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The Sutherland War Memorial and Experiences of Australian Men and Women of the  
Sutherland Shire at War in WWI (1914-1918)

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Written under the Supervision of

Dr Nathan Wise

Senior Lecturer in Public and Applied History in the School of Humanities

The University of New England



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## Synopsis

This project is a cultural history of local Australian commemorative practices after World War One in Sutherland, Sutherland Shire, Sydney, New South Wales, Australia. It explores the relationship between the development of local community representations of war through the function of material culture in local community life. The argument proceeds in three steps. Firstly, the concept of World War One as trauma for Australians is introduced in order to provide the context for the rise of the war memorial movement in Australia. Secondly, cultural biographical historiography is discussed as a method for understanding local communities through monuments and material culture. Finally, the role of the Sutherland war memorial in particular is analysed with regard to constructed meanings of commemoration in the local community of Sutherland through its establishment, location, relocation, role in public life, ceremony and representation of war as ultimately bringing peace, order and stability. Therefore, Sutherland war memorial emphasises *communal unity* as the main purpose of war commemoration.

World War One significantly impacted Australian society and culture as a traumatic event which encouraged community responses which developed into the local war memorial tradition. This tradition also arose in Sutherland, which erected a sandstone obelisk with bronze and marble plaques outside Council Chambers in a prominent location in the local community. Sutherland war memorial has played a significant role in the commemoration of war in Sutherland, Sutherland Shire, Sydney. Local representations of war through monuments, and especially the war memorial form, emphasise communal unity through conflict and develop an understanding of shared meanings over time through the role of cultural monument in public life. Using the historiographical methodology of a cultural biographical approach, Sutherland war memorial may be viewed as a local community initiative designed both to remember the dead, which has both ceremonial and cultural significance for Australian communal life in the local area. Furthermore, this memorial was not a fixed and immutable object of war commemoration with regard to its received meanings. By the end of the twentieth century, the memorial was removed from in front of Council Chambers and relocated as part of a commercial development plan in Sutherland's Peace Park, an organised garden which also consisted of Aboriginal reconciliation art, an Australian-Japanese sister-city friendship monument and a culturally and commercially significant Civic Centre or Sutherland Entertainment Centre. This new context shaped the received public meanings of the significance of the war memorial and commemoration of war, diverting focus from the chaos of the conflict of war itself to the political order and stability which has been achieved through past conflicts, which the monument commemorates. Thus the present social and cultural context of the memorial in peacetime became the principal object of public reflection rather than the original historical terrors that the memorial was originally based on and pointed to. Nevertheless, the enduring ceremonial life of the community through the memorial in religio-political civic services annually

continues to anchor the war memorial in the grim reality of its historical context of suffering and death in war. Commemoration in Sutherland is plausibly carried out in a such a way that is not obviously triumphalist and sacrificialist in character, as in other local Australian traditions, but is stark in the simplicity of Sutherland's monument. Sutherland war memorial therefore emphasises communal unity as the principal end of commemoration through shared public mourning and remembrance in an ordered, peaceful space.

World War One was the first, global conflict in which Australia engaged as a federal nation in its own right. Subsequently, local communities in Sydney sought to play their part in the conflict as local expressions of a new, united nation which was still strongly self-conscious of itself as an imperial satellite state of Great Britain. Therefore, various individuals and groups of people, both male and female, from different economic and academic backgrounds and experiences, with different civilian and military roles and responsibilities, came out from among local Australian communities in order to band together to defend the British Empire, which Australia still felt very much a part of both politically and ethnically. From the Sutherland Shire too—a predominantly Protestant and conservative Anglo-Saxon community of about five thousand people with a strong sense of mutual commitment to shared political ideals of God, King and Empire at the beginning of the twentieth century—men and women played their own role in this process.<sup>1</sup> The Anglo-Celtic and British background of many of the military servants from Sutherland Shire at that time helped to make this shared social sense of responsibility to Britain and its allies throughout the war possible for this local community, and the prospect of fighting for one's homeland engendered an enthusiasm and a sense of among Australians.

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<sup>1</sup> Maryanne Larkin, *Sutherland Shire: A History to 1939*, Jannali, Sutherland History Press, 1998, p.95; Elizabeth Craig, 'Divisive Effects of the Great War in Sutherland Shire', in *Sutherland Shire Historical Society Bulletin*, November 2007, p.22.

Consequently, throughout Sutherland Shire, a variety of monuments were erected as a response to this martial patriotism. The war memorial in Sutherland, located at Peace Park, Eton Street, Sutherland, is engraved with the names of over three hundred servicemen and servicewomen from Sutherland Shire, who comprise a variety of educational backgrounds and roles, from Nurse, to Private and even Major General.<sup>2</sup> Three examples from the monument suffice to illustrate the importance of ethnic Britishness for contributions to the war-effort from Sutherland Shire. Firstly, Samuel Wilson Gray was a pioneer and pastoralist from Queensland, Kiama and also the area known as Gray's Point in Sutherland Shire—which is likely to have been named after him. He was born in Armagh, Ireland on 10 June 1823 and came to New South Wales in February 1835.<sup>3</sup> His oldest son, George, was born in 1914 and along with his three siblings Esther, Stan and Thelma was apparently quite adversely affected by the war, which implies their family was significantly present throughout the conflict.<sup>4</sup> Secondly, Albert Russell Emerson, who was born in England in 1840, was probably the father of Arthur Emerson, a Private in the fifty-sixth Battalion AIF, who is also listed on the Sutherland war memorial as a soldier who served from Sutherland Shire.<sup>5</sup> Thirdly, Sydney James Clarke, a Sapper in the Second Field Squadron Engineers, is also listed on the memorial. He arrived in Sydney from London in 1912 and left for the Middle East from Gympie for the sake of his home country in 1915.<sup>6</sup> These three examples indicate the close ties of loyalty and duty which Sutherland Shire inhabitants must have felt for Britain at the outbreak of the war which would have motivated men and women to enlist into the AIF.<sup>7</sup>

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<sup>2</sup> <https://www.warmemorialsregister.nsw.gov.au/content/sutherland-war-memorial>, accessed 12 January 2017.

<sup>3</sup> *The Gray's Point Guardian*, Issue 95, April 1980; *Australian Men of Mark*, vol. 3, pp.145-147.

<sup>4</sup> *St George and Sutherland Shire Leader*, Thursday 19 November 1987.

<sup>5</sup> Dawn Emerson, *Letter to Mrs G. Griffiths, 34 Richmond Street, Cronulla*, 27 May 1984.

<sup>6</sup> Larkin, *Sutherland Shire*, p.96.

<sup>7</sup> Larkin, *Sutherland Shire*, p.96.

Australian soldiers from New South Wales would typically enlist in Sydney before they boarded a military vessel bound to Perth via Melbourne. The soldiers would then sail north-west, across the Indian Ocean, over the Gulf of Arabia, up the Red Sea, and through the Suez Canal, before arriving in Egypt, where they underwent intensive training prior to embarking to the Western Front in Europe where the thick of the fighting was taking place. Conflicts also took place in the Middle East between Britain and her allies against the Ottoman Empire, which was an ally of imperial Germany. The Battle of Gallipoli (25 April 1915 – 9 January 1916) was the first major conflict in which Australian men and women fought and died. National and imperial loyalties, along with first-hand experience in battle, gave Australian authors such as official war-historian C. E. W. Bean the inspiration to craft grand ‘Anzac Legend’ narratives of Australians’ involvement in World War One which emphasised themes of honour, glory, valour and sacrifice wherein Australian men and women demonstrated their nationhood through the great moral victory which was Gallipoli and the overall military victory in World War One for the Allies.<sup>8</sup> The heroic theme of traditional military narratives in Australia were probably influential in Australian culture due to its resonance with local inhabitants’ sense of significance of their contribution to the war-effort for the Empire and nation.<sup>9</sup>

K. S. Inglis, however, provides a most sobering description of the grim reality of Australian men and women at war in Gallipoli—which is not even to speak about the rest of the war in general—which seems to be aimed at qualifying the kinds of literary representations of war as an exaltation of Australian male virtue through glory-narratives. Inglis highlights the grim reality of traumatic suffering and death in battle, which is worth quoting in full for maximal impact of the descriptions:

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<sup>8</sup> Joan Beaumont, ‘Remembering Australia’s First World War’, in *Australian Historical Studies*, vol. 46, no. 1, 2015, p.2.

<sup>9</sup> Beaumont, ‘Remembering Australia’s First World War’, p.3.

‘Once ashore, the [Australian] invaders were confronted by horrifying sights: dead men ‘holding their hands as if distracted, others in praying attitude’; bodies ‘hanging in all kinds of grotesque and apparently impossible altitudes’; bodies without heads, legs and arms without bodies. The trod on, even slept on, the dead. ‘The first night,’ Corporal John Antill told his family, ‘...I had to use a dead man’s legs for a pillow.’ CEW Bean was splashed by flesh and blood from the body of a Turk who had been hit by a bomb. Bodies lying in No Man’s Land blackened, swelled and stank. As spring turned to summer, ‘corpse flies’ swarmed and fattened; and on 24 May, Empire Day, the dead forced the fighting to stop. At 7:30a.m. men from each side climbed out of the trenches and converged to collect and bury the remains of comrades killed by the enemy during a Turkish offensive five days earlier. At 4:30p.m. the killing resumed and did not stop again until December.’<sup>10</sup>

The trauma which followed Australian veterans home affected Sutherland as early as August 2016, where many soldiers were left socially disadvantaged, received little financial support and were not targeted by serious government initiatives, as well as suffering unresolved psychological problems and extensive periods of unemployment.<sup>11</sup> However, it is not obvious that this side of war is the side which is represented in the material culture of Sutherland’s monument, nor in the liturgical ceremonies associated with it every Anzac Day. Such horrible realities of modern warfare help to provide an intellectual and emotional context for thinking about how local communities choose to remember war through public representations of war in material culture and why those choices are significant.

Following the Armistice of 11 November 1918, world cultures began to develop commemorative practices as means of public mourning and honouring of the soldiers who had fought and died in the war.<sup>12</sup> The war memorial tradition in the modern world emerged out of a context of intense trauma and suffering which forced communities to respond with a sense of duty to the dead given what the soldiers had collectively experienced and achieved

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<sup>10</sup> K. S. Inglis, *Sacred Places: War Memorials in the Australian Landscape*, 3<sup>rd</sup> edn, Melbourne, Melbourne University Press, 2008, p.82.

<sup>11</sup> Pauline Curby, ‘For King and Country’, in *Sutherland Shire Historical Society Bulletin*, pp.22-24.

<sup>12</sup> Bill Niven, ‘War Memorials at the Intersection of Politics, Culture and Memory’, in *Journal of War and Culture Studies*, pp.39-40.

for their communities.<sup>13</sup> In fact, the war memorial movement has been so successful all across the world that most ordinary persons' conception of historical understanding of war today is linked in some way to a memorial and heritage framework as the principal means of thinking about conflict, especially through participation in civic ceremonies by laying wreaths or attending services.<sup>14</sup>

The situation is similar in Australia.<sup>15</sup> In Australian communities, war monuments have generally tended to exalt the common soldier as war-hero along with the civilian also as being worthy of remembrance on the basis of having exhibited specific virtues of character such as 'justice' or 'victory' which is also thought of as being important for local heritage.<sup>16</sup> This is indicative of egalitarian attitudes in modern war commemoration traditions in Australia which value the representation of concepts and ideals rather than hierarchies of individuals in commemorative practices. Furthermore, Inglis' analysis of the emergence of war memorial culture in an Australian context favours the view that the war memorial movement after World War One was a whole-community endeavour designed to honour the returning servicemen and women along with their fallen comrades as a quest for the most appropriate way to remember the soldiers.<sup>17</sup> Thousands of British pounds were invested into the building of memorials all around the country, which indicates that there was substantial community interest in this endeavour. Furthermore, the sheer proliferation of monuments every across the nation by 1925 was illustrative of a common belief among Australians that World War One was one of the most significant conflicts in the history of the country.<sup>18</sup>

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<sup>13</sup> D. N. Jeans, 'The First World War Memorials in New South Wales: Centres of Meaning in the Landscape', in *Australian Geographer*, vol. 19, no. 2, 1988, p.259.

<sup>14</sup> Paula Hamilton, 'Memory Studies and Cultural History', in Hsu-Ming Teo and Richard White (eds), *Cultural History in Australia*, Sydney, University of New South Wales Press Ltd, 2003, pp.82-83.

<sup>15</sup> Jeans, 'First World War Memorials', p.259.

<sup>16</sup> Alan Borg, *War Memorials: From Antiquity to the Present*, London, Leo Cooper, 1991, pp.104-105.

<sup>17</sup> Inglis, *Sacred Places*, pp.117, 122.

<sup>18</sup> Inglis, *Sacred Places*, pp.126-127, 223.

Australia's extensive investment in war memorials in local communities also implies that the study of Sutherland war memorial is significant both for understanding the culture of Australian war memorials in general and thinking about the culture of Sutherland following World War One as a specific instance of that wider tradition. Understanding the processes of social interaction involved in the emergence of war memorials in the cultural landscape can provide historically significant insights into the nature and culture of a historical community. Cultural biography—the guiding historiography of this project—is the task of obtaining knowledge about a historical community by understanding the development of the complex network of social interactions underpinning that community over time which are typically crystallised in social and cultural practices of remembrance designed in order to capture the community's experience of its world.<sup>19</sup> Texts are helpful in this regard. However, the interaction of communities with cultural artefacts in material culture over time is particularly valuable, seeing as physical features of material culture in local landscapes enshrine various forms of communal self-representation, both in the existence of the object itself and in the way in which people interact with that object through civic rituals. Therefore, by comprehending choices that society and culture has made in specific cultural initiatives we can comprehend that community's attitudes to a certain extent in relation to the subject-matter to which that physical object pertains.<sup>20</sup>

A cultural biographical approach to the Sutherland war memorial places it into the wider context of global and national traditions but in such a way that keeps our minds focused on the specific interests and concerns of the local community of Sutherland, as expressed in the space, place and location of the monument in public life. Cultural values are communicated through the monument and are significant for understanding the development

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<sup>19</sup> John R. Stephens, 'The Cultural Biography of a Western Australian War Memorial', in *International Journal of Heritage Studies*, vol. 19, no. 7, 2013, p.661.

<sup>20</sup> Stephens, 'Cultural Biography', p.662.

of local attitudes towards war and its purpose in the local area at the present time. The relationships between people, time, place, space and material culture reveal culturally significant attitudes through beliefs and physical interaction with the artefact under consideration and reveals developing meanings of the heritage significance of the cultural object in the life of a local community, thus revealing to us the knowledge of this community's attitudes towards the thing of which the object is an item of commemoration, which is of course war in this case.<sup>21</sup> Consequently, Australian social and cultural history has become more important since 1945 and human geographers have taken an interest in the geographical significance of understanding social and cultural capital in Australian communities through local monuments.<sup>22</sup> For instance, D. N. Jeans argues that local memorials create 'new centres of meaning' in the landscape which function as the centre of ritual and ceremonial behaviour in urban contexts, particularly in parks, and almost certainly in a prominent position in the townscape such as in the main street near an important building or at a main intersection.<sup>23</sup> By looking at these centres of meaning, and the means by which they have achieved their meanings in community life, therefore, we can begin to think more clearly about the significance of commemoration and commemorative practices in local communities, which we can also begin to apply to the specific under consideration in Sutherland.

Thus, in the case of the Sutherland war memorial, we can understand the response of the local community to the trauma of war as that which preferred to focus on the outcome of war in the present time rather than the war in and of itself, yet also keeping in mind the original context from which the present order emerged. When we look more closely at the

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<sup>21</sup> Stephens, 'Cultural Biography', p.673.

<sup>22</sup> Ann Curthoys, 'Cultural History and the Nation', in Teo and White (eds), *Cultural History in Australia*, p.25; Richard Waterhouse, 'Cultural Transmissions', in Teo and White (eds), *Cultural History in Australia*, p.116; Robyn Dowling, 'Country Report: Social and Cultural Geographies of Australia', in *Social & Cultural Geography*, vol. 6, no. 5, 2005, p.768.

<sup>23</sup> Jeans, 'First World War Memorials', p.265.

war memorial and think about how it has been treated in local community life, including adornment, space, place and ritual, the thesis about war commemoration in Sutherland as engendering communal unity as exemplified in the present order becomes plausible. Indeed, Sutherland Shire was quite heavily invested to the war-effort in World War One. Over three hundred soldiers, nurses and others made just under ten percent of the population of five thousand. Consistent with this theme, following the return of the Sutherland Shire World War One veterans—the ‘Shire boys’—from Gallipoli and the Western Front across the time period of 1916-1919, the general sentiment among the public in Sutherland was that there should be a public memorial to honour the soldiers who has responded enthusiastically to the call to war in defence of Britain, as well as to the honour of the memory of their fallen comrades.<sup>24</sup> The Sutherland war memorial was completed in December 1920 and unveiled on Friday 27 May 1921 by the Governor of New South Wales, Sir Walter Davidson.<sup>25</sup> It was a relatively inexpensive project, being made of yellow sandstone blocks cleft from the burnt-out ruins of the house of the late Australian politician and pastoralist, Thomas Holt, and engraved with the names of over three hundred Shire servicemen and women were onto smooth, flat, white marble plaques by the *Olding and Sons* company, which sit above bronze plaques bearing patriotic and eulogistic phrases: ‘dedicated by the people,’ ‘to the honour of the living’ and to the ‘everlasting memory of the dead.’<sup>26</sup> The presence of the names of three female nurses on the memorial—Penelope Frater, Julia Bligh Johnston, and Ellen Julia Gould—intermingled indiscriminately with the male soldiers’ names also implies an

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<sup>24</sup> G. H. Heavens, ‘Sutherland’s War Memorial’, in *Sutherland Shire Historical Society Bulletin*, May 1985, p.109. There was also a community initiative to try and build a memorial as soon as possible, before the war ended, but the Federal Government deemed such an expenditure both unnecessary and a potential financial liability to the Australia war-effort at that time; Jeans, ‘First World War Memorials’, p.262. That the Government was only willing to invest in acts of public remembrance once Australia was militarily ‘in the clear,’ as it were, is a testament to the utilitarianism of public commemorative practices in Australia more broadly on a bureaucratic level, which seems out of alignment with common motivations of memorialisation as honour alone at one’s own financial expense.

<sup>25</sup> Heavens, ‘Sutherland’s War Memorial’, p.109.

<sup>26</sup> *A Walk Around Sutherland*, Community Pamphlet (ISBN 0-646-03381-6).

egalitarianism about gender, classifying their efforts as being both as equal and honourable as that of the males.<sup>27</sup>

The construction of the monument cost one hundred pounds, with about fifty pounds in donations from the Australian public in Sutherland Shire and the difference being made up by Local Council, which promptly erected the memorial outside Council Chambers.<sup>28</sup> This would have been a substantial contribution by a small community of just under five thousand. Significantly, the structure was made in the ‘classical style’ of an obelisk.<sup>29</sup> This specific choice of structure would have been a simple, cheap, non-sectarian and long-lasting structure which would have had perfect surface for plaques and inscriptions, as one can see it does today.<sup>30</sup> The original monument was built without a wall, but eventually received a short, surrounding wall for aesthetic purposes. However, this new wall was later removed when the monument was relocated in 1992.<sup>31</sup> These facts indicate something as to the modest wealth of the local community investing into the project along with the purpose of that community in making the presentation of the monument and its names as an important matter. In addition, exactly one week after the opening date of the memorial, a feature article appeared in the politically conservative newspaper, *The Hurstville Propeller*, celebrating this cultural product of Sutherland in heavily triumphalist, sacrificialist and imperialist phrases intermingled with

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<sup>27</sup> Ken Inglis, ‘Men, Women and War Memorials: Anzac Australia’, in *Daedalus*, vol. 116, no. 4, 1987, p.37. It is also worth noting that the disparity of the numbers of representation on the memorial between men and women—only three out of three hundred and two names on the memorial belong to women—is roughly coextensive with the relative numbers of total enlistments of women compared to men in World War One. Approximately just two thousand seven hundred women enlisted into the AIF as nurses compared to over three hundred thousand men. So the disparity is hardly surprising. It would therefore be false to claim that there has been an underrepresentation of women in this specific case.

<sup>28</sup> Inglis, ‘Men, Women and War Memorials’, p.37.

<sup>29</sup> Jeans, ‘First World War Memorials’, p.263.

<sup>30</sup> Inglis, *Sacred Places*, pp.153-154.

<sup>31</sup> Heavens, ‘Sutherland’s War Memorial’, p.109; Compare the old and new pictures on the two websites, the former of which is the memorial at its old location in 1921 after having added the wall, and the latter being the memorial at its new and current location since 1992:

<http://photosau.com.au/sutherlandhist/scripts/home.asp>, accessed 24 December 2016 and

<http://monumentaustalia.org.au/themes/conflict/multiple/display/23113-sutherland-war-memorial/>, accessed 24 December 2016.

deeply religious undertones.<sup>32</sup> Examples of words and phrases employed include ‘king and country,’ ‘dedicated to the living and the dead,’ ‘blessing,’ ‘sacred duty,’ ‘peace and freedom to the people of Sutherland,’ ‘peace,’ ‘proud,’ ‘pride,’ ‘a lasting tribute to the memory of those who had given their lives,’ ‘noble,’ ‘honour,’ ‘freedom,’ ‘democracy’ and ‘empire.’<sup>33</sup> The Sutherland community was evidently very proud of its modest memorial—and for good reason. Building this memorial would have fulfilled a variety of social and personal functions through the memorial’s role in public commemoration of World War One in providing a cultural reference point for grieving by soldiers’ relatives who lost loved ones in the war as well as others who found remembering the work of the Australian men and women as contributory to their local peace.<sup>34</sup>

Sutherland war memorial, however, did not function as a fixed and immutable object of commemoration, but rather changed in its specific purpose, form and meaning according to shifts in popular attitudes and advancements in local government initiatives over time. According to Martin Crotty and Craig Melrose, there are two different schools of thought in commemorative scholarship concerning alterations in meaning of memorial objects in public spaces, especially given changes in location, adornment and public understanding of monuments.<sup>35</sup> On the one hand, ‘essentialist’ scholars argue that memorial objects have one, fixed meaning according to their original purpose and establishment at a past time. If that is the case, that would mean that the only valid meaning of the Sutherland memorial would be the one given to it in 1921, such that relocation could not alter the meaning of the monument in public life. On the other hand, ‘contestation’ scholars argue that memorial objects can have several, fluid meanings, and the meanings attributed to monuments can be contested and

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<sup>32</sup> ‘Sutherland’s War Memorial’, *The Hurstville Propeller*, Friday 3 June 1921, p.5.

<sup>33</sup> *Ibid.*

<sup>34</sup> Jeans, ‘First World War Memorials’, p.266.

<sup>35</sup> Martin Crotty and Craig Melrose, ‘Anzac Day, Brisbane, Australia: Triumphalism, Mourning and Politics in Interwar Commemoration’, in *The Round Table*, vol. 96, issue 93, pp.679-680.

change over time, particularly given practices of relocation of those cultural objects by the community and through subtle changes in ceremony. Given the nature of memorial objects as cultural creations, which must be re-thought and re-experienced with each passing generation, it seems that the latter of these two views makes the most sense on a social and cultural level. Whereas there may have been an absolute and original intention when an object was first established in public space, how each generation chooses to interact with and treat that object seems to be a matter of that generation's prerogative and would shape the meaning of the object for that generation, even though the object is anchored in a context in time.

This historical and cultural theory becomes more obviously relevant to the specific case of memorialisation under consideration in Sutherland when thinking about the historical significance of the relocation and rededication of Sutherland war memorial at the new, tranquil, recreational and commercial development of Peace Park on Sunday 18 October 1992.<sup>36</sup> One newspaper article from the *Sydney Morning Herald* in 1981 implored young people in Sydney to consider moving south to Sutherland Shire given the flourishing of both commercial and aesthetic elements in the area.<sup>37</sup> According to one Council media release, the population of the area had doubled since the 1920s, such that, what had once started as a slow, semi-pastoral area, had become a major population centre with rising employment in Sydney by the 1990s.<sup>38</sup> Furthermore, as an essential element of this process of local commercial development, Peace Park was to be developed as 'part of an ambitious plan by

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<sup>36</sup> 'Memorial move for the better', in *St George and Sutherland Shire Leader*, Tuesday 22 September 1992, p.19; The Returned Services League of Australia NSW Branch Southern Metropolitan District Council, *Rededication of the Sutherland Shire War Memorial, Sutherland Shire "Peace Park" Eton Street Sutherland*, Sunday 18 October 1992; The Council of the Shire of Sutherland, *Invitation to Ms Helen McDonald and Partner to the Official Opening of the Sutherland Shire Peace Park Stage 1*, Saturday 12 September 1992.

<sup>37</sup> John Rich, 'Go south, young people—south to Sutherland Shire', in *The Sydney Morning Herald*, Thursday 12 March 1981.

<sup>38</sup> J. I. Swan, 'Old Sutherland', in *The District News*, vol. 3, no. 30, Thursday 13 November 1952; 'Looking back on Sutherland', in *Your Local News*, Thursday 27 June 1996, p.5.

Sutherland Council to transform Sutherland municipality into Sutherland Shire's business and administrative centre.<sup>39</sup> Corresponding to this, by 1993 Sutherland could be described as a 'thriving commercial, business and administrative centre' based around commercial development.<sup>40</sup> Sutherland Shire Council spent in excess of one million dollars from the 1991-1992 period in order to provide a recreational space for the commercial development of Sutherland, with a 'civic focus' and 'heritage theme' designed to create a 'pleasant work environment' where the war memorial might command 'a feature spot making it much more accessible to the public.'<sup>41</sup> The Civic Centre or Sutherland Entertainment Centre alone cost in excess of one million, eight hundred and forty thousand dollars and was designed to be the 'centre and focus of community life' which should contribute to the 'cultural development' of citizens, especially children, youth and families.<sup>42</sup> By the 1988 bicentenary celebrations, the Centre was a huge cultural and commercial attraction which would have made Peace Park a central location in Sutherland.<sup>43</sup>

Given the commercial and cultural significance of the Peace Park development, as well as the sources' descriptions of the relocation of the memorial itself as a contribution in relation to those elements, a number of significant properties about the cultural biography of the memorial as a socially significant monument in Sutherland may be plausibly inferred.

Firstly, the war memorial was relocated to function as a feature in a commercial space. This

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<sup>39</sup> Sutherland Shire Council, *Media Release: Sutherland's Peace Park Officially Opened*, Thursday 17 September 1992.

<sup>40</sup> 'Sutherland—plans for a subregional centre', in *New Planner: The Magazine of the Planning Profession in NSW*, no. 15, October 1993, p.16.

<sup>41</sup> Sutherland Shire Council, *Media Release: "Town Park" First Stage in Development of Sutherland*, Friday 20 September 1991; 'Over \$1 million on the park renovations', in *Finances, Resource and Management Committee Meeting of the Sutherland Shire Council*, Monday 23 March 1992; Sutherland Shire Council, *Media Release: Work Well Underway for New Town Park at Sutherland*, Tuesday 3 March 1992; 'Koori heritage mural', in *St George and Sutherland Shire Leader*, Thursday 10 February 1994.

<sup>42</sup> '\$1 million Interest on cost of Civic Centre', in *St George and Sutherland Shire Leader*, Wednesday 23 August, 1972, p.1; 'Member wants a Council Poll on Civic Centre', in *St George and Sutherland Shire Leader*, Wednesday 15 March 1972, p.3; Arthur F. Dicks and Max W. Iffland, *A Report by Taws Pty. Ltd. On the Future of the Sutherland Civic Centre*, Monday 26 July 1976, p.1,

<sup>43</sup> Jackie Hutchinson, 'Sutherland—Arts Centre Down South', in Dumbrell (ed.), *Ink from the Bottlebrush*, pp.36-40.

feeds into what Joan Beaumont calls the ‘commercialisation’ of war memory, according to which civic monuments are strategically involved in decision-making processes by governments which encourage growth in cultural capital in the local area with a view of increasing civic interest and investment in the location.<sup>44</sup> Secondly, the war memorial’s being situated in a ‘civic’ and ‘heritage’ site indicates a retainment of originality and historicity of the meaning of the monument, but to those who are quite clearly a future, post-war generation of Australians now ‘looking back’ on World War One with a less immediate emotional effect.<sup>45</sup> Thirdly, it is said to contribute to a ‘pleasant’ space, which is quite clearly far removed from the realities of war which the memorial originally commemorated. This gives us cause for thinking about potential new meanings being adopted in the new space. Finally, the memorial was relocated to an ‘accessible’ space open to public use, implying the desire for interaction with the object itself by the Council. Taken together, these descriptions contribute to illustrate a specific example of Inglis’ two ideal properties of culturally significant site choices for war memorials, namely, ‘prominence’ and ‘accessibility.’<sup>46</sup> A monument is prominent when it occupies a central location which is aesthetically advantageous, which is evidently something which the Council has endeavoured to do. Accessibility refers to an individual’s ability to approach and experience a cultural monument physically, which is quite possible in this case in Sutherland, as the memorial stands invitingly and alone in an open space along a footpath without a dividing wall.

The association of the Sutherland war memorial in Peace Park as an ordered garden is also sufficiently culturally significant so as to merit its own discussion. Gardens are designed to be tranquil, inviting, relaxing and recreational spaces—wholly unlike the battlefields of

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<sup>44</sup> Beaumont, ‘Remembering Australia’s First World War’, p.3.

<sup>45</sup> Comparing a 1977 Muster of all World War One veterans still alive, it looks as if no soldiers from the Sutherland Shire responded, implying they were either dead, ignorant or apathetic. Carolyn Parfitt, ‘The Gallipoli Muster’, in *The Sydney Morning Herald*, Monday 25 April 1977.

<sup>46</sup> Inglis, *Sacred Places*, p.129.

rotting guts, dripping gore and the feasting corpse-flies of Inglis' description. There is therefore actually some serious scholarship on the social and cultural role played by gardens and the subtle and symbolic meanings they convey in Australian culture. Katie Holmes explains, 'Gardening is an activity which evokes ideas about landscape, place and space.'<sup>47</sup> Furthermore, 'In planting gardens, Europeans planted particular understandings of civilisation: gardens reflected an ordered, controlled environment, one where the history of the land and the violence of its acquisition has been erased.'<sup>48</sup> At the time of European settlement, gardens with pleasing aesthetic qualities took a lot of work to create. In that sense, gardening reflects the pioneering legend which enchanted the young Australian imagination.<sup>49</sup> The salient point, however, is the concept that gardens are conceptual locations without violence which are only achieved through toil. Yet unlike the bloody battlefields of World War One, gardens are locations of order, peace and cleanliness. Therefore, the concept of placing a memorial object about the trauma of war into a safe environment such as Peace Park shapes the reception of present understandings of war and its significance in the life of the community which experiences that garden. In the context of memorial tradition, gardens are a 'larger effort by a local community to commemorate their dead with a tribute to benefit the living.'<sup>50</sup> Gardens transform the environment of which they are a part into a place of order and tranquillity. By placing an object commemorating war into that space, war no longer becomes the primary object of commemoration. Rather, the peace and safety, which is represented in the ordered society in which the war memorial is situated, and which was achieved *through* war, becomes the new focus of received meanings of

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<sup>47</sup> Katie Holmes, 'In spite of it all, the garden still stands': Gardens, Landscape and Cultural History', in Teo and White (eds), *Cultural History in Australia*, p.172.

<sup>48</sup> Holmes, 'Gardens, Landscape and Cultural History', in Teo and White (eds), *Cultural History in Australia*, p.173.

<sup>49</sup> Holmes, 'Gardens, Landscape and Cultural History', in Teo and White (eds), *Cultural History in Australia*, pp.174-178.

<sup>50</sup> Colin McIntyre, *Monuments of War*, p.175.

commemoration, and this elicits gratitude on behalf of citizens, to whom the memorial is both prominent and accessible on a daily basis in that ordered and tranquil context.

This theory about the significance of the garden context of Peace Park for reconceptualising the meaning of the war memorial as a peace monument is further exhibited by the memorial's *de facto* association with two other culturally significant monuments in Peace Park that are related to concepts of peace and friendship, which seem to be the opposite kind of thing to what one might expect in war. Firstly, the Koori Aboriginal sculpture and heritage mural, which stands opposite the war memorial, is a reconciliation monument which was specifically designed to undermine dominant themes of domination and exploitation by human manipulation through contradistinctive themes of nature.<sup>51</sup> For Gordon Hookey, the artist, nature deconstructs and overtakes human violence, bringing war and peace into a physical and spiritual equilibrium. The natural context of the Aboriginal monument and its natural themes seek to overcome conflict themes and lead to forgiveness and healing through reconciliation of indigenous communities and white settler-colonial societies. Secondly, the Japanese Garden in Peace Park was a gift from Chuo City, Tokyo Municipality, and is specifically a 'symbol of lasting friendship' between Chuo and Sutherland.<sup>52</sup> This monument would have challenged remaining animosities left over in the older generation of the late twentieth century, who were still alive when Japan was an enemy of Australia and a genuine threat to national security in Australia and is in that sense a peace offering. The close association of the war memorial with these two other monuments in Peace Park blends its meaning with theirs through proximate associations with a desire to retain an emphasis on the present sense of peace and safety of the present through the past rather than talking about the past which engendered the monument in the first place.

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<sup>51</sup> Gordon Hookey, *Artist Statement*, 1994.

<sup>52</sup> 'Sister city garden opens', in *St George and Sutherland Shire Leader*, Thursday 8 April 1993.

Therefore, it simply seems impossible to think of the role of the Sutherland war memorial outside of a very intentional act on part of a local government initiative to focus on peacebuilding and unifying persons without conceiving a change in received meanings. Furthermore, that peace and unity through memorialisation is the very aim of a present commemorative program in the local area by Council across 2014-2018 seems to suggest as the Federal Government is attempting to create a form of World War One commemoration that is more culturally and ethnically inclusive, in contrast to more traditional forms of British triumphalism, sacrificialism and nationalism in Australia, which implies a movement away from martial nationalist narratives towards cultural unification in a multicultural context.<sup>53</sup> Peace Park therefore infuses Sutherland war memorial with new meanings, foci and orientations around peace-acquisition and maintenance, rather than on bloody sacrifice. It elicits physical interaction by the local community and is a fluid centre of reflection and relaxation. It involves notions of continuity, life and regeneration in the landscape, and provides a context for public performance through the material culture which is associated with it.<sup>54</sup> Provided we look at the Sutherland war memorial in this way in its context we can begin to see how the received meaning of the memorial may have changed over time to incorporate new notions of understanding World War One and experiences of Australian men and women of the Sutherland Shire at war as acquiring peace and safety in the present. Thus, ritual enactment of remembering through public ceremonies can be understood on the backdrop of the present state of affairs in Sutherland, which is that of a peaceful town. By considering how the cultural biography of the Sutherland war memorial as a major object of material culture in Sutherland has been shaped by Australian people who have reconfigured

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<sup>53</sup> Joan Beaumont, 'Commemoration in Australia: A Memory-Orgy?', in *Australian Journal of Political Science*, vol. 50, no. 3, 2015, pp.536, 540.

<sup>54</sup> Paul Gough, 'Memorial Gardens as Dramaturgical Space', in *International Journal of Heritage Studies*, vol. 3, no. 4, 1998, p.214.

its context and presentation in public space we come to a greater understanding of the way the community in which the war memorial operates thinks about and experiences war and remembering war through public commemoration in this case.

Nevertheless, as a caveat to the above discussion of gardens, formal acts of public commemoration of war continue to occur on 25 April every year on Anzac Day which continues to ground any newfound reception of meanings of memorials in the major historical realities which were foundation for the memorial in the first place. Thinking again about Crotty and Melrose's two essentialist and contestation schools of thought, therefore, there does continue to be a form of essential meaning within the local culture which endures through public and civic rituals surrounding the memorials regardless of major new associations in terms of space and place which we have been discussing. Furthermore, increasingly large numbers of people are involved in mourning processes through public remembering of traumatic past events in their communities. For example, laying wreaths and other makeshift markers at memorial sites to celebrate the dead and contribute to the commemorative experience of the living is still commonplace in Australian society today.<sup>55</sup> Inglis comments, 'The ceremony at the memorial displayed a sometimes intricate pattern of harmony, tension and accommodation, as the parties [of politicians, priests and people] worked to create an occasion that reconciled commitments to church, to the freemasonry of old soldiers, and to the civic unity.'<sup>56</sup> Formal commemorative events put on by the church and the state, which were based around the war memorials in local communities, sought to unite various sectors of the Australian community in such a way as to provide a process of remembering that could be experienced and received by every community attendee.

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<sup>55</sup> Hamilton, 'Memory Studies, in Teo and White (eds), *Cultural History*, pp.82-83.

<sup>56</sup> Inglis, *Sacred Places*, p.229.

Noela Dolheguy, a resident of Sutherland, wrote a first-hand account of the nature and form of such public ceremonies in a writing for the Sutherland Shire Bicentenary.<sup>57</sup> Her entry uses very emotive language which is divided into sections following lines of the Anzac Day Ode. It blends local, national, religious and secular themes which provides a civic liturgical effect. It mentions the presence of adults, children, soldier and civilians altogether, as well as recording selected, memorised excerpts of speeches, hymns and prayers, including the National Anthem, which are recorded. The Dawn service takes place surrounding the memorial and the following cultural elements are emphasised as being particularly important: heritage, nationhood and duty. Concerning the terrible battle of Gallipoli, Colonel Fraser of the Australian Army Reserve—also based in Sutherland—is quoted as saying, ‘...in battle, Australians recognised their ability to stand the discipline of battle... They [the Anzacs] were the first distinctive Australians. Their mark is on us all.’<sup>58</sup> The entry finishes with the ritual of wreath-laying onto the obelisk, and both personal and communal devotions. What is significant about this civic ceremony and ritual is the way in which it blends elements of the sacred and the secular in a single, unified act of commemoration by Sutherland Shire citizens, remembering the past dead through the anchor of the memorial object. The experience of public life by the citizens indicates a cultural trajectory of unity through remembrance, and the expression of this essential unity of citizens is expressed before the war memorial as an anchor-point of community life.

Primary sources also reflect the combined military liturgy of church, state and community in Sutherland commemoration. There is an extant Order of Service pamphlet published by the Returned Services League for the rededication of the Sutherland war

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<sup>57</sup> Noela Dolheguy, ‘The Dawn Service’, in Laurel Dumbrell (ed.), *Ink from the Bottlebrush: Writings from the Sutherland Shire: The Australian Bicentenary 1988*, Sutherland, Bicentennial Community Committee of Sutherland Shire Council, 1987.

<sup>58</sup> *Ibid.*

memorial at Peace Park on Sunday 18 October 1992.<sup>59</sup> This meeting included a blend of politically and culturally significant Australian officials in conjunction with local clergy representatives from Anglican, Catholic and Uniting Church traditions, as well as the crowd of ordinary people who had attended the event, including Governor of New South Wales Mr Peter Sinclair, Returned Services League President A. R. Gardener, State Councillor D. M. G. Morrison, and religious ministers Rev. R. Harding (St John the Baptist Anglican Church, Sutherland), Fr. L. Cruikshank (St Patrick's Catholic Church, Sutherland) and Rev. B. Hughes (Uniting Church, Sutherland). The ceremony began with two hymns, which resound with themes of battle, dominion, passion and sacrifice, followed by prayers, the laying of wreaths, an address, the Ode and the National Anthem, with several notes of silence with call-and-response throughout the ceremony. There are liturgical features and forms which blend civic memorialisation in the local area with national, political and religious themes of celebration and victory for the nation which are manifested at a practical level. This blend of the secular and the sacred in public performance in Sutherland seems typical of the local area. Another Anzac day pamphlet from 2015 seems to show that this blend of the sacred and the secular persists up to the present time. Hymns, prayers and an address tell a civic journey beginning with indigenous inhabitants down to Anglo-Saxon settlement and fighting unto the present political order.<sup>60</sup> Jeans comments, 'The form of ceremony can be briefly summarised as typical of many more such performed around the country in the 1920s and 1930s. There was the National Anthem, a prayer by an Anglican clergyman (the Catholics often boycotted such ceremonies as being too Protestant) and 'O God our help in ages past' was sung by the choir.'<sup>61</sup> Clearly, political secularism in Australia has not implied that religion fails to have

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<sup>59</sup> The Returned Services League of Australia NSW Branch Southern Metropolitan District Council, *Rededication of the Sutherland Shire War Memorial, Sutherland Shire "Peace Park" Eton Street Sutherland, Sunday 18 October 1992.*

<sup>60</sup> The Sutherland Hospital and Community Health Service, *Order of Service: Anzac Day, Saturday 25 April 2015.*

<sup>61</sup> Jeans, 'First World War Memorials', p.261.

an active role in public life or influence the values of the day. Rather, religion is intermingled with the public sphere so as to help shape the moral and political order which has been established through the life of the community in which the religion has been a part.<sup>62</sup> It also contributes to the sense of sanctity surrounding civic ceremonies of remembrance in the local area in Sutherland.

Furthermore, in a local commemorative ‘thanksgiving’ civic service—this time not for any of Australia’s wars but for the settlement of Sutherland Shire itself by Captain James Cook in 1788—there were similar political and religious representatives, with prayers, hymns, addresses and Bible-readings from clergy and community volunteers.<sup>63</sup> In one address, the Sutherland Council is thanked for their ‘devotions’ which have established ‘the foundations of our national life and heritage...’<sup>64</sup> It is difficult to see what the quote might be referring to if not for the Council’s active involvement in providing the community with cultural objects such as the Sutherland war memorial and others as anchor point for commemoration across the suburbs of those who are said to have been the ‘first distinctive Australians’ whose efforts had achieved the kind of peace and safety which the memorial’s presence in Peace Park evidently illustrates. A manuscript of the sermon given by Rev. Grahame Hynard of St George’s Anglican Church, Engadine, draws from a New Testament passage about regeneration and new birth (being ‘born again’), which was delivered with evidently evangelistic undertones, but which also seems to have been civically appropriate when considering the pioneering settlement of the Sutherland Shire as a kind of ‘birth’ of a new Australia.<sup>65</sup> Correspondingly, the sermon praises the ‘perseverance and vision of those early pioneers,’ from among whom many soldiers from the Sutherland Shire in World War

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<sup>62</sup> George Melleuish, ‘A Secular Australia? Ideas, Politics and the Search for Moral Order in Nineteenth and Early Twentieth Century Australia’, in *Journal of Religious History*, vol. 38, no. 3, 2014, p.404.

<sup>63</sup> Sutherland Shire 75<sup>th</sup> Anniversary Commemorative Civic Service of Thanksgiving

<sup>64</sup> Ibid.

<sup>65</sup> Grahame Hynard, *Nicodemus (John 3:1-17)*, Sermon, Sunday 8 March 1981.

One that are represented on the memorial had also come.<sup>66</sup> This does not obviously prove that the clergyman had in mind to commemorate the soldiers in this general address to the people on pioneering settlement of the local area. But taking into account the cultural significance of World War One and subsequent conflicts on the local community of Sutherland, it is hard to believe that the minister could have made such a statement without bringing to mind in at least some citizens the work of military serviceman and women who had contributed significantly to the present political state of affairs in the local community, which implies that the minister's message would have been implicitly militarised. Anzac Day ceremonies in Sutherland persist in traditional British imperial and Christian forms, which helps anchor new, acquired meanings of memorials and commemoration of war in public spaces to the old moral, social, cultural and political orders from which the war memorial drew its original inspiration.<sup>67</sup>

Such public services surrounding memorials also advance civic, political and religious leaders' interests through the rhetoric of sacrifice, life and death and contribute to an Australian nationalist narrative of victory to create cultural solidarity in commemoration of the deeds of past members of the community.<sup>68</sup> The Sutherland war memorial itself was a World War One monument, for instance, but eventually incorporated all future and possibly present wars, as represented on the bronze plaques. Yet the Sutherland monument have never been as martially adorned as other examples. By contrast, in Brisbane, triumphalism and pride with loyalism were just as important as bereavement, and these were resented physically on the city's war memorials, which often displayed trophies—field guns, mortars or machine guns—which were taken by Australian soldiers from defeated enemies and

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<sup>66</sup> Ibid.

<sup>67</sup> Beaumont, 'Commemoration in Australia', p.541.

<sup>68</sup> Crotty and Melrose, 'Triumphalism, Mourning and Politics in Interwar Commemoration', pp.686-688.

distributed liberally throughout town councils in that regions.<sup>69</sup> Such trophies carried the symbolism of Australian military supremacy and success which was designed to elicit strong, emotional responses to craft temperate attachments for the national martial narrative they undergirded. Yet Sutherland, whose memorial is starkly unadorned, includes no symbols of martial nationalism through guns, trophies, or the glorification of the dead. Even the short wall which was erected in order to combat the plainness of the monument was removed when the memorial was relocated to Peace Park. The dedicatory plaques on the Sutherland monument clearly illustrates a memorial culture dedicated to both the soldiers, nurses and others who served for the benefit of future generations throughout the future. But there is no obvious glorification of battle and war in and of itself. This is significant. It brings into question homogeneous historical narratives of Australian post-war culture as martial nationalist cultures. It also blends well with what we have said about the change in the received meanings of the war memorial by association with garden space.

In conclusion, we have seen that the Sutherland war memorial has played a significant role in the culture of commemoration in Sutherland by contributing to developing an understanding of shared meaning over time. We began with a discussion and summary of the basics facts surrounding World War One and its impact on Australian individuals, culture and society as public trauma with engendered community responses to the personal and communal suffering which it caused. We then discussed how national experiences of trauma and grief transformed into the war memorial tradition in Australia and the world in general and that this was eventually applied in local contexts across the nation, such as Sutherland. We then articulated a historiography of cultural biography, which was found to be a useful tool in thinking about war memorials and war memorialisation as providing knowledge about

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<sup>69</sup> Crotty and Melrose, 'Triumphalism, Mourning and Politics in Interwar Commemoration', p.682; Niven, 'War Memorials,' p.40.

the social and cultural development of communities, which can give us knowledge of how communities have experience commemorative culture where we also adopted a contestation scholarly approach to cultural meanings. Fourthly, we then introduced the Sutherland war memorial as a local community initiative in commemorating and remembering the dead and saw how it had both ceremonial and cultural significance. Fifthly, we argued that the Sutherland war memorial was not a fixed and immutable object of war commemoration. By the end of the twentieth century, it was strategically relocated to a prominent and accessible location within a politically significant context which contributed to Sutherland's commercial development. Furthermore, this context was a garden, which shaped and developed the received public meanings of war for Australia and Australians from a focus on battle and sacrifice to tranquillity and peace as political consequences of past conflicts, thus making the present order the principal object of reflection. Finally, the unity of political, religious and civic forces to anchor the war memorial in the historical past have been restated and reinforced through civic rituals and ceremonies, right up to the present time, yet in such a way that is not obviously triumphalist and sacrificialist in character, as in other local Australian traditions. The overall impression achieved is the significance of the Sutherland war memorial in emphasising the principal end of commemoration as communal unity through shared public mourning and remembrance in an ordered, peaceful space. The cultural role that the Sutherland war memorial has played in remembering and representing war for Australians may therefore be said to be significant.

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[Note: Appendix not included in formal submission for HUMS507, 13 Jan. 2017]

## Appendix

### Sutherland War Memorial Names

The following alphabetical list of names, which are derived from the Sutherland War Memorial inscriptions, has been provided in order to support the preceding argument by providing a quick reference tool to information supporting statistical observations regarding race, class and gender which are contained therein. It has been compiled using the author's own first-hand observations of the obelisk in conjunction with further information provided in Marilyn Handley and Susanne Hewitt, *Service and Sacrifice: Sutherland Shire Memorials 1914-1918*, Sydney, Marilyn Handley & Sue Hewitt, 2015, pp.457-466, which was also compared by the author to information in individual service records which are accessible through the National Archives of Australia website (<http://www.naa.gov.au>). Dashes indicate that no information has been found, question marks indicate uncertainty about identification, and square brackets indicate probable spelling errors which have been corrected.

No.	Surname	Given Names	Service No.	Rank, Unit on Discharge	KIA †
1	Adams	William Austin	3676	L/Cpl , 13 <sup>th</sup> Battalion	
2	Akers	?Francis Samuel	1	2/Cpl, 6 <sup>th</sup> ABGROC	
3	Anderson	Cecil Joseph	53443	Pte, 53 <sup>rd</sup> Battalion	
4	Anderson	Walter	16862	Pte, AAMC	
5	Andrews	C.	-	-	

<b>6</b>	Andrews	Henry	611	Gnr, 36 <sup>th</sup> Heavy Artillery Brigade	
<b>7</b>	Antiobus	Arthur Aubrey James	1903	L/Sgt, 54 <sup>th</sup> Battalion	
<b>8</b>	Arnold	Henry Ernest	1868	Pte, 45 <sup>th</sup> Battalion	
<b>9</b>	Atkins	?Thomas Edwin Charles <i>or</i> Ernest	4218A	Dvr, 2 <sup>nd</sup> Battalion	
<b>10</b>	Atkins	?Thomas Henry Patrick	803	-	
<b>11</b>	Atkinson	Henry Edward	2111	Dvr, 1 <sup>st</sup> FCE	
<b>12</b>	Avery	Thomas	11282	Dvr, 3 <sup>rd</sup> Divisional Train	
<b>13</b>	Aylward	Joseph William Boyden	507	L/Cpl, 4 <sup>th</sup> Battalion	
<b>14</b>	Bakewell	Robert Isadore Jnr	1661	Pte, 18 <sup>th</sup> Battalion	
<b>15</b>	Bamborough	Thomas Alfred	2309	Dvr, 7 <sup>th</sup> FAB	
<b>16</b>	Barker	Ernest Edwin	25649	Pte, 2 <sup>nd</sup> FAB	
<b>17</b>	Barrett	A.	-	-	
<b>18</b>	Bartlett	David	6908	Dvr, AMTS	
<b>19</b>	Bartlett	Frederick Charles	1206	Pte, 2 <sup>nd</sup> Battalion,	
<b>20</b>	Battam	George	3144	Pte, 34 <sup>th</sup> Battalion	

21	Beer	James Albert	21311	Spr, 2 <sup>nd</sup> Signal Squadron	
22	Bentley	Arthur Henry	1716	Cpl, 13 <sup>th</sup> Battalion	
23	Bentley	George Alfred	-	2/Lt, 13 <sup>th</sup> Battalion	†
24	Best	Harold Edwin	9963	Pte, 9 <sup>th</sup> Field Ambulance, AAMC	
25	Birrell	John	8050	Sgt, AAMC	
26	Bland	Charles William	21003	Pte, AAMC Sea Transport	
27	Blatley	A.	-	?See Bentley A. H.	
28	Blately	G.	-	?See Bentley G. A.	
29	Blood	Lewis Edwin	2113	Pte, 1 <sup>st</sup> Battalion	
30	Blore	James Daniel Cooper	5300	Pte, 1 <sup>st</sup> Battalion	
31	Bloxham	Robert James	4734	Pte, 1 <sup>st</sup> MG Battalion	
32	Bode	William Edwin	659	Pte, 4 <sup>th</sup> Battalion	
33	Bouchier	Reginald William	68	L/Sgt, 5 <sup>th</sup> Field Ambulance AAMC	
34	Bowes	Harry	4550	Pte, 1 <sup>st</sup> Battalion	†

35	Boyle	Leo Stanley	7526	Dvr, 6 <sup>th</sup> Company AASC	
36	Bradley	William Charles	33041	2/Cpl, AIF HQ	
37	Bray	Albert James	3696	Pte, 1 <sup>st</sup> Mobile Vet. Section	
38	Bray	Henry George	3697	Pte, 4 <sup>th</sup> Battalion	
39	Bray	John	2150	Pte, 33 <sup>rd</sup> Battalion	
40	Bridges	Robert Graham	6180	Pte, 22 <sup>nd</sup> Battalion	†
41	Brook[e]s	?Walter	395	Spr, 2 <sup>nd</sup> Divisional Signal Company	
42	Brown	Gilbert William	6285	Pte, 20 <sup>th</sup> Battalion	
43	Brown	Oswald Stafford	1208	Cpl, 30 <sup>th</sup> Battalion	
44	Brown	Thomas Britton	27317	Dvr, 1 <sup>st</sup> DAC	
45	Brown	William	4554	L/Cpl, 45 <sup>th</sup> Battalion	
46	Bruhn	Oscar Charles	500	Pte, 3 <sup>rd</sup> MG Battalion	
47	Bryant	?Charles Robert	4075	Pte, 18 <sup>th</sup> Battalion	
48	Buckland	Eric Walter	N86419	Spr, Wireless Training School	
49	Buckle	John	-	?13 <sup>th</sup> Battalion	

50	Buisson	John Francis	1602	Cpl, 20 <sup>th</sup> Battalion	†
51	Burton	?Alfred Leonard	1755	Pte, 3 <sup>rd</sup> Battalion	
52	Burns	William Joseph	17417	Dvr, 7 <sup>th</sup> FCE	
53	Bussell	John	6716	Pte, 23 <sup>rd</sup> Battalion	
54	Cadet	Charles	4649	Painter II, RAN	
55	Cadet	Thomas	3261	S/Sgt, 1 <sup>st</sup> Battalion	
56	Carter	Miles Bennison	11566	Gnr, 5 <sup>th</sup> FAB	†
57	Case	Clifford Charles	18852	Gnr, 5 <sup>th</sup> DAC	
58	Cheney	Allan Wyecliffe	2770	Spr, 7 <sup>th</sup> FCE	
59	Clark[e]	?Norris Alfred	5071	Pte, 14 <sup>th</sup> Light Trench Mortar Battery	†
60	Clarke	Sydney James	17957	Spr, 2 <sup>nd</sup> Field Squadron Engineers	
61	Clarke	William Edward Jordan	2529	Pte, 13 <sup>th</sup> Battalion	
62	Coates	?Leslie Bennet	664	Pte, 33 <sup>rd</sup> Battalion	
63	Colee	?William Falcon Lewis	6607	L/Cpl, 20 <sup>th</sup> Battalion	
64	Collett	William Ronald Lane	2671	Pte, 45 <sup>th</sup> Battalion	

65	Connell	Albert Frederick	823	Cpl, 19 <sup>th</sup> Battalion	
66	Cook	Herbert	11049	Dvr, 1 <sup>st</sup> FAB	
67	Cooper	Frank	1214	Pte, Imperial Camel Corps	
68	Corbould	William Westman	38329	Gnr, 4 <sup>th</sup> DAC	
69	Cornford	Charles Walter	2343	Dvr, 5 <sup>th</sup> MGC	
70	Cowper	?James Stuart	1108	Pte, 3 <sup>rd</sup> Battalion	
71	Cravino	W.	-	-	
72	Cridland	Arthur William	8375	Dvr, ASC	
73	Cridland	Donald William Francis	-	Hon. Capt, Australian Comforts Fund	
74	Cummings	Thomas James	6608	Pte, 20 <sup>th</sup> Battalion	
75	Curry	Henry Wellington Dugdell	2872	Pte, MG Battalion Details	
76	Dall	Gordon Herbert	879	Pte, 4 <sup>th</sup> Battalion	
77	Davy	James Henry	53	Pte, 6 <sup>th</sup> ABGROC	
78	Death	Frederick Rheuben	6722	Pte, 4 <sup>th</sup> Battalion	
79	D'Errey	?Frederick Henry	5360	Pte, 5 <sup>th</sup> MG Battalion	

80	DeLeurence	Oscar Elwin	5007	Pte, 33 <sup>rd</sup> Battalion	
81	Doherty	?William Joseph	2395	Pte, 54 <sup>th</sup> Battalion	†
82	Doust	Herbert Clive	1391	Pte, 12 <sup>th</sup> LHR	
83	Dowling	Hubert Francis	861	Dvr, 9 <sup>th</sup> Mobile Vet. Section	
84	Driscoll	James Patrick	925	Sgt, 2 <sup>nd</sup> Battalion)	
85	Dube	?Christian [G]eorge	22796	Gnr, 11 <sup>th</sup> FAB	
86	Dwyer	?Adrian Cashal <i>or</i> ?Alfred Emmett	2771 <i>or</i> 2769	L/Cpl <i>or</i> Cpl	
87	Dwyer	Philip Bede	2787	Dvr, 7 <sup>th</sup> FCE	
88	Dwyer	C.	-	-	
89	Dwyer	John William Corbett	6510	Pte, 13 <sup>th</sup> Battalion	
90	Dwyer	Thomas	-	Lt, 13 <sup>th</sup> Battalion	
91	Edwards	William	29073	Sgt, 1 <sup>st</sup> FAB	
92	Emerson	Arthur	5372	Pte, 56 <sup>th</sup> Battalion	
93	Evans	Robert Elias	N127	Pte, AMC Liverpool Depot	
94	Evans	Robert Tomison	7163	Dvr, 1 <sup>st</sup> Army Service Corps	

<b>95</b>	Farnell	Arthur Hilton	7274	Gnr, 5 <sup>th</sup> FAB	
<b>96</b>	Farrington	Thomas	22799	Gnr, 7 <sup>th</sup> FAB	
<b>97</b>	Finlayson	James Barclay	2400	Gnr, 13 <sup>th</sup> FAB	
<b>98</b>	Fletcher	Frederick Arthur	4582	Pte, 45 <sup>th</sup> Battalion	
<b>99</b>	Fletcher	Norman James	4780	Sgt, 14 <sup>th</sup> Light Trench Mortar Battery	
<b>100</b>	Frater	Penelope	-	Sister, AANS, AAMC	
<b>101</b>	Fretus	Francis	1775	Pte 2 <sup>nd</sup> LHR	
<b>102</b>	Gambetta	Robert ?[C]elestina	1395	Shoemith, 5 <sup>th</sup> DAC	
<b>103</b>	Garnett	Eric Claude	-	Lt, 3 <sup>rd</sup> MG Battalion	
<b>104</b>	Giddings	Francis Vernon	63743	Gnr, 8 <sup>th</sup> Unit Depot of Supply	
<b>105</b>	Giddings	Harold George Ivan	28179	Gnr, 3 <sup>rd</sup> FAB	†
<b>106</b>	Gilmore	?George William	20309	Spr, 2 <sup>nd</sup> Field Squadron Engineers	
<b>107</b>	Grant	Allan	559	Pte, 17 <sup>th</sup> Battalion	
<b>108</b>	Gray	Allan Claude	3494	Pte, 2 <sup>nd</sup> LHR	
<b>109</b>	Gray	George William	50869	Pte, 35 <sup>th</sup> Battalion	

<b>110</b>	Gray	John Francis	2611	Pte, 12 <sup>th</sup> LHR	
<b>111</b>	Green	Harold Clarence	-	Dvr, ASC Liverpool Depot	
<b>112</b>	Green	William Bruce	4501	Pte, 54 <sup>th</sup> Battalion	
<b>113</b>	Hallett	James Robert	2938	Pte, AAMC	
<b>114</b>	Harvey	James Alexander	32994	2 <sup>nd</sup> Cpl, Australian Army Pay Corps	
<b>115</b>	Hayes	Joseph	21058	Pte, AAMC Sea Transport, late 18 <sup>th</sup> Battalion	
<b>116</b>	Hayes	?Matthew J.	3074	Pte, 17 <sup>th</sup> Battalion	
<b>117</b>	Hayes	Oswald Norman	-	Lt, 1 <sup>st</sup> LHR	
<b>118</b>	Hayes	W.	-	-	
<b>119</b>	Hicks	Frederick Robert	1398	Gnr, 14 <sup>th</sup> FAB	
<b>120</b>	Higgerson	Walter Bernard	2818	Pte, 36 <sup>th</sup> Battalion	
<b>121</b>	Hill	William Tyrell	15779	Spr, 11 <sup>th</sup> FCE	
<b>122</b>	Holmes	Alfred Arthur	17037	Pte, AAMC	
<b>123</b>	Hooley	George Blackford	5398	Pte, 56 <sup>th</sup> Battalion	†
<b>124</b>	Humberstone	?Thomas	1951	Pte, 18 <sup>th</sup> Battalion	

125	Hume	Charles	3417	Pte, 55 <sup>th</sup> Battalion	
126	Ironmonger	Stanley	4815	L/Cpl, 1 <sup>st</sup> Australian Division HQ	
127	Irons	Herbert George	1965	Pte, 4 <sup>th</sup> Battalion	
128	Jarratt	Joseph Ernest	4453	Pte, 17 <sup>th</sup> Battalion	
129	Jarratt	Walter Linden Charles	4318	Pte, 29 <sup>th</sup> Battalion	
130	Johnson	Harold Ernest	4592	Pte, 45 <sup>th</sup> Battalion	
131	Johnson	W. H.	-	-	
132	Johnston	Julia Bligh	-	Head Sister, AANS, AAMC	
133	Jones	Edward Joseph	4810	Pte, 20 <sup>th</sup> Battalion	
134	Jones	Percy James	1271	Pte, 5 <sup>th</sup> Field Bakery	
135	Jowett	Gordon	2421	Pte, 2 <sup>nd</sup> LHR MG Squadron	
136	Kay	Allen Edwin	4715	Pte, 20 <sup>th</sup> Battalion	
137	Keating	?Leonard John	3332A	Gnr, 14 <sup>th</sup> FAB	
138	Kennett	?Archibald	1971	Pte, 2 <sup>nd</sup> Battalion	†
139	Kennett	Aubrey Charles	4728	AB, RAN	

140	Kensett	?Harold Waltham Frederick	13801	Dvr, 1 <sup>st</sup> Field Ambulance AAMC	
141	King	William John	4822	Pte, Australian Corps Signal Company	
142	Kingham	Henry Walter	36632	Gnr, 10th FAB	
143	Kvarnstrom	Gerhard Daniel	3580	Pte, 56 <sup>th</sup> Battalion	
144	Landon	B.	-	-	
145	Lake	Thomas	3559	AB, RAN	
146	Lee	Cecil George Thomas	739	Pte, 20th Battalion	
147	Levinge	Clinton Vincent	33027	Dvr, 4 <sup>th</sup> FAB	
148	Ley	Russell John Vernon	39453	Gnr, 10 <sup>th</sup> FAB	
149	Line[g]ar	F.	-	-	
150	Lloyd	Oliver Victor	2711	Spr, 3 <sup>rd</sup> ALROC	
151	Loveday	Frank	7506	Pte, 3 <sup>rd</sup> Battalion	
152	Luxton	William Henry	2160	Pte, 3 <sup>rd</sup> Battalion	
153	Lye	John Edward Maurice	7511	Pte, 3 <sup>rd</sup> Battalion	
154	McAllister	Charles	1734	Pte, 18 <sup>th</sup> Battalion	

155	McCarr[e]n	Francis Joseph	10645	Dvr, 6 <sup>th</sup> ABGROC	
156	McColgan	George Clarence	1069	Pte, 2 <sup>nd</sup> Battalion	
157	McCulloch	-	-	-	
158	McDonald	John Henry	2104	L/Cpl, 36 <sup>th</sup> Battalion	†
159	McDonald	William	11261	Dvr, 3 <sup>rd</sup> Divisional Train	
160	McFarlane	Stephen Halloran	1406	Cpl, 7 <sup>th</sup> LHR	
161	McMillan	Hugh Charles	2396	L/Cpl, 1 <sup>st</sup> Brigade MGC	
162	McNeil	William George	668	Pte, 1 <sup>st</sup> MGC	
163	McNellie	Robert Edward	3159	Gnr, 1 <sup>st</sup> DAC	
164	McPherson	Cecil John	63774	Gnr, AFA	†
165	McPherson	Leslie Roy	9597	Dvr, 4 <sup>th</sup> Divisional Train	
166	Macdonald	Ivan Anstruther	-	Lt, AFC	
167	Macdonald	Owen Fletcher	3188	Dvr, 5 <sup>th</sup> DAC	
168	Madgwick	J.	-	-	
169	Malligan	Edward	140	Pte, 60 <sup>th</sup> ABGROC	

170	Mark	A.	-	-	
171	Marker	Lindsay Crawford Waldemar	19319	Dvr, 3 <sup>rd</sup> DAC	
172	Marks	Samuel Lockett William	3561	Pte, 17 <sup>th</sup> Battalion	
173	Maybank	George Henry	144	Pte, 6 <sup>th</sup> ABGROC	
174	Meeve	Alfred George	268	Sgt, 53 <sup>rd</sup> Battalion	
175	Meyer	H.	-	-	
176	Michael	Charles Laynon	3281	Pte, 30 <sup>th</sup> Battalion	
177	Michael	Robert Frederick	1965	L/Cpl, 18 <sup>th</sup> Battalion	†
178	Midgley	Frederick Leslie	756A	Pte, 18 <sup>th</sup> Battalion	†
179	Midgley	Harold Wilfred	757	L/Cpl, 15 <sup>th</sup> Coy AASC	
180	Midgley	Richard Lionel	755	Pte, 18 <sup>th</sup> Battalion	
181	Milner	George	2648	Sgt, 4 <sup>th</sup> Battalion	
182	Milner	Harry Septimus	31829	Gnr, 1 <sup>st</sup> FAB	
183	Mortlock	?Herbert Jack	4813	Pte, 53 <sup>rd</sup> Battalion	
184	Mortlock	Edward	4812	Pte, 53 <sup>rd</sup> Battalion	

<b>185</b>	Mourney	Archibald James	1960	ER 2/Cpl, Army Provost Corps	
<b>186</b>	Munro	Samuel Angus	2955	Pte, 45 <sup>th</sup> Battalion	
<b>187</b>	Murphy	John Joseph Francis	2693	Pte, 30 <sup>th</sup> Battalion	†
<b>188</b>	Murphy	James Bernard	2699	Pte, 30 <sup>th</sup> Battalion	
<b>189</b>	Murphy	Robert Hampden	17045	Pte, 1 <sup>st</sup> Field Ambulance, AAMC	
<b>190</b>	Murray	Horatius Bonar	8775A	Pte, 20 <sup>th</sup> Battalion	
<b>191</b>	Muston	Leslie	12737	Sgt, 4 <sup>th</sup> Field Bakery	
<b>192</b>	Myers	Arthur James	4937	AB, RAN	
<b>193</b>	Myers	Walter James	3582	Pte, 4 <sup>th</sup> Battalion	
<b>194</b>	Naughton	Ernest Charles	4495	Cpl, 17 <sup>th</sup> Battalion	
<b>195</b>	Neilsen	?Einar Martinsius	1067	Pte, 1 <sup>st</sup> LTMB	
<b>196</b>	Newton	Henry Alexander	2909	Pte, 1 <sup>st</sup> Pioneer Battalion	
<b>197</b>	Newton	William Andrew	3584	Pte, 4 <sup>th</sup> Battalion	
<b>198</b>	Nicholas	Henry Thomas	13977	Dvr, 12 <sup>th</sup> FCE	
<b>199</b>	Nicholson	James John	607	3/Air Mechanic, AFC	

<b>200</b>	Nicholson	Walter Henry	762	Sgt, AFC	
<b>201</b>	Nixon	Desmond Parnell Wallace	2707	Pte, 34 <sup>th</sup> Battalion	
<b>202</b>	Nolan	F.	-	-	
<b>203</b>	O'Brien	John Benjamin	3070	Cpl, 8 <sup>th</sup> LHR	
<b>204</b>	O'Donnell	Ewart Sylvester	772	Pte, 2 <sup>nd</sup> Battalion	
<b>205</b>	Paynter	John Archibald	4759	Cpl, 19 <sup>th</sup> Battalion	
<b>206</b>	Pedersen	Oskar Johann Christian	3165	Cpl, 54 <sup>th</sup> Battalion	
<b>207</b>	Peel	T.	-	-	
<b>208</b>	Perram	James Henry	1985	Spr, 16 <sup>th</sup> ALROC	
<b>209</b>	Petch	?Henry Phillipson	5433	56 <sup>th</sup> Battalion	†
<b>210</b>	Phillips	James Albert	4615	Sgt, 45 <sup>th</sup> Battalion	
<b>211</b>	Phillips	H.	-	-	
<b>212</b>	Phillips	?Norman Ernest	6089	Pte, 21 <sup>st</sup> Battalion	
<b>213</b>	Piper	Heydon Leslie	17826	Pte, AAMC	
<b>214</b>	Poole	William	12045	Spr, 6 <sup>th</sup> ABGROC	

215	Popplewell	John	2182	Pte, 3 <sup>rd</sup> Battalion	
216	Popplewell	William	2656	Sgt, 4 <sup>th</sup> Battalion	†
217	Porter	Alexander McPherson	-	2/Lt, 18 <sup>th</sup> Battalion	
218	Potter	Walter Ernest	3395	Pte, 53 <sup>rd</sup> Battalion	†
219	Powe	Stanley Edwin	12338	L/Cpl, AASC	
220	Price	Walter	444	Pte, ANMEF	
221	Price	William Joseph	182	Spr, 6 <sup>th</sup> ABGROC	
222	Purday	Charles Eli	7098	ER/2 <sup>nd</sup> Cpl, 1 <sup>st</sup> Battalion	
223	Pye	Edmund	950	Pte, 2 <sup>nd</sup> Pioneer Battalion	
224	Radcliffe	Thomas Edward	5891	Dvr, 3 <sup>rd</sup> FAB	
225	Rattenbury	Joseph W.	22309	Spr, 1 <sup>st</sup> FCE	
226	Ray	?Alfred James	2888	Pte, 5 <sup>th</sup> Field Ambulance, AAMC	
227	Robinson	Edward John	4571	Cpl, 2 <sup>nd</sup> Battalion	
228	Robinson	George Audley	4570	Pte, 2 <sup>nd</sup> Battalion	
229	Robson	?[I]saac	2966	Pte (59 <sup>th</sup> Battalion)	

230	Rooking	Cyril Thomas	6300	Pte, 1 <sup>st</sup> Battalion	
231	Rosenthal	Sir Charles	-	Major General, 2 <sup>nd</sup> Division	
232	Riley	John	60087	Pte, 56 <sup>th</sup> Battalion	
233	Riley	?William [D]avid	3667	Spr, 1 <sup>st</sup> Tunneling Coy	
234	Sagar	James	4824	Pte, 17 <sup>th</sup> Battalion	
235	Sayers	Henry Robert Ernest	67935	Pte, 27 <sup>th</sup> NSW Reinforcements	
236	Scoles	Alfred	4564	Pte, 19 <sup>th</sup> Battalion	†
237	Scoles	Roy William	4864	Pte, 53 <sup>rd</sup> Battalion	†
238	Sell[a]r	Joseph Andrew	4903	Pte, 56 <sup>th</sup> Battalion	
239	Semple	Reginald	187	Pte, 33 <sup>rd</sup> Battalion	
240	?Sharpe	?Edward Victor	3465	Pte, 53 <sup>rd</sup> Battalion	
241	Shaw	James Law	3411	Sgt, 5 <sup>th</sup> MG Battalion	
242	?Sheppard	?David Charles	5449	Dvr, 56 <sup>th</sup> Battalion	
243	Sims	G. H.	-	-	
244	Skehan	Walter Matthew	12339	Cpl, Australian Mounted Divisional Train	

245	Small	Allen Oakley	60526	Pte, 2 <sup>nd</sup> Battalion	
246	Small	Daniel	2707	Spr, 7 <sup>th</sup> FCE	†
247	Small	Hubert Bruce	6569	L/Cpl, 1 <sup>st</sup> Battalion	
248	Small	William Audley	6938	Pte, 20 <sup>th</sup> Battalion	
249	Smith	Denis Michael	5216	Pte, 56 <sup>th</sup> Battalion	
250	Smith	W.	-	-	
251	Speedy	George	5194	Pte, 2 <sup>nd</sup> Battalion	
252	Spencer	Arthur Albert	5453	Pte, 1 <sup>st</sup> Divisional Train	
253	Spencer	Thomas William	7827	Pte, 45 <sup>th</sup> Battalion	
254	Spriggs	Ernest William	3599	Gnr, 14 <sup>th</sup> FAB	
255	Stanbury	Arthur	2202	Spr, 12 <sup>th</sup> FCE	
256	Stevens	George Ernest David	3264	Gnr, 13 <sup>th</sup> FAB	
257	Stewart	David	3922	Pte, 13 <sup>th</sup> Battalion	
258	Stewart	?George [V]ictor	3990	Pte, 13 <sup>th</sup> Battalion	
259	Stirling	H.	-	-	†

260	Stockdale	William James	2478	Pte, 56 <sup>th</sup> Battalion	†
261	Stork	Henry Wadds	5454	Pte, 56 <sup>th</sup> Battalion	
262	Stork	Richard	5455	Pte, 56 <sup>th</sup> Battalion	†
263	Symons	Arthur David	7100	Artificer, AMTS late 1 <sup>st</sup> Battalion	
264	Tasker	George Frederick	814	Pte, 1 <sup>st</sup> FCE	
265	Taylor	Gordon <i>or</i> George Augustine	11633	Dvr, 5 <sup>th</sup> FAB	
266	Smith	Clarence Raymond	5246	Pte, 4 <sup>th</sup> Battalion	
267	Hanlon	Geoffrey Percy	1351	ER Sgt, Australian Veterinary Corps	
268	Howard	Alfred Harold	2695	Dvr, 56 <sup>th</sup> Battalion	
269	Howell	Alan Price	36624	Gnr, Heavy Trench Mortar Battery	
270	Gould	Ellen Julia		Matron, AANS, AAMC	
271	Taylor	William Smart	2565	Dvr, 6 <sup>th</sup> FAB	
272	Tomlins	Arthur Ernest	1869	Pte, 36 <sup>th</sup> Battalion	†
273	Toms	Charles Edgar	63759	Gnr, Artillery Details	
274	Tonkin	Morrish Paul	334	Sgt, 7 <sup>th</sup> LHR	

275	Tovey	Ernest Trevor	806	ER Staff/Sgt Major, A&NZ Training Centre and Details Camp	
276	Urquhart	Frank	5774	Pte 13 <sup>th</sup> Battalion	
277	Vidler	Sidney John McKenzie	5643	Pte 19 <sup>th</sup> Battalion	†
278	Wake	E.	-	-	
279	Wake	L.	-	-	
280	Waller	William Herbert	10465	A/Cpl, 1 <sup>st</sup> Royal Fusiliers BEF	
281	Walshe	Martin Joseph	7351	Dvr, 28 <sup>th</sup> Coy AASC	
282	Walter[s]	Jesse Edwin	2491	Pte, 2 <sup>nd</sup> Battalion	
283	Ward	Percival John	3445	Pte, 53 <sup>rd</sup> Battalion	
284	Warman	Alfred Ernest	-	AB, RAN	
285	Wearne	Richard Percival	2040	Pte, 4 <sup>th</sup> Battalion	†
286	Webber	Gordon	1426	L/Cpl, 2 <sup>nd</sup> Signal Squadron	
287	Wheatley	Nathaniel Thomas	3479	Pte, 53 <sup>rd</sup> Battalion	
288	White	Alfred Charles	6837	Pte, 1 <sup>st</sup> Battalion	
289	Whitmarsh	Leslie William	7764	Pte, 13 <sup>th</sup> Battalion	

<b>290</b>	Wiggins	[T]homas Henry	2464	Pte, 31 <sup>st</sup> Battalion	
<b>291</b>	Wiggins	William Norris	5910	Pte, 17 <sup>th</sup> Battalion	
<b>292</b>	Wilkie	Albert Edmund Francis	1397	2/Cpl, Railway Reserve	
<b>293</b>	Wilkinson	Francis Henry	5474	L/Cpl, 14 <sup>th</sup> LTMB	
<b>294</b>	Williams	Edward Eric Bethbridge	95594	Pte, Liverpool Depot	
<b>295</b>	Williams	Edward Robert	-	Home Service	
<b>296</b>	Wilshire	Esmond Birdsall	18555	Gnr, 7 <sup>th</sup> FAB	
<b>297</b>	Wilshire	Mervyn Frederick Claude	13862	Pte, 7 <sup>th</sup> Field Ambulance AAMC	
<b>298</b>	Wood	Anson Wilkie	4285A	Pte, 1 <sup>st</sup> Pioneer Battalion	
<b>299</b>	Woodward	Francis Charles	9071	Pte, 8 <sup>th</sup> Field Ambulance, AAMC	
<b>300</b>	Woodward	William	10032	Spr, 9 <sup>th</sup> FCE	
<b>301</b>	Worthington	Herbert Ronald	11276	Dvr, 3 <sup>rd</sup> Divisional Train	
<b>302</b>	Young	Cyril Gillespie	612	Pte, 2 <sup>nd</sup> MG Battalion	