queen was in joyous mood. Nothing could disguise the warmth of the welcome lighting up every face in the foyer of the City Hall. The Conservatorium Women's Choir, conducted by Miss Janet Delpratt (now Professor), were radiant in white gowns as they crooned their tribute to the Queen and her sailor Prince, on this occasion, nowhere in sight for this was a celebration for women. "*Bobby Shaftoe's gone to sea ... He'll come back and marry me ...*" Her Majesty turned to Mrs. Wilson with a happy smile. "I do hope he came back to marry her, don't you?" she said.

It was a magic moment from our recent past, too precious to let slip into obscurity.

## THE ICEMAN'S ENGLISH CONNECTIONS

**I**N September 1992 the body of a young man literally popped out of the melting ice of an Alpine glacier between Italy and Austria. At first he was thought to have died during the Bronze Age, but carbon testing later revealed that he was about 5,300 years old, give or take a few score years and ten.

His body was extremely well-preserved, and it was flown to Innsbruck University, Austria, and kept in a humidity-controlled "cooler" at minus 6° C for scientific testing.

It was widely reported at the time that several women had approached Professor Konrad Spindler, the expert in charge, seeking to be artificially inseminated with the Iceman's semen. Unhappily for them, this proved to be impossible. Happily for the rest of us, though, it proved to be possible to investigate the body's DNA. Now it turns out, from DNA-profiling, that the Iceman has a female descendant "living quietly in a detached house in Bournemouth".

According to Lois Rogers in the *Sunday Times*, genetic material has now been examined from 1246 people around the world, and compared with that from the Iceman. The conclusion reached is that about 4% of central and northern Europeans come from the same stock as the Iceman. Except for recent immigrants, nearly all British people are descended from central and particularly northern Europeans, so one would expect that something like 4% of Britons are also related to him.

What was surprising, though, was that the Bournemouth woman (Marie Mosely) shared more genetic material with the Iceman than all of the other subjects tested. As *Current Archaeology* pointed out, that makes her something like "a cousin 200-generations removed"!

(Source: U.K.S.A. Newsletter)

# WHERE AUSTRALIA IS GOING WRONG: CHALLENGING ADDRESS BY R.S.L. LEADER

ADDRESSING the Queensland State Congress of the Returned Servicemen's League on 22 June 1995, the distinguished R.S.L. National President, Digger James spoke out forthrightly on a number of issues concerning the future of Australia. The address demands to be widely circulated and closely studied.

**I**N this our 80th year since the foundation of the RSL the work commenced by our founding fathers continues to be necessary for not only the veteran community, but also for Australia as a whole. Our founding fathers saw their work related to both the welfare of the veteran and their family, and the welfare of our nation. We have seen this year when we commemorate the 50th Anniversary since the end of WW2 an outstanding response of patriotism and support from all members of the Australian community both at home and abroad. We have seen the biggest crowds attending the many events in our calendar, notably Anzac Day, that we have seen for many years. The participation of the veteran and the general public has been enormous and clearly indicates to me the special place the ex-service community holds in our nation. With this, of course, is a grave responsibility. Today I wish to touch on many topics that are a worry to us veterans, as well as to the community at large. We must give our opinion.

On 14 May last year the well-known and well-respected actor, Leonard Teale, died. He starred in many TV series and was known to be a great Australian; he was a RAAF pilot in WW2. In an obituary given on a television station in 1993, the interviewer referred to his campaign to enter the Senate and asked him the question, "Why at the age of 71 are you now standing for Parliament?" His reply was simple. He said, and I quote, "Because I am terrified. Terrified of where our country is going."

Today let me speak about a range of aspects in our society related to where we are going, and in particular, give my views on 'where we are going wrong'. I have empathy with the feelings that Leonard Teale had. I too, am terrified of where we are going, and I suspect many of you here today will feel the same. The buzz word at the moment is "republic". We are told it is inevitable. But let's be wise and look firstly at our history. We have been part of the British Empire and although this might be regarded as politically incorrect, it is important that we talk about it.

Although the "British Empire" of 1917 has undertaken enormous change, and today we have the Commonwealth made up of independent nations – and some are Republics – it is interesting to note two things: Firstly, the old members continue to be a family; they meet; they talk; they argue, but they respect each other. Secondly, it is important to note that the concept of the Empire was **always** to foster and allow this to happen -- to allow the people of each colony to achieve independence, to have universal suffrage, or, simply put, to have freedom of choice in how their country should run. This was, and is, the strength of the British Empire. I see a great and urgent need now for Australians to recognise this, and work to correct many terrible issues that are presently tearing our country apart. I will address but a few of them, but I worry a great deal for I believe we are being hoodwinked by evil people, by a **New World Order**, by the concepts of **Fabianism**, and we as a nation seem to be lying down and letting it happen. Is it just apathy, or is it

laziness, or is it bribery?

## The Family

In the past ten years we have seen serious attacks on the sanctity of marriage, and even, moves to remove the fundamental unit of our society – the family. Who could have believed that this would have been possible? But it has happened. We've gradually allowed *de facto* relationships to be equated with marriages – **by law**. More recently, we have had the move to promote homosexual couples as being equated with marriage and be allowed, and indeed, to have children by adoption – or insemination, in the case of lesbians. We have gradually allowed pornography to be available and portrayed in every shop and restaurant, in every factory and workplace in our country. But we cannot make available anything that may be misconstrued as being anti-racial. But it has happened. It is here.

Why has this happened? Dr. Lucy Sullivan, a Social Scientist herself at Sydney University, writes of the **growth in the power of social science and how they, the social scientists, could create social changes by:** "The understanding that social sciences (can) deliver 'Innovation in Social Behaviour ...' just as physical sciences permit successful innovation in technology." She goes on to say that "because of this, entirely premature prescriptions for behaviour and beliefs have been promoted and have been effective". "Religion and morality are seen as redundant, as protecting pointless rituals and taboos, while the social sciences are the source of true knowledge."

So, unobserved by most of us, or too absurd to be considered, we have seen in our country the moves towards unbelievable situations. We have seen the promotion of: free love; one-night stands; sex shops; pornography; promiscuity; increased divorces; proliferation of condom machines; 'affairs without commitment or responsibility; the formal teaching of sex in vivid detail to primary school children; the promotion of fallacious safe sex guides (*Cleo*, December 1994), including details of anal sex, oral sex and other sex perversions. All persuasively promoted as O.K. This, I believe, has led to the growth of confusion in our young, with the growth of family break-down, youth suicide, eating disorders, street kids, venereal diseases, infertility owing to venereal diseases and many other problems.

But with all of this, I think the most insidious evil present in our sick society is the move to destroy the family. And that was the agenda of the International Year of the Family, the encouragement to take our children out of families and to class them, by using financial incentives (bribery), as a responsibility of the State. In the old days child endowment was paid to all families for the support of the family – as a family. Today, the allowances for child care, the homeless youth allowance, the Austudy programme, the unmarried mothers' pension are all designed to break the family. I ask you, can it be interpreted otherwise?

How different from the wise words of R.G. Menzies, who, in May 1942 wrote:

**"...the real life of this nation ...is to be found in the homes of people who are nameless and unadvertised and who, whatever their individual religious convictions or dogma, see in their children their greatest contribution to the immortality of their race. ...**

**"National patriotism, in other words, inevitably springs from the**

**instinct to defend and preserve our homes ... my home is where my wife and children are. The instinct to be with them is the greatest instinct of civilised man."**

#### **Work Ethic v unemployment**

I have grave concerns about the work ethic in our nation today. I recently read an article by John Hyde in *The Australian* and he spoke about his childhood in Western Australia. He said,

My father and uncles worked hard to develop an excellent farm (later, farms) from their Western Australian bush. Such records and anecdotes as survive suggest that they were better managers than many. But that was not the essence of their success. Those farms were the product of prodigious hard work and a willingness to forego

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current consumption, to invest in productive assets. The obligation to endow the next generation was an ethic my father and many like him did not question...

I believe this was the work ethic that made Australia what it was and what it stood for. It was the will of people, the desire of people to grow and develop in their own way, to raise families, to live within the law, to have their religious beliefs and to leave their children better conditions than they themselves had when they arrived on the earth. They saw it as their responsibility to make sure their children were cared for. It was hard work, required generosity yet firmness, self-sacrifice, determination not to give up and not to be a wimp. This really all means self-discipline. I am concerned that this attitude is being lost, that we are becoming a nation waiting for handouts (promoted by the Government) and in doing so, we will become a nation that is weak and, I suspect, we will lose our souls.

#### **National Service**

With youth unemployment, street kids, latchkey kids, drugs, graffiti and alcoholism in youth – which all add up to their being told by society they are not wanted – they, in turn, cry for help by their so-called anti-social behaviour.

**Is it wrong** to spend some of our taxes on our youth to teach them such things as working in a team, pride in their dress and turnout, being wanted and needed (even if it is a Corporal who wants them), learning good eating habits, good hygiene, fitness, friendship-mateship, good posture and so on, and so on? I think not. RSL policy has consistently argued for the re-introduction of a form of National Service. I believe it is more important today than it has been for many years. We should not shirk from this policy.

#### **Rights – United Nations**

May I touch on another aspect that I am concerned about in our society, and that is to do with the whole question of "rights" that have been promoted over the past few years. The concept of a "Bill of Rights" has been discussed recently by Sir Harry Gibbs, former Chief Justice of the High Court of Australia, who said: "Bills of Rights are in fashion at the moment" and he goes on to say that whilst the Australian Constitution does not specify rights in those words it does ensure that **"...the people of Australia enjoy as much freedom as exists in any country whose Constitution contains an elaborate guarantee of rights."**

The United Nations, about which I have serious reservations, seems hell-bent on defining everything in terms of "rights". By establishing "rights" in situations, we are immediately establishing an adversarial situation of "we" and "they". This, of course, means lawyers, court rooms, bitterness, hatreds and the like. It seems to me that the word "rights" is very much over-used and I rather think it should be replaced with the word "privilege". I ask you to think



about that. Should not things like "children's rights", which promote the individual, and with that, selfishness, be replaced by the interests of society and family.

I also have great concern about the United Nations' treaties and conventions operating in Australia today. There are some 2,000 of them and none has been debated in Parliament, but they do have the force of law as demonstrated in the Franklin Dam dispute and, more recently, the homosexual Privacy Act in Tasmania. It should be noted that the U.S. has only approved 400 and these have been debated and passed as an Act of Congress. The remainder have, presumably, been rejected.

### Republicanism v Constitutional Monarchy

I repeat, I do not believe that it is inevitable that this country will become a republic. Let me refer briefly to the presentation by the Rt Hon Sir Garfield Barwick on the topic of "Parliamentary Democracy in Australia" to the Samuel Griffith Society in Sydney, 2 April 1995. He made the point that our country is based on the concept of a democracy, that is, the people manage and control our community, and he draws the distinction between democracy in Australia and the United States of America's form of republic. He says: "The American Constitution was founded on a distrust of the community and of the Congress to whom unlimited sovereignty was not given. Want of confidence in the majority of the community lead to the entrenchment of individual rights as enumerated in the Constitutional Amendments... (this) diminished the sovereignty of the Congress, thereby reducing the democratic control of its affairs by the community itself. These rights were expressed in words and therefore their construction and application were placed in the hands of the unelected and unrepresentative judiciary, which thus has the ability to determine the parameters of the rights

contained in the amendments. The decisions of the judiciary on these matters cannot be overturned or modified by Congress."

In the case of Australia, he says:

"The Westminster system of Parliamentary democracy is thought by many to be the best system of government yet devised by humans. It is the result of a long historical and practical process driven by a love of personal freedom."

Sir Garfield then goes on to describe the development of the Australian Constitutional Monarchy and says:

"The Queen of Australia can only exercise the powers originally given to the Queen of Great Britain by the Constitution, upon, and in accordance with, the advice of the Australian Ministry communicated by its Prime Minister.

Thus on the emergence of Australian independence, the Australian Monarch became bound to

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appoint as Governor-General the person nominated for that office by the Australian Ministry and could only give such instructions to the Governor-General as the Ministry advised. **The power to withhold assent to legislation and to allow a statute could only be exercised upon the advice of that Ministry. In other words, the Australian Monarch became a powerless figurehead and Australia gained all the advantages of a republic, except of course, its description as such.**"

Sir Garfield concludes his paper with the words:

"Even allowing due weight to the criticisms (he made in his paper)... to the operation of the party system, the Government of the community, under a POWERLESS Constitutional Monarchy is eminently practical and satisfactory. It is at best, **doubtful** whether the offence it may give, in some minds, to Australian

nationalism, is enough to warrant the dislocation which an attempt to effect the change from a powerless Monarch to a powerless President is likely to cause."

I can only but endorse these views. His paper is crystal clear and rewarding to read and says, I suppose, if it's not broken, why fix it? And it certainly is not broken.

Let me quote Sir Harry Gibbs on the topic of "Re-writing the Constitution". He points out that in the last decade of the 19th century when representatives of the Australian Colonies met to consider a scheme for a Federal Constitution:

"...they were actuated by what appeared to them to be practical needs and inspired by an ideal. ...The principal needs which they saw, were to provide a common framework for defence and to establish what would now be called a common market for the purposes of trade (free trade between States). ...The ideal was that the Australian Continent should be occupied by only one nation. ...It may therefore be instructive to examine what are the essential features of our Constitution since it seems natural to assume that the protagonists of a new Constitution wish to do away with, or at least modify, some of the features. These are:

- essentially, the Constitution is a federal union of States under the Crown;
- it is intended that Australia should be a Constitutional Monarchy;
- Parliament is comprised of a bicameral legislature – two houses of parliament democratically elected;
- the government must be responsible; the ministry should be members of, and responsible to, the legislature (elected members of parliament) and there is no rigid separation of legislative and executive powers;
- the independence of the judiciary is intended to be secure;
- the Commonwealth that was created with these attributes is "indissoluble" and so the Constitution

itself is made difficult to amend.

### Aboriginal Land Rights

“...Let me mention, first one question that will be among the most contentious of the proposals for change, and in my opinion, the most potentially dangerous, threatening as it does the very basis of the ideal of one nation for one continent. That is the proposal (now bandied around) that the Constitution should provide for a treaty, or some other form of reconciliation, with the Aboriginal people, and the people of the Torres Strait Islands, and should recognise them as the indigenous peoples of Australia (which of course they are) and should secure for them special constitutional rights.

“We may admit that in the past the Aboriginal people have been the victim of crime and blunders and that the condition of many of them (but by no means all) is today lamentable. We should certainly recognise that the situation of many of the Aboriginal people means that they should have special needs which our society should meet.

“It does not follow (however) that a generation which was in no way responsible for the crimes or the blunders of the past should be so racked with guilt that we should imperil our sovereignty and place the very existence of our nation at risk...

**“We cannot ignore the fact that already the argument is put forward that the Aboriginal people are a sovereign people who should receive international recognition as such. It has been frankly suggested that it is possible that in the future some areas of Australia, such as Arnhem Land, the Central Desert or the Torres Strait Islands, may become separate nations...”**

**“Whether or not it is safe for Canada to create a separate nation in its remote north, it must be obvious that the security of Australia would be threatened if any of those parts of Australia, which are nearest to our neighbouring countries, or at the very heart of the continent, acquire**

**separate nationhood.”**

### Security and Defence

Sir Harry Gibbs' real point on this issue is made when he says:

**“There is at present ample legislative power to make proper provision for the amelioration of the lot of the Aboriginal people, and neither justice nor humanity required that the existence of the Australian nation should be endangered by including in the Constitution, provisions that recognise that the Aboriginal people have a status different from that of other Australian citizens, and that they have special rights based not on individual needs, but on race.”**

Ladies and Gentlemen, these words by two of our most eminent former Chief Justices of the High Court of Australia, demand study and serious consideration by us all.

### The Flag

I believe our flag, in every way, represents our needs. It has been fought under by generations of Australians; it is beautiful; it contains all the elements of our nation – where we have been; where we are; and where we are going. Ausflag has no idea of a design; no idea of what it wants, and indeed, it surely represents the pathetic aggression of a few dissidents.

### Society issues today

Let me just randomly list some symptoms that indicate, to me, serious concerns in our society today:

- Immunization of our children – we are now listed at third-world status;
- Homeless children – 85% at least DO have homes, but government handouts, and, let's face it, negligent parents, promote the concept to leave home;
- The emergence of Feminism, with the changing role of women – what do they want? Are they happy? More importantly, are the noisy ones truly representative of what the 85% (or should it be 90%) of women want? I suspect not. Will it give happiness and fulfilment? I think not.
- The myth of divorce rates in Australia. It suits some people to

promote the myth that the divorce rate in Australia is 30% or more. NOT TRUE. On current 1995 figures, of all first marriages 87% are still married after ten years. Of the 13% who have divorced, a high percentage go on to have a second or third divorce – the latter statistic of 13% is used improperly, and, I suspect, to deliberately muddy the figures.

• The growth of child-care facilities – perhaps better called “the institutionalisation of our children” is a great worry to me. It is interesting to record the words of Senator Brian Harridine on this topic. He wrote, **“Governments should not make it easier for men or women to desert their families, or parents to evict their children”**, and he went on to say **“ (Today we are seeing) ...a fiscal system which favours atomistic individuals without dependants.”** He further said, **“Only the Canberra bureaucracy could dream up a definition of child care which excludes the care of a child in his or her own home, by a parent.”**

I have presented to you many problems that exist in our nation today. I do not have all the answers, except to say that the principles and policies of the Returned and Services League of Australia lays down a fundamental set of values of the highest quality. I firmly believe that these values must be fought for and retained. I ask you to keep in mind our duty, to those who have fallen in war, and died since, owing to war service, is one of maintaining and continuing the care of our veterans and their families, but it is also vital that we continue to fight for the maintenance and care of our nation that they fought for, died for, and served. It is of vital importance, not only to our nation, but more importantly, to future generations. Let us stand firm and say that which we believe, for at the moment we are being governed by minority groups. Surely, we must correct this and be governed by the majority. We must find ways to do this.



# The Australian National Flag Prayer



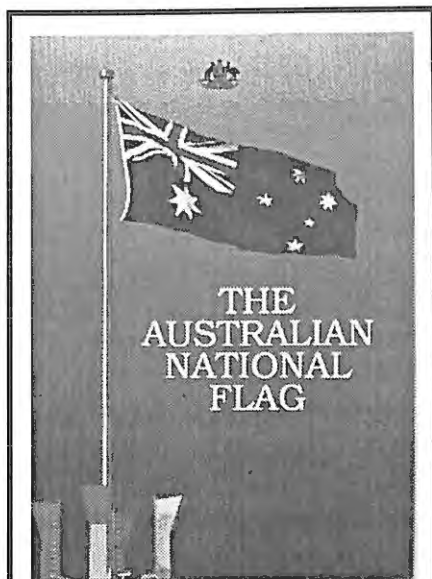
Almighty God, the Father of creation and Sovereign Ruler of the Nations, we thank you for your many Blessings upon all the People of Australia.

Our trust is in Your protection and power as symbolised in the crosses of St. George, St. Andrew and St. Patrick, the Commonwealth Star representing the States and Territories and the Southern Cross, an emblem of our Land.

May our Flag continue to enshrine our belief in the importance of Membership in the Commonwealth, Parliamentary Democracy, the Rule of Law and our friendship with people of other Nations.

We pray this Flag of Stars and Crosses will continue to inspire unity of purpose for all Australians. Give us grace to work together for the welfare of each other and with compassion to serve those in special need. Inspire us with a vision for the future, expressing our concern to live in harmony with our families and with people of other cultures. Enable us to extend our love without prejudice to all people everywhere for the sake of Jesus Christ, our Lord.

Amen.



This booklet provides guidelines on the flying and the use of the National Flag together with a description of the history and design of the flag.

The Government issues flags free to many establishments and organisations in the community. Requests for free-issue flags must be made through Federal Members of Parliament or Senators in the relevant State or Territory.

**\$8** Posted

available from  
The Australian Heritage Society

## THE FLAG

by Ted Middleton

I am a relic from our once proud past  
When my flag was first and never put last  
I was prepared – my life on the line  
For that Southern Cross we thought was fine.

Me and me mates we would beat 'em all  
We could swim and play footy and even brawl  
When called to the fore our feet wouldn't drag  
That we could defend and wave high our flag.

We weren't ashamed from where we once came  
There was our roots, but we weren't the same  
We did it our way and were so proud becous  
Our flag told 'em all – that we were from Oz.

We fought and we strained to pass any test  
We showed the world we could equal the best  
And in many ways we stood out as boss  
Proud sons of Oz and that Southern Cross.

To be from Oz made us feel ten foot tall  
In the swim, on the field we wouldn't fall  
With our anthem playing and flag up high  
We could proudly stand – a tear in our eye.

We never worried when called the 'weird mob'  
We put our heads down and got on with the job  
And when it was done – we could play the wag  
We'd put down a beer – but never our flag.

# Crown of Steel

by Randall J. Dicks

**T**HE country known today as Romania has its origins in Roman times, with the occupation of the ancient kingdom of Dacia by Rome in 106 A.D. Romania called upon these Roman roots in 1861, when the United Principalities of Moldavia and Wallachia truly became united, and renamed their country Romania. Romania's identity and independence were in due course recognized by "the Powers", most importantly the closest one, Turkey, and the country became a kingdom in 1881, under the Hohenzollern-Sigmaringen dynasty (the Roman Catholic branch of the House of Hohenzollern).

Romania remained an independent kingdom through both World Wars, but after occupation by Soviet troops, both its independence and monarchy faded. King Michael I abdicated under duress at the end of 1947, and a People's Republic was declared. For more than four decades, Romania was separated from the West by what Winston Churchill called the Iron Curtain. Internal policies were repressive or worse. The nation became industrialized at the expense of individual consumers, not to mention individual rights. Minorities were discriminated against. The democracy which had been real under the Kingdom became only a memory, and a forbidden memory at that.

In December of 1989, Romanian unrest reached the crisis point. Security forces opened fire on anti-government demonstrators in the city of Timisoara; hundreds were killed. The protests spread, and five days later, army units joined the rebellion. President Nicolae Ceausescu and his wife were arrested, tried, and summarily executed. Yet initial high hopes for the Romanian revolution dimmed as former Communists came to dominate the post-Communist government, and still do.

Romanians have been frustrated since 1989 by the lack of progress in nearly every area of their life – civil liberties, consumer goods, realistic freedom of the press, and opportunities in education, commerce, and political expression. And dwellings are still cold in winter.

The press remains controlled by the state, indirectly if not directly. It is not particularly meaningful if, on the one hand, a newspaper is free to publish what it wishes if, on the other hand, it is denied access to newsprint. Yet one publication has been able to maintain its opposition to the status quo, bring into question the actions and inactions of the current government, despite extreme hardships in the areas of finances, materials, and distribution. In spite of the obstacles erected at every turn, this small newspaper continues to make its voice heard throughout Romania.

This voice of democratic opposition

quality, sometimes with colour printing. Their news sources are prompt to spot offences and inconsistencies on the part of the government, and *Crown of Steel* does not hesitate to call President Iliescu personally to account.

*Crown of Steel* reminds Romanians of their history, which is rich and contains many figures and actions which reflect positively on the nation. In one issue was printed a poster of the rulers of Romania – not the Communist ones – going back into ancient times. These are rulers who were ignored during the People's Republic and the Socialist Republic and the current post-communist/neo-communist republic; *Crown of Steel* reminds the people of Romania of the country's greatness and achievements, and that there was life before the communist state came into being.

*Crown of Steel* is published by the Friends of King Michael Society, a monarchist organization but not a political party. The publication offers Romanians news and commentary which they cannot obtain elsewhere, and certainly not in Romania; news of Romania's exiled King, news of the Royal Family, articles about

the Romanian monarchy over the last century, news and commentary on government actions concerning the King and the monarchist movement, news of Romania's active and widespread monarchist movement, and critical commentary, sometimes with sardonic humour, on members of the government and the government in



Standing guard outside the former Ceausescu palace

is a monarchist newspaper. It takes its name from one of the symbols of the former Romanian monarchy, the crown of iron: it is called *Crown of Steel* (*Coroana de Otel*). Some of its issues, which come out more or less monthly, are printed on coarse paper, the photographs barely recognizable. When times are better, its paper is of better

general.

*Crown of Steel*, as the voice of the Friends of King Michael, naturally devotes a good deal of space to the King himself: biographical information, messages, interviews, activities. The King is a devoted advocate of the democratic Constitution of 1923, and calls for its return as the best means of putting Romania back on track.

In one interview, His Majesty said that he has "never given up" the idea of returning to his country. When asked what his countrymen should do in order to bring about his return to the throne, he replied, "It is hard to tell them back home, from afar, what they must do and precisely how they must do it. In any event, they must not give up, because giving up is a sin. They need to keep faith in God and maintain faith to enable this goal to be realized."<sup>1</sup>

In a message to the country commemorating the fiftieth anniversary of 23 August 1944, when the King dismissed the dictator Antonescu and placed Romania alongside the Allies, King Michael said, "The actions of 23 August 1944 resulted in an end to the dictatorial régime of the Marshal [Antonescu], bringing back the state of law and order proclaimed by the democratic constitution of 1923, and allowing the Romanian Army to be victorious in the fight to recover northern Transylvania ...

"In 1989, the Romanian people rose up against a single dictator. They fought communist rule *en masse*, rose up against totalitarianism, and they paid for this with their lives. In their sacrifice I see genuine Romanian heroism, with many strong men of today, showing equal brightness.

"The Romanian Army has a history unto itself. Perhaps one can state that as commander, speaking to all Romanian soldiers, I addressed the Romanian Army on 23 August 1944, at which time I took an oath of loyalty. Even though it was humbled for many decades by an indoctrination programme, even though the communist leaders ruled the

country by force of arms, attempting to serve the interests of foreign nations, the Romanian Army continued its traditions of loyalty and struggle. A manifestation of this took place in December 1989, at which time the cry was heard, 'The Army is with us.'

In addition to the King's messages on special occasions, *Crown of Steel* publishes open letters to the King, from Romanian émigrés in all parts of Europe and the United States. One such message, from the German branch of "United for King Michael", asserted that "we are convinced that due solely to Your Majesty's moral authority from Heaven, we will succeed in seeing once again in the homeland the good, well-lighted path to democracy and freedom".



*Nicolae Ceausescu, former Communist leader of Romania*

Other members of the Royal Family are featured, of course, and most often it is H.R.H. Princess Margarita, eldest of King Michael and Queen Anne's five daughters. Princess Margarita gave up a promising career with the FAO in 1989 to work full-time on behalf of humanitarian projects in the country which she had never visited until the revolution. Her organization, the Princess Margarita Foundation, is fully described, and the Princess has been interviewed.<sup>2</sup>

Although the Princess Margarita Foundation has no political role or activities, Her Royal Highness is an ardent spokeswoman for her father. "My father has never given up hope of returning to Romania, not even for one

day. Life in exile is a burden for him, in that it adds greatly to the difficult responsibilities he already has. You must understand that he has not renounced his role of preserver of history, and that he has decided to remain faithful to the oath taken before God and the Romanian people. He is the only exiled Romanian to be denied the legitimate right to return home. This is a great injustice!

"You see, for those who look at me, born in exile, they may think otherwise. I only know Romania from the stories of my grandmother, Queen Helen, and my father. For me, at first, the nation was a great curiosity; then in 1989, a great hope that my will and desire would lead to a personal contribution in the area in which I have great interest. My father

was born in Romania, and it was there that he spent his childhood and youth. He needs these 'small things' of everyday life which, although lost, have become of primary importance: feelings, colours, sounds and scents, conversation with school-mates. All of this is relevant only at home and no other place on earth. In conjunction with this wish to return home, be it only for a few days, the King has continually looked for supporters who, together with all Romanians of good faith, can work to resurrect and rebuild the nation. For Romania, national unity is a top priority everywhere, and all of my father's actions address this important issue."

*Crown of Steel* also brings news of its sponsoring organization, the Friends of King Michael, telling of chapter meetings, the formation of new chapters, and local activities of chapters. The organization embraces a wide variety of Romanians, young and old, from all walks of life. That has been one of the hallmarks of the Romanian monarchist movement which has come into being, or into the open, since 1989; it includes all sorts of people, students, professors, truck drivers, housewives, those who remember the old days of the monarchy, those who were born during

the Ceausescu years, intellectuals, farmers, peasants, would-be entrepreneurs, all of them in agreement on one point: King Michael would be the best choice for Romania's future.

The publication also relates difficulties encountered, vandalism and disruption of delivery of *Crown of Steel* through the mails, with some packages apparently being illegally opened within the postal system, and the contents defaced. Yet, taking King Michael's injunction to heart, they do not give up.

One Romanian émigré writes from France about his visit to Romania a few months after the revolution. He took with him 5,500 copies of a pamphlet called *A Brief History of the Romanian Kingdom: The Truth About the Romanian Monarchy*, which he gave away in various parts of the country during a one-month stay. People were so eager to have the pamphlets that he wished he had brought twenty times as many. This émigré regrets that a "corruptive cancer has conquered Romania, starting at the top, beginning with political and continuing with economic corruption, which, if not corrected in time, may seal the fate of the Romanian nation".

*Crown of Steel's* biggest story of last year was the abortive return of King Michael and Queen Anne in October. An open letter to the Prime Minister from United for King Michael protested the government's actions, saying that "King Michael, the only guarantor of democratic pluralism, is the only Romanian forbidden to return to his country".

The King has been invited to take part in a symposium celebrating the fiftieth anniversary of the events of 23 August 1944, when Romania rejected fascist dictatorship and joined the Allied cause. The King and his party were not allowed to get past the airport.

In a declaration made on arrival at Bucharest's Otopeni Airport, His Majesty King Michael said:

"I have not come to Bucharest to provoke the authorities.

"I am here with the spirit and the conscience which, in one of the most difficult and most dramatic moments in history, put Romania on the road to

honour and democracy.

"If the current President and Government do not prevent me from entering my country, they will, in a decisive way, contribute to reconciliation and national unity which all Romanians want and need, to find prosperity once again.

"However, if the President and Government prevent me from entering the country where I was born, they will show that they have not understood nor are going to understand, my personal act of 23 August 1944, in service to the Romanian people, when I broke the alliance that the Government had made with Hitler, and re-established a parliamentary democracy.

"I do not come here to make provocation. I come to you as a Romanian with no intention of challenging the current constitutional law and order. I am here to offer the authorities, openly and publicly, the opportunity to give the Romanian people and myself a clear answer to a decisive question: Do we want to reconcile or not?

"Together with me, the Romanian people today are waiting for an answer."

The answer was that the King and his party were left standing on the tarmac in the rain, forbidden even to enter the airport building, before being put back on an Air France flight and expelled from the country. On this visit, the King came into contact with no Romanians other than the airport security personnel. A member of the King's small party wrote in detail of the event, describing how the Air France personnel and even passengers who had witnessed the non-visit shared feelings of injustice; "not only the King and Queen, but the Romanian nation had suffered an injustice."

The International Conference on the Events of 23 August 1944 took place on 8-9 October 1994 in Bucharest anyway, with a number of important historical papers being presented. "All of us regretted the absence of H.M. The King, living witness of an historic event of particular importance for the Romanian people, and of no less importance in European history of the

last 50 years."

*Crown of Steel* told its readers in Romania about the international press's reporting of the shabby treatment of the King and Queen: CNN reported on the events almost as they unfolded. French television presented a programme on the events the same evening. *Crown of Steel* described the coverage given by the *International Herald Tribune*, *New York Times* and *Washington Post*. It told of protest sent by Romanians to American, British, United Nations, and European Community officials, "asking for an end to loans granted to the Romanian Government", and maintained that the protests had a significant negative impact on President Iliescu's visit to the United States.

*Crown of Steel*, the little newspaper published in an out-of-the-way corner of Romania, has influence, dedication, and editorial courage far beyond its small size and humble appearance. Its finances are chronically miserable.<sup>3</sup> Nonetheless, *Crown of Steel* perseveres, championing the ideal of constitutional monarchy, civil liberties for Romanians, and democracy for a country which has not known it for half a century. The people of Romania, weary of five decades of communist and neo-communist tyranny and oppression, could be calling for any form of non-totalitarian republican form of government. In growing numbers, many Romanians are looking toward their former monarchy and their beloved King Michael as Romania's greatest hope for a future of unity, stability, and democratic progress into the twenty-first century.



1. The author wishes to thank Mr. Mark G. Todd for his invaluable assistance in translating from Romanian to English.

2. Information about the Princess Margarita of Romania Foundation may be obtained from, and donations may be sent to, the Foundation at Case Postale 545, CH-1290 Versoix-Geneva, Switzerland.

3. Donations may be sent to Mr. Chomiuc Artur (President of the Friends of King Michael), Str. Romanilor Nr. 20-22, Bl. E2, Sc. A, Ap. 20, Arad, Romania.



TO *The Editor*

### FLYING THE FLAG

The enclosed clipping may be of interest to you. Up here on the Blackall Range, flags are popping up everywhere – the Australian flag that is.

We attended the local "Australia Remembers" celebrations which were enjoyable, except for one thing. "That badge". (Enclosed is a picture of same, in case it was a Queensland phenomenon.) To add insult (in my opinion) to injury, 'it' was reproduced on a huge flag and hoisted with the real flags!

Was that mawkish badge designed to replace the loved and distinctive rising sun, I wonder? The rising sun could have been incorporated, instead of the sappy, badly-reproduced picture. I suspect it was shunned because of the Crown at its centre.

Furthermore, whoever was responsible for designing the 'twee thing' overlooked the fact that the Navy and Air Force also took part in the action of fifty years ago.

Toni Greene-McCosker,  
Montville Qld.

*P.S. We admire Graham Campbell.*



### VALIANT HEARTS THE KOKODA BOYS

Murmuring of many voices  
Rose from the forest floor.  
Out of the mists of Time  
They came.  
Plodding thru' the deep mud.  
Shadows in a shadow world  
They slid into the green silence,  
And I was left to ponder  
Their sacrifice.

Marjorie Provan, Colac, VIC

Motors, selling Buick and Chevrolets from the mid-1930s. Tarrant went out of making cars and had large Ford model-T sales, and also built bodies on T-chassis.

Alan Provan, Colac VIC.

### CALL TO PROTEST OVER CHARLES AND CAMILLA TREATMENT

It is time that a postal petition was made to the Federation of Australian Commercial Television Stations, 44A Avenue Road, Mosman, NSW 2088 to prevent any television series on "Charles and Camilla" (Profane, disloyal garbage).

Could you please encourage subscribers to write to this address in protest of the forthcoming series from Britain? The institution and address has just been given to me by S.A. Attorney-General. Please place the matter in your next publication of *The Australian Heritage*.

Don Pain, Marden S.A.

### MYSTERY PICTURE

The car shown on the back cover (of *Heritage* No, 75) is a TARRANT, approximately 1908, built by Colonel Harley Tarrant in the building used by the RAAF during WW2 and the Melbourne Recruiting Centre, where most Air Crew and Ground Staff were inducted into the force from approximately 1940 until 1945. (I was one of these in early 1942.)

The building is situated on the corner of Russell and Little Collins Streets and was known as Preston

### BACK ISSUES SOUGHT

Would any of your readers have back issues of *Heritage*, *Intelligence Survey* and *On Target* that they would like to dispose of? If so, would they please write to me, telling me of the items they could send, and the price required.

Many thanks.

Keith Moxon, Brooklana NSW.

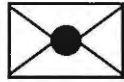


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THE AUSTRALIAN HERITAGE SOCIETY



TO *The Editor*

### FALL OF RABAU

It has been brought to my attention that on the 1st July a plaque commemorating the men of the New Guinea Volunteer Rifles was unveiled in Anzac Square. This plaque states, amongst other things, that the men's final resting place is the hull of the Japanese ship 'Montevideo Maru'. It is not.

My father, Stan McCosker N.G.V.R. 206, later A.N.G.A.U., saw the Japanese land in Rabaul, January 1942. He escaped, returned to New Guinea after the war and rebuilt our totally destroyed plantation, Matala. The events of the year 1942 have overshadowed my life.

In the mid-1970's I collected written and oral evidence from survivors of the Japanese occupation, liberators of

Rabaul and New Guinea residents who returned there immediately after the war. All of these records suggest clearly the men were not on that ship. Records in state archives also make this obvious. For the first six months of this year, I again tried, whilst in Australia, for my evidence to, at least, be recognised by interested organisations and persons.

This contemptuous dismissal of 'ordinary people' who were the most likely to actually know the facts by experience, or by being close to the event, was raked by the 'experts' regarding the position of the CENTAUR. The history of the truth regarding the Fall of Rabaul and the death of the civilians and soldiers is a similar tale. (your readers might be interested to know one survivor of the CENTAUR was Vincent McCosker, cousin to Stan McCosker.)

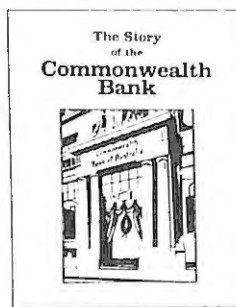
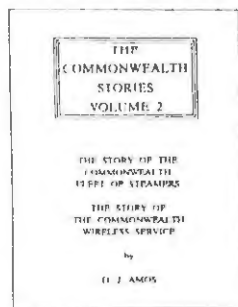
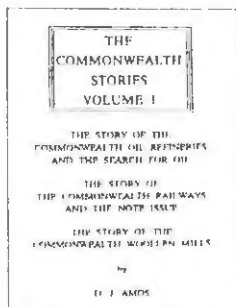
To write out of hand, ignoring all my evidence, that over 1,035 men were drowned when a ship was sunk by an American submarine is an insult to the memory of those men. Men who, first were abandoned by the Australian Establishment, and then were often cruelly treated before execution by the Japanese.

Whilst pleased 'something' has at least been done to recognise this, perhaps greatest disaster in purely Australian history, that 'something' is only continuing the berrayal.

Surely 50 years after the end of World War II, the Australian nation is mature enough to be able to face facts. Why is the Establishment still refusing the Australian people this, their right – and privilege?

Anne McCosker

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# GEORGE FIFE ANGAS

by Audrey McMurtrie

*Americans make much of their Founding Fathers. Australia too had men of great character among their early settlers but their achievements are now largely forgotten. One of these was George Fife Angas, a man with strong principles and a forceful personality.*

**G**EORGE was born in Newcastle, England, in 1789. He was the youngest son of a coach-builder, Caleb Angas. His mother died when he was only 12 years of age. He was brought up in a Puritan household of dissenters where everyone attended church two or three times every Sunday. Between services the Bible was read. Family prayers were said morning and evening, every day. This upbringing had a great influence on his life. Before employing anyone he made sure that they were of a Christian persuasion and he was rarely let down.

Caleb would have liked his son to study law but George preferred to become an apprentice and learn all aspects of coach building. When he was only 18 he began to show interest in his fellow man. At this early age he started an institution for the benefit of the workers. It was "The Benevolent Society of Coach-makers in Newcastle". The object of the Society was to provide for sick members and to promote economy and temperance. This was the first of a number of such enterprises.

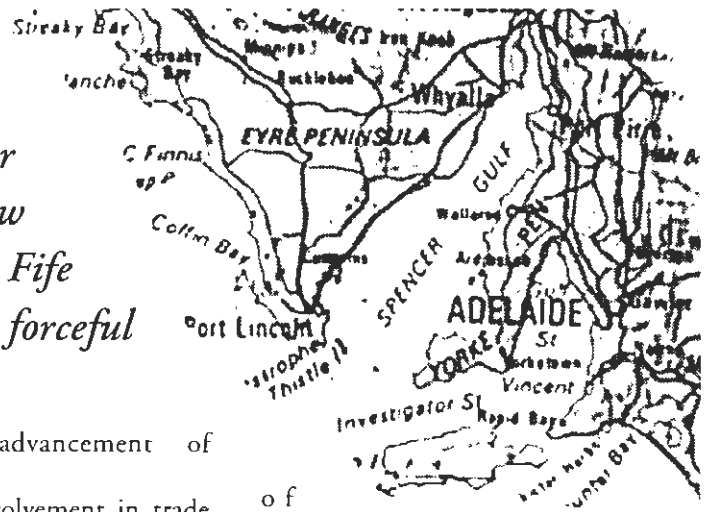
Caleb was not only a coach builder but he was also a ship-owner. He imported mahogany from the Honduras and the Mosquito Coast. George became very interested in this aspect of the business. Although a gifted and shrewd merchant, he claimed to be a Christian first and a merchant second. He vowed not to engage in any business that was not strictly right and he considered that any wealth gained should be held in

trust for the advancement of Christianity.

Through his involvement in trade with Honduras, George became interested in the plight of the slaves and he was instrumental in having missionaries sent to that country "to improve the moral and spiritual condition of the slaves and prepare them for an intelligent appreciation of liberty". He was also keen to work for their liberation.



It was almost impossible to have them freed in Honduras because most of the influential men were slave-owners, so George set to work in England and in 1824 he was instrumental in getting an Act of Parliament passed "For the liberation of the aboriginal slaves who were kept in unlawful bondage in British Honduras". This was not done without some expense as George was trying to trade in the area and his work on behalf



of the slaves caused some hostility. In the same year between two and three hundred Indians were set free and subsequently slaves on the Mosquito Coast were freed. In his diary George wrote, "I am very anxious to establish on the Mosquito shore a mission on an enlightened plan, one to encourage arts and sciences as well as to propagate Christianity and to train up school-masters and native missionaries and it will not be too much to expect that eventually the light of the truth will spread over that land and the Western Provinces of New Spain."

George was a forward thinker and as early as 1823 he was advocating a canal between North and South America. He is thought to have been one of the first to have made practical suggestions about acquiring the land. On 14 February 1825, he recorded in his diary: "Spent two hours with Mr. Butterworth in relation to cutting a ship canal through the Isthmus of Darien. I recommended a cut into the Pacific through Lake Nicaragua but I cannot see my way clear to attend to such a work from the attention my own work requires of me."

An even earlier project was the establishment of Sunday Schools in the north of England. This was at a time when many people had very little education. George and a few like-minded young men spent their Sundays riding or driving round the

region visiting existing Sunday Schools and organising new ones. Although the men willing to help with this work were expected to supply their own horses, George provided vehicles from the factory for those who needed them. In 1816 the Newcastle Sunday School Union was formed under rules set out by George. He was the first secretary and only gave up the position eight years later when he moved to Devonshire.

### THE SOUTH AUSTRALIAN LAND COMPANY

His great interest in South Australia began in 1831. Owing to a depression in England, men were looking to migration to solve some of their problems. In 1829 Robert Gouger conceived the idea of founding the colony of South Australia on the system propounded by Edward Gibbon Wakefield. This was to sell the land in small lots to attract settlers and then to use the purchase money to assist further immigration. However, Gouger was unable to obtain enough capital to make the scheme successful. In 1832 Mr. Angas received the prospectus from a group calling themselves "The South Australian Land Company". He at once took up enough shares to qualify as a director of the company. He went into this scheme with his usual enthusiasm but with certain conditions. He demanded: "(1) The exclusion of convicts; (2) The concentration of the settlers; (3) The taking out of persons of capital, intelligence and especially men of piety; (4) The emigration of young couples of good character; (5) Free trade, free government and freedom in matters of religion." If these conditions were not adhered to, he would resign. One of his objectives at this time was to show that although dissenters were shut out of universities and colleges by the British Government, there were among them patriotic men who could pave the way for religious freedom somewhere in the world. In this he saw himself following in the footsteps of William Penn who set up a colony for Quakers in America.

A draft of a Bill to set up the Company was prepared and presented to the Secretary of State for Colonies, Lord Goodrich, but it was rejected. Mr. Angas withdrew his support but other enthusiastic men continued to lobby the Government and in 1834 the amended Bill was passed. Mr. Angas was then persuaded to return to the board by the other directors. Mr. Gouger wrote to him, "Nothing will be undertaken in the Commission without you. I hope you will be induced to leave Devonshire for the purpose of setting us afloat." He returned, and was able to use his business experience to make the South Australia Company a reality. It was largely through his efforts that the finance for the enterprise was raised.

One of the main complaints by the early settlers was the lack of labourers. In 1836 Angas had the opportunity to solve this problem in a way which satisfied his love of philanthropic work. He was visited by Pastor Kavel who asked for help in finding a home for his congregation who were being persecuted in Germany. Angas

*"I am very anxious to  
establish on the Mosquito  
shore a mission on an  
enlightened plan, one to  
encourage arts and  
sciences as well as to  
propagate Christianity..."*

provided ships and after many delays, in 1838, 1,000 migrants set sail for Australia.

Mr. Angas sent his chief clerk, Mr. Flaxman, with the Lutherans and entrusted him with power of attorney so that he could attend to monetary matters on their behalf. However, when Flaxman arrived, he became infected with land fever. Without consulting his employer he bought seven blocks of land of 4,000 acres each, and sent a

£28,000 bill for Mr. Angas to meet immediately. He wrote, "You must not be surprised if I draw on you for £100,000." Horrified, Mr. Angas could not sell the land and found it very difficult to meet the payments when they fell due. He recalled Flaxman, only to find that all the deeds were in Flaxman's name and he refused to hand them over unless he was allowed to retain 4,000 acres. Although it went against the grain, Mr. Angas finally gave in rather than risk a costly law suit. This was one of the few times that he felt let down by one of his employees and it left him poverty stricken for several years. During this period he was thankful that he had never been extravagant and so was more easily able to cope with a frugal lifestyle. Nevertheless, the need to find large sums of money to meet his debts was a constant worry.

In 1843 he sent his 18-year-old son to South Australia to manage his property at Angaston. The Flaxman episode was probably one of the worst times in George's life but in the end it was the means of recovering the Angas fortunes. Flaxman had bought some of the best grazing land in South Australia and John Howard Angas became a good manager.

### ABORIGINAL WELFARE

George Fife Angas was greatly concerned about the Aborigines long before he left England. In 1841 he gave evidence before a select committee of the House of Commons, deploring the fact that in the South Australia Act, South Australia was regarded as waste and unoccupied land and did not recognise the existence of the Aborigines. He had already financed Lutheran missionaries who were by this time working in the new colony and he relied on their information. He urged that land in each district be reserved for the use of the natives.

While he was chairman of the South Australia Company, he told his fellow directors that he considered it a first duty, even before a tent was erected in the colony to provide for Christian education there. He started a

fund and invited the other directors to contribute to it; the scheme widened and in this way schools were established at a very early stage in the development of the new settlement.

In later years Mr. Angas contributed to St. Peters and Prince Alfred Colleges in Adelaide. He provided the greater part of funds for the foundation of two large day schools at Norwood and Bowden. The fees for these schools ranged between three pence and six pence per week. He also gave liberally to several free schools for the children of people in poor circumstances. Although he gave freely to almost every religious cause, this largesse does not appear to have included Roman Catholics and he was very suspicious of what he called "popery".

George Fife Angas continued to work for South Australia and when he migrated in 1850 the official copy of the new constitution of the colony travelled on the same ship; Angas had helped to frame this constitution.

Within a few months of his arrival in Angaston he was elected to the Legislative Council and he served there until 1866, when he retired from public life. This was a time when politicians were not highly paid nor did they have chauffeur-driven cars. Travel was slow over rough roads. Therefore it was at some sacrifice that men served their community in this way. In

defining his political position, Mr. Angas claimed he was one of the few members of the House who had not been pledged at his election to any particular course, his constituents having "so entirely honoured him with their confidence as to leave him to his own judgement". Still he thought it "his duty to consult them on every question of importance". Small wonder that he was a well respected, if not universally popular, politician. He opposed the building of railways when roads were in need of construction and maintenance. The Government proposed spending money on the search for gold in the hope of sharing some of Victoria's prosperity; Mr. Angas thought that no greater curse could befall South Australia than the discovery of gold. He said that there was not one single feature of what happened in Victoria that he would wish to see realised in South Australia. He claimed that its effects had been demoralising and destructive.

When he was eighty-two he wrote, "Time passes more agreeably with me now than ever in my past life. I have abundance of useful occupation and everything to make me happy since I retired from the anxieties of parliamentary life."

## PREPARATION FOR ETERNITY

His early training had led to a life of self-discipline. Money, he believed, is a trust from God and must not be squandered. He felt it his duty to manage with a minimum of sleep in order to do as much as possible during his lifetime. He believed that time is given as a preparation for eternity, therefore no time should be wasted; he dared not fritter it away on amusements. He also valued the time of others and was never known to be late for an appointment. He filled fifty-nine private journals and wrote many letters.

In 1867, after fifty-five years of marriage, Mrs Angas died after a short illness. The former Rosetta French had been very happy in South Australia and had a great deal to do with the planning and running of the extensive gardens at their home, "Lindsay Park". Together they had raised a family of six children.

On his ninetieth birthday, in reply to a toast, he said, "I have not done what I might have done. I have tried to do what I could." A few days later George Fife Angas died peacefully in his sleep. He had lived to see South Australia become a place of prosperity.

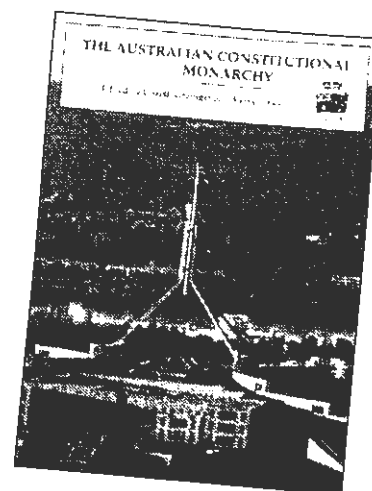
*[Acknowledgement to George Fife Angas by Edwin Hodder.]*

## THE AUSTRALIAN CONSTITUTIONAL MONARCHY

*Edited by Gareth Grainger and Kerry Jones*

This is a very personal book. It does not set out to be a definite treatise on Australian constitutional monarchy in all its aspects. Rather, it seeks to present a body of valuable information and views from a range of people whose experience is very relevant to the way Australian's feel about themselves and see themselves and their country in the context of the most significant constitutional debate in the nation's history. One of the contributors is an Aboriginal Australian who has served in Parliament. Three of the contributors are women who migrated to this country at various times and in vastly different circumstances. Some are experts in constitutional law. One has fulfilled the highest office in our civic life, that of Governor-General.

*Gareth Grainger*



\$24 Posted



# Agricultural Christmas Carol

*While Shepherds watched their flocks by night  
Complacently asleep,  
The market-led economy said,  
"No one wants your sheep."*

*The Shepherds woke with angry cries  
And shed a bitter tear.  
Some 'expert' from the D.P.I. said,  
"Have a crack at Deer."*

*They fenced and stocked for several months  
With deer of several kinds  
But lo, the market put in place  
A ban on sale of hinds.*

*Then market signals all looked bright  
For barley, wheat and oats;  
Those bottomed out at harvest time,  
The market screamed, "Buy Goats!"*

*So goats it was; they heard the call,  
A buck and numerous does,  
Then six weeks hence, the prices hit  
Unprecedented lows.*

*Angora rabbits are where it's at,  
They'll fetch the future monies;  
The Shepherds and the rabbits wondered  
Which of them were bunnies.*

*"Angoras stuffed," the Shepherds cried,  
"We'll seek out further backers."  
"Go Cashmere then," the market cried,  
"The new thing is Alpacas."*

*"Alpacas then," the Shepherds moaned,  
"The last thing we had thought of."  
The D.P.I. piped up, "Well they're  
A sort of llama – sort of ..."*

*So market-led, the llamas came,  
Imported they had been.  
The D.P.I. said helpfully,  
"Two years of quarantine."*

*And desperate now the Shepherds sought  
A target for their craft:  
Cut flowers, quandongs and proteas.  
The market simply laughed.*

*An emu-led recovery is  
Really what we need,  
But leather, feathers, oil and such  
Need markets to succeed.*

*"Back to basics," the Shepherds said.  
"We really need relief.  
Grazing is our nation's way;  
Let's go into Beef."*

*"We've got the markets at our door;  
We won't have any trouble;  
Asian economies are picking up;  
We'll get them to eat double."*

*But the best of plans can be upset –  
Nutrition fads come and go.  
There was no beef-led improvement,  
Simply a beef overflow.*

*"So what comes next?" the Shepherds asked,  
"We're really in this deep."  
The market soon responded, saying,  
"Ever heard of sheep?"*

*The Shepherds looked around. Alas,  
It was as they had feared.  
They would have watched their flocks, except  
Their flocks had disappeared.*

*And who knows, by some Christmas, as  
We count our falling stocks,  
We may look back and long for days  
When Shepherds watched their flocks!*

*(Source unknown)*

# AN AUSTRALIAN REPUBLIC and NORTHERN AUSTRALIAN OIL AND URANIUM

by K.T. Borrow

*J.P. Mayer, editor of Alexis de Tocqueville. Recollections, London, 1970, p.xx, refers to the dangers of plebiscitarian trends, when the power of the media has increased so greatly. M. Duverger, Les Institutions Françaises, Paris, 1962, Part Two, refers to the complicated historical background to the numerous French republics, matters neglected, if noticed, by Australian supporters of a republic. Page 136 mentions the recent great increase in the powers of the French President, a factor considered as dangerous.*

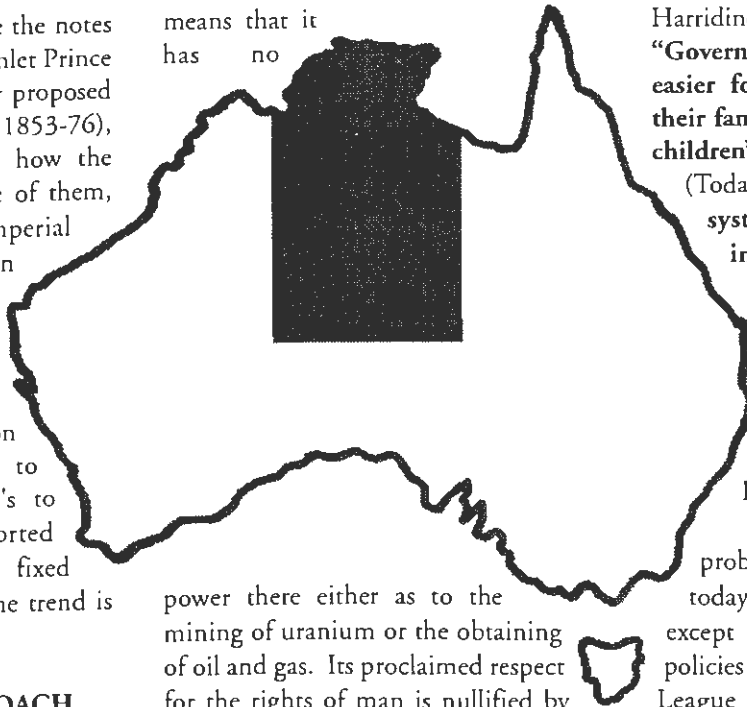
The following brief bibliography as to Northern Australia shows how the same trends are becoming visible in Australia. It brings up to date the notes in my privately printed pamphlet Prince Albert Land (and some other proposed North Australian Colonies, 1853-76), Adelaide, 1961. This shows how the Australian colonists, or some of them, began to defy the Imperial Government for their own ends, when they had obtained self-government. From the first claim, by the Crown to the whole of the vast Australian Continent, on 4th November, 1826, to Disraeli's plea in the 1850's to keep the self-transported Australian colonists within fixed boundaries, to the present, the trend is the same.

## TOTALITARIAN APPROACH

One notes the persistent illegal actions in Northern Australia by the Commonwealth of Australia, in recent years, now attempting to create an aboriginal State, as illegal as the actions of the South Australians, or some of them, in the 1860's. All this shows a contempt for the law, and a trend to a totalitarian approach. There is insufficient space to deal with the semantic questions, arising from the

political use of a vocabulary of ill-defined terms such as "Nation", "Australia", "multi-culturalism", etc. etc., in dealings with Northern Australia. The Commonwealth of Australia Constitution Act is disregarded, and likely to be a victim of "plebiscitarian" attack.

The supporters of an Australian Republic could have no greater powers in Northern Australia than those of the Commonwealth of Australia – that is, none. The latter, despite its loudly-voiced moral principles of the rights of men, etc., treaties by the hundred, etc., cannot prove that it has any jurisdiction in the Northern Territory. This means that it has no



power there either as to the mining of uranium or the obtaining of oil and gas. Its proclaimed respect for the rights of man is nullified by its own illegality. It is not hard to see that there would be no improvement under a Republic, which would have no respect for British law. The Commonwealth of Australia's accord with Indonesia as regards the Timor Gap is curious. So far as it concerns interests, particularly in oil and gas, it is patently illegal. The Crown could not, because of the Quebec Act, issue Letters Patent for Northern Australia, except

under powers created by statute. Accordingly, the Commonwealth of Australia must see the Crown as an obstacle.

Bibliography (including articles in newspapers. Advr. refers to the Advertiser newspaper, Adelaide, South Australia):

latter statistic of 13% is used improperly, and, I suspect, to deliberately muddy the figures.

- The growth of child-care facilities – perhaps better called “the institutionalisation of our children” is a great worry to me. It is interesting to record the words of Senator Brian Harridine on this topic. He wrote, “Governments should not make it easier for men or women to desert their families, or parents to evict their children”, and he went on to say “(Today we are seeing) ...a fiscal system which favours atomistic individuals without dependants.” He further said, “Only the Canberra bureaucracy could dream up a definition of child care which excludes the care of a child in his or her own home, by a parent.”

I have presented to you many problems that exist in our nation today. I do not have all the answers, except to say that the principles and policies of the Returned and Services League of Australia lays down a fundamental set of values of the highest quality. I firmly believe that these values must be fought for and retained. I ask you to keep in mind our duty, to those who have fallen in war, and died since, owing to war service, is one of maintaining and continuing the care of our veterans and their families, but it is also vital that we continue to fight for the maintenance and care of our nation that they fought for, died for, and served.

It is of vital importance, not only to our nation, but more importantly, to future generations. Let us stand firm and say that which we believe, for at the moment we are being governed by minority groups. Surely, we must correct this and be governed by the majority. We must find ways to do this. • 1907, 7th December. Text of an agreement between the Commonwealth of Australia and South Australia, forming Schedule to the *Northern Territory Acceptance Act*, 1910 (Commonwealth of Australia). It is stated that "South Australia Proper" means South Australia, not including the Northern Territory. The Agreement is not binding until all necessary legislation is passed. That must mean the legislation under which the Crown issued the Letters Patent of 1863, regulating an area as great as Europe.

• 1962. J.C. Bannon's letter to *Adv.*, 1st March, 1984, as to the North-South Railway Agreement which did not provide a time limit for its construction.

• 1963. R.C. Ward, "Federation and the Northern Territory" (in *Australian Quarterly*, Sept. and Dec., 1963). "The Transfer of the Territory" (in *Northern Territory Times*, 6th January, 1911, describes the speech of S.J. Mitchell announcing the "take-over" of the Northern Territory by the Commonwealth of Australia, when the flag of the latter was raised under the

Union Jack, and a verse of the National Anthem was sung. A disturbance occurred when it was discovered that the flag of the Commonwealth of Australia had been made by a Chinese tailor in Darwin. The Territory was placed under the Minister of State for External Affairs.

• 1964. J.P.M. Long, Thesis "Asian Immigration into the Northern Territory to 1910". On 12th September, 1843, the *Sydney Herald* newspaper spoke of Port Essington as a supply of a stream of Asiatic labour for New South Wales.

• 1968, 27th March. Agreement as to the boundary of South Australia and the Northern Territory. In 1866 A. Forster, *South Australia*, London, contained a map showing South Australia running to the northern coast.

• 1969, March. D.I. Wright, "Surrendering the Northern Territory" (illus.) (in *South Australiana*, Vol. VIII, No. 1, March 1969, pp. 1-10). The term "white elephant" as regards the Northern Territory seems to have been first used on 4th April, 1868.

• 1970. D.B. Swinfen, *Imperial Control of Colonial Legislation, 1813-1865*, Oxford, 1970, pp. 184-6, Text of *Colonial Laws Validity Act*, 28 & 29, Vict., c. 63, 1865. It seems possible that the removal of Judge Boothby was associated with an evident determination by local politicians in South Australia to flout Imperial legislation. Boothby's

persistence was probably tactical.

• 1971. Nabalco Case (overturned by Mabo decision of the Federal High Court of Australia in June, 1992).

• 1973, March. P.F. Donovan, "The Northern Territory Company. An Example of the Monopoly of Colonial Power" (in *South Australiana*, Adelaide, Vol. XII, No. 1, March 1973, pp. 12-20).

• 1979. I.R. Stevenson, *The Line that led to Nowhere*, Adelaide, 1979, pp. 69 and 166 as to the Letters Patent of 1863.

• 1981. D. Headon (ed.), *North of the Ten Commandments*, Sydney, 1981, pp. 212-5 as to Commonwealth of Australia's absence of jurisdiction. The Colonial Office refused South Australia a title in 1883. On 6th February, 1890, A. Deakin claimed the Crown land in Northern Australia. On 9th April, 1891, a draft of the proposed federal Constitution proposed a power for the States to surrender territory. In 1902 J.C. Watson proposed "getting control" of all Australia.

\* 1994, 12th October, *Adv.*, p. 50. "N.T. gas coup for Santos" (with map). As to Santos, Japanese company and Tern and Petrel gas discoveries in Northern Territory. (Timor Gap).

\* 1995. Report of the life-imprisonment by a court in Darwin of a sea-captain.

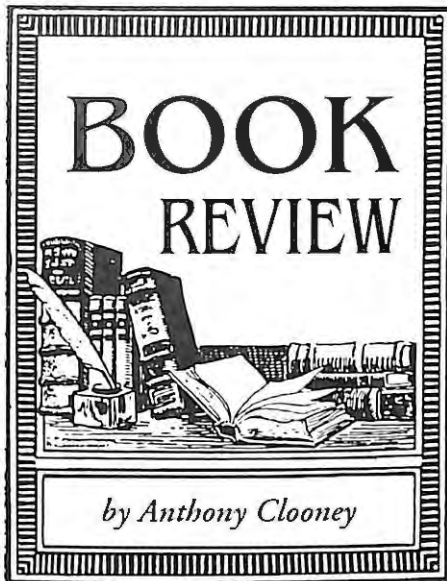


## MUDDLE-HEADED REPUBLIC

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

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

*Ideal gift*



# A Catholic Architecture?

*THIS is a learned paper which requires the full attention of the reader. The author, Steven Schloeder, is an expert on his subject, the author of *Architecture in Communion: Building Catholic Churches in the Light of the Second Vatican Council* and head of the architectural firm "Liturgical Environs", Mesa, Arizona, U.S.A. Schloeder begins by asking the question, "Why can't we have beautiful churches any more?" His reply is that*

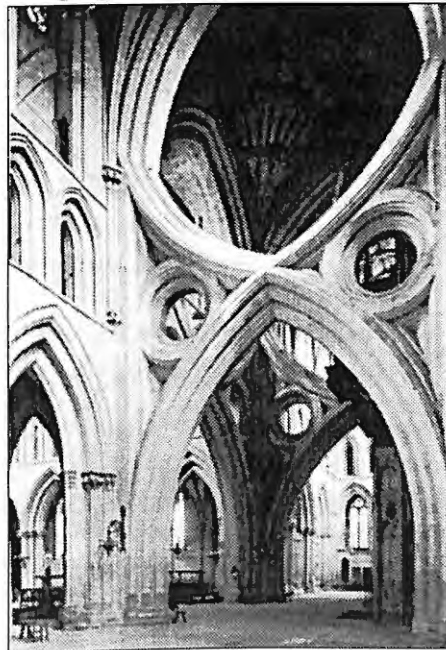
*"Whether conscious or not, the designers and liturgists of the past 40 years have been trapped in the anti-human, socialistic mind-set of the Enlightenment". To reach and justify that reply he takes us through the history of church architecture from the Edict of Constantine to the present day.*

With suppression and persecution ended, the first Christian churches were based upon the design of the Roman basilica, the court of justice, and symbolized the Church bringing forth justice into the world – the *pax Christi*. From these early churches the Byzantine style developed, symbolizing by its flat domes the Holy Spirit descending to Man. Gothic in Western Europe symbolized the Heavenly Jerusalem and the soul of man aspiring to heaven. After the Reformation, Baroque symbolized the centrality of the Mass. In Jesuit churches, and those which copied them, the choir was moved to a loft at the back of the church and its place at the front taken by the pulpit. The church building then has always been an ikon, an image of our relationship to God.

A second section or "chapter" of the paper deals with the Christian imagery of the church. For example, seen from above, St. Peter's and the great piazza in front of it, can be seen as a key and a keyhole, and the author might have added that the 'modern' Cathedral of Christ the King in Liverpool is designed as a crown. Schloeder however does not advocate any simple "return to the past". The Church transcends all particular

cultures, and it would be just as logical to build our new churches as imitation Roman basilicas as imitation Gothic abbeys.

What then is to be done? Schloeder argues that we can do nothing until we understand the "language" of architecture, for it is the



"language" not the "style" of modernism which is wrong. Modernist "language" is unsuitable for church architecture because it is a non-symbolic language; it has indeed been deliberately stripped of symbolic content. Corbusier made the house "a

machine for living in", and piled them up, rows on top of rows, like a beehive, which is nothing but "a machine for living in". It is ironic that just as everyone else is busy leaping off the Corbusier bandwagon and his hideous edifices are being dynamited, liturgists should be clinging on to it and building "machines for praying in"! Schloeder argues that although church style has changed and developed throughout history, its "language" as expressed in the "massing", form, function and location, has remained the same. It is precisely this "language" which has been lost by the adoption of the "universal space" of modern architecture. We must return to a language which expresses the transcendental, which defines and allocates space to the different functions of the church – the baptistry, the confessional, the sanctuary. Having done this we remain free to use, to good effect, the modern technology of steel and concrete – though not, one hopes, plastic!

[*What happened to Church Architecture?* by Steven Schloeder; a "Church in History Information Centre" publication, A4 papers, 12 pages, 50p post paid, from 21 Elm Road North, Birkenhead, 142 9PB, Great Britain.]

# SAVE OUR SHIP!

by H.L. (Bill) Richardson,  
author of *Slightly to the Right*

**O**FF the Isthmus of Platitude on the Apathetic Sea, a ship of state was slowly but surely sinking into oblivion.

On board, most of the passengers and crew were engaged in basking as usual. As to the immediate likelihood of drowning there were various degrees of awareness. There were also two schools of thought on the subject. One small group insisted not only that the ship was sinking, but that this was truly bad. Another small group insisted that it was perfectly alright for the ship to sink; in fact that progressive and forward-looking passengers would help it to do so. The waves by which the ship was being submerged were simply the "waves of the future".

Members of this latter group were quietly but systematically boring holes in the bottom of the boat to speed up and ensure the sinking. All around this conspiratorial group was a much larger and noisier band, defending the action of these borers from within, by many falsehoods and sophistries. Their most persistent explanations were that: (1) The conspirators were not really damaging the ship but improving its chance because the bored holes were to allow the water already in the ship to flow out; and (2) "What difference did it make?", because

a little drowning never hurt anybody anyway.

Near the bow of the ship another small band was praying, asking Divine intervention – a very worthwhile effort. But right within their midst one of the conspirators was drilling happily away, and the praying band did nothing to stop him.

In a protected and comfortable area, there was another group, this one a conglomeration of theorists. They were engaged, off and on, in a heated debate as to the sociological feasibility and economic wisdom of boring holes in the bottom of a ship. Eventually each discussion ended in agreement that the procedure was unsound, and the group passed a resolution to that effect for the ship's paper. In between these discussions they took up other serious academic matters, such as the history of hole-boring in the navies of the past.

Up in the rigging there was a sizable number of people trying to be completely above it all. They were expectantly waiting for a political zephyr to blow them ashore – or to blow the ship ashore – before it sank. Unfortunately, all of the political winds were blowing towards the deep sea, and there was no land in sight.

The Captain and most of the ship's officers were busily writing and delivering notes to

the conspirators, offering them larger drills to bore bigger holes, so that they could let all of this horrible water out of the ship that much faster.

Right in the middle of the ship there was a small group of dedicated passengers trying to prevent the sinking. Some of this group were frantically manning the pumps. Some were plugging up holes as fast as they could – and getting terribly splashed and smeared while so doing. Some were trying to wake up passengers and crew alike to the danger, and to get their help. Some were trying to remove the conspirators from the ship's bottom to the brig. But the efforts of all of these people were handicapped by their lack of numbers, and constantly hampered by the sleeping bodies they had to jump across. Occasionally some of the sleeping passengers would open one eye and say, "I know I really should help, but I don't like your methods."

The funniest and yet most pathetic sight, however, was the large number of people who understood that the ship was sinking, who were already in the sea, and who – between gulping gasps of air as they went down for the third time – kept shouting, "I can do more good on the outside!"

**DON'T LOOK NOW, MY  
FRIEND, BUT YOUR FEET  
ARE WET!!**



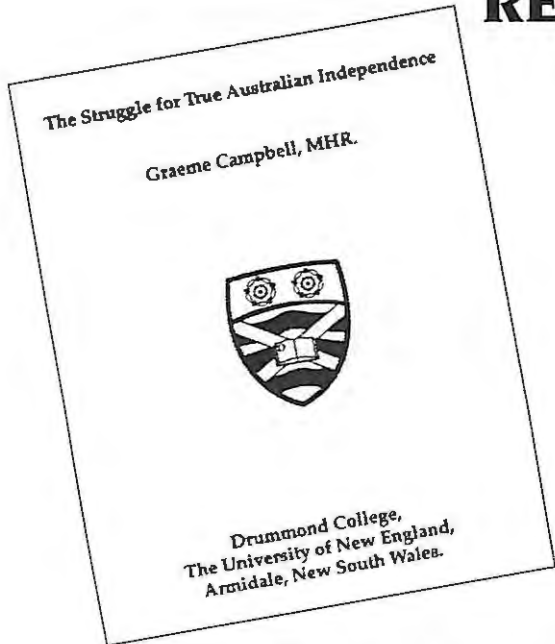


# THE FARMER'S WILL

1. **TO MY WIFE:** The overdraft; maybe she can explain it.
2. **TO MY SON:** The farm. Now he will have to get a job to keep up the repayments.
3. **TO MY NEIGHBOUR:** My clown outfit. He'll need it if he continues to farm as he has done in the past.
4. **TO THE JUNK MAN:** My machinery. He's had his eyes on it for years now.
5. **TO THE UNDERTAKER:** Six pall bearers – 2 from Elders, 2 from a machinery company and 2 from a fertiliser company. (They are used to carrying me!)
6. **TO THE TV WEATHER MAN:** To send lots of rain. He couldn't do it when I was alive.
7. **TO THE GRAVE DIGGER:** Don't bother, I'm in a big enough hole now, and if I'm cremated, please send my ashes to the Tax Department with this note – "There you are, you blighters, now you've got the lot!"

## RECOMMENDED READING

Available from  
The Australian  
Heritage Society.  
See inside front  
cover for addresses.



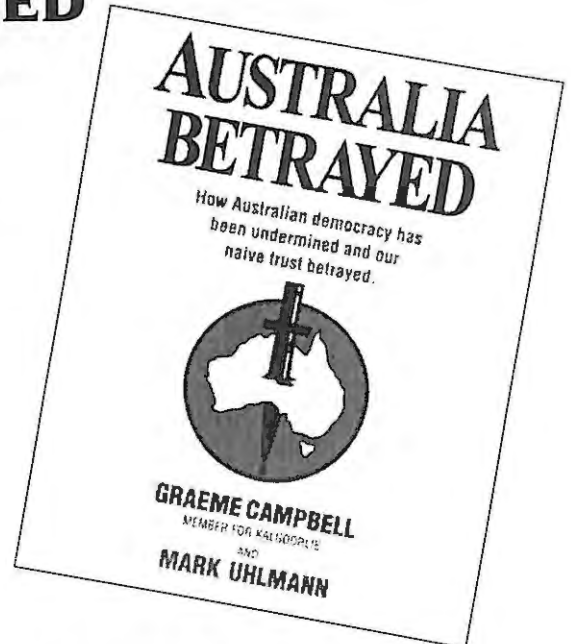
### THE STRUGGLE FOR TRUE AUSTRALIAN INDEPENDENCE

by Graeme Campbell, MHR

Member for Kalgoorlie

being The Fourth Annual  
D.H. Drummond Memorial Address  
presented at Drummond College,  
The University of New England,  
Armidale, New South Wales,  
on September 2, 1994

\$6.00 POSTED



### AUSTRALIA BETRAYED

How Australian democracy has  
been undermined and our  
naive trust betrayed.

by Graeme Campbell, MHR  
and

Mark Uhlmann

\$24.00 POSTED

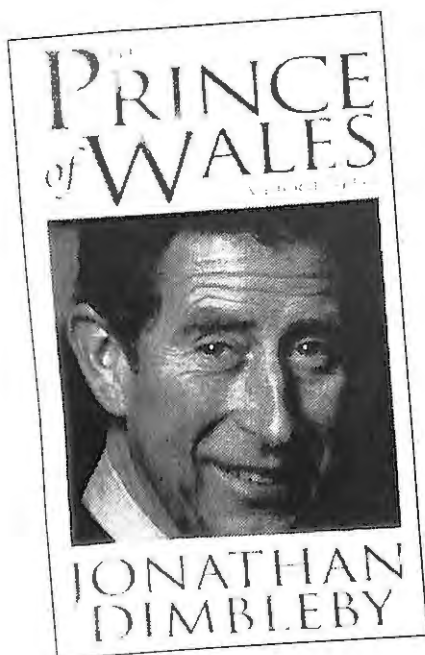
**VIDEO & AUDIO CASSETTE  
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### THE PRINCE OF WALES A Biography

'By allowing an outsider to intrude into his life, the Prince of Wales took a gamble of trust. I hope I have not violated that trust but I have also had another imperative: to be true to myself and to my readers. At the very least I hope those who read this long and detailed biography will emerge at the other end feeling that they have come to know the heir to the throne as they never could before – and that he is well worth knowing . . . I have experienced a wide range of emotions in writing this book; boredom has never been one of them'

*Jonathon Dimbleby (from the Preface)*

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For outdoor use on vehicles  
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### CONTRIBUTIONS WELCOMED

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

## THERE'S PLENTY YOU CAN DO!

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

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

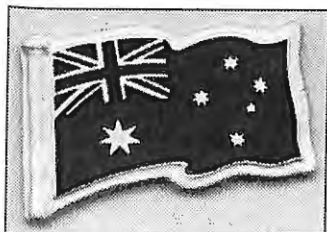
Understanding your heritage will enable you to defend it when it is under attack and build on it for the future.

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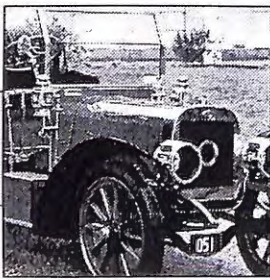
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No. 4



## MYSTERY PICTURE

ONE OF AUSTRALIA'S ADOPTED SONS. WHO IS HE?



**ANSWER TO LAST ISSUE'S MYSTERY PICTURE No. 3**  
*The Tarrant Car.* Harley Tarrant built and sold this machine circa 1901.  
The first petrol-driven car built in Australia. (See letters to Editor, pg. 13)