

A SNAPSHOT OF LIFE
in 1906 in the
DIOCESE OF ROCKHAMPTON
in celebration of the
CENTENARY OF THE
PROVINCE

Compiled by Rev'd Canon Janne Whitehead
St. Luke's Wandal, October 2006.
(Second Edition)

The year was 1906 and there was much to give thanks for, and much to look forward to. New Year's Day was heralded by the proud ringing of the new church bell at St. Paul's Winton, and parishes from Winton to Yeppoon were giving thanks for the gift of rain after prolonged drought. The Province of Queensland had recently been established, engendering some considerable excitement, and a sense that the Church of England in Queensland had "come of age". The Dioceses of Brisbane, Rockhampton, North Queensland, Carpentaria, and New Guinea had been brought together and the people rejoiced.

THE WIDER COMMUNITY IN 1906

The population of Australia in 1906 was 4 million, with just over half a million people in the whole of Queensland. One quarter of the state's population lived in Brisbane, over one third of the state's population were involved in primary industry, and others worked in the coal mining industry, at sites including Callide, Clermont, Tambo and Winton. The national unemployment rate was 6.7%. Population figures from the 1911 census for some towns in the Diocese are : Rockhampton 15,451, North Rockhampton 2,683, Gladstone 1,294, Yeppoon 639, Emu Park 534, Springsure (Total District) 4,204, Emerald 909, Capella 317, Clermont 1,164, Rolleston 157, Longreach 2,511. The average age of the population was 22 years, with children under 15 years making up over one third of the population, and those over 60 yrs comprising one twentieth. Life expectancy was 55 years for males, 58 years for females, with an average of 5 people per household. Infant mortality was high, and the most common cause of death across all ages (one quarter) was infectious diseases. An outbreak of scarlet fever in Winton in 1904 closed the school, and houses under quarantine were required to fly a red flag. Outbreaks of dengue fever in Springsure in 1905 and 1906 affected almost every home and brought the town to almost a standstill. Occasional cases of typhoid fever across the diocese were serious threats to life, and malaria was a continuing problem. As (school) attendance was not compulsory, a significant number of children did not go to school, and attendance at high school was considered a great privilege. There were only four universities in the whole of Australia, none in Queensland. Women were given the right to vote in Queensland in 1906, and postal voting was available for the first time. Radio transmission was still not possible.

The seven year "Federation Drought" had just broken, after sheep and cattle numbers had been halved, rivers dried up and the wheat crop of the entire country lost. The government had declared a "Day of Humiliation and Prayer to Almighty God for Rain and Relief of the Present Distress" at the height of the drought in 1902. Federation was quite recent, and England was still spoken and written of as "home" and "the Old Country". Public holidays included Empire Day in May, The Victoria Day in June and the King's birthday in November each year, and were often taken by arrangement with local traders, rather than on a set day. Sunday School "pic-nics" were normally held on these holidays. Although state aid to religious institutions and denominational schools had long since been abolished, there were strong links between the State and the Church, with children given leave from school to attend church services during the day on Ascension Day (Thursday). When the new Governor of Queensland, Lord Chelmsford arrived from England, a letter of welcome and blessing was immediately sent from the Diocese, and the Governor replied with a donation of £7 to the Diocese.

The Bureau of Statistics states that £1 at the beginning of the twentieth century is approximately equivalent to \$100 at the beginning of the twenty-first century. At the time of Federation, the average adult weekly wage was £2 for a 50 hour working week. Basic household costs included a loaf of bread for 2 ½ pence, one dozen eggs for 1 shilling, rump steak 6 pence a pound, a pint of milk for 1 penny, a pound of potatoes cost a halfpenny, a pound of butter 1/3d, one pound of flour was 1 penny, a pound of sugar 5 pence, a pound of bacon 1 shilling, a newspaper a halfpenny, a man's cotton business shirt 8 shillings, a pair of ladies shoes cost 14 shillings, and a new bicycle £15. Within the church, £50 was considered a large debt and £25 a generous donation.

ESTABLISHMENT OF THE DIOCESE OF ROCKHAMPTON

The Diocese of Rockhampton began as a ministry outreach of the Diocese of Brisbane, with clergy traveling vast distances from the Brisbane area to serve the people and communities in Central Queensland. Services of worship began in a timber yard in Rockhampton during 1860, and by 1862 worshippers were using the timber church of St. Paul's. The foundation stone of the present cathedral was laid in provincial style during 1879 by the Bishop of North Queensland, with the Bishop of Brisbane also present. The building cost £7,300, and was dedicated on St. Lukes Day 1883. Early church establishment was not confined to Rockhampton, though. Services of worship had been conducted in Gladstone since 1860 and in Emerald since 1880, and the vast parish of Springsure was established in 1885. By 1887 clergy were resident in Central Queensland and quite a few churches had been built, so the decision was made to form a separate Diocese. The Diocese of Rockhampton was established on St. Andrew's Day, 30 November 1892, with Bishop Nathaniel Dawes formally elected the first Bishop of

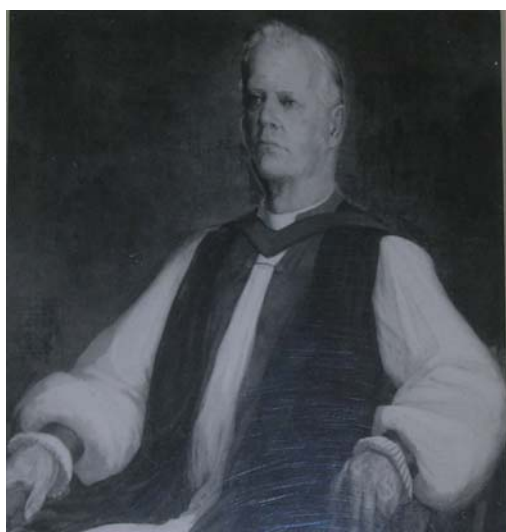
the Diocese (until then he had been Assistant Bishop in Brisbane and honorary Bishop of Rockhampton). The Bishop's residence "Lis Escop" on 1½ acres of land was purchased for £2,000. A Synod of the Diocese was constituted in June 1893, consisting of the clergy and 11 laymen from across the Diocese. Welfare work began immediately with the establishment of a home in North Rockhampton as a staging post for immigrants, work which continued for some years until taken over by the Immigration Department.

THE BISHOP

At the time of the establishment of the Province of Queensland, the Bishop of Rockhampton was still the first Bishop, the Rt. Rev'd Nathaniel Dawes D.D., who served the Diocese from 1892 to 1908. He was always referred to in the Gazette as "The Right Reverend, the Lord Bishop of the Diocese", or "His Lordship", with no personal name being mentioned, yet he was dearly loved by the clergy and people alike, with such times as his tenth anniversary being celebrated by the Diocese with expressions of gratitude in an illuminated address, and the gift of a pastoral staff. The parish priest of Blackall, the Rev'd Lovell, was an accomplished artist, and painted the Bishop's portrait in oils, a painting which was gifted to Diocese and insured for £150.

Traveling undertaken by the Bishop was extensive and exhausting. During 1906, one trip taken over a two week period for the purpose of Confirmation at Barcaldine, Aramac, Muttaborra, Winton and Longreach, with extra services of Evensong and parish socials, and many pastoral visits to small communities in between, involved the Bishop traveling 800 miles by train and another 400 miles by buggy. On these trips, the Bishop was often greeted and farewelled by groups of parishioners at local railway stations. Visits to the Parish of Mitchell (based at Longreach) were made using the mail train from Rockhampton, via Townsville. During a time of ill-health of the Bishop of Brisbane, and after his subsequent death, Bishop Dawes also traveled by ship to Brisbane Diocese to conduct Confirmations and Ordinations. One three week schedule of ten such services included Maryborough, Warwick, Toowoomba, Surat, South Brisbane and other places, a trip which entailed 1448 miles by rail, 442 miles by buggy and 190 by coach, and the use of 95 horses. For a time early in 1906, when the Primate was absent from Australia, Bishop Dawes, as senior Bishop was the acting Primate.

During 1906, as his years in the Diocese were coming to an end, Bishop Dawes suffered from recurring bouts of dengue fever, heat induced eczema, and was greatly fatigued by country travel. One country parish reported: *"The visit of the Lord Bishop of Rockhampton was quite a red-letter day for us. Our rejoicing at having the dear Bishop with us again was only tempered by the sorrowful consciousness of his physical sufferings."*



Photos: Bishop Nathaniel Dawes; and an unknown group of Diocesan Clergy at Emerald about 1905.

THE NEW PROVINCE

There was “excited expectation” during the Synod of 1905 regarding the formation of the Province, and consideration of representatives in preparation for the first meeting of Provincial Synod in October 1906. Progress on making of the Province was reported monthly in the Diocesan Church Gazette. During 1905, the Bishop of Brisbane was declared Archbishop, and then after the majority of Bishops “in Australia & Tasmania” had approved the move, the Primate, the Rt. Rev’d Dr. Saumarez Smith declared the formation of the Province of Queensland, and the Archbishop of Brisbane as the Metropolitan.

His Grace the Archbishop of Brisbane, the Most Rev’d St. Claire G.A. Donaldson, DD, Metropolitan of the newly formed Province of Queensland, made his first formal visit to Rockhampton at the end of June 1906. On arrival, he was met by the Bishop, Archdeacon and members of the Diocesan Council, and in the following days was taken by train to “the Golden Mount”, touring Mount Morgan church and gold mine, the Cathedral and St. Paul’s Day School and the local Agricultural Show. He later “*showed his powers as an oarsman on the river*”. The Archbishop attended and addressed the Diocesan Synod and spoke to a large public gathering at School of Arts on the last evening of Synod. His visit concluded with a Quiet Day for clergy, with the Archbishop giving four reflective addresses.

The first meeting of the Provincial Synod was held in Brisbane on October 22nd to 29th 1906, with the Rockhampton delegates being The Bishop, Archdeacon Halford, Rev’d Hockey (Mount Morgan), Rev’d W. Scott (Gladstone) and Rev’d C. Lewin (Assistant, Cathedral) and Mr G. Lever as the only layman able to attend. At the opening service of worship, the Bishop of Rockhampton, “on behalf of the Bishops of the Province, solemnly and publicly recognized the Archbishop as Metropolitan, and pronounced on him the blessing of God”. The Archbishop then celebrated Holy Communion, the Bishop of Carpentaria preached the address, and the meeting of Synod commenced. The President delivered his inaugural address, reported as *being “beyond question the most impressive utterance in all the four days, being a wise and statesman-like address, and certainly winning the confidence of all”*. The poverty of the church and ministry to aboriginals were two of the main topics of the Synod.

Although not an official visit, the Bishop of Carpentaria, the Rt. Rev’d G. White, returning from the Provincial Synod and traveling by goods train from Bundaberg, added to the awareness of the formation of the Province with his visit to Gladstone in November 1906.

DIOCESAN CLERGY

Because of the harsh climate and physical conditions of the Diocese, clergymen served in the bush for only five years at a time, and often returned to England at the end of this period. Letters received from these men frequently showed them taking services on board ship en route and even gathering a choir together from amongst the passengers, as well as giving talks and doing much in “the Old Country” to build support, gather donations and encourage other clergy to join the great mission in the outback of Central Queensland, Australia.

At the time of the formation of the Province of Queensland, the most well-known clergyman in Rockhampton Diocese, besides the Bishop, was Archdeacon Halford, who had been Rector of St. Paul’s since 1902. He had previously been Rector of Mitchell for five years (a vast parish encompassing the work of the Bush Brotherhood), and Head of St. Andrew’s Brotherhood based in Longreach. His leadership was sought after, for retreats in Brisbane Diocese and “lantern lectures” on English Church History to large groups of parishioners across Rockhampton Diocese.

Other well-known clergy of the Diocese included the Rev’d John Hunt, who had been Rector of the vast parish of Springsure for almost twenty years and then working in the New Guinea mission fields; the Rev’d Horace West who (unusually) was both made Deacon and ordained Priest at St. Paul’s Cathedral, and served in Emerald and Springsure; the Rev’d Adrian Stokes, newly appointed Vicar of Blackall who had also served in the Bush Brotherhood, and was married in July 1906, spending a weekend at Gladstone with his new bride; and the Rev’d Lovell, who had painted the Bishop’s portrait while Vicar of Blackall, and during 1906 was appointed to Winton parish, having to travel there via Rockhampton and Townsville because of recent rains.

Clergy were normally referred to as "The Reverend" in the first instance, and then "Mr" thereafter, in both speech and print, and were Vicars of parishes. Clergy were still sourced from England, and many only stayed between 2 and 4 years. Stipends varied from less than £1 to over £2 per week. The Diocese also supported a Mission Chaplain during these years, an extra priest, paid from Diocesan funds, and directed by the Bishop to work anywhere from Winton, to North Rockhampton, as the need arose. A typical farewell gift from a parish to a long-serving clergyman was a "purse of sovereigns and an illuminated address", sometimes with the addition of a gift such as a silver plated inkstand from the Sunday School children.

DIOCESAN LIFE

Lay people actively supported and encouraged the life of the Diocese in many vital ways, at a time when there was only a small operational structure. A Guild of Church Needlewomen met at Lis Escop twice a month to make altar linen for churches in the Diocese at minimal cost, with a fair linen cloth being 10 shillings and a corporal, veil & purificators being 10/6d. This type of ministry across the new Diocese was as important as its formal structures.

Diocesan Council met monthly on a weekday afternoon, and normally comprised the Bishop, 3 clergymen and 5 – 6 laymen. The Registrar was Mr D.D.Dawson, the Chancellor was Mr J.C. Taylor, the Treasurer was Mr Holyoake Wodd, and the Diocesan Auditors were Major W. Thompson & Mr G. Mckay. The Diocesan financial year finished on 31 March, and payment of Synod Assessments by parishes together with certified copies of Parish Rolls were due by 25 March each year. Parish Annual Returns and statements of Receipts and Expenditure were required by first week of May. Parish Annual meetings took place on the Easter weekend, and these included the triennial elections of synodsmen and the election and appointment of Churchwardens.

The Special Offertories Canon of the Diocese required all offerings on Easter Day to be for the private use of the clergyman as a thank offering for his ministry, offerings on first Sunday in September to be sent to the Diocesan Home Mission Fund for re-distribution around the Diocese, offerings on the first Sunday in June for the Diocesan Management Fund, and offerings on the first Sunday in December, greater than the normal parish offering, for Foreign Missions. Confirmation offerings went to the Bishop's Auxiliary Fund and clergy were required by Canon Law to send all marriage fees (10/6d per wedding) to the Diocesan Management Fund, which fund paid for salaries of "the Registrar and office boy, stationery, printing and postage, rent of office and telephone, bank and law charges". License fees (one guinea) and Faculty fees were also charged of the clergy and parishes.

Half-yearly grants from the Diocesan Home Mission Fund were made to various clergy and parishes for land purchase, church building, traveling expenses and other basic needs at the discretion of Diocesan Council. A typical set of grants would be to the poorer parishes such as Clermont, Emerald, Gladstone, Springsure, Blackall, Winton, and Mount Morgan for amounts of £10 - £15, amounting to £300 - £400 per year being given to country parishes from Diocesan resources. Throughout all these early years, the Diocese struggled with funding, having been established with no financial resources, and suffered as much as anyone from the prolonged drought and its attendant financial hardships. The "Century Fund for Endowment of the See" received regular contributions from the Bishop and his daughters, and only rarely from others. The Bishop's Auxiliary Fund received annual donations of £150 from England, and £20 - £25 from Brisbane Diocese. Quarterly Synod Assessments received by the Diocese during 1906 included: Cathedral £13/5/-, Gladstone £8, Clermont £3/10/-, Springsure £5, Longreach £7, Mount Morgan £3, North Rockhampton £5, St. Lawrence 15/-, Emerald £4/10/-, Winton £2/15/-, Aramac 7/6, Ilfracombe £1/2/6, Barcaldine £2/10/-. All money received by the Diocese from each parish, and grants given to parishes were printed in full in the Gazette each month.

Synod was normally held at the end of June each year, and comprised 12 clergy and 16 laymen, elected by their parishes for three year terms. The first session of Sixth Synod of Diocese opened Sunday 24 June 1906, as usual with a Holy Communion service at the Cathedral at 7:30am, followed by the Bishop's Presidential address at Mattins at 11am, and Evensong at 7:30pm, at which the Archbishop of Brisbane, visiting the Diocese for the first time as Metropolitan, was the preacher. Each day of Synod began with celebration of Holy Communion at the Cathedral at 7:30am, Clergy Conference and Service of Intercession at Lis Escop chapel at 11am, and the business of synod was conducted from 4pm – 6pm

and 8pm – 10pm Monday to Wednesday as needed. The Wednesday evening of Synod week was normally conducted as a public meeting held at the School of Arts, and in 1906, this evening was set aside to welcome the Archbishop and to hear his address on Bible Teaching in State Schools. In other years, the evening was conducted as a “Conversazione” public meeting, giving local lay people opportunity to converse with synodsmen. For many years leading up to 1906, the lay synodsmen treated the clergy to a “pic-nic” to Emu Park on the Saturday before the commencement of Synod, but this did not eventuate in 1906. The men normally traveled by train from Archer Park station at 9am to Emu Park, enjoyed a clergy versus laity cricket match, and returned by 5pm. The Bishop’s Pastoral and Synod Addresses, and the Archbishop’s public address were printed in full, as was the custom, in the Rockhampton Morning Bulletin on three consecutive issues the following week. Included in the Synod elections and appointments each year was a Provisional Committee of 5 men, both clergy and lay, and 8 women, to act until the next session of Synod.

The 1906 synod presented a draft constitution for the founding of the “Diocesan Rescue Home”, with a committee of the Archdeacon, Chancellor, Registrar and two clergy, with the Management Committee to also have 8 ladies, and funds and property to be invested in Corporation of Diocese. A gift of £100 from England made it possible to begin a local appeal to establish this long term ministry.

The Diocesan Book Depot adjoined St. Paul’s School in William Street. It opened full days Monday to Friday, and Saturday mornings, and advertised a wide range of books “just landed from London” and “available at London prices for cash”. The range included theological books for a few shillings, Bibles from five to thirty-five shillings, prayer books starting at 1/6, children’s picture books and reward cards, confirmation items, gifts, devotional books, “wholesome literature” which included the Private Life of Queen Victoria for 2/6, Lewis Carroll’s Through the Looking Glass for 6 pence, Bunyan’s Pilgrim’s Progress for 6 shillings, clergyman’s diaries for 3 shillings and books of sermons from 1 to 4 shillings. This listing often took a full page in the Gazette. At the end of 1906, an agency of the Book Depot was established in Mount Morgan, trading hours in Rockhampton were extended to 9pm Friday nights, and morning and afternoon teas were supplied to customers.

Since its inception in 1892, the Diocese had joined with the Australia-wide church in a Mission to the people of New Guinea. Initial financial support was from England, but even before the turn of the century, this work was funded and staffed by Australians, at a time when Australia itself was seen undoubtedly as a mission ground. The mission was spoken of as “of thrilling interest in a romantic country still in a state of primitive savagery”. Most parishes in Rockhampton Diocese were supporting individual children in New Guinea, and letters from missionaries were printed in full in the Gazette, with a very clear appeal for funds. Sunday Schools often supported a child at a Mission, at rate of £10 per year, and girls sewing classes in various parishes such as Barcaldine, Clermont and the Cathedral made dresses for girls in the New Guinea Missions. Longreach parish raised funds to purchase a hand operated sewing machine for Miss Maud Nowland who was the Diocesan missionary working in New Guinea. Christmas boxes were sent annually to New Guinea, and were recommended to contain such items as soaps, bandages, dresses, mouth organs and pencil boxes, plus money for postage. Other special appeals were made for the Yarrabah Aboriginal Mission and a Townsville Cyclone disaster.

THE CATHEDRAL

In 1906, the parish of St. Paul’s Cathedral included St. Mark’s Allenstown, St. Lukes Wandal and regular services (usually monthly) at Gracemere, Alton Downs, Stanwell, Duaringa, Boolburra and Coomoolaroo, plus chaplaincy to the “gaol”. The Rector was Archdeacon Halford, who two years later became the next Bishop of the Diocese, and Assistant Curate was Rev’d Charles Lewin, who in 1907 became Vicar of St Barnabas North Rockhampton.

Regular Sunday worship during 1905 was 7:20am Litany & Holy Communion; 11am Mattins; and 7:30pm Evensong, with St Marks fortnightly at 7:30am and St. Lukes monthly at 7:30am. One typical month in 1906 recorded 24 baptisms on eleven different days, 4 “churchings”, 3 weddings and 5 burials (people aged 5months, 4 yrs, 12yrs, 73yrs and 82yrs.) Christmas Day services were held at 6:30am, 7:30am, 11am, 3pm (for children) and 8pm. A service of intercession for the parish and preparation for Holy Communion was held on Saturday evenings. Confirmation services each year were for 70 - 80 people at time, and admission was by ticket only. Ash Wednesday worship began with Mattins at 6:45am,

followed by the Litany, then the "Commination" service, leading up to the Holy Communion at 7:30am. A social evening on the day before Ash Wednesday was for Church Society members only, with no hint of Pancakes, but rather a "*nice programme of music*". On Easter Day 1905 there were 271 communicants at the Cathedral. Liturgical colours had some variation at the time, and in 1906, the Cathedral adopted the current Church of England practice of using white linen for Lent, instead of violet.

The Cathedral Choir had been operating for some years, singing the Marbecke setting for Choral Communion services at 11am on Sundays and other special times under the direction of organist Mr Crawford. Three men in the choir regularly walked over two miles to get to church, and in 1906, women were included in the choir with the men for the first time. The choir enjoyed annual social excursions and pic-nics. One year the trip was to Mackenzie Island on the steam ship "Fitzroy", on New Year's Day, leaving at 9am, with a midday dinner on board, a visit to the island where the mosquitoes and heat were terrible, then a 4 hour journey back, arriving just after sundown. The Cathedral parish had 21 men on Parish Council and 8 on the Day School committee. St. Marks Allenstown had a sizeable contingent of women on the Church Committee, including Miss Dawes, one of the Bishop's daughters. Bible classes for adults began in 1906, as did the Church of England Men's Society. The Ladies Needlework Guild had 65 members in 1905, and met Friday afternoons, making items for sale and the missions. The annual celebration of the Cathedral parish was on its Dedication festival, St. Lukes Day, celebrated in 1906 with the traditional combined morning services with Allenstown and Wandal, and also, in the evening a parish tea, followed by music, singing and dancing.

St. Paul's Day School opened on 9 April 1901, with 45 pupils. By the end of year, there were over 100 pupils with headmistress Miss Baker and two assistants, with children in Forms 5, 4, 3a and 3b, 2 and 1a and 1b. The school was inspected by the District Inspector each year, school holidays were the same as State schools, and end of year prizes were awarded for proficiency, attendance and good conduct. Between the establishment of the school and 1906, the school heads included Canon Julius, Miss Spenceley and then Miss Violette Buzacott, with enrolments varying between 70 and 100 pupils. Fees were sixpence a week for pupils to 7 years of age, ninepence a week to 10 years, one shilling a week over 10 with special rates for three of one family. Three scholarships were offered annually, for one year's free education in three age categories. The school cost £120 a year to run and received no government funding : the Cathedral parish was responsible for funds for the school. The end of year 1905 display included mapdrawing, writing, plasticine modeling, the maypole, a boy's dumbbell drill and a girl's "fancy march".

THE CHURCH GAZETTE

The Diocesan newspaper, "The Church Gazette" began publication in 1890. An editorial comment in January 1905 shows that the Gazette saw its ministry as "*the only means church people have of keeping in touch with the work of the Diocese, and dates and times of services and meetings in the parish... a permanent factor in the Diocesan machinery, and humble medium for providing information and building up churchmen and women in their most holy faith*"

For decades, the Gazette was used for basic Christian instruction to adults and standard communications from the clergy, covering in great detail such topics as responsibilities of attendance at worship, meanings of the seasons of church year, the duties of calling a priest to the ill, the meaning and importance of various services of the church, the need for diocesan assessments, the names and amounts of various donations to Diocesan and Parish funds, the syllabus of adult instruction for Lent, schedules of Sunday School lessons, the names of students and marks gained in end of year Sunday School examinations, speeches (in full), minutes of various parish meetings, and long letters from clergy on holiday in England, as well as letters of introduction and farewell from clergy coming and going in the Diocese.

The Gazette had wide circulation, even to England, and an occasional editor's note would make appeal to these overseas readers, for donation of various items such as a church bell for Calliope in 1902. Indeed, the English interest was so great that a two page letter from England was printed in the Gazette during 1905, expressing "*hearty appreciation of work being so nobly done*" in Rockhampton Diocese. The first Gazette editor was Canon Alfred Richards, Vicar or St. Paul's Cathedral. The paper was printed by Ernest John Reid, at the office of the Record Printing Company in Rockhampton, was published on the first day of the month for 12 months in the year, and cost one penny per month, or 1/3

per annum, posted. The Gazette was normally accompanied by copies of "The Church Monthly" from London as inserts, with the papers together costing 3 shillings per year, or 4 shillings posted.

GENERAL PARISH LIFE

A full and proper schedule of Sunday services in both city and country parishes was Holy Communion at 7:30am or similar, Morning Prayer at 10am or 11am, often with one of these a choral service, Children's service at 2pm or 3pm and Evening Prayer with sermon at 7:30pm. By 1906, though, some parish clergy were starting to offer service times which responded to the heat of the climate, with Holy Communion at 7:30am followed by Mattins at 9:30am, so that people could be home before the heat of midday. Shorter sermons in summer were also promised. Rain made a very significant difference in attendance at worship, because traveling became impossible in the wet. Lantern services and open air services were quite common. Often adults played instruments such as violin or cornet to accompany the organ for worship, and most parish churches had choirs, usually with a very good number of singers.

In 1906, many church buildings had recently been constructed, or were in the process of planning and construction. Land was normally donated, and a timber church for a country town could be built for a year's average wages. Multi-purpose "Mission Rooms" were often built to supplement a church or where a church was not needed, eg, at The Springs in Clermont parish and at Baree in Mount Morgan parish. Fencing around churches was considered necessary in country areas, to keep goats away from under and in the church. Gas lights were being installed in many churches, because they were brighter and cooler than old-style lamps for the regular evening services.

A parish in the Central Highlands reported that it cost £300-400 per year to run a parish effectively, with offerings varying between 15 - 30 shillings per week. A collection of £3 in Rockhampton on a special festival was very good. Costs of building a church included a basic wooden structure between £80 - £120, a vestry £10, a porch £5, painting of the building £8, a bell £8, a lectern £1, an organ £15, sanctuary linoleum £1, an altar £2/10/-, a stone font £5, a tank and stand £5.

Parishes normally had "Church Societies" of Communicants who met monthly for instruction on the prayer book or church history, and "Bible Classes" for adults were becoming popular across the Diocese. Parish Annual Meetings were held on Easter Monday or Tuesday, for election of churchwardens, parochial councilors, and other committees such as a building fund. Parish Councils were often all-male in the cities, but country parishes such as Longreach were already working with almost half female parish councils.

Parish social outings were often huge but relatively simple affairs, involving hundreds of people and whole day outings from morning until sunset, for example St Mark's Allentown's river excursion in 1902, with 300 people on board, and a catered meal, making a profit of £20. There were lots of musical evenings, with instrumentalists, singers (solo, duets, choirs) & tableaux, and plays, musical or dramatic, presented by children or adults, one children's play being "The Toys Rebellion". Phases of moon contributed significantly to the success of evening functions, even in towns, because travel on a dark night was very difficult and dangerous.

Parish fund-raising was often quite creative, with many "Cinderellas" for children, Calico Balls (every outfit had to be made of calico at a cost of under 5 shillings), magic lantern entertainment, a "Fancy Fair", a "rainbow dance", a ping pong tournament interspersed with musical performances, fetes including activities such as nail driving competitions. One parish asked for eggs laid on a Sunday to be pledged to the parish to help pay parish debts. Annual fund raising affairs such as fetes and flower shows were an important part of the social life of the town, and raised very significant funds. The annual Calladium (green leafy plants) Show at the Cathedral went for two full days, was opened by the Mayor, included a live orchestra, art stall, linen stall, fresh produce, flowers and sweets, plus nearly 100 different classes of plant and flower display schedules and prizes for paintings, and raised an incredible profit of £239 in 1906.

NEWS FROM PARISHES and CENTRES

Photo: St. Lukes Emerald church and Mission House, Easter-tide 1900.



Special parish news has always been a major part of The Church Gazette of the Diocese of Rockhampton. Some of the news reported by parishes leading up to and during 1906 includes:

Allenstown – The children of St. Marks achieved their goal of donating a font during 1906, and gas lights were installed in the church

Alpha – The monthly congregation at St. Marks Alpha and the Sunday School was by far the largest in the Emerald Parochial District during 1906, with 80 children turning out for a Children's service with the Bishop.

Alton Downs – Mr C. Murray donated land, and £100 was in hand by December 1906, so tenders were called for the building of a church

Aramac - £185 was in hand for building a replacement church, because the "present one rocks from side to side when the wind blows" and the church, although only 14 years old, was "in so dilapidated a condition that a slight gust of wind during service on Sunday morning was so alarming that a carpenter was called in the very next day".

Banana – gave £1 to Home Mission Fund during 1906

Barcaldine – The debt on the church was long since paid, and a church fete raised an incredible £80 which funded the purchase of a new organ and an allotment of land adjoining the church and fencing material. By the beginning of 1906, the parish had £90 pound in hand for a School Building, a church choir was operating, acetylene gas lighting had been installed at a cost of £30, and the church books, which had suffered in the hot dry weather, were replaced for £5, as the new Vicar, Rev'd R.T. Gardener arrived from the Old Country.

Baree – Part of Mount Morgan parish. Mission room built 1905, to accommodate 150 people and 60 children were enrolled for Sunday School on opening day.

Barthampton – Part of Clermont parish; with monthly services and a Sunday School

Black Ridge – Part of Clermont parish; had a church building by 1905 for monthly services comprising a morning celebration of Holy Communion, afternoon Sunday School, baptism administered anytime between 4pm and 5pm on presentation of child, and Evensong.

Blackall – Parish council seeking a loan of £75 in 1906 for repairs and additions to vicarage, being the extension of the verandah across eastern side of house, the building of a bathroom and a buggy shed. In 1903, the Home Mission Fund had given the parish £20 for the purchase of a buggy, and in 1905 the congregation purchased 24 copies of the Revised Standard Version of the Bible.

Boguntungan – Much community enthusiasm over recent years had culminated in the building of the church; 11 people had been confirmed in middle of summer afternoon in November 1902, the Bishop traveling out by train for the occasion.

Calliope – Monthly services held at "The Protestant Hall" which had been recently upgraded with a portable altar; one vicar used to crack his stock whip for a church bell as he rode into town

Capella – A grant of £12 in 1905 was made from the Home Mission Fund for the purchase of one acre of land, and various donations from local people for the building of a church allowed for a call for tenders by end of 1906. Monthly services from Clermont

Clermont – The parish included Copperfield, Capella, Chirnside, Barthampton, The Black Ridge, and The Springs, with parish priest Rev'd A. Lee Kenny. Religious instruction was held before school in the parish church, with 70-80 children attending one day a week. Ladies sewing guild raising money for a Kindergarten School. Collections were not taken at any services at Clermont, rather Church Money Boxes were sent to homes for each half year, with the basic expectation of 3d per week to be donated towards parish ministry. On Good Friday 1906 at Clermont there were services at 7:30am, 10am, 3hrs devotion from 12 to 3pm, 5pm and 7:30pm.

Copperfield – A mining community, part of Clermont parish; Christmas services in Copperfield church since at least 1902

Duaranga – Services had begun in an empty house on a dark night, with boxes for seats and a barrel for a pulpit and about 60 people attending. St. Michael and All Angels church was built for £104 pounds, prayer books were donated, but a font and more seating was still needed at Easter 1906

Emerald – St. Lukes church building had stood since before the turn of the century, and the Mission House was built in 1900. Parish Priest Rev'd Joseph White had a regular country run with one Sunday at Emerald, Monday Dingo, Tuesday Blackwater, Wednesday Cometville, Thursday Boguntangan, Friday Alpha, next Sunday Jericho, and occasional services at Gindie, the Bluff coal mines and Anakie sapphire fields. Emerald townspeople enjoyed lively debates and lecturettes in the Mission House on winter evenings.

Emu Park – Sunday School began in 1905; part of North Rockhampton parish

Gindie - 1904 confirmation service included 13 members of the Daniels family

Gladstone Parish – Parish priest traveled extensively, with monthly and quarterly visits to Miriam Vale, Wycheproof, Calliope, Rosedale, Minerva, Greenvale, Riverstone, Bororen, the Targinnie gold fields, Collesseum Creek, Raglan, Turkey, Baffle Creek, Ubobo, Bustard Head, Bomp, Hybla, Marblestone, Tableland, Milton, Melrose, Quondong, Charnwood, Kaiora, Boyne Crossing, Riverston, Mt Hector, Rodd's Bay and Glassford Creek, with baptisms and Holy Communion services in most places on most visits. Traveling was normally by train or on horseback, but in 1906 with a new buggy was bought with a £10 grant plus donations from country parishioners, and made usable because "the town Doctor lent the Vicar his ponies". Donations during 1906 for St. Saviour's included a new altar, credence table and lectern.

Gladstone Town – The Friend family were prominent, with many different members mentioned as Lay Reader, Parish Councilors and Mission secretary. Easter day 1906 had 54 communicants at 6am, 7am and 9:30am services, with a children's service during afternoon and evensong at night. Fifteen people were confirmed in May, a parish hall was built by Mr Golding in 1905 and opened with a £30 pound debt, and the Butter factory opened in 1906 to serve nearby dairy farms. St Barnabas day was the dedication festival of the parish church, and 1906 was its 30th anniversary.

Glassford Creek – Part of Gladstone parish; 100 men worked and 200-300 people lived there; services were held monthly in the Glassford Mining Company feed shed, and a couple was married there. Sunday School began in 1906, with 40 children and 4 teachers

Ilfracombe – The parish working towards installation of an acetylene gas plant for church lighting, because Evensong was such an important a service

Isisford – A Sunday School had been operating since before 1903, and in 1905 St. James church was built in 5 weeks, with 4 Sunday School forms for pews (extras borrowed from the school), kerosene lamps, and a harmonium for music.

Jericho – St. Matthew's church building used for regular services with Emerald clergyman.

Jundah – Land had been donated for a church

Longreach – Sunday morning service time set at 10am to fit in with the weekly departure of five coaches at 1 pm to meet the mail train to the coast. 1906 began with giving thanks for rain after prolonged drought; 5 inches fell in 24 hours on 2nd Sunday in Lent, making attendance at worship impossible for most. The church boasted a boys' choir, acetylene gas lighting had just been installed at a cost of £33, and there were 79 communicants on Easter morning. The ladies sewing club and various children's concerts were raising funds towards the construction of a Sunday School Building. An annual "Christmas Tree" was held in the shire hall.

Miriam Vale – A parishioner donated land for a church building, and funds were promised from a working girls' club in London for building a church.

Mitchell Parish – The Bush Brotherhood District, co-ordinated from St. Andrews' Brotherhood House at Longreach, and encompassing Barcaldine, Muttaborra, Jundah, Stonehenge, Ilfracombe, the Scour, Aramac, Winton, Boulia and Bedourie. Church services depended on availability of horses for transport and the problems of rain storms preventing attendances. Sunday School began spasmodically in various townships in the parish over the first few years of the century, with moderate attendances because of the isolation and hardships of life in the bush. Clergy of the Bush Brotherhood came and went from England, and at the beginning of 1906, Rev'd Burbidge left for England, Rev'd George Richardson arrived and Rev'd Adrian Stokes returned from "the Old Country". Rev'd Lovell left mid-year, leaving only three in the Brotherhood. A Guild of St. Andrew meet monthly at Earls' Court, London, to "offer intercession and collect alms" for the Bush Brotherhood of St. Andrew in Rockhampton Diocese, and to supply "church embroidery, altar vessels and altar linen to the bush churches".

Mount Hedlow – Already had a church building where Sunday School operated and annual confirmations were conducted; fund raising for an organ; part of North Rockhampton parish

Mount Morgan - Parish had annual Christmas Tree festivals with about 80 people attending. Sunday School prize giving happened 3pm Christmas afternoon, with over 100 book prizes given. Parish included Horse Creek and Baree. Church crowded Easter Day, with total 4 services and a male choir. 60 Gazette subscribers.

Muttaborra – the church of All Saints was 2 years old, with £15 still owing

North Rockhampton – The Parish of North Rockhampton centered around St. Barnabas church with Rev'd J.B. Brocklehurst as Vicar and included a "North Coast Mission" to Waverley, St. Lawrence, Marlborough and Glenpairie, as well as the Koongal Mission, and centres at Mount Hedlow, Stoney Creek and Emu Park. A Boys' Club was flourishing, and there were 86 communicants on Easter Day 1906 at St. Barnabas, and a good collection of £3. Over 50 adults attended regular Wednesday night Church Society meetings for instruction. During 1906, the ceiling and painting of St. Barnabas church were completed, and 14 coloured glass windows costing £20 were made by Robinson & Co, Melbourne

Sapphire Town - first service ever held at Sapphire Town in mid 1906, in the home of the local storekeeper, followed quickly by a few baptisms & a wedding. Part of the Emerald Parochial District.

Springsure Parish – Springsure Vicar for many years, the Rev'd John Hunt, and following him, the Rev'd H.E. West, regularly cycled 300 miles and traveled by train on 9 – 10 day trips to visit places such as Emerald, Bogantungan, Alpha, Jericho, Pine Hill (where there was a church building), Dingo, Comet and Stanley Creek.

Springsure Town – The church had been opened free of debt four years previously with regular Sunday services of Matins, Holy Baptism, Holy Communion and "Churchings" during the morning, Children's service at 3pm and Litany and Evensong in the late afternoon. Christmas communions 1905 were total 60 people in Springsure, with wonderful collections of over £8 for the whole of December. At the beginning of 1906, 30-50 children were attending choir practice every Friday night. Church attendances during Holy Week 1906 included 24 people daily at Evensong, Good Friday services had 40 to Mattins, 60 for 3hrs service, 60 for Evensong, and on Easter Day there 46 Communicants, 60 at Mattins and a crowd at Evensong on Easter Day, with a collection of £3/11/7d. The Parish Report for St Peter's Springsure for 6 months up to 18 September 1905 were: offertories £31/15/1d; grant from Home Mission fund £2/10/-; communicants on roll 99; number of communions 198 (Deacon in charge of parish); 46 people in Bible class; Church Society 27; Sunday School average attendance 55; cricket & football club 18 members; 6 baptisms, 1 marriage, 3 burials.

In 1906, great protest began over the "abomination" of having a mail train arriving in the town on a Sunday morning, and strict instructions were given to the faithful not to meet the mail train, in preference to attending worship. The train was in Springsure from 9am till 3pm, requiring the week's business to be done between these hours. This interfered significantly with morning worship and afternoon Sunday School, and changed completely the nature of the day of rest. A strong protest was made to the Minister for Railways, but to no avail.

Stanwell – in 1906 a local farmer donated piece of land, Mr Flowers' sister in England sent a gift of £80 in December 1906, and church building was underway

St. Lawrence – the congregation re-gathered and the Sunday School re-started in 1903, after the severe drought of 1902, when "no grass and little water made it impossible to work horses, and roads were almost impassable for a bicycle through dust and stone", leaving the clergy of North Rockhampton no choice but to suspend ministry to the region; remaining debt of £22 on the church paid by North Rockhampton parish at end 1906

Tambo - shared a church building with the Methodists, with £10 in hand for a new church, hoping for grants from Diocesan Council, SPCK and friends in England.

Wandal Estate – people of St. Lukes held a ping pong tournament with a musical program and physical drill by the local army regiment to raise £17 to pay debt on the furnishing of the new church. Part of the Cathedral parish, Holy Communion services were held monthly and Evensong weekly, with average attendance of 20-30 people; Sunday School at 3pm on Sundays had 7 classes and teachers for each.

Westwood – regular services with the clergy of the Cathedral

Winton – Part of the vast Bush Brotherhood District, with a priest normally resident. The parish added 12 feet to the west end of the church for greater seating capacity in 1905, at a cost of £161.

SUNDAY SCHOOLS

After one country trip in 1905, the Vicar of Gladstone reported that "it was a great joy to find a flourishing little Sunday School in such a out of the way place". Sunday Schools did not wait for a church building or church services to be established or a clergyman to appear. The faithful men and women who gathered around mines and farming lands knew that the children needed teaching about the things of God and began Sunday Schools. The larger towns which had been established longer had developed patterns of life and ministry for the Sunday School by 1906, with the two most enjoyed traditions being the mid-year picnic and end of year prize-giving. With very little else available to occupy or entertain,

large numbers of children turned out for annual picnics and other special children's events. The following descriptions of Sunday School picnics were typical of the times:

"On the public holiday the children of Rockhampton assembled, and after a hymn and short devotion, marched down to the wharf preceded by their banner. They boarded the steamer Taldora at about 9am with some 530 on board, reached Browns Crossing at 11o'clock, enjoyed a morning of games and an afternoon of sports, and left the pic-nic grounds at 5pm. God save the King was sung with great enthusiasm and the wharf was reached at 7pm. In the evening the teachers gave an entertainment in St Paul's schoolroom which terminated about 10o'clock and a very enjoyable evening was spent." Catering for the day included 3 hams, a bag of sugar, 6 pounds of tea, 120 pounds of beef, 26 pounds of butter, 6 bottles of lime juice, 5 cases of fruit, 4 tins of lollies, bread and mustard. *"Over 100 children and nearly as many parents and teachers from St. Barnabas went on the annual Sunday School "pic-nic", traveling by train from North Rockhampton railway station to Nerimbera, then walking to Mr & Mrs J Lucas' farm paddock for swings, games, races and even a merry-go-round."* For the annual Sunday School picnic in Aramac, 60 children assembled at the church at 10am, marched down to the creek, had day of races and games, with sandwiches, tea and fruit and marched back at 6pm. Gladstone's annual Sunday School picnic was held at Barney Point in 1905, and *"105 children assembled at the church at 9am, then marched in double file to Barney Point for pic-nic, with little ones going in dray. They played cricket, rounders, high jumps, long jumps and races all day until 6 o'clock"*. The Mount Morgan Sunday School pic-nic on Empire Day 1905 had 300 children singing the national anthem, then marching with flags and banners to *Mr Williams' paddock in Gordon's Lane* for day of fun and games. A Whitsuntide Children's festival in Gladstone attracted 170 children, and over 100 children joined in the Winton Children's Social. But the largest children's even recorded in the Gazette during these years was a Children's Whitsun event on "Whit-Monday" 1906 at Clermont with over 800 children involved, coming from Clermont, Copperfield, Theresa Creek, Barthampton, McDonald's Flat, Blair Athol, the Black Ridge, and the Springs.

Miss Madeline Dawes began a Sunday School at Lis Escop for the church children who lived in the west of Rockhampton in February 1905. Mount Morgan Sunday School had 7 girls classes, 5 boys classes and 3 infants classes at the beginning of 1906. Even Winton parish had 8 Sunday School classes, with a teacher for each during 1906. Sunday School lessons were printed in the Gazette each quarter, with significant emphasis on learning by heart portions of selected psalms and hymns and sequential sections of the Catechism. All Sunday School children in infants classes were expected to know the six hymns – Do no sinful action, Once in Royal David's city, While Shepherds watched, There is a green hill, Up in heaven, Come let us join, and other children should also know Sing to the Lord, Loving Shepherd, Jesus Tender Shepherd Hear Me, the Lord's Prayer and The Grace. Most parishes, including Cathedral, Clermont, Longreach & Barcaldine (average attendance of 50), gave daily morning religious instructions for children, with a written examination at end of term or year. Annual distributions of prizes were made at end of each year and marks were normally published in the Gazette.

The Ministering Children's League was also active in Diocese, with a mission of doing one kind deed every day. The Rockhampton League had 65 members, and groups met in other places including Gladstone, Clermont and Barcaldine, making clothes for the mission children in New Guinea, local hospitals and the "Benevolent Asylum".

SOURCES

"The Church Gazette", archives of the Anglican Diocese of Rockhampton, issues 1903 – 1907.

The Anglican Diocese of Rockhampton website www.anglicanrock.org.au and linked articles

The Australian Bureau of Statistics www.abs.gov.au and linked articles

The Australian Anglican Clergy Directory 2006 (Angela Grutzner)

Photos from "Companions on the Journey", a history of the first 60 years of Emerald Parish, by the author, 2004; and the Rockhampton Diocesan Registry Bishops' Portrait Gallery