

## CHAPTER 10

### ANZAC DAY CEREMONIES

#### Introduction

**10.1** This chapter details the history, conventions and guidelines for the conduct of ANZAC Day ceremonies by RSL organisations.

**10.2** Requests for personnel (or material) assistance for ANZAC Day ceremonies to the Australian Defence Force (Regular, Reserve or Cadets) are to be made directly to the unit or base concerned, in a timely fashion to ensure that sufficient time is allowed for administrative procedures to occur. It is customary to write to the contact person at the unit or base, by **no later than** the end of February each year, for the following ANZAC Day.

#### General History

**10.3** The general history of some aspects of the modern ANZAC Day commemoration is shown in the following paragraphs.

**10.4 Catafalque.** A catafalque is a raised structure supporting a stand upon which a coffin is placed for display before burial; people may then file past and pay their last respects to the deceased person. In times gone by a watch, or a vigil, was mounted around the coffin to ensure that the body was not interfered with whilst it lay in State and around memorials on occasions of remembrance (it could be said that a memorial is a 'symbolic coffin' for those who have fallen).

**10.5 Resting on Arms Reversed.** The origin of the tradition of military members resting on arms reversed around a catafalque or memorial is lost in time. It was used by a Commonwealth soldier at the execution of Charles 1 in 1649 (the soldier was, however, duly punished for his symbolic gesture toward the King) and it is recorded that at the funeral for Marlborough, in 1722, the troops carried out a formal reverse arms drill. This drill was especially invented for Marlborough's funeral as a unique sign of respect and is still used for military funerals and commemorative services today.

**10.6 Rosemary.** Rosemary is an ancient symbol of remembrance. Since ancient times, this aromatic herb has been believed to have properties to improve the memory. Even today, rosemary oils and extracts are sold for this purpose. Possibly because of these properties, rosemary became an emblem of both fidelity and remembrance in ancient literature and folklore. Traditionally, sprigs of rosemary are worn on ANZAC Day and sometimes Remembrance Day and are usually handed out by Legacy and the RSL. Rosemary has particular significance for Australians as it is found growing wild on the Gallipoli peninsula.

## History of the Dawn service

**10.7** The Dawn Service on ANZAC Day has become a solemn Australian and New Zealand tradition. Australians from all walks of life participate in Dawn Services all over the globe. The Australian Defence Force, wherever possible, conducts Dawn Services even in operational areas.

**10.8** The service is taken for granted as part of the Australian and New Zealand Army Corps ethos and few wonder how it all started. Its story, as it were, is buried in a small cemetery carved out of the bush some kilometres outside the northern Queensland township of Herberton.

**10.9** Almost paradoxically, one grave stands out by its simplicity. It is covered by a protective white-washed concrete slab, with plain cement cross at its top end. No epitaph recalls even the name of the deceased. The inscription on the cross is a mere two words **‘A Priest’**.

**10.10** No person would identify the grave as that of a dedicated clergyman who created the Dawn Service, without the simple marker placed next to the grave only in recent times. It reads:

**‘Adjacent to, and on the right of this marker, lies the grave of the late Reverend Arthur Ernest White, a Church of England clergyman and padre, 44<sup>th</sup> Battalion, First Australian Imperial Force. On 25<sup>th</sup> April, 1923, at Albany in Western Australia, the Reverend White led a party of friends in what was the first ever observance of a Dawn Service on ANZAC Day, thus establishing a tradition which has endured, Australia-wide ever since’**

**10.11** Reverend White was serving as one of the padres of the earliest ANZACs to leave Australia with the First AIF in November, 1914. The convoy of ships was assembled in Princess Royal Harbour and King George Sound at Albany. Before embarkation, at four in the morning, he conducted a service for all of the men of the battalion. When White returned to Australia in 1919, he was appointed relieving Rector of the St Johns Church in Albany. It was a strange coincidence that the starting point of the AIF convoys should now become his parish.

**10.12** No doubt it must have been the memory of his first Dawn Service those years earlier and his experiences in the trenches, combined with the awesome cost of lives and injuries, which inspired him to honour, permanently the valiant men (both living and dead) who had joined the fight for the allied cause. *‘Albany’* he is quoted to have said, *“was the last sight of land these ANZAC troops saw after leaving Australian shores and some of them never returned. We should hold a service (here) at the first light of dawn each ANZAC Day to commemorate them”*. That is how on ANZAC Day, 1923 he came to hold the first Commemorative Dawn Service.

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**10.13** As the sun was rising, a man in a small dinghy cast a wreath into King George's Sound while White, with a band of about 20 men gathered around him on the summit of nearby Mount Clarence, silently watching the wreath floating out to sea. White then quietly recited the words "*As the sun rises and goeth down, we will remember them*". All present were deeply moved by this service and news spread throughout the country and the various Returned Service organisations Australia-wide emulated the service.

**10.14** Eventually, White was transferred from Albany to serve other congregations, the first in South Australia, then Broken Hill where he built a church, then later Forbes. In his retirement from the clergy, he moved to Herberton where he became chaplain to an Anglican convent. Soon after his arrival in Herberton (on 26 September, 1954) White died, to be buried so modestly and anonymously as '**A Priest**'.

**10.15** White's memory is honoured by a stained glass window in the All Soul's Church at Wirrinya, a small farming community near Forbes. Members of the parish have built the church with their own hands and have put up what they refer to as '**The Dawn Service Window**' as a tribute to White's service to Australia.

#### **Rouse and Reveille**

**10.16** Since Roman times, bugles or horns had been used as signals to command soldiers on the battlefield and regulate soldiers' days in barracks. "Reveille" was a bright cheerful call to rouse soldiers from their slumber, ready for duty. It symbolises an awakening in a better world for the dead and rouses the living, their respects paid to the memory of their comrades, back to duty. "Rouse" is a shorter bugle call which, as its name suggests, was also used to call soldiers to their duties. It is "Rouse", due to its much shorter length, which is most commonly used in conjunction with the "Last Post" at remembrance services and funerals. The exception is the Dawn Service, when "Reveille" is played.

#### **Timings**

**10.17** The accepted timings for the conduct of ANZAC Day services are:

- |     |                       |   |   |
|-----|-----------------------|---|---|
| (a) | <b>Dawn Service</b>   | - | The service commences in sufficient time to allow the one or two minutes silence to commence at dawn.   |
| (b) | <b>Main Service</b>   | - | The service commences in sufficient time to allow the one or two minutes silence to commence at 11 am.  |
| (c) | <b>Other Services</b> | - | For Other Services e.g. those conducted by schools etc, <b>not on</b> ANZAC Day, the timings should comply as close as possible to those of the main service. |

**10.18** Local changes are permitted to these timings to allow for specific local circumstances, e.g. to allow a band who are performing elsewhere to be present but the timings should not be changed at the whim of member(s).

**Period of Silence**

**10.19** At ANZAC Day Services conducted by RSL organisations, a period of silence of **not more than** two minutes is to be observed.

**Order of Service**

**10.20** A suggested Order of Service is shown at Annex A.

**Annex:**

A. Suggested Order of Service for ANZAC Day.

**ANNEX A TO  
CHAPTER 10**

**SUGGESTED ORDER OF SERVICE FOR ANZAC DAY**

The following is a suggested order of service for the Dawn, Main and Other ANZAC Day Services. An address, prayers, readings and hymns are normally included. Serials may be deleted if not required. The suggested order is:

<b>Serial</b>	<b>Activity</b>	<b>Remarks</b>
1.	Veterans march to the venue or form up at the venue (a) (b)	As per local custom.
2.	Guard (a formal military guard) and band march on	If present.
3.	Official guests are received in order of precedence. See Chapter 3	The military guard, if present, pay the appropriate compliments.
4.	Catafalque Party is mounted	If present.
5.	Invocation	By a clergyman.
6.	Hymn	Led by the clergyman.
7.	Reading of the requiescat	By the clergyman.
8.	Readings	By selected persons.
9.	Commemorative Address	By the Senior Official Guest.
10.	Hymn	Led by the clergyman.
11.	Prayers	Led by the clergyman or selected persons.
12.	Wreaths are laid	In the order of precedence, commencing with the Senior Official guest.
13.	The Ode – completed with the gathering repeating ‘We will remember them’ ‘Lest We Forget’	By the designated person.
14.	The Last Post is sounded (c)	Bugler or taped music.
15.	A period of not more than two minutes silence	For the Dawn, Main and Other services.
16.	Reveille (or Rouse) is sounded (d) (e)	Bugler or taped music.
17.	Benediction	By the clergyman.
	National Anthem (f)	Sung by all (other than military personnel in uniform who salute).

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**Notes:**

- (a) For the ANZAC Day Dawn Service the Australian National Flag is to be at the half-mast position. It should be raised to the masthead then lowered to half-mast when first raised for the day. This should occur before the service commences.
- (b) For the Main ANZAC Day Service the flag should be at half-mast at the commencement of the service then raised to the masthead during 'Rouse'. This also applies to other services. See Note (f) below.
- (c) All military members in uniform salute.
- (d) **For the Dawn service 'Reveille' is played, for all other services 'Rouse' is played.**
- (e) The Australian National Flag is raised to the masthead. At the completion of the Dawn Service the flag is to be lowered to half-mast where it remains until noon. If the same flag and flagpole are to be used for the Main Service, then the flag remains at the half-mast position at the commencement of the Main Service and is raised to the masthead during 'Rouse'. At the completion of the service it is then lowered to half-mast until noon. At noon the flag is raised to the masthead where it remains for the remainder of the day.
- (f) Military members in uniform salute and do not sing.