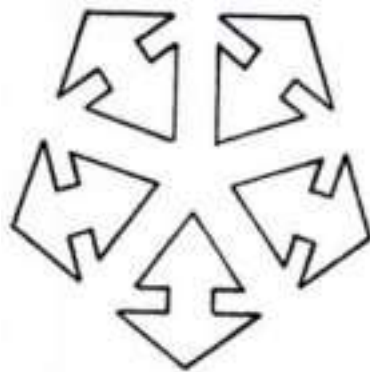


FIELDS OF GOLD

A Fourth Volume of Alluvial Gleanings
from a Granddad to his Grandchildren

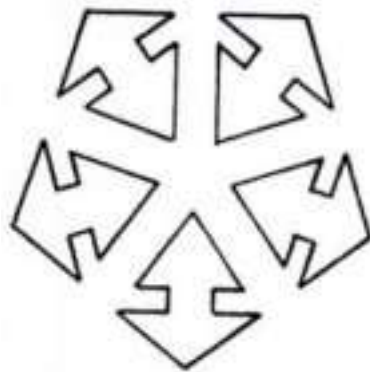


Mark Oliver Smith

12th December 2019

FIELDS OF GOLD

A Fourth Volume of Alluvial Gleanings
from a Granddad to his Grandchildren



Mark Oliver Smith

My Dear Grandchildren,

Fields of Gold has received its name from the title of a song that I heard in a collection sung by 'Celtic Woman' (Songs of the Heart). I have used the title with the fond hope that you might find a nugget in these written fields!

Some of your Australian forebears panned for gold while others worked in mines which were more profitable. Most of your earlier progenitors worked in the pastoral properties of graziers. As times changed others sought employment in governmental agencies such as the Postal Services and the Railway. In more recent times many sought the security of the Defence Forces. Only in recent times have some of your ancestors ventured into self-employment.

Strangely enough most of your progenitors did not find their fields of gold in the outer world. They found their gold by prospecting in the inner world. They became rich in what they contributed rather than what they acquired. They gave loyal service in unsung occupations for long periods of time. Many were more interested in 'being', than 'having'. Others were 'doers' rather than 'takers' or developers rather than accumulators.

This book is divided into five sections that bear no relationship to each other. The book is a miscellaneous collection of 'left-over' musings of a writer who is past his prime. If there is a nugget or two in this terrain it probably lies below the surface. Perhaps it is found more in the intended meaning than in the surface meaning.

I wish to acknowledge the helpful assistance of Brian Wilson in the compilation and production of this material.

'Life is filled with many gifts
Whose values you cannot measure.
Your thoughtfulness and love to me
Are ones I'll always treasure!'

Granddad
Again, my very best wishes to you all
and
good prospecting!

Much Love
Granddad

Irish Fields of Gold



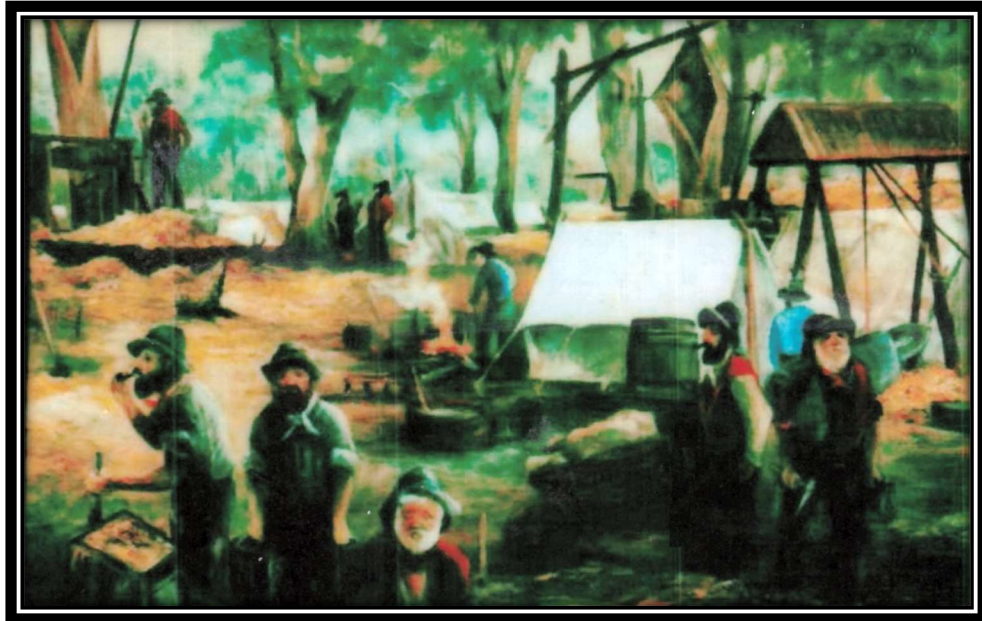
'You'll remember me when the west wind moves
Upon the fields of barley
You'll forget the sun in his jealous sky
As we walk in fields of gold'

Fields of Gold

Performed by Eva Cassidy (Originally by 'Sting')

- [Verse 1] You'll remember me when the west wind moves
Upon the fields of barley
You'll forget the sun in his jealous sky
As we walk in fields of gold
- [Verse 2] So she took her love for to gaze awhile
Upon the fields of barley
In his arms she fell as her hair came down
Among the fields of gold
- [Verse 3] Will you stay with me? Will you be my love?
Upon the fields of barley
We'll forget the sun in his jealous sky
As we lie in fields of gold
- [Verse 4] See the west wind move like a lover so
Upon the fields of barley
Feel her body rise when you kiss her mouth
Among the fields of gold
- [Bridge] I never made promises lightly
And there have been some that I've broken
But I swear in the days still left
We'll walk in fields of gold
We'll walk in fields of gold
- [Verse 5] Many years have passed since those summer days
Upon the fields of barley
See the children run as the sun goes down
Among the fields of gold
- [Verse 6] You'll remember me when the west wind moves
Upon the fields of barley
You can tell the sun in his jealous sky
When we walked in fields of gold
When we walked in fields of gold
When we walked in fields of gold

Australian Fields of Gold



Painting by Kenneth John Smith. It depicts a typical mining camp in the Gulgong region. This painting was donated to the Pioneers Museum, Gulgong.

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SECTION 1

A STUDY IN SYNCHRONICITY



Boer War Memorial - Bathurst

A STUDY IN SYNCHRONICITY

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Bibliography

Chapter 1

A Case Study in Synchronicity

Mark Smith and Arthur Mumford and Pre-planning the Trip from Canberra to Bathurst

These notes are reflections about a series of co-incidences which occurred on a two-day trip from Canberra to Bathurst which I made with Arthur Mumford on the 10th and 11th November 2009. Although the co-incidences may seem trivial to others they certainly were so striking and meaningful to both of us that I think it a worthwhile exercise to attempt to provide 'a framework of coherence' to account for the phenomena. I have divided these introductory notes into three parts because I believe each part could contribute to the total explanation:

- Mark Smith and Arthur Mumford and Pre-planning the Trip
- The Seven Co-incidences
- A Framework of Coherence

Mark Smith and Arthur Mumford

The most striking thing about this relationship is the geographical connection. We have both lived in:

- Blayney
- Adelong
- Wagga
- Canberra

We have mothers who lived outside Bathurst and we both have a connection with Milton although this is somewhat tenuous. For a time (6 months) we formed a partnership agency with the same insurance company. It could be said that in the totality of our lives there are a number of correspondences and co-incidences.

Pre-planning the Canberra-Bathurst Trip

Arthur invited me to join him on a day trip to Bathurst. Initially, he only wanted to revisit his father's grocery shop at Blayney and retrace the journey he had travelled as a boy on a holiday trip from Blayney via Trunkey Creek, Crookwell and so on. I said I would consider the invitation and phone back. When I phoned Arthur I said "yes" with two provisos viz. (i) I would go if he extended the trip to make it a two-day trip instead of a one-day trip and (ii) would he be prepared to go to Bathurst via the 'Throsby Highway' (i.e. go via Goulburn, Taralga, Oberon, O'Connell, Kelso) and return via Blayney, Trunkey Creek, Crookwell to Canberra?

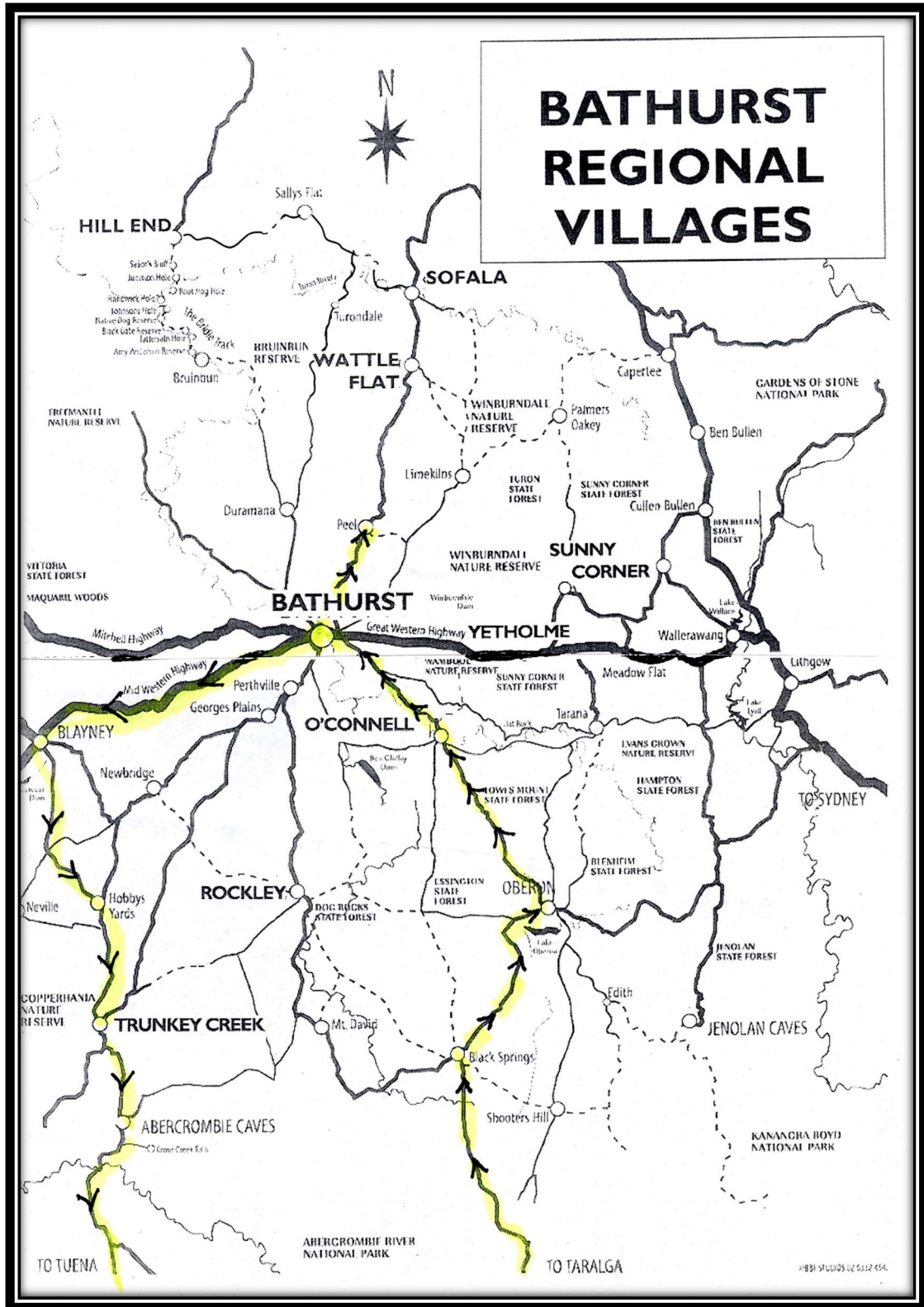
Later Arthur agreed with my two provisos and added two of his own! He explained that he wanted to find the grave site of his Dempsey relatives at Peel and also locate the Boer War Memorial with his great-uncle's name on it. His great uncle's name was the controversial companion of Breaker Morant – Lt. Peter Handcock. We agreed on a date, a time of departure and Arthur asked me to attend to the arrangements of accommodation and other aspects of the itinerary.

In making the plans for the trip I rang the Goulburn Police Station (02 – 4824 0799) and confirmed that the road to Bathurst via Taralga had been sealed. I then booked into the Country Comfort Motel (02 – 6332 1800) for one night (\$125). I then made three phone calls to the Abercrombie House number (02 – 6331 4929). However, on each occasion the call was unanswered. I had hoped to visit the country mansion at 311 Ophir Road on this occasion. My other plans included a visit to my mother's gravesite in the Bathurst cemetery and a visit to the Bathurst historical museum. I thought it might have been possible to visit the Ben Chifley residence, St. Stanislaus' College and the Lands Department to see Kevin Boole. I left these possibilities up in the 'air'.

The Journey from Canberra to Bathurst

We journeyed from Canberra to Goulburn and called in to the Goulburn Tourist Information Centre. I purchased a copy of 'Arthursleigh' while Arthur inspected the vehicle displays. We had a quick visit to the Goulburn Railway Station where we admired the renovations and viewed the War Memorial list of railway men who served in the First World War. Another Memorial Board listed those who had successfully competed in the Goodhew Safety Award Competitions. When we motored through the 'Throsby Town' of Taralga (1819) I noticed there was a Goodhew Street. We motored out of Taralga, crossed the Abercrombie River, through Porter's Retreat, Black Springs and had lunch in the tidy town of Oberon. We visited the Information Office and they directed me to the Council Chambers where I obtained a free copy of Philippa-Gemmell-Smith's 'Thematic History of Oberon Shire'. This publication (2004) listed some information about the early 1819 Throsby expedition from Taralga to O'Connell. We then journeyed through O'Connell to Kelso where we made inquiries about any Boer War Memorial. We were directed to the one-time Army Camp/Bathurst Migrant Centre. Its War Memorial was dedicated to World War II servicemen and not Boer War servicemen. We drove through the entrance to the Bathurst Sheep and Cattle Drome. In the information centre we met a Ms Suttor who was able to direct us to the road that led to the small village of Peel.

Journey to Bathurst from Canberra



The Seven Coincidences of the Trip

Day 1

Coincidence No. 1

The Discovery of the Dempsey Headstones Through a Series of Improbabilities

On arrival at the small village of Peel we drove along the main road and turned back near the bridge-crossing and went back along a street we later discovered was Dempsey Street.



There were no signs of life. When Arthur investigated a home which looked as though it was being renovated he found no one at home. After we circled the block we came back to the main road into the town. Arthur thought there was a possibility that the cemetery he was seeking was probably just behind the small church. There were two young dogs in the outer section of the church grounds. This indicated that someone might be living nearby. When we knocked on the church door we were surprised that it was, indeed, occupied by a young man and his wife. Arthur explained that he was seeking directions to the Peel cemetery where a number of his Dempsey relatives were interred. It was about 3.30 pm. They invited us inside their 'home' which was cool inside. We were, firstly, surprised that they were 'home' at this time of the day and secondly, that they were to prove so knowledgeable about Peel. They were only newcomers to the area and they both worked in nearby towns. The young man produced a copy of the *History of Peel*. In it were references to Arthur's Dempsey relatives. The young man also explained that the street we had driven down was named Dempsey Street. He also explained that the cemetery Arthur was seeking was not 'just over the rise from the church'. It was five or six kilometres away. We had to exit the town the way we had entered and look for the entrance to the historic homestead 'Brucelands'. Incidentally, 'Brucelands' had just been mentioned to us as the ancestral home of the Ms Suttor we had met earlier at the Sheep and Cattle Drome. Opposite the entrance to 'Brucelands' we would see a gateway which led to the cemetery. We followed the directions and went through the gateway and crossed a paddock about a kilometre wide. We found a second gated entrance to another paddock. After another 400 metres we discovered a cemetery with about 200 headstones. Arthur found his Dempsey relatives in a fenced enclosure which contained nine headstones.



Arthur with the headstone of his Grandparents
Jane Martha Dempsey and James Dempsey
Peel Cemetery (near Bathurst, NSW)

The discovery of these headstones was not so much the outcome of a single coincidence but **the cumulative effect of a number of improbabilities**. Any resident of Peel could have supplied the information we wanted but we could not find any visible signs of human activity in the scattered homes. We succeeded in finding Peel's most recent residents in a church they had converted into a home. It was our good fortune that they had returned from their workplaces and that they possessed a *History of Peel*. This book provided helpful details to Arthur. We attempted to purchase this book on four occasions but even the Bathurst Historical Society had no copy for sale!

Coincidence No. 2

Locating the Hancock Plaque

Our three inquiries in Kelso had failed to locate a Boer War Memorial in that area. I reasoned that the memorial we were seeking was probably the one I knew at Bathurst. There had been quite a controversy about placing Lt. Hancock's name on the Bathurst Memorial at the time of its erection. Peter Hancock and 'Breaker Morant' had been executed for dishonourable conduct during their service with the Bush Veldt Carboneers. On his Australian visit General Kitchener had refused to unveil the Bathurst Boer War Memorial if Hancock's name was included on the plaque. Accordingly, Hancock's name was omitted. Many years later, that decision was reversed. Arthur, however, had not seen the amended memorial plaque.



Boer War Monument, Bathurst

When we scanned the list of names on the memorial at Bathurst we did not see Hancock's name listed. While I moved away from the Memorial, Arthur kept reading the names on the Honour Roll. Imagine my surprise when he declared he had found the name! He showed me that the name was not in the lists but was on the border-frame of the lists.



Arthur indicating the place where the name 'LIEUT. P.J. HANDCOCK' was added to the Roll of Honour on the Bathurst Boer War Memorial.

Arthur's discovery does not appear to be a coincidence to the casual observer and yet it does appear that way to me. I had walked away, satisfied that the name

was not on the memorial. Arthur had persevered by having a more thorough search. Sure, it was 'his relation' and not mine. The name was not where I had expected it to be but it was there nevertheless. If Arthur had adopted my attitude to the search his mission would have failed. This small difference in attitude may not be a coincidence at all but at the time it seemed to be one for me! Perhaps **coincidences are very personal**. Their meaning is unique to a particular person.



Coincidence No. 3

The Conversation at the Bathurst R.S.L.

Now that the first two of Arthur's four aims had been achieved we decided to make a move to our motel and book-in for the night. After booking-in I then decided to locate 'Abercrombie House' at 311 Ophir Road. After receiving some assistance we eventually found the magnificent building. Unfortunately, the entrance gates were locked. Arthur photographed it from a great distance. We motored back to our motel, had a shower, and decided to have a meal at the downtown 'Rose Café' Restaurant.

During the meal we conversed with our waitress who had attended the Milton High School! We decided to drop-in to the nearby R.S.L. Club on our way 'home'. This was to discover the local version of why 'Handcock's' name was successfully inscribed on the Bathurst Boer War Memorial. Again, it appeared as if our intentions were thwarted. The Committee members had met that evening but had left the club not long before we arrived. However we were not discouraged. I surveyed the club and found two elderly gentlemen drinking. They looked likely prospects who could supply Arthur with information about Lieutenant

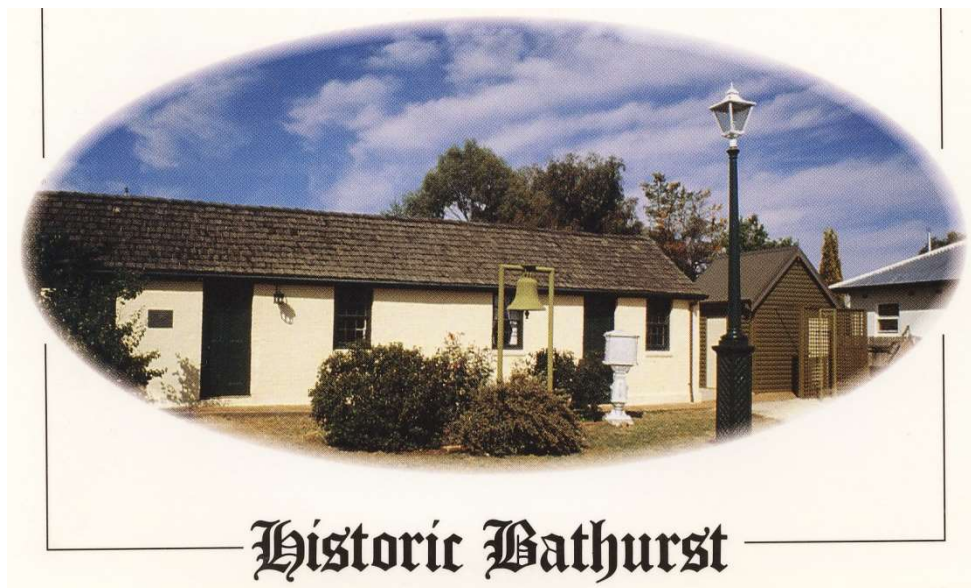
Peter Hancock. In point of fact, they knew little about the history of the Boer War plaque with its additional name. However, more surprisingly, one of them proved to be a one-time resident of the small township of Peel! This man told Arthur tales of his boyhood and of his memories of the Dempseys. This was a surprising, though welcome exchange of information. It illustrated the principle of 'unintended emergence' which may also be a characteristic of coincidence. Our intention was not fulfilled but information about our earlier Peel visit was supplied!

Day 2

A Pre-Breakfast Cemetery Visit

Since our motel was south of Bathurst, in Brilliant/Stewart Streets, I thought it would be convenient if we visited my mother's grave-site and my grandfather's grave. While at the cemetery Arthur photographed Ben Chifley's obelisk and we departed the cemetery via Suttor Street and Mitre Street until it met Durham Street. We travelled along Durham Street until we came to McDonalds' where we stopped for breakfast.

The Old Government Cottage, The Okhuma Gardens, The Foundation Cairn



Circa 1817

Welcome to one of the oldest brick buildings in Australia, and certainly the oldest still standing in Bathurst.

This area is the oldest part of Bathurst. The area on this left bank of the Macquarie River was reserved for the Government Depot, used and occupied by convicts and soldiers when settlement began. Civilians and private development were confined to the Kelso side opposite. Some of this 'government' land, such as the present Bicentennial Park, Bathurst Showgrounds and the Haymarket Reserve still remain in the hands of the crown.

After breakfast I directed Arthur to the Old Government Cottage in Stanley Street. This cottage was thought to have been built in about c. 1817. It is currently being renovated and is situated in the backyard of the historic two-storey house fronting No. 1 George Street. This house was built by John Ford, a local banker and pastoralist circa 1860. It has been the residence of the local Inspector of Schools, the 'Macquarie House' School for Girls, an old men's home and a private dwelling at various times. It is now owned by the Bathurst City Council. We then motored to the nearby Okhuma Japanese Gardens. These were a gift from Bathurst's sister city – Okhuma. Nearby we inspected the Foundation Cairn of Bathurst at the spot Governor Lachlan Macquarie inaugurated the town and site of Bathurst on 7th May 1815. The first divine service west of the Blue Mountains was held on this spot. The Heritage Wall near the Cairn records the contribution of the early settlers to the district. Arthur photographed the plaque of Sergeant Charles Whalan:

'He was in charge of Governor Macquarie's bodyguard and read the lesson at the church service when Governor Macquarie proclaimed the township of Bathurst'.



Arthur at the Foundation Cairn

The town's inauguration took place on 7th May 1815 and Governor Macquarie immediately commissioned all Government facilities such as housing for the administration, soldiers and convicts, the gaol, as well as stores and produce sheds.

Coincidence No. 4

Meeting the Map-maker at The Lands Department

We motored down Durham Street to the newly sited Tourist Information Centre. It features a fully restored Cobb and Co. Coach which Arthur carefully inspected. We then motored up Havannah Street past the Railway Station, the McGrath home in Cambria Terrace (107) opposite the old Railway Institute and the one-time John McGrath Battery shop. We turned into Brilliant Street and passed St. Stanislaus's College. Because we were in the vicinity I decided to make a quick visit to the Lands Department to visit Kevin Boole. It was about 9.10 am and we had to wait a few minutes for Kevin to arrive. During the waiting time Arthur busied himself looking at the collection of Lands Department maps on sale. He actually purchased one. When Kevin Boole arrived I introduced him to Arthur and Kevin asked Arthur what map he had purchased. Arthur explained that it was a map of the Jervis Bay area. It included details of the village of Currarong where Arthur had a holiday home. Imagine our surprise when Kevin Boole explained it was one of the maps he had personally drawn. Kevin went on to explain how previous maps had incorrectly labelled the Jervis Bay area as being on Commonwealth property when, in fact, it was actually on land leased from the NSW Government. As far as I was concerned I thought this **chance encounter** of Arthur and the map-maker through my introduction qualified to be regarded as Coincidence No. 4! **Is synchronicity sometimes related to a trickster?** We motored back to the motel and booked out at about 10.05 am. I suggested to Arthur that we return to the Civic Centre to visit the Historical Museum in order to obtain a *History of Peel*.

The Bathurst Civic Centre

The Civic Centre with its Kings Parade was the site of the original Market Place. It features the tall red-brick Carillon, the Boer War Memorial and the Evans Memorial commemorating the first white explorer of the area. Opposite these features in Russell Street stand the Bathurst Civic Centre, the imposing historic Courthouse, built in 1880 in the beautiful Machattie Park. This Courthouse complex contains the Bathurst Historical Museum in one wing. On the Howick Street side of the central park stands the beautiful Anglican Cathedral.

Coincidence No. 5

Encountering Christopher Morgan of Abercrombie House inside the Bathurst Historical Museum

After parking the car in George Street we made our way to the Civic Centre to be photographed beside the portrait of Ben Chifley. We then moved into the adjacent Historical Museum in order to purchase a copy of the *History of Peel*. They only had a display copy. I took the opportunity of purchasing some postcards, including one of Abercrombie House. A visiting Education Officer appeared at the entrance with a class of children in tow. He engaged me in brief conversation. I explained to him that we had visited Abercrombie House but had not been able to go inside it. Imagine my surprise when he exclaimed: "That's my house!" His name was Christopher Morgan, son of Rex Morgan, the owner!

He was the very person I had been trying to contact by phone before the trip began! Our chance encounter in the Historical Museum certainly rated as a coincidence as far as I was concerned!

Did my pre-planning create the magic for his appearance?



Abercrombie House

Remembrance Day, 11th November 2009

I had suggested to Arthur that it would be fitting for us to attend the Remembrance Day Service at the time he had found Lt. Peter Hancock's name on the Boer War Memorial. However he dismissed the suggestion because it would 'cut into the time' at our disposal. However when he exited the Historical Museum and looked across the road to the Carillon he could see dignitaries and the catafalque guard assembling for a 10.35 am service. He then suggested to me that he would like to stay for the service! Naturally I was surprised at Arthur's reversal of opinion but I was quite happy to accede. So we crossed the road and joined in the service.

The Search For 'A History of Peel'

We had been surprised at the success of our visits but disappointed that we had not been able to find a *History of Peel* for sale. We visited another three shops but had no success. We decided to leave Bathurst and drive to Blayney. Arthur, again, had another inspiration. He wanted to call in to the Mount Panorama Speedway on the way. We visited the main entrance but an official blocked the entrance and we had to admit defeat. On our way to Blayney we passed the sign post pointing to Kings Plain. This place had been the original site of the Blayney township and it was the place where my great-grandmother Sarah Jane Evans had been born on the 6th January 1845.

Coincidence No. 6

At Miskall's White Goods Store, Blayney

Seven or eight years ago I met a man called Bernie Miskall in Bathurst. He was an ex-engine-driver for the NSWGR. On the way home to Canberra through Blayney I noticed a shop on a corner opposite a hotel. This shop bore the name of the owner: 'Miskall'. On the five or six times I visited Blayney since then I had the desire to visit the shop and determine whether the owner was related to the Bernie Miskall I had met in Bathurst. On one of these occasions I went into the shop to speak to the owner but he was not in attendance. Now on this occasion I thought that I would again visit the shop. I told this intention to Arthur as I knew he also wished to visit his father's old grocery shop in Blayney. Indeed, it was one of his original reasons for undertaking the trip. Again, imagine my surprise when Arthur parked the car outside Miskall's shop and declared that the self-same shop of Miskall's White Goods Store was, indeed, once his father's grocery shop! **Without either of us knowing we had each intended to visit the same Blayney shop!** As far as I was concerned this qualified as Coincidence No. 6! Although the woman serving at the counter said Mr Miskall was 'not in at the moment' I went around to the rear lane and found him loading his utility for a home visit! After speaking to him I ascertained that he was not a relative of the Bernie Miskall I had met years ago in Bathurst.



Miskalls Electrical Shop, Blayney
One-time Grocery Store of Arthur Mumford's father.

Coincidence No. 7

The Pie Shop Conversation

I suggested to Arthur that it would be wise for us to have a 'bite' of lunch because there was little likelihood of getting much to eat on our return journey. I suggested a small café nearby but Arthur preferred the local bakery which was also close by. Once inside Arthur struck up a conversation with some elderly locals. He inquired as to whether any of them remembered his father as the local grocer. While this conversation was proceeding a middle-aged woman overheard Arthur explaining that he was the grocer's son! The woman then disclosed that she was the best friend of Arthur's cousin's wife! Furthermore, she had not heard from her for some time. They had met on a regular basis at the Hurlstone Agricultural High School Reunion meetings and had exchanged Christmas cards annually. Arthur was able to provide the woman with up-to-date details about her close friend. Arthur and the woman exchanged private details so that she could contact her close friend. Again, I think this **chance encounter** also qualified as a coincidence! Had we gone into the small café instead of the bakery Arthur would never have met this woman who was so pleased to have met Arthur. **'Who' or 'what' arranged for this meeting to take place?**

Attempting to Unravel the Mystery of Multiple Coincidences by Distinguishing the Accidental, the Coincidental and the Synchronous Level

The Seven Coincidences of the Trip as Synchronous Phenomena

The seven coincidences of our trip might not strike an impartial observer as anything but **chance events**. However they did not strike me or Arthur as simple chance events. We found difficulty in describing them as **'just coincidences'** They seemed to be all related to aspects of our pre-planning and to matters which had meaning to each of us personally and to both of us in combination. Had there been one coincidence it would probably have been put down to 'lady luck'. However the fact that there were seven in two days became a talking point as each occurred. Did we create a 'climate' for coincidences to occur? Did we 'cause' this 'acausal' phenomena? We may say that seven coincidences in two days constitutes synchronous phenomena.

The Word 'Significance'

The noun 'significance' derives from the word 'sign' which is a modern rendition of the Middle English and Old French word 'signe' from the Latin 'signum'. The equivalent Latin word for 'significance' is 'significancia'. It means the hidden but real import of an event. The importance or significance which is attached to an event is related to the degree of non-causal attributes (or signs) which coincide in time with that event. Chapter 2 attempts to understand what significance can be attached to the occurrence of multiple co-incidences, ie synchronous phenomena.

Chapter 2

Towards a Definition of Synchronicity - An Acausal Connecting Principle

Carl Jung and Wolfgang Pauli

In 1952 Carl Jung and Wolfgang Pauli collaborated on a book *The Interpretation of the Psyche*. In a sense, this Work represented the marriage of psychology and physics and the conception of synchronicity as an acausal connecting principle.

The I Ching or Book of Changes by R. Wilhelm

The English translation of this book by C.F. Barnes in 1951 contained a foreword by Carl Jung. In Jung's introductory essay he 'coined' the term 'synchronicity'.

`Referring to the belief in divination Jung says: This assumption involves a certain curious principle that I have termed synchronicity, a concept that formulates a point of view diametrically opposed to that of causality.'

(Cited from J.G. Bennett's *The Dramatic Universe*, Vol. 2, p. 43).

Synchronicity as Meaningful Coincidence (Hopcke)

Robert H. Hopcke adds a fourth feature to the characteristics of synchronistic events listed by Jung - (see p. 23 *There are no Accidents*):

- synchronistic events are acausally connected but unconnected to an individual's intentional design;
- such events are accompanied by a deep emotional experience;
- thirdly, the content of the synchronistic experience is always symbolic in nature;
- fourthly, the coincidences occur at important transitions in life.

Barbara Hanna and Maria von Franz

Several of Jung's colleagues have tried to clarify some of his thoughts about synchronicity:

- **Barbara Hanna**, Jung's biographer has suggested that synchronistic thinking exists outside of time and space (see F. David Peats *Synchronicity*, p. 25).
- **Marie-Louise von Franz** believed that `synchronicity is a manifestation of a much wider principle of acausal orderliness which is found in mathematics and quantum theory and represents acts of creation in time.' (Ibid, p. 26).

Aspects of Definition of Synchronicity

In summary, Synchronicity may be defined as an acausal connecting principle which manifests itself through meaningful coincidences. In searching for a theoretical grounding for synchronicity scientists have appealed to quantum

physics, fractal geometry and chaos theory. Parapsychologists are more inclined to understand it as an aspect of precognition or clairvoyance.

The Roots of Co-incidence

Arthur Koestler, in his book *The Roots of Co-incidence* admits the phenomenology of co-incidence but does not propose any theoretical framework for its explication. He outlines Kammerer's early study and criticises Carl Jung's woolly thinking about synchronicity. Koestler describes the problem but does not really get to the root of the problem.

Significance - Quantitative and Qualitative Aspects

1. Quantitative Aspects

Research scientists are quite familiar with the probability devices known as 'tests of significance'. When generalisations are being made about total populations from incident rates in small samples, care must be taken not to allow errors of sampling and data collection to exaggerate the findings. Tests of significance are applied by researchers to establish the statistical confidence level of the data. This is an attempt to quantify the significance of the data. This can be an involved task when examining the effects of multi-causality on a probable outcome. However, in this article, I am not really concerned with a mathematical or statistical concept of significance. In fact, I regard such usage as self-contradictory. It is a misuse of the traditional term 'significance'. Its application should be reserved for those occasions where uniqueness is more important than statistical recurrence.

2. Qualitative Aspects

When we invest an event with significance we are usually declaring that its occurrence exceeds the boundaries of ordinariness. A significant event is accompanied by signifiers. These transform the event into another dimension and impregnate it with a meaning and uniqueness it would not otherwise possess. The mundane is transcended and becomes a source of wonder. The signifiers occur at, or about, the same time, and have no detectable causal relation to the event. It is possible to grade the significance of events according to the degree of improbability of the signifiers and their number. However, **qualitative** grading cannot, by definition, be done solely on a statistical basis. Accordingly, the following classification by 'degree' is proposed:

- **The Accidental Level**

An accident may be thought of as an unexpected interruption to a predictable outcome by something which is entirely unforeseen. Many discoveries have been made by accident and, likewise, many adventures have been turned into calamities by unforeseen changes of circumstances. We may refer to the accidental level as that order of events which is effected by chance. For example, a person may have turned into a 'wrong'

alley while shopping only to make the discovery that their 'missing' shop had been found. Unbeknown to them the owners had relocated their premises the week before! The shop had been found by accident.

It can, of course, work the other way. A person may catch the 'right' bus only to find that because of an accident they are late for an appointment. Most people do not make a great deal of such events and off-handedly ascribe to the outcome the phrase: 'that's the luck of the draw' or 'you've just got to put it down to bad luck'. There are, however, a few obstinate people who insist that there is no such thing as luck. They assert that you actually generate your own successes and failures by your own attitudes. Perhaps it is possible to reconcile both views.

- **The Co-incidental Level**

Events have causality and occur in time and space. When two entirely different caused events occur simultaneously we can say they occur coincidentally. If two such unrelated events however share a common sign they begin to acquire a significance beyond that of their individual occurrence. If, for example, my brother is hitch-hiking 500 miles to visit me and hails a driver, who by chance, stops and picks him up, makes the discovery, after 250 miles of travelling, that the driver was also coming to see me, then we have an example of significance at the co-incidental level. The statistical probability of such a 'chance' happening are so astronomical that one is left seeking for an explanation from another dimension. Again, there are some obstinate people who prefer to describe such events as 'just coincidences'. Their use of the word 'just' seems to be a 'cop-out' and indicates a raising of a protective screen to avoid disturbing the complacency of their ordered, cause-effect world.

- **The Synchronous Level**

When co-incidental events 'pile-up' on other co-incidental events to form a sequence of unexpected outcomes we may describe the total process as operating at the synchronous level of significance. Thus the qualitative levels of significance begin with the accidental level, proceed with the co-incidental and have, as their highest expression their development at the synchronous level. The synchronous level occurs when more than two unrelated events share a common sign and occur simultaneously or in a series. Thus if a person were to receive a tax bill for \$1200 and a lottery win of \$1200 in the same mail and on the same day be visited by childhood friend whose car number plate was TAX 1200 he would be entitled to see something significant in the occurrence of the three non-related events.

Eight Approaches to Coincidence

1. **The Poker Machine Theory**

The game of poker exhibits all of the characteristics of chance or accident, coincidence and synchronicity except the presence of signs. It is definitely not a theory of qualitative significance but rather one of quantitative significance. It is a probability game based on chance and some skill at remembering what cards have not been played and are likely to occur in a microcosm of 52 variables. It is mentioned only because, in a perverse way, it illustrates a deeply felt desire among people to participate in an event of some significance over which they have little or no control.

However, like the Pawuton Calendar of the Balinese, it denies the most essential ingredient of qualitative significance viz the unplanned and unique emergence of events. The Pawuton Calendar controls a great deal of Balinese behaviour and is based on making decisions on the days of intersecting periodicities of time. It attempts to plan for co-incidence and so defeats the very nature of significance in the qualitative sense.

Significance and auspicious events belong to the hidden world and their emergence is not subject to rational control.

2. **The Guardian Angel Theory**

The Guardian Angel theory is espoused by a great number of people who have experienced a number of amazing co-incidences in their lives. They candidly claim that, no human planning could arrange events to fall into place as they have experienced them. They believe that only a supernatural agency could be responsible for the unique manifestation of occurrences. Indeed, there are some persons who have had visionary experiences to corroborate their testimony. To such persons the Guardian Angel theory is beyond dispute.

3. **The Higher Self Theory**

The Higher Self Theory is similar to the Guardian Angel Theory but locates the agency as part of the individual's nature. The Higher Self, in this theory, possesses an overview and a greater knowledge than the rational mind of man. It is an unconscious aspect of man that under certain conditions controls and organises seemingly disparate events to fall into their proper place. The Higher Self is a super conductor of the great orchestra of life.

4. **The Chaos Theory**

No doubt some sage or philosopher promulgated the doctrine that order, or cosmos, comes from chaos. If this doctrine is applied to the domain of significance it results in such divinatory practices as oracle-bone reading, entrail reading, tea-leaf reading and so on. A situation of complete disorder is consulted for a sign. The quatrains of Nostradamus illustrates the idea. After writing his verses in an orderly succession he threw them into the air and picked them up at random and re-numbered them. This, according to the theory increases their potency.

The Sybylline Oracles, the I Ching and the Tarot attempt to divine order from the most disorderly.

5. The Anima/Animus Theory

The Anima/Animus theory borrows its title from Jung's male/female polarity. The theory recognises that the dynamic between two people is sometimes greater than the sum of their parts. Strange things occur when positive and negative valencies work alongside each other. A field force is created for the 'principle of emergence'. Significant events are likely to eventuate in such conditions. At least, that is the theory. I am rather partial to this 'field-force' idea. It partially explains why some people appear to have a monopoly on coincidences. The male/female aspect is not necessarily gender based and may work between two men, two women or in reverse with male/female. A woman may be a male life-force dominant and her husband a female life-force dominant. The polaric, or dyadic, relationship is thought to be the essential aspect of this theory.

6. The Epileptic Theory

The word 'epileptic' is chosen only to draw attention to the stress this theory attributes to unusual brain-wave patterns in unusual people such as St. Paul, Mohammed and Joseph Smith. They seemed to have unusual co-incidences associated with their lives. Whether epilepsy is associated with a disturbed relationship between the right and left hemispheres of the brain is something for neurologists to establish but even if it is not, one can hypothesise that left-right hemispheric dominance may well be associated with the occurrence of co-incidence.

7. Worlds Within Worlds

J.G. Bennett, one-time disciple of Gurdjieff and spokesperson of Subud to the West, proposed a model of the real world which consisted of a great number of intersecting worlds. With his three co-ordinates of space, time and hyperaxis he was able to develop a model of a 'dramatic universe'. This included provision for synchronicity to emerge as an outcome of these co-ordinates intersecting.

Bennett's theory is complex but, of course, he is attempting to deal with complex matters. Synchronicity is not a subject given attention by scientists. (See Appendix for further details).

8. The Omnibus Theory

The Omnibus Theory proposes that the totality of life experiences incorporates co-incidence at every turn. G.K. Chesterton based his novels on this theory. At its most generalised level it proposes that what happens at the microcosmic level can only be a reflection of what is happening at the macrocosmic level. That is the nature of reality and there should be little wonder that correspondences abound. Co-incidence is something one should expect to happen and they are somehow confirmation of the general orderliness of reality. There are some people who are 'specialists' at seeing co-

incidences. They see, or rather perceive, co-incidences which the average person would not notice. The Balinese people regulate their lives according to signs and 'auspicious' events. Their Pawuton calendar is an almanac which governs their daily living.

The great weakness of the omnibus theory is that it is too comprehensive and leads to the absurd proposition that even when there are no co-incidences the 'empty' events are significant because of the absence of signs!

Concluding Remarks

Accidents and co-incidents occur daily but sometimes they are accompanied by a sign or a form of bonding which takes them from 'just a coincidence' to 'what an amazing coincidence'. There are some theories which attempt to account for the significance which coincidence sometimes possesses but none of them is totally convincing. One thing however, is certain: that man himself is, in some way, implicated in the very processes of the world he seeks to observe. Man can no longer stand as an outside observer of life. His very act of observation changes the influences which impinge on him. Co-incidences and synchronous phenomena are almost always privately meaningful to the observer. As such, they cannot be subject to the scientific method of enquiry.

Chapter 3

The Conceptual Framework of Jung, Ouspensky, Bennett and Peat

Pioneers of Synchronicity

A number of researchers have delved into the complexities of synchronicity and acausality. These include:

- **Paul Kammerer**, an Austrian biologist who published a selection and commentary in *Das Gesetz der Serie* in 1919.
- **J.W. Dunne** published his *An Experiment in Time* in 1927. As an engineer he explained dream coincidences in terms of traditional physics by invoking the concept of 'time displacements'.
- **Carl Gustav Jung** and **Wolfgang Pauli** published together *The Interpretation and Nature of the Psyche* in 1952. Pauli, a quantum physicist, contributed an essay on the influence of archetypes in Kepler's theory of planetary motion while Jung's essay was concerned with the nature of synchronicity.
- **J.B. Priestly**, the British sage and playwright wrote several plays which drew on many of Ouspensky's thoughts concerning the nature of time. In 1964 he compiled a book of curious dreams which appeared in 1964 as *Man and Time*.
- **Arthur Koestler** published a book in 1972, *The Roots of Coincidence*. He also endowed the Edinburgh University with a Chair of Parapsychology and the Koestler Foundation continues to promote research into areas beyond the area of orthodox science.
- **David Bohm** wrote his book *Wholeness and the Implicate Order* in 1980. In this work he characterises the universe not so much as a collection of objects or events but more as a complicated web of relations between the parts of a unified whole. He calls this deeper order an 'implicate' or 'enfolded' order in which interconnections of the whole have nothing to do with locality in space and time. He uses the hologram as a helpful analogy.
- **Rupert Sheldrake** wrote his *New Science of Life* in 1981 and *The Presence of the Past* in 1988. His major thesis was to replace the central importance of genes with an equally important concept of a 'morpho-genetic field'. According to Sheldrake, all matter has an associated field of memory which plays an active role in guiding the formation of structures and various processes.

Four Theorists

1. Carl Gustav Jung (1875 – 1961) and Acausality

Biographical Detail

Carl Gustav Jung was born on 26 July 1875 of Swiss parents. His father, though strict as a Church Pastor, was riddled with doubts. Jung's mother developed a nervous disorder and slept apart from husband. Two of Jung's brothers died in infancy and his only sister was born nine years after he was born.

Jung obtained a Doctor of Medicine at Basel. After an internship as an assistant in the Burghölzli Mental Hospital in Zurich and a period of teaching and research at the University of Zurich he went into private practice as a Psychiatrist in 1913.

Association with Freud

Jung commenced a friendship with Sigmund Freud in 1906 which only lasted until 1914. At this time Jung withdrew from The International Psychoanalytic Association which had become dominated by Freudian analysts.

Writings

Jung wrote voluminously on personality, religion, mysticism, symbology and alchemy – to name just a few of his studies. Most of his works have now been gathered together in *The Collected Works of C.G. Jung* (20 vols), Edited by Sir Herbert Read et. al. Princeton University Press (Bollingen Series XX); London; Routledge and Kegan Paul.

Time and Space As Hypostatized Psychic Concepts

In the teachings of Carl Jung we cross the bridge from physics to psychics! Victor Mansfield cites Carl Jung's view about space and time: 'In themselves, space and time consist of nothing. They are hypostatized concepts born of the discriminating activity of the conscious mind, and they form the indispensable coordinates for describing the behaviour or bodies in motion. They are therefore, **essentially psychic in nature** (see p. 86, *Synchronicity, Science and Soul-Making*).

Jung and His Relationship to Time, Space and Causality

Jung was a psychiatrist who explored the inner space of man where time's past memories are stored. He also introduced synchronicity, or acausality, to western man and he made teleology very central to the study of man's behaviour. The following notes provide only a brief introduction to the thoughts of a scientifically trained doctor who dared to think unscientifically!

Synchronicity

Jung popularised the idea that a thought and an event may occur simultaneously without the one being caused by the other.

Ledford Bischof's Interpretation of Jung's Personality Theory

Ledford Bischof attempts to summarise the main body of Jung's writings under four principles: polarity, self-actualisation, unconscious states and teleology.

1. Polarity Principle

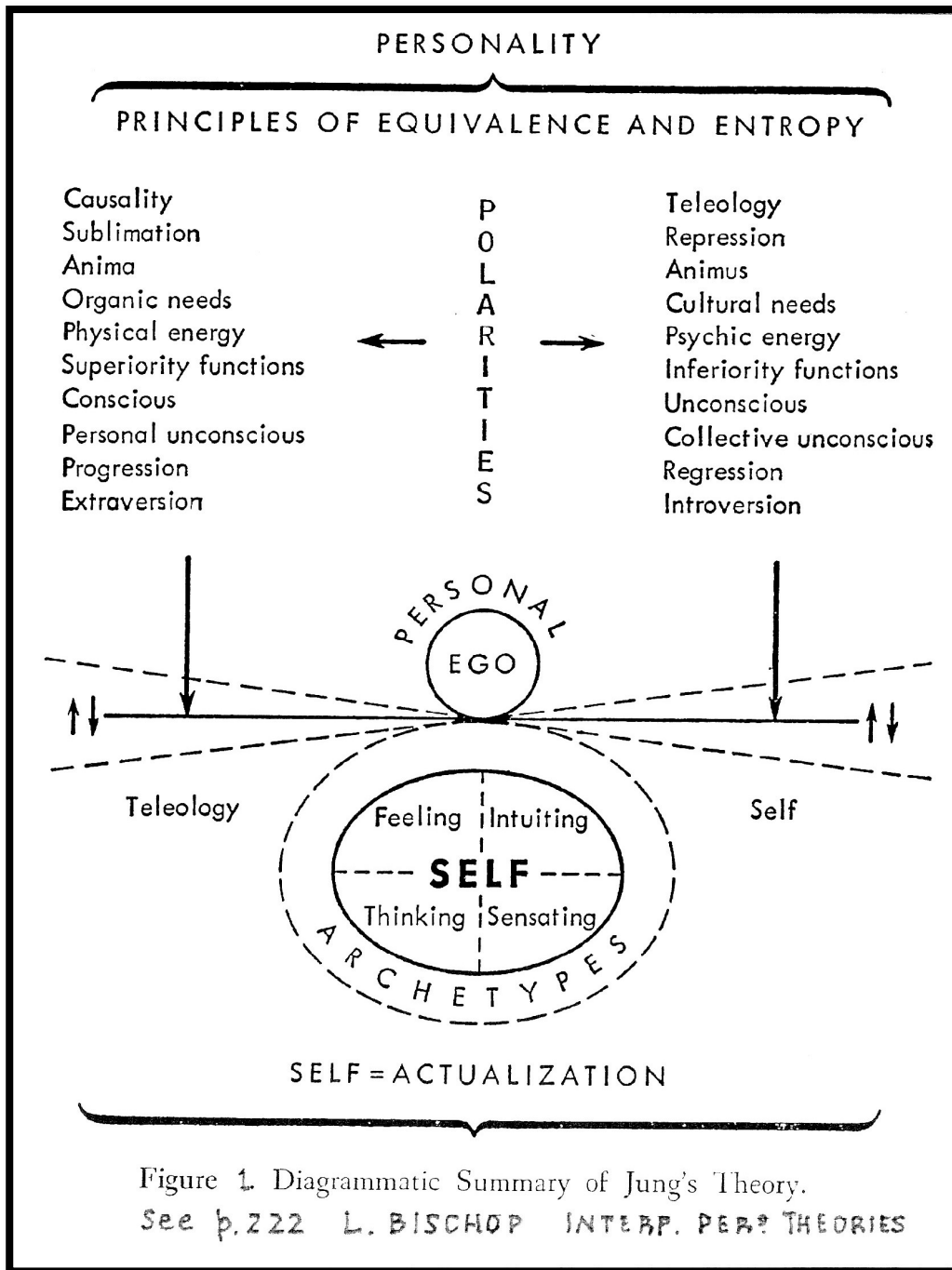
Philosophically, Jung delineates three approaches to the resolution of conflict viz compensation, union and opposition. These three approaches each reflect the principles of equivalence and entropy.

Equivalence, in physics, is the first law of thermodynamics or the law of conservation of energy principle and **entropy** is the second law of thermodynamics. 'Entropy' states that the properties of one body, when placed in juxtaposition to another that is similar in kind, will tend to assume the characteristics of the most highly charged body.

Some of Jung's polarities include:

- **Regression vs Progression.** For Jung the personality cannot remain still. It only goes forwards or backwards.
- **Personal Unconscious vs Collective Unconscious**
- **Conscious vs Unconscious**
- **Superior Functions vs Inferior Functions**
- **Physical Energy vs Psychic Energy** (both have a common source in the libido)
- **Organic Needs vs Cultural Needs**
- **Anima vs Animus** (each person is bi-sexual)
- **Sublimation vs Repression**
- **Causality vs Teleology** (see below).

Individuation is the process of moving towards finding equilibrium between the polarities.



2. Self-Actualisation Principle

Jung differentiates many aspects of the personality or **psyche**. These include the ego, the states of conscious and unconscious, the four fundamental mental functions (Intuition, Sensation, Feeling and Thinking), the personal, the attitude of introversion and extraversion, the psychic and physical energy systems. The **Self** lies midway between the conscious and unconscious and attempts to give equilibrium to the total psyche.

The Mechanisms of Self Actualisation

- All of the factors of polarity must have achieved equilibrium according to the principles of equivalence and entropy.
- Man must come to terms with his biological inheritance. This includes his racial inheritance of instincts and an awareness of his primordial, collective unconscious with its rich store of mythological archetypes.
- Man cannot be fully actualised unless his behaviour is purposive.
- Man cannot gain self-actualisation until his organic energy is transformed into psychic energy. The impulsivity of youth must be replaced by behaviour in conformity to values.
- Symbolism helps man to achieve a higher and more differentiated self than is possible in animals. In the use of literature, music, dance etc. man aspires to higher and higher levels of self-actualisation.

3. Unconscious States Principle

Jung placed great emphasis on the importance of the unconscious upon man's behaviour. He distinguished two categories viz the individual or personal unconscious and the collective unconscious. These two states may operate singly or in harmony.

The Personal Unconscious maintains a complete record of an individual's life experiences. This storehouse may play into the conscious or be repressed. In due course, a person may aggregate experiences and the memories that associate with them and form **complexes**. Complexes may be obsessive and intrusive, they may devolve about power, they may be organised about the arts, athletics, health, outdoor living, travel, football, religion, political parties or Golf Clubs.

The Collective Unconscious according to Jung, is the record of the racial or folk memories. These ancestral memories provide each person with archetypal images that emerge in dreams, folklore and mythology. The Major Archetypal Images are:

- **the persona** or 'conformity self image' is the mask a person wears for the community;
- **the shadow** is the repressed and rejected part of our natural wholeness.

Ruth Benedict said that the Americans are obsessed with crime and killing as the Japanese are with suicide. Both of the themes are powerfully repressed in the Australian psyche,

- **the anima** is the repressed feminine aspect of man;
- **the animus** is the repressed male aspect of woman;
- **the Wise Old Man** takes many shapes as God the Father, King, Priest, Philosopher, Leonardo da Vinci, The Pope, The Dalai Lama;
- **the Magna Mater** or Great Mother has appeared as Ishtar of Babylon, Isis of Egypt, Demeter of Greece and the Madonna of Rome. In modern times she may be a Queen Elizabeth I or a Queen Victoria or a Mother Theresa;
- **the Miraculous Child** has an unusual birth history, overcomes extraordinary difficulties and is usually creative, beautiful, gifted or talented;
- **the Hero Saviour** may be like Orpheus, Ulysses, Jason, Caesar, Charlemagne, Gandhi, Mao-Tse-Tung or Churchill.

There are as many archetypes as there are typical situations in life. Objects such as trees, snakes and water may appear as **Ygdrasil** the world tree, **Urobos** the tail-biting serpent and **Holy Water** in church ritual. Perhaps the greatest symbol of wholeness is the **Mandala** which, remarkably, appears in the Celtic Cross.

4. The Teleology Principle

According to Jung, man's behaviour is determined by much more than the satisfaction of immediate goals or year-to-year living. He may have a sense of responsibility towards future generations. Teleology maintains that humanity is moving towards a goal and has a long-range purpose. Although Jung acknowledged that the past was the cause of much of man's present behaviour he was one of the very few psychoanalysts who gave appreciable weight to the impact of the possible future.

2. Peter Ouspensky (1878 – 1947) and His New Model of the Universe

Biographical Detail

Peter Ouspensky wrote several books which were far-reaching in their scope. His first book *The Fourth Dimension* (1909) offered a contribution to mathematical theory. In 1912 he wrote *Tertium Organum* and in 1914 he wrote *A New Model of the Universe*. These works were written before he became a pupil of Geroge I. Gurdjieff. In 1915 he met Gurdjieff but he dissociated himself from *The Work* in 1922. He later wrote *In Search of the Miraculous* and *The Fourth Way* both of which were published after his death in 1947. These books reveal Ouspensky as a deep and original thinker who wrote often about the nature of time. One of Ouspensky's pupils was J.G. Bennett who gave his own formulation to the structure of the universe.

An Introduction to his Teaching about Time

It is unfortunate that Ouspensky uses the word 'dimensions' in contexts where a better word would do. I have found it helpful to view his thinking about time from three viewpoints:

(i) The Seven Dimensional Framework of the Universe

The following excerpts are taken from Ouspensky's book *In Search of the Miraculous*:

"As I have said, seven dimensions, from zero-dimension to the sixth dimension, constitute the full period of dimensions." (p. 211). "Only a six-dimensional body can be completely real. A five-dimensional body is only an incomplete view of a six-dimensional body... And, of course, a plane is an incomplete view of a three dimensional body in the same way as a line is an incomplete view of a plane and a point is an incomplete view of a line."(p. 211).

(ii) Possibility and Actualisation

Ouspensky explained that at every moment of time only a finite number of **possibilities** exist. At the next moment only one (or some) of these possibilities will be **actualised**. 'The consecutiveness of these moments of actualisation (of one possibility) constitutes the line of time'. 'Each moment of time has an infinite existence in eternity'. 'The possibilities which have been actualised continue to be actualised in eternity'. Ouspensky then goes on to claim: 'But ALL the possibilities that have been created or originated in the world must be actualised.' (p. 211). 'The sixth dimension is the line of the actualisation of all possibilities. The fifth dimension is the line of the eternal existence or repetition of the actualised possibilities. The fourth dimension is the sequence of the moments of the actualisation.' (p. 211).

(iii) The Three 'Dimensions' of Time

In Yvonne Rousseau's *The Secret of Hanging Rock* (Angus and Robertson, 1981) there is a reference to Ouspensky's *A New Model of the Universe* and a claim that time has three 'dimensions' but we only normally perceive the first. (The use of the word 'dimensions' is confusing, in my view. It would be clearer if he used 'aspects').

Time 1: Duration or ordinary time

Time 2: The Perpetual Now

Time 3: The Aggregate of all possibilities.

Ouspensky claimed that 'if we attempt to unite the three 'coordinates of time' into one whole we obtain a spiral'. **Synchronicity arises from the inter-play of these three dimensions.**

3. John Godolphin Bennett and the Dramatic Universe

Biographical Detail

J.D. Bennett, like P.D. Ouspensky, was a one-time disciple of George Ivanovitch Gurdjieff (1873-1949). These three men developed complex systems of thought about the nature of man and reality. These thinkers are largely ignored by western academics because their thinking is based on assumptions that challenge traditional science. Each of these thinkers accept the claims of parapsychology and their thought teases out the implications that these pursuits would have on our understanding of reality. Thus P.D. Ouspensky wrote a book called *A New Model of the Universe*. In Bennett's case, his thought is largely contained in his three volumes of the Dramatic Universe:

Volume 1 – The Foundations of Natural Philosophy.

Volume 2 – The Foundations of Moral Philosophy.

Volume 3 – To be - The Domain of Harmony and its realisation in History.

Bennett as 'John the Baptist' to Pak Subuh

Bennett met Gurdjieff in 1920 and regarded him as the most remarkable man he had ever met. This is praise indeed from someone as erudite as Bennett. It loses some of its force when Bennett switched his allegiance to Pak Subuh after the death of Gurdjieff in 1949. Bennett 'was to become the English John the Baptist' to Pak Subuh whom Bennett heralded as the avatar of a new age. However, after four years Bennett and Pak Subuh parted company and Bennett returned to the practice of exercises advocated by Gurdjieff.

J.G. Bennet's Theory of Intersecting Worlds

J.G. Bennett, proposed a model of the real world which consisted of a great number of intersecting worlds. With his three co-ordinates of space, time and hyparxis he was able to develop a model of a 'dramatic universe' which included provision for 'synchronicity'.

Although Bennett's system appears complex, it is seeking to explain rather complex phenomena. Bennett proposed six universal laws of synchronicity to account for the reality of 'emergence' as a principle outside of the realm of the factual or real world. He used the symbols S, E, and H to designate the emergent properties of space, time and hyparxis where:

S (Space)	=	The influences of form, scale and proportion.
E (Eternity)	=	The influences of potentiality, organisation and pattern
H (Hyparxis)	=	The influence of recurrence, regulation and emergence

The Six Laws of Synchronicity

Bennett formulated six laws which comprised all the possible combinations in which time is not explicit:

	Symbol	Dominant	Subordinate	Intermediate
1st Law	S-E-H	Space	Eternity	Hyparxis
2nd Law	S-H-E	Space	Hyparxis	Eternity
3rd Law	E-S-H	Eternity	Space	Hyparxis
4th Law	E-H-S	Eternity	Hyparxis	Space
5th Law	H-S-E	Hyparxis	Space	Eternity
6th Law	H-E-S	Hyparxis	Eternity	Space

(Reference: *The Dramatic Universe*, Vol. II. The Foundations of Moral Philosophy, J.G. Bennett, Hodder and Soughton, 1961, pps 42-65).

4. F. David Peat

Biographical Detail

A Quantum Physicist, he was born in Liverpool in 1938. His most famous book is *Synchronicity – The Bridge Between Matter and Mind*, Bantam Books, 1987.

A Definition of Synchronicity

Carl Jung was one of the first western psychotherapists to formulate a definition of synchronicity. Of course it was a concept well known to Chinese and Indian thought well before it gained currency in modern western thought.

“This concept formulates a point of view diametrically opposed to that of causality ... Synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, viz, a peculiar interdependence of objective events among themselves, as well as with the subjective (psychic) state of the observer or observers.”

This statement originally appeared in Dr Jung’s introduction to Wilhelm’s translation of the *I Ching*. I found it quoted on p. 43 of Chapter 26 ‘Synchronicity’ of *The Dramatic Universe* by John G. Bennett.

Synchronicity as a Bridge

The central argument of F. David Peat is that synchronicity provides ‘a bridge that spans the worlds of mind and matter, physics and psyche’ (p. 2). Peat suggests ‘that the time order of nature is in fact wider than suggested by Newton or Einstein. Time does not consist of a **single order of succession but of a whole spectrum of orders of which eternity and the mathematical order of succession, are but two particular aspects.** (p. 229).

Different Orders of Time and Consciousness

According to Peat, consciousness is not bound within any single one of the orders of time and is extremely sensitive to the **movement** of time. A person is only aware of movement not time. Synchronicities occur when creativity breaks through the barriers of the self and allows awareness to flood through the whole domain of consciousness. Synchronicity heralds the dawning of a greater reality where mind and matter are no longer different aspects of creation.

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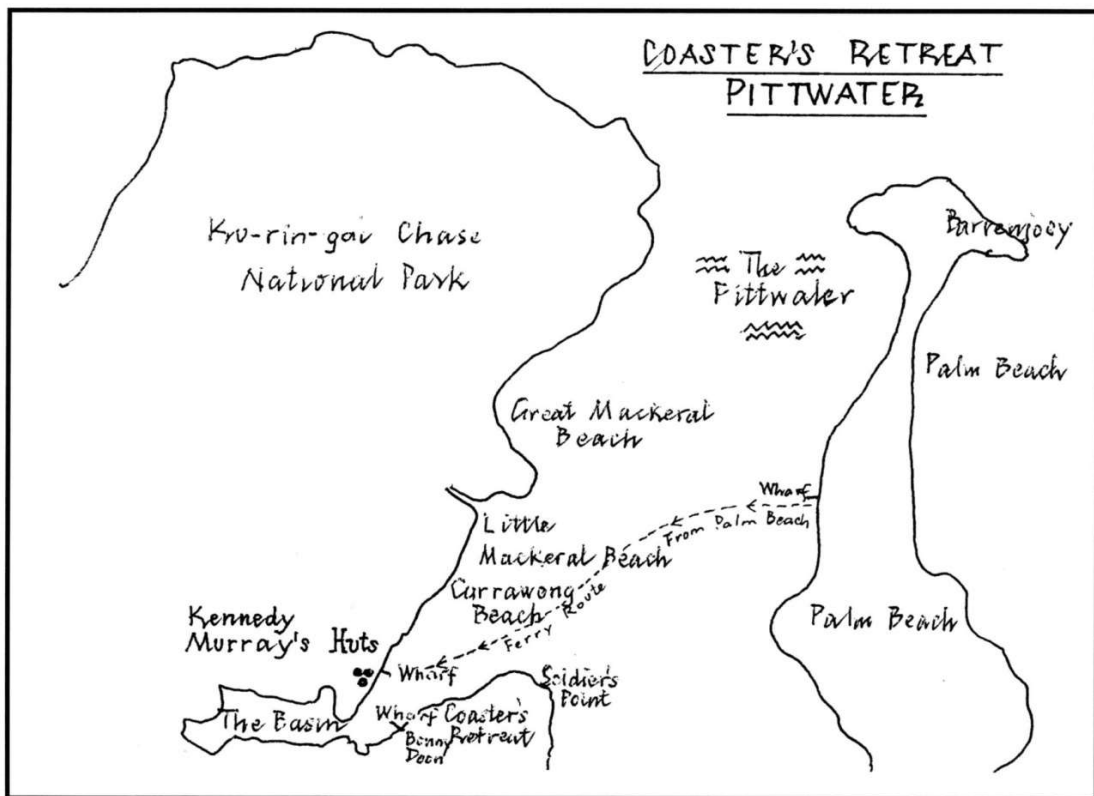
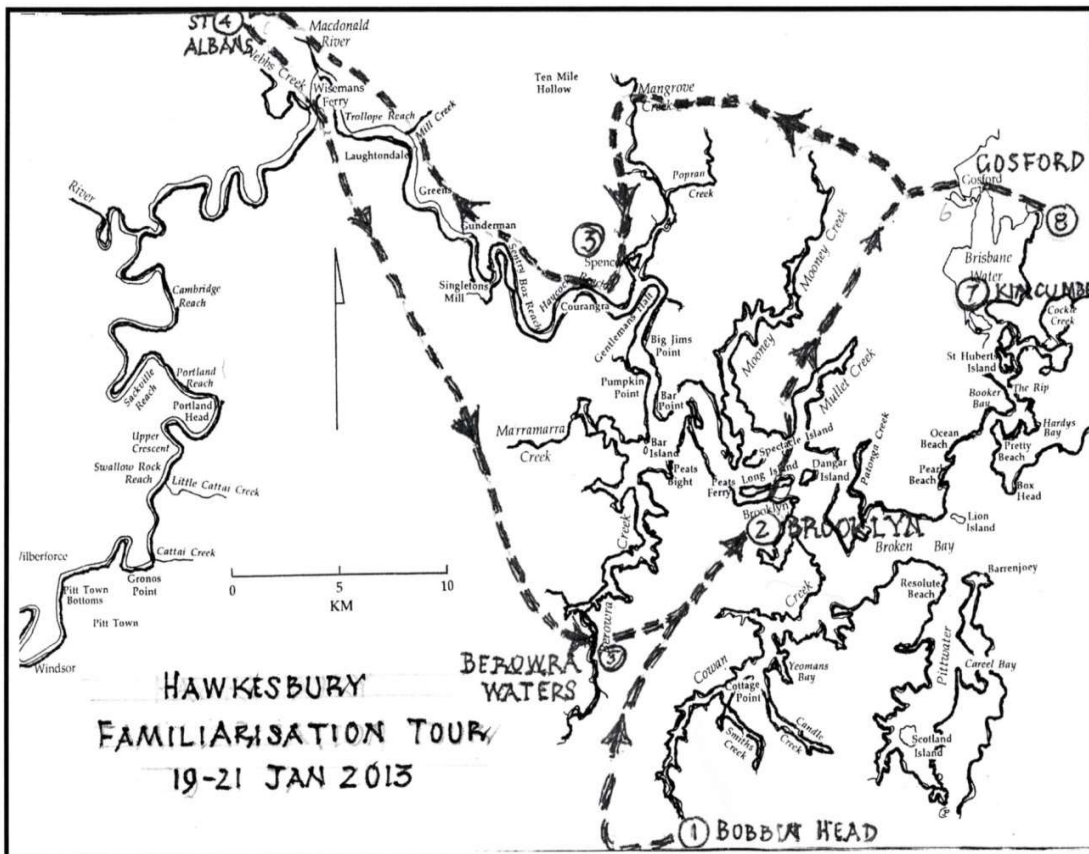
SECTION 2

THE HAWKESBURY – PITTWATER TOUR A FAMILIARISATION TRIP

19-23 Jan 2013



Location Signpost at St. Albans



THE HAWKESBURY AND THE PITTWATER A FAMILIARISATION TRIP

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LOWER HAWKESBURY RIVER FAMILIARISATION TOUR 2013

An excursion undertaken by Mark Smith (Guide) and Milton Smith (Driver)
19-21 January 2013

Chapter 1 - The Hawkesbury River

History of Discovery (Notes based on Brian Fletcher's Article)*

Captain Cook's Map of Coastline

In mapping the east coast of Australia Captain James Cook had named **Botany Bay** and had spent over a week there before he continued sailing northward. On 7 May 1770 he passed an inlet and named it **Port Jackson** in honour of one of the secretaries of the Admiralty. Another inlet some 20 miles further north of Port Jackson was mapped by Cook and he named it Broken Bay.

Governor Arthur Phillip and Sydney

Governor Phillip arrived at Botany Bay on 18 January 1788. On 20 January he proceeded in several boats to seek a more suitable site for a permanent settlement. After inspecting Port Jackson he selected **Sydney Cove** as the site. On 26 January he unfurled the Union Jack at the place he had named in honour of Lord Sydney of the Admiralty.

Broken Bay

Within six weeks of establishment of the settlement Governor Phillip set about the exploration of the second inlet named by Cook, viz. '**Broken Bay**'. This bay was a little further away than Cook's map indicated. Phillip undertook three sea journeys and one overland journey to discover the secrets of Broken Bay.

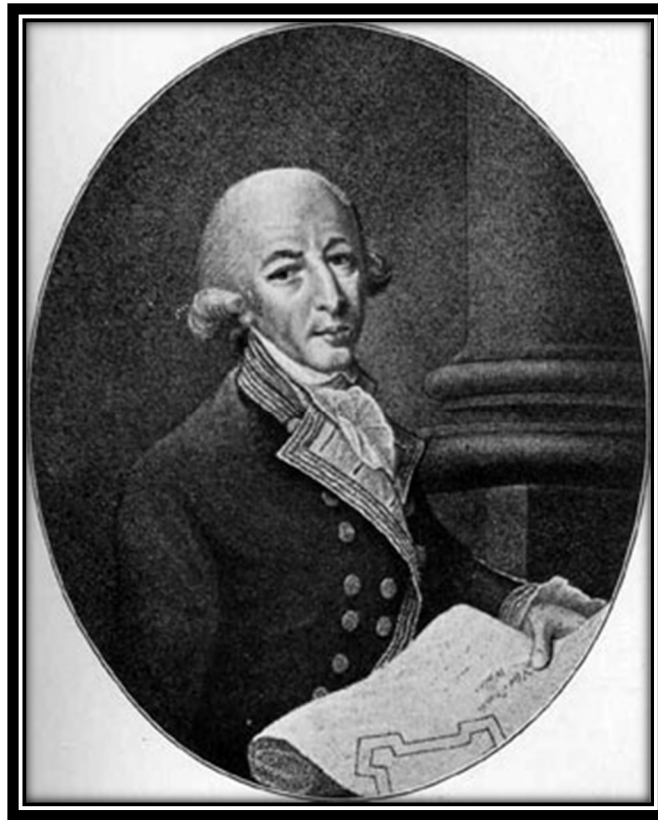
Phillip's Three Sea and Three Land Explorations

First Sea Trip to Broken Bay 2 March - 9 March 1788

This sea journey was undertaken by Governor Phillip because he suspected that a river flowed into Broken Bay. On this journey he did not confirm the existence of the river but he did explore the estuary about the mouth of Broken Bay on both its northern and southern arms. His party explored the **Brisbane Waters** from around **Pearl Beach, Ettalong, Riley's Island, Hubert's Island, Erina Creek** and the **Kincumber Broadwater**. On the South Arm Phillip's crew explored Cowan Creek and noted **Coal and Candle Creek** and **Smith Creek**..

* See Hawkesbury River District - Governor Phillip, Exploration and Early Settlement, edited by Jocelyn Powell and Lorraine Banks; Dharug and Lower Hawkesbury Historical Society; Deerubin Press; 1990. Chapter 1. Governor Arthur Phillip and New South Wales by Brian Fletcher.

Before they returned they explored the **Pitt Water** and again crossed the mouth to **Patonga Creek** and rowed westward as far as **Dangar Island**. They did not, however, locate much grazing land or find the elusive river.



Governor Arthur Phillip - from painting by Francis Wheatley

First Land Exploration to Pennant Hills

14 April- 18 April 1788

On this occasion Governor Phillip determined to explore the rugged environs of the **North Shore** and **Middle Harbour**. From the **Pennant Hills** he obtained a clearer view of the Blue Mountains (Carmarthen Hills (North) and Lansdown Hills (South)). He could also sight **Richmond Hill** and suspected that a river lay at its base.

Second Land Exploration to Prospect Hill

A Five-day Land Journey (1788)

Soon after returning from his North Shore investigation, Phillip determined to visit the Blue Mountains and confirm his hunch that a river flowed at the foot of the mountains. On this five day overland journey Phillip only managed to reach **Prospect Hill** not far west of Parramatta. He did, however, locate some good farming land.

Third Land Exploration from Manly to Pittwater

22 August 1788

Governor Phillip and his doctor, Surgeon White, with a party, travelled on foot from **Manly Cove** to **Pittwater**. Although his health was poor he made the journey by following the tracks made by aborigines.

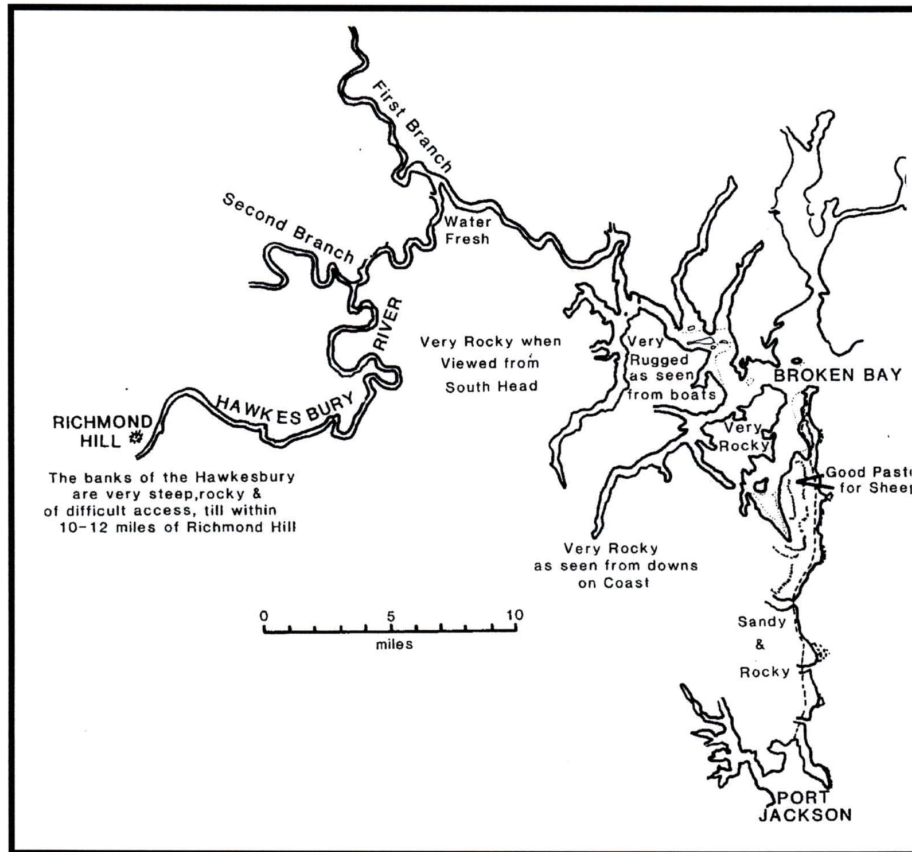


Looking Glass Bay, Pittwater

Phillip's Second Sea Exploration to Broken Bay up to Junction of Macdonald River - 6 June 1789 -15 June 1789

On this occasion Governor Phillip was determined to establish whether a river flowed at the foot of the Blue Mountains through to Broken Bay. On his first exploration he rowed as far as **Dangar Island** but bad weather and the unfamiliar and irregular seascape prevented his discovery of a major river. He revisited the **Brisbane Waters** Inlet, the **Pittwater** Inlet and the **Cowan Creek** Inlet. On this occasion he discovered the **Mullet Creek** Inlet and the **Mooney Mooney** Creek Inlet. It was then that Phillip discovered the main stream which was flanked by **Mangrove Creek** to the north and **Berowra Creek** to the south.

Phillip continued following the main stream to **Wiseman's Ferry** region to the junction of the main stream and **Macdonald River**. As supplies were running low they decided to return to Port Jackson. Phillip named the main stream after **Lord Hawkesbury**, the President of Trade and Plantations. Phillip's boat party left Pittwater at midnight of 14 June and the shore party left in the morning of 15 June.



Exploration of Broken Bay and the Hawkesbury River
(redrawn from Dawes' 1791 map)

Phillip's Third Broken Bay Exploration by Boat 29 June 1789 - 14 July 1789

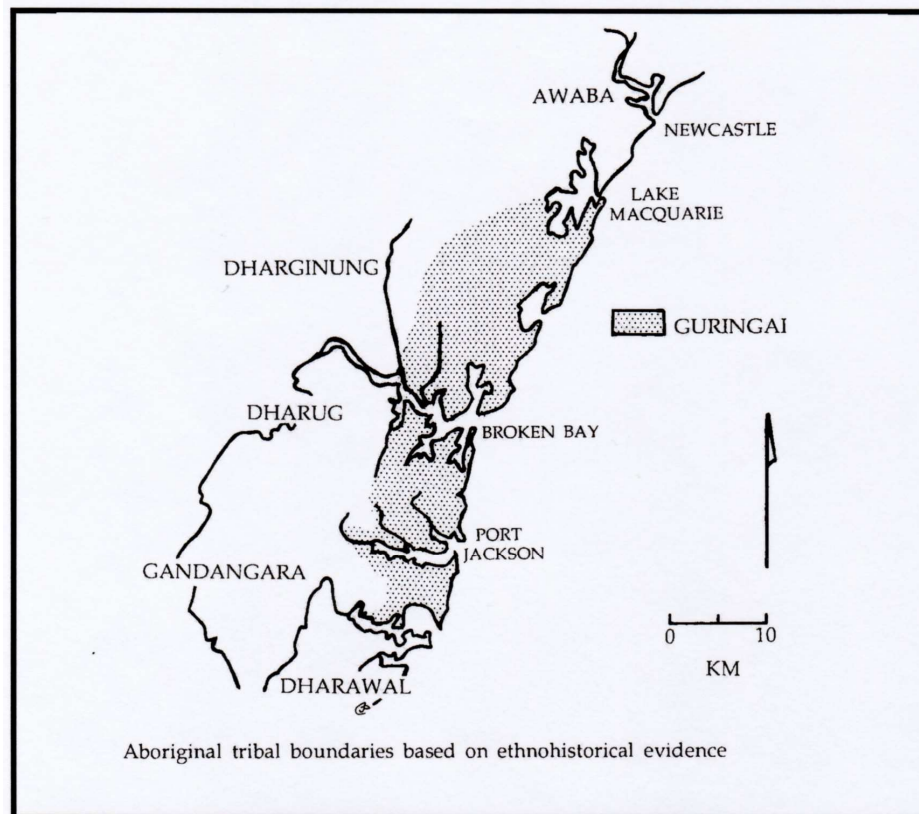
On this occasion Phillip's party numbered about 40 personnel. They included two rowing boats and a ground party which rendezvoused at the southern end of Pittwater. The marines were well armed in case of hostilities with the natives. After investigating the Macdonald River they arrived at the junction of the Colo River and inspected it for two or three miles then returned to the mainstream.

They arrived at Richmond Hill by 5 July and the party climbed it on 6 July. Here they obtained panoramic views of the Carmarthen and Lansdown Hills. They followed the Hawkesbury to its junction with the Grose River. This stream proved to be too shallow at the time and, because the main river was blocked by short shallow rapids, Phillip decided to conclude the expedition. He was alarmed at the height and quantity of the debris in the trees beside the river. After climbing Richmond Hill a second time Hunter determined the latitude as $33^{\circ}35'37''$. True latitude is now fixed at $33^{\circ}35'45''$. Phillip arrived back on 14 July after several harrowing difficulties.

Aboriginal Life on the Lower Hawkesbury - (based on an article by Anne Ross)

Introduction

At the time of the earliest European contact there were two main linguistic groups on the lower Hawkesbury. To the east were people known today as **Guringai**, or the **Eora**. To the west were the **Dharug** who were probably the main group on the lower Hawkesbury.



The Dharug

The Dharug had a more broadly based economy than the Guringai. They were predominantly an inland tribe who also depended on some seafood. They were hunters and gatherers who fed on animals, tree grubs, fern roots (chiefly wild yams), lizards, wild ducks, teal, quail, possum, snakes, frogs and kangaroo. Around Broken Bay they also ate shellfish and crustaceans.

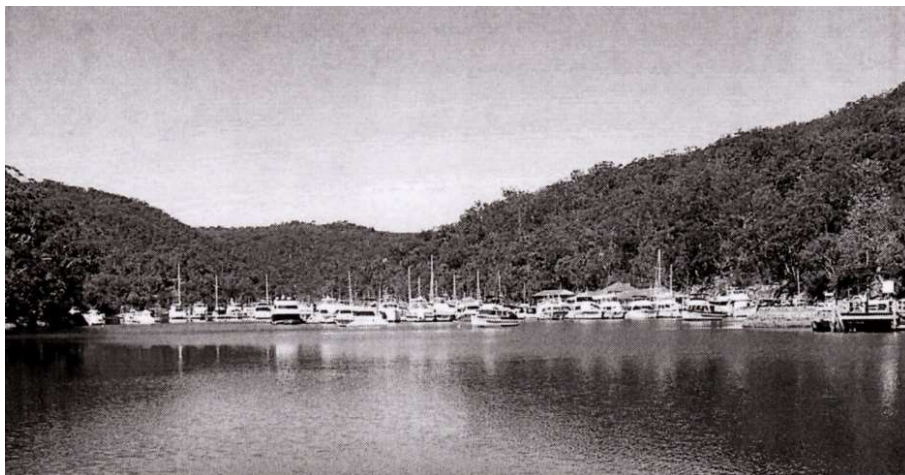
The Guringai

Although marine and estuarine environments provided the bulk of the Guringai diet, various other foods were also obtained including plant foods, macropods, birds, possums, grubs, lizards and kangaroos. Fish was a major component of their diet. Fish was also dried. They also ate shellfish such as oysters, mussels and cockles.



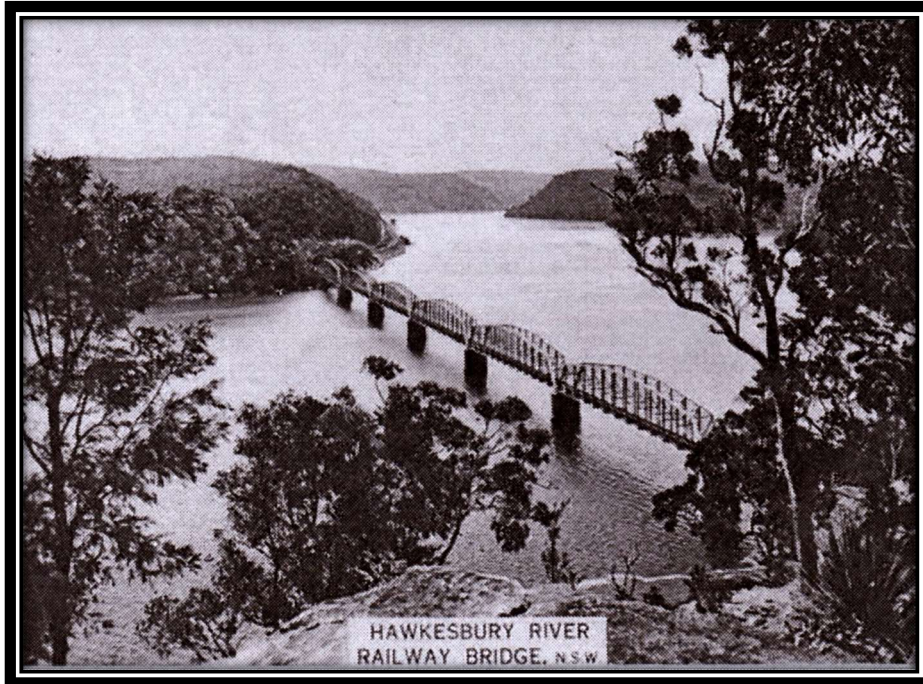
Bobbin Head in Ku-ring-gai Chase National Park

The Ku-ring-gai Chase is 30km north of Sydney and was the home to a large number of the Guringai people. It extends from the Pacific Highway to the Pittwater and it straddles the Cowan Creek Inlet of Broken Bay. The Cowan Creek Inlet has a number of creeks flowing into it. These include **Refuge Creek**, **Yeoman's Creek**, **Coal and Candle Creek**. At its extremity the Cowan Creek Inlet has a marina at Bobbin Head. This marina provides moorings for private boats. Motor dinghies and boat trips are available. **Bobbin Head** is a favourite picnic spot with walking tracks and a Discovery track is accessible to wheel chairs. The **Kalkari Visitors Centre** has displays which provide information about aboriginal life and the environmental features of the Chase.

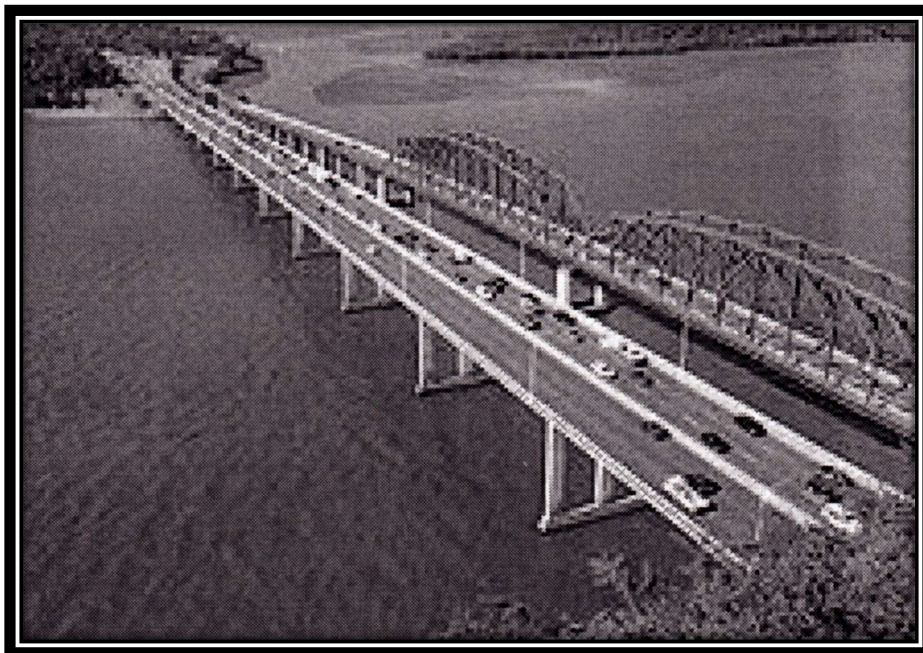


Brooklyn Village

Brooklyn is a town which sits on the lower reaches of the Hawkesbury River and close to the railway bridge linking Sydney to Gosford. Boat trips to eight of the Broken Bay Islands are available. Regular ferry services to Dangar Island, Patonga and Little Wobbly Beach are provided. Houseboats and motor dinghies may be hired.



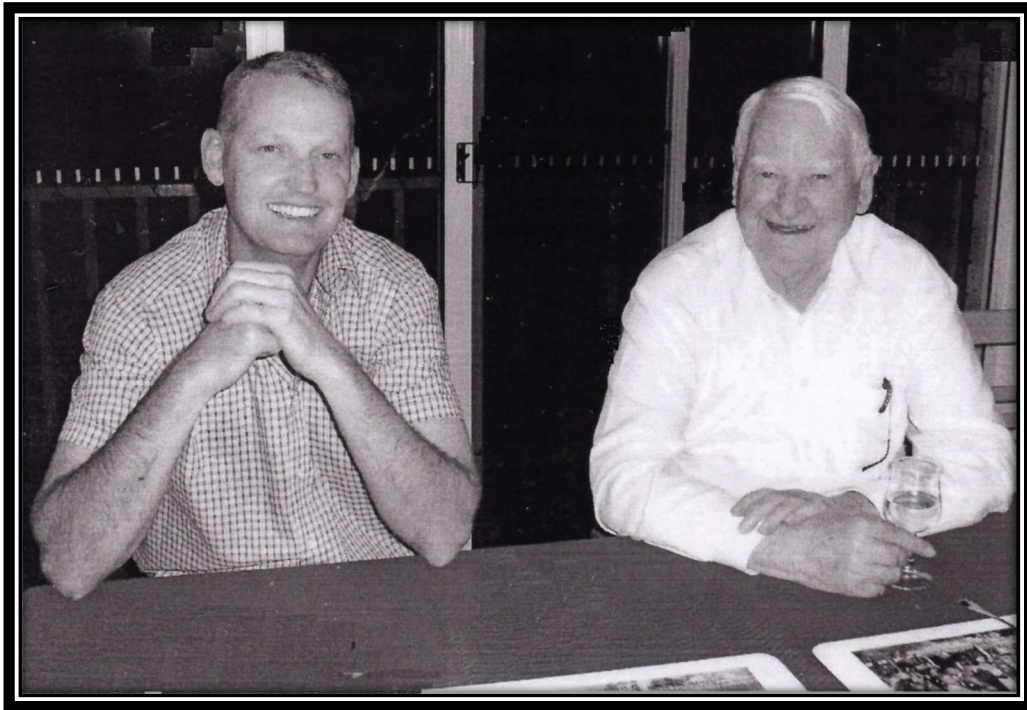
Circa 1925



2013

Chapter 2 - Gosford City and Regional Towns about the Hawkesbury

Driver and Guide



Except for sleep, we had an enjoyable time during two nights at the historic Gosford Hotel.

Part 1 - Gosford

Gosford was proclaimed a city in 1980 and is recognised as the commercial centre of the central coast area of New South Wales. It has a sailing club, a football stadium, a racecourse a leagues club, an RSL club and has access to numerous holiday pastimes. Two local attractions include:

East Gosford

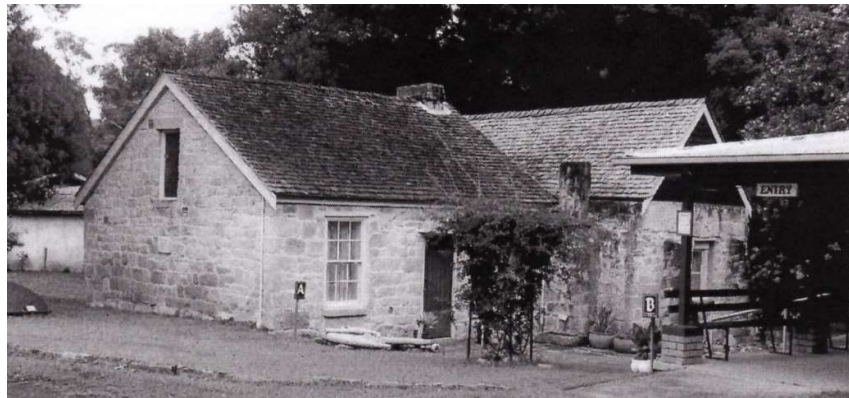
The Gosford Regional Gallery and Arts Centre

This attractive centre also has a stunning Commemorative Japanese Garden. It is beautifully manicured and maintained. It is called the Gosford Edogawa Commemorative Gardens and is situated in Webb Street, East Gosford.

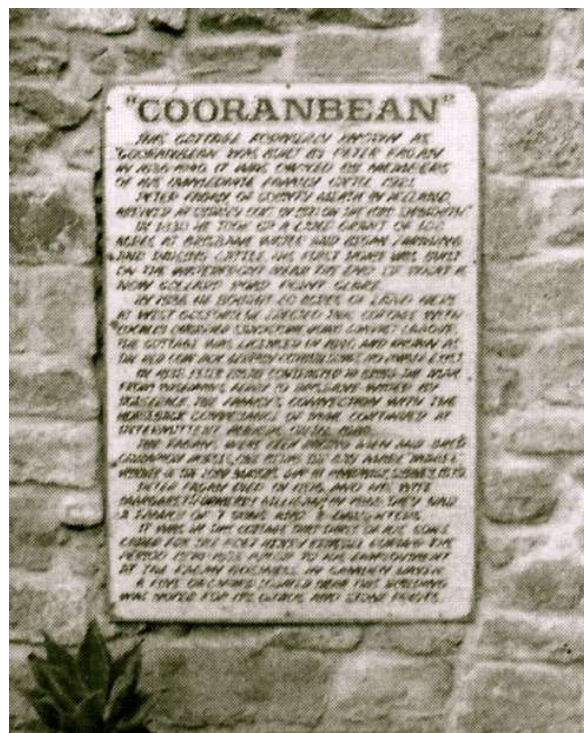


**West Gosford
Kendall Cottage**

The Gosford Shire has made great capital out of Henry Kendall's brief association with Gosford. There is a 'Henry Kendall' High School, Bridge, Retirement Home and a ferry cruise on the Lady Kendall! However Henry Kendall the poet, only lived as a guest in the Fagan home from 1874 to 1875. The stone cottage was convict built c 1838 and was licensed as The Red Cow Inn. It was also known as Cooranbean.



Kendall was cared for during his period of rehabilitation at this home. When he had recovered he moved northwards of Taree to the Camden Haven area where he worked as a ranger. It is generally believed that Kendall gained his inspiration for writing 'Bell-Birds' while living with the Fagan family.



Bell-Birds

*By charms of coolness the echoes are calling
And down the dim gorges I hear the creek falling.
It lives in the mountain where moss and the sedges
Touch with their beauty the banks and the ledges.
Through breaks of the cedar and sycamore bowers
Struggles the light that is love to the flowers;
And softer than slumber, and sweeter than singing,
The notes of the bell-birds are running and ringing.*

Verse 1. Henry Kendall (1839-1882)

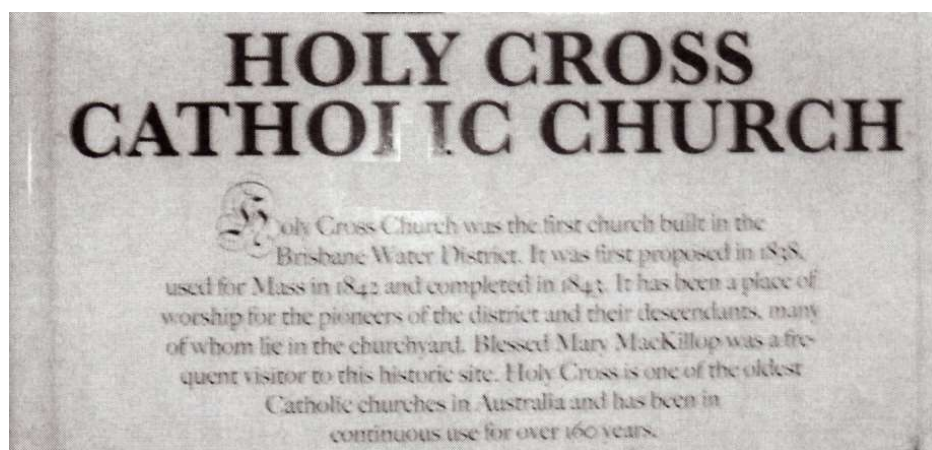


Kincumber and Brisbane Waters

Kincumber

Kincumber is the oldest permanent village on the north arm of the entrance to Broken Bay. Kincumber Mountain Reserve provides panoramic views of the Pacific Coast and of the west to Kincumber Broadwater and the Brisbane Waters basin. It features two historic churches:

- The Holy Cross Catholic Church built in 1842, the first church built in the Brisbane Waters District.
- St Pauls Anglican Church, built in 1847.



We were guided and entertained by Jim Harris.



The Brisbane Waters and the Ettalong Ferry

Entrance to these waters can be made by ferry from Palm Beach Wharf to Ettalong. On this trip one passes Lion Island and nearby Umina. Further on into Brisbane Waters one comes to Woy Woy and St Huberts Island. The Brisbane Waters has many attractive features for the tourist and holiday-maker - sailing, fishing, water sports, walking tracks, a wealth of native flora and fauna and evidence of aboriginal occupation.

Part 2 - Regional Towns

The Nepean - Hawkesbury River Complex

This river is a complex combination of several streams joining together. Primarily it is the joining of the Nepean River and the Hawkesbury River. These two streams are notionally joined where the Gross River flows into the Nepean River near Richmond. However the Nepean River is a complex combination of streams fed by the waters of the Cataract Dam, the Cordeaux Dam, the Avon Dam and the Nepean Dam. The waters of these streams join with the waters of the Little River and the Nattai River and the Wollondilly River to make a vast fresh-water catchment area for Sydney's water supply. In addition the Cox River also flows into the Nepean catchment at the north of Lake Burragorang. The Cox River begins its journey near Wallerawang and finds its way to the southern reaches of the Nepean.

Towns on the Nepean River to Richmond

The following towns have developed near the Nepean network of streams: Appin, Wilton, Maldon, Picton, Menangle, Camden-Narellan, Warragamba, Wallacia, Mulgoa, Emu Plains and Penrith, Castlereagh, Yarramundi, Agnes Banks, Richmond.

The Hawkesbury River

The Upper Hawkesbury Towns

The following towns are on or near the Upper Hawkesbury River:

Richmond, Freeman's Reach, Windsor, Pitt Town, Wilberforce, (Cattai), Sackville, Sackville North, Lower Portland, (Colo), Webb's Creek Ferry, Wiseman's Ferry, (St Albans).

The Lower Hawkesbury Towns

Wiseman's Ferry, Laughtondale, Gunderman, Courangra, Spencer, Gentleman's Halt, Brooklyn.

Islands in and around Broken Bay

Dangar Island, Long Island, Peat Island, Milson Island, Lion Island and Scotland Island. Within the Brisbane Waters there is St Hube1t's Island and Riley's Island.

Part 3 - Wiseman's Ferry, St Alban's, Macdonald River and Berowra Waters

Gosford to Wiseman's Ferry @

It is not possible to drive from Gosford to Wiseman's Ferry and keep the lower Hawkesbury River in view. Our trip followed the Peat's Ridge option through Spencer and Gunderman. It is certainly a pleasant tree-lined drive with some fruit orchards and pockets of cattle and horse grazing. As the road descended to the river holiday homes and retirement homes gained scenic views of the river from homes perched on stilts. We did not avail ourselves of the Wiseman's Ferry crossing. We continued on the unsealed Settlers Road for 20 kms and came to the historic village of St Alban's.

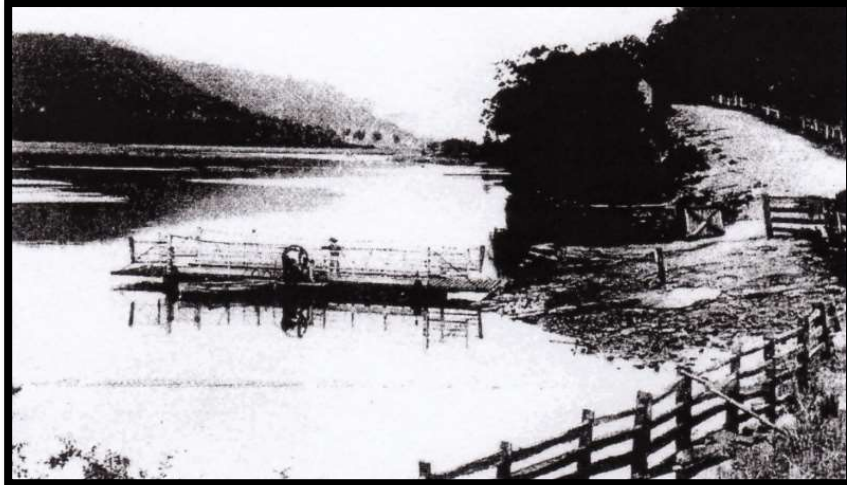


Wisemans Ferry as viewed from the northern ascent of the Great North Road

St Alban's

St Alban's is an historic village situated on the Macdonald River which flows into the Hawkesbury River near Wiseman's Ferry. The town was established about The Settler 's Arms. This licensed inn was built in 1836. However the

town of St Alban's is at the southern extremity of the Macdonald Valley. This valley was an extension of the fertile river flats along the Hawkesbury and early settlers found their way into the valley between 1810 and 1820. The building of the Great Northern Road from 1826 brought large numbers of convicts into the region. (Walking trails can be followed on the UNESCO World Heritage Listed Great North Road built from Wiseman's Ferry by convict labour between 1825-1836).



An early hand-operated punt at Wisemans Ferry



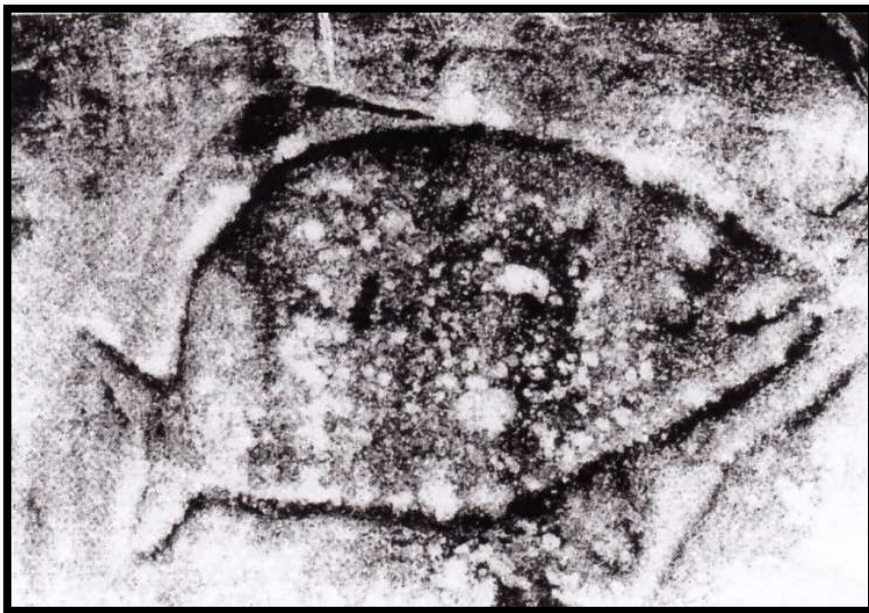
The Settler's Arms, St. Alban's

Berowra Waters

When Surveyor Govett was examining options for a more direct route from Sydney to the Hunter River district (1829) than the Wiseman's Ferry crossing he considered the Berowra Waters as a crossing. Today it has a busy ferry crossing and has developed as a popular marina for the exploration of the Cowan Creek Inlet and other waters of Broken Bay.



Berowra Waters



Aboriginal rock engraving, Berowra Creek

Chapter 3 - About the Pittwater

The Finest Piece of Water that I Ever Saw

On his first expedition by boat to Broken Bay Governor Phillip sheltered in a bay of the south arm entrance. He wrote to Lord Sydney:

Immediately around the head land (Barrenjoey) that forms the Southern entrance into the Bay, there is a third branch, which I think the finest piece of Water I ever saw, and which I honoured with the name of Pitt Water, it is as well as the Southwest branch, of sufficient extent to contain all the navy of Great Britain, but has only eighteen feet at low water, on a narrow bar, which runs across the entrance. Within the bar there are from seven to fifteen fathom water. The land here is not so high as in the Southwest branch, and there are some good situations where the land might be cultivated. We found small springs of Water in most of the Coves, and saw three cascades falling from a height, which the rains then rendered inaccessible.

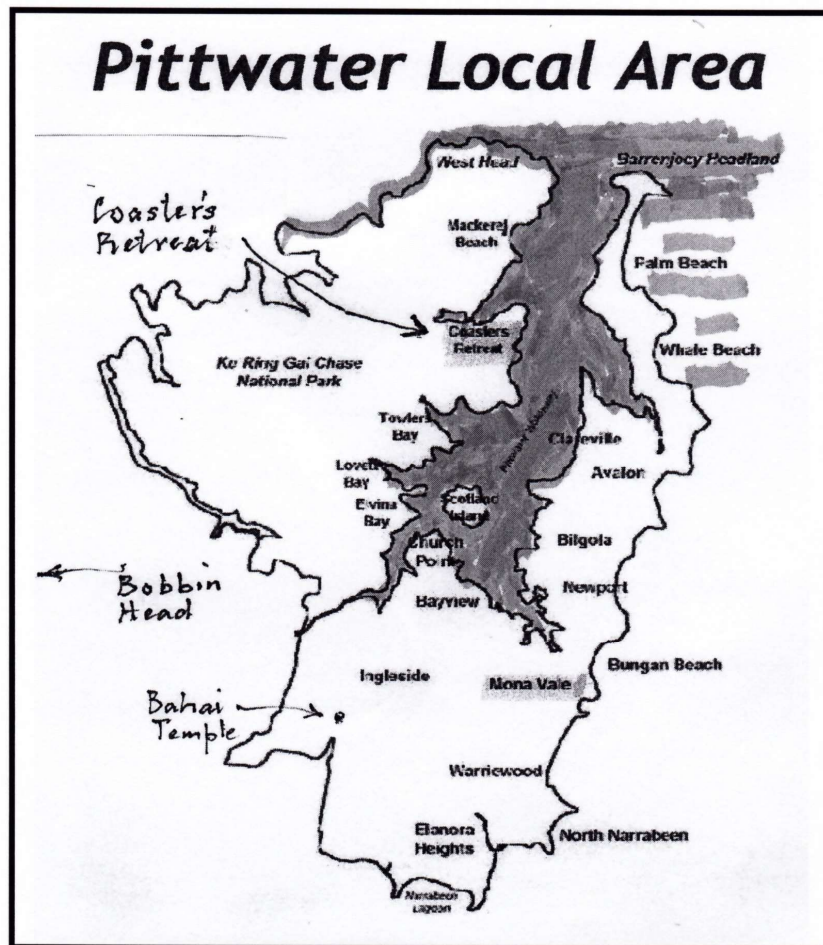
Coaster's Retreat, Pittwater

The area known as Coaster's Retreat encompasses an area on the western bank of the Pittwater Bay between Little Mackerel Beach and Soldiers Point. Within these extremities lie Currawong Beach and The Basin. The Basin is actually a lagoon.

Surveyor Govett's Visit of 1829

Govett's observations on his 1829 visit to the Pittwater area noted three occupations:

- Shingle-cutting from casuarina trees, ironbark trees and colonial oaks. (12 pounds for 10,000 shingles).
- Fishing - especially dried fish. Some poultry and cattle grazing supplemented the fish diet. Some agriculture was tried as well.
- Shell gathering was an important source of income for the vagrant casual down-and-out drifter who found his way to this remote setting. When shells were burnt and turned into lime they provided mortar for Sydney's buildings. This seaboard area abounded in aboriginal middens along its foreshores and these were plundered. Some of these middens were 30 feet high.



Coaster's Retreat as an Assembly Area

The Coaster's Retreat area provided both a shelter and a place of assembly for Hawkesbury River farmers and Brisbane Waters traders. It was common practice for small traders to voyage to Sydney in convoy. The first recorded convoy left the shelter of Coaster's Retreat on 3 March 1803. It was made up of four vessels, the *James*, the *Edwin*, the *Union* and the *Argument*.

Terracing to Defeat Flooding

The floods of 1806 and 1809 are thought to have motivated the construction of an elaborate system of terraces cut into hillside on the northern slope of the hill west of the Basin Flat. An engineered drainage system ensured the terraced 'homes' were not flooded.

Surveyor Larmer's Visit 30 April 1832

By Sunday, 30 April Larmer was following these instructions, completing a map in his field book showing Head of Middle Harbour, swamp, gunyah, and Govett's Dividing Range with "Foot Path" along the ridge. The following pages show surveys of Cowan Creek then are mentioned Mt Elliott, Hungry Beach, Long Island America Bay, the Head of Cowan Creek, Tumbledown Dick, Scotland Island with one hut

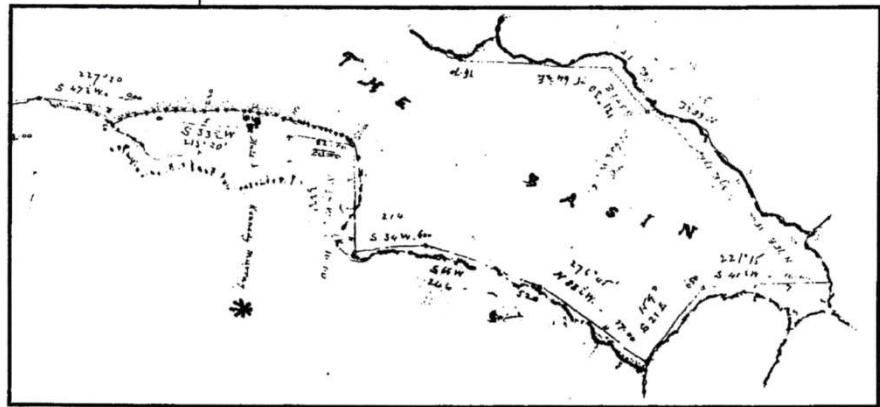
marked The Basin with three huts marked and the name Kennedy Murray, Little Mackerel Beach, Great Mackerel Beach with one hut marked Fling and Steel Beach, and Jerusalem Bay.

Extract from p. 67 of *Manly, Waringah and Pittwater*
by S. and G. Champion

Early Squatters (Reference: Martin Burke by J. Macken)

Most of the early squatters were escapees and others connected with the careening and repairing of the Coasters which were almost always in the Basin or the bay awaiting favourable weather to make their dangerous trip to Sydney along the coast. The custom was to form a convoy of up to six vessels and then travel down the coast together. This system lasted for many years. On June 7th 1841 no less than eleven coasters left the Sound of Broken Bay for Sydney. They carried timber, maize, corn and lime. One vessel, the 'Fly', carried a full cargo of potatoes out of Pittwater.

During May and June 1832 James Larmer surveyed Pittwater and drew a map of The Basin. This map showed Kennedy Murrays' huts



Around this system there grew up a small community, quite isolated from 'civilisation' in Sydney and Parramatta and which developed its own code of conduct and mutual dependence. A good example of the type of settler that made the Basin their home in the 1820's and 1830's was a man named Kennedy Murray who was an exception to the rule that most of the early settlers built their houses on the terraced slopes of the hill. Kennedy Murray lived in a small complex of three huts almost on the beach on the Basin flat. The simple huts may have been used by others before Kennedy Murray moved into them but they were most certainly used by others after he left. In fact they remained substantially the same when they were acquired by Mary Ann Morris (Sally) in 1870 and she lived in them for another 50 years.

Kennedy Murray (Reference: Martin Burke by J. Macken)

Kennedy Murray came to Australia on the 4th Fleet (The 'Pitt') in 1792. He married and spent some years on Norfolk Island until his wife, Ann, left and took the three children to Tasmania. He came to Sydney and married again (another Ann) and had four children by her. He had been granted 40 acres of land on the Hawkesbury. His second wife went mad and was sent to the asylum. As there was a query as to his own sanity the government took his last three children

(aged from 7 years down to 4) and admitted them to an orphanage in 1822. He was next to squat at the Basin with Ann Haynes; a girl who had lived with James McCarr in the early 1820's at Bayview.

Extract from Manly, Waringah and Pittwater 1850-1880 by Shelagh and George Champion

Surveyors and Settlers (1810-1830)

Kennedy Murray was tried on 14 September 1786 and received a sentence of transportation for fourteen years. He arrived in the Colony by the Pitt in February 1792.

By 1796 he was on Norfolk Island, where he married Ann White. Their son Kennedy was born on 4 August 1799, and their daughter Elizabeth on 20 March 1802. Ann seems to have left Kennedy Murray for Richard Sydes, by whom she had four more children: Mary White, born 30 October 1804, John born about 1806, Ann born some time before October 1810, and Tomas born 9 January 1811. The whole Sydes family, including the Murray children, left Norfolk Island for Port Dalrymple, Van Diemen's Land, in January 1813. Meanwhile Kennedy Murray, whose sentence had expired in 1800, and whose marriage to Ann White was over, left Norfolk Island as a free man by the Harrington in February 1805, arriving in Sydney on 4 March. At some time after 1806 he married Ann Parker (Glatton, 1803), and by 1814 they were living at Windsor or Richmond, and had two children, one of whom was a son, John, born 1811 or 1812. Kennedy was a land-holder, and the family was "off stores", or self-sufficient.

By 1820 three more children had been born. His memorial to Governor Macquarie stated that he had been free for twenty years and had a wife and five children to support. He requested a portion of land and 40 acres was allowed. The family then struck trouble. At the time of the 1822 census, Ann Parker was an inmate of the Lunatic Asylum, while Kennedy was employed by Thomas Acres, a land-holder at Liverpool. Ann was committed to an asylum before July 1823.

At their meeting on 9 July 1823 the Board administering the Male Orphan School resolved, "that the four children of Murray aged from 3 to 10 years whose mother died insane at Castle Hill, and whose father is stated to be now insane, be admitted to the Male Orphan School on 22 October 1823. At that date Kennedy Murray, labourer, resided at Richmond.

The New South Wales Musters for the years 1823, 1824 and 1825 listed John Murray, aged 13, living with William Bell at Richmond. Murray Kennedy was listed twice, once as "land-holder, Illawarra", and once as "Windsor Gaol from Wilberforce". William (9), Henry (8) and James (6) were all at the Orphan School, Liverpool (Bonnyrigg).

Kennedy and John Murray were both living at Pittwater in November 1828, where they had three acres of land cleared and cultivated. Ann Haynes, who had formerly lived with James McCarr, was their housekeeper. Kennedy Murray is shown on a map in surveyor Larmer's field book as living at the Basin in 1832. Kennedy's son William may have been the William Murray

who lived in Manly and district for many years, working as a painter and dying in 1898, "parents unknown".

Notes concerning William Murray (son of Kennedy Murray)

William Murray did not live in Manly. He was born in 1815 and died in Mudgee on 1 March 1877 aged 62 years. He was one of my great, great, grandfathers. His mother, Ann Parker did not die in 1823 but spent 43 years in asylums/ hospitals and died on 4 November 1862 and was buried in an unmarked grave in All Saints Cemetery, Parramatta.

Extract from James J. Macken's Martin Burke, Chapter 13, p. 75-77

An extraordinary feature of life in Pittwater in the 1830's was the fact that almost all of the settlers were connected in one way or another before their arrival in Pittwater. Some were linked by marriage (the Farrells, the Foleys and the Burkes) while others were linked by trade in the city (the Hendersons, the McIntoshes, the Burkes),

The primitive occupations of the early settlers reinforced this community of interest Everyone had an interest in the success of the salt making on Scotland Island, the shell gathering, the cattle breeding, the timber getting, shingle cutting or the fishing.

The most common bond between the settlers was the industry of rum smuggling. This was partly for the product itself and partly for the huge sums of money to be made out of the trade. Pittwater was known for its rum smuggling since the "lenny" was found to be unloading 5000 gallons of rum and brandy illegally in February 1808. Thereafter, regular supplies of spirits reached Sydney via Broken Bay. Although Martin Burke was trained as a distiller and had extensive hotel experience such as would enable him readily dispose of any illegal spirits he was never caught or charged with any offence in this connection, Much suspicion may have been aroused as all his land holdings featured hidden water access but there is no proof of his complicity in the trade.

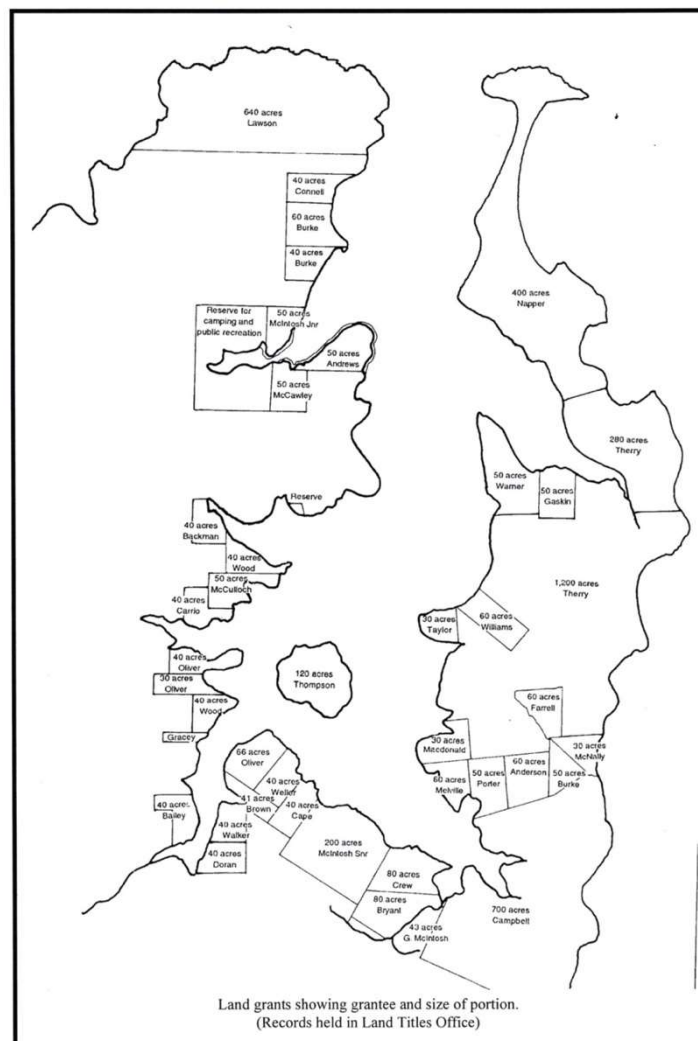
Almost all his associates were, however, more or less directly involved. The largest rum smuggling scandal to affect Pittwater came to light shortly before Martin Burke died. On 14th May 1842 the "Fair Barbadian" left Sydney ostensibly for Lombok in Indonesia. Instead of going to Lombok the vessel put in to Broken Bay and the spirits were unloaded for later transmission to Sydney. This time they were found and after a series of dramatic court cases and chases by the Water Police in their vessel the "Ariel" a number of Martin Burke's friends were charged. They included Dan Farrell and Robert Henderson. They were acquitted on technicalities The establishment of a new Customs House in Sydney in 1827, together with a reorganised Customs and Excise Service, had been expected to reduce the smuggling of spirits. The Sydney Gazette of the 25th June 1827 expressed the fond hope that the 'Hawkesbury boats will no longer be able to run to the northern country estates with rum brandy and gin.' The

changes had no effect whatever on the incidence of smuggling into Broken Bay, nor did the establishment of a Customs House at Barrenjoey in the 1840's.

From time to time the violence of nature supplemented the violence of men in disturbing the small community at the Mackerel beaches.

Shipwrecks were common in Broken Bay as gales met the usual turbulence at the mouth of the Hawkesbury River. Among the vessels well known to Martin Burke which sank during the time he spent at the Mackerel beaches were the "Redpole" (1834), and the "Adventurer" (1837). The "Denmark Hill", a barque of 253 tons, was totally wrecked when it was beached in Pittwater on the 25th April 1839.

It was the largest of the many wrecks lost while Martin Burke was farming the western foreshores. It was against this background of a community made up of ex-convicts, escapees, rum smugglers, illicit distillers and drop-outs from the severity of life in Sydney and Parramatta that the closing years of Martin Burke's life have to be seen.



Chapter 4 - A Visit to the Sydney Bahai Temple, Mona Vale

The Babi Faith

The Babi Faith was founded by the Bab (1819-1850) in Persia in 1844. The name 'Bab' means the 'Gate'. The Bab announced that he was not only founding an independent religion but he was also heralding the arrival of a far greater messenger of God than himself. In 1850 the Bab was executed by a firing squad of 750 soldiers.

Baha'u'llah

In 1863 Baha'u'llah declared that he was the one prophesied by the Bab. Baha'u'llah was exiled to various places within the Ottoman Empire. Finally in 1868 he was sent as a prisoner to the fortress city of Akka in Palestine where he passed away in 1892. His successor was his eldest son, 'Abdu'l-Baha (1844-1921) who, in turn, appointed his eldest grandson, Shogi Effendi (1896-1957), as his successor and authorised-interpreter of the Bahai teachings. Shogi Effendi is known as the 'Guardian of the Cause'.

Universal House of Justice

The affairs of the Bahai Faith are today administered by the Universal House of Justice. This governing body is elected once every five years in Haifa, Israel, at an International convention attended by members of all National Spiritual Assemblies. At the National and Local levels the governing bodies are known as Assemblies. At each level these Assemblies are elected annually by secret ballot with no nominations or electioneering. Each governing body has nine members.

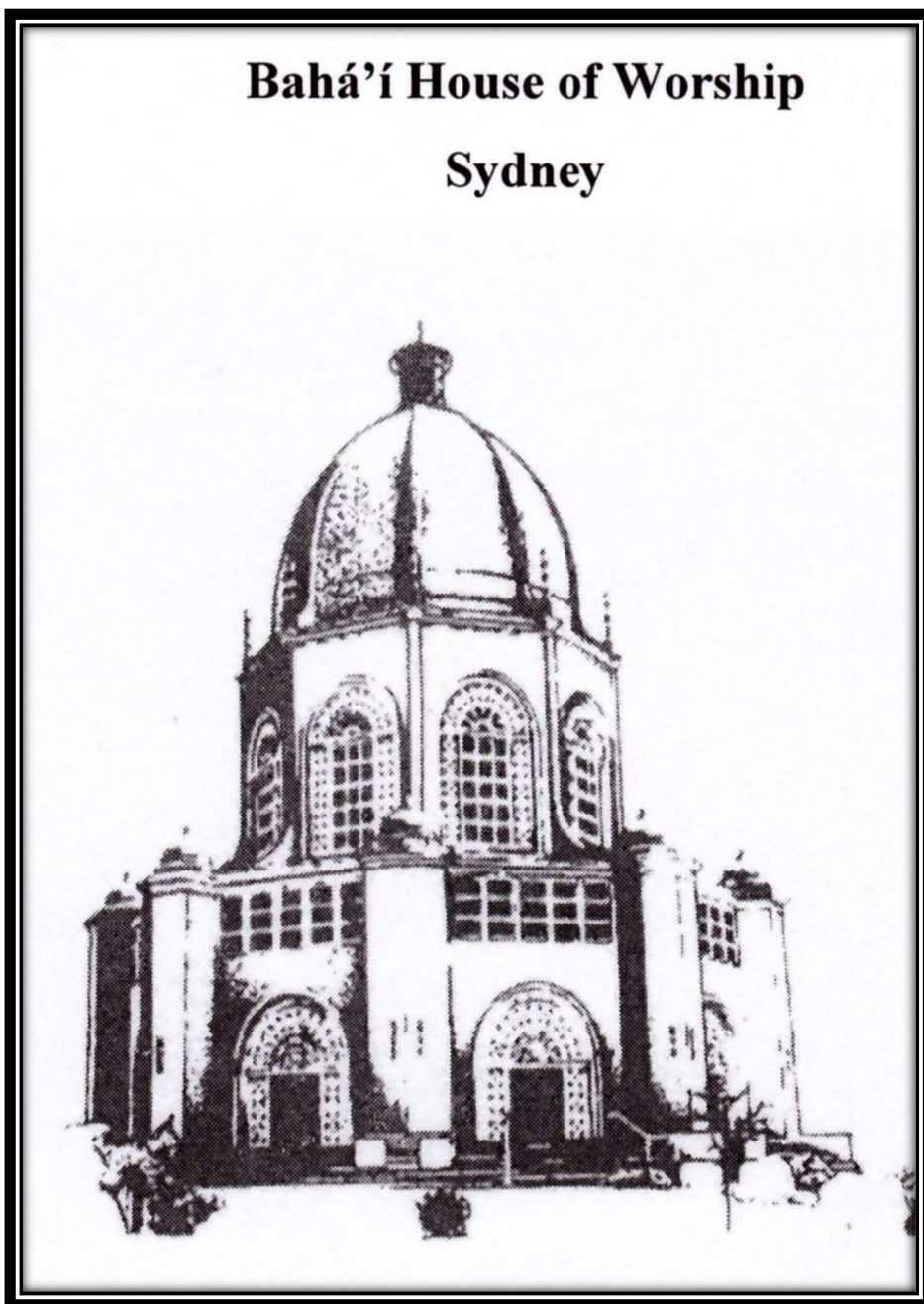
A Universal Religion and a System of World Government

To an outsider the Bahai Faith is both a worshipping religion and a system of world government. As a religion it has no clergy and accepts the equality of women and men. Its devotional services draw upon Buddhist, Christian, Islamic, Jewish, Hindu, Persian and Bahai scriptures. There is no ritualism or set form of service. As a system of World Government it attempts to reach beyond egotism in its own governing.

It also encourages members to participate actively in social and economic projects that promote education, peace, prosperity, and the establishment of a world government, based on truth and justice.

Bahá'í House of Worship

Sydney



The Sydney Bahá'í House of Worship, dedicated in 1961, is a unique architectural development: nine-sided with nine entrances, it symbolises the gathering together of all mankind, irrespective of race, religion, nation or class. The grounds are a wild flower sanctuary. The seats in the central part of the auditorium face the Holy Land. Above the head of the worshippers in the apex of the dome, in Arabic calligraphy, is an invocation of God depicting the Greatest Name which may be translated as

"O Thou Glory of the All-Glorious".

SECTION 3

TEN OBITUARY REFLECTIONS



TEN OBITUARY REFLECTIONS

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No. 1
Visionary Educator



**Jim and Pat Dean
High School Principal**

As creator of 'The Junee Plan'.

Jim's inspired leadership enlivened the Junee High School community at a time when secondary education was losing its vitality.

1927-2011

**A TWO-YEAR STOP-OVER
AT THE EDUCATIONAL REFRESHMENT ROOMS OF
JUNEE HIGH SCHOOL
1972-1973**

As an itinerant District School Counsellor I had provided counselling services to schools in the South Coast and in the Riverina. I was, in due course, allocated to provide services to most schools in the Junee, Temora, Cootamundra and Gundagai districts. The sheer dimensions of the task meant that such visits could not provide much more than basic and obligatory services. Thus when I arrived at Junee High School in early 1972 I expected to work in a quiet, nice, but conventional high school which was slipping under the educational radar screen. My expectations could not have been more wrong!

It is not widely appreciated that small high schools are more complex administrative institutions than large high schools. They do not have the advantages of scale which provide degrees of freedom for course offerings nor do they have the flexibility of staffing allocation to meet emerging needs. All schools can ossify administratively but small high schools can do so quickly. They can easily become victims of rigid staffing formulas, time-tabling restrictions and they often suffer from gaps in staffing expertise. When this happens the educational process slips into a schooling routine.

On the 17 June 1972 the Principal of Junee High School, Mr C.J. ('Jim') Dean outlined details of a 'plan' he had conceived. This 'plan' was an administrative solution to the organisational difficulties which 'cramp' the day-to-day operations of a small high school. Schools are organisms. They are not machines. Like good wine they must be enabled to breathe. They must also be allowed to grow and develop and adjust to changing circumstances. I could see that Jim Dean's "plan" could not only fulfil the objectives of the Wyndham Scheme - it could allow for changes to be implemented and breathe new life into a small country high school.

The social implications of ten o'clock closing and the expansion of the club movement were only matters of debate when the reorganisation of secondary schools was taking place in 1957. Since that time, the social climate had changed enormously. New wealth and economic growth had resulted in the emergence of an affluent society with increasing leisure time on its hands. The appearance of a teenage drug problem, the removal of the taboos on contraception, the liberalisation of the divorce law, the lowering of the voting age, the proliferation of vehicles, the pollution of the landscape, the impact of computer technology, and the cultural invasion by Hollywood meant that there was an ever widening gap between the social context of schools and the world that students were to meet after leaving school. Much of what was being done in schools was becoming anachronistic and irrelevant. The 'times were a-changing' and schools were getting behind!

It was against this backdrop of social change that the 'Interest Elective' program was introduced. The new nine-day timetable 'prised-open' the time constraints of the old 'five-day cycle'. By excluding Wednesdays from the nine-day cycle a whole new range of possibilities emerged. With teacher co-operation it became possible to offer interest elective courses such as computer studies, jazz ballet, film-making, motor mechanics, vehicle restoration, community service, Duke of Edinburgh Award, modelling, cake decorating, mothercraft, beautician skills, and so on. Wednesday mornings at Junee High School became attractive to students and teachers and the teaching-learning process began to receive more social oxygen.

Small High Schools do not receive the publicity that larger ones get. Sometimes they have to wait longer for improved facilities and services. Staffing gaps also have a greater impact than they do in larger schools. However schools are not just buildings, they are not just equipment and they are not just workshops running to schedule on tight budgets. They are living organisms which must react and respond to human needs. They are a complex of interpersonal relationships where individuals can be hurt or challenged or praised and encouraged. They are above all dream factories which should foster imagination and creativity and self-respect.

Schools should epitomise the social values of a caring society and allow their students to catch a glimpse of what life ought to be. My year as Co-ordinator of the Junee Plan under the Principal, Jim Dean, gave me such a glimpse. Junee High School was a 'nice' high school but it was hardly 'quiet' and 'conventional' as I expected. By the time I left, it 'hummed' with exciting activities. It had found a new energy. It was no longer an institution operating according to an inflexible and restrictive formula. The educational climate had been positively altered.

I am glad I met Jim Dean and partook of his educational refreshments. I left at the end of 1973 but I never lost the excitement of my two years at Junee High School. It sustained me throughout my own educational career. It also proved that small country high schools can, with imagination and planning, become beacons to light the way.

Jim Dean died on the 29th March 2011.

Mark Oliver Smith
One-time Superintendent
Guidance and Special Education
Northern Territory Department of Education

No. 2
The Little Aussie Battler
or
The Search for a Cultural Hero



Phillip Hughes
Australian Test Cricketer
1988-2014

Phillip Hughes – Australian Test Cricketer

The Search for a Cultural Hero

There was a hidden message in the funeral memorial service of the Test Cricketer Phillip Hughes. It was secretly a search for a cultural hero. It was an attempt to invest him with the heroic qualities of a mythical hero.

Australian Egalitarianism

Australians pride themselves on their egalitarianism. The early convicts were only too happy to escape their status at the bottom of the British class system. In their new homeland 'Jack was as good as his master'. The land of the 'fair go' was defended by the development of unionism. The ethos of egalitarianism could find a place for Ned Kelly or Peter Lalor. It had no time for the likes of Governor Bligh or Justice Barry. Consequently heroism and excellence only gained the recognition they deserved when they sprang from poverty or ill-fortune. Clever students learned to remain quiet in the classroom and not display their superiority. Modesty was extolled as a social virtue and heroics could only be found on the sporting fields. Cultural heroes in Australia were denied expression.

Failures in the Search for Cultural Heroes

The colonial poets Paterson and Lawson attempted to describe the nature of the missing Aussie hero. They located him in the 'bush'. Paterson found him in Clancy. But the sad truth about Clancy was '*we don't know where he are!*'

Lawson located the archetypal Aussie. In 'The Christ of the Never Never' described him with these words:

'Bronze bearded and gaunt on the track
Quiet-voiced and hard knuckled rides forward
The Christ of the Outer Out-back'

At one time The Australian War Memorial had the heroic Australian on display in the Hall of Memory. In recent times this tall, bronzed Anzac was taken from the Hall of Memory and placed in the ANZAC Parade outside the War Memorial.

The Cricketer as a Cultural Hero

Don Bradman was, for a long time, regarded as a hero. Other sporting identities such as Rod Laver, Heather Mackay, Dawn Fraser and Ian Thorpe were also admitted into the Sporting Pantheon. Other characters such as Dennis Lillie, Keith Miller, Shane Warne often received more recognition because of their **larrikinism** rather than their ability. However few sporting aficionados would have predicted the adulation accorded to the dead cricketer Phillip Hughes.

Phillip Hughes – Candidate for an Australian Hero

Phillip Hughes was a good Test Cricketer but he was not a Don Bradman. Prior to his tragic death (while playing cricket) it would be hard to imagine he had the credentials to become a cultural hero.

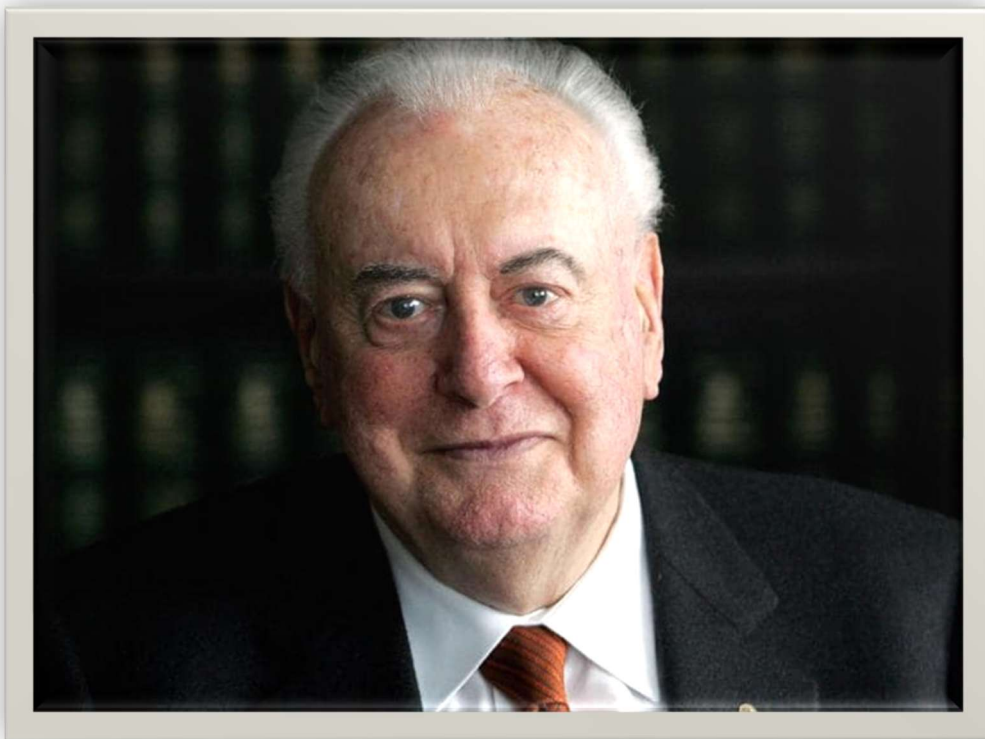
The Attribute of 'Mateship'

Phillip Hughes came from a little known country town and was well liked by his team mates. Thus he was an exemplar of mateship. His captain referred to him as a 'little brother'. As an opening batsman he was defiant. At his death he was 63 'not-out'. His funeral drew mourners from far and wide and from all social strata. In death he united all.

From Mortality to Immortality

His mortal remains were carried in procession through the streets of Macksville. The novitiates and hierophants drank to his health at the Ex-Services Club. There was no class consciousness among the devotees. The Prime Minister mixed freely with farmers clad in 'King Gees'. Cricket experts mixed freely with non-cricketers. There was no class distinction. Everyone was on equal terms. The Goddess of Equality received due homage. The 'Little Aussie Battler' with his 'baggy green cap' could now be considered for admission into the pantheon of heroes. The country boy from Macksville could now be raised from mortality to immortality! Australia had now qualified another cultural hero.

No. 3
Imperious Visionary



Edward Gough Whitlam
Prime Minister of Australia
1916-2014

Edward Gough Whitlam A.C., Q.C. (1916-2014)

It's Time for Gough

Edward Gough Whitlam was Australia's twenty-first Prime Minister and died aged ninety-eight years. He remained active in public life even after he left the Commonwealth Parliament in 1977.

Early Life

Edward Gough Whitlam was born in Melbourne in 1916 of aspiring Baptist parents. He had one younger sister, Frieda. His father rose to become Australia's Solicitor-General and the family moved to Canberra just before the 'temporary' Parliament House was built in 1927.

He attended Telopea Park Central School and rounded-off his secondary education at Canberra Boys' Grammar School where he immersed himself in Greek and Latin. He later graduated in Arts/Law at Sydney University. These studies were interrupted by a period of war service in the RAAF as a Flt/Lt (Navigator). He married Margaret Dovey, daughter of Justice Dovey. She had represented Australia in the 1938 Empire Games in swimming. She was also a tall person and she and Gough had three sons and a daughter.

Reforming the Labor Party

In 1947 Gough joined the Labor Party and was admitted to the NSW Bar. He made an unsuccessful bid to join the NSW State Parliament in 1950 but was successful in contesting the Federal seat of Werriwa in 1952. I heard him talk at St. Andrews Presbyterian Church in 1956. Our family lived in the electorate of Werriwa. He was a career politician and a morally upright person and he regarded his career as a professional calling. Gough was a diligent student of Labor politics and he understood the needs of his urban constituency. He began by planning to implement reforms within the Labor Party. It might be said that the implementation of these reforms required great moral courage and the skills of brinkmanship. Gough's possession of these qualities is expressed in his often quoted dictum: 'Crash through or crash!' This philosophy proved to be successful in his reformation of the Labor Party. However, it proved to be a disastrous policy when he applied it to the management of the Federal Government.

Prime Minister

Gough's period as Prime Minister of Australia was a mixture of energy, social action, vision, audacity and financial profligacy. Eventually he crashed! He presided over a shambolic and inept cabinet even though many of his innovative programs have endured.

Final Words

Gough had a messianic view of himself and was a 'true believer' in the Labor advocacy of 'equality of opportunity'. His moral exuberance not only propelled him into action, it also blinded him to the financial requirements of social change. Gough was socially inept even though he was intellectually a giant. He compensated for his lack of social skills by calling everyone 'comrade' and by his

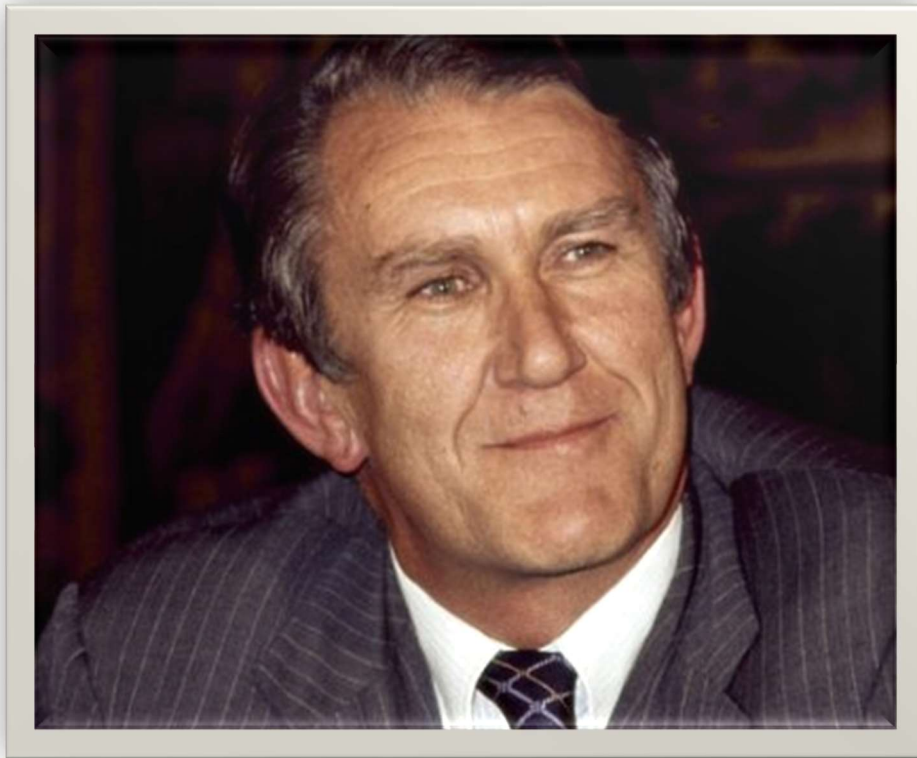
smart-alecky witticisms. His wife was a strong antidote to his impulsivity and imperious manner. He had great vision but possessed some serious blindspots.

He was too far ahead of most Australians and he failed to proceed at a reasonable pace. He had little awareness of the financial implications of his social policies. His years of living in the political wilderness denied him the opportunity to draw on a reservoir of ministerial skills. He certainly shook the political system to its core and his actions precipitated a constitutional crisis. His life and achievements continue to reverberate into the 21st century. He was a larger-than-life person who achieved much despite his weaknesses. Gough's dismissal was inevitable. Unfortunately, it was done in a mean and underhand manner.



Whitlam listens to the dismissal (11 November 1975)

No. 4
Driven Patrician
or
Ayn Rand with a Bi-Polar Disorder



John Malcolm Fraser
Prime Minister of Australia
1930-2015

John Malcolm Fraser (1930 – 2015) A.C. C.H.

The Dismissal of Whitlam

One of Australia's most controversial Prime Ministers died on 20 March 2015. He precipitated a constitutional crisis by forcing the Governor-General to dismiss the Prime Minister, Gough Whitlam, for failure to deliver supply. The dismissal occurred on Remembrance Day, 11 November, 1975. As an avowed 'man of principle' he took advantage of a cunning manipulation of Senate numbers by the wily Queensland Premier, Joh Bjelke-Peterson. From that time Whitlam labelled him 'Kerr's Cur'. While many saw Fraser's action as a necessary political act of great moral strength, I saw it in terms of political opportunism. It was an act of pure expediency. While the subsequent resounding approval of Fraser's action by the electorate seemed to justify Fraser's action, it left the warring political parties in a divided and hostile state. This hostility made it difficult to appreciate Mr Fraser's contribution during his three terms as Prime Minister.

Multi-faceted Personality

Malcolm Fraser is a difficult man to assess. He appeared to be aristocratic with patrician roots. He came from a privileged landed gentry and he attended private schools.

He later graduated from Oxford with an A.M. degree. As a young man he was a 'loner' who never played team sports. This predisposition was later reflected in his individual interests of photography and fishing. He was also awkward in social situations where his shyness and lack of spontaneity were interpreted as austereness and evidence of a poor sense of humour. However, beneath the surface there lay hidden a deeply introspective and driven man. After serving a lengthy apprenticeship as a backbencher, he imbibed the liberal ideas of Mr Menzies. In his early years he sought to integrate these with the right-wing political conservatism of Ayn Rand. After retirement he adjusted his right wing stance on social issues.

Emphasising Moral and Social issues

In 1975 he became Leader of the Liberal Party. He had held portfolios in the Army, Defence and Education Ministeries. As Minister of Defence he had an acrimonious falling-out with Prime Minister John Gorton and eventually resigned his portfolio. He then plotted to have Gorton deposed. Under McMahon he became Minister for Education. He proved to be a workaholic and a demanding minister with innovative ideas. His concern for Aboriginal Land Rights and the plight of Vietnam refugees began to take shape. He began to see the role of Prime Minister in the light of moral philosophy rather than in economic and fiscal terms. He led the world in his condemnation of apartheid and racial intolerance. Perhaps his investment in and his promotion of a multicultural Australia was his most enduring legacy. He not only put the last nails in the coffin of the White Australia Policy, he went further. He provided educational resources for non-English speaking migrants and refugees and a radio service to suit their needs. He had a distinctive

humanitarian aspect to human rights and freedom of information. He promoted reconciliation approaches to Aboriginal affairs. He denounced racial bigotry and highlighted compassion instead of justice. These aspects of his Prime Ministership were in great contrast to his early demeanour which seemed to be based on ruthlessness and opportunism.

Post Prime Minister Public Service

After Fraser lost to Bob Hawke in March 1983 he resigned as leader of the Liberal Party and from Parliament. In 1987 he formed CARE Australia and opened up another aspect of his public service activities. During this period he struck up a friendship with Gough Whitlam. He began to be critical of the party he once led. He also championed the cause of asylum seekers and the rights of aborigines-sometimes against party members. Although educated in an English university he espoused the cause of republicanism. In 2010 Fraser resigned his life membership of the Liberal Party and became even more critical of some Liberal policies and attitudes. His interests in the plight of down-trodden African natives gave him further international recognition. Always an individualist he had an independent mind. This manifested itself in his latter advocacy of an independent Australian Foreign Policy which was not mindlessly obedient to American interests. Both Whitlam and Fraser turned Australia's fiscal interest towards China and South East Asia.

Final Thoughts

Malcolm Fraser was not what he seemed. He projected the demeanour of a strict Calvinist with a commitment to hard work and sacrifice. In later years he seemed to change from his advocacy of rugged individualism to an appreciation of the plight of the down-trodden and the socially forgotten. Perhaps this change was an outcome of his own isolation and the suffering he saw in his African experiences. It certainly contrasted with his early aristocratic and privileged upbringing.

No. 5
Janus of the Turf



James Bartholomew Cummings
Leading Horse Trainer
1927-2015

James Bartholomew ('Bart') Cummings O.A.M.
(14 Nov 1927 - 30 Aug 2015)

Bart Cummings was a 'Janus' of the turf. Like the month of January, he had two faces. He was not as he appeared to be. In many respects his personality had two aspects. This reflected typical Aussie characteristics. Off the race course he was a calculating genius but on the race course he was a genial fellow.

Bart was known affectionately as 'King of the Melbourne Cup' throughout Australia. As a horse trainer his skills at producing twelve Melbourne Cup winners entitled his admirers to rank him as great as Don Bradman in 'The Australia's Sporting Hall of Fame'. Over six decades he trained 261 Group 1 winners, including the 12 Melbourne Cups! This success is not ever likely to be beaten.

Although Cummings was greatly admired by his colleagues and the sporting fraternity he possessed one irritating personality quality. He seldom shared the secrets of his success with others. He presented as a modest, shy, personable (not gregarious), quick-witted man with a dead-pan sense of humour and a disarming courtesy. Yet despite this outwardly pleasant manner he concealed an inner strength and intelligence. Some sought to identify this hidden 'x' factor and described it as a type of ruthlessness and inner resolve. Because of his unwillingness to share the secrets of his horse-training success Bart Cummings has become a mystery man as well as a 'Cup King'.

Perhaps we can all learn something about the nature of the Australian character from Bart Cummings. The nature of personality theory derives from the Greek word 'persona'. This refers to the 'mask' worn by an actor in a play. It typified the essential soul quality of the role played by the actor. In western cultures masks conceal real character rather than reveal them. The 'mask' worn by Bart Cummings concealed more than it revealed. Underneath he was a driven man who attended to detailed record-keeping. Bart Cummings became involved with investments that went terribly wrong. These financial interests incurred debts totalling eight million dollars and brought him to the edge of bankruptcy. In addition he had many clashes with racing authorities and was suspended from racing on three occasions.

However Bart Cummings demeanour to the public was that of a genial commonplace bloke! The Australian character is rarely what it seems to be on the surface. Australians often lead into conversations with a genial probe which explores the unknown defences of the new-comer. Once he has obtained a conversational toe-hold the Aussie is likely to tell a joke or make a reference to an oblique aspect of the reply. He may throw-in a one-liner to keep the conversation alive. He will not readily disclose his own thoughts too prematurely.

The Aussies' 'hale-fellow-well-met' is often a pure bluff device. It is usually mistaken for a form of bravado or brashness. In reality it is a mask. Bart Cummings popularity rested on two pillars. His **'Boaz'** was his undoubted success in training winners. His **Jachin** was his quintessential Aussie banter. This banter was coupled with its nonchalance, humour and lack of pretension. However make no mistake, beneath that friendly appearance lurked the ruthlessness of a perfectionist and the dedication of a racing zealot. The likes of Bart Cummings is not likely to grace the turf of Australian racing tracks in the next millennia.

He was indeed the Janus of the racing track.

No. 6

Anthroposophist in Deed



Elaine and Louis Hablutzel Posthumus
(d. 5 April 2002)

Louis Hablutzel Postumus A Significant Other in My Life

A LETTER TO CHERYL NEKVAPIL FROM MARK SMITH

I read your article about Louis Posthumus with great interest and I would like to sincerely thank you for it. You drew attention to the pioneering work Lou and Elaine performed in helping to establish the Canberra Group of the Christian Community and the Orana School. Both these undertakings have grown and developed from small beginnings. To have seen these social constructions emerge into being in one's lifetime is a spiritual achievement of some magnitude.

I first met Louis in 1961. He had arrived in Canberra the year before. Prior to his Canberra appointment he had been appointed to Harbord Primary School. In 1962 he undertook the one-year Counselling Training Course in North Sydney and was appointed back to Canberra (South schools) in 1963. At that time I was teaching in Narrabundah High School which was one of the schools in Lou's district. I was able to renew my acquaintance with him.

This parting and renewal of friendship occurred many times during the next forty years and prompted me to speculate on the nature of destiny and the interplay in one's life of 'significant others'.

We not only move towards a destiny of our own making. Our lives are intertwined and, indeed, influenced by the destinies of others.

I know that for me Louis was a 'significant other'. I know that he was for others as well.

Part of my reason for following in the footsteps of Lou was the professional example of service that he exhibited in his caring relationships. After a two year country appointment as a District School Counsellor, I was surprised to discover that Louis had been appointed as a Senior Guidance Officer in the Educational Clinic at Kingston. Furthermore he was advertising for a Guidance Officer. I applied for the vacancy and was successful. Once again destiny had made our lives converge. The two years I had working with Louis at the Educational Clinic in Kingston were richly rewarding ones. Louis combined a collegial with a personalised manner.

The work place was a happy one of shared responsibility and co-operative effort under Lou's guidance. It was during this period that I was able to introduce Lou to some of the books of Rudolf Steiner. I had borrowed them from the Anthroposophical Lending Library.

In the ensuing years Lou progressively identified himself with the spirit of Anthroposophia. He devoted his attention more and more to the educational thought of Rudolf Steiner and to the work of the Christian Community. This was

at a time when Canberra and the surrounding region had few students of Anthroposophical teachings.

His greatness of spirit was beautifully captured in the phrase, Elaine, his wife, highlighted in the funeral Order of Service:

NDI-BULEL

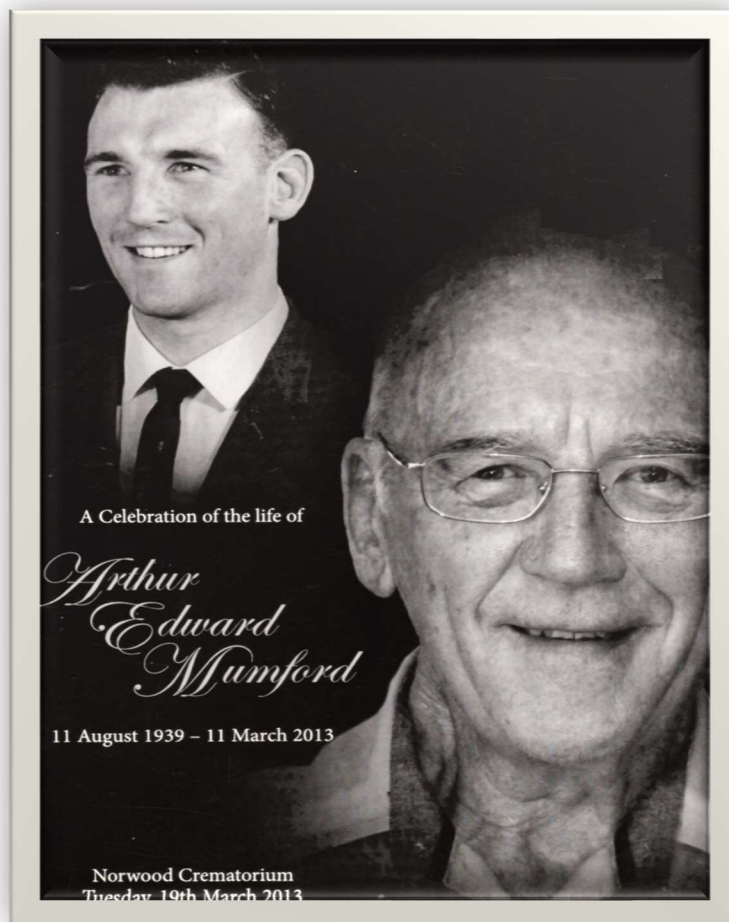
This expression was a favourite of Lou's and is from the Xhosa language. It translates as: "I am grateful".

Indeed, we who knew Louis Posthumus could find no better expression to encapsulate our regard for the influence of his spirit.

Mark Smith
ACT

No. 7

A Newingtonian with a Vengeance



Arthur Mumford
1939-2013

Arthur Edward Mumford
Letter to Arthur's Family and Friends
(11-8-1939-11 March 2013)

On this sad occasion I feel compelled to say a few words to honour the memory of a dear friend and close mate.

To you, Maureen, and the girls Belinda, Amanda and Wendy , and the whole circle of the Mumford family I wish to convey the sincere condolences of the Smith family. We all knew him and we all liked him. In fact our friendship stretches back over 40 years and beyond.

Arthur and I lived in Blayney, Adelong, Wagga Wagga and Canberra but we were not always in these places at the same time. Our lives chris-crossed and coincided over the years. I even worked with Arthur as an Agent for 6 months, so I knew him well.

I would like to say four things about Arthur:-

1. He was a very proud husband, father and grandfather.
2. He was a very good salesman.
3. He had a set of core values that he adhered to.
4. He was a kind and generous person.

He Was A Very Proud Husband, Father And Grandfather

Arthur must have had a very bad memory. If he told me once, he told me a dozen times about how he first met Maureen in his father's shop in Adelong and how he took her to the Drive-in at Wagga. He told me 'umpteens' times about using her Miss Wagga prize as his honeymoon destination and how they spent the first night of their marriage at the 303 Motel at Yass. (Of course, he didn't go into all the details!)

He was proud of his daughters and what they had achieved. He was proud of the fact that he and Maureen were able to provide a private school education for them and that they were lovely persons. He regretted not having a son but he doted on all his grandchildren and they all loved him too.

On one occasion Arthur took me to the gravesite of his mother's people - the Dempseys of Peel. I formed the impression that his parents lived by a strict code which was based on the Protestant work ethic of self sufficiency and obedience to those in authority. He loved his parents and cherished their memory. He always took the opportunity to defend Breaker Morant and Lt Peter Hancock – a great uncle of Arthur's.

He Was A Very Good Salesman

Arthur was not a great salesman but he was a very good salesman. He was polite and courteous and always punctual and well prepared. His presentations were perhaps too well rehearsed but his closures were superb. He was well regarded in the AMP and enjoyed attending their annual conferences.

I don't know whether you've given much thought to the qualities of the occupation of a salesman. There is an upside to the occupation and there is also a downside - especially if you are a commission agent. There is elation when you make the sale and disappointment when you don't. And there is something else too. There is living with the anxiety of not knowing where the next sale is coming from and when it is coming. This can easily lead to depression. I think this emotional see-sawing is characteristic of commission agents. Arthur, I am sure, did not escape from its effects.

It is a surprising thing about salesmen that they are so easily duped by other salesmen. Arthur was forever buying gadgets and knickknacks that he never needed! What are you going to do with them, Maureen?

He Had A Core Set Of Values That He Adhered To

Arthur was a pleasant fellow and a good raconteur but underneath his obliging appearance there was a man of firm principles. In politics he may not have been to the right of Genghis Khan in everything but in some things he was. He must have been greatly influenced by his hardworking and upright parents. I think the Anglican Church gave him a great love of King and Country and respect for law and those in authority. These values were reinforced by his schooling at Newington College. He belonged to the School Cadets and he was very, very proud to be an 'Old Newingtonian'. He gave the appearance of being genial but he was morally and ethically inflexible.

Arthur disliked taxes, welfare and homosexuals. He believed in a 'hand-up' not a 'hand-out'. He believed in community service and volunteerism. He not only believed in these principles. He practiced them. He believed in private enterprise and not in government handouts. I wasted a lot of time trying to get him to tone down his extreme views and to seek a more moderate course. He firmly believed in euthanasia.

He Was A Kind And Generous Man

Fourthly, Arthur was a kind and generous man who would do you a favour at the drop of a hat. Arthur was a Justice of the Peace who took the role seriously and undertook rostered duty. He had been President of a local school Council. He worked for the Liberal Party and he gave countless hours of voluntary service to radio compering. He attempted to live up to his principles and he was a good friend to many. I am sure that there are many here today who valued his

friendship and regret the fact that he saw it necessary to discard his worn-out body in the way that he did.

We would like to assure you Maureen, and your lovely daughters and their families that Arthur will live on in our memories for ever.


Request from Gold Creek Probus for a Vale Notice for the Newsletter:



Extract from the Gold Creek Probus Newsletter dated 8 April 2013


GOLD CREEK PROBUS CLUB INC.
Newsletter - 8 April 2013
 Meeting at the Gungahlin Lakes Golf Club
 10:00 am second Monday of each month
 Postal Address: PO Box 92 GUNGAHLIN ACT 2912
Generously printed by Gungahlin Lakes Golf Club

VALE ARTHUR MUMFORD (from Mark Smith)
 Arthur Mumford died on 11 March 2013 and a commemorative service was held on 19 March 2013. Arthur had been a long-time sufferer of a progressive nerve disorder called Charcot-Marie-Tooth disease (CMT), but his cheerful and optimistic disposition hid this from view. Speakers at his farewell highlighted his successful career as an Insurance Agent, his extensive volunteer work as a Justice of the Peace, Radio Compete and School Council President. Our condolences are extended to his wife, Maureen, his three daughters and sons-in-law and his grandchildren.




LAST MONTH
Annual General Meeting: The AGM was held in conjunction with our March meeting. Apart from a number of significant acknowledgements, most important were acceptance of the audited accounts and the election of office-bearers for the ensuing year. Details of your new executive, etc, are elsewhere in this newsletter.
Cooma Bus Trip (from Valerie Quigley): We had wonderful weather for our trip to Cooma on 19 April. Our driver, Ray, alarmed us somewhat by exiting the bus using a white stick! He turned out to be a good driver who loved a chat. We started at the Snowy Discovery Centre for coffee and a beautifully filmed history of the snowy scheme. We were let loose in Cooma for lunch but were disappointed to learn that "Birdcage" had moved! (A sigh of relief from the men present). The trip to the Corrective Services Museum was an eye-opener, and our soon-to-be-released inmate was delighted with such an attentive audience. We finished up with a drive around the high spots of Cooma including some lovely heritage houses. We were well and truly caught up in Canberra's rush hour on the way home, but Ray safely delivered us back about 6pm. Thanks to everyone who participated.

BIRTHDAYS
APRIL
 8 Dorothy MacKenzie
 9 Marion Watt
 9 Don Bloor
 22 Beverly Mason
 30 Jean Cummins
MAY
 2 John Webster
 3 Clyde Sloan
 3 Maggie Kerr
 9 Mark Smith
 11 Alwyne Leece
 13 Ray Jolliffe



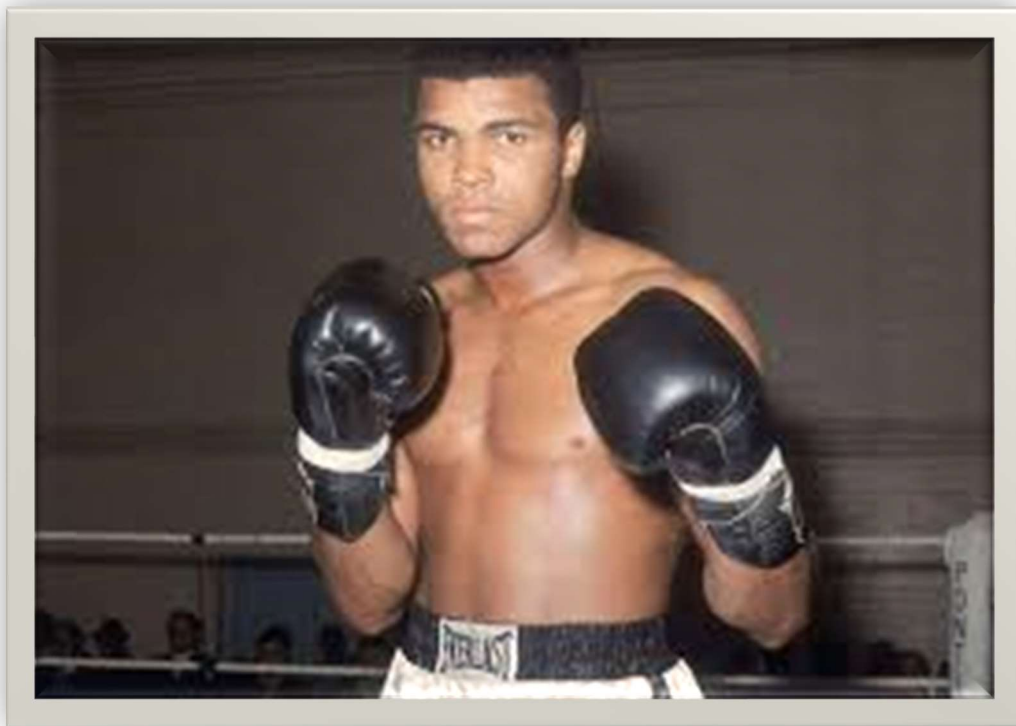
The incoming committee for 2013-2014



President Geoff hands over to Brian

No. 8

The Seriousness of Bally-hoo



Muhammad Ali
World Heavyweight Boxing Champion
1942-2016

Cassius Clay- Muhammad Ali Died 4 June 2016, Age 74

Social Disapproval to Adulation

The Death of Muhammad Ali unleashed an outpouring of grief and adulation throughout the world that is normally reserved for saintly popes or victorious generals. This response was in stark contrast to his earlier social disapproval. It represented a complete 'about-face' in social attitudes. It reveals as much about the character of the American people as it does about Muhammad Ali.

Elements of Change

Clay's mockery of his opponents was now seen as a rejection of 'Uncle Tomism'. His change of name was now understood as a rejection of the enduring servitude of slavery. His conscientious objection at being drafted into the war against Vietnam was now hailed as being prescient. It was judged to be no different to the draft dodging of Presidents.

Clinton and George W. Bush.

His open defiance of social mores was a different take on the turning-of-the-other-cheek approach to social change. President George W. Bush awarded Muhammad Ali the American Freedom of Honour Award. This award completely over-looked Ali's earlier tossing of his Olympic Gold medal into a river! The turn-about of public opinion about Muhammad Ali's open insults to the American values can be accounted for in two ways. Firstly, public opinion had altered. Over the years it changed. It was now more in alignment with Muhammad's earlier denunciations of American attitudes towards negroes. Americans now regretted their participation in the Vietnam War. Also, thirdly Muhammad's charitable and community service had revealed to the public another aspect of his character. This had been hidden beneath his bravado and the bally-hoo of American show business.

America - A Guilt Ridden Society

Perhaps one could add a fourth explanation to the above three. It would be that the Americans are a guilt-ridden people. They attend fundamentalist Christian churches in great numbers and seek forgiveness on a daily basis. Until the assassination of Martin Luther-King a great number of Americans were openly racist. This attitude had changed. Americans felt guilty for not acknowledging Muhammad's charity to the down-trodden. As his Parkinson's condition became more obvious he not only gained much sympathy, he became admired for the 'fight' he fought against ill-health.

Final Words

Ali's egotism, his espousal of a fundamentalist Islamic sect and his draft dodging did not endear him to the judicial or boxing authorities. He received a 5 year jail sentence for his non-compliance to the draft. He avoided the judicial sentence by prolonging his appeals. However he was disqualified from boxing for a 3 year period. This was dutifully enforced. Yet despite these disapprobations he was later recognised as a role model and a champion of the down-trodden and socially disadvantaged.

There can be no doubt that Ali's boxing skill was 'the greatest'. The narcissism with which he extolled his own skill was finally overlooked by the American people. Ali's death and the change in attitude to his life tells us much about the bi-polar character of the American people. Perhaps, one day they will change their attitude to President Nixon and see him as a saintly person!



No. 9
Quintessential Aussie



Max ('Tangles') Walker
Test Cricketer
1948-2016

Max ('Tangles') Walker

The death of Max Walker was announced on the 28 September 2016. He was only sixty-eight. The cause of his death was wrongly attributed to 'melanoma'. This was later corrected to 'multiple myeloma'.

I have always held Max in high regard and I was saddened by the news. For me, Max was a quintessential Australian who was renowned for his humour and generosity of spirit. Although he was affectionately known as 'Tangles' because of his bowling style and his penchant for colliding with batsmen. He took the nickname with good humour. In retirement he was a first-class raconteur and wrote fourteen books of cricketing yarns. His after-dinner speaking skills were sought by many charitable organizations and cricket clubs. His delivery was universally and soundly applauded. Max was a humourist and his geniality went hand-in-glove with a genuine respect for his audience's sensibilities. Max was never vulgar and his smile was infectious.

Some years ago I was challenged to nominate candidates for the three greatest Australians. I awarded General Monash number one and Professor Guss Nossal as number two. I gave my third place to Max Walker. These choices may surprise many - especially the third place. I justified my decision to place Max in such well-credentialed company as Monash and Nossal on the grounds of Max's identification with the ordinary Australian man. This does not mean that I regard Max as an ordinary 'Joe Blow'. He was far from that comparison.

Max Walker was the son of a Hotel Proprietor and was born in Tasmania. As a young boy he succumbed to a bout of meningitis and his parents were told he would not be expected to ever play sport. Max proved this expectation to be wrong. He actually played A Grade Australian Rules Football in Victoria for 94 senior games. However his real love was for cricket. He rose from the ranks of Victorian State cricket to be a Test Cricket bowler for Australia in 89 matches. His bowling average was 27.47 for 138 wickets. He also caught 12 for other bowlers. It was not well-known that Max was a qualified architect as well as a top sportsman. In addition Max developed into an expert raconteur, cricketing commentator, journalist, illustrator and author of fourteen books. He hosted 3000 plus hours of live television.

Max was a modest person who could not only tell a good yarn but could receive criticism and ribbing with good humour. His toothy grin and his cheerfulness sprang from an optimism that overcame difficulties. He set a wonderful example to all those who struggle with self-doubt and are enmeshed in the 'blame game'. He demonstrated that humour was very much part of the Australian character and that the sporting life developed some of the finest qualities of good citizenship.

No. 10
White Gold



William Hughes Delves
9 November 1928-8 August 2018

William Hughes Delves

Soul Quality

White gold is a combination of a hard metal such as nickel with the softness of gold. It makes a durable or long-wearing ring. I have applied the term to a great friend of mine. Bill Delves' soul-life could be described, in a short-hand manner, as a happy blend of principled living and generosity of spirit – white gold.

Differences in Approach to New Knowledge

Within the doctrinal framework of Mormonism Bill sought to entertain outside influences and new insights. He did this by accommodation rather than by adoption. He saw little value in turning his back on the hard-won principles of his church. In this respect I disagreed with him. My own view was to follow truth no matter where it led. As a result of my different view I thought it best that we each go our own way. My departure had nothing to do with our long-standing friendship. My intention was to leave Bill and his family in peace.

Bill's Autobiography

When Bill was writing his autobiography he invited a number of persons to submit statements about him and his life. I was one such person. The following comments by me were faithfully transcribed on page 77 of his 'In Sunshine and in Shadows'.

I was introduced to Bill by John Martin Dunham with whom I had been having conversations about forming a typically Australian church or religious organisation. John Dunham was an active member of the Church of Jesus Christ of Latter-day Saints and he suggested that there was much to learn about organising such a new organisation by observing the functioning of his church. I accepted his argument and attended the Parramatta Ward on one of the Testimony Sundays. I was greatly impressed by the evident sincerity and warmth of the congregation. I admired the facilities and the order of service and the governance by a non-salaried priesthood. I also met Bishop Ken Hale whose general pastoral bearing set an excellent example.

After this initial introduction John Dunham took me to a stake conference which was held in the Capitol Theatre in Sydney. I think this was probably in April 1965. Elder Franklin D. Richards was the visiting church authority. I was not impressed by his air of diffidence, nor by the public manicuring of his nails during the business session. At this conference Bill spoke about the "wheat whitened unto harvest" and injected a great spirit of missionary inspiration into the assembly. Bill was an excellent public speaker who held the congregation captive. This was the first occasion that I had heard (but not met) Bill.

John Dunham arranged for me to meet Bill at my home in Lakemba. We discussed my desire to find an Australian expression of religiosity and Bill listened patiently and testified that the Church of Jesus Christ of Latter-day Saints was the embodiment of such an ideal. Subsequent to that meeting I was baptised by John Dunham and confirmed by William H. Delves.

It is no easy task to describe the qualities of a close friend. This is especially so in Bill's case since we have shared in so many intellectual pursuits and sought to achieve a form of mental symbiosis. We do not think the same thoughts, nor do we have the same personality structure, but we have explored the same territory as mutual supports to one another. We have each attempted to respect the differences between us. Our friendship of almost thirty-seven years entails a voluminous correspondence both telegraphically and telephonically, and countless meetings. It includes family visits and homestays, excursions and short tours. The friendship has withstood the trials of differences in temperament, values, and interests, and has had to weather the storms of life as well as overcome the tyranny of distance.

The appointment of William H. Delves as stake president of the Sydney Stake was an inspired choice, although it may have caused some heartburn and possibly resentment among the longer serving and long-suffering stalwarts of the stake. After all, Bill was a fairly recent convert from the Re-organized church, which was almost a rival faction. However, Bill had all of the required credentials. He also had a recent convert's love of the principles of the gospel; experience in a business involving management consulting; an understanding of marketing and franchising to sub outlets; skill as an orator and motivator; a new home near the church office; and a loyalty and commitment to the Authorities above him. The happy co-incidence of Bill's leadership and the build-up of missionary resources proved to be a formula for success. In the space of a few short years new branches and wards sprang up and the Sydney Stake grew. Bill's presidency witnessed a period of unparalleled growth in the Greater Sydney Region.

William Delves cannot be understood without knowing that he is a child of two revolutions. His character was forged as a result of the Glorious Revolution of 1688 when James II was ousted for his desire to re-introduce Catholicism into British court life. The second revolution that has shaped Bill's character was the birth of the Restoration Movement on American soil in the early 19th Century. The effects of these two social movements are still being played out in Bill's psyche. The Glorious Revolution was a Protestant uprising against Catholicism while the Restoration uprising was against the disintegration of Protestant authority. As a Mormon, Bill bears no animosity towards Catholics but sees Catholicism as an adversary. Likewise he mixes freely with Protestants but has little time for their heady intellectualism. He exhibits most of the personality characteristics of the "organisational man". He respects authority and direction, he prefers to utilise the correct channels of communication and approved procedure. He is loyal, obedient, dutiful, and lives by a code of conduct. Such a person in the army situation can rise to become a General Haig but never a Napoleon. In the church he can become a Wilford Woodruff, but never a Joseph Smith.

SECTION 4

PLANNING NOTES FOR EIGHT ESSAYS



The Australian War Memorial

PREPARATORY ESSAY NOTES

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 - End Thoughts
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 - The Cloisters and the Roll of Honour
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 - The First World War Gallery
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5. Part – Whole Relationships
6. Immanuel Swedenborg (1688-1772)
7. Concepts and Terms in Non-Euclidean Geometry
8. The Nature of Art

No. 1

Images of Adam

Introduction

The Westernised Ideal of Adam

The westernized image of Adam is represented in the renaissance sculpture of Michelangelo's 'David'. Adam was naked and his body in all its ideal proportions knew no adornment. His very being was one of perfection in which moral goodness was in harmony with his physical beauty. Adam's partner, Eve, was also depicted in ideal proportions but her genitalia was modestly hidden. The renaissance scholars had little difficulty in enunciating the sacred geometry of the human body (Da Vinci and Durer). This geometry was also extrapolated to depict the relationship of man to the cosmos. Anthropos and Cosmos had to harmonise for the hermetic scholars of the renaissance.



Michelangelo's statue of David as a type of Adam.

The Fall of Adam

While the Vatican tolerated the naked depiction of Adam in St. Peter's it did not extend the same privilege to every church centre. The protestant reformed churches insisted that Adam be clothed or not shown in churches at all. Nakedness once symbolised purity and innocence but gradually it came to represent immodesty and lasciviousness.

The Evolution of Bodily Adornment

The notable Australian journalist, Colin Simpson, wrote two anthropologically oriented travel books viz *'Adam in Ochre'* and *'Adam in Plumes'*. The former was about aboriginal Australians and the latter was about New Guinea natives. If he were making a commentary on the 21st Australian suburban youth he might well entitle it *'Adam in Ink'* or *'Adam in Metal'*. These titles would be veiled references to the popularity of tattoos and metallic insertions into the body. With these new practices the process of adornment has made a transition from a temporary external mode of adornment to a more permanent internal one.

Part 1 - Western Adam in the Twenty-first Century

Adam in Ink

I have written about the recent emergence of the tattoo in western culture elsewhere. I described it as an aspect of dress and adornment - which it is. However, it is much more than that. After viewing programs such as 'Ink Master' and 'Bad Ink' I have extended my evaluation of the widespread appearance of the tattoo. The tattoo began as a whimsy, a peccadillo, an earnest of a fond memory. It developed, by degrees to a declaration which did not have to be hidden. It advanced to an art form and began to move from the arms to the chest and the back. In due course it started to appear on the legs and on the neck and face. The subject matter, too, began to wander from long time favourites. Recognisable flowers and birds were replaced with menacing dragons and gothic panthers dripping with blood. Even spiders and scorpions began to appear. Today the inking of Adam is likely to depict the leering creations of surrealist art forms. These fantasy creations, though hideous and malevolent, are admired for the artistic merit by their wearers. Vampirism and necrophilia has replaced renaissance symmetry and harmony. Adam's skin now exudes all manner of demons.

Adam in Stainless Steel

Metallic adornment is widespread throughout the world and is in all cultures where knowledge of extracting metal from ore is known. It appears in rings, buttons, studs, helmets, chains, brooches, pendants, amulets, bangles and clasps for precious stones and cameos. Metallic adornment is not a new phenomenon. What is new is that its 21st century expression represents a change from external adornment to internal adornment. The stainless steel studs and rods are incorporated into the body by skin perforation. The metallic ornaments do not hang from the wearer's dress. They are embedded in or attached to the skin envelope. They convey the impression that the wearer seeks to build a new body by the process of incorporation!

Part 2 - The Search for a Framework of Cultural Understanding

Searching for Meaning

I have written about tattoos and described them as aspects of dress and adornment. I also sought to go beyond that superficial classification. I attempted to understand them from other than an individualistic point of view. I drew on the indications of social psychology, sociology and cultural anthropology to try and glean a hidden meaning of this skin adornment. Similarly, I will endeavour to search for the cultural messages these new adornments signal. I will do this by drawing on insights from anthroposophy and depth psychology.

The Adornment - Mutilation Continuum

Certain individuals are not satisfied with the adornment of dress they seek to adorn their skin. Some individuals go beyond skin adornment and move towards disfigurement or even mutilation of the body. A few individuals complete the process by suicide. We may understand this process as a soul process rather than a physical one. What appears externally is actually a reflection of an inner process. It tells us about what the person is soul-thinking rather than what the adornment is visually projecting. Anthroposophy provides a useful framework for us to speculate on the meaning of adornment. Depth psychology affords certain insights to reveal the significance and meaning to a particular society and culture.

1.

Understanding Adornment through an Anthroposophical Psychology

Anthroposophy avers that man has three bodies which progressively appear and develop. These are the physical body, the etheric body and the astral body. The foundations of the physical body are laid between 0 - 7 years. The etheric body emerges between 7 - 14 years and begins to develop along with the physical body. Similarly the astral body emerges from the physical-etheric body at puberty and continues until the individual's ego emerges at age 21 or so. This is a continuing process and it is an accumulative one. It unfolds later as soul and spiritual development.

The physical body of man incorporates elements of the mineral kingdom. The etheric body is imaged in the life-forces of the plant kingdom while the feeling life of man is imaged in the astrality of the plant kingdom and the sentient life of the animal.

Adornment utilises elements of the mineral, plant and animal kingdoms. We can understand dress and skin adornment by tattoos and stainless steel within the framework of anthroposophical psychology. In doing so we must distinguish between positive cultural expressions and negative counter cultural expressions. The counter-cultural elements of man's three bodies may be represented by the adoption of elements external to his true nature.

Lucifer and Ahriman

Lucifer and Ahriman are polar spiritual powers in Anthroposophical thought. Luciferic powers tempt man through his passions and the desire to be self-sufficient. The Ahramanic powers tempt man to be dependent on materialistic thinking. Both powers need to be held in check if one is to evolve spiritually. I have applied these anthroposophical terms to aspects of adornment in the following table:

Positive and Counter-Cultural Reflections of Adornment

In utilizing the anthroposophical framework it is possible to illustrate cultural and counter-cultural aspects of adornment/ attachments

Stages of Development	Cultural (Luciferic)	Counter-Cultural (Ahramanic)
Physical	Decorative items: gemstones, necklaces, amulets, finger rings, bangles, brooches attached externally to the body.	Decorative items such as pendent earrings, nipple rings, naval rings, genital attachments, tongue studs, facial rods, and ear studs internally attached to the body.
Etheric	Decorative dress from the plant kingdom include actual flowers in hair and lapel, floral dress design.	Electronic gadgets: iPod, Play Station, XBOX, iPhones, Laptops, Mini iPads (external nervous system)
Astral	Coloured dress: Dress reflecting animal references such as leopard spots, bird plumes, animal skins and antlers.	Tattoos depicting snorting dragons, snakes, foxes, skulls, gothic creatures, dripping blood, drawn in multi coloured ink.

Notes on Counter-Cultural Reflection (Ahramanic)

1. Stainless Steel (Externalised Physicality)
Stainless Steel adornment is an expression of extreme physicality and is polar to the mobile plastic physicality of the human being.
2. Electronic Aids (Externalised Ethericity)
The plethora of electronic aids reflects an 'amputation of the nervous system' which normally resides within the human body.
3. Tattoos (Externalised Astrality)

The animal kingdom provides a picture of the embodiment of the feelings and desires of a man. Tattoos of snorting dragons and erotica reflect much of the feeling content of this astrality.

2.

Insights from Depth Psychology

Depth Psychology explores a rich minefield of subconscious and unconscious sources of human behaviour. Dress and adornment sales do not occur solely because of advertising or peer pressure. The choices individuals make in their dress and for their adornment also involve psychic or soul forces. These lie deep beneath the surface of life. They may even erupt from the depths of the collective unconscious. Some of these soul forces impel some people to cut themselves. Some people scar themselves or even mutilate their bodies. In a few disturbed cases suicide is enacted. These rather extreme cases are a far cry from the wearing of a floral dress or a necklace for adornment. Again, the adornment of the body with nipple rings, navel rings and genitalia rings signal an alarm that a breakdown in mental health is being advertised.

End Thoughts

Psychological Perspectives

Individuals may express aspects of their personality through their dress and adornment. Many highlight non-conformism and use personal adornment as a means of gaining attention or sometimes as a sign of protest. Ear and tongue studs, nipple rings and navel rings point to a strong sexual element.

Sociological Perspectives

Some individuals wear clothing and adornment regalia as badges of group membership. These symbols identify status and office. They are sported by masonic brethren as well as by bikie groups. It is important to understand that the outrageous dresser is very dependent on catching the attention of a viewer.

Cultural Perspectives

Tattoos and stainless steel adornments reflect a graduated change from bio-dermal adornment to bio-mechanical adornment. Stainless steel adornment conjures up an image of Frankenstein's monster. Adam in Stainless Steel begins to look like an animated robot. His sexual studs and rings send out a mating signal. The new Adam is a herald to the birth of a new cultural dispensation. When Adam mates we may expect to move into a new era of soul life!

Unsolved Questions

The ubiquitous **ideal image** of Michelangelo is a far cry from Adam in Ashes or Adam in Ochre; or Adam in Plumes with a bamboo nostril splinter or Adam in animal skins with a jaguar headdress; or Adam in cow horns and antlers; or Adam tattooed with snorting dragons or Adam with studs in his tongue, in his ears and with his nipples and navel pierced with stainless steel rods!

Perhaps the renaissance painters and sculptors were not artistically representing Adam's physical body at all? Perhaps they were depicting a spiritual body? Perhaps their Adam was an ideal, a yardstick against which man could compare his own soul life? Perhaps they were suggesting that adornment itself was the original sin? Perhaps the western Adam appearing in daily suburbia will become another 'David' when he finally excretes his inner demons? Or is he 'advancing' to become another robotic monster?

No. 2

Towards a Cultural Understanding of Christianity

A Wakeup Call from Three Countries

I had, for many years, based my investigations into the origins of Christianity on history rather than mystery. I became aware that my typical protestant and rational approach was leading to a morass of unconvincing assertions masquerading as historical evidence. I received a glimpse of a different approach from three events. These were a visit to a Roman Catholic Cathedral in Manila, the watching of a TV documentary of a Mass in Goa and my attendance at a Mass in a Catholic Cathedral in Nha Trang, Vietnam.

The Basilica of the Immaculate Conception (The Manila Metropolitan Cathedral)

My visit to the sixth reconstruction of the Roman Catholic Cathedral of Manila occurred in May 1993. The building is an imposing Romanesque edifice made of adobe. Its bronze doors depict the history of the building. There are many interesting features to see inside the Cathedral. These include the large organ, the stone carvings and rosette windows and the stained glass window of the clerestory. The crypt beneath the altar entombs the remains of several Spanish archbishops. However I was most struck by the relatively minor chapel accorded to the worship of Jesus. I was familiar with the status conferred on Mary by Pius XII and I understood the special nature of the designation 'Basilica Minore' by Pope John Paul in 1981 but I was still bewildered at the apparent relegation of Jesus to a minor chapel. This raised some important issues for me.

A TV Documentary on Catholic Worship in a Goa Church (India)

Saint Thomas is designated the Apostle to India. The TV documentary I witnessed was of a RC Mass being celebrated by today's worshippers of the

descendants of the early Indian converts to Christianity. The church building was old and modest and the ritual of the mass was even more modest. The sanctuary and altar were hidden from the congregation by a sheet hung from a curtain rod by rings. At the appropriate time the curtain veils were drawn and the 'mystery' of the Mass was revealed! It was a mysterious ritual performed by a priest! The drama of the situation and its staging seemed to be the most important aspect of the service. This primitive re-enactment of the mysterious changing of the bread and wine into the body and blood of the Lamb of God was a magical ritual that heightened wonder. A protestant would have looked for symbolism in the celebration. The Catholic was content with the mystery.

An Attendance at Saint Joseph's Cathedral, Nha Trang, Vietnam

In August 2005 I paid a visit to St Joseph's Cathedral in Nha Trang, Vietnam. I accompanied a tour guide who came with our tour group from Ho Chi Minh City. Fortunately, we arrived for the Mass early because the congregation overflowed into the church grounds. I was surprised to discover that the Catholic Church comprised about ten percent of Vietnam's population and was a growing religion. As a non-Catholic I felt embarrassed to be occupying a seat inside the church when so many adherents stood outside.

The very fact that the service was said in Vietnamese meant that I had to follow the Order of Service as a complete outsider. I was forced to interpret everything as gestural even though it was in sound. I witnessed a drama without understanding its rational basis! The celebrant was in resplendent attire and when he lifted the 'shew' bread it was as if he were holding the sun aloft. The choir sang from the mezzanine. Members of the choir were dressed as if they were angels, while the pianistic accompaniment had all the hallmarks of a concert. The gestures of the celebrant and the congregational responses added to the overall theatricality of the celebratory occasion. I began to understand this is what the Mass was supposed to be all about. It was meant to be a drama which highlighted a mystery.

The Mass was liturgical not logical, mystical not rational and dramatic rather than hortatory. Whereas the sermon was centre stage in protestant services the mystical was central to the enactment of the Catholic Mass. I had not known this before. I had assumed that the essence of Catholic worship was pre-scientific whereas it was based on a mystical tradition. My protestant understanding of the Mass was too pre-occupied with debunking its magic that I could not see its true nature. The Mass dramatises and poeticizes the incarnation of spirit in matter. The protestant Holy Communion seeks to justify and explain the mystery of incarnation rather than poeticise it.

From Mystery to History

I had spent a great deal of my time trying to understand Christianity from an historical point of view. The three events listed above supplied the evidence that Christianity could be understood in an entirely different way. I had found my way into the mystical origins of Christianity.

No. 3

The Australian War Memorial

Purpose of the Memorial

The War Memorial is a very sacred building to Australians. Its role is that of a national memorial to those who fought, but more especially, for those who died in the service of Australia. It is not a place to glorify war or to highlight the service of individuals. It seeks to honour and nurture the spirit of self-sacrifice in the pursuit of a noble cause.

History of Memorial

Peter Stanley's, 'A Guide to the AUSTRALIAN WAR MEMORIAL', outlines the history of the Memorial. It began from an idea of C.E.W. Bean. Bean had been an official War Correspondent in the first World War (1914-18). Bean's proposal resulted in the development of a temporary museum in Melbourne. In 1924 the displays and artefacts were moved to Sydney. A competition was then held to find a suitable design for a more permanent building. The winning architects were John Crust and Emil Sodersteen. It was intended that the new Memorial be built in Canberra, on a site of some prominence.

Although the foundation stone was laid on Anzac Day 1919, work on the building was delayed until 1933. The Memorial was opened on Remembrance Day, 11 November 1941.

The Australian War Memorial Act of 1980

The Memorial was almost dated by the time it was completed. The Second World War was in progress and it was then evident that extensions would have to be made to the new building. In 1980 the Federal Government passed a new Act to widen the scope of the Memorial's responsibilities. The present-day National War Memorial has evolved into a multi-faceted community facility. Notwithstanding, it has clung tenaciously to its original charter viz. a memorial to honour those who fought and those who died in the service of their country.

I

The Commemorative Area

The Commemorative Area is the heart of the Memorial. It contains:

1. The Hall of Memory which now contains the Tomb of the Unknown Soldier.
2. The Cloisters which are lined with bronze panels bearing the Roll of Honour
3. The Courtyard which contains the Pool of Reflection and the Eternal Flame.

1. The Hall of Memory

The Hall of Memory is the focal point of the National War Memorial. The overall design of the building is in the Byzantine style and the side arched Cloisters provide arcades which lead to a massive eighty feet high dome.

This dome dominates the silhouette of the building. Inside, it provides an enclosing space which dwarfs the viewer and inspires reverential awe. The acoustical properties of the hall magnify the slightest sound. Silence within is at a premium.

The Hall contains the following features:

- The Mosaic
- The Cupola and the Cornice
- The Four Pillars
- The Three Stained Glass Windows and the Mosaic Panels beneath them
- The Tomb of the Unknown Soldier.

The Mosaic

The walls and the giant cupola are unified by a continuous mosaic. This mosaic consists of more than six million tesserae which were imported from Italy. The tesserae were laid by a team of war widows under the direction of an Italian craftsman. The mosaic was designed by M. Napier Waller and was not completed until 1958.

The four angles of the Hall depict four figures in the uniforms of the fighting services of the 1939-45 war. These figures are: a sailor, a soldier, an airman and a woman who is a representative of all servicewomen. These four large figures have a background of design symbols. These symbols heighten the visual presentation. For example, the soldier is depicted with a half-raised left arm, gesturing heavenward. In the encircling light he glimpses the bird-like spirits of his dead comrades. He has gratitude in his heart because he has been spared to return to his loved ones. He makes a silent pledge, never to forget his comrades and to build a better world.

The Cupola

The cupola is 26 metres above the marble floor. Its golden appearance and its formation of concentric-like circles is sun-like. There is a vortex hidden at its centre. The circles are segmented into sevenths, which, in turn, are subdivided into seven smaller units. The sevenths symbolise the seven-pointed Federation Star on the Australian flag. On the base of the seven points are pairs of open hands. These hands 'symbolise the earth giving up the souls of the dead'. 'These souls, in the form of winged sarcophagi, are rising through the clouds and blue sky towards the spiritual sun' ('The Hall of Memory Booklet'). The Southern Cross adorns the cosmic centre point.

The Cornice

'The circular cornice incorporates such Australian motifs as wattle leaves, black swans, and an unbroken golden chain symbolising continuity.' (A.W.M. Leaflet).

The Four Pillars

The four pillars reiterate the vertical lines of the four mullions in each of the three stained glass windows. From a design point of view, they are meant to add to the unity of the overall design. However, from a viewer's point of view, the four pillars are not as successful as the eighteen foot sculpture that was once in the apse. The four pillars symbolise water, earth, fire and air. These 'elements' were anciently thought to be the basic constituents of the natural world. Most visitors think that Janet Laurence's sculptures are too abstract. The pillars are made of different materials:

ELEMENT	MATERIAL	QUALITIES SYMBOLISED
WATER	Glass	Change, Transfiguration of Souls
EARTH	Stone	Permanence, Endurance, Death
FIRE	Metal	Energy, Passion, Patriotism, Bravery
AIR	Wood	Disembodied spirits, souls of the dead

The Three Stained Glass Windows

The three stained glass windows with the vertical mullions and horizontal transoms were also designed by M. Napier Waller. Each of these windows is subdivided into five panels. These fifteen panels depict a different service figure and symbols associated with their service designation. The portraits also designate ideal character attributes of the different service roles.

Summary

South Window	
Service Figure	Personal Attribute
Aircraftsman	Resource
Signaller	Candour
Nurse	Devotion
Trench-mortar man	Curiosity
Naval Captain	Independance

West Window	
Service Figure	Social Attribute
Lewis Gunner	Comradeship
Naval Gunner	Ancestry
Infantryman	Patriotism
Airman	Chivalry
Artilleryman	Loyalty

East Window	
Service Figure	Fighting Attribute
Infantry Officer	Coolness
Infantryman	Control
Lighthorseman	Audacity
Wounded Soldier	Endurance
Australian Soldier	Decision

Each of the fifteen figures is portrayed in the uniforms of the A.I.F. and R.A.N. in the 1914-18 war. 'The prevailing deep blue toning of the windows produces a quiet atmosphere and contrasts with the light-toned mosaic of the walls.' (A.W.M. book by Peter Stanley).

The Mosaics Beneath the Windows

The mosaics beneath each of the three stained glass windows have panels which are patterned in combinations of blue and red ensigns of the crosses of St. George, St. Andrew and St. Patrick.

The Tomb of the Unknown Soldier

On the 11th November 1993 an unknown soldier, whose remains had been exhumed from a cemetery in France, was re-interred under the floor of the Hall of Memory. His Tomb is an official war grave. It represents the grave site of the 18,000 Australians who have no grave site as a result of World War I battles.

2. The Cloisters and the Roll of Honour

There are two cloisters which provide access to the Hall of Memory. They are the **Western and Eastern Cloisters**. These arcaded walkways are lined with bronze panels bearing the **Roll of Honour**. This contains the names of all those Australians who died in, or as a result of, war. The names are listed without distinction of rank or decoration but in the units in which they served. The Western Cloister begins its listing with the names of the dead of the colonial wars in the Sudan, in China and in the war in South Africa. The names of the 60,000 dead of the 1914-18 World War follow. The Eastern Cloister continues the sombre record into the 1939-45 World War and the subsequent conflicts including Korea, Malaysia and Vietnam. A total of 100,000 names are now listed.

3. THE COURTYARD

The Courtyard contains the **Pool of Reflection** with a formal garden framing the edges. The garden contains Rosemary, the plant of remembrance since Roman times. The **Eternal Flame** surmounts the Pool of Reflection. It is a constant reminder to all Australians to remember the sacrifices of the war dead,



II Other Areas of the National War Memorial

The War Memorial has a number of exhibitions and services that complement the Central Commemorative Area. These exhibitions, services and amenities have expanded since 1980 and they are altered and upgraded from time to time. In this short review I only wish to focus on two aspects of the exhibitions which have a direct relevance to Lt. Col. Harry Murray VC CMG DSO and Bar DCM CdeG.

Upper Level

The original building contains two levels. The Upper Level contains:

- Main Entrance
- An Orientation Gallery
- First World War Gallery
- Second World War Gallery
- Hall of Valour
- Aircraft Hall
- Anzac Hall and Landing Place
- The Memorial.

Lower Level

- Colonial Commitments
- Post-1945 Conflicts including Vietnam, Korea and Peacekeeping
- Special Exhibitions
- Research Centre
- Telstra Theatre
- Education Centre.

Other Exhibits

The surrounds of the War Memorial contain statues, commemorative memorials, assembly areas and a central wreath-laying altar for ceremonial occasions. These garden memorials have special appeal for particular corps or interest groups.

Monuments Flanking Anzac Parade

Anzac Parade is set along Canberra's magnificent Land Axis which forms a key feature of Walter Burley Griffin's original 1912 plan of the city' (Australian Government, N.C.A., Brochure).

- The Australian Hellenic Memorial
- The Australian Army National Memorial
- The Australian National Korean War Memorial
- The Australian Vietnam Forces National Memorial
- The Desert Mounted Corps Memorial
- The New Zealand Memorial
- The New Zealand Memorial
- The Rats of Tobruk Memorial
- The Royal Australian Air Force Memorial
- The Australian Service Nurses Memorial

- The Royal Australian Navy Memorial
- The Kemal Attaturk Memorial

Administration Building and Archival Stores

The Administration Building is situated adjacent to the Memorial. The Memorial's Archives are located at Mitchell, ACT.

III

The First World War Gallery

The exhibits in this gallery have not changed greatly over the years. I have viewed them in recent years with an eye to the light they throw on the history of Harry Murray V.C.

Brief History of Harry Murray's War History

George Franki and Clyde Slayter have summarised Harry Murray's World War I history in these words:

'From April 1915 to October 1918 Murray was present at the Gallipoli Landing and the following events:

- Bloody Angle
- Quinn's Post
- the attack on Sari Bair
- Hill 60
- the evacuation of Gallipoli.'

These places are depicted in the exhibits although there is no specific reference to Harry Murray. After Gallipoli, Murray was transferred to the Somme where he saw action at:

- Pozières
- Moquet Farm
- Flers
- Gueudecourt
- Stormy Trench
- Bullecourt
- Messines
- Passchendale
- Hébuterne
- Dernancourt
- Villiers-Brotonneux
- Hamel and the breaking of the Hindenburg Line (p. 181 'Mad Harry').

IV The Hall of Valour

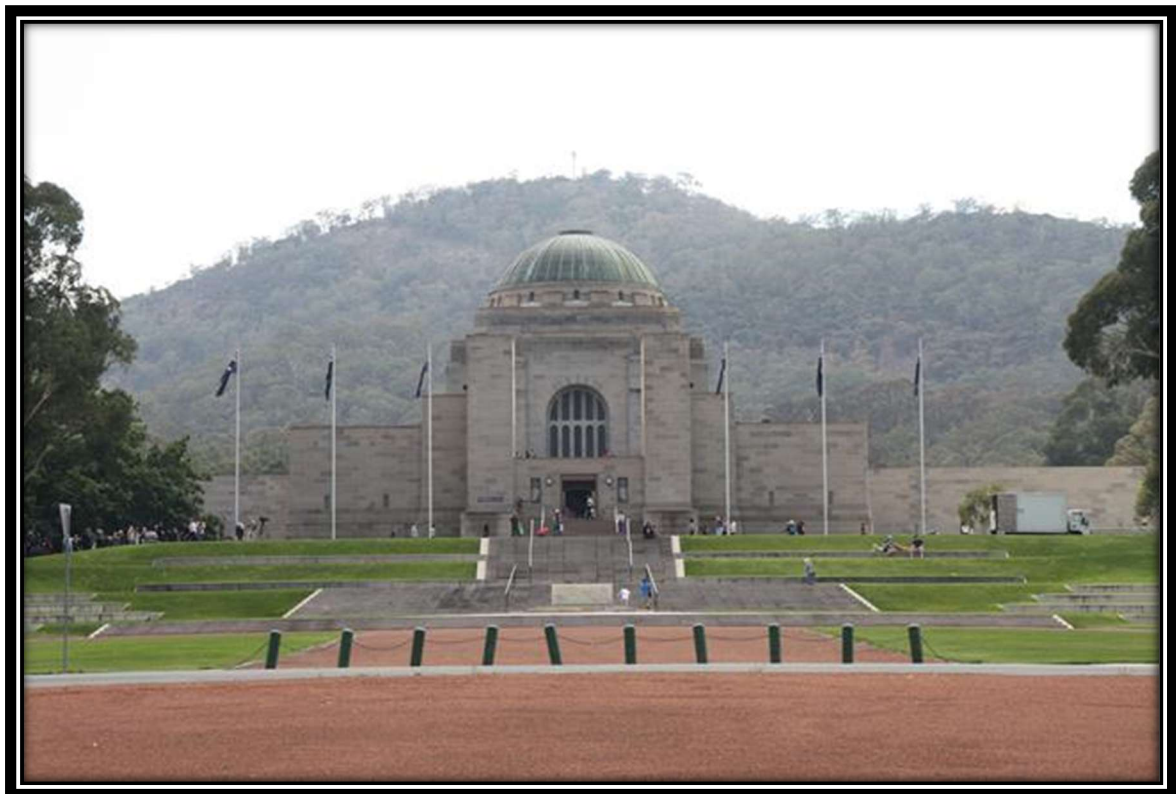
The Hall of Valour was not opened until 1981. It grew from a small collection of Victoria Crosses loaned or donated to the War Memorial. Today it contains a sizeable collection of Victoria Crosses and other gallantry awards. The Hall also contains paintings and other exhibits.

Where medals have been donated, there is an accompanying citation or explanation however Murray's medals have not been donated* to the Memorial and there is no recognition given to his heroic deeds. His photograph appears in a mass collection of small photographs on a wall display. At one time a portrait of Lieutenant-Colonel Harry Murray (1919) 61.4 cm x 51.6 cm hung in the Hall of Valour. It was a portrait in oils by George Bell and is currently in the archives.

Comment

Harry Murray never sought glory or fame during World War I and II and he was extremely modest. He never marched on Anzac Day and did not wear his ribbons. His modesty is certainly matched by the anonymity given to him by the Australian War Memorial.

*The medals have now been donated/loaned by Murray's daughter.



The Australian War Memorial, Canberra, depicting new landscaping done during P.M Howard's tenure.

No. 4

Australian Federalism - An Imbalance Sheet

The Federal system of government in Australia is not working. It is no longer an appropriate model for present needs. It was conceived for an era which has long since gone. Australia needs a totally new constitution.

Definition

Federalism is a system of government which apportions power and responsibilities between a central authority and a number of willing peripheral governing authorities according to an agreed compact or legal constitution. Maddison and Dennis have fleshed out the principles which were explicit and implicit in the constitution agreed to by the federating colonies of Australia. Implicit on the original arrangement was an assumption that the division of powers between the states and the central authority would remain more or less, as they were in the beginning. This has not happened. The processes of centralization have worked more powerfully than those of dispersion. Instead of being the controllable child of federation the commonwealth has become its unliked parent. In the process the states have become unwilling mendicants.

Founding fathers and the draft constitution

The commonwealth of Australia became a federation effective from the first of January 1901 by an Act of the British parliament (July 1900) This Act was agreed to by the six participating colonies prior to the British Act. The pre-federation discussions and conventions had been led by colonial premiers and eminent legal experts. They included Henry Parkes, Edmund Barton, Samuel Griffiths, Alfred Deakin, Dr John Quick and George Reid. The conventions had agreed to a draft enabling bill which was eventually ratified by the people after a number of referendums and amendments.

The Senate as a States House

The States were to exercise their controlling powers through a states house known as the Senate. This States house was to be invested with the same powers as the people's house (known as the House of Representatives) except for Money Bills. Money Bills could be rejected, deferred or sent back to the House of Representatives with suggested amendments.

The High Court as Resolver of Disputes

The Constitution provided an arrangement for the resolution of arguments concerning in the interpretation of the constitution by making provision for a High Court` and a system of Federal Courts for non-constitutional matters. It also provided a means of altering the constitution and thereby a means of establishing new states. An important provision (section 92) abolished the imposition of tariffs by the new states. Trade between the states was to be free.

One contentious section of the constitution related to the office of the Governor General and the powers of the Executive Council. The so called 'reserve powers' of the Governor General is still subject to dispute following the constitutional crisis of 1975.

The Trend Towards Greater Central Power

Wanna identifies a number of reasons for the 'malaise' of federalism and its growing lack of relevance to the Australian system of government. Foremost among the reasons was the trend towards centralization. This trend has been assisted by **intrinsic** and **extrinsic** factors.

Intrinsic Factors

One intrinsic issue is the ruling of the high court on the uniform taxation law of 1942. The ruling effectively emasculated the states. It deprived them of their major source of revenue during World War 2. The emergency provisions were never given back to the States. A second intrinsic factor that contributed great power to the centre was concerned with the unforeseen changes to the function and operation of the Senate. It had been conceived as a States house. The operation of Parliament unwittingly thwarted the intentions of the constitutional draftsmen. Parliamentary practice had converted the Senate into a party house (like the House of Representatives) but without the power to initiate money bills. The two factors have worked powerfully to distort and undermine the intention of the constitutional forefathers.

Extrinsic Factors

These factors relate to changes in circumstances which lie outside the Constitution. The social and cultural circumstances which gave rise to the federation now bear little resemblance to those of the early 20th century.

Wanna lists some of these changed circumstances:

- trading conditions are increasingly global and national
- modern communication systems and media access have conquered distance and overcome time delays
- the isolation which once separated federal, state and local government authorities has given way to immediacy of interaction.

Wanna also refers to issues where state boundaries are irrelevant to national interests but depend on state and local government cooperation and policy implementation in the following areas:-

- water catchment and distribution knows no state boundaries
- air pollution and climate change are issues which transcend national, state and local government jurisdictions. They do however require cooperation between the jurisdictions if they are to be addressed.
- infrastructural planning such as: airport location, highway systems, irrigation allocations, high-speed train networks, satellite navigation, off-shore mining and gas exploration and extraction.

All of these now have an urgency that was not evident at the time the federal structures were introduced.

Federalism Not Working

While the founding fathers moved the nation forward to the achievement of 'One People, One Flag, One Destiny' by its adoption of federalism it was evident by 2007 that the federal model was not working:

'The Prime Minister is fond of suggesting that if you were designing Australia from scratch, you would never begin with federalism.' (Greg Gaven, Australia's Systems of government, p.34.)

Options for a Dying Patient

There are 5 logical approaches to the task of curing the malaise of Australian federalism:

1. Palliative Care By Drip Feeding

Palliative care by drip-feeding is the option adopted by recent governments. It involves tinkering with the non-essential details such as proposing that C.O.A.G (Commonwealth of Australian Governments) be given a permanent secretariat.

2. Let the Patient die of Old Age

This option involves waiting for the inherent deficiencies of the present system to bring about a collapse. This nearly came to pass when the NSW treasurer initiated a protracted battle with the Federal treasurer over allocation of the goods and services tax (GST) to the states.

3. Bring on a Crisis

This option occurred as a matter of due course in 1975. This was when the governor-general sacked the Whitlam government through the exercise of the reserve powers. Such a constitutional crisis could be brought on by a government which say, adopted an intransigent stand on the marriage laws or the development of nuclear weapons.

4. Euthanize the Patient

This option would be difficult to implement in the Australian society. In Italy it would be a definite possibility. The constitution has very restrictive provisions on effecting a change. The creation of new states and the secession of existing states could also kill federalism.

5. Send the Patient overseas to a Specialist

This option invokes the provisions of Section 51 subsection 29. This section gives the Commonwealth power and authority in matters pertaining to **external affairs**. Such as matters which involving treaty negotiations with agencies such as the United Nations human rights committees or bi-lateral trade agreements on military treaties such as ANZUS and SEATO. The consequences of globalisation, climate change and political alliances, such as the European Economic Community, provide enough instability for Australian federalism to change quickly and dramatically. It would then be not farfetched to send the sick patient overseas to a specialist! The Australian government could conceivably transfer its rights to a super-power.

End Thoughts

There is growing disenchantment with the juvenility of the major political parties. This is leading to the emergence of minor parties and carries with it the strong possibility of a break-down in the democratic processes that gave vision to the original constitution. Without a change to the federal form of government, Australian democracy will inevitably be replaced.

No. 5

Part-Whole Relationship

‘By taking the Whole to be the sum of its parts, the reductionistic method has been leading humanity into chaos’

See *The Marriage of Sense and Thought*, p. 132

‘Goethe replied that such a style of scientific observation (i.e. a piecemeal way of examining nature) was uncanny even for the initiated and that there must certainly be another way altogether, WHICH DID NOT TREAT OF NATURE AS DIVIDED AND IN PIECES, BUT PRESENTED HER AS WORKING AND ALIVE, STRIVING OUT OF THE WHOLE INTO THE PARTS’

See *Mind or Matter*, Ernst Lehrs, p. 99
(note: caps mine)

Part - Whole Relationships

The Wechsler - Bellevue Non-Verbal Scales

I first became conscious of the difference in the skills of analysis and synthesis when, as a member of the Army Psychology Corps, we began to dissect the non-verbal scales of the Wechsler - Bellevue test of Intelligence. We discovered that the Object Assembly sub-test and the Block Design sub-test tested much the same underlying mental processes but from different starting points!

Object Assembly

The Object Assembly was a form of jig-saw puzzle. However, unlike jig-saw puzzles, the testee is not given the completed picture as a guide. The testee has to 'see' the relationship between the parts in order to assemble the whole picture, (P →W) i.e. by synthesis first and analysis later.

Block Design

In the Block Design sub-test the testee is shown a pattern and has to assemble the blocks to match the given pattern. This is done by sub-dividing the whole into its parts (W →P) i.e. by analysis first and synthesis later.

Kurt Lewin's Figure and Ground

Kurt Lewin's theory of personality is usually presented in its mathematical format in which he represents human behaviour in a topological framework. However beneath the symbolism and his new language of description there is a gestalt psychologist. Gestalt psychology is usually associated with the investigation of the processes of 'sensing' and 'perceiving'. With Lewis we move into the behavioural field of social sensing and social perception. In this larger context the 'figure' is the human being and the 'ground' is the environment in which social interaction takes place. Lewin treats figure and ground as equal contributors to human behaviour. Thus, in a sense, he moved beyond the boundaries of the traditional gestaltists. The division into figure and ground raises the question of part - whole relationships. Once we isolate 'figure' from 'ground' we begin to destroy their unity and mutual interaction.

Plant Life, The Camera Obscura and The Hologram

Plant Life As Perceived by Goethe

There are several principles underlying Goethe's approach to botany. One of Goethe's perceptive observations concerns his idea of the 'Urflanze' or 'Archetypal Plant'. He proclaimed the idea that the plant kingdom appeared as a single mighty plant. Even plant species have a capacity to be propagated by cuttings or in such plants as gloxinia and begonia only a leaf is necessary to achieve a WHOLE plant. The whole plant is in the part!

Goethe wrote in a letter to Herder:

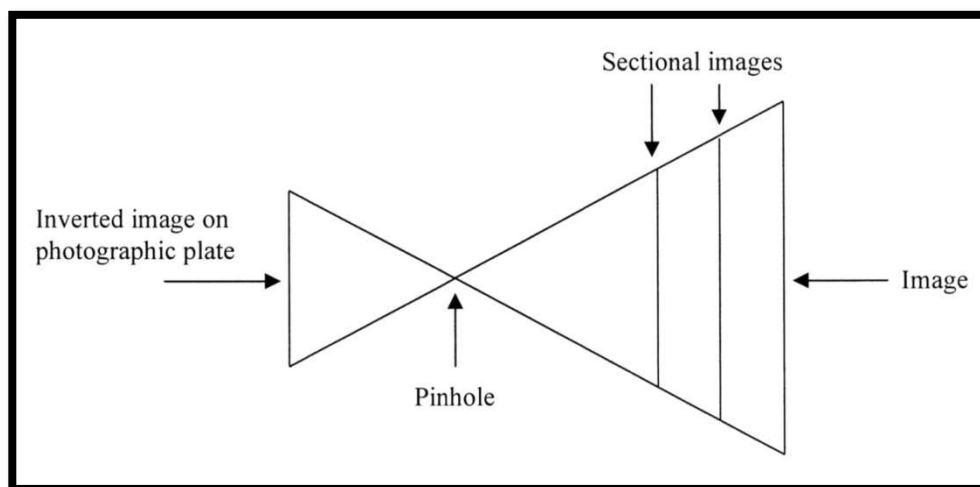
*‘in the organ of the leaf lies hidden all formations.
Forward or backward the plant is ever LEAF and only
leaf. The leaf appears time and again, in cotyledon,
stem-leaf at different stages and development, sepal,
petal and carpel.’*

(*Nature Ever New*, by George Adams, p. 39)

Indeed, when viewed holistically, the shape of the whole tree is a leaf in three dimensions!

The Camera Obscura

The Camera Obscura or pin-hole camera presents phenomena which is usually understood by supposing that light consists of single rays which emanate from every point outside, cross each other in the aperture (or pin hole) of the camera and emerge onto a screen as a reconstituted inverted image. The ‘rays are re-assembled to become a whole picture. However there is an alternate explanation based on the acceptance that the wholeness of the focal image is projected. This explanation accepts that the **WHOLE** image is present in its totality and is present in every section of the double cones and not just the parts!



At the pinhole the whole image is contracted to a point. **The point contains the whole!** This phenomena has nothing to do with light rays. It is concerned with the two cones of light and the whole image.

The Hologram

In 1971, the Hungarian physicist Dennis Gabor was awarded the Nobel Prize for the discovery of holography. He was working on improving the resolving power of electron microscopes. He realised that interference patterns are the result of a factor other than amplitude and the phase information of light that bounces off an object. His discovery led to the commercial development of holograms.

Bortoft uses the very nature of the hologram to illustrate the property of wholeness distributed in its parts:

‘If we break a hologram plate into two halves, each half would give a full optical reconstruction of the original scene, compared with a photographic plate which would give separate fragments of the original scene’

(Bortoft, H., *Goethe 's Way of Science*, p. 254)

This phenomena has led ‘the Dutch Nobel laureate Gerald ’t Hooft and Leonard Susskind suggest that the universe itself might operate in a manner analogous to a hologram’.

(See Brian Greene’s *The Fabric of the Cosmos*, p. 482).

Whole - Part Relationships in Maths Teaching According to Rudolf Steiner

The fourteen-part lecture series *A Modern Art of Education* (Ilkley, Yorkshire; 5-17 August 1923) given by Rudolf Steiner drew attention to his advocacy of a certain method in the teaching of mathematics to young children. Steiner’s contention was that teachers of mathematics to young children should proceed from the **WHOLE** to the **PARTS** and not the other way round. This method corresponded to the organic nature of the child’s being. The child was a single entity and within this entity there could be found a multiplicity of parts.

‘if we awaken an awareness of the WHOLE, the organism is made more alive’

(p. 158)
(Caps mine)

and

‘to start from the part and add to it piece by piece is simply to destroy the organism of man’.

(Ibid)

No. 6

Immanuel Swedenborg (1688-1772) and the Relationship between Series and Correspondence

The Kabbalistic Basis of Series

Swedenborg was born in Stockholm in 1688 the son of a distinguished theologian. His early life was devoted to mathematics, physics, engineering and geology. He came under the influence of Eric Benzeliuz (1675 – 1743) his brother-in-law. Benzeliuz had been influenced by G.W. Leibniz (1646 - 1716) and Francis Mercurius van Helmont (1614 - 1699). Helmont taught Benzeliuz a kabbalistic interpretation of both new and old testaments. This knowledge was no doubt, passed on to Swedenborg and became the basis of his teachings about 'series'.

The Three Series

Ralph Waldo Emerson's essay on Swedenborg attempts to summarise his thought on the creation of life and his application of Plato's doctrine of the scale or degrees:-

‘Nature iterates her means perpetually on successive planes. In the old aphorism, nature is always self-similar.’

G. Trobridge in *‘Swedenborg-life and Teachings’* explains further:-

‘The things in the animal kingdom are correspondences in the first degree because they live. Those in the second degree, because they only grow and those in the mineral kingdom are correspondences in the third degree because they neither live nor grow.’

Spiritual, Rational, Natural Series

Thus every particular object on the universe has its own place or degree in each of the three series. Parallels between the series are called correspondences. None of the series could survive without a **constant influx** or spiritual input from god which passed through **the spiritual** series, down through **the rational** and finally **the natural** series.

No. 7

Concepts and Terms in Non-Euclidean Geometry

Geometry and Physics

In his '*Space and Counterspace*', Nick Thomas is careful to distinguish between geometry and physics. Whereas geometry handles form and spatial relationships and, most importantly, **transformations**. Physics is also concerned with force and mass.

The Plane at Infinity and the Point at Infinity

Thomas explains the concept of the ideal point at infinity. (see sections 9 subsections Euclidean and Modern Projective Geometry). If a sphere is uniformly exploded to infinity the opposite end points of the original diameters 'meet at infinity so that it becomes two superimposed planes' (p24 *ibid*)

The Polarity Between Point and Plane

The concept of polarity is widely used in projective geometry. The sphere actually mediates between the point and the plane when it is uniformly imploded and exploded.

Again, Thomas explains (on pg 26)

'When we looked at the stars we arrived at the ideal plane at infinity, so the polar of that will be an ideal inwardness'

Infinite inwardness is polar outwardness.

Turn and Shift in Counterspace

Nick Thomas advances his explanation about the properties and characteristics associated with space and counterspace by pointing to the processes of expansion and contraction. As the surface of a sphere expands towards the plane at infinity it may be described in so doing by equal steps in equal times WITHOUT the radius ever becoming infinite. In counterspace the uniformly shrinking sphere CANNOT reduce in equal steps by the radius as that would soon reduce to zero. If it reduces in equal steps it can only do so by reducing by the reciprocal of the expanding steps.

The separation between planes is known as a turn. Again, in space we have angles but in counterspace it is known as shift. Thomas summarises:-

'In counterspace we have to be willing systematically to see everything in the opposite sense to our spatial habits'. (Ibid pg27).

Strain and Polar Affine

Thomas defines the proposition that where there is a linkage between space and counterspace there will exist 'strain'. The linkage may be by common points or common planes. He adds the assertion:-

*'a transformation of an object linked to both space and
counterspace may results in strain which will call
fourth an answering stress'* (pg 40)

While strain is a geometric idea stress relates to forces which involves non-geometric ideas.

No. 8

The Nature of Art

I have attempted to define the nature of Art since I was a teenager watching my father paint and draw. I originally thought it had to do with faithful imitation but my father said the camera could do that better than the painter.

So Art was not just faithful reproduction. The true artist contributed something of his own to what nature gave. I could see this in the paintings of my father. Art had something to do with style as well as subject.

In later years I flirted with the idea that Art was concerned with beauty but not necessarily 'the beautiful'. Beauty had to do with form, composition, harmony and integrity. However this was getting too abstruse and not really getting me closer to defining the nature of Art.

It seemed to me that much of modern art was concerned with novelty and was more craft rather than art. Was novelty and creativity close to the nature of Art? Was Art a new reality that had nothing to do with beauty or form of colour or paint? I was left wondering.

In the later years of my musing, I grew to understand that the concept of Art encompasses more than the medium of paint. Art could be expressed in sound, movement, poetry, architecture and living itself, Art was not simply novelty and creation. Art was transformative and inspirational. Art was not simply representational. It had something to do with transformation and inspiration. Moreover, Art did not only apply to painting. It could apply to cooking, flower arranging, household decor, dancing, poetry and any activity which exhibited the style of the creator.

In the end I concluded that Art had a lot to do with 'creativity' but it could not be explained in terms of 'novelty' only. It was something which sought to express the 'essence' of the subject. In other words, Art sought to encompass the 'soul' or 'spirit' of the subject. Art was, in essence, revelatory of both the 'inner world' of the artist and the 'outer world' of the subject.

The Nature of Art



Portrait of Mary Gilmore by William Dobell



Landscape by Elioth Gruner



Non-figurative Art (Blue Poles) by Jackson Pollack

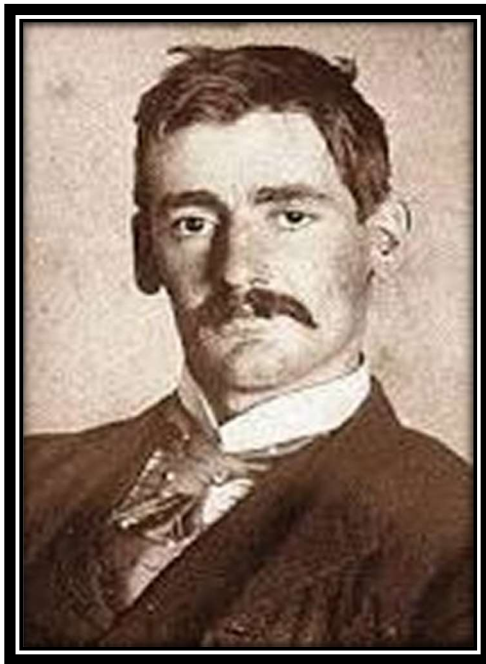
SECTION 5

REVIEWS AND OPINIONS

Sweethearts

or

Pen-Friends



Henry Lawson



Mary Gilmore

See
'No. 1 All My Love'

Ten Miscellaneous Reviews and Opinions

Contents

1. 'All My Love' – A Review
2. 'Dirty Dancing' – A Review
3. Bob Kingdom as Dylan Thomas
4. 'Embrace of the Serpent' – A Review
5. A Letter to Senator George Brandis
6. America's New President Elect
7. a) Understanding a Non-Poem
b) Donald Wild's Poetry of Inanity
8. Aspects of the Australian Character
9. Captain Fantastic – A Review
10. This I Believe

No. 1

'All My Love' by Anne Brooksbank (27 February 2016 at the Q Theatre Queanbeyan)

Background Briefing

This play has been scripted from 'a distinguished novel' which, in turn, was based on the correspondence by letters of two poets. These letters were uncovered in the memoirs of one of the poets viz Mary Gilmore. These letters reveal her love for Henry Lawson and his love for her. Unfortunately Henry's mother, Louisa Lawson, interfered in the letter exchanges between the two poets. The play reveals the damaging effects that this interference had on the lives of Mary Gilmore and more especially on Henry Lawson.

Understanding Lawson's Character

As a Henry Lawson 'buff' I have always known that he had loved Mary Gilmore. I imagined this love to have been an unrequited infatuation. After seeing '*All My Love*' I can see how shallow and uninformed my understanding of Lawson had been. After Manning Clark had destroyed my fanciful image of Henry Lawson I formed the view that although he was a sensitive writer he had a weak character. I assumed that he became a social misfit and a public embarrassment because of his childhood deafness and poor parenting.

After viewing '*All My Love*' I can see how mistaken my analysis of Lawson had been. Anne Brooksbank's play introduced another important element into the shaping of Lawson's character. This new element concerned the interference of Henry's mother in the romance of Henry and Mary Cameron who later became Mary Gilmore.

Mrs Louisa Lawson and Mrs Cameron

The details in the play reveal the hidden animosity between Henry's mother and Mary's mother. They were both committed feminists and they each applied for the same advertised for vacancy. They were thus both rivals. Henry's mother (Louisa) did not want her son to have anything to do with her rival's daughter. Indeed Louise deliberately withheld Mary's letters to Henry. This tactic destroyed the possibility of a life-long union in marriage. It also led to an incompatible marriage for Henry and a barely satisfactory marriage for Mary to Mr Gilmore.

From Social-Misfit to Tragic Figure

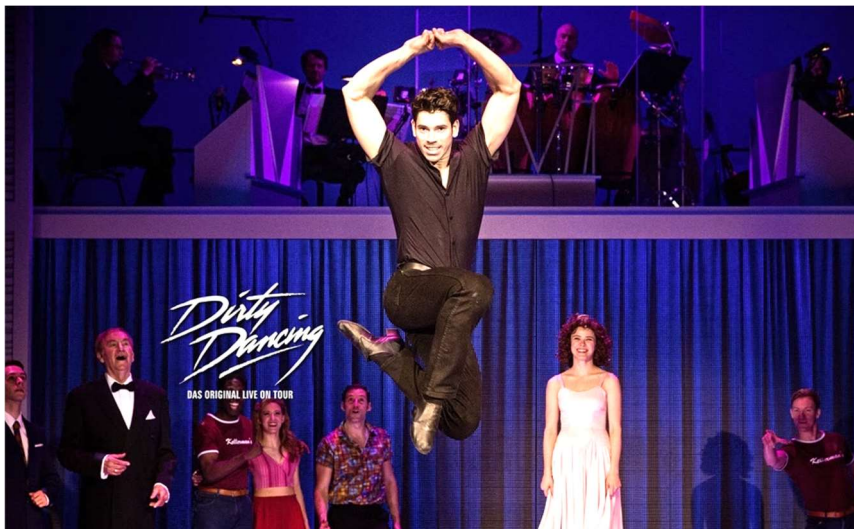
The machinations of Louisa Lawson against her son Henry provides an explanation for the deterioration of Henry's mental health. At his best Henry was somewhat an awkward social misfit. The loss of his self-confidence and the loving friendship of Mary Cameron through the scheming of his mother changed his personality into one of self-pity. His drift into alcoholism made him a pathetic and, later, a tragic figure. It enables the insightful reader to grasp the meaning of those most quoted lines of his about 'Sweeny':-

*'And I fancy that of evenings,
When the track is growing dim,
What he 'might have been and wasn't'
Comes along and troubles him.'*

Last Review

Henry Lawson was a gifted writer of prose and an above-average versifier. His skills in these areas arose from his acute observations and his innate sensibilities. He was a child of the bush and he was well acquainted with the depressing aspects of country life. His deafness contributed to a solitary lifestyle with a hidden need to find a drinking friend. His sweetheart, Mary Gilmore, led the public clamour to honour him with a State Funeral. He was buried with full honours at Waverley Cemetery, Sydney in 1922, aged 55 years.

No. 2 Dirty Dancing



Classy Performance but Over-Acted by Cut-out Characters

'Dirty Dancing' was not my scene but Mary and I enjoyed the stage presentation. We saw it at the Sydney Lyric Theatre on the 18 January 2015. It was a high energy performance. Unfortunately it was too loud for me! I enjoyed the performance of most of the actors but I thought the story line was somewhat trite and the characters too exaggerated - even for teenage audiences.

The Significance of 1963 as a Turning Point in the Sexualisation of American

This musical was set in the year 1963 when a middle class family of Mother and Father, with their two adolescent daughters, holidaying at a health resort. The

resort supplied dancing lessons as one of its leisure activities. The year 1963 is of great significance. It marked a turning point in the movies of the modern day America. The holiday setting for this typical family provided an innocent opportunity for the introduction of a new set of values. This introduction would have disturbing effects on the traditional family values of this unsuspecting family.

1963 as a Turning Point in American History

Many events came together around 1963. It marked a crisis turning point in the social history of America. It was at the time of the assassinations of the President JFK and Martin Luther King. However the musical was not concerned with America's loss of political innocence. It was concerned with the repercussions of an altogether different type of social revolution which took place at the same time. This was the sexual revolution. By 1963 the contraceptive pill usage had exploded in America and sexual experimentation was ushering in a more permissive society.

The Sexual Values of the Old and New Orders

This musical expresses the new found freedom of sexual liberation. Inevitably this new affirmation had to confront the traditional values of American puritanism. These were represented by the hard-working, value-driven and 'clean' dancing of the father. Expressive sexuality met repressive sexuality head-on. This was at the crux of the musical. The issues of unwanted pregnancy and loss of innocence were added to the central issue. In the end the conflicted male dancing star was exonerated from guilt and the father's puritanical values were changed.

Although the musical found rapturous acceptance amongst the teenage audience, I found the story-line somewhat superficial and contrived. Unfortunately, the boundary between sexual pleasure and promiscuity was not observed. Sexuality is a sacred relationship not an orgiastic display in public. 'Dirty Dancing' unfortunately demeans both good sex and good dancing.

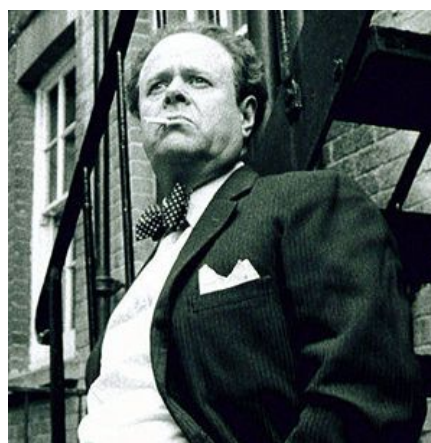
Although its presentation found favour among its young audience, it failed in the spiritual dimension by appealing to one's intemperate nature. Dancing is not 'dirty' and sexual relationships are intimate not public.

No. 3

Bob Kingdom as Dylan Thomas (21 July 2015 at the Street Theatre, Canberra)



(Dylan Thomas (poet) 1914 -1953)



Bob Kingdom as Dylan Thomas

Dylan Thomas's Swansea Life

Dylan Thomas grew up in a world of small-minded idiosyncratic hidebound and, passé townsfolk. He described them with a merciless wit. Thomas's mockery of his neighbours is actually a defence mechanism used to hide his own inadequacies. He is secretly on a self-destruct mission. The flippancy of his descriptive lampooning of others hides a deprecating loathing of himself and a struggle with alcoholism. Dylan Thomas is a clever wordsmith but he also has a personality disorder.

Channeling of Thomas in New York

'*The Return Journey*', performed by the Welsh solo dramatist, Bob Kingdom, is a masterly reconstruction of Dylan Thomas's last lecture performance before his death in New York at the age of 39. Kingdom portrays a man who is deeply conflicted but possesses a verbal facility that is as mesmerizing as it is charming.

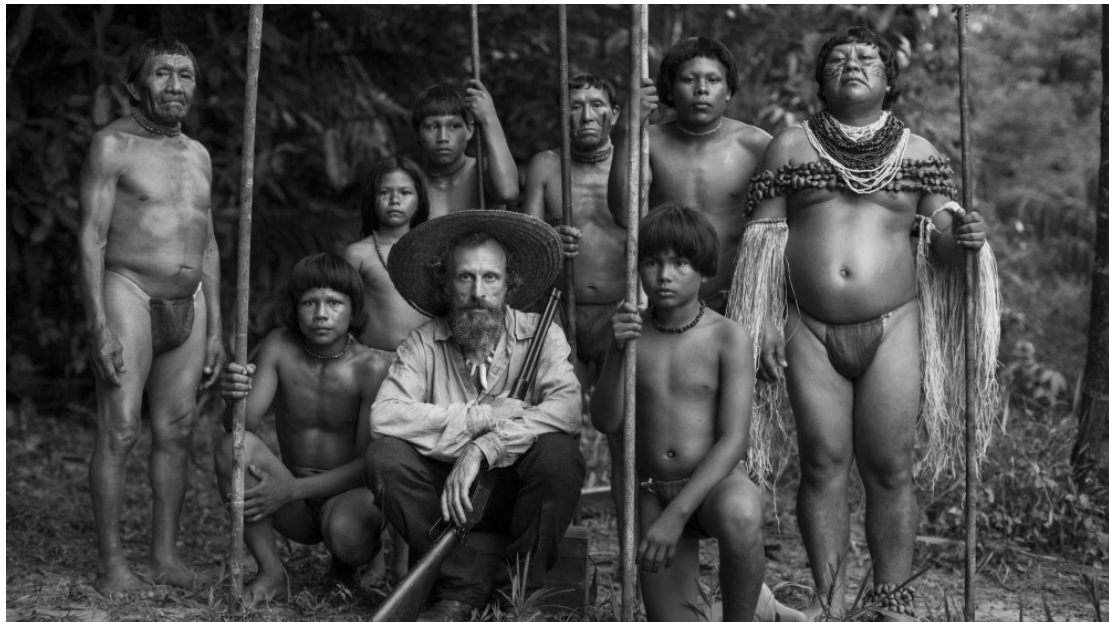
The poet Dylan Thomas not only had music in his poetry. He also had an artistic palette. It is poetry and his storytelling combined with music and painting. Kingdom's presentation sketched some aspects of Dylan Thomas's life in his rendition of Thomas's holidaying at his uncle's house at Fernhill. This side-splitting account of the char banc ride with his uncle and his cronies is on a par with '*Under Milkwood*'. Bob Kingdom also rendered additional biographical material about Thomas in the account of Thomas's '*Return Journey to Swansea*'.

Thomas's Existentialism and his Poetic Beauty

In addition to the two self-deprecatory accounts of Thomas's life Bob Kingdom also rendered some of Thomas's better known poems eg. '*Do Not Go Gently Into The Night*' and '*Death Hath No Dominion*'. In these poems Thomas is not skylarking. He shows a deeply held concern about existential issues. These poems demonstrate the craftsmanship of a wordsmith on a lyrical journey. These poems presage his pre-occupation with self-destruction. They also demonstrate his undoubted sensitivity. His poetry and prose is not only clever, but also creative. It converts his verbal skylarking into serious poetry. It changes him from a show-off to a serious poet.

No. 4

The Embrace of the Serpent



The 'Embrace of the Serpent' is not only a spell-binding film, it is a mesmerising, cinematic experience. It is a showcase trial in which western culture is cross-examined and found wanting. In this instance the cross-examination is conducted by a 'noble savage'. The defendants are two hapless explorers. They are representatives of a decadent westernised civilisation.

The Director of this masterpiece is *Ciro Guerra*. He utilises the diaries of *Theodor Koch-Grunberg* (1909) and *Richard Evans-Schuttet* (1940s) to provide the narrative content of their journeys. Although their respective journeys were decades apart, they had two features in common. Each explorer employed the same native Shaman-Karamakate as a guide. Both explorers were in search of a rare flower (Yakana) which had healing properties. The second explorer differed

from the first explorer. He was accompanied by a loyal native servant as well as the shaman.

Each of the four main characters is a recognisable type. The first explorer is an *idealist* who is earnestly seeking new knowledge. He faithfully documents his discoveries. He carries this knowledge around in diaries and illustrated books. He keeps these in two unwieldy chests. He is not only dishevelled and emaciated, he is physically and mentally sick. He is seeking the rare flower in order to regain his health.

The second explorer is interested in economic exploitation. He is a **mercenary capitalist**. He seeks to bribe the (now) elderly Shaman with paper money. The Shaman declares 'that it is only fit for ants'. The Shaman feigns a loss of memory. He nevertheless agrees to accompany the explorer and his native servant in order to keep watch over them. He also wishes to determine whether any member of his tribe has survived the depredations of rubber barons.

The Shaman's health is in contrast to both the idealist and the commercial exploiter. He is spiritually integrated. He and nature are one. The idealist separates himself by accumulating knowledge. The commercial explorer seeks to exploit nature and stands apart from it. The Shaman is a magnificent physical specimen. His health contrasts greatly with the bookish idealist. The Shaman is not so much a 'noble savage' as he is a 'noble savant'. He regulates his life in accordance with the seasons and the hidden cycles and pulsations of the Amazonian jungle. He wears a necklace of tusks and a large clear crystal hangs from his neck. It is used as a divinatory aid.

The fourth character is the servant of the second explorer. This native is a *transitional type*. He is a 'go-between' the two cultures. He accepts the inevitability of each of the two cultures having to come to terms with each other. The great gap separating the western culture from the jungle culture of the Shaman is graphically and powerfully portrayed towards the end of the film. It occurs when the second set of explorers come across a community of deranged and drug-addicted native Christians! This sect of tribal 'Christians' is led by a crazed, messianic native who believes he is Jesus Christ. This addicted messiah appeals to the non-Christian Shaman to cure his sick wife! The Shaman casts a spell and convinces the 'messiah' that his wife is healed. The total episode illustrates the poisonous effect the western culture has on the natural lifestyle of the indigenous people. It powerfully demonstrates a decadent Christianity with its evil effects on a non-European people.

The Message of the Film

In a day and age when the world is struggling with the effects of climate-change, overpopulation and capitalistic greed this film has deep existential resonances. Its message is not only timely it is judgmental. It tells us that man is not only destroying his natural environment, he is also destroying mankind itself. The director of this masterpiece displays a wide understanding of cultural

anthropology. In splicing the stories of the two expeditions he has chosen a novel but very creative manner of delivering a powerful message. Western civilization is condemned because it is thoughtlessly destroying the relationship of man to his natural environment. In this process western man is also destroying himself. The serpent is now wreaking its own vengeance.

This film is a masterpiece. Although it has an unusual setting it conveys a very powerful message. Modern western society with its greed and intellectualism has become sick. This sickness is destroying the planet.

No. 5

A Letter to Senator George Brandis QC. Attorney General of Australia

Marriage and Same-Sex Co-habitation, Smuggling in a False Dichotomy

The subject of this disquisition is Marriage and Same-Sex Co-habitation. It is not Marriage and Same-Sex Marriage. To characterise the current political debate as a choice between 'marriage' and 'same-sex marriage' is to smuggle in a false dichotomy of subject matter. It is to imply that marriage and same-sex cohabitation are identical.

Marriage Defined by Custom over Time

Marriage in our society has been understood as a legalised union of a man and woman. This legal entity is not only sanctioned by religious institutions it has been endorsed by social practices for a long time. It has, until recent times, accrued a number of rights and benefits. These have been related to inheritance, child-rearing, taxation, working conditions and so on. Same-Sex co-habitors have drawn attention to the unfairness of these rights and benefits. In the main this unfairness has been addressed.

Definition by *Essentia* and *Differentia*

I would argue that rather than change the definition of 'marriage' it would be more sensible to attend to the unfairness in the distribution of rights and benefits currently been enjoyed by co-habitors. To define marriage as a union of non-same sex and same sex partners is a contradiction in logical terms. Finally there appears to be some confusion in the minds of those who argue for 'equality' for same sex co-habitors with non-same sex married couples.

Equality of access to rights does not logically confer identity of definition. Because Victorians have the same rights to vote as Queenslanders does not make Victorians identical to Queenslanders.

Marriage and same sex co-habitation may have equal rights but they can never be the same entity. The *essentia* and *differentia* of the two social entities should be legally safe-guarded.

Mark Oliver Smith 26 Lanley Square Ngunnawal ACT 2913

No. 6 America's New President – Donald Trump

On Tuesday 8th November 2016 the American people chose Donald Trump to be their next American President. As a nominal Republican billionaire who had never held a public office he defeated Hilary Clinton the Democratic Party nominee. She had been a 'First Lady' in the White House when her husband had been President for eight years. She had also served as a Senator in the U.S. Congress for two terms as a representative of New York. When Barack Obama defeated her in her bid for the Presidency he appointed her a Secretary of State. She was the best credentialled candidate ever proposed by any party to be the President of the United States. Yet despite these assets Hilary Clinton was defeated.

Her opponent was a political maverick who was not only a misogynist but a womanizer. He was bankrupt several times. He was a business-man who was proud of the fact that he did not pay taxes and a racist to boot! Donald Trump alienated Hispanics, Muslims, Negroes and women in his campaign utterances. Trump chose a sincere born-again Christian to be his running mate - Gov. Pence. Mike Pence's demeanor and high moral character contrasted greatly with Trump's multiple divorces, playboy lifestyle, chauvinism and outrageous claims about Mrs Clinton and President Obama. He called Mrs Clinton a 'criminal' and a 'liar'. He also offended the ex-Republican candidate Cain by belittling his war-time service because he had been a prisoner-of-war.

Trump's demeanour was smug and self-satisfied. He was ego-centered, narcissistic belligerent, bigoted and crude in his language. This poses the question:-

‘How could such an unattractive candidate defeat the most qualified and credentialled person for the high office of the President of the United States of America?’

Reasons for the Defeat of Hilary Clinton

There are several reasons for the defeat of Hilary Clinton. Some of these relate to Mrs Clinton's deficits. Some are related to the defects of the electoral system, some relate to the character of the American people and some relate to the techniques used by Donald Trump.

1. Mrs Clinton's Defects

Despite Mrs Clinton's high credentials Trump mercilessly attacked and berated her on three main fronts:-

- Her destruction of incriminating evidence relating to 30,000 emails. Trump repeatedly called her 'a criminal who should be in gaol'. A statement by FBI Director Comins during the last

stages of the campaign helped support Trump's attack on her character.

- Her clandestine promotion and benefit obtained from the Clinton Foundation was often referred to by Trump. This also suggested the possibility of hidden corruption.
- Her adoption of the so-called 'Obama Legacy'. Mrs Clinton identified herself with 'Obama-Care' which Mr Trump boasted would be the first thing he would dismantle.

Apart from these three main issues Mrs Clinton no doubt suffered from the economic losses incurred during their previous eight years of the Obama regime. Such losses affected the 'rust bucket' states of Michigan, Pennsylvania and Wisconsin where the manufacturing of cars and white-goods took place. The effects of Trading Deals effected mid-western primary producers in a detrimental way.

2. Effects of the Electoral System

Mrs Clinton actually received more votes than Mr Trump. However the electoral system, with its States voting quotas, does not neatly equate with a majority of total votes. The system is really an indirect voting system in which state quotas assume more importance than individual votes. Another aspect is the enormous influence of the media and voting polls. By and large the polls helped Mrs Clinton even though they proved to be highly inaccurate in her favour. America does not have compulsory voting and Mrs Clinton did not receive the same support from Negroes, Latinos and women that she expected to receive.

3. The Character of the American People

The number of Democrats who voted in the election was down on those who voted for President Obama. This fact alone suggests that there is a lack of engagement of the voters in the political system. This may be due to a lack of awareness by the Congressman/women or by the Executive. There is some suggestion that the effects of globalisation, unfair trade deals and 'free-loading' of other countries in regard to defence costs are not taken into account when decisions are made in Washington. The Midwestern States feel neglected by the political centre. Mr Trump tapped into that feeling by promising to rectify the situation. Mrs Clinton was careful not to make promises that were not capable of being fulfilled. In adopting the slogan 'Make America Great Again' Mr Trump sought to tap into the aspirations of yesteryear. He sought to achieve the dreams of greatness that characterised the growth of the pioneering years from the founding days onwards. It was the appeal to nostalgia that proved to gain the vote of white male mid-westerners.

4. Techniques Adopted by Mr Trump

He is a business man who made most of his money in real-estate and reality television shows which involved skills in negotiation and communications.

- He ran the Miss Universe contests where he honed his entertainment skills.
- He knew that 'the medium was the message'.
- He attempted to gain centre stage by making accusations or arresting remarks.

He used these techniques to avoid closely honed arguments. He stole the limelight from Mrs Clinton, and often resorted to repetition and catch words. He used these as signals rather than as reasons or arguments. Communication was done by jump-cut increments. Mr Trump pitched his campaign to the 'forgotten people' of middle America. They were the dispossessed and down-and-outers in the 'rust-bucket' regions of the country. They were mostly the god-fearing, patriotic and anti-abortionist white men and women of America. He promised them jobs through public works and changes to tariff rates of imported Chinese goods. Electricity rates would be lower by weakening the costs of carbon pollution. Above all he promised to 'build a wall' to keep Mexicans from taking jobs from Americans.

General Comments

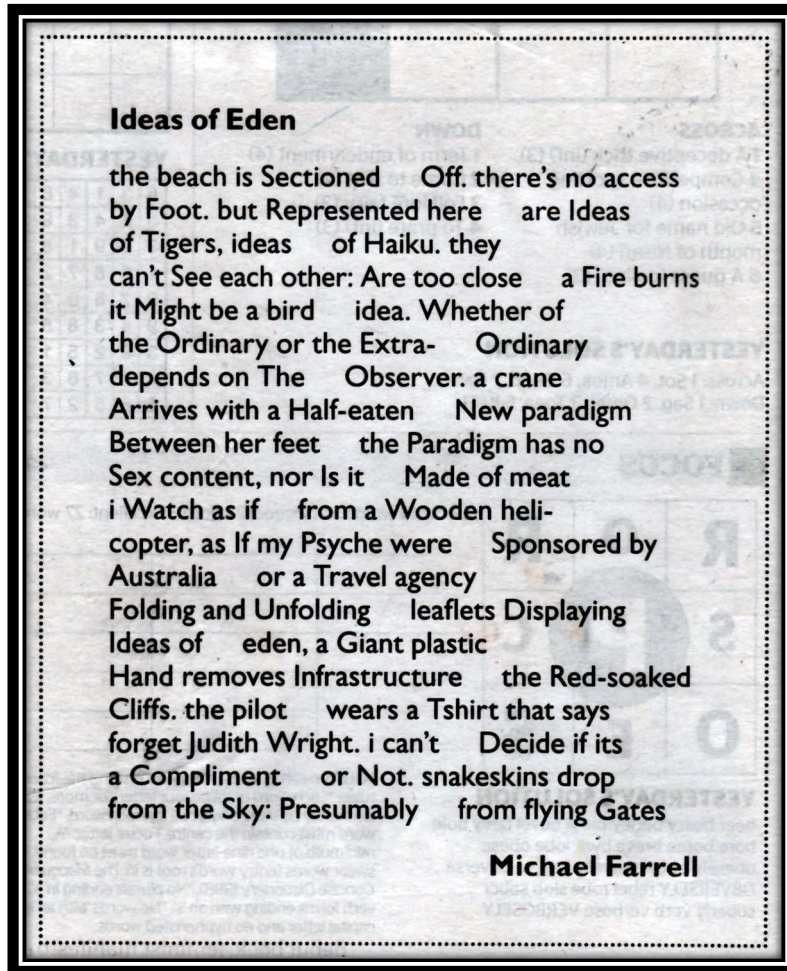
That the American people elected a white supremacist tells us that part of Trumps success was a backlash against the support of negroes for President Obama. His success in capturing the vote of the 'silent majority' or 'forgotten people' gave him a populist base of support. His appointment of Governor Pence as his running mate provided an extension of his base. It not only increased his appeal to members of the 'Bible Belt' but also neutralised much of his outrageous and bigoted utterances.

Mrs Clinton also unwittingly contributed to Trumps success as she failed to galvanise the support of women, Latinos and Negroes. Trump unbalanced her well-prepared presentations by repeating false accusations against her. He refused to engage in orderly debate and civilised discourse. He repeatedly called her a 'criminal' who should be in gaol. He also trashed the Federal Reserve Bank chairperson and declared that the rules governing the election were rigged. The press were conspirators in the election and were guilty of propagating false polling results. Trump preached change. His lack of political credentials were overlooked when he sought change from the 'dead-hand' of Obama. His lack of couth and courtesy was offset by the sincerity and earnestness of his running mate Governor Pence. His amassing of billions of dollars gave false hope to the poor. When Trump advocated 'action and change' he pandered to the dreams of the dispossessed. The trouble was that the process of making America 'Great Again' was entrusted to a person who was obsessed by power and was morally bankrupt. It would not be surprising to learn that Mr Donald Trump was assassinated before his inauguration as President.

9:00pm Thursday 10 November 2016.

No. 7 (a)

Understanding a Non-Poem



Canberra Times, 10th December 2016

Michael Farrell's 'Ideas of Eden' is a non-poem which wonderfully illustrates the encroaching effects of the electronic media in thought organization. The meaning of the poem lies completely outside itself! In his abandonment of traditional forms of grammar and syntax Farrell also shows his iconoclastic disregard of traditional poetic forms. 'Ideas of Eden' has no narrative, no subject, no sentence structure, no syntax, no rhyme, no reason! Linearity gives way to jump-cut increments and the logic of syntax is replaced by images which are unconnected and dissociated.

The meaning of Farrell's poem cannot be found in the poem itself. It is to cultural anthropology that we must turn if we are to make any sense of Farrell's non-poem. Cultural anthropologists such as Jean Gebser and William Irwin Thompson have alerted the world to the relationship between the style of a culture's consciousness and its medium of communication. As the western world transitions from the mental-rational consciousness to the new time consciousness

of immediacy the reader leaves the print-culture behind and adopts the characteristics of the new electronic order.

In this new order print is no longer linear nor is it bound by the logic of syntax. The reader is bombarded by signals and knowledge begins to resemble advertising. As circuitry replaces print distance will move closer and closer into a 'perpetual present'. Objectivity will become subjectivity.

Michael Farrell is to be congratulated on the way he has dissected sentences, misplaced full-stops, wrongly attributed capitals and misused punctuation. All of these tricks destroy meaning. In the use of these ploys he has been eminently successful but what have we been left with? It is certainly not poetry and it is not even prose. It is nothing less than an anti-poem conceived by another mischievous Ern Malley. Farrell's portrayal of the effects of the new electronic order on literature is too frightening to contemplate. 'The Canberra Times' is predicting its own demise if it continues to print such rubbish!

No. 7 (b)

Dennis Wild's Poetry of Inanity

Dennis Wild is a show-off and his poetry reflects this. He uses shock tactics to break through the poetic conventions of form and content. He delights in breaking down linear time and conventional syntax. In a quirky way he digitises logic and he revels in the absurd. For Dennis Wild, absurdity is just north of bewilderment. His poetry has led me to think about the geography of Australia! Australia is the land down-under. While it is a land of bewilderment it is also a land that signals a change of consciousness is imminent in the Australian culture.

No. 8

Aspects of the Australian Character

Outsiders, Ratbags, Eccentrics, Misfits and other Miscellaneous Go-getters, Larrikins, Exhibitionists and Spivs.

Harold Jacobsen's Documentary

The title of this brief discourse is an attempt to throw light on certain aspects of the Australian Character. Such aspects are by no means the total picture, they just add spice to the flavour. This attempt has arisen from watching Harold Jacobsen's insightful and entertaining documentary on 'Four Cultural Iconoclasts':

Germaine Greer, Barry Humphries, Clive James and Robert Hughes.

Four Expatriate Iconoclasts/ Paratroopers From Oz

These four iconoclasts were all Australian ex-pats who were leaving Australia around the time Jacobsen arrived. Jacobsen wanted to know why they had left an open and expansive country for a cluttered and suffocating one. In Hughes case, this

was not true as he went to America instead of England. The four of them were clever outsiders and exhibitionist. Their cleverness needs no comments.

They were outsiders mainly because they were each disconnected from their families. Humphries said his mother often publicly declared 'we don't know where he came from'; James' father never returned from the war; Hughes lost his father at the age of 12 and Greer's father had an unapproachable personality after he returned from the war.

Germaine Greer



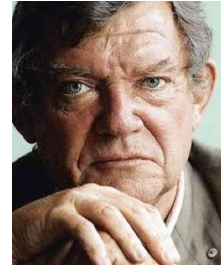
Barry Humphries



Clive James



Robert Hughes



In their own ways they were each first class exhibitionists seeking to define themselves through their acting-out behaviour. Humphries was outrageous, Greer was iconoclastic, James was witty and comical, while Hughes was non-conformist in dress and urbanity. They were paratroopers, well trained in shock tactics and completely oblivious to class status and traditional norms. Their brashness and lack of social standing gave them a novelty that they exploited with their verbal pyrotechnics. In England, this was accepted as an act of holding a mirror to a stuffy society. In America Hughes' dazzling verbal virtuosity explained European art in a fresh and insightful manner. This contrasted markedly with his youth and penchant for motorcycles.

The iconoclastic four projected an image of intellectual larrikinism that slightly amused and completely bewildered their audience. They each exploited their ill-fitting social standing with a calculated eye fixed on its dollar advantage.

Other Notable Ex-pat. Iconoclasts

Apart from these notable iconoclasts, there are others who have chanced their arm as ex-pats including: 'OZ' brigade members Richard Neville and Barry ('Bazza') Crocker; Geoffrey Robertson and his 'Puberty Blues' wife who traded on Australian 'ocker-ism'; Rolf Harris whose wobble board antics finally came to an end; and other painters, musicians and novelists who have travelled overseas to find themselves and leave their mark.

Home Grown Nutters

Among the home-grown nutters one would have to mention Garry MacDonald, Mungo MacCallum, Bob Ellis, Les Murray, Magda Szubanski, Paul Keating and David Leunig.



Mungo McCallum



Bob Ellis



Magda Szubanski



David Leunig

Keating developed larrikinism into a political art form. His urbane manner and tailored suits belied his verbal rapier-like thrusts and belligerent character assassinations. This combination announced his quintessential Australian identity. He combined articulated elegance and dress style with the skills of a football heckler and racecourse spiv. Underpinning these appearances was a razor sharp wit and a fund of political savvy.

Social Misfits and Quiet Achievers

Except for its Aboriginality, Australia's culture is largely derivative and reactive. Its convict roots have left characteristics of rebellion against authority and privilege based on birth. It has also spawned more than its fair share of misfits, spivs and urgers. The would-be's and the could-be's rub shoulders with the name-droppers and social climbers. Notwithstanding there is a plethora of quiet achievers who do not advertise their success. They do not seek fame and fortune abroad and they are not pre-occupied with self-advertising. They are the quiet Australians going about their business without all the hooah or point-scoring of the paratroopers from Oz.

No. 9

Captain Fantastic – A Review

Captain Fantastic

This film was difficult for me to review. This was because I mistakenly thought it was going to be an argument for alternative education based on home-schooling. It was much more than that. Like 'Embrace of the Serpent' it was a film that placed western civilization on trial. This was especially so in relation to the insidious effects of capitalism and Christianity.

The home-schooling of his six children by the widower Ben takes place in the American wilderness. This setting provides a contrasting lifestyle to one normally provided in a suburban town.

The curriculum of this particular form of home-schooling venture is a combination of basic survival skills and the revolutionary ideals of Norm Chomsky. This combination requires a dedicated but dictatorial teacher who is prepared to train his revolutionary students to cheat and steal from the naïve citizens they despise.

The teacher not only regards the forest as a wilderness. He teaches his six children to regard the suburban neighbourhood as a jungle wilderness. He also taught that Norm Chomsky teachings were revolutionary guidebooks. The new found utopia embraced Chomsky's vision. This new vision was founded on a rationalism that divested the world of myths and the falsehoods of religion and western capitalism. In these schemata there are no Santa Clauses and no religious or political messiahs. The Bill of Rights of the American constitution is quoted by the children with an easy familiarity. The young children are reared by their father as if they were all adults!

When questions of sexuality arise the father answered them with an openness and matter-of-factness that resembled a textbook. This honesty and rationalism is in great contrast to the lying and subterfuge of the 'staging' of the thefts in the supermarkets. These thefts are rehearsed and undertaken with professional skill. The members justify these robberies on the grounds that the society they abandoned is based on greed and self-interest. The suburban life style is their enemy. To inflict punishment on it is not evil!

The father of this motherless family was called a 'hippie in a clown's outfit' by his distraught but wealthy father-in-law. Eventually the father-in-law came to the realization that his son-in-law was not only grief-stricken but his protest lifestyle had some meaning. The father-in-law agreed to pay the university fees for the oldest grandchild. This offer represented a partial reconciliation of two conflicting forces which polarize every culture. These are the anabolic and katabolic processes of metabolism, ie., the constructive and destructive forces at work in both the individual and in the society. In Balinese thought these forces are imaged in Naga Anantboga and Naga Basuki. These great snakes are in constant tension. They are used (cosmologically) as two ropes pulling in opposing directions to spin Mount Mandara (the scene of earthly organization).

Final Thoughts

This film is not about alternative schooling. It takes a philosophical stance that schooling should be more rationalistic than is currently being provided. Montessori is to be preferred over Steiner education.

Unfortunately, there is no final resolution to the polarizing forces he pits against each other. If there is an answer to this dilemma, it must have something to do with respect for difference. It is what Buddhism calls 'the middle way'.

No.10

This I Believe

John Marsden's Book

John Marsden, the noted Australian author of children's literature, compiled a book called '**This I Believe**' (1996). This book took two years to compile and contained statements of over 100 eminent Australians about their beliefs. If I were to be asked today what I believe this is what I would say. Naturally my beliefs at age 78 are not the same as those I held at age 21 or age 50. I doubt that they would be the same if I were to live to be 100!

The God Within Man

I am a Gnostic. I believe in the God within man is a copy of the God without. Man is a microcosm of the macrocosm. Man's Atma is part of Brahma and will eventually return to Brahma.

The Higher Self Within Man Is The Christ

I am a fellow-traveller with Christianity, but I am not a card-carrying member. However I do not believe that the person known as Jesus ever existed. The Christ within man is man's Higher Self. This Higher Self must crucify his Lower Self and resurrect it bodily as a New Being. The Jesus story is mostly allegory.

Man Is a Being of Body, Soul and Spirit

I believe man is tripartite. He is a being of Body and Spirit with the Soul being the bridge between the two parts. The Vesica Pisces is a geometric representation of this relationship.

The Earth Has a Body, a Soul and a Spirit

I believe the Earth has a Body, Soul and Spirit (as does the Universe). As man spiritualizes himself he will spiritualize the earth and, hopefully, convert the earth into a purified crystal.

The Divine Masculine and Feminine

Love and Wisdom is personified in the Heavenly Parents, viz. the Divine Feminine and the Divine Masculine. These beings act as principles throughout creation and they have given rise to other beings of great spiritual worth. These include beings of Truth, Beauty, Justice and Peace. The beings may be personified or be respected as guides for our lives. They each have a polar opposite.

The Natural World

Man is part of the 'Natural World' and it too consists of physicality, spirituality and it has a soul life. There is no world behind the sensory one but within the sense world the idea is expressed in the object. The idea has to be apprehended and is the spiritual part of life.

Epistemology

Like Goethe I believe that man as spirit is part of nature as spirit. The idea in the object is intuited by the thought of man. This is because man and the physical world share a like nature. Truth is a revelation emerging at the point where the inner world of man meets external reality. It is a synthesis of world and mind. Thought is in nature and in man. There is an essential unity between man and nature. Knowledge is the product of the activity of the human mind. It is the thinking process which discovers relationships which cannot be discovered through sensory observation.

Thinking is a spiritual activity and is dying as the earth itself is dying. Man's soul 'body' is continuing to evolve while his spirit 'body', although eternal, is still at an embryonic form for most people. It is the soul which re-incarnates so that the spirit body might develop.

Temporal Integration

Man is not simply at the apex of the kingdoms of nature. Man is the compendium of the natural orders. His development can only be understood through the mystery of temporal integration. Temporal integration is the integration of 'causal time' and 'telos time'. Whereas causality conceives time as moving from the past to the present telos time conceives time as moving from the future to the present. Causality is the basis of scientific determinism. It is only concerned with the effects of past events. A/causality is concerned with the clustering of events which embody significance. It is the emergence of an unsought significance.

Accidents, Coincidences and Synchronous Phenomena

Accidents are the outcomes of unexpected interruptions to predictable events. When two entirely unrelated events occur at the same time and in the same space, yet possess a commonality, they may be said to be co-incidental. Should there be three or more such events at the same time or in orderly sequence they may be said to be synchronous.

Fate and Destiny

A person may await his fate or choose to act and shape his destiny. Fate is independent of what a person does. It has the character of inevitability. Destiny is dependent on an individual's choice of action. While fate is subject to necessity destiny is the outcome of freedom. It may be said that fate is related to causality as destiny is to teleology. Like Malroux, we might say that 'coincidence' is the language of destiny.

Time, Space and Causality

Westernised cultural societies have adopted definitions and application of the concepts of time, space and causality. These definitions have cramped scientific explanations. My experiences and readings have taught me to entertain the working of different forms of time which include teleology and precognition. The three-dimensional cartesian space of modern science is now arriving at notions of cyber-space and hyperspace. It is yet to accommodate itself to the 'counter-space' of Steiner.

Modern science has also limited itself to the concept of causality. It cannot apply the concept of **acausality** to observable events. I believe the investigative tools of modern science need over-hauling.

Inscape and landscape

At the age of 18 I became conscious of a desire to found a suitable Australian religiosity. In effect this entailed a uniting of the indigenous respect for the observable natural order and the inner thought world of Australia's non-indigenous immigrants.

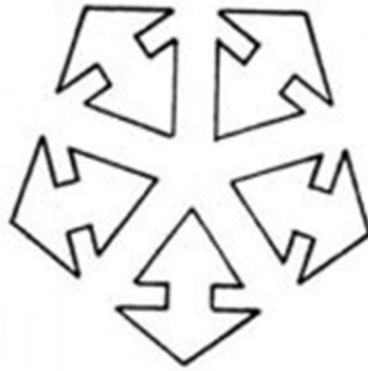
Modern science is at a transitional stage

I believe modern science has degenerated into scientism. It is only at a transitional stage and will be superseded as human beings become aware that they possess more senses than those known today.

Life

*Life is not a riddle to be solved
It is a mystery to behold!
Life is not meant to be endured.
Life is meant to be enjoyed!
Life is a journey not a race!
Life is lived forward but only understood
backward.*

Family Insignia



Man as bridge