

ALL SAINTS' CHURCH

BRISBANE

1862-1937

BY

D. L. KISSICK. B.A

WITH PREFACE BY

H. J. J. SPARKS

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Preface

All Saints' Church, whose story is presented in these pages, was built in the pathless bush, and in seventy-five years has seen a great city grow up around its walls. In that three quarters of a century, it has been the spiritual home of generations of Queenslanders, who have found their devoted priests ministering to them, guiding them along the path of duty and holiness from the cradle to the grave. By reason of personal associations alone, it is inevitable that All Saints' Church should have become an object of love and veneration, and this history, itself the product of that love and veneration, would need no other justification.

Yet the historic appeal of All Saints' is based on more solid and enduring grounds than those of sentiment, however praiseworthy or even noble. As one of the oldest churches and parishes in Brisbane, its story is a vital part of the story of the growth of the Church in the diocese. Unless and until the history of each of the historic parishes of the diocese is adequately written, no adequate history of the diocese itself is possible. Hitherto, no exhaustive survey of the history of any parish has been made; nor anything been done to preserve a knowledge of the lives and work of any of the churchmen, some of them great churchmen, archbishops, bishops, or priests, who -have guided the destinies of the Church of England in Queensland. It will surely be accounted a matter of duty, and a labour of love, that they shall not be forgotten to whose life-long labours church people of to-day owe the privileges they enjoy.

The Queensland historian is severely handicapped by 'the difficulty of gaining access to the records necessary for an adequately documented history of any phase of the State's development. The State possesses no official records office; the accumulation of textbooks, works of reference, and private records is of so recent growth that it is as yet necessarily far from complete; while private and semi-public institutions have set about the preservation of their records either of recent years only or not at all. That these difficulties can be overcome by patient research is demonstrated by Miss Kissick's comprehensive and authoritative history of All Saints'; both the subject of her work and the manner in which it has been accomplished constitute an indubitable service to Queensland history.

This narrative of All Saints' will not only be treasured by the parishioners of All Saints', but will also be read with gratitude and interest by generations of students in Queensland and elsewhere; with the fullest sympathy, if not always the complete agreement, of those who worship at other altars..

H. J. J. SPARKS.

Brisbane, December 10, 1937.

Acknowledgements

This compilation can, of necessity, make no claim to originality-the material has been borrowed from many sources and, as far as possible, the contemporary view of crises, problems, parochial policies and Diocesan decisions has been given. To-day we may or may not agree with the course or the attitude which the parish at some particular moment followed, but it is well to remember that, at the time, such things were vitally real and a record of them is valuable in attempting to trace the development of the parish.

I have especially to thank Mr. H. J. J. Sparks, Canon D. J. Garland, O.B.E., Mr. J. H. Hornibrook, Miss E. Birkbeck, Mr. H. Brice, Miss E. Merchant, Mr. C. Mant, Mrs. W. B. Rees, Mrs. Dunstan-Caddan, Miss E. Jones, Mrs. Bancroft, Mrs. James, the Dean (the Rev. W. E. Barrett), the Revs. J. Howard-Steer, F. A. Cardew, F. M. Nightingale and F. E. Maynard, and the officials of the Public Library, Brisbane, the Public Library, Melbourne, the Parliament House Library, Brisbane, the Oxley Memorial Library, Brisbane, the Mitchell Library, Sydney, the Diocesan Registry, Brisbane, and the "Courier-Mail."

But above all I have to thank Dr. A. C. V. Melbourne, M.A., Ph.D., for implanting in me an interest in history and the Rev. R. B. Bates, M.A., for his sympathy and inspiration in this undertaking.

D. L. KISSICK.

Introduction

.Before commencing the history of the Church and Parish of All Saints, it will be well to trace the growth of the Church of England in Queensland previous to the building of the Church of All Saints in 1862, for it was through a Diocesan body, the Church Society or, as we now know it, the Home Mission Society, that our Church came to be built.

Archdeacon David once wrote:-"Unhappily, the indifference to the spiritual needs of the convicts shewn by the Government in connection with the establishment of the original penal colony at Botany Bay was repeated at Brisbane. No Chaplain was sent, and the provision of a few Bibles, entrusted to the officers in charge, was regarded as adequate." However, immediately on the establishment of the Moreton Bay settlement in 1824, Governor Sir Thomas Brisbane had endeavoured to secure the services of the Rev. Lancelot E. Threlkeld, a missionary then in Sydney, on his way from the South Seas to London, to establish a mission at the new outpost, principally to the aborigines, but the attempt failed and no further mention of the appointment of a chaplain either to the convicts or the aborigines is met with until 1829. In a despatch dated September 18th of that year, Governor Darling stated that the Rev. John Vincent had been appointed. This clergyman held a commission from His Majesty as an assistant chaplain in N.S.W, but although we know that this commission was given on June 20th, 1827, no mention is made in available records of the dates of his arrival in and departure from Moreton Bay. In December, 1829, Governor Darling wrote, "Mr. Vincent, who was appointed to Moreton Bay, is a poor valetudinarian, and can never be of much use anywhere. He has been extremely ill lately and, from the state of debility he is in, I should doubt the chance of his surviving any time." From a letter by Bishop Broughton to the Colonial Office it is apparent that the Bishop was very concerned over the state of affairs in the Moreton Bay area especially as the Commandant of the Penal Settlement and the Rev. J. Vincent were at loggerheads which meant that the chaplain could not effectively carry out his duties. In addition to this, there was no provision for spiritual ministrations to the settlers who were slowly populating the 'southern areas of the present State of Queensland, nor was anything being done towards the conversion of the aborigines. The Chaplain's residence is shown in the old maps of Brisbane and mention is made of it being possible to see the military chapel in a very old sepia drawing of Brisbane.

In 1829 or 1830 at the instance of Sir George Murray of the Colonial Office, the Church Missionary Society, London, took up the question of supplying missionaries to the Australian aborigines generally and chose as missionaries, the Rev. W. Watson, an Anglican clergyman, and the Rev. J. S. C. Handt, a clergyman in Lutheran orders. These two men commenced their work among the aborigines in Wellington Valley, N.S.W., in 1832, but after three and a half years, the Rev. J. Handt proceeded to Moreton Bay. Stuart. Russell stated that on the eve of this district being thrown open to free settlers he attended Divine Worship conducted by this gentleman (whom he could not understand) in a room above the gaol. Russell incorrectly describes the Rev. J. Handt as an Anglican layreader licensed by Bishop Broughton for the Bishop at no time recognised him, although he had been appointed as convict chaplain. Neither was he the forerunner of the German Gossner brethren who later began at Nundah a mission to the aborigines. Just before the closing of the Moreton Bay Penal Settlement a letter from the Commandant, O. Gorman, to the Colonial Office includes the following report: "The Rev. Mr. Handt, who has been four years on the Church Missionary establishment and exerted himself much, has been unable to make any progress

towards the civilisation of the blacks, and as he could not do it, I much fear the German missionaries are less likely to accomplish that desirable object."-a prophecy which was fulfilled for these men (frequently misnamed the Moravian Brethren), who were sent out at the request of the Presbyterian, Dr. Lang, to form a mission station at Nundah and began there in June, 1838, abandoned the project in 1842 or 1843 although they did not leave the colony. In the years 1841 and 1842 the Rev. J. Handt forwarded reports of their work to the Colonial Office; previously he had sent reports of his own work to the Rev. W. Cowper who was the N.S.W. secretary for the Church Missionary Society.

Throughout this period the influx of free settlers into the colony was steadily increasing and, on Moreton Bay area itself being opened to free settlers in 1842, Bishop Broughton appointed to Brisbane the Rev. John Gregor, who had been converted from Presbyterianism, was ordained deacon at St. James', Sydney, in September, 1842, and was priested in December of the same year. He reached Brisbane with Captain Wickham in 1843 and ministered to the township and the outlying settlements until his untimely death in 1848. At the request of Bishop Broughton, the Rev. J. Gregor kept a diary and part of it was later published by the S.P.G.. From it we can obtain a clear picture of those pioneer days. During the Rev. J. Gregor's incumbency the congregation grew beyond the accommodation afforded by the room in the Court House (the prisoners' old barracks) and moved to one of the prisoners' abandoned workshops, the carpenters' shop, a rough barn-like structure, just north of Queen St., in William St., for which the Bishop paid a nominal rental of 1/-per annum. It was dedicated to St. John the Divine, and from it old St. John's and our present Cathedral were named. Here the Anglican services were held until the new St. John's (the foundation stone of which was laid by the Bishop of Newcastle in 1850, since Brisbane lay within the boundaries of his Diocese as marked out at its creation in 1847) was ready. This building which was at the corner of Elizabeth and, George Sts., where Queen's Park now is, was completed four years later and the carpenters' old workshop was then used as St. John's Day School for many years. Still later it was used as a Fire Brigade Headquarters and was finally demolished early in this century.

Bishop Tyrrell, the first Bishop of Newcastle, had no priest available to replace the Rev. J. Gregor after his death in 1848 but, perturbed to think of the people being without spiritual ministrations, he sent a deacon, Benjamin Glennie, who took his first services in Brisbane on March 26th, 1848. He was ordained priest at Morpeth by Bishop Tyrrell the following year. At the end of 1848, the Rev. J. Bodenham arrived and took up residence at Kangaroo Point. He held no charge but services were conducted on the verandah of his house until the building of the church-school. The next year the Rev. J. Wallace was sent to Ipswich, but, he became incumbent of St. John's, where soon afterwards, he remained until 1854. The Rev. R. Creyke also came in 1849, although he does not seem to have had a charge as he came to Brisbane for health reasons. However he did much active work during this period and in later years he was incumbent of St. Thomas', South. Brisbane, and later of Toowong. He was one of the first wardens of All Saints'.

The Rev. H. Irwin, who had accompanied Bishop Tyrrell out from England, followed the Rev. J. Wallace at St. John's, but was forced to leave for Tasmania the following year, as his wife's health was badly affected by the Brisbane climate. The Rev. C. Carter then gave honorary services until the Rev. E. R. Yeatman was appointed as incumbent.

In 1856, during the Rev. E. R. Yeatman's incumbency, North Brisbane and Fortitude Valley were surveyed and put up for sale by the Department of Lands, Sydney. In February of that

year the Lord Bishop of Newcastle, Bishop Tyrrell, petitioned that two portions of land should be appropriated for Church of England purposes and the Surveyor-General in Sydney sent instructions to District Surveyor Galloway to forward a report and sketch showing which two acres he proposed as suitable sites for churches. Galloway did so and the Surveyor-General forwarded the recommendation to the Colonial Secretary for the Governor General's approval the following April.

On April 22nd 1856 the Colonial Secretary replied: "I do myself the honour to inform you that the Governor-in-Council has been pleased to approve of the appropriation of one acre of land on the north side of Anne St. in the town of North Brisbane, in addition to that already granted for Church of England purposes." The land in Leichhardt, St., for the Fortitude Valley church was granted at the same time but it was never used for a church as it was considered to be away from the probable centre of that township. Instead a house in Ann St. was used as a Church day school and for Sunday services. This was later replaced by a stone school house which was used for services until the present Church was constructed and a parsonage was built on the Leichhardt St. grant. Finally an Act of Parliament gave the Valley Church leave to sell the Leichhardt St. property and to use the proceeds to build a rectory in a more convenient position. In May, 1856, the Rev. E. R. Yeatman again wrote in connection with the Ann St. grant, and in June Surveyor Galloway made mention of it in his half-monthly returns, but these records are unfortunately lost to us. This Ann St. grant was for many years known as the Episcopalian Cathedral grant so doubtless Bishop Tyrrell intended to build the future cathedral on this hill, as it commanded such a fine view of the city. The Government had promised to keep the remainder of the triangular portion of land bordered by Ann and Creek Sts. and Wickham Terrace as a perpetual Government Reserve but, by an oversight, the other portion was, in 1864, allotted to the Presbyterian Church, thus making All Saints' land unsuitable for a Cathedral site.

In 1856 the Rev. R. L. Rumsey was at Ipswich, the Rev. B. E. Shaw, later one of the first trustees of All Saints', at Kangaroo Point, and the Rev. R. Postlethwaite at Maryborough. In 1859 the position was much the same except that the Rev. B. E. Shaw had returned to Newcastle and the Rev. J. Mosely was in charge at St. John's which was still the only Brisbane church-school houses being used for worship at the Valley, Kangaroo Point and South Brisbane.

The fund for the building of St. John's had been assisted by a Government grant in accordance with the existing Acts of Parliament known as Sir Richard Bourke's Acts (1837 and 1857). These provided for grants towards Church buildings and for partial payment of the incumbent's salary but, while Government aid was given to every denomination, providing it had the prescribed minimum of adherents, it was only given to one clergyman of a denomination in each centre. Three Anglicans, the Rev. B. Glennie, J. Mosely and R. Rumsey, were receiving it when, in 1860, the Acts were rescinded with the proviso that those already in receipt of grants were to have them continued so long as they ministered in the colony.

Just two months after this, on Sunday, September 2nd, 1860. the newly appointed Lord Bishop of Brisbane, Bishop Tufnell, arrived in Brisbane, bringing with him six clergymen (J. Tomlinson, T. Jones, V. Ransome, J. Sutton, E. Moberley, D. Mackenzie) one lay reader and two schoolmasters, £ 6036 as a Diocesan endowment, £ 3000 from the Bishop of Newcastle, and a promise of about £400 per annum from the S.P.G.. The S.P.G., the S.P.C.K. and an

English committee had raised the supplement to Bishop Tyrrell's allowance for the See endowment fund.

The Bishop and his helpers had travelled from England by the "Vimiera" and from Sydney by the "Yarra Yarra, where on calling in at Newcastle, where they were welcomed by Bishop Tyrrell. As they came slowly up the Brisbane River, they were greeted by the bell of St. John's. chiming for the morning service.

The Rev. B. Glennie had walked from Warwick to assist at the enthronement of the newly appointed Bishop,. after the ceremony he walked back again!

Bishop Tyrrell did not find the recently created diocese, an entirely happy one. There were divisions within the Church and attacks from without. The daily press was openly antagonistic; the non-conformists were bent on persuading the Government to discontinue state aid to Church day schools; the Rev. B. Glennie had been instructed by Bishop Tyrrell to introduce the offertory system but the, congregations, while raising no objections to a retiring collection, condemned offertories as a form of Puseyism; there had been controversy with regard to baptismal regeneration and in connection with the responses; Sir Richard Bourke's Acts set forth that the services were to be conducted in accordance with the statutes for ceremonial and discipline laid down by the Synod of London in 1603, ordinances which were so obsolete as to be impracticable.

Brisbane at that time was very small, the creek from, which Creek St. is named was being filled in. There was a ferry at Kangaroo Point, but if one wished to go to South Brisbane one had to row oneself. A few years later the, clergy figured prominently in a boat race, Cambridge v. Oxford, and possibly owing to the practice they had had in order to attend to their flock, earned for themselves the title of "muscular religion." In 1860 the population of Brisbane was given as roughly 7000, one-third of whom were Anglican; which would make it a town of about the size. Warwick now is, although the population was scattered from Ipswich in one direction to Redcliffe in the other. It is said that the Anglicans in Brisbane at this period numbered among them some of the wealthiest and most influential members of the young colony. There were three clergymen living in Brisbane and there were three services each Sunday, people from the Valley walking in to, St. John's for the morning service. With the advent of the, newly consecrated Bishop of Brisbane and his devoted band of priests these conditions were considerably improved. Five clergymen were stationed in Brisbane and there were eleven services each Sunday while in place of Ipswich, Warwick and Maryborough having one priest each and one service a Sunday, Warwick and Ipswich had two each, Cambooya and Rockhampton one each.

Bishop Tufnell had been a Prebendary of Salisbury and, as such, closely in touch with the fruits of the Catholic revival, as he had also been at Wadham College, Oxford, of which he had been a fellow by virtue of, "Founder's Kin" and one of his first acts was to introduce the Salisbury Hymnal into the Diocese.

Fierce was the storm occasioned by this innovation! Previously Tate and Brady's metrical psalms had been the only form of singing used in services. When asked about the time at which Holy Communion was to be administered, the Bishop tactfully replied that, while he could lay down no hard and fast rule owing to the unique conditions prevailing in such a young colony, he preferred that such services should only be held in the forenoon. At St. John's it was generally at 11 a.m. (after Matins and Litany, the service taking just under

two hours, "not an undue portion of the Lord's Day to set aside for His worship") if a Sunday, and at 9 a.m. on such days as Ascension Day. Feasts which the book of Common Prayer orders to be observed, e.g., the Purification of the Blessed Virgin Mary, were marked by a Communion Service and a sermon even on a week day, a standard from which many of the churches in the diocese have since fallen.

Bishop Tufnell's next innovation was the formation of a Church Society-its objects being to create a See Endowment Fund, to build churches, to send clergy to the outlying districts, to found Church schools and to distribute books. This society has continued to the present day, but is now known as the Home Mission Society. As previously stated, before Bishop Tufnell left England he had received many generous donations which formed a nucleus for funds for the first two objects.

The Rev. T. Jones and the Rev. J. Tomlinson, two of the deacons who came from England with the Bishop, were appointed as curates to St. John's. They were both ordained priests at St. John's in 1861, the Rev. T. Jones in June and the Rev. J. Tomlinson in September. The parish was divided into four parts by the river and a line running along Queen and Melbourne Sts.. The Rev. J. Tomlinson served that section through Woolloongabba and Thompson Estate to Ipswich, and that to the north of the river and west of Queen St.,-Milton and Spring Hill as far as the Valley where the Rev. J. Mosely was in charge. The Rev. T. Jones took the other two sections. Brisbane was rapidly growing and, during 1860, 160 new houses were built in nine months, the majority of them being on Windmill Hill (i.e., near the Observatory), which also had a fair population of people not yet in a position to build, their mode of abode earning for this portion of the town the sobriquet of "Canvas Town!"

Therefore it is not surprising that, at the 1861 Easter meeting of the congregation of St. John's, Bishop Tufnell announced that it would soon be necessary for a church to be built on Windmill Hill to serve the population there and on Spring Hill. This work was undertaken by the newly formed Church Society for, in 1862, at its first annual meeting the building of the new church on Wickham Terrace is listed as one of its activities. It was the second Anglican building in Brisbane to be erected solely for worship as, at Kangaroo Point, Fortitude Valley and South Brisbane, the services were till long after this date held in the Church day schools.

. This new church on Wickham Terrace was formally opened for Divine Service on February 23rd, 1862, just six years after the petition for the land grant had been made and, except for a short period during the rebuilding in 1869, and renovating in 1883, services have been regularly held in it for the last seventy-five years. At first it was officially known as the Wickham Terrace Episcopalian Church or the Wickham Terrace District Church, but familiarly it was called the "Brisbane Tabernacle" or merely the "Tabernacle." It was not until the rebuilding in 1869 that the Bishop designated it "All Saints'."

The Wickham Terrace District Church

It will be necessary to go over the last portion of the introduction in order to tell more fully the story of the erection of our first church.

In 1861, at the Easter meeting of the pewholders of St. John's Church, Bishop Tufnell had spoken regarding the desirability of holding services at South Brisbane and on Windmill Hill. The latter was in the area under the control of the Rev. J. Tomlinson, curate of St. John's

and Bishop's chaplain and he worked enthusiastically to have a church built there in order to bring about the fulfillment of the Bishop's wish. It was decided that the land known as Episcopalian Cathedral grant should be used for the new church. This piece of land, had been granted to Bishop Tyrrell in 1856.

On August 21st, 1861, Benjamin Backhouse, architect, inserted in the "Brisbane Courier" an advertisement calling for tenders for the construction of the building and in October the same paper reported that "There can be no doubt that this edifice, when completed, will be the most ornamental ecclesiastical structure in the town."-a remark hard to credit since that little gem, old St. Stephen's, had already been built.

Hezeden and Bethel were the successful contractors' and the erection was marred by only one accident, the giving way of some scaffolding which caused a workman a fall of 15 to 20 feet. He had a fortunate escape, being but slightly bruised and shaken. Hearsay hath it that, owing to the early arrival of the wet season. the roof was put on the building while it lacked ten feet of the intended height, leaving it very squat. It was completed early in 1862, and the opening was arranged for February 23rd, the eve of the feast of St. Matthias. The day before the opening the "Courier" stated: "An earnest solicitude for the spiritual requirements of the community has led to the erection of this sacred edifice, and the additional church accommodation thus afforded will be most welcome to those members of the Church of England and others who reside in the rapidly growing localities of Spring Hill and Wickham Terrace, etc." (It is interesting to know that in those days Spring Hill did not extend beyond the north of Leichhardt St.). The report continued: "We heartily congratulate the Bishop and his co-adjutors on their success, and trust that their efforts to meet the increasing requirements of the community will be emulated by other denominations in a spirit of true religious zeal."

The opening was at 3 p.m. on Sunday, February 23rd, 1862. No hint has come to us of the form of service, but it is safe to assume that it was Evening Prayer since both at St. John's and the Valley, Evening Prayer was said at 4 pm. on Sundays, the candles being lit on the altars to provide the necessary illumination for reading the lessons. In the earliest extant photograph of All Saints', the lectern is placed immediately in front of the altar which seemingly indicates that a similar practice also prevailed in our church.

At the opening service, the Rev. J. Tomlinson and the Rev. J. Bliss officiated, while the sermon was preached by the Right Reverend the Lord Bishop of Brisbane, Dr. Tufnell. During the sermon the Bishop explained that the building had cost £1210 of which he had loaned £1000 on his own responsibility from the See Endowment monies, whilst £200 had been given by the S.P.G.. He proposed to wipe out the debt of £ 1000 in two years by letting half of the sittings and taking up collections at the Sunday morning and evening services. The other half of seats was to be kept unengaged and open to all so that those who were strangers might be assured of accommodation. The new church was capable of holding 400 persons and would, he said, be much appreciated as for some time St. John's had been so overcrowded that it had been necessary to hold overflow services in the school room. At the close of the service a collection was made in aid of the building fund, the proceeds being £19/5/9. Bishop Tufnell had appointed the Rev. R. Creyke, a clergyman who had come to Brisbane for health reasons and held no parish at this time, being Registrar-General for Queensland, and Mr. Richarcls as churchwardens. On Thursday, February 27th, from 5 to 6 p.m., these two gentlemen were seated in the vestry to receive applications for sittings in the new church.

Thus did the Church and Parish of All Saints' come into being, although it took some little time for it to, realise and assert its identity. The church was of rubble with brick facings, having a gable roof with overhanging eaves, and had a wooden porch at the west end. It had no chancel and was not licensed as, so it later transpired, the Bishop intended that it should become a school room so soon as the .congregation were in a position to erect a more commodious building.

It stood unfenced, stumps of gum trees surrounded it .and the present streets were mere bush tracks. The opposite side of Wickham Terrace was still covered with dense scrub although the taller timber had been felled. Through it, as far as the quarries in Leichhardt St. was a scattered population who, together with others living between Wickham Terrace and the Pocket at Indooroopilly, formed the congregation. In the immediate vicinity of the church there were less than two hundred houses only one-third of .which would be occupied by Anglicans, so the majority of the congregation had to walk through the bush to the services and often times they walked in fear and trembling, 'lest they should be suddenly confronted by aborigines. But for all the distances and trepidation, they were regular in attendance and hence it was not long before the need of an .even larger church was felt.

The Rev. John Tomlinson, B.A.

The first incumbent, John Tomlinson, was a Wadham ,-man, of which college Bishop Tufnell was a fellow by virtue of "founder's kin." He was one of the six clergy-men who accompanied Bishop Tufnell from England upon the creation of the Diocese in 1859. They arrived in Brisbane in 1860 and, as has been said, John Tomlinson was appointed Bishop's chaplain and curate of St. John's, working one half of the parish while the Rev. T. Jones worked the other. He was ordained priest at St. John's Pro-cathedral by Bishop Tufnell on September 22nd, 1861. A man of .great simplicity of character and thorough kindness of disposition. he won his way to all hearts and the universal -verdict of his friends was that he was a man of God, one 'who left no taint of suspicion nor of mistrust in the breast of a single soul who knew him. He was immensely popular with the school children, both those at the Collegiate School for boys which had been opened by the Rev. B. E. Shaw .on Wickham Terrace close to the church, and those at the Church day schools. The Rev. J. Tomlinson was one of the examiners at the former school, but out of school hours it was no uncommon thing to see "Tommy" playing marbles: with the boys.

An entry in St. John's register reads: "On 20th January, 1864, at St. John's Pro-cathedral, John Tomlinson of Liverpool, clerk in Holy Orders, married to Sarah Lucy. Delpratt of Eltham, Kent, by E. W. Brisbane." He had wished the ceremony to be performed in his own church but this could not be as the Bishop refused to license the building.

At the end of 1864 he resigned and went to England much to the sorrow of the parish and his many friends. The testimonial given him by the Wickham Terrace Church Choir speaks of his good judgement, philanthropy and Christian conduct, his faith and perseverance, his urbanity of disposition. The prayer of the congregation was that "the bounteous Giver of all good would continue to endue him and his estimable lady with the same wisdom, firmness and Christian charity which he had so uniformly manifested while in Brisbane." The address together with the. wish that he and his good lady would have a safe and. prosperous voyage to England, was engrossed upon parchment. The choir's gift to him was an inscribed gold watch.

After Evensong on January 1st, 1865, the congregation, presented him with an address which was read by the Rev. T. Jones whom the Bishop had recalled from Rockhampton to replace the Rev. J. Tomlinson and who on that day entered upon his incumbency of All Saints'. It read: "Dear. Mr. Tomlinson,-We wish before you leave for England to bid you an affectionate farewell. You have now for years lived among us the life of a Christian minister, mindful of the Great Example you have to follow, mindful of others, and earnest in your endeavours to show forth to us the common bond of brotherhood, by which we are bound to one another and to Our Father in Heaven. You came to. this parish and Diocese of Brisbane with our Bishop when both parish and Diocese were numerically small and unimportant. With him you have seen both grow with the growth of the colony and its capital. As part of your snare in our great work of colonisation, you have the satisfaction of knowing that, very much by your own exertions, this; building in which we are now assembled, has been set aside for the services of our Church. The debt incurred is now fully paid. The sittings are free and open to all who .wish to come and worship here and the contributions to the offertory are most encouraging. For these good deeds, .for these beneficial results of your ministry, you will be remembered among us, but not for these alone. Your daily life and conversation among us; your attendance on the sick, your comfort to the needy and your instructions to the young have won for you our affectionate regard. May you come back to us and make your

home among us, so that you may work on, as already you have worked to the ,edification of your Church and people."

The Rev. J. Tomlinson replied: "It is with unfeigned regret that I now have to bid farewell to those who have rendered themselves so dear to me as my parishioners here have done. Through your exertions and the blessing of God we have been enabled, I hope, to commence a Church work here, and although a great deal more will have to be done, we can look back to the past with a degree of thankfulness. Nothing gives me more pleasure than to know that the debt on the Church has been wholly paid and that accommodation is provided for all who wish to come and worship here. I trust that the Sunday offerings will increase, and that each will endeavour on these occasions .to give as God has prospered him, as I believe that this is the great source to which we must look for the supply of Church funds. A parish in which, as in this, more than £1300 has been collected during the past year, will surely find no difficulty in supplying its existing requirements. I hope shortly to hear that efforts have been made to provide still further Church accommodation."

He was given an illustrated New Testament as a token of appreciation, his wife was given a copy of Church Service. Two days later he and his wife left for England, never to return, despite the prayers of the congregation. But although far away, he ever remembered with affection this his first cure and did much to help it. Towards the erection of the new church in 1869, he donated £40 and several times he, at the request of the committee, spent time and care in the choice of suitable books for the Sunday School library. He kept closely in touch with the growth of the parish and Diocese through his constant correspondence with the Rev. T. Jones and, in 1872, was commissioned by the Bishop to find some "young, earnest and unmarried clergymen" for the Diocese. On his return to England, he became vicar of Whittington in Derbyshire, where he remained till his death. During his incumbency, that church, an ancient, magnificent and costly one, was one night burned to the ground. The Vicar in his anxiety to save such of its treasures as he could, twice fainted, and never really recovered from the shock. He laboured on until the Church was rebuilt, then resigned, but continued to take, occasional duty till the November before his death, which. occurred on 4th of February, 1902.

The three years, 1862 to 1864, of the Rev. John Tomlinson's incumbency of the Wickham Terrace District. Church were not very peaceful ones despite the zeal of the congregation and the parishioners' devotion to their priest. The most important event of this period was the quarrel with the Bishop owing to the practical disfranchisement of the whole congregation. In 1862, they found they were not allowed an Easter meeting as the church was not licensed and no parish had been formed; neither were they allowed a voice at St. John's Easter meeting as they were not pew-holders of that church; nor could they control the finances of the Wickham Terrace Church. Such men as Dr. Hobbs, the Hon, John Douglas and Lewis Bernays, Clerk of the Legislative Assembly, were not men to brook lightly what they termed the Bishop's high-handedness. Others who upheld these men were Mr. H. Buckley, a warden of St. John's, Major Stevens, W. G. Belbridge, Mr. B. Backhouse, Mr. E. McDonnell, Mr. E. H. Booth, Mr. H. Russell, Mr. T.. V. Dudgeon, and Mr. A. P. Robinson. In 1863 the Wickham. Terrace District Church was still under the control of the Church Society hence the report on its progress was included in the matter brought up at the Society's annual meeting. From it we learn that the new church had been of great benefit to the city at large, was attended by numerous and devout worshippers which attested the necessity for its erection, but that the 400 sittings were inadequate. and still further enlargements were required to keep pace with the rapidly increasing population. The pew rents and collections

had been devoted to the expense of Divine Worship, to the debt of the building and to the payment of the interest on the debt.

When in 1864, it transpired that the Bishop intended, so soon as the debt was wiped out, to use the building as a day school and force the congregation to undertake the expense of building a church proper, a meeting of indignation was called. This was convened by the wardens of St. John's since those of Wickham Terrace Church had no legal power to act, but it was generally understood that only members of the latter church should attend and the presence of the Bishop, it was stated, was not desired as it would be a restriction on free discussion.

This indignation meeting was held on January 30th, 1864, the Hon. J. Douglas, M.P., being in the chair. It was decided to ask the Bishop for a statement on the following matters :

- (1) The original cost of the building.
- (2) The sums that had been applied to the liquidation of the principal and interest.
- (3) From what source or sources these sums were derived.

The object of the request was stated to be a desire to assist the congregation in devising means for the extinction of the debt. It was also proposed that since the land was set aside for Church of England purposes, it should be vested in trustees. The Lord Bishop, Mr. G. D. Webb, a warden of St. John's; and L. Bernays were suggested as suitable men for that office. This resolution was to be communicated to the Government.

A brief resume of the beginning of the church was then given:-The Bishop had wanted more church accommodation and had agreed to build the Wickham Terrace Church from the funds placed in his hands by friends for kindred purposes. He had not, as he should have done, consulted the congregation as to the style and accommodation of the building, yet so soon as it was completed, during the sermon at the opening, he had expressed the wish that the congregation should pay for it. They could take no exception to this but having begun to pay off the principal as well as the interest (which was at the high rate of 10 per cent.) they at once had some rights in connection with the building. It would be difficult to assess these rights accurately as they increased each week as the collections towards the debt extinction came to hand. There was no doubt that the debt would be rapidly wiped out and then how far would the congregation have power over the actual building? If it was not vested in trustees on behalf of the large body who paid for it, the Bishop might, if he so desired, close it for public worship and open it as a school. Since the Bishop's departure for England was imminent and the building might be paid for before his return, immediate action was necessary. The wardens considered that the nomination of trustees would give the people a feeling of confidence and loosen their purse-strings whereas at the time they felt they were "called to church, preached to and taught but given no rights as a congregation." It was moved that the Wickham Terrace District be separated territorially and financially from St. John's parish and that the parochial system be adopted in the new church district. The people knew that the church could not be consecrated while the debt was still unpaid, but it could at least be licensed so that baptisms and marriages could take place in it. They felt it very keenly that the incumbent could not be married in his own church and that it was necessary for members of the congregation to go to St. John's for baptisms and marriages.

The meeting ended with a discussion of Diocesan affairs in general. While the members had nothing to say against the General Stipend Fund, those present felt they had no

certainty that effect would be given to their intentions. At Wickham Terrace District Church the Easter offering for the incumbent and the offerings for charitable purposes equaled those at St. John's, yet at St. John's the Rev. J. Bliss received a stipend of £300, while the Rev. J. Tomlinson received only £200. What was the reason for the distinction, they asked. (This distrust and rivalry was the germ from which grew "the narrow parochial system" which was later to be deplored by Bishop Hale, and which led to his resignation soon after his acceptance of the see. Bishop Barker persuaded him to withdraw his resignation which he consented to do on the condition that the central fund was again established.) The people at the meeting in January, 1864, objected to the fact that the Bishop had interfered with the pew-letting and to his proposed visit to England as they thought that his absence would be detrimental to the Diocese, although "if he were going for a better class of clergy, no one would object to his leaving his diocese for a time. At present they had a lot of youths as clergymen whereas they wanted men of standing who would have an influence in the community." One of these "youths" was the Rev. T. Jones, later to be known as the grand old man of Queensland, a man whose name became revered in every household and who was honoured in almost every pulpit, and by the Roman Catholic Archbishop, at his death as being one of the great and good influences in the life of the State of Queensland and the Diocese of Brisbane.

The meeting also questioned the action of the Bishop in appointing the Rev. B. Glennie as Archdeacon since he was not a resident of Brisbane, and they had only learned of his appointment through the press. The meeting closed after a discussion on the internal management of the Wickham Terrace Church and of the congregation's power to elect wardens. Various members pledged themselves to contribute annually to the stipend fund on the condition of the church being licensed.

The Bishop's reply to this meeting was dated February 3rd, 1864, and was published in the "Courier" on February 23rd. He stated that he did not wish to form a parochial district nor to vest the building in trustees since the land had been set apart for an Episcopalian Cathedral and a Cathedral Church was the Mother Church of a Diocese, not the church of any particular district. Even if the Cathedral were not built on the site, a more commodious building would very soon be needed. There was now a doubt if the Cathedral would ever be built there as, contrary to their original promise, the Government had just granted the other portion of the land to the Presbyterians. He regarded the congregation's interest in the fee-simple of the land as perfectly safe and he was willing to allow the members to have two committees to collect the stipends of the two clergymen, but considered that the stipends should be paid quarterly.

On Friday, 19th February, the Bishop was present at Evensong at the Wickham Terrace Church, after having issued an invitation for a general attendance of the congregation. There was a large congregation present and, at the close of the service, a meeting at which the Bishop replied in full to the questions which had been put to him was held. Bishop Tufnell stated that he had called the meeting! in order to make explanations although he did not altogether approve of the late meeting. The congregation would have been more likely to have got what they wanted had a deputation waited upon him.

The total cost of the church, including the architect's commission and the furnishings, had been £1238/2/6, of which £1000 had been borrowed, £200 given by the S.P.G., £22 from various people (including £5 from the Governor) and £19 collected at the opening. There was a balance of £3 which was placed towards the debt.

During 1862, pew rents and offertories brought in £250, of which £100 had been paid as interest and £ 100 off the principal, leaving a debt of £ 900 and a balance of £ 17.

During 1863, £396 was received and £90 paid for interest while £200 was paid off the principal, leaving a debt of £ 700 and a balance of £18. The pew rents were in arrears to the extent of £45. (There is no mention of any payment from the offertories towards the stipend, but it seems that all church members made special contributions to the central fund for that purpose.) The Bishop admitted that he had intended the building to be later used as a school and stated that he did not wish to form another district, giving as his reason the difficulty Bishop Broughton had encountered regarding St. Andrew's Pro-cathedral owing to it having been at first a parish church. As to the pew letting, he felt he had a right to interfere, St. John's was causing the labouring classes to be estranged and he thought the pew system should be abolished. The Wickham Terrace congregation could have no voice in St. John's elections for only pew-holders in that church were entitled to a vote at its meetings.

Following this meeting was one on March 5th, at which it was decided to hold a bazaar of which Lady Bowen, the wife of the Governor, and Mrs. Pring consented to be patronesses. Meanwhile a band of collectors had been busy, one lady alone collected £ 30 in two days and the choir organised a trip down the bay on the Queen's Birthday, and later a sacred concert, in aid of the organ fund. On May 31st, the bazaar was held at the armoury (formerly the soldiers' barracks in William St.), the stall holders being Mrs. Douglas, Mrs. Tomlinson, Miss Delpratt, Mrs. and Misses Stevens, Mrs. Barlee, Mrs. Lilley, Mrs. Bernays, Mrs. and Miss Webb, Mrs. Russell, Mrs. Harveston, Miss Orr, Miss Calton, Mrs. Abraham, Miss Carroll and Miss Campbell. The weather was very unfavourable but the receipts totalled £582, while the expenses were £55.

In August the new organ was used for the first time, and on this important occasion, Bishop Tufnell preached on "Congregational music." The organ is the one which is still in use. It cost £200 and was, at that time, the largest and most complete in Brisbane though later it was to be further enlarged by the addition of pipes and the mechanism of a swell organ. It was built by Thomas Jennings, London.

On October 11th, a public meeting of pew-holders was held to elect trustees for the church lands and Lewis Bernays was nominated "that the interests of the Wickham Terrace congregation should be represented." This was in consequence of a proposed Parliamentary bill of the previous August entitled "Public Lands Bill" which excluded the Church of England from the Trustees Act and gave the Bishop full power over all church lands. There had been a public meeting in protest at which it was mentioned that the Fortitude Valley Church was allowed to manage its own affairs, a pleasing contrast to the state of management of the Wickham Terrace Church.

In October word of the Rev. J. Tomlinson's resignation was received and the pewholders expressed a wish that they should be allowed to appoint his successor.

At the end of October, there was another public meeting in the Church at which it was announced that the whole of the debt had been paid and that the Bishop had appointed the Hon. J. Douglas as one warden but would allow the congregation to elect the other warden. The Bishop agreed to place the temporalities under the control of the congregation while the minister was to be licensed by the Bishop and to be in possession of the whole of the privileges attached to his office. The Bishop also defined the district in a temporary manner.

The meeting closed with a vote of thanks to the ladies for their work in connection with the bazaar.

But, although the victory had seemingly been won and the right of the congregation to control its own affairs had been established, the troublous period was not quite at an end. On the following Tuesday, Mr. R. Phelan was elected as the people's warden, but it was whispered that he was the Bishop's candidate and that the meeting had been 'packed' with persons not really entitled to vote in order to secure his election (which succeeded by a majority of two).

Another meeting held on December 15th, from which the names of the Rev. B. E. Shaw, the Hon. J. Douglas, Mr. R. Phelan, W. L. Drew and H. O'Reilly were forwarded for the Bishop's approval as trustees was regarded as a clever piece of legerdemain on the part of the Bishop's party for, actually, it virtually denied the power of the congregation to elect its own trustees and vested the authority in the Bishop to whom the congregation might merely recommend "any gentleman who perfectly coincided with his Lordship's peculiar views of Church government."

There had been a great deal of correspondence between the Wickham Terrace church wardens (who were also the trustees of St. John's) and the Secretary for Lands since the trustees of St. John's being the wardens of the Wickham Terrace Church were by virtue of that office debarred from electing its trustees. There was also some question as to whether the land was granted under Sir Richard Bourke's Acts or under the Crown Lands Alienation Act. The Bishop finally obtained the right of appointing the trustees and his choice fell upon the Rev. B. E. Shaw, the W Hon. J. Douglas and Mr. R. Phelan.

Yet another meeting was called on December 20th. As has been stated the Bishop had managed the finances of the church from February, 1862, until October, 1864. Now the wardens were confronted with a debt of £189 arrears of stipend due to the Rev. J. Tomlinson. Brisbane was still small and the congregation had worked hard to clear the debt on the building and to raise funds for or the organ (on which they still owed £140) hence, having collected £1300 in the past twelve months, this large and unexpected liability was a really serious matter. Morally they did not feel responsible for it since it had been contracted while the parish affairs were still in the hands of the Bishop and from the time they had been allowed control the stipend had been fully and regularly paid. Finally it was agreed that the wardens of St. John's should be requested to pay the arrears due for the time during which the Wickham Terrace incumbent had been curate of that church and that the Bishop should be asked to advance the remainder, he to be reimbursed by himself collecting the arrears of pewrents (which amounted to £175, but would be difficult to obtain since his Lordship, on the eve of handing over the district to the trustees, had declared all sittings free). If this scheme failed, certain members of the congregation promised to guarantee the debt. Which expedient was finally used is unknown but the Rev. J. Tomlinson departed the following January on very good terms with his flock.

Several small incidents between 1862 and 1864 and some men of this period are worthy of note.

On August 17th, 1862, the Dean of Melbourne preached in the church, the object of the discourse being to raise funds for the Church of England Day Schools. In 1863, on January 1st, the children of these schools assembled in the Wickham Terrace Church for a service,

then marched to Windmill Hill for their annual picnic. This proved so successful that it was repeated in following years. Would children of to-day be content with a picnic so short a distance from home as the Observatory?

In April, 1863, the Bishop through the press acknowledged an anonymous gift of £5 which he decided to use, if no wish to the contrary from the donor were expressed, as a nucleus of a fund to provide a church day school in an area where it would be of use to the poor. Thus was begun the fund which enabled the Leichhardt St. Church Schools to be built. The controversy regarding the withdrawal of State Aid to denominational schools was raging fiercely at this time and Bishop Tufnell had been travelling the country with Bishop Quinn lecturing against this withdrawal. The instigator of the withdrawal was the Rev. G. Wight, a Congregationalist. His successor was the Rev. E. Griffith, and it was during the term of office as Premier of the latter's son, Sir Samuel Griffith, that State aid was finally abolished.

Late in December, 1863, the Sacrament of Confirmation was administered for the first time in the Wickham Terrace Church. There were about forty confirmees. On Friday, April 8th, 1864, the heroic Bishop of Melanesia, Bishop Patterson, preached to a crowded church.

In July, Bishop Barker of Sydney, visited Brisbane and he preached on July 17th in the Wickham Terrace Church, to a congregation so large that even the aisles and doorways were packed. His visitation address was later published and in it he advocated the postponement of the formation of a synod until after Bishop Tufnell's return from England. The Church Society had by this time practically ceased to function, and he advised the formation of a Church of England Mutual Improvement Society to take its place.

By 1862, the prejudice against the singing of hymns had so far died down that the firm of Buxton, Queen St., were able to advertise that they had obtained for sale a supply of copies of the Salisbury Hymnal, also known as Earl Nelson's Hymnal.

In August, 1864, Mr. Thomas Symes-Warry died. When the church was rebuilt the stone pulpit was given by his children in his memory. He was a chemist residing in Spring Hill, then a fashionable suburb, and M.L.A. for East Moreton in the first Parliament. He was well educated and a genial companion despite his bluff and eccentric manner. He was benevolent and philanthropic, giving largely to public and private charities.

Another well-known member of the congregation was Sir Robert Ramsay Mackenzie, Bart., the first Colonial Treasurer for Queensland. He was a man of high character, genial disposition and sound common sense though of mediocre ability. He later (1867-8) became the Premier of, Queensland although it was said that his good looks were his sole qualification for that post. He married a daughter of Mr. Richard Jones, the Rev. T. Jones marrying another Sir Robert R. Mackenzie was one of the donors of our beautiful east windows.

Lewis Bernays, C.M.G., F.L.S., F.R.G.S., is also deserving of mention. He was one of the best and rarest types of public servants, using his gifts unsparingly in his capacity as Clerk of the Legislative Assembly. He was author of works on economic botany and introduced many useful plants into Queensland, being the moving spirit in the Brisbane Acclimatisation Society, the Gardens of which have become the Bowen Park.

Another worshipper at All Saints' Church was the Hon. John Douglas, C.M.G.. His special gifts and his power to influence others were at all times devoted to the service of 'his church. A Durham man of considerable learning, he was a capable and industrious administrator. He came of the family of the Marquis of Queensberry, was mild mannered but had an extreme degree of obstinacy. His full and sonorous voice was a delight to hear and at one time he gave the public the full benefit of it in a series of readings -from ecclesiastical history. He was Premier of Queensland -from 1877 to 1879, then Agent-General in London, next Administrator of New Guinea, and finally Government Resident of Thursday Island from 1885 till his death in 1904. He was trustee of All Saints' from 1865 until his death, for many years a synodsmen and also one of the first wardens.

At the close of 1864 the parish registers were begun; previously no marriages or baptisms took place in the church since it was not licensed. The registers of this period are a Banns Book, a Baptismal Register and a Marriage Register. There are two entries by the Rev. J. Tomlinson in the Banns book, nine copies (in the Rev. T. Jones' writing) of baptisms by him in the Baptismal Register, the first being dated 13th November, 1864, and four marriages by him in the Marriage Register, the first being dated 3rd November, 1864, and performed "according to the rites of the Church of England and Ireland."

The Rev. Thomas Jones, 1865 to 1878

The second incumbent, the Rev. T. Jones, was the great formative influence in the life of the Wickham Terrace Church. Staunch to his principles despite the appellations of "Puseyite" and "Romish priest in disguise," he ever preached the Faith in its fulness and it is he whom we have to thank that our parish, and the whole diocese, has ever been true to Catholic principles. On the formation of the diocese, he came to Brisbane with Bishop Tufnell, was the -first priest to be ordained here, and spent fifty-eight years labouring in the Diocese. Fearlessly and firmly he upheld his views, making many opponents but no enemies, every where he was respected and loved, and the whole body of the clergy looked to him for guidance in any question bearing on Diocesan policy.

Born in Preston, England, on 30th July, 1836, he was educated at the Grammar School there, then took a position as master at the Marlborough Grammar School. During this period he met Bishop Tufnell who persuaded him to take Holy Orders. He was ordained deacon at Salisbury by Bishop Hamilton in 1859, Dr. Tufnell being Prebendary of that Cathedral. The same year Bishop Tufnell was consecrated Bishop of Brisbane and the young deacon accompanied him to the newly formed diocese, arriving in September, 1860. He became curate of St. John's and worked half the Brisbane area, living with the Rev. R. Creyke in a house at the corner of George and Elizabeth Sts.. He was ordained priest in June, 1861, and the next year he was sent to Rockhampton, where he built the first church and served the vast area from there north to Cape York and west to the border, an area now divided into the three dioceses of Rockhampton, North Queensland and Carpentaria. He was recalled to Brisbane on the resignation of the Rev. J. Tomlinson and installed as incumbent of the Wickham Terrace Church on 1st January, 1865. In a few years he rebuilt the church, then built as off-shoots those of Milton and Toowong. He was noted for his accessibility at all hours of the day and night and for his devotion to his calling. The garden around All Saints' Church paid silent tribute to the tasteful love of this esteemed pastor. He remained at All Saints' until 1877 when he went to England on vacation, resigning in July of the following year. He soon returned to Australia, and, after relieving the Dean of Hobart, became Rector of Toowoomba in 1881. In the opening address of the next Synod, Bishop Hale (a low churchman) said: "I

feel it due to Mr. Jones to say that whatever misgivings I may at one time have entertained about the advantage to the diocese of his return here on account of certain peculiarities which, however, in no way affected his high character, have been entirely removed." While at Toowoomba he enlarged St. James', reopened St. Luke's, built two mission churches and also churches at Laidley, Gatton, Gehan, Meringandan and Crow's Nest. In 1886 he was made Archdeacon of the Western District, but his work in that capacity, according to an article contributed to the "Courier," soon after his death, it came to an end owing to a disagreement on a question of principle with the Bishop of the day." (Bishop Webber).

"The Venerable Archdeacon Jones, with the desire to be charitable which dominated him in all things, thought it better to leave Queensland for a while in the hope that resumed relations would be happier. Alas the charity was all on his side for his living was declared vacant, churches which he had opened were closed and remained closed for years and his band of workers was scattered. Notwithstanding all this, his charity never failed for he returned to his old diocese willing to take any position however small or humble, but for two years he was treated as if he had been a drunkard or an adulterer and denied the opportunity of ministering to the people who loved him so well. What happened at the end of two years is known only to the dead, but the Hon. J. R. Dickson (one time Premier of Queensland) paid a visit to the Bishop with the result that the reproach which the church people considered was cast upon them was removed by the reinstatement of 'Mr.' Jones - as he had now become - to his priestly work. An elderly soldier said to me: 'We Queensland people never forgave the Bishop for his treatment of the Archdeacon'. On again being licensed, he (in 1891) returned to All Saints' as curate or, to use Canon Robinson's words "took my place during my absence at General Synod and then continued as co-adjutor. Mr. Jones is so well known amongst us for his life, his conversation and good works that it would ill become me to utter any words in his praise. This only will I say, that we are glad, all of us, that Mr. Jones' old parish and old friends should have the benefit of his ministrations; until some post more worthy of his acceptance is offered to him. Meanwhile I am glad to learn from him that he has no present intention of leaving us."

He was made an honorary canon of the Cathedral, but in 1893 he resigned from the curacy of All Saints'. 'We have suffered much in the loss of the services of the Rev. Mr. Jones, as all who knew him and had the benefit of his religious help must admit. He has gone as you are aware, to the old country on private business and carries with him, we are sure, the good wishes and kindly regards of this congregation," wrote Canon Robinson. On behalf of the All Saints' congregation, J. Wilton Brown and W. Horsley, wardens, presented him with the following address: 'It is with deep regret that we learn you are about to sever your connection with All Saints', wherein you have ministered from time to time for over thirty years, endearing yourself by your scholarly teaching, charitable actions, and affectionate sympathy to all with whom you have come in contact both as friend and spiritual adviser. We are sure we express the sentiments of the congregation in sincerely wishing you a safe and prosperous journey, trusting that while absent you will bear in kindly remembrance your circle of friends in Queensland, and that your useful and Christian life may be spared for many happy years to come. We wish you Godspeed and a quick return to your adopted land."

In 1894 the Rev. T. Jones became Rector of Indooroopilly, where he remained until 1918.

In 1896, Synod passed a vote of thanks to him for the great services he had rendered the Church of England in this Diocese. While at Indooroopilly he was again made an

honorary canon, it being said that he conferred more honour on the diocese by his acceptance of this dignity than the diocese gave by its bestowal. When he resigned the Rectorship of Indooroopilly in July, 1918, he was given leave to officiate in the diocese, but he died a few weeks later, August 14th, 1918. Throughout his long and strenuous life he had consistently demonstrated the power derived from the Catholic Faith, a power ample to support man through life and death. "His mortal remains were brought to St. John's Cathedral, the beautiful structure which had replaced the tiny church where he was ordained. There the burial service was simply and impressively conducted by Archbishop Donaldson, assisted by Bishop Le Fanu, Canon Osborne, and Canon de Witt Batty. As the "Cathedral Notes" said, "The bell at St. John's welcomed him to Brisbane on that Sunday of long ago and now the bell of St. John's bade him farewell as he left for the last journey of all. May God grant him a place of refreshment, of light and of peace."

At All Saints' at 11 a.m. on August 21st, a Solemn Requiem was celebrated for the repose of his soul. Bishop Le Fanu pontificated, the Rev. F. M. Nightingale celebrated, the Rev. W. H. A. Stevenson was deacon and Canon Osborne, the senior priest of the diocese, preached. Thus passed the "grand old man of Queensland" but his name and memory will ever be cherished with affection. As one man said, "a better and stauncher Christian I have never known-good, warm-hearted, tolerant and cheery Tommy Jones."

On August 1st, 1923, the Thomas Jones Memorial Chapel was opened at the East Brisbane Grammar School. He had been connected with the school from its beginning in Toowong in 1912, and was the first clergyman to visit the new school after its opening.

During his life and after his death, all spoke of him in high terms of praise-from many sources come the following excerpts: "He ever upheld his Catholic principles and.. in 1906, went so far as to proclaim through the press that "the Church was losing hold because she was not yet moving in the direction of the Catholic revival and that there was no hope for her until she got out of the groove she was in." "Everywhere he ministered he left the memory of a fragrant personality - a modern St. Francis, who loved with a passionate earnestness both his Creator and his fellowman. His love of Nature was deep but unobtrusive, he loved children and he loved home life. He revered the beauty and love of God revealed in nature and in human life. He raised his hat always if he spoke of God." We enriched All Saints' with many beautiful gifts. Nothing, in his opinion, was too good or too costly for God's House and the service thereof. On Sunday mornings no one could expect to get a seat unless he reached the church long before the hour fixed for the commencement of the service. When he came to All Saints' it stood in a paddock, unfenced and surrounded by logs and trees. He lovingly made and tended a garden around it and had the grounds fenced. Before the doors were opened on Sunday mornings men, amongst whom were the most representative of the community, would be found waiting to get in. The youthful clergyman asked his Bishop what was to be done under the circumstances and the tradition is that Bishop Tufnell replied 'Let them wait outside, they will only be the more anxious to come.' "

The Roman Catholic Archbishop, Dr. Duhig, said: "I would like to express my own, and the Catholic people's sympathy with the Anglican community in Queensland on the death of that universally esteemed and very venerable clergyman, the late Canon Jones. During his long life Canon Jones exercised in a remarkable way a variety of Christian charity, and not only the Church of which he was so worthy a minister, but all sections of Queensland, are the poorer by his death. Canon Jones has left a sweet memory which I trust

will long be treasured by those who knew him. He was a personal friend of the late Bishop Dunne, and I know he entertained the most kindly feelings towards myself.

"Canon Jones was one of the great pioneers. There was nothing narrow in his life. Believing in his Church he had charity and sympathy and a word of kindness for all creeds and for people of no creed, and I feel that the death of a man like the late Canon Jones is a distinct loss to a community like this."

The "Cathedral Notes" stated: "Queensland has largely escaped the disunion so hampering to the work and witness of the Church and for her escape she has mainly to thank the pioneer labours of Canon Jones. He early fell under suspicion as a 'Puseyite' and was bitterly opposed through the early years of his ministry but he was one of those whom opposition stimulates rather than discourages and he contended manfully for the Faith, the whole Faith and nothing but the Faith. He was in many ways a typical son of the Oxford movement, he was no ritualist, he appreciated the dignity of ceremonial and beauty in all the accessories of worship but these things were always secondary. What was primary was his firm grip on all the great fundamental verities of the Faith, the Incarnation, the Atonement the real Presence of Christ in the Blessed Sacrament, the Holy Catholic Church, the Communion of Saints. For these things he fought and fought hard, making many opponents but no enemies. He fought until the battle was won and the results of his labours are to be seen to-day in the Church of Queensland which is wide enough to contain every shade of opinion which can legitimately be held by members of the Church of England, but is yet almost entirely free from any trace of party rancour or bitterness."

"It is to the fixed position he took up when rector of All Saints' that the Diocese, in all probability, owes its present harmonious character. Had he yielded to the almost incessant opposition to his teaching; had he, as he once thought of doing, returned to England, there is little doubt that those who reviled and libelled him in the press, who cut the Sacred Emblem from the Altar frontal, who set up a priest of the Church of England as a 'Protestant Free Church minister' in the School of Arts, would have captured the nomination of All Saints', and party spirit would have weakened the Church life of city and Diocese. However Thomas Jones was a strong man and stood his ground, with the result that the diocese to-day is united. and the word 'party' is unknown. To his suggestion is due the 'Peattie Bequest' to the diocese and five churches. Mrs. Peattie told Canon Jones that she thought of leaving her money to 'the poor of the Protestant churches of Brisbane.' He pleaded with some success, for the settlers in the outlying districts that, by her means, they might have the Gospel preached to them." Mrs. Peattie had many times told Canon Jones that after her death the first charge on her estate would be the salary of a curate to assist him at All Saints'. He had, however, left the parish before she made her last will, so did not benefit by this clause except that he was Peattie curate at All Saints' for a short time during Canon Robinson's rectorship.

The "Church Chronicle" said: "A great part of his official income and also a great part of his private means were spent in furthering Church work. He was generous to a fault. Those in sorrow naturally turned to him for sympathy and comfort. His sympathetic nature and kindly consideration, his loyalty and friendship, and his spiritual gifts endeared him to all with whom he came in contact."

"If ever Queensland had a clergyman whose heart was filled with the love of his fellowmen, Canon Jones must be numbered as that man. That was his vocation, that was his life. Into it he poured his generous emotion, his boundless enthusiasm and his genial good

nature. His generosity to the Church and to the individual has made his name a household word throughout the State. Above all else is -that which can never be told until the books are opened on -the Last Day, of numerous souls he has helped and encouraged in the path of duty and strengthened in the faith of Jesus Christ no less by wise, kindly counsel than by the „consistent example he has shown as an English gentleman and a Christian priest through more than half a century in our land."

"If more of you parsons was like Tommy' Jones we would be better Christians, " was the trend of one anecdote contributed to the "Courier."

"So many people benefited by him that in later life his wealth almost disappeared, he gave to others but remained shabby himself. In the early years of his ministry he bought land in rising towns, held it, and later sold it to Church committees at the original figure, not even adding interest. Gaol chaplain for many years, he was a friend to the prisoners and helped many a one back to a useful life in the community. He held the first clergy retreats in Queensland and it was his organisation of the work around Toowoomba which gave Bishop Dawes the model for the first 'Bush Brotherhood in Australia."

'Neither enterprise nor energy was lacking in him and .the remembrance of the good work accomplished by him In the cause of education and in the relief of the deserving poor will not soon be forgotten. Money was scarce and employment hard to get and it was indeed well for many that they had so good a friend in the rector of All Saints'.'

The Church During the Rectorship of the Rev. T. Jones

Church work during the incumbency of the Rev. T. Jones at All Saints' falls into three periods, that from his induction to the building of the new church and the naming of it, the year of rebuilding, and the period from the reopening of the church to the close of his ministry in the parish.

No sooner had he entered upon his incumbency in 1865 than persecution began. He was attacked in the press for facing east during the creed and the celebration of the Holy Eucharist, for using the Salisbury Hymnal and more particularly for using those hymns containing any reference to Our Lady (bringing from one parishioner the report 'to hear some people talk of the Virgin Mary would lead to the supposition that the Mother of our Saviour was a woman of improper character, fit only to be mentioned by Papists to ears not polite', for using candles on the Altar at Evensong and for having crosses marked upon articles in the church. Disregarding the antagonism, he laboured hard at Church extension, opening the first church at Toowong where he and the Rev. J. Bliss, of St. John's, alternated in taking the services, making plans to build another church at Milton since the congregation there had outgrown the limited space afforded by the Mortuary Chapel situated in the Church of England Burial Ground on Petrie Terrace, and for enlarging the Wickham Terrace Church or, alternatively, of building a second church in Leichhardt St., because it was already necessary to turn away many would-be worshippers through lack of space. Despite the crowded church he found it necessary to preach against the paucity of the collections which amounted to only £8 or £9 per Sunday, averaging 2d per head per week, "a disgrace to the handsome, well-dressed congregation and a reproach to their be-jewelled arms and necks."

This sermon evidently bore fruit for, at the next Easter meeting, the Rev. T. Jones congratulated the congregation on the prosperous condition of the finances, there being a

balance of £15 for the year, while the Easter offertory amounted to £13. He nominated Mr. T. V. Dudgeon as his warden, the people electing the Hon. J. Douglas. The congregation asked that during the summer months the service should be shortened, and the incumbent agreed, saying he would be able to do this by having the Sacrament before 8 a.m. Thus was he enabled, without opposition, to introduce an early celebration, a practice which certainly found little favour in those early days, it being considered to smack of 'Puseyism.' At this meeting it was decided not to press for the issue of the land deeds until after the bill. "For the regulation of the Church of England in Queensland" had to come before Parliament. This bill was not being well received by Anglicans as a whole, so little so that Sir Robert R. Mackenzie had its contents published in the press before it was debated in Parliament in order that it might receive thorough discussion. Generally it was regarded as definitely antagonistic to the growth of the Church and the Rev. T. Jones preached against it in a sermon entitled, "Sufferings and Trials the lot of the Church." This fine sermon is published in the appendix as it is certainly one which will contain some lesson for each generation. In it the Rev. T. Jones said that "the Church was endeavouring to avoid the extremes of Puritanism on the one hand and the errors of the Papacy on the other, and to make a goodly number more prayerful, more Bible-loving and more devotional."

Later in the year Mr. T. V. Dudgeon resigned from his position as clergyman's warden and Mr. W. M. Boyce took his place. At a meeting at about this time it was decided to appoint trustees for the land with as little delay as possible, the above mentioned bill not having got beyond the first reading. Wickham Terrace Church was in debt to the extent of £60, most of it for stipend due, so the decision was reached to use the offertory for the stipend and general expenses, while subscriptions were to be solicited to wipe out the debt and to begin a fund for improvements. The incumbent resolutely set his face against any means but direct giving for the raising of funds. A month later an association was formed to aid the minister, the trustees and the wardens in canvassing the district for subscriptions towards enlarging and improving the church building.

The first deed of grant for the land was issued on September 21st, 1865, although the land had been granted over nine years previously. The deed set forth that the grant was made "to certain people called Protestants connected with the established Church of England," the Rev. B. E. Shaw, John Douglas and R. F. Phelan being the trustees. A yearly quit rent of one farthing a year for ever was to be payable on demand and it was provided that the land could never be used for any but Church of England purposes.

It is recorded in the marriage register that marriages were performed according to "the rites and ceremonies of the Episcopal Church of England and Ireland" (1864). Soon this formula was changed to "the rites and ceremonies of the Established Church of England and Ireland" (1865), but finally became "the rites and ceremonies of the Church of England" (1867).

At the beginning of 1866, the Rev. T. Jones sent his resignation to Bishop Tuffnell who was still in England. Meanwhile he continued to do his utmost for the welfare, of the parish and, despite the fact that the year of 1866 was one of financial depression, he called a meeting to suggest that, as a temporary expedient, the church should be enlarged by one-third and that a new church should soon be built. His untiring zeal had filled the church and held the congregations in a way which far exceeded the success of the previous incumbent, and the Hon. J. Douglas, in speaking to the proposal, suggested that the land should be mortgaged and the money used for a new church or for enlarging the present building and adding a

chancel. He also hinted at the necessity for building a parsonage, (the Rev. T. Jones was at this time paying a high rental for one of Bishop Tufnell's cottages situated near the Windmill. Later he moved to another cottage on the site of the present Ballow Chambers.) The Hon. J. Douglas said that nothing could make the church building an ornament to the city but that it was at least a means of accomplishing much good. Mr. Ellis suggested that extra sittings could be provided by the addition of a gallery. The meeting -reached no decision but appointed a committee, consisting of the wardens, the trustees, the Rev. T. Jones, Mr. E. McDonnell, Mr. Townson, and Mr. R. G. Suter (brother of the Bishop of Nelson, New Zealand), to consider the various proposals. At the Easter meeting, the committee reported that they had reached no decision. Two or three months later, the Rev. T. Jones secured the services of the "Rev. E. Tanner to assist him in his ministrations to the rapidly growing congregations. He planned that the assistant priest should take services at Milton and Toowong on Sunday mornings, and in the new hall of the School of Arts (then in Queen St.) on Sunday evenings, thus providing for the overflow from Wickham Terrace Church. The Rev. E. Tanner proved to be an eloquent preacher but a somewhat lowchurchman and his introduction into the diocese was the beginning of a serious rift in the church. Those members of the congregation, together with others who had 'been fighting against "ritualistic tendencies," wished the services to be held both mornings and evenings in the School of Arts. The Rev. T. Jones objected to this, primarily because he considered that services should not be held in an unlicensed building (added to the fact that the School of Arts was within the boundaries of St. John's parish), secondly because many of those attending the School of Arts in the evenings went elsewhere in the mornings, mainly to the Valley where there was at that time no evening service, and thirdly because he thought that each clergyman should have a parish and that the logical thing to do was to make Milton a parish. The Rev. J. Bliss, incumbent of St. John's, was not in favour of two services per Sunday at the School of Arts but Messrs. Bernays,. Abbott, McDonnell and Blakeney formed a deputation to ask Archdeacon Glennie to license the Rev. E. Tanner since Bishop Tufnell was still in England.

Meanwhile the Rev. T. Jones had left town, it was said to visit Warwick to obtain the Archdeacon's ear before the deputation reached him. The Rev. E. Tanner, alarmed at the uproar, wrote to the Bishop of Sydney for advice and Bishop Barker replied offering him a charge in Sydney which he decided to accept. But this effort at amendes was, somewhat nullified by his farewell address in which he urged the people to remember "that the laity as well as Bishops and Priests should have a voice in Church Government." This ill-timed statement, Bishop Tufnell intending. to form a synod on his return, added fuel to the flames, heated letters again appeared in the press concerning the "puseyite" practices at Wickham Terrace Church and portions of the church fittings were defaced.

Mr. R. G. Suter, clergyman's warden, openly declared that he did not like the Rev. T. Jones' ministrations and, at a meeting convened regarding the debt, the Hon. J. Douglas advised him to apply for the living of Maryborough as when the Rev. E. Tanner departed his staunch supporters left the Wickham Terrace congregation to shoulder a debt of £64 due to the School of Arts and, through this, the people had lost confidence and the collections were small. Although he liked Mr. Jones as a man of a kind and charitable nature, the Hon. J. Douglas continued, he would like to see in charge a clergyman who could exercise perhaps a stronger control over the thoughts and manners of his parishioners and, in view of this, he thought a change would be good for all concerned. Mr. F. O. Bryant spoke against these opinions, saying that Mr. Jones was an exceptionally able clergyman and the meeting closed with a vote of confidence in the clergyman and the wardens.

But the lowchurch party was not satisfied and, early in 1868, its adherents held a meeting, of which Mr. W. T. Blakeney was the leading spirit, to form the "United Church of England and Ireland." They stated themselves to be against the use of crosses, the eastward position and similar "High-church" practices as well as to the doctrine of the Real Presence. They decided to secure the election of members of Synod who would properly represent the large section who held these evangelical views. They obtained the services of the Rev. C. Searle, but the Bishop refused to license him whereupon this gentleman immediately held a meeting in the Protestant Hall and declared that he always had called, and would continue to call himself a clergyman of the Church of England. A deputation waited upon the Bishop to ask him to reconsider his decision, but he refused to do this and the malcontents, after for a time holding services in the School of Arts, erected a church in Edward St., under the name of "Christ Church, the Free Church of England."

The Rev. T. Jones objected strongly to the members of this church having representatives in Synod but with little success; they failed, however, to cause any dissension in that body, being neither able nor strong enough. One of their representatives, Mr. W. T. Blakeney was actually elected to the Diocesan Council but, fortunately he, on attaining that dignity, severed his connection with Searle's church. This "Free Church of England" continued to function in Brisbane for many years. When the Rev. C. Searle resigned, he was succeeded by the Rev. P. P. Agnew who after a disagreement with the Bishop of Sydney, had opened a similar church in Sydney. He was in turn succeeded by the Rev. Dr. Hughes. So great was the antipathy of these men towards ritual that they even refused to wear surplices.

During the years 1866 to 1868, the Church of England was having a difficult time. The ritualistic controversies in England were at their height and the colonial churches scarcely knew where they stood legally since the decision of the Privy Council in the case of Dr. Colenso, Bishop of Natal, had practically severed them from the English body. Bishop Tufnell returned from his visit to England in 1867 and a committee was formed to examine the forms of Church government in Australia and to report to a conference concerning the advisability of forming synods. The Queensland committee consisted of the Bishop, Archdeacon Glennie, the Rev. J. Bliss, the Rev. J. Matthews, Mr. Ramsay, Mr. F. O. Darvall and the Hon. J. Douglas. They decided in favour of holding synods and the first Synod of the Diocese of Brisbane was held in 1869. So busy were the clergy and the people with these matters that little of what actually happened at the Wickham Terrace Church during these three years is recorded. One sermon we have, preached by the Rev. T. Jones on the day of humiliation ordered by the Government in consequence of the depression. The Rev. T. Jones in this sermon asked the congregation to consider if the Government of the State might not itself be to blame for this very depression since, by withdrawing State Aid from religion, it had caused a scarcity of clergy and an increase of immorality in the outlying districts.

The accounts of the Wickham Terrace Church for the year 1865 showed a debit balance of £1. The Easter meeting of 1867 was the last held in the church building, meetings after that date were held in the Leichhardt St. Church Schools buildings. At it the accounts showed a debit of £59 owing on the School of Arts services. Mr. W. M. Boyce. was appointed clergyman's warden for the year and Mr. R. G. Suter was elected as people's warden. The congregation wished to return to the pew system for raising funds but the Rev. T. Jones refused to countenance such a retrogressive step. In June, the Bishop administered the Sacrament of Confirmation for the first time after his return from England. The candidates from the whole metropolitan area were brought to the Wickham Terrace Church

for this Sacrament and numbered in all about 90; at least one of these confirmees, Mrs. E. Weston of Sandgate is alive today.

There was once again a newspaper outcry against the Rev. T. Jones, this time because he did not preach a sermon on the second Sunday in each month as, on that day, Matins were followed by Holy Communion. Soon after his return, the Bishop preached in the Wickham Terrace Church against the scanty collections and, on another occasion, the Rev. T. Jones, talking on the same subject, berated the congregation on the prevalence of 'that contemptible coin, the threepenny bit.' The Leichhardt St. Schools were built during 1867, the land costing £158, the building £498, and a store, the revenue from which was to be used for school expenses, £619.

The Easter meeting of 1868 showed a debt of £ 90 and!' it was reported that the church porch and roof needed repairing. The Rev. B. E. Shaw had left the colony on account of ill-health (he had never been really well from the time of his arrival in Australia on account of long exposure after a shipwreck, of which he had been the sole survivor, near the Cape of Good Hope), and Mr. R. Phelan was living at Cleveland, leaving the Hon. J. Douglas as the sole trustee. It was decided to ask the first two to resign in order that others could be appointed but this resolution was not carried into effect for another twenty years. Mr R. G. Suter was again elected people's warden, while the incumbent appointed Mr. W. M. Boyce as his warden. The offertories were still only about £8 per week so it was decided to open a subscription list to guarantee the stipend.

In September the enlarged St. John's was reopened and, in November, tenders were called for the enlarging of the Wickham Terrace Church, the trustees having borrowed £800 for raising the roof and improving the building. Arrangements were made for the School of Arts to be used for services during the alterations but, not wishing to incur any unnecessary expense, the' new west wall was to be erected before the body of the church was touched and the services were held in the church as usual during the construction of this wall, which was to enlarge the floor area of the improved building by one-third.

The Year of Rebuilding

1869 was again a year of financial depression and in this may be found the reason that the Rev. T. Jones departed from his fixed intention of having only direct giving and allowed a bazaar to be arranged for May while, at various times, concerts were held in aid of the organ fund.

During this year Father Maconachie was forbidden to use candles, to kneel at the Consecration, to elevate the Chalice and to mix the Chalice, a decision which of course had its repercussions in Queensland and Judge Blakeney again attacked the Rev. T. Jones in Synod.

The last wedding in the old church was celebrated on 27th January, 1869, being that of W. Bussell to Fanny Bright, the Bishop of Brisbane officiating, the church being designated the Wickham Terrace District Church.

The new west wall being completed, the contractors proceeded to demolish the original west wall and to jack up the roof ready for heightening the walls but, this being done, the architect discovered that the foundations and walls of the old building were not substantial

enough to carry the additional weight of the proposed improvements as the foundations had been endangered by the surface drainage of Wickham Terrace. A meeting having been called and these facts placed before it, it was decided to pull down the old church and to build a new one, retaining for economic reasons the same floor area as would have been given by the intended additions. It was arranged that drains should be constructed to prevent any such accumulation of water around the new foundations. The new west wall having been completed before it was discovered that it would be necessary to rebuild made it impossible in any way to change the style of the building except for the addition of a chancel, a vestry and a north porch. Provision was made for a baptistry or large western porch to be added later by the inclusion of an archway in the masonry of the west wall but that plan has never been put into execution.

The Bishop chose "All Saints" for the dedication of the new church and its foundation stone was laid on April 5th, 1869, by His Excellency Sir Samuel Wensley Blackall, Governor of Queensland.

The "Courier" of that day stated that on the north face of the foundation stone was the inscription: "In the Name of the Blessed and Undivided Trinity this stone was laid April 5, 1869, by His Excellency Samuel Wensley Blackall, Governor of Queensland, in dedication of the Church to "All Saints," and on the east face, "Except the Lord build the house, their labour is but lost that build it." "Edward Wyndham Tufnell, D.D., Lord Bishop of Brisbane, April 5, 1869." Either the "Courier" anticipated the inscription or else it has worn off with time, for to-day the foundation stone which is to be found between the north porch and the vestry door is bare except for a cross at the top centre of the north face.

The weather was unpropitious for the laying of the foundation stone but, nevertheless, there was a large attendance of about 300, the rain which had been coming down heavily all the afternoon ceased just before the ceremony and held off throughout it. The Governor, the Bishop and the Rev. T. Jones, J. Matthews, J. Mosely and J. Sutton took part in the ceremony which was at 4.30 p.m.. The official party was received by the Hon. J. Douglas (trustee), F. Bryant and J. R. Dickson (church wardens), Mr. R. G. Suter (architect), and a number of members of the congregation. The Rev. T. Jones read an address of welcome to the Governor and, after he had replied, the 84th psalm was sung. The Governor, the Bishop, the clergy, the trustee, the church wardens, the architect, the builders and three others then signed a document stating that the stone had been laid; this together with a photograph of the old building, a copy of the "Brisbane Courier" and the "Queensland Express," and the coins of the realm were sealed in a bottle and placed in a hollow in the stone. After the stone had been dropped in three successive falls of one foot each, and tested with level and plumb, the Governor gave it three successive knocks with the maul and pronounced it "level, upright and duly laid" adding: "In the Faith of Jesus Christ we place this foundation stone, in the Name of the Father, and of the Son and of the Holy Ghost, Amen." A short service followed and the Bishop gave an address on the previous history of the building ending with the hope that the debt would soon be paid in order that the church could be consecrated. He then gave the blessing. The collection which was placed on the stone amounted to £ 22.

The work of rebuilding progressed rapidly and, as it proceeded, several gifts for the interior were received. The architect gave the stone sedilia in the chancel, Dr. Hugh Bell and the children of the late Mr. T. S. Warry gave the stone pulpit in his memory, a carpet for the chancel was given by Mr. Tout and a case of indigenous wood was given for the organ. It was not found possible to obtain a new font or new seats owing to limited funds. The original

flooring and roofing were retained, but for the rest of the building new stone from Mr. Petrie's quarries was used, the walls being made twenty inches thick. The altar was raised by four steps, texts being inscribed on the risers and, at the west end, the organ and choir seats were also slightly raised above floor level.

The opening services were held on Wednesday, September 8th 1869, at 8 a.m., 11 a.m., and 7.30 p.m., the Rev. T. Jones, J. Matthews, J. Mosely, J. Sutton, W. T. Hart, and T. Donkin officiating. At the 11 a.m. service, the clergymen and wardens were met at the porch by the Hon. J. Douglas who presented the following address: "To the clergyman and wardens of All Saints' Church, Brisbane. Reverend Sir and Gentlemen, On behalf of the trustees I beg to hand over a reconstructed building which, I hope will be found suitable for the celebration of the Divine Service in accordance with the usages of this branch of the United Church of England and Ireland. The total cost of the building you are now about to enter has been £1864/9/10, exclusive of the architect's commission which has not yet been paid and, when the final settlement was made with the contractors, it was necessary that the trustees should become personally responsible for the payment of £158/10/- I think we may hope to possess an edifice, substantial in its structure, and simple in its arrangements yet not unworthy of the solemn service to which it will henceforth be dedicated. I now hand to you the keys of the west door in token of delivery." The Rev. J. Sutton preached from 1 Kings vii., 38-39, and the choir rendered the cathedral anthem from "Solomon's Dedication of the Temple," the "Te Deum" and the "Jubilate."

Rev. J. Mosely conducted the evening services, the anthem being "I Will Lift up Mine Eyes," and Dr. Whitfield's "Magnificat" and "Nunc Dimittus" were sung. Both the services were opened with the 100th psalm. The collections for the day amounted to £40. The services were repeated on the following Sunday.

Before the end of the month the Hon. J. Douglas left for England, having been appointed Agent-General for Emigration. A farewell address from the congregation read: "In the new church recently erected we have a substantial and not unworthy memorial of your love for, and fidelity to, the branch of the Church of England planted in this colony and of your especial attachment to the congregation of All Saints'." It was signed by J. R. Dickson, warden, and T. Jones, incumbent. The church also lost Sir Robert Mackenzie during this year as he returned to Scotland to live.

At the Easter meeting of 1869, there were 180 members on the roll, the offertories amounted to £359, there was a debt of about £ 190 in addition to the money owing on the new church building. A special fund was opened to provide for the interest upon the building fund debt. The bazaar in aid of the building fund was held in Synod week during May and netted between £500 and £600. There were both morning and afternoon Sunday schools held in the parish at this time, the children being marched from Leichhardt St. Church Schools (where All Saints' Sunday School was held) across the creek and through the paddocks to the morning service at All Saints' Church. The first marriage in the new church took place the day after the opening, being that of Henry Donkin to Margaret Cumming Raff, the officiating clergyman being the Rev. T. Donkin. It is deposed that it took place at "Wickham Terrace District Church (All Saints')." The next wedding took place over a month later and was performed by the Rev. T. Jones, the church being named the "Parish Church of All Saints'." At the next wedding it was merely called the "Church of All Saints" and, soon after, "the rites and ceremonies of the Anglican Church" replaced the old formula.

Thus ended perhaps the most eventful year in the history of the parish; during it the parish had been given its name by the Lord Bishop of Brisbane, the old church had been found likely to tumble about the congregation's ears, the foundation stone had been laid and the new church built, opened and dedicated.

1870 ---1878

Very early in 1870, the Rev. T. Jones resigned as he wished to return to England and a meeting was called to consider the appointment of a new incumbent. Bishop Tufnell told the parishioners that they could have the choice of the Rev. J. Sutton, the Rev. J. T. Botting or the Rev. H. Cloughton. They chose the Rev. J. Sutton and then proceeded to consider ways and means of paying the arrears in the Rev. T. Jones' stipend. Soon after this the Rev. J. T. Botting died and word was received that the Rev. J. Bliss (who had gone to England for a trip and had hoped to have brought vestments with him on his return) had accepted a living in England and would not be returning to St. John's. The Rev. J. Sutton had accepted the incumbency of All Saints' but the Rev. T. Jones decided it would be better for him to remain there for a year or so until another clergyman could be obtained in order not to further deplete the already short-staffed diocese. The census of the previous year had shown that there were 37,234 Anglicans in the colony (about one-third of them in Brisbane) and only 17 clergy, neither fully nor regularly paid, so certainly the position was a serious one. At the Easter meeting the congregation agreed to loose the Rev. J. Sutton if he wished to accept the incumbency of St. John's, which he finally did.

Brisbane was already beginning to expand and, from being a fashionable suburb, Spring Hill was rapidly becoming a working class quarter and the congregation of All Saints' was now "far from being the wealthiest in Brisbane." The offertories for the year ending Easter, 1870, had been £578, £72 had been subscribed to the building fund and £ 149 to the stipend fund. About £ 450 was paid to the Rev. T. Jones for stipend and arrears during the twelve months, the building debt had been reduced to £ 800 (according to the Synod report but later in the year it was stated to be £1500, the solution seeming to be that the mortgage was for £800, but that the trustees were owed the amount for which they had become personally responsible), £47 had been paid off the organ case and the books showed a balance of £ 11. Once again it was agreed to request the Rev. B. E. Shaw and Mr. R. Phelan to resign from the trusteeship as with the Hon. J. Douglas in England, the church was virtually without a trustee.

At Synod this year the Rev. T. Jones moved that Sir. Richard Bourke's acts should be repealed. The church had long been deprived of any advantages accruing under these acts by the cessation of State Aid to religion, yet it was still bound in policy and management by them. It was many years before the Rev. T. Jones was able to bring this reform about but meanwhile, Synod decided to replace the Articles of the Synod of London, 1603, by those formed by the same body in 1562.

The first anniversary of the dedication of the new church was kept on September 18th, the Bishop and the Rev. T. Jones being the preachers and the offertories being devoted to the building fund. At about this time the beautiful east windows were put in place, for they were described in the "Courier" of October 3rd, 1870. They were the gift of Sir Robert R Mackenzie, the Rev. T. Jones and other members of the family of Mr. Richard Jones (father-in-law of the Rev. T. Jones), in memory of him, his daughter, Mrs. Mary O'Connell and Mr. John Stephen Ferriter. In that famous Queensland poem by W. Wilks, "The Raid of the

Aborigines," Mr. John Stephen Ferriter is described under the name of "Justice Fairit of Tenthill," a station originally owned by Mr. Richard Jones ("Merchant" Jones) .

The work was executed by Messrs. Ferguson, Uril and Lyons of Melbourne, the design and the richness of the colouring being excellent. The windows represents the Crucifixion with Mary Magdalene at the foot of the Cross, the Blessed Virgin Mary, St. John, the Ascension and the Holy Spirit. On October 11th the congregation passed a vote of thanks to the Rev. T. Jones and his family for this munificent gift and each generation of worshippers has had cause to bless the generosity of the donors as it has drawn inspiration from this work of art. These windows are probably the oldest stained glass in Queensland.

It was still the desire of the Rev. T. Jones to return to England, but he now felt he could not leave the parish until the building debt was paid. This, alas, he was not to see for, when he resigned in 1878, it still stood at £ 900 and it was not until 1885 that the debt was finally discharged.

But if financially the parish was not all that could be desired, the attendances were large and regular. The numbers present at 11 a.m. and 7.30 P.m. varied from 400 to 600, the number of communicants averaging from 12 to 50 at both the early and late celebrations. One of the Rev. T. Jones' converts was the Rev. James Love, the minister of the Wickham Terrace Presbyterian Church. He was confirmed at All Saints' on May 21st, 1871, ordained as deacon on June 14th, and sent to Toowoomba as curate. He later became the much-loved incumbent of the Valley. In his 'Rejected Addresses," the Rev. J. Love stated that he was led to consider the faith of the Anglican Church correct and the system of the Presbyterian Church incorrect largely through his readings of the Early Fathers. In his opinion the greatest error of the Presbyterian Church was its lack of an episcopalian ordination of ministers and its practice of choosing "ruling elders" from the laity.

During 1871 a screen was made for the chancel so that the body of the church could be used for meetings and the grounds were fenced. In the middle of the year, the eldest son of the Rev. T. Jones died and his parents gave a new altar in his memory. It was the beautifully carved wooden one which was used as a High Altar from 1871 to 1918, when it was removed to the Lady Chapel.

The parish at that time extended from Petrie's Bight to Bishopsbourne and there was a large, poor population behind Petrie Terrace and on the Paddington Heights. These people found it too far to come to All Saints'; the Rev. T. Jones wished them to have the benefit of Church ministrations so, in 1872, the Hon. J. Douglas and Mr. R. Suter now members of the newly-formed parochial council, which had been elected by a committee appointed for that purpose at the Easter meeting of that year, offered to assist in experimental services at Petrie Terrace. These services were so successful that, in 1873, land adjoining the old Burial Ground was bought and the foundation stone of the new church (Milton) was laid by Mrs. Tuffnell on February 21st, 1874. Towards this new church the Rev. T. Jones gave £ 100.

During 1873, the district embracing Grovely, Samford, North Pine, Sandgate, and German Station (Nundah) was, attached to All Saints' parish. This district was known as the Northern Mission and towards the missionary's salary £75 came from the S.P.G., £50 from All Saints', and £50 from the district. The first missionary was the Rev. J. S. Hassall, author of "In Old Australia, " son of the Rev. T. Hassall of New South Wales, and grandson of the famous.

Rev. Samuel Marsden, one of the earliest chaplains in. N.S.W., and "the apostle of New Zealand."

Meanwhile parish matters at All Saints' were not running quite smoothly owing to the Parochial Council, formed for the first time in 1872, thinking it was rather the controlling than the advisory body. Several times All Saints' Council was at loggerheads with the Rev. T. Jones, the result being that he sometimes failed to call meetings for many months at a time and, from 1874 to 1879, the parish was worked without a council. The Rev. C. G. Robinson. occasionally used the same expedient. Among the things to which the council objected in the Rev. T. Jones' time was the introduction of a surpliced choir (it wore surplices but not cassocks!) on the grounds that it would usurp the congregation's part in the responses and the singing; the intonation of the Lesser Litany at Evensong; the removal of the organ from the back of the church to the south-east. corner, thinking it could better be placed in a gallery at the back; to the Northern Mission being attached to the parish without its consent; to texts which the incumbent had had painted and intended to place above the windows. This fiery parochial council in 1873 drew up a resolution stating. that it "views with alarm the conditions and prospects of the Church of England in this locality and considers it the duty of all churchmen to honestly enquire into and plainly state the cause of the Church's unhappy position."

- (1) (a) It notices first that, whilst in the total population of 120,104 the Church of England, numbers 43,764, the number of clergy employed is only 19 or 1 to 2303 souls.
 - (b) That this number is decreasing.
 - (c) That there is little prospect of vacant cures. being supplied, much less of new parishes being formed, or of the ministrations of the church being extended.
- (2) That this council while holding the Bishop in high personal respect deplores the necessity of expressing its opinion that to His Lordship's administration of the affairs of the Church is mainly due the comparative failure of her mission.
- (3) This council believes that His Lordship is too far advanced in years to perform the arduous duties. of a missionary Bishop in an extensive and sparsely populated diocese such as this and would most respectfully suggest that His Lordship make arrangements for the transference of the see to another occupant.
- (4) The foregoing resolution shall be transmitted to parochial councils and church wardens throughout the diocese with the view to obtaining a united expression of churchmen's views and of placing. the same before the Diocesan Council and Synod."

The following year Bishop Tufnell returned to England for a holiday and, while there, resigned. The Diocesan. Council asked Bishop Barker to appoint the new Bishop from among the colonial clergy and he chose the Bishop of Perth, M. B. Hale, a man who, although consecrated the same year as Bishop Tufnell, was three years older. Bishop Hale found the diocese somewhat turbulent and Arch-deacon David remarks that he was suited for it by neither age, temperament nor previous experience. Verbose, autocratic and lowchurch, he did little towards the expansion of church work in the diocese.

In 1872, the Rev. J. H. Zillman, the son of one of Queensland's oldest residents (a member of the German -Lutheran Mission at Nundah) preached at All Saints'. He had originally been a Methodist minister but, being converted to our Church, he attended Moore College and at the completion of his training he was ordained by Bishop Barker. All Saints' was packed for the first sermon which he preached in Queensland, about 200 having to be turned away, and on the following Sunday about 1000 persons were crowded into the church for each of the

services. Shortly after this brilliant preacher resigned his cure of a country parish in N.S.W. to become rector of Ipswich. Disliked by Bishop Hale for his foreign name and by the more conservative residents as a "colonial" holding no degree, a scandal was engineered against him and he was deposed from office on unproven charges without a trial. Later his accusers sent Bishop Hale signed refutations of their slander, but the Bishop for some time suppressed this evidence and when it was finally made public the Rev. J. Zillman refused to return to the Church.

In 1873, the interior of All Saints' was still unfinished, the walls being of bare plaster and the seats showing a woeful lack of uniformity, being mostly the ones from the old building together with a few of the new design. They were crammed so closely together that kneeling was well nigh impossible despite the incumbent's frequent exhortations on the subject. The church was ever clean and neat, but the Rev. T. Jones protested vehemently against the conduct at weddings: "A building full of sightseers and chatterers is becoming a matter of grave reproach to us."

The services at All Saints' were still being attacked through the press, a particularly virulent article being headed, "Playing at being R.C.'s," and ending in extremely bad taste with extracts from the "Directorium Anglicanum." There was much opposition, too, to the persistent preaching against the abolition of State Aid to denominational schools and against the attempts to have merely undenominational services at the gaol.

In 1875 the Rev. T. Jones asked that he might be provided with a curate since the work was becoming far too heavy for one priest. He was willing to forego a part of his stipend provided the congregation would guarantee to raise £500 for the two stipends. The congregation replied by raising his salary to £400, but did nothing more towards making it possible for a curate to be obtained.

Early in this year Dr. Hobbs' son was killed and a costly stone prayer desk was given in his memory. Dr. Hobbs and Mr. R. Bourne (who gave the font) were converts from Congregationalism, having been the first deacons of the Wharf St. Congregational Church at its foundation in 1859. For many years the prayer desk given by Dr. Hobbs stood in the chancel but, after Father Nightingale's reference to it as "a tombstone," it was removed to the back of the church and has now become the stand for, the statue of Our Lady and the Holy Child.

At the close of the year, Bishop Hale was translated from Perth to Brisbane. The Sunday after his enthronement, he preached at All Saints' in the evening - a precedent which was followed by the next three Bishops of Brisbane and a practice which could well be revived since All Saints' is the oldest church in the diocese and the second to be founded in the city area. Bishop Hale was a low churchman and the two city churches were popularly considered to have been thorns in his side owing to their High church proclivities despite the fact that at the time, their ritual was no more than is used in the lowest of the present day services.

The two city incumbents early quarrelled with the new Bishop although the quarrel was not on the subject of ritual, but on account of his decision to use within the suburban area the grant made by the S.P.G. for missionaries within the diocese.

In 1876, the Rev. F. Richmond, now living in the south, the author of "Queensland in the Seventies," who had been ordained at All Saints' in 1873 and became Bishop's chaplain, was locum tenens for the Rev. T. Jones. During the year 1876, Mr. H. K. Shaw was drowned at Kurrawah near Dalby. He had been superintendent of the Sunday School for over six years and was an indefatigable worker both there and on the parochial council. A pair of silver flower vases (still in use on the Lady Chapel Altar) and a stained glass window at the west end of the church were given in his memory. Mr. R. O. Bourne promised a new font at about this time and Mrs. M. Peattie gave a standard gold communion set. Both this set and a silver set which the Rev. T. Jones had given in 1869 as a thank-offering for the building of the new church are still in use.

At the Easter meeting, 1877, the Rev. T. Jones said:

Contrary to my usual custom, I am going to read an address to the meeting, for the aspect and history of congregations, like all other institutions, change with the course of years, and I wish to try and set before you how far these changes have influenced our position. It is now twelve years since I first came to labour among you, with two, objects before me.

- (1) To keep the church free to all worshippers.
- (2) To make the worship a little more worthy of the Divine characteristics - a holy worship and the "beauty of holiness."

No one who remembers the well meant opposition and the morbid swell of excitement which these efforts called forth, but will confess that with them has risen a more general and devotional feeling throughout the congregations. Openly professed misbehaviour never, as formerly, 'has to be openly reprov'd; and if there is any attempt, it so cautiously hides itself, and is so exceptional, that ample testimony is borne to the devoutness of the worshippers who go to All Saints' as members of the congregation. It was not always so, for a while the church was a rendezvous of persons drawn there by curiosity, coming to see and be seen. With all its blemishes and faults, it is now a house of prayer and praise, where all, without fear of disturbance, can worship heartily, and reverently. During these years too, outwardly the condition of the church generally has changed. New and larger churches have been built elsewhere, and services rendered more hearty and attractive. 'The parish itself, also, has materially changed to the detriment of the material interests of the congregation. Many of its wealthier members have gone to reside in the suburbs and, like Christ Church in Sydney, once generously supported by generous residents, it will be left to the hard earned sacrifices of men of a humble rank of life. As evidence of this migration, I think that all will confess that, although our morning attendance has rather increased than decreased, yet the offertory at those services is smaller than in past years, while in the evening its amount has slowly but steadily increased. While on this subject, I must complain of a grievance. Persons coming to us from other parishes, as frequently as they go to their parish churches, give us a minimum of pecuniary support which, under the contracting voluntary system, is an important consideration which they ought not to lose sight of. Against adverse circumstances, however, our attendance remains good. Hating as I do all excitements to "draw" in Church work and ever striving to develop in the church a body of faithful worshippers (not occasional spectators and listeners) I have striven to encourage only a hearty objective worship among ourselves for praying not preaching is the want of the church. No one who saw the goodly crowd of worshippers at the eight o'clock service on Easter Day morning, and that without any special effort at extraneous attraction, will say but that some success, for which I am

thankful, has attended these efforts; for you must remember, and take to yourself some measure of reproach for it, that I have to do this work single handed. A house to house canvass of about three-fourths or three-fifths of the parish has revealed that among 384 families visited 155 are enrolled as members of the Church of England, and of this number about 100 are subscribers to the funds, by our new parochial organisation. To develop this, 'it seems to me, must be the efforts of the wardens during the ensuing years, for an ugly church with a debt of £1000 is not very creditable to the laymen of this congregation, and they must take up and wipe away the reproach, unless the parish priest is to do it and turn beggar for funds, and to become as such about as odious as the tax gatherers of old."

Soon after his return from General Synod in 1877, the Rev. T. Jones obtained leave from the diocese as he wished to visit England, being troubled with a cough. He was farewelled on October 29th, 1877, on which occasion he was presented with a purse containing 174 sovereigns and a testimonial in which was expressed the wish that the trip to England would recruit his health. It praised his unflagging zeal in the cause of religion and his self-denying devotion to the service of the Church. The congregation would ever remember, it said, the lessons which he had inculcated, both by precept and example, in the schools he loved so well and in his daily life. Representatives of the Toowong church expressed their gratitude for his service in that district in the early days. He left for England early in November and his resignation from the incumbency of All Saints' was received the following July.

Just previous to the Rev. T. Jones' departure, the Bishop had approved of the congregation's choice of the Rev. C. G. Robinson, M.A., as locum tenens and, after the incumbent's resignation, he was unanimously elected by the Diocesan Presentation Board, to the cure of All Saints' Church and Parish.

Three important events marked the final six months of the Rev. T. Jones' incumbency, the generous gift by Mrs. M. Peattie of an allotment of land, together with the shops and dwellings thereon to the trustees of All Saints' (the rental of this property was to be paid to the incumbent in lieu of a parsonage or the trustees were free to sell the property and apply the proceeds to the erection of a parsonage); the stained glass window in memory of Mr. H. K. Shaw was put in place and the marble font given by Mr. R. O. Bourne was placed in position at the west end of the church. This font was the beautiful one which is still in use.

The fourteen years during which the Rev. T. Jones had guided the church were now at an end. Practically from the beginning he had built and cared for it, Toowong and Milton parishes had been formed and separated from it, the Northern Mission had been fostered, he had fought valiantly against the "Free Church" and against the levellers" so that the teaching and tone of the parish had remained staunchly Anglican holding the faith in its entirety, and he left a devoted congregation, proud of their church and regular in their attendance, who deeply regretted the departure of their beloved pastor.

The Rev. Christopher Gerard Robinson, M.A. 1877 ---1896

The Rev. T. Jones' successor was a priest who ably followed the parish policy so clearly defined by the late, incumbent. A tall, fair, scholarly man, typically English and very charming he won the heart of the congregation and was staunchly supported in his fight against lowchurch tendencies by Mr. J. R. Dickson, Mr. R. D. Neilson and Mr. Henry

Donkin, an uphill fight since Bishop Hale was so very antagonistic to anything in the shape of ritual.

The Rev. C. G. Robinson who was a devout priest, a very good preacher and had a most exceptional knowledge of the Bible, was a graduate of Trinity College, Dublin, where he did an honours course in theology. After being curate at Middleborough for one year, he was priested at York in 1867, then came to Australia as incumbent of Tenterfield. After holding that position for three years he went to Walcha, N.S.W, and from there came to All Saints'. In addition to being Rector of All Saints' from 1877 to 1896, he was an honorary canon of Brisbane from 1891 to 1896. In 1896 he was appointed vicar of St. Paul's Cathedral, Dunedin, and the following year became canon and archdeacon of that diocese as well as commissary to the Bishop. In 1899 he was appointed examining chaplain to the Bishop of Dunedin. It was intended that shortly after his arrival in Dunedin, he should have been made co-adjutor Bishop but the motion for the creation of that position failed to pass Synod.

Early in this century, while still Archdeacon of Dunedin, he returned on a visit to Brisbane and, while here, preached on two successive Sundays to a packed All Saints'. His son was a member of All Saints' parochial council until he was appointed to the position of Chief Justice of New Guinea. The Venerable Archdeacon C. G. Robinson. left New Zealand in 1908 and in the next four years held chaplaincies successively at Karlsruhe, Pau and St. Raphael. On leaving St. Raphael in 1912, he returned to England and lived in retirement at Boscombe, Bournemouth. voluntarily assisting with the services at St. Clement's until his death on November 26th, 1920.

His Easter addresses, which, during his incumbency at All Saints', were printed together with the wardens' report and balance-sheet first on a four page leaflet and later in a sixteen page booklet, preserve for us something of his personality and of his vision for the parish. Through them he still speaks to us as well as giving a very fair picture of Church life at the time.

In 1880 the "sexton" became the "verger." The man who held this position was Mr. Hampson, a bootmaker doing business in Edward St., who was noted as a magnetic healer. He was verger of All Saints' from the time of its opening almost until his death.

In 1887, the Rev. C. G. Robinson said: "The number of yearly communions should be much larger (the figure for the year had been 1602, Easter being 224 and Christmas 142), and it increases only slowly. I live in hope that some day our church people will recognise (as their brethren in England are recognising more and more) the plain fact that the Holy Communion is the Divine Service at which all good Christians ought every Sunday to worship, even if they do not communicate. There are often only two or three present at daily Evensong, few realising how much a short daily service is a help and refreshment. We have a large and attentive body of worshippers, an efficient and reverent choir, and a faithful, attached band of Sunday School teachers. There are also the invisible results known only to God and His good angels - souls strengthened and comforted by means of grace, good seed sown in young hearts, the sick and sorrowing soothed by the balm of the blessed Gospel. I earnestly ask you all to take your individual share in the work which is being done for God and the Church."

In 1888 "Our advance if slow is steady; there are not wanting signs that the true church life is growing amongst us. One of the best tests of the healthy spiritual condition of a parish

is the number of communions made-the number this year has been 1904. This is not all one could desire by any means. I ask those of you my friends who ought to have been, and have not been of the number, to take this matter into your most serious consideration. EVERY FAITHFUL CHRISTIAN OUGHT TO BE A COMMUNICANT. I do not dwell on so grave a topic because it is more suitable for the pulpit but, I pray you, do not dismiss it hastily from your thoughts.... We want a band of faithful laity to whom we can turn for consultation and cooperation in good works, as well as in special prayers and intercessions. Ask yourself 'what work am I doing or what help am I giving towards the enlargement of Christ's Kingdom and the spread of His Holy Faith?' If we, one and all, make up our minds to share in this work for God's greater glory, we shall be, surprised at the result which will follow. Let every worshipper 'give as God hath prospered him' and then we will be able to dispense with bazaars, concerts and other amusements. The offertory is the best way of giving to God. Resolve never to worship without offering to God that which costs us at least-some-thing."

Again, "Certainly the attendance at Church on Sundays diminished perceptibly during the summer months and the whole number of communions made during this year shows only a small increase, but I am one of those who do not believe that a purely numerical test is always a safe one, and I do not think that the spiritual life or progress of a parish or congregation can always be accurately Judged by any arithmetical process or the publication of flourishing statistics. The hard times and the increased cost of living account for the falling off of the offertories and congregations but an increased number of parishioners_proper are availing themselves of the services and I look forward in time to an increased attendance in this respect as the result of continuous and patient parish visiting. The choir and Sunday School teachers I know do not work for praise or self-glorification, and no spoken thanks could express what we owe to them for their work. 'I hope soon to direct the children's contributions to missionary purposes, but for the present our own needs are pressing and deserve primary consideration, for we should not give away that which is not ours to give there is still a debt on the Sunday School building.

Why should our offertory ever be unworthy? Times are bad just now but if we would only give on the weekly, offertory principle and not on impulse, any financial difficulties would soon disappear.... By active effort, by personal influence, by example, by union in all good works make All Saints' Church more and more a centre of reverent and hearty worship - a church not in name but in reality."

And again, "Believing as I do, that the Grace of the Holy Eucharist is the sustaining force of the Christian life, 'I grieve to see such a scanty few usually gathering around the Altar at the early Communion. Our Church life as a congregation cannot be really healthy, and our individual spiritual life must languish, so long as we habitually neglect 'The Divine Service.' Will you allow me, your pastor, affectionately to urge upon you the need of a real reformation in this important matter-for our Lord's sake. and for your own? I am praying myself for you that, as. the years pass, we may be more and more one with each. other in our Blessed Lord-one in prayer, in self-denying. work and in mutual love, so shall we find that our fellowship with Christ in His Church is no fiction, but a living. reality."

Again, "The year has been quiet and uneventful, no storms have swept across our parochial path, no strong currents have materially altered our course. Those who are habitual worshippers at All Saints' Church do not look for any sensational developments in doctrine or ritual. Our people understand that we are content unostentatiously. and patiently to do the Church's work in the Church's way to the best of our ability, and I am happy 'to think that

during the year last past our efforts have been, with God's help, so far successful that although we may not be able to chronicle any great progress, we can at least be thankful we have not gone backwards.

Confirmation classes are again beginning and I hope a goodly number of young men and women will be found to present themselves for their ordination to that general priesthood which belongs not to the Christian ministry alone, but to the whole body of the faithful."

And the next year, 'We need the help of active, earnest men and women anxious and willing to work for God in some form or another of personal effort and usefulness. We have some but want more, the idea that the clergy alone are called to work for God belongs to a stagnant past, and has no place among the activities of to-day. The universal priesthood of believers means this, that each and every Christian in his or her own sphere of life shall feel it to be a duty and a privilege to be a labourer with and worker for God, by giving personal help in the way of time, money, effort, influence to some of the agencies or influences which the Church uses to advance the Kingdom of Christ and to lead the world to the Knowledge and obedience of His Gospel."

"I wish I could express to you how earnestly I long to see many of you more frequently and more regularly at the early celebrations, and to see more men as worshippers and communicants.

In the early days, a Christian was always a communicant. Exclusion from the Lord's Table would have been to him the bitterest disgrace which he could suffer and voluntary withdrawal from it would never have entered his mind. It would have been more impossible than voluntary exile from his home and family. I yet live in hopes that a return to the old and better way will come with a more adequate conception of the significance and paramount importance of the Holy Communion as the only 'Divine Service' and the highest means of grace. But, in order to achieve this, parents and heads of families must show their children the true and right way by example, they must themselves obey their Lord's command 'Do this, as My memorial.' I miss those who ought to gather at the Lord's Table not on Easter Day alone but month by month. Make monthly communions the rule of your spiritual life. I regret to note in the elder boys a growing irreverence, and lawlessness, due to the Sunday Schools being regarded as a way of divesting parents of all responsibility for the children's religious training instead of as a supplement to parental teaching. Children are quick to notice that their parents do not go to church; church-going is then regarded as a restraint. Parents should bring, not send, their children to church."

This was the Rev. C. G. Robinson's last Easter report, 'he was away for the next Easter and resigned on October 21st, 1896. The church was full to overflowing for his fare-well services on September 27th. Well might he take for his text, 'We have lived together peacefully' for indeed they had done so throughout his incumbency.

During the greater part of the Rev. C. G. Robinson's last three years as rector of All Saints' he had been away from Brisbane, exchanging with priests in the south and then visiting New Zealand. He had differed with Bishop Webber regarding the Leichhardt St. Schools, of which more hereafter, and the congregation heartily backed him in the stand which he took.

They did not wish him to leave nor would they be reconciled to the Bishop's policy. In order to break their spirit, the Bishop put the parish under discipline, would not allow the

parishioners to have a voice in the election of the new Rector but placed Archdeacon David in charge till the former came. From 1883, the clergyman in charge had been known as the 'Rector' as distinguished from the, older title of 'incumbent' or 'clergyman' and from 1885 the 'parsonage' had become the 'rectory.' In spite of this, the clergyman who followed the Rev. C. G. Robinson was appointed as vicar, holding the parish at the Bishop's pleasure and held office for some time under these conditions, before being made rector.

The most outstanding events of the Rev. C. G. Robinson's incumbency were the building of the Rectory (made possible by the generosity of Mrs. Mary Peattie), the building of All Saints' Schools, the loss of the Leichhardt St. Schools, the death of Mrs. Mary Peattie and the revelation of her benefactions to All Saints' and the Diocese, this making possible the release of All Saints' from debt and its consecration.

Mrs. Mary Peattie (nee Willoughby) was a link between All Saints' and the very early days of Brisbane, for her marriage was the second performed by the Rev. John Gregor after his arrival in Brisbane with Captain Wickham when the city was first thrown open to free settlers in 1843. Mrs. Peattie was a quiet, devout woman who habitually dressed in Quaker style. Her liberality and help to the church was as boundless as it was continuous and her support was always to be relied upon, but it was not till 1878 that her name became attached to her various gifts. It was some time before the Easter of that year that she gave the allotment of land, together with the shops and dwellings thereon, to the trustees, the rent to be paid to the incumbent in lieu of a parsonage until the latter could be built. In June, 1880, she bought back this property from the trustees for the sum of £500 in order that the parsonage could be built without further delay. The remainder of the money for its building was raised by means of a bazaar and the building was commenced the next month. Mrs. Peattie died on September 12th, 1881, leaving a will dated June 6th, 1881, which bequeathed practically the whole of her property to the Church. To All Saints' she left £200 per annum "for paying the debt off the Church and when the debt shall be fully discharged the said £200 per annum shall be applied by them in payment, or part payment, of a curate to assist the incumbent of that Church in his ministrations and offices," thus fulfilling her promise to Canon Jones although he could no longer benefit by it. On his advice, she left to All Saints', Holy Trinity (Valley), St. Mary's (Kangaroo Point), St. Thomas' (South Brisbane), and Milton Memorial Church, £60 per annum each for the "relief of widows and orphans, necessitous sick and poor and distressed who shall be members of the Church of England." At Canon Jones' instigation, Mrs. Peattie also directed that except for small legacies and £50 per annum to the Clergy Widows and Orphans Fund, the balance of her estate was to be applied to the assistance of missionaries, for the preaching of the Gospel in the remoter parts of the Diocese of Brisbane.

In 1926 the congregation of All Saints' erected a stained glass window, the subject being St. Mark, in grateful memory of Mrs. Peattie. During Canon Robinson's time the following priests held the position of Peattie curate - the Revs. E. C. Spicer, T. Pughe, G. Wallace, J. Benoy, Canon Jones, G. and G. Pringle and G. Sale.

At the time of Mrs. Peattie's death the mortgage on All Saints' stood at about £900 so would have taken about four and a half years to pay off but, when it was known that Bishop Hale was resigning the see, Sir J. R. Dickson advanced £400 free of interest on being guaranteed the reversion of the Peattie money for two years and it was announced in January, 1885, that the church was free of debt. March 8th, 1885, being the half-yearly anniversary of

the dedication, was fixed as the date of the consecration, Bishop Hale and Archdeacon Glennie officiating.

Bishop Webber, on his arrival in Brisbane, desired that the properties left by Mrs. Peattie should be sold and the money otherwise invested, but the trustees (one of whom was Sir J. R. Dickson) would not agree to this course of action. The short-sighted Bishop could not, as the trustees did, foresee the great value to which Queen St. properties would later rise, and he took the matter to court. The trustees lost the case so were forced to comply with the Bishop's wishes and sell the property. It realised £31,481, which was invested and the interest is used in terms of the will. Although this in no way affected the amount annually received by All Saints', the Diocesan funds will always suffer by Bishop Webber's unbusiness like move.

As has been said, Mrs. Peattie's benefaction made the consecration of the Church of All Saints possible and the following is a contemporary account of that important event.

"Although the building known as All Saints' Church, Wickham Terrace, has been used for Divine Service since 1869) it had not actually been consecrated. The reason for this was that by a wholesome rule of the Church a Bishop must refuse to consecrate any building solely to divine worship until it is free from pecuniary difficulties of all kinds. As, therefore, a mortgage was held over All Saints' Church it could not be consecrated. At the close of last year the debt amounted to £900. By the will of the late Mrs. Peattie £200 per annum from her estate was to be appropriated, first to the liquidation of the debt and subsequently for the use of the church itself. The Church officers by special effort had raised £500 towards the liquidation of the Church when the Hon. J. R. Dickson, M.L.A., generously offered to advance the remaining £400 free of interest, in order that the church might be consecrated by Bishop Hale before his departure from Queensland. The Church officers gladly accepted Mr. Dickson's offer, and gave him the reversion of Mrs. Peattie's benefaction for two years. The ceremony of consecration took place yesterday morning in the presence of a congregation which uncomfortably crowded the building. The Bishop, accompanied by the Venerable Archdeacon Glennie, the Rev. Thomas Jones, of Toowoomba, who was the second incumbent of the All Saints', and the members of the choir, was met at the public entrance to the building by the Rev. C. G. Robinson, M.A., Rector, the Hon. J. Douglas, C.M.G., trustee, Mr. J. B. Stanley and Mr. Walter Barrett, church wardens; and Mr. A. W. Drury and Mr. R. D. Neilson, who were attended by Verger Hampson, who has been more or less connected with All Saints', since its foundation, twenty-three years ago.

The Hon. J. Douglas, addressing the Bishop, read the following petition:

To the Right Reverend Mathew Blagden Hale, D.D., Lord Bishop of Brisbane,

May it please your Lordship:- The petition of Christopher Gerard Robinson, clerk, M.A., Rector; Joseph Bird Stanley, Walter Barrett, church wardens, the Hon. John Douglas, C.M.G., R. Phelan, trustees, on behalf of the congregation worshipping in All Saints' Parish Church, Brisbane, sheweth

That a church was erected in the year of our Lord, 1862, with funds provided by the Right Reverend Edward Tufnell, first Bishop of Brisbane, on the site on which we now stand, being a grant from the Government of the colony of New South Wales.

That the said church proving inadequate for the purposes required, it was resolved to erect the present building.

That the foundation stone of this present church was laid on Monday, 5th April, 1869; that it was opened and duly dedicated for Divine Worship and for the solemnisation of all the ordinances of the Church on the 8th of September of the same year; and that an ecclesiastical district or parish was formed in connection with this church, and known by the name of All Saints' Parish, Brisbane. That the consecration of this church has been unavoidably postponed owing to the mortgage which remained after its erection upon the church and the church lands.

That the said mortgage amounting at the close of last year (1884) to the sum of £ 900, has now been released, by means of a benefaction to the church by the late Mary Peattie and through the liberality of the Hon. J. R. Dickson so that the Rector and Church officers are freed from any liability connected therewith, and, no other debts having been incurred, there remains no obstacle on this account to the final consecration of the building..

That this church is duly and properly furnished with all necessary ornaments required by the rubrics and canons of the Church of England. That the seats of this church are, and have been ever since its erection, entirely free and unappropriated.

Your petitioners therefore pray that your Lordship will be pleased in virtue of your office as Bishop of this diocese, to consecrate this building, and set it apart for ever from all profane and secular uses, to the greater glory of God and in memory of All Saints, for the celebration of the holy sacraments, and for the solemnisation of all other services, rites and ceremonies of the Church of England.

And your petitioners will ever pray, etc.

(Signed by the rector, church wardens and church trustees).

Dated this Eighth day of March, in the year of our Lord, 1885, being the third Sunday in Lent.

The Bishop having signified his consent to accede to the prayer of the petition, a procession was formed by the choir and the clergy, who advanced up the centre aisle to the chancel, singing the 24th Psalm. Standing at the entrance to the chancel the Bishop read an appropriate address to the congregation, followed by a series of appropriate prayers, and finally the sentence of consecration. A shortened form of Morning Prayer was then proceeded with by the Rev. C. G. Robinson, M.A., the service being choral throughout. A special lesson (1 Kings viii, 22v. to 62v.) was read by the Ven. Archdeacon Glennie. The 'Te Deum' was by Sir Arthur Sullivan in D, and the anthem, "I Was Glad When They Said," by Sir George Elvey. A quartette in the latter was very finely rendered by well known vocalists. After two special prayers by the Bishop, the morning service was closed, and the ante-communion service commenced by the Rev. Thomas Jones, acting for the Bishop. The Kyrie was a beautiful composition by W. G. Willmore.

The sermon was preached by Bishop Hale, who took for his text 1st Chronicles, 29th chapter, 16th verse, "O Lord our God, all this store that we have prepared to build Thee an house for Thine Holy Name cometh of Thine hand and is all Thine own."

In the course of this address the Bishop said: Although this congregation had not come with this building' new and fresh to worship God in for the first time, yet surely it was a joyous occasion-surely it was time for them to rejoice in the Lord. Again he said, rejoice in the Lord on this occasion, for joy at seeing their building now free from the debt which had been hanging over it. This had been accomplished by the generosity of one who had indeed been generous in her gifts, and by the liberality of one who was still a member of the congregation, but who was not here to-day, or he (the Bishop) would not have alluded to the circumstance. They had, therefore, this example before them for their guidance, if they failed to follow it the responsibility resting on them would be very great.

The Bishop concluded with an earnest appeal to the liberality of the congregation, remarking that there were many things requisite for the parish which required an increase of funds.

The Holy Communion was subsequently administered to a large number of the congregation.

In the evening the church was again crowded. The evening service was intoned by the Rector. The anthem was Spohr's "As Pants the Heart," the tenor solo in which, was sung by Mr. G. H. Salisbury. The sermon was preached by the Rev. Thomas Jones, from the text 2nd Chronicles, vi., 17, "But will God in very deed dwell among men on earth? Behold Heaven, and the Heaven of Heavens cannot contain Thee, how much less this house which I have built."

On March 29th, 1885, the new All Saints' Schools were (opened, the foundation stone having been laid on August 26th of the previous year by Bishop Hale. The Rev. Archdeacon Glennie and the Rev. T. Jones were also present at the laying of the stone. The Rev. T. Jones in his address on this occasion said that he had devoted twelve of the best years of his life to the parish of All Saints' and to a work which must always remain dear to him. He said that he had never been in a parish where work had been so congenial to him and where the congregation was so good. He congratulated the church and parish on the acquisition of a means of educating the young who, after all, were the mainstay of future congregations. He advocated religious instruction in schools according to the system followed by the Church of England, as then the first words put into a child's mouth were almost always of inspired wisdom, and it was taught first of all to recognise itself as a child of God and to do nothing to dishonour such a distinction.

The Rev. E. Spicer, locum tenens in Canon Robinson's absence, said that the building was to be designated All Saints' Schools, not Sunday School, as the parish hoped in future to have day as well as Sunday classes. He did not think that the prevailing State system of education would last.

The following statement, sealed in a bottle, was placed under the stone:-"This Foundation Stone of All Saints' 'Schools was laid on 26th August, 1884, by the Lord Bishop of Brisbane, Mathew Blagden Hale, D.D., in the presence of a number of clergy and laity; the Rev. Christopher Gerard Robinson, M.A., being rector and the Rev. Edward Clarke Spicer, M.A., locum tenens. Wardens Joseph Bird Stanley, Walter Barrett, Building Committee, The Hon. J. R. Dickson, R. D. Neilson, J. B. Stanley, W. Barrett, E. W. Cross, A. M. Williams, J.

O'Connor, the Rev. E. C. Spicer (qui scripsit). To the Glory of God and in the hope that true religious learning may be established among us. for generations."

For many years the schools were used as Sunday Schools, and later various people rented them as Collegiate Day Schools, but the parish has never attained to the ideal of running a Parish Day School and, in our time, not even Sunday School is held in the building. Since being rebuilt. in 1925, the Schools have been known as All Saints' Hall.

As has been said, the building of All Saints' Schools was made necessary by the proposed abolition of the Leichhardt St. Church Schools which had been used by the parish for Sunday School and other parish meetings. These schools which were built on land bounded by Leichhardt, Boundary and Hope Sts., had been erected in 1867 by Bishop Tuffnell with money entrusted to him by the S.P.C.K. and friends for use in the furthering of religious education. The Bishop bound the land and schools up in a strict trust deposing that they should never be sold or alienated. They were placed under the charge of the Incumbent of All Saints', the care remaining his until 1884, and the parish was responsible for the insurance on, and repairs to, the buildings. In a report to the first Synod of Brisbane it is stated that 140 children were in attendance at the Church of England Day School, Leichhardt St., The Church Day Schools were closed in 1875 when State aid was withdrawn but All Saints' Sunday School continued to meet in the buildings on Sundays and a proprietary school was conducted there on week days while the building was let in the evenings for lodge meetings, etc. In 1882, Bishop Hale proposed that the Leichhardt St. Schools should be sold or leased as the money invested in them was lying idle and unproductive. All Saints' objected very much to this being done if the money derived would be diverted to sources outside, the parish, the Rector seeing that not only would the land greatly increase in value but also that a Church School in the heart of the metropolitan area would in a few years again become a necessity. But Bishop Hale was adamant and, in 1883 a resolution was passed saying: "This Synod, not recognising any claim to the exclusive use of the Leichhardt St. Church School property hereby directs the Diocesan Council to lease the property if possible for any period not exceeding fourteen years so as to cover the expenses of maintenance, rates, insurance and other such charges as may be made against it."

In the next Synod, the Bishop again stressed the necessity for obtaining a new trust deed for the properties, on the grounds that the people who gave the money that had been invested in the schools had nothing whatever to do with the tying up of it by means of stringent and unreasonable conditions and the adoption of this course instead of furthering their wishes (i.e. promoting religious education) had completely frustrated their benevolent intentions, neither the money nor the interest on it had been used for promoting religious education, but it had been kept locked up in certain decaying buildings for the ten or twelve years last past. The late Parliament had considered the trust deed as a thing too sacred to be meddled with when it had been asked to abrogate it, but Synod again resolved to request Parliament for permission to alter the conditions of the trust. Bishop Hale left for England early in 1885, so the matter rested for a time but meanwhile the schools were leased to Mr. G. Hermann Schmidt in terms of the trust. Mr. Schmidt conducted a school there until his death when the matter was again brought before Synod. It was once more proposed to ask Parliament to modify the stringent terms of the trust unless the actual site could be used for the foundation of a Church of England High School. Once more All Saints' tried to uphold its rights and a special parish meeting was called to discuss the best possible means of action. The worth of the buildings was assessed at £1275, and it was mentioned that it was only after All Saints' had been required by 'Synod to relinquish the schools that they had become a

charge on Diocesan Funds; from 1867 to 1884, All Saints' had been financially responsible for their upkeep. The rector considered it wrong that the schools should be sold and the money used elsewhere, for that would mean that another parish would benefit at the expense of All Saints'. A second reason was that the schools would be of use to Spring Hill in the future. In the "Church Chronicle" of August, 1892, it was said that, although in terms of the trust, the Leichhardt St. Schools property was extra parochial as to legal ownership, it was intended to be, and actually was, parochial as to its use and purpose, hence, while All Saints' endorsed the selling, they thought it only right that the money should be used in All Saints' Parish.

The following month All Saints' wardens wrote: "In deference to the strong remonstrance of the Bishop, but without in any degree altering our opinion as to the moral and equitable claims which the Church of England residents in the district which constitutes the parish of All Saints' have in regard to the Leichhardt St. property, the Rector and church wardens have withdrawn from any further opposition to the bill." The protest was of no effect, for the Bill was passed by Parliament and it enabled Synod to sell, lease or mortgage the property and use the proceeds for educational purposes either in Brisbane or elsewhere so long as it was administered in strict accordance with the terms of the trust.

At the following Easter meeting, the Rev. C. G. Robinson reported: "In regard to the Leichhardt St. Schools I think it right to notify the congregation that the deputation, appointed by the general meeting of the parishioner, in July last, urged upon the Bishop-in-Council without effect the equitable claims of the members of the Church of England resident in Spring Hill; and also, that in consequence of strong representations made to me by the Bishop, I felt obliged to abandon any further direct opposition to the bill dealing with the property, which has now been passed by the Legislature." The property was sold soon after and the proceeds were applied to the fund for the erection of the Glennie Memorial Schools. When in 1927 All Saints' found it essential to have a place in which to hold services in the heart of Spring Hill, the small block of land and the dwelling thereon (a very small portion of the original Leichhardt St. Church Schools property) which was bought for use as St. Francis' Mission, cost as much as had the large block of land, the erection of two schools and a shop in 1867.

Meanwhile the sale of the property had far-reaching effects. Canon Jones indignantly resigned from the curacy of All Saints' and returned to England, neither did the Rector think the breach with the Bishop could ever be healed. He exchanged first with Canon Kemmis of Sydney, then with the Rev. R. Stephen (later Bishop Stephen) of Melbourne, then he went to New Zealand for several months leaving the Rev. G. A.M. Pringle as locum tenens. and, while there, was offered the position of Vicar of St. Paul's Cathedral, Dunedin. The congregation were highly incensed with Bishop Webber and openly voiced their antagonism with the result that the Bishop placed the parish under discipline and refused them the right to have representatives on the Diocesan Presentation Board for the election of the new rector. But that story belongs to the time of the next incumbent and there are several small incidents of the Rev. C. G. Robinson's regime which are worthy of mention. Two of the most important are the presentation by the Hon. J. R. Dickson of a lectern, an altar cross and candlesticks in 1884. The lectern was the large brass eagle which is still in use; the altar ornaments, the first to be used in Queensland, are also of brass set with agates and are at present in use on the High Altar. Mr. G. Timbury gave a processional cross of Brisbane workmanship and matching the altar cross. This processional cross was used for the first time on Easter Day, 1893. It has since been altered from a plain cross set with five red stones to a

Crucifix. On the back of the Easter reports of those days may be seen a reproduction of Mr. G. Timbury's pencil etching of All Saints' Church. Mr. G. Timbury was a loyal and devoted son to the church and an enthusiastic follower of the Oxford Movement. In England he had been Holborn (a near and a church warden of St. Andrew's, Sympathetic neighbour of the famous St. Alban's), as a boy he was in the choir of the Chapel Royal and hence invited to be present at Edward VII.'s coronation. He was rector's warden at All Saints' in the days of Canon Robinson.

Between 1878 and 1890, All Saints' spent the following sums over and above general maintenance and stipends (at one period the Rector's stipend was as high as £500 per annum):-£900 off the mortgage, £185 in repayment of a debt to the Rev. T. Jones on account of the shifting, repairing and completing of the organ, £978 for the building of the rectory, £1027 for the building of the schools, and £360 for the retaining wall along Ann St. One single donation to the stipend fund one year was £100. This period was followed by one of depression owing first to a drought, then the fatal floods of 1893 and the consequent panic which caused eight of the eleven Brisbane banks to fail. All sections of the community suffered from these blows and the Church also suffered financially. It had not recovered at the close of Canon Robinson's rectorship, at which date there was a debt of £ 354. In 1886, owing to the erection of the schools there had been a debt of £ 602, "this sum when considered in connection with the improved value of the church property and the wealth and number of the many worshippers who so regularly attend the beautiful services at All Saints' should be regarded as a matter of certain, speedy extinction. The wardens do not deem it seemly that All Saints' should for any lengthened period be encumbered with a debt of such comparative insignificance."

In 1887 the construction of the railway tunnel was commenced and the wardens were asked by the Railway Commissioners to estimate the possible damage to the property. They decided on the sum of £2000 but were offered only £5 which they refused to accept. City valuers, assessed the damage at £500, but the Commissioners ignored this second claim and have never reimbursed the parish for taking the tunnel under the property. During the construction of the tunnel, the blasting shook both the church and the rectory to such an extent that it was feared that the masonry would fall or at least be permanently weakened, but fortunately these fears were groundless, for, although both buildings suffered in the great flood of 1893, they will remain solid for many years to come.

As a consequence of the violent rains associated with the 1893 flood, it was found necessary to paint and repair the rectory and to renovate and decorate the church, the latter piece of work costing £150. Cornices and bosses. were added above the windows on the interior walls, the altar was raised, by two more steps (making seven in all) and the wall around the east windows was "beautifully illuminated with scroll work in crimson and gold with alternate emblematic designs of crowns, crosses and keys." Peacock blue curtains embroidered with a large fleur-de-lys border completed the chancel improvements. This was done in Canon Robinson's absence, Canon Kemmis being in charge of the parish. The next year white and gold curtains for use at festivals were given.

In 1878, owing to a difference of opinion with Bishop Hale, the Rev. J. Sutton, incumbent of St. John's, absented himself from Synod without leave and did not make that church available for the usual Synod services so, in 1879, the Bishop held the opening Synod service at All Saints'. It took place at 11 a.m., being Matins followed by Holy Communion.

During this year All Saints' Sunday School was presented with a banner made by the Wantage Sisters, the subject being the Good Shepherd. This banner is still preserved.

In the photograph of the interior taken about 1870 there is faintly to be discerned a text painted above the chancel arch and it is more clearly to be seen in the more recent photographs for, in 1883, the Hon. J. R. Dickson paid for it to be re-illuminated.

The steady progress of the parish to a greater frequency of services is very apparent during these years. At least from 1885, Holy Communion was celebrated on all Holy Days as well as on Sundays. At the week day celebrations, Canon Robinson wore a set of white Gothic vestments, probably the first used in Queensland. Matins were still sung at 11 a.m., on Sundays, being followed once a month by Holy Communion. Evensong was said on Fridays and on Holy Days, but in 1887 daily Evensong became the rule and the following year Holy Communion was celebrated twice a month at 11 a.m., while in 1890 daily Matins were begun. The rector had a very busy time for, in addition to the services in the church, he held Sunday and weekday services at the Refuge, Turbot St.. The Rev. A. Maclaren was a frequent preacher during his visits to Brisbane, first whilst he was rector of Mackay and later on his furloughs from New Guinea. The news of his death saddened the congregation for in him they had a very real friend.

During these years the Dedication Festival was kept on the Sunday nearest to All Saints' Day and on this and other festivals the choir would render such items as "The Daughter of Jairus," "The Crucifixion," and the "Messiah" and for this Canon Robinson had to bear much adverse criticism, principally that he was bringing the church too close to the music hall. With this view he strongly disagreed as he held that music rendered in church was an act of worship and had more power for good than most sermons. During Holy Week in each year the Rector held lantern services depicting the events of the Crucifixion and the effects of the seven deadly sins as an aid to individual preparation for Easter by the examination of conscience. He also regularly held preparation services for Holy Communion.

During Canon Robinson's incumbency the main changes were the building of the rectory and of the Schools, the institution of daily Matins and Evensong and of Choral. Eucharist twice monthly, and the stress laid on regular and frequent communions. During this time, Brisbane had so grown that from being one of the few, All Saints' had become one of the many metropolitan churches and, as the necessity for the active shaping of Diocesan policy diminished, it had wisely turned its energies towards the development of a deeper spirituality and a greater amount of activity within its own district although not neglectful of the needs of others, for it remained the largest single contributor to the Diocesan General Fund for Church pioneering work in the outlying districts as well as giving a yearly contribution to the Rev. A. A. Maclaren's mission station in.. New Guinea.

1896 ---1903

The work of the next three rectors, the Venerable Archdeacon David, the Rev. F. Anstruther Cardew and the Rev. Arthur James Maclean may well be considered together since each was at All Saints' for only a short period.

When Canon Robinson resigned, the parishioners wished the Ven. Archdeacon Jones to return as rector of his old parish but the Bishop would not allow this. The following letter

which appeared in the "Moreton Mail" on October 23rd, 1896, clearly typified the storm of opposition which this refusal aroused.

TO THE LORD BISHOP OF BRISBANE.

Right Reverend Sir, I trust that I am not taking too great a liberty in writing to you upon the subject of the appointment of a successor to the Rev. C. G. Robinson as Rector of All Saints' Church. I am but voicing the feelings of great numbers of the parishioners in saying that I am bitterly disappointed in the selection made; not that Archdeacon David can be considered in any way unsuitable, far from it, but in ignoring the great claims of the Rev. T. Jones. You do not need to be told what he has done for the Church in this Diocese that I believe finds a place in the records of Synod. It is hardly necessary, either, to recapitulate what he has done in other respects, but if one half of the acts of unostentatious charity and of self-sacrificing devotion to the interests of the Church could be written it would read like an extract from the "Lives of the Saints." All this has caused Mr. Jones to be regarded by many people with feelings akin to veneration, and the fact that you have virtually rejected him as Rector of the Church which he may claim to have built, has shocked and chilled the sympathies of thousands towards the Church, and has also, I am sorry to say, deepened and intensified the feeling of dislike with which you are regarded. I do not wish or intend to be in any way disrespectful, but I feel that I am justified in saying that the manner in which your Lordship is regarded is nothing less than a misfortune to the Church; weakening as it does your power of usefulness by detracting from the weight which ought properly to attend the public utterances of one in your position, and by causing many to turn a deaf ear to appeals they would otherwise listen to.

There is no course you could have taken which would have so tended to modify and abate this feeling, as the reappointment of Mr. Jones to his old charge, as it is, the feeling of many is that they will never be able to sit and listen to the new rector without feeling that his presence there is due to a great injustice. Mr. Jones is no ordinary clergyman, he holds a position in the esteem of thousands, both within and without the Church, enjoyed by but few clergymen in Queensland of any denomination whatsoever; and the knowledge that such a man has been slighted and ignored can not but react unfavourably upon the interests of the Church and impair the influence of those to whom this injustice is believed to be due.

Yours faithfully,

(Signed) H. GREEN.

Brisbane, September 2nd."

Bishop Webber chose the Rev. F. A. Cardew to fill the vacancy, putting Archdeacon David in charge till such time as this priest could arrive. On October 16th, 1896, the institution of the Venerable Archdeacon David to the charge of the parish took place, the Bishop officiating. The Venerable Archdeacon David, whose brother, Professor David, did such fine work in South Polar expeditions, had come to the Diocese in 1891 as examining and mission chaplain. A great scholar, a keen business man but above all a Christian gentleman, he was several times appointed Diocesan Commissary and Administrator during the Bishop's absences, and it was hoped by many that he would become the first Archbishop of Brisbane. When the Rev. F. A. Cardew did arrive to take charge of All Saints' parish (April 24th, 1897), the Archdeacon returned to his normal duties. In 1905 he resigned and

went to England, where he became examining chaplain to the Bishop of Rochester and Chaplain of Dulwich College. While holding these positions he wrote "Australia," one of the books in the series of "Handbooks of English Church Expansion." He died in 1913 and, as he was so well liked at All Saints', it was proposed that a stained glass window should be placed in the church in his memory. It was intended that it should have been erected at the same time as the Peattie Memorial Window but for some reason the project was allowed to drop.

Little of importance happened during Archdeacon David's short rectorship except the inception of the Good Friday procession through the parish followed by a lantern service, the other services remaining as they had been in Canon Robinson's time.

The pulpit and chancel were renovated by Mr. Norris, sacristan for many years and an artistic and indefatigable worker. It was probably he who painted the ceiling and walls of the chancel blue relieved with gold stars. A year or two later he made and gave a white processional banner. When he went to Rockhampton to live, All Saints' felt the loss very much.

The Rev. G. A. Sale remained as curate after Canon Robinson left and the Rev. C. A. Hutchinson was also appointed in order that All Saints' could give assistance to a number of small district churches. Among those so helped were St. John's, Bulimba, St. Peter's, West End, St. Philip's, Thompson Estate, St. Paul's, East Brisbane, and St. Paul's, Cleveland. The Rev. C. A. Hutchinson, on being made vicar of Thompson Estate and West End in 1899, presented All Saints' with a set of frontals, superfrontals, veils and bookmarkers.

On March 22nd, 1897, a special meeting was called and at it Archdeacon David tendered his resignation of the parish, stating that he was acting on medical advice and that, as the Bishop had decided to procure a new rector while in England, the Rev. F. A. Cardew would take charge of the parish until the new priest arrived. The Rev. F. A. Cardew was the brother-in-law of the Venerable Archdeacon David. After his resignation the Archdeacon lived in a house in Wickham Terrace (opposite the Rectory) and this house was known as the "clergy house" for with the Archdeacon lived three clergy and the first two students of the theological college. All attended the daily offices at All Saints' and said Sext and Compline in a small oratory in the house. They lived under a strict rule, spending much time in district visiting. Later the college was transferred from this house to All Saints' rectory, then to Bishopsbourne, then to Nundah, and at the present time is housed in a new building at Bishopsbourne.

The Rev. F. A. Cardew was priested in London in 1892 and, after spending three years in Kensington, came out to St. Michael's, New Farm. From there he went to Charleville where he was the only priest and had to serve as far out as Birdsville and Sturt's Stony Desert. He was appointed as vicar of All Saints' as from April 24th, 1897, and as rector in December of the same year but resigned in December, 1899. On his return to England, he worked in Suffolk until he obtained the chaplaincy of St. George's, Paris. In 1923 he became Rural Dean of France and a Prebendary of St. Paul's Cathedral, London, positions which he still holds. An active worker, he did much to heal the factions caused by Canon Robinson's resignation. He bound the men of the parish together in a Guild of Perseverance, and the girls in a Guild of St. Mary and a branch of the Girls' Friendly Society and a Band of Hope. The parish was in debt to the extent of £510 when he took charge and he tried hard to extinguish this but the deep-seated resentment of the congregation owing to their beloved Canon's removal and the Bishop's refusal to allow the Ven. Archdeacon Jones to return to the parish,

prevented him from obtaining much support and, at the Rev. F. A. Cardew's resignation, the debt stood at £415.

He continued Canon Robinson's policy of stressing the Eucharist as the people's service and the central act of worship and was rewarded by seeing the bulk of the congregation form the habit of remaining for the Communion Service which followed Matins on the third Sunday in the month. A complete change took place in the proportion which existed between the number of persons communicating at the early celebrations and those communicating at the midday service. When first he came, the number communicating at the late service was nearly double that of those communicating at the early service but, in 1898, the number of early communions made was nearly half as large again as the late ones, "this shows that the Church's ancient rule of receiving the Blessed Sacrament fasting is rapidly becoming the rule of our consciences." The evening congregations though large, fluctuated with the weather, a number of persons then attending being strangers and those attracted by the music or mere curiosity.

During Lent, daily celebrations were held and in Holy Week evening services were conducted by lay missionaries. Both morning and afternoon Sunday Schools were continued and the Christmas of 1897 was marked by the introduction of the midnight Mass. The Rev. F. A. Cardew also inaugurated the envelope system and in 1899 had the organ repaired. In 1899, All Saints' Day was called the Dedication and Patronal Festival and, for the first time, was observed on a week day with due ceremony, holy Communion being administered at 10 a.m. and a sermon preached, while in the evening Solemn Evensong with a sermon was held. During 1899 a petition concerning the services at All Saints' was preferred to the Bishop by a strong Protestant element which had returned to the Church after the dissolution of the "Free Church," though the less wavering element were by this time gladly resorting to regular confessions and communions.

In 1897, the parish protested to Synod that the Rev. F. A. Cardew had not been appointed in accordance with the Benefices Canon, but received the reply that the Presentation Board after discussion did not see its way clear to, make a nomination to the Bishop so elected to leave the appointment to be dealt with by the Bishop alone. In December, word having been received that the vicar had been made rector, the Parochial Council had its dissent to this appointment entered in the minute book despite the rector's protest. At the next parochial council meeting the Archdeacon took the chair and moved that no action be taken regarding the Rector being appointed without the parochial nominators being consulted. The motion was lost and the matter was again brought up at the next Synod but with no effect. Only after the rector had purged the parishioners' roll of the dissatisfied members was quietness restored. The Rev. F. A. Cardew's farewell services, given on the Sunday within the Octave of All Saints' Day, 1899, were packed, a tribute to the way in which he had won the hearts of the people during his short stay among them. The Rev. H. C. Beaseley was the Peattie curate during the Rev. F. A. Cardew's rectorship.

The next rector, the Rev. Arthur James Maclean, MA, began his ministry at All Saints' in December, 1899. After leaving Oxford, he commenced his theological training at Leeds and was ordained deacon in 1884. He received an appointment to Tewkesbury and was priested the following year. In 1891 he came to Queensland and became rector of Gympie, but, after three years, returned to England and held two cures there during the next five years. In 1899 he again came out to Australia, this time to become rector of All Saints'. In 1901 he resigned but withdrew his resignation and remained till January, 1903. While in Brisbane he

was chaplain to the Military Forces' in which he held the rank of captain. On leaving All Saints' he again returned to England and continued to do active work till just before the war; then lived in Sussex until his death in 1917.

His first sermon was preached at All Saints' on December 3rd, 1899, the subject being "Labourers Together With God."

On Christmas Day he entered in the service book a note saying that altar lights were commenced that day. Whether the use of the candlesticks given by Sir J. R. Dickson had been discontinued for some reason, or whether this entry refers only to the 11 a.m. service it is impossible to tell, but this certainly was not the first occasion on which lights had been used. One of the Rev. A. J. Maclean's first acts was to reorganise the envelope system in an attempt to put the finances in better order, there being a debt of over £400 when he took charge of the parish.

Just after his arrival, the parish suffered a great blow in that the Peattie fund was suspended until the settlement of certain legal questions. The Registrar of the Supreme Court had given his opinion that the will was invalid since it had not been signed by three witnesses and registered under the "Religious, Educational and Charitable Institutions Act, 1861." On these grounds Mr. Irwin, next-of-kin of Mrs. Peattie claimed to be entitled to the estate. With a church heavily in debt there remained no hope of a curate's stipend being provided from the parochial funds, hence the arduous duties of the large parish fell solely upon the rector. In July of this year, the Rev. C. G. Robinson, then Archdeacon of Dunedin, returned to Brisbane for a short visit and preached to a crowded church on two successive 'Sundays. Towards the end of the year it was feared that the Church and Rectory had become unsafe owing to the railway tunnel and would have to be closed or removed elsewhere, but in November this fear was dispelled and the Rev. A. Maclean wrote in All Saints' news in the Chronicle: "We are delighted to know that there is now little chance of the Church or Rectory being pulled down and removed elsewhere, anyhow for some years, if then. We are quite satisfied with it as it is and long may we remain undisturbed."

The next year, 1901, opened sadly for the congregation. While in Sydney taking part in the celebrations which marked the inception of the Commonwealth of Australia, a goal towards which he had worked strenuously for many years, the Hon. Sir J. R. Dickson, K.C.M.G., D.C.L., became ill and died within the week. His mortal remains were brought to the church he had served so faithfully for so many years, the service there being conducted by the Rev. A. J. Maclean, while at the graveside Bishop Webber and Canon Jones officiated. It is recorded that there were enough people present to have filled the church a dozen times over. The procession was headed by the cross and followed by the surpliced choir. Memorial services were held on the following Sunday, 13th January, the Bishop preaching in the morning and the Rev. A. Maclean in the evening. At the Easter meeting the Rector said: "Our Church and Parish sustained a very heavy loss by the death of Sir J. R. Dickson. He had been so long identified with All Saints' that it seems difficult, even now, to realise, that we can no longer look to him for his wise council and ever ready help. Before everything else he was a devoted churchman, and he always took a keen interest in the welfare of the parish. At one time church warden and for many years till the day of his death, our trustee, parochial nominator and representative in Synod, the interests of the parish could not have been in better hands, and his lamented death has caused a void which is unlikely ever to be filled." To which the wardens added: "Through Sir J. R. Dickson's generosity our parish has been helped through many a financial difficulty and his liberal subscription came to us as regularly

as the seasons whether he was at home or abroad. A typical Churchman, his kindly presence at our meetings, and his generous and consistent support of the parish for so many years, will ever remain green in the memories of the parishioners of 'All Saints'."

A cultured, courteous Scotchman, considerate of others, hardly popular yet genuinely respected he had, throughout his long life, conscientiously served both the Church and the State. He came from Glasgow to Victoria, in 1854 and to Queensland in 1862, so he had been a member of All Saints' from its beginning. He was on the first parochial council and was warden at the time of rebuilding. He entered Parliament in 1872 and was in the ministry for many years, then Premier in 1898 and 1899. An ardent believer in the necessity for the federation of Australia, he was one of the men chosen to take part in the discussions in London in 1900. When the first Commonwealth Government was formed in 1900, he was given a portfolio as Minister of Defence. To All Saints', to Queensland and to Australia his death was a great loss.

After his death Bishop Webber wished All Saints' property to be taken from the hands of the remaining trustee (the Hon. J. Douglas, then Government Resident of Thursday Island), Mr. Graham Hart having died some years previously, and vested in Synod. Bishop Webber was already planning to build St. John's Cathedral in Ann St. and, for this reason, wished All Saints' to be sold. A special meeting was called on January 28th and, at it, the congregation voted that the control of the land should still continue to be vested in trustees. This resolution being conveyed to the Bishop, he called another meeting but the parishioners would not swerve from their proposed course of action and the Bishop adjourned the meeting sine die. At the Easter meeting the congregation elected Mr. George Eddington and Mr. Hugh Milman as additional trustees with the Hon. J. Douglas, a minute of the Executive Council was obtained on 31st July and on 26th October the names of the new trustees were endorsed upon the title deeds.

The Peattie fund, as has been said, had for the time being ceased, but when the Synod assessment was calculated it was still included as part of the parochial income and the parish, feeling this to be an injustice, refused to pay the assessment so was disfranchised. Such was the position at Easter, 1901, when the rector reported: "One cannot feel it has been a year of uninterrupted prosperity, or altogether of much progress. In my last report you must have noted that I was very enthusiastic and sanguine. This year, I must honestly say, I feel less so. It has been a year of anxiety. I had hoped that by now, there would have been some prospect in the near future of the recovery of the Peattie Fund which would have enabled me to obtain the much-needed services of a curate, but at present there seems no sign of this hope being realised. One man cannot do the work of two, and I must not expect to see the progress that I could wish until some help is afforded me in the work of this large parish. There have been fewer celebrations of Holy Communion and therefore less communions made although Easter was up to the average. The Sunday services have been well attended and leave little to be desired." At this time although there were 500 names on the communicants' roll, there were only 126 names on the parish roll and the number of communions made at Easter was only 248. The average number of Sunday communicants was 36.

Finances did not improve during the year so, at a special meeting called for October 8th, it was decided to take the regrettable step of letting the seats. From the end of 1864 All Saints' had prided itself upon being free and open to all, a fact of which the parishioners were reminded on each and every occasion on which the wardens had to appeal for funds.

It was now decided to let only alternate seats and that all seats should be free after the "Venite" at Matins and after the psalms at Evensong. However the seats were only let for one year from the beginning of 1902 and the following Michaelmas seat-holders were asked to allow all seats to be considered free. The liabilities stood at £362 .at Easter, 1902.

On January 25th, 1903, the Rev. A. J. Maclean preached his farewell sermon taking "Change" as his subject. He was farewelled in the schoolroom on January 27th, Canon Jones being in the chair.

Archdeacon David and the Rev. S. Harris took the services alternately for a time, then the Archdeacon and the Rev. D. Price, at that time a minor canon of the Cathedral, officiated until Easter when the Rev. D. Price became priest-in-charge of the parish, the Bishop not wishing to make a permanent appointment as he anticipated closing All Saints' so soon as the new Cathedral was ready for use. With Easter, 1903, ended the period of rapid changes and the parish settled down to normal existence again. The last six years were ones which left no marked impression on the life of the parish - the three rectors although in themselves fine priests did not have charge of the parish long enough for their personalities to have any lasting effect upon the parochial policy.

The Rev. Douglas Price, MA, 1903 to 1922

These eight years are the saddest and most disheartening in the history of the parish. There had previously been times when the steps of the parishioners would have wandered from the path of Truth but wisely and firmly they had been called back by their pastors. Now it was the pastor who, in his passionate pursuit of what he thought to be Truth and his relentless refusal to tolerate any equivocation, led his followers by devious ways from the reality in a search for a vain chimera of a religion of reason, from the true Faith to the man-made tenets of Modernism.

Douglas Price, born of Quaker parentage in Birmingham, had been six years in the business world before he came to a realisation of his vocation to the priesthood. In preparation for this vocation he went to Durham University and, after obtaining his degree, came to Brisbane in 1903. After being for some time minor canon of the Cathedral and priest-in-charge of All Saints', he was made Rector of the Church and Parish of All Saints' on February 5th 1905. In 1910 the Bishop requested that he should present certain of his sermons to him for his perusal and, since these showed evidence of teaching contrary to the doctrines of the Church, he was requested to resign. His resignation took effect from 19th April, 1911.

The Rev. D. Price then founded the Brisbane movement known as "Progressive Christianity" or "Modernism," and was its guiding spirit until his untimely death in 1916. It is interesting to note that his last public address given on the Sunday before his death was entitled "Intolerance." In 1921 it is said that the movement which he had led had become "moribund if not entirely dead."

Perhaps before discussing his work at All Saints' and his final break with the Church, it will be well to quote the words of the editor of the "Church Chronicle" on the occasion of his death. "The news of the death of Mr. D. Price came a shock to us all, and brought back many memories. We do not, of course, forget the serious and fundamental differences of belief which separated him from the Church he once served as a priest, but it is still possible to pay

a sincere tribute of respect to him as a man and a citizen. In him the poor and needy found a constant and unfailing friend, and he was always ready to support the cause of social purity and unselfish living. His public lectures on literary and philosophical subjects doubtless helped many to develop an interest in the imaginative side of life and, in a country whose characteristic danger is materialism, this must be counted for gain. But, above all, we gratefully remember that when the controversy was raging around his resignation of All Saints' he allowed no single word of bitterness or recrimination to escape him. His passion for reality and truth, and his impatience of conventional formulas, led him, as we believe, through devious ways to disastrous conclusions, but it was a genuine passion."

A remarkable preacher with a magnetic personality but a rather harsh voice, his unique and daring utterances, his love of beauty and his ascetic life made all feel Christ to be a poignant reality and "he made one feel for Him a sublime love, an adoration, an utter humility, a longing to follow Him. He saw in His life the delight of beautiful living, of playing one's part gently and lovingly, going through the world with eyes that can see beauty in the simplest things, a heart that is open and friendly to the commonest people."

An agnostic but never an atheist, he finally denied Christ to be the Son of God, holding there to be many sons of God and, of himself, he said: "I aspire to pass all barriers, even the bounds of personality, to yield myself to illimitable love, for I know I am one with God." The victim of a painful disease, he hid almost constant suffering throughout his life by his ready wit and boyish sense of humour and was indefatigable in his efforts to lead each and every person to find joy through beauty. While "willing to suffer and eager to die" he had a passionate love of the beautiful things in life, "the beauty of the mind, physical beauty, lovely words that blaze like jewels, music that frees the soul, and Nature, Truth and kindness. Ugliness and cruelty he regarded as sin." He said: "The greatest of arts is the art of life - to live beautifully, to clothe our pain in purple, and in silver our joy, to see in common bushes the very fire of God."

On leaving All Saints' he built his home, Puck's Palace, on a high bank with a magnificent view of the river and in no nook or corner of it would he allow to creep any of the sordid ugliness against which his soul revolted.

The disrepair and general dinginess of All Saints' in 1903 must have been a sore trial to him. The church was in need of painting and reroofing; hangings, carpets and books needed renewing and there was a debt of £ 350 in addition to Synod arrears of £ 150. Within a few months, new cassocks and surplices for the choir were made and a new Bible and Altar Book given, as well as a set of embroidered white linen vestments. The old articles which these gifts replaced were given to the New Guinea Mission. In 1906 the church was cleaned and painted and a new chancel carpet given, a new carpet for the aisle was bought with the baptismal offerings, a font ewer was presented by Mrs. Vanneck in memory of her two sons, and the rectory was reroofed and painted. In September, 1903, daily Matins and Evensong were recommenced and, from January 1st, 1904, daily Eucharist became the rule. "A really important step and we hope that communicants living near will make an earnest endeavour to be present when possible. It will also offer an opportunity to devout church people of making their communion on their birthdays and other great anniversaries of their lives."

At the next annual meeting the priest reported "The daily Eucharist has been a great blessing to the parish and we have been fully justified in making the choral Eucharist the chief service of the day on two Sundays in the month instead of one. So far from its driving

the people away, the congregations have steadily increased and I feel confident that sooner or later you will ask me to arrange for the Choral Eucharist every Sunday, as is the obvious intention of the Prayer Book." In a few years this prophecy was fulfilled but as the Rev. D. Price's teaching was unfortunately not Catholic, the change proved detrimental in that the number of early communicants dwindled very steadily while the bulk of the congregation returned to the bad habit of late non-fasting communions.

By Easter, 1904, the Synod assessment debt having been cleared off, the Rev. D. Price wrote in the Chronicle: "Now it is paid All Saints' basks once more in the warm sunshine of Diocesan favour" and the wardens in their report more seriously said: "We are once more an active and component factor in the Diocese, and able to give voice in its policy." (The injustice of the parish being assessed on the non-existent Peattle Fund had been removed.) The wardens' report continued "all changes in the services and conduct of church business have been made with the full knowledge and approval of your wardens. Your wardens wish to place on record their appreciation of the services of the Rev. D. Price, and it is their intention at the first available opportunity to secure him as our rector."

So bad were finances at this period that the Rev. D. Price was only in receipt of a stipend of £183 and the rectory was let to the Diocesan Council for use as a Theological College. During 1904 Miss Slawson was appointed as mission sister within the parish. The pulpit, prayer desk and font were repainted by Mr. Gunderson and there is a note in the service book saying that, on March 27th, "the Musical Walk-in was converted into a procession." On February 5th, 1905, the Rev. D. Price was appointed as rector of the Church and Parish of All Saints' and was inducted by the Bishop of Brisbane, Dr. St. Clair Donaldson. The previous year had been one of progress materially, £120 having been paid off the debt and a new chasuble and Altar linen having been given.

During 1905 Matins as the main service on Sundays was abandoned, Choral Eucharist taking its place; a nurse gave free services to the sick and poor and the Rev. D. Price began the publication of his popular quarterly, "The Cygnet," being a paper of essays, religious and literary, but containing no parish news as it was not wished to usurp the place of the "Church Chronicle." 1905 too, marked the commencement of the literary lectures which, although held in the church on week nights, attracted a large body of listeners. The first of the series was "Poetry, the Handmaiden of Religion." This year saw the revival of the practice of holding daily evening addresses in All Saints during Holy Week. The first year they were taken by the Rector, the next by the Rev. F. M. Nightingale, the next by the Archbishop, the next by the Archdeacon and another year by Canon Tomlin.

At the Easter meeting of 1906, the parishioners were asked to give serious consideration to the possibility of removing All Saints' Church since it was so close to the new Cathedral which it was planned should be opened at Easter, 1910. The proposal met with no approval so the matter was allowed to drop until 1909 when, at a special meeting on June 17th, the Archbishop took the chair and proposed that:

The congregation should migrate to St. Luke's Church and that All Saints' property should be handed over to the Diocesan Council and sold, part of the proceeds to be used to endow St. Luke's and the rest to go to the Cathedral Fund. The feeling of the meeting being strongly against this proposal, the meeting was adjourned for one month in order that the proposal should receive due consideration.

At a parochial council meeting held a fortnight later, three alternatives were suggested:

- (1) That All Saints' should continue as at present.
- (2) That the property be sold and the proceeds` be used towards the endowment of St. Luke's and the Cathedral Fund.
- (3) That All Saints' should join the Cathedral.

These three proposals were put to a parishioners' meeting on July 14th, the voting being by ballot. The first motion won by 200 to 9. A subscription list to wipe off the debt (£400) was then opened and £117 was promised before the meeting closed. The decision of the congregation to keep All Saints' open was communicated to the Archbishop by Mr. C. Mant, the people's warden and the following reply was received.

"The All Saints parishioners have, in my opinion, missed an opportunity of doing a really public-spirited thing, and setting a fine example to the Diocese in the interests of the Church. If All Saints' could have thus looked beyond parochial interests, the whole church would have been inspired by their action. I quite recognise, however, that what I asked of them was a hard thing but, while I regret their decision, I do not intend to place any difficulties in their way.

My fear is that All Saints' and the Cathedral may hinder one another and that the Cathedral may be prevented from becoming a really strong centre for the City and Diocese owing to the competition of a Church so near at hand. I do not, however, surrender the hope that All Saints' people may come some day to see the advantage which would come of amalgamation to the whole Church, and may even yet see their way to consent to it.

Yours sincerely,

(Signed) St. Clair Brisbane.

We may venture to think that Archbishop Donaldson wrong in his judgement upon All Saints' decision; at -the time the Peattie Will Case was before the Court and a decision in favour of the Church practically assured. With the Cathedral fund mounting but slowly and no adequate way of knowing whence the building, when completed, would draw its congregation since its old congregation was served by St. Luke's and All Saints' drew the people from the immediate vicinity of the new Cathedral, certainly the best way to assure it both a congregation and an income was to close All Saints', sell the property and transfer its endowment. The land would even then have been worth quite a large sum. Although the Archbishop had promised to put no difficulties in All Saints' way, actually he did so. It was unkindly hinted that he found no reason to question the Rev. D. Price's orthodoxy until after the congregation had refused to accede to his wishes but, although he acted rightly in taking this step one cannot but condemn his attitude in causing almost constant friction between All Saints' on the one hand and himself and the Cathedral on the other which the Rev. F. M. Nightingale records during the early years of his rectorship.

During the whole of the period of the Rev. D. Price's rectorship the finances were ever in a precarious condition, the heavy burden of the initial debt remaining almost stationary

and in one year the Rector gave £88 to prevent its increase - a large sum when his Stipend stood at only £183 per annum.

In 1907 a sale of work was held in conjunction with - the Brookfield Church. This little church bears testimony to the fact that, even in his old age, Canon Jones' zeal for the care of the people in the sparsely populated areas was unflagging. While Rector of Indooroopilly he extended the ministration of the Church by building a number of mission churches served from Indooroopilly. In 1934 this work became too heavy for the rector of Indooroopilly and the district of Brookfield was put into the charge of the rector of All Saints'.

In 1907 and the following years the Rector of All 'Saints' was almost overburdened with work for there was still no curate (although Mr. Mant in his capacity of lay reader helped with the services) and the rector was chaplain to the Tufnell Home, the Refuge and the Society of the Sacred Advent in addition to his work at the Normal School, his editorship of the "Cygnet" and his weekly literary lectures. In 1910 the rector ceased holding weekday masses except on Thursdays. He wrote at about this. time: "I am learning to appreciate more and more the blessings we have in our beautiful church and the keenness of its workers." In June, 1910, the Full Court gave the decision that the Peattie Will was valid and that the arrears from the cessation of payment in 1899 should be paid. This decision was based on the grounds that a Church of England has recognition apart from Synod, that All Saints' was never vested in nor controlled by Synod and that the gifts were not in favour of Synod but were intended for charitable use. Well it was for All Saints' that the parishioners against the Bishop's wishes, had continued to elect trustees and had not vested the property in Synod in 1901. The Court did not in this first decision indicate how these arrears were to be used. On October 23rd, the Archbishop requested the Rev. D. Price to resign but decided to hold the resignation over until the final decision regarding the Peattie monies was received. The arrears and interest amounted on account of the Curate's. Fund to £2561, and that for the poor fund to £ 768 (the expenses of all parties having been paid out of the estate). In 1911 the Full Court determined that the Curate Fund arrears might be used to pay the church debt and repair the rectory and directed that the residue should be invested and the interest thereon appropriated towards the payment of the Rector's stipend; the interest on the arrears of the Poor Fund was to be used as a yearly increment to that fund. Thus once again the Church was restored to wellbeing through the benevolence of its great benefactress, Mrs. Peattie.

On January 23rd, 1911, a special meeting of parishioners was convened to make public the discussion of the. Archbishop's request that the Rev. D. Price should resign. The hall was packed, the people holding that it was the. Archbishop's wish to dispel All Saints' and so bring the control of its endowment into his own hands. The Rev. D. Price assured them that this was not so, and requested them to accept the Archbishop's ruling that he should resign and so smooth matters over that his successor would not have a hard time to keep things in order. The meeting decided to send a petition to the Archbishop, and as this was not favourably received, the Rev. D. Price dated his resignation from April 19th, 1911.

At the Easter meeting he announced that the Rev. F. M. Nightingale, an old friend of his, was to be the new rector and asked for him the same liberal support that he himself had ever received. He went on to say: "This Church has still a large work to do in our city. I hope you will welcome your new rector right royally and give him your hearty support. It is with great sorrow that I now sever my connection with this church and congregation where I have spent the happiest years of my life." He concluded his address by advising the congregation

to re-elect Mr. Mant as their warden as he had such a thorough knowledge of the Peattie Fund. The congregation, however, would not re-elect him as he had upheld the Archbishop and stood against the congregation in the controversy which raged around the Rev. D. Price's resignation. It was a pity that Mr. C. Mant, a fine and loyal churchman, should have been so shamefully treated in this matter. A staunch churchman, a willing worker and a keen business man, he had used his time, his talents and his money in the service of the Church. In addition to the time he had spent on the Peattie Will Case, in which he represented All Saints' trustees, he had been church warden, lay reader, superintendent of the Sunday School, trustee and Synods and also he had borne the brunt of the financial worries of the parish even to the burden of the large parish debt in order that the church might be spared paying interest on it. But the congregation, incensed at the impending departure of the rector, was blind to the fact that Mr C. Mant had chosen the higher loyalty in remaining true to his Faith in preference to his friend, for such the Rev. D. Price ever remained to him.

The church wardens' Easter report in 1911 closed with the words: "We sincerely regret that we are to lose the services of our rector on April 19th and can only add that we wish him 'God Speed' wherever he may be at all times."

The Rev. F. M. Nightingale, MA, 1911 to 1921

The Rev. F. M. Nightingale, a graduate of Trinity College, Dublin, and of Lichfield Theological College, came to Queensland as Mission Chaplain in 1906, about four years after his ordination. He was at Charters Towers from 1907 until his appointment to All Saints' in 1911. Twelve years later he resigned, and, returning to England, held the cure of Verwood until he succeeded Dr. Wand, now our Archbishop, as vicar of St. Mark's, Salisbury, in 1925.

More fortunate than his predecessors at All Saints', he found the parish free of debt and in receipt of a sufficient endowment to ensure the services of a curate to assist in its manifold activities. The curates during his rectorship were the Rev. W. F. N. Eldershaw, R. H. Fowler, C. James, C. Smith, B. Brazier, A. J. Mills and C. Dunn.

But although all was well financially with the parish, spiritually it was in a very bad way. The modernistic tendencies and teachings had so permeated it that many thought the appointment of an evangelical rector the only means by which those who had followed the Rev. D. Price would be brought back into the Church. At the latter's resignation, the bulk of the congregation had left and were urging upon him the establishment of Modernistic services. He at first refused to accede to their wishes in this respect but afterwards gave way to their pleadings and began the services known as "Progressive Christianity," publishing as its mouthpiece the "Modernist."

Father Nightingale writes: "No one who was not in Brisbane during the last few years of Douglas Price's incumbency can have the faintest idea of how things had degenerated, nor of the bitterness of the Cathedral congregation. In those days (when first I came to All Saints') I had to tolerate a large number of communicants at the Sung Mass. There were prejudices galore, in those days. Wretchedly poor linen vestments were in use when I took over, but I at once used silk and also unleavened bread. There was a bit of a fuss but the storm arose when I used the cope on All Saints' Day - we lost one man who used to contribute £1 every Sunday, in consequence. There was absolutely no recent altar linen. Mr. Douglas Price had grown indifferent by that time. I started the use of the dalmatic and

tunicle, much to the Archbishop's dismay and disgust. There was a sung Mass at 11 o'clock but nearly everybody used to depart after the sermon. To stop this I had notices printed and placed around the walls stating that people must remain until after the blessing.

I have always regretted that I did not have the church photographed before I altered it but it was so dark that it was wellnigh impossible. The floor level ran downhill to the bottom of seven steps upon which the Altar stood." (The chancel was on a level with the vestry floor.) "A huge stone prayer desk blocked the way across the chancel entrance. The choir was hidden in the hollow, and the chancel carpet was in rags.

The corner where now the chapel is was used to store odd seats. It was an awful blot. Lighting was the old 'harp' shaped gas brackets down the centre aisle. The seats had huge fleur-de-lys tops." Father Nightingale had these cut off except on the ends of the short seats against the walls.

'When the Chapel was first erected, it caused a lot of talk. It was called a peanut stall, a confessional box and worse. The rose windows in the shallow transepts used to be hidden behind the wooden ceiling. I had them opened up and fitted with stained glass, Miss Vanneck paid for one but I forget who paid for the other.

The Archbishop was absolutely against everything until Father Kelly visited Brisbane. Moreover it was the Archbishop's wish to wipe out All Saints' in favour of the Cathedral, hence there was no sympathy. He never came without some grumbling as the result. I started the Sung Mass and luncheon on All Saints' Day. The Cathedral responded by arranging a huge service with the Archbishop as preacher on the same day. I fought it out with the Archbishop and got him to promise that in future All Saints' Day should be left to us. The Cathedral also copied my 9.30 a.m. Mass on Sundays and changed to 7.15 a.m. on week days. There was always opposition. I started the Requiem on Anzac Day and had the church packed and also a large number in the church yard. The next year the Cathedral did the same and used three copes.

At first the Archbishop threatened to forbid the vestments but I simply said I should resign and, as he did not desire to open afresh the awful rows which occurred before I accepted the living, he climbed down. I should be very sorry to have to go through another time such as I had then to face. Archbishop Sharp made all the difference. My first years at All Saints' were very dreadful, we stood absolutely alone. The properties were all in a ruinous condition. The war came all too soon and hindered advance."

Such was the condition of the Church and the two following anecdotes will amply illustrate the attitude of the parishioners to the new rector.

"On my second Sunday evening, directly I began the sermon, someone got up and stamped to the door and banged it. No sooner had he done this than someone else repeated the action. This went on until six or seven had performed. At first I was upset and got hot, then it struck me as funny and I laughed right out. That stopped it, I only received abusive letters afterwards.'

"The organ-blower used to be situated under the organ. The organist used to join him through a trapdoor during sermons-once during a pause there percolated the cry 'Euchre!', they were playing cards!"

Father Nightingale's first steps were to revive the envelope system, to ensure greater reverence on the part of the organist and to amend irregularities in the services. Such speedy results followed that the All Saints' Day services of 1911 were said to have been the best and most devotional for many years past. During 1912 the service times remained as they had been in the previous years, Holy Communion at 8 a.m. and 11 a.m. on Sundays, and at 7.15 a.m. on Thursdays. On Wednesday evenings there was Evensong followed by a sermon and there were morning and afternoon Sunday Schools. Mass was said daily throughout Holy Week. At Easter, 1913, the rector said in his report: "If once we let the Eucharist slip to a secondary place in our worship and estimation, then we have betrayed our Church's trust and violated the faith once delivered to the Saints. We must take great care that we come to the Holy Table only after due preparation. The week day celebrations justify their existence, but the Sung Eucharist shows a greater appreciation while at Evensong there is no diminution of the numbers present. But we have yet to realise that regularity should be the keynote of our spiritual life. Place more and more in the forefront of your thoughts the truth that the Master has a personal love for you and looks for your response to His yearnings. Make your religion a true and personal matter with Him and your church-going a deliberate meeting with Him and the irregularity will soon disappear."

The past year had been the jubilee (50th year of the church) and was marked by the restoration and beautification of the building. The chancel floor was built up to raise the choir above the level of the nave and a number of "new and worthy things for God's service" were given, including the sanctuary lamp, the money for which had been collected by Mr. A. Greed. The responsibilities of the rectorship were heavy and criticism was unceasing but the wardens reported the church to be "not only a popular Church but a powerful one in the support of the Anglican work in the State."

At the close of 1913 Canon Scott and P. S. Wigram conducted a ten days' mission. A year later the missionaries paid a return visit and held a quiet afternoon.

In 1916 the first Anzac Day Requiem was held, 300 soldiers being present and Canon Garland being the preacher, as he was the following year. In 1916 also the first blessing and distribution of palms took place. High Mass was sung for the first time on Easter Day of that year and in May Father Blood conducted a mission. There is a note that arrangements were made to use the processional cross during the mission, seemingly indicating that it had fallen into disuse during Douglas Price's incumbency.

On Sunday, February 24, 1918, the War Corner was dedicated; designed as a Lady Chapel, the many prejudices still existing precluded it from being publicly called by that name, although it is so designated in the service book. A faculty had been granted for a side chapel with a second altar and complete furnishings and ornaments, the whole to be surrounded by a parclose screen. The altar given by the Rev. T. Jones in memory of his son at his death in 1871 was removed to the chapel while a new altar as a High Altar was bought with donation's given to the rector for that purpose. The chapel screen was completed later and, after it was placed in position, it was dedicated by Archbishop Donaldson on August 25th, 1918. The crucifix on the altar was given in memory of A. J. Greed, who had been killed in action, and the matching candlesticks were given by the Ward of St. Mary and the parish of Taunton, England. The silver vases are those which were given in memory of Mr. H. K. Shaw in 1878. In 1919 a beautifully chased cross made from a spent shell picked up in Flanders and mounted upon wood, was made and given by Gunner E. Chapman to be hung at the entrance to the chapel, and the following year Mr. Seaborn Jones, as a thank-offering for

his safe return from the front, gave the very beautiful sanctuary lamp. It was designed by Mr. Tute and is of brass coppered and silver-plated. It is set with six crystals and hung by an unusual device of chains. In 1924 the Rev. F. E. Maynard had a tabernacle built into the altar retable, and in 1936 the chapel received a gift of a new carpet and hangings.

By 1918 a daily Eucharist had become the rule once more, and a children's Mass was said one Sunday in the month at 9.30 a.m. This was found so successful that it very soon replaced morning Sunday School every Sunday of the month.

There was also a Eucharist for members of the Ward of the Holy Child at 9 a.m. on Saturdays. Still there was much criticism of the services and of the really beautiful copes. 1919 was kept as the jubilee of the rebuilding of the church and the Dedication services were transferred from the Nativity of the Blessed Virgin Mary to September 28th. In 1920 this festival was for the first time held on its rightful date, September 8th, and in the "Gazette" (the parish magazine which had been commenced some two years previously) Father Nightingale wrote: "The Dedication Festival is held in thanksgiving to Almighty God for the building and preservation of our Church. Very many souls have been blessed through the sacraments administered therein." During 1920 the church was given a green cope, and the envelope system was recommenced. The following Easter the Rector said: "I would urge you to join the weekly envelope system, it is the most certain method of fulfilling your duty of devoting a fixed portion of your income to Almighty God. The strain and anxiety in connection with money matters becomes almost unbearable."

The effect of the post-war rise in prices was already becoming evident and the trustees were asked to try to invest the Peattie monies so that they would bear a greater interest, but this was found to be impracticable. The wardens felt an extra £100 per annum to be imperative. But for the Sewing Guild's yearly donation towards the General Fund there would have been a heavy debt. During these years Sister Una Mary, S.S.A., was the parish sister and doing good work among the children, but the rector spoke with regret of "children leaving Sunday School as they go to work. Nothing can stem this leakage except the recognition of the Christian obligation to attend the Lord's service every Lord's Day.

When our Church returns to the plain intention of the Prayer book in this most important duty then, and then only, will she keep her children." At the Easter meeting in 1922 Father Nightingale announced, that the Rev. F. E. Maynard had accepted the charge of the parish and he reported "this is the eleventh time that I have been privileged to report on the work at All Saints' Church and, alas, it is to be the last. No one is more sorry than I that circumstances necessitate my departure from your midst but health is an important matter, calling for and insisting upon careful consideration. In my first year at All Saints' 2915 communions were made, this year the number was 5781. I do indeed thank God that I can carry away with me the memory of so great an increase in this most important part of church life. I have pleaded from the very first the urgency of placing the Eucharist in the forefront of all spiritual effort and Worship, and my last words must be a reiteration of my oft-repeated warning, that no Christian can neglect the Lord's own service on the Lord's own day without causing sorrow to the Saviour and loss to his own soul. The week day Eucharists have been better attended this year than ever before, many have realised that religion is not for Sunday only. May we let our life and its many interests centre in the Holy Eucharist."

"The small congregations on Sunday evenings are causing anxiety, I am inclined to think that it means many half-hearted church folk have given up even the small hold they had

upon religion and have adopted attendance at the 'band' instead of Evensong. 'Weekend camps are becoming popular at the expense of practical religion, but we must remember that nothing but the most urgent necessity can excuse anyone from attendance at the Divine mysteries.' The Rector then went on to speak of the present day fashion of decrying modern music and clamouring for plainsong, but thought that it was merely a craze which would pass away.

Father Nightingale had announced his resignation of the rectorship of the parish in the "Gazette" of the previous March and at the end of the month had been presented with a petition asking him to reconsider his decision. He replied that he regretted not being able to accede to their wishes as the doctor had advised him that the Brisbane climate was unsuitable for him. He had already had one health trip to England but after his return had almost had a nervous breakdown. He left on June 15th, 1922, with a heavy heart, for there was no other parish suitable for him in Australia and the old country had ceased to have any pull upon his desires and affections.

No better summary of his work can be given than that written by Archbishop Sharp in the "Church Chronicle." "Mr. Nightingale's work at All Saints' has sustained throughout a high spiritual note. In Catholic Churchmanship he has been an example and an inspiration." By dint of loving and arduous labour he had reclaimed the parish from the quagmire into which it had been led by the Rev. D. Price and had brought it to the safe ground of the true Faith. Both Church and rectory had been repaired and painted, the Lady Chapel had been built, a new High Altar given and many new fittings and vestments had been obtained in order that the services could be rendered in a seemly manner but, above all, the congregations had been attracted to church not by mere sensational preaching but by the true conviction of the obligation and necessity of public worship as a component part of the duty which each person owes to Almighty God.

The Rev. F. E. Maynard, B.Se. 1922 to 1926

This clever, remarkable preacher, a keen student of economics, came from England to be Rector of Gladstone in 1910. From there he went to Mount Morgan where he remained until becoming Mission Chaplain in the Diocese of Brisbane in 1921. This position he resigned the following year as he wished to further his studies in economics. He became sub-warden of St. John's College, the Anglican University College, but, on Father Nightingale's resignation, Archbishop Sharp requested him to accept the position of Rector of the Church and Parish of All Saints. As he did not wish to do so, at an interview with the Archbishop he said: "Your Grace, if I accept the living, I will feel compelled to make a number of changes." On being asked what these would be, he replied: "Well, first of all I will want to introduce the use of incense and then I shall want to reserve the Blessed Sacrament." The Archbishop drew a long breath and enquired, "Anything else?" to which query Father Maynard replied, "I think that will do for a beginning."

The Archbishop then said: "So far you have not mentioned anything to which I could possibly take exception." And so, much as he wished to continue his studies, Father Maynard was constrained to accept the Rectorship of the Church and Parish of All Saints, Brisbane.

He was inducted on August 1st, 1922, and his first step was to alter the Communion Services to conform with Ritual Notes and to introduce the English Hymnal. Soon after his arrival the Town Council gave notice that they would require the hall to be repaired so he had

to set about the task of having it repaired or enlarged. He also decided to convert the rectory into a hostel for young men.

At the end of 1923 he obtained a faculty for the removal of the Annie Dickson Memorial Tablet from its position on the wall behind the pulpit and for enlarging the vestry by enclosing a part of the church around the pulpit. He also spoke of the need of enlarging the Sanctuary and of raising the east windows to a more suitable height. Incense he had already put into use and he had opened a fund for making provision for the reservation of the Blessed Sacrament.

In 1924 the Rev. C. Dunn, after being some years in the parish, resigned and the Rev. R. Free came as curate. During this year the congregation were already looking forward to being able to place a Crucifix in the church (this was finally done in 1926) and the Tabernacle was built into the re-table on the Lady Chapel altar, although the Sacrament was at first reserved only on week days as it was feared that the opposition of the more Protestant-minded of the congregation might cause irreverence to be done to It on Sundays. These innovations caused a storm in the Diocese which culminated in an outbreak in Synod which was only curbed by Archbishop Sharp's wisdom, love and justice. One priest tabled a motion against Anglo-Catholic teaching but, before this was put to the vote, the Archbishop amended it to "any lawless alteration to the services as set forth in the book of Common Prayer either by commission or omission," thus turning the motion into a two-edged sword equally capable of use against the instigators of the opposition against All Saints' as against that church itself.

Father Maynard, reviewing the matter in the "Gazette," remarked that in the "Gentleman's Magazine," 1814, there had been a protest against the use of hymns in services. Incense, like hymns, was one of the things that was neither ordered nor forbidden by the Book of Common Prayer and Reservation was definitely implied by the office for the Communion of the sick.

In Synod, 1925, it was asked if any action had been taken on the previous year's motion regarding unswerving loyalty to the book of Common Prayer and petitions against the services at Auchenflower and Bundaberg were presented. The Archbishop replied that he had enquired into the matter at Auchenflower and he had obtained from the vicar a promise to comply with the rubrics but went on to say that it was Reservation of the Blessed Sacrament that the enquirer had in mind and that the only church in the diocese where this was the rule was at All Saints', and he himself had given permission for it there.

The Hostel at the rectory had already been commenced so there remained but the Hall to rebuild to complete the scheme of activities which Father Maynard had set himself. This had been somewhat delayed as it was found necessary to obtain a special act of Parliament to enable the land to be mortgaged in order to raise funds for the rebuilding. This Act was passed in 1924 and enabled the trustees to "make application to Synod to raise funds for improvements by means of mortgage of the land."

Permission was given for leasing or letting any building thereon, the money so obtained to be used to pay the interest and to repay the loan and "for such Church of England purposes in connection with All Saints' as the trustees may think proper."

There were four proposed lines of action: (1) To reroof and overhaul the old hall, (2) to extend the old hall, (3) to build a new small hall, or (4) to build a very large hall.

The decision was influenced by the fact that the resultant hall would have to be revenue producing in order to repay the mortgage. Finally the second scheme was decided upon and the work was commenced. Thus the new hall rests upon the foundations laid in 1884. The total cost of the alterations was about £6000 which it was planned to repay over a period of twenty-five years. The new hall was used for the first time for a Missionary Day on February 13th, 1926.

In 1925 two stained glass windows in the north wall of the church were given in memory of Dr. Cameron and a small one over the vestry door, representing the journey of the Wise Men to Bethlehem, was given in memory of Mrs. E. Mills. An attempt was made to revive Father Nightingale's scheme for funds to be raised to fill the two windows in the Lady Chapel with stained glass in memory of Mrs. Mary Peattie and the Venerable Archdeacon David, 'but it was only found practicable to erect the former and the Lady Chapel is today still sadly in need of another window to make it a harmonious whole. The window in memory of Mrs. M. Peattie was dedicated in May, 1926. A schema for filling the windows in the nave of the church with stained glass to represent the four evangelists and twelve other saints (a commemoration of one of them to fall in each month of the year) was urged upon the congregation as a fitting way in which to erect memorials to departed friends, but nothing has yet been done to carry out this plan.

In 1925 in an attempt to reduce the number of nonfasting communions made, any member of the congregation wishing to communicate at the late Masses was required to fulfil the Prayer Book injunction of giving notice of his intention to receive. Two years previously, Mr. Marriot had been ordained to the minor order of subdeacon by the Archbishop in order that there should be three ministers for the celebration of High Mass. In August, 1925, Father Maynard stated that after the Dedication Festival of that year it was his intention to have High Mass every Sunday since High Mass is the correct standard of worship, Low Mass being but a permissible reduction. Already complete white, green and purple sets of High Mass vestments had been made, so red were the only ones lacking. A complete sick communion set was given at about this time and the ringing of the Angelus was begun. The need for the enlargement of the sanctuary was again stressed and it was suggested that a plan should be made to raise the money for this purpose over a period of two years. In 1926 the grounds were considerably improved by being raised and terraced with the earth dug out in the building of the hall and the grounds were fenced.

In July, 1926, Father Maynard was offered the living at St. Peter's, Eastern Hill, Melbourne. He did not wish to go but, not trusting to his own judgement, he asked the Bishop of Riverina and the Rev. Dr. Micklem to decide the question for him. Since they decided it was his duty to accept that parish he told the congregation at All Saints' "It must be best for all parties, for you, for them and for Me."

Prior to his-departure he was accorded a farewell by the parishioners and the following report of that function appeared in the "Gazette": "It is just as well that we had our new parish hall, otherwise we would not have been able to seat those who came to show by their presence that they appreciated the work of Father Maynard in this parish. Though the Archbishop could not come, the letter which he sent and which we publish below, showed exactly what he felt at the departure of so able and faithful a priest.

Bishopsbourne,

Brisbane, 10th October, 1926.

I much regret that the necessity of my being in Sydney will prevent my being present at the meeting called to bid farewell to the Rev. Farnham Maynard, for I should have liked to say in person rather than by letter, to the people of All Saints' how much I sympathise with them and to him how deeply sorry I am that he is going.

You people of All Saints' are losing one who has been to you a friend, a teacher and a priest of much devotion and great ability. He is one who has made his influence felt far beyond the limits of All Saints' Parish and congregation. I hoped that we had him "for good and all," but it was not to be so.

I met him first in 1910 and conceived an immediate affection. For him, as I think he well knows, and it was a happy day for me when I knew that he was willing to stay in this diocese, and when I was able to announce to you on one memorable night in 1922, that he was to be your rector.

The word "sympathise" means "suffer with," so I repeat I sympathise with you, for you are suffering in heart because he is going, and so am I.

(Signed) Gerald, Brisbane."

The Archbishop wrote in the "Chronicle": 'To my very great regret the Rev. F. E. Maynard is leaving this diocese for the very important parish of St. Peter's, Melbourne. I suppose I ought not to say that I greatly regret a man doing a thing he is sure God has called him to do, but one cannot lose Mr. Maynard's services and feel entire equanimity over the loss.'

The most important event of the last year of Father. Maynard's incumbency was his stand against Synod's ruling that the Mass should not be broadcast. This, he contended, was a retrograde step that would tend to make Matins again be considered as the chief Sunday service, a place it had wrongfully occupied for a great many years. The Sunday after Synod he got over the difficulty by broadcasting the Holy Eucharist except for a short break from the beginning of the Prayer of Consecration until after the Communion. Later, it being realised that this measure was really prompted by a false reverence the ruling dropped into abeyance.

The services at All Saints' were slightly changed during this year in order to bring them in line with English custom and the booklet "The English Mass" was brought into use at the children's Mass. Father Maynard, to prepare the way for it, had written: "Through opposition and obliquy this church has led the way in the Catholic Revival in this State, but prejudice is fast disappearing. Canon Jones was made to suffer for introducing things which are now a commonplace in even the lowest of churches."

Deeply grieved by the growing irreligion and Bolshevism, Father Maynard in 1924, inaugurated yearly Christian Evidence lectures. The first series were: "Does Religion Conflict With Science?" "What is the Bible?" "Did Jesus Rise from the Dead?" and "Has

Christianity Helped the World?' The next year they were: "Evolution and the Fall," "The Problem of Pain," "The Trustworthiness of the Gospel Records," "The Christian Idea of God," and "Miracles!" In 1926 the lecturer was Father Baker, one of the Church's few experts on social questions, who spoke on "Christianity as a Creative Influence," "Civilisation as a Danger Machiavelli in Modern Politics," "Industry Seen Through the Eyes of the Bolsheviks and Henry Ford," "Instinct, Sin and Morals, " and "The Search for a Universal Religion." Planned with the twofold purpose of giving Church people a sound knowledge of the Church's teaching on these subjects in order that they could successfully argue with those who stood against Christianity, and of drawing in those of other views in an effort to convince them (hence the time for questions at the end of each lecture) these lectures were immensely popular.

Father Maynard's rectorship was one of steady progress and of building upon the firm foundations laid by Father Nightingale. He was indeed fortunate that Archbishop Sharp ever publicly upheld the ideal for which All Saints' stood for, without his support, the rector would never have been able to make such rapid progress. The Rev. F. E. Maynard was able, by his great influence, to bring back into the Church many who had been led away by the Rev. D. Price. He had reorganised the guilds of St. Mary, St. Anne and St. Alban and had begun the presentation of miracle plays as an aid to the deeper understanding of the Divine Mysteries. One thing he deeply regretted was that, even at the close of his ministry at All Saints, the congregation was not yet a praying one.

The Rev. R. B. Bates, M.A., 1926

In parting Father Maynard told the congregation that they had special cause for gratitude in that they had secured the Rev. R. B. Bates as his successor, for Canon Hughes, of St. Peter's, Melbourne, had described him as "Quite one of the best I have come across." All the previous rectors had been Englishmen but now, at last, an Australian had been chosen to fill the vacancy in this important parish, signifying, perhaps, that this continent after so many years was proving no longer to lag behind England in Catholicity.

The Rev. R. B. Bates began his training for the priesthood at St. John's College, Melbourne, but at the outbreak of the war, enlisted and, after serving at Gallipoli and in France, being awarded the Military Medal and bar and being severely wounded, entered Merton College, Oxford. After obtaining honours in theology there, he completed his training at Cuddesdon College and in 1922, became curate at St. Andrew's, Bethnal Green, a large slum parish in the heart of London. In 1924 he returned to Australia to become vicar of Copmanhurst and two years later was made warden of the Bush Brotherhood of Our Saviour, Diocese of Grafton, having" his headquarters at Copmanhurst. From there he came to All Saints' and was inducted as the Rector of the Church and Parish on December 10th, 1926.

Being convinced that the Church in Australia was hindered in its advance by the lack of Religious Communities, it was his desire to found both Men's and Women's Communities based on the order of St. Francis. He began with a nucleus of three women who, after living under a rule for two years, were professed in 1930. Their chief work was to be the care of the poor, sick and aged and to this end St. Clare's House of Rest was begun in Boundary St., Spring Hill, in September, 1928. Soon after it was moved to a larger house in the same street, but in 1931 it was found necessary to move to a still larger one in Wickham Terrace, and on this occasion, the Archbishop wrote: "The rector of All Saints' has done a really constructive piece of work in the establishment of St. Clare's House of Rest. It began in a small way in a

little house in Spring Hill, in which it was possible to receive three old ladies. This afternoon I am to open a large and commodious house in which it will be possible to receive thirty-two. The need for something like this has been great for several years."

At the opening the Archbishop said: "Father Bates has done two really constructive pieces of work. He has founded, with the entire goodwill of the Sisterhood of the Sacred Advent, a sisterhood called by the name of the Daughters of St. Clare, and he has established a home not an institution but a home in which old ladies can be rendered happy and kept free from grinding anxiety in the evening of their lives. In these days when people complain much that things are not better, and insistently proclaim that something must be done, he has quietly and unostentatiously done two big things. If there are any people left who say that rectors of churches like All Saints' attend only to ritual and multiplication of services, they would be well advised to think well before they commit themselves to any such statement. These two things for which Father Bates is responsible will be, I fully expect, enduring things." The newspapers reported that: "The Archbishop gave deserved praise to the Rev. R. B. Bates for his zeal in this branch of social service." St. Clare's House of Rest was removed from Wickham Terrace to its permanent home in Taringa in 1936.

In 1929, the Rev. R. B. Bates went to England to study the religious communities there and, in 1930, at his instigation, three women went to England to be trained as contemplatives with a view of returning to Australia to found a similar community but, up to the present, conditions have not been opportune for their return. The Rev. R. B. Bates has not yet been able to realise his vision of founding a Franciscan Community for Men, but in 1932 he opened St. John's House of Rest for Aged Men, and in 1934 St. Christopher's Lodge for Boys. He is hoping later to found a Home for Infants on a piece of land purchased for that purpose adjoining St. Christopher's Lodge at Brookfield he has consistently refused to take any credit to himself or these humanitarian works although through his deep compassion for the weak and suffering he has spent untiringly of his time, his energies and his money, even to the detriment of his health, in giving to the diocese these facilities for Christian service in which it was previously so sadly lacking.

In the parish itself the Rev. R. B. Bates on his arrival first set himself to provide for the spiritual needs of the parishioners proper of All Saints' - those people living on Spring Hill. He obtained permission from the Archbishop to revive the custom of All Saints' having its own Good Friday Procession within the parish instead of as part of the Cathedral procession as had become habitual in the last few years. In April, 1927, he purchased for £1025 a house and a small allotment of land in Boundary St., part of the old Leichhardt St. Church Schools property, and had the building altered so that it would be suitable for Church services. This was opened and dedicated by Archbishop Sharp on July 17th, 1927, and he wrote in the "Chronicle": "Few things have given me greater pleasure than the opening of All Saints' Mission Hall of St. Francis of Assisi, in Spring Hill. A house has been procured, which has been transformed into a mission hall to seat about eighty people. This had been furnished with a very handsome altar and it will be used for mission services every Sunday night and for Sunday School and for other purposes. There is a dispensary in connection with the mission and Dr. Williams, a lady doctor, who lives on the premises, will give herself to work mainly among the women and children of the district

The altar of silky oak was copied from the one which Father Maynard designed for St. Alban's, Auchenflower, and incorporated in it as a mensa is the marble slab which was probably the mensa of the altar used in All Saints' from 1862 to 1871, for this slab was kept

under the altar given by the Rev.. T. Jones until its removal to the Lady Chapel, from which date it lay under the High Altar. The 'beautiful altar ornaments, consisting of a silver crucifix and six large candlesticks to match, were given by the rector and a friend. The Rev. R. B. Bates with the aid of donations from friends, bore the financial burden of the Mission until 1931 when it was taken over by the churchwardens, the Rector, however, continuing to donate £100 per annum towards its expenses, and in 1933 the property was transferred to All Saints' trustees. Soon after the Mission was opened, a week day Mass was begun, with an additional children's Mass during Lent. A few years ago a tea meeting to precede the Sunday evening service was inaugurated and has proved a very effective method of drawing the residents of Spring Hill into the fellowship of Church life. The added duties of the mission and the three homes made the parish work so arduous that it was found impossible for the two priests to cope with it, and, the financial resources not allowing of a greater staff, two extra clergy were added but the four then, in valiant self-sacrifice, were content to share the two stipends in order that the very necessary work might not be left undone. The curates during the Rev. R. B. Bates' rectorship have been the Rev. R. O. S. Free, H. Philpotts, A. J. Petford, G. A. L. Peters, A. G. Thompson, A L. Sharwood. R. E. MeQuie, J. G. Johnston, R. L. P. Jones, A. E. Palmer, and R. S. Campbell.

At his first Easter meeting in 1927 the Rector attacked the habit of holding annual bazaars to raise funds for the normal yearly expenses although he conceded that they might be allowable for extensions and improvements. 'We shall never feel really happy until such time as All Saints' expenses are paid for by direct giving.' It was nine years before the parish reached the ideal thus set before it, the last fete being held in 1934.

In the Easter report of 1937, the Rector commented on the progress that direct giving had made in the following, words: "In presenting my eleventh annual report, I do so with thanksgiving that the Church of All Saints has stood in the City of Brisbane for seventy-five years witnessing to the Catholic Faith.... The privileges which we receive through our grand old church with its beautiful services mean grave responsibilities to the priests and to each member of the congregation. Unless we are growing, in Christlikeness and accepting these responsibilities in the right spirit, all our privileges are useless.

While we are attending to the material things we sometimes forget the spiritual. I feel compelled to warn you about one of the means of grace which God has given us to lead us nearer to Him. It is the Grace of Almsgiving. I am not thinking of money alone but of all the gifts which God gives us. Unless we are using them to His glory they will soon become worthless and the spiritual life of the individual and of the Church will suffer. Money serves as a good illustration of the way many of us are using His gifts. We deceive ourselves when we give to please others, to receive the praise of men, we deceive ourselves when we give out of self-respect. We deceive ourselves when we give grudgingly. Christian almsgiving is not a question of amounts, it is the spirit of almsgiving that matters, because it is the expression of the individual. As in the case of the widow and her two mites, the more it costs the richer becomes the soul of the giver. There is no virtue in giving sixpence weekly to the Church when by going short of something we could give a shilling.

A gift easily given means nothing.... I am hopeful for the future of the parish. I believe we shall soon have a real fellowship of willing givers, which will not only remove most of our difficulties but will be of much spiritual benefit to us as individuals, and as a parish. To be an intimate sharer in such a fellowship of giving at All Saints' will mean that our giving

shall be guided chiefly because we have caught a vision of Jesus giving Himself and we want to be like Him."

The Rev. R. B. Bates though he has not materially altered the services and customs of All Saints' has striven, while retaining the Catholic character of the parish, to deepen its spiritual life and to heighten individual piety, with what success these excerpts from the Easter reports will show.

"In concluding my report I direct your attention to the Gospel for the week. It is rather beautiful to think of our annual meeting taking place when we have just had the wonderful Gospel of the Good Shepherd. I especially draw your attention to the desire our Lord expressed there for unity among his followers, and I take it we must apply this unity not only to the fold of Christ's Holy Catholic Church, but also to the flock in this parish. He draws our attention to the fact that hirelings come in occasionally and destroy the peace of the fold and, quite obviously, hirelings do come into our parishes and destroy the unity there. I trust that during the coming year we shall remember that there is One Shepherd and one fold, so that we may all be drawn together in unity. The sectional element which destroys unity must be broken down. The love of God cannot work in the individual soul, or in the congregation if there is division, so I sincerely hope that we shall all be led by God's Holy Spirit to that oneness in Him which He desires. I am quite sure you will all agree with me that when people come to All Saints', if they do see unity, if they do feel the welcome which should be extended to every newcomer, much will be done to increase our regular congregations. God bless you all during the coming year."

"I believe that plainsong is best for congregational singing. We do not come to church to listen to music but to worship God, and since music is an aid to worship, we must take an active part in it. For some years this has been impossible at All Saints', so I have decided to give the congregation an opportunity of taking an intelligent part in the services of the church."

"More and more the church is being used for private prayer and devotion to our Saviour in the Blessed Sacrament. It is this and the missionary spirit which mark the increasing spiritual vitality of the parish. I trust that they will be further developed during the year, and that in Jesus Christ we shall all learn to love one another."

"There has been a large increase in the number of communions made during the year. This has been most marked during the latter part of the year. Not only have the number of communions increased, but our people are growing to understand the necessity of proper preparation for the reception of the Blessed Sacrament by fasting and frequent use of the Sacrament of Penance. There are still some who like the pretties of religion but refuse the discipline of the Catholic Faith; both of these are helpful but whereas the former affect our emotions the latter acting on our will helps to build our character in the likeness of Him Who is our Saviour."

"A Ward of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ has recently been started in the parish. It is known as the Ward of the Love of God. As it is the first in this State all members of the Confraternity in Queensland are on our roll until such time as wards are started in other centres. As the chief act of our worship is through the offering of Jesus in the Holy Sacrifice of the Altar, it is to be hoped that the Confraternity of

the Blessed Sacrament will help us to love and honour our Lord in the most Holy Sacrament."

"As the artists of old used their gifts to the Glory of God and also for the instruction and enlightenment of God's children so Miss Daphne Mayo has given us a very fine set of Stations of the Cross. Pictures in the church are like windows into Heaven, so the stations help us to see and enter into the Passion of our Saviour; if they fail to do this they become merely works of art. The service known as the Devotion of the Stations of the Cross is to help people to meditate on the Passion of our Redeemer. Meditations on the sufferings of Jesus help us to know God, better and give us a deeper sense of sin, both of which are essential to the Christian. The Stations of the Cross ought to have the effect of deepening the spiritual life, so it is to be hoped that people will use them frequently, it is just as helpful to use them privately, at any time of the day, as to attend a conducted service."

"In presenting my tenth annual report I do so with thanksgiving to Almighty God that by His Grace the congregations have kept up, and the number of Sacraments administered is well above the average. This is very largely due to increased devotion to Jesus in the Holy Sacrament. The Altar of Repose on Maundy Thursday, the Confraternity of the Blessed Sacrament with its regular meetings, the Reservation of the Blessed Sacrament are all helping to bring us closer to Jesus. It is an undoubted fact that where Jesus is known and loved in the Holy Sacrament people are drawn to Him and also to love their fellowmen. There seems a decided increase in this parish of those who love Jesus in the Blessed Sacrament of the Altar; may we look forward during the coming year to a larger number of our people seeking Him in others. It is because so many of us fail in the latter, that we fall short of our ideals in the spiritual life:

I am afraid there is a tendency with some of our people to attend church only once every Sunday. It may be true that we have been present at Mass, which is, of course, the duty of every Christian but I cannot really believe that All Saints' people just want to give our Lord the bare minimum of worship - to offer Him the least when He has given His all for each of us. I am aware that some priests give the impression to their people that all is well if they are present at Church once every Sunday, but I entirely disagree with them, and I would go so far as to say that they are leading people astray. I am not speaking of Sunday sport which can easily be fitted in between services, but the New Testament makes it quite clear that Sunday was regarded by the early Christians as sacred. It is the Easter Day of each week. To give up going to Church more than once on Sundays is to sink to the level of the world which means that soon we shall become indifferent and not go at all. I trust you will all do your best to be present at Mass and Evensong every Sunday and so keep it with the same sacredness as the Christian Church in New Testament times."

In striking comparison with the appeals of Canon Robinson to his parishioners that they should make the reception of the Holy Communion at least once a month their, rule of life, and with a later remark when a Daily Eucharist was first instituted that it would give the faithful an opportunity of communicating on the important festivals, of their lives, is the teaching of the Rev. R. B. Bates on the necessity of frequent attendance at Mass and on regular and frequent communions. "The Holy Sacrifice is the offering not only of the officiating priest but of the whole Church, and that is why there must always be a server or one other person to "answer" the Mass. The offering of the Holy Sacrifice, the pleading of Calvary, glorifies God, and edifies the whole family of His children on earth, in Paradise and in Heaven. The daily Mass is the priest's daily function, as a soldier's daily job is to do his

drills, and the dustman's to collect the refuse. To assist at Mass is, next to receiving Holy Communion, the layman's highest privilege and the ideal course is the combination of both. Why then is it that people do not come at least one week day morning as well as Sunday in each week?"

In 1930, deeming that the "Church Chronicle" was allowing room in its columns for every "ism" except Catholicism, the Rector forbade its circulation in the parish and the same year he wrote and preached outspokenly against some of the resolutions of the Lambeth Conference of that year. Throughout 1931 and 1932 he threw his boundless energy into the preparation for the fitting celebration of the Oxford Movement Centenary and of the pageant play, "To the Glory of God," which in Brisbane marked this anniversary. Its final scene in which he arrayed in a cope, mounted to an altar furnished with the ornaments from the St. Francis' Mission Altar, well typified the way in which All Saints' parish had gloriously and faithfully kept the ideals of the Oxford Movement ever before the populace of this young country.

In 1930 a faculty was obtained for the placing of a statue of our Lady and the Holy Child in the Church, the following year the Ward of St. Mary gave a beautiful marble one by a well-known sculptor and it was placed in the south-west corner of the church.

During these two years a scheme was in hand for obtaining a really good set of Stations of the Cross in memory of Annie Weiss and other faithful departed, and Miss Daphne Mayo was commissioned to carry out the work. The stations, in white bas-relief against blue skies, were placed in position in 1935 and were blessed by Archbishop Wand in July of that year. In 1935, too, on Maundy Thursday, the Altar of Repose was for the first time placed in Church and a watch kept before the Blessed Sacrament from the Mass of Maundy Thursday until the Mass of the Pre-Sanctified on Good Friday, This had been made possible by the formation of a branch of the Confraternity of the Blessed Sacrament, known as the Ward of the Love of God, in the December of the previous year.

As a means of deepening the spiritual life of the parish, a mission conducted by the Church Army was held in 1932 and one conducted by two members of the Community of the Ascension in 1933. Modern music was abandoned in favour of plainsong in 1932 and at the same time membership of the choir became voluntary instead of paid.

The social needs of the young people were catered for by a Dramatic Society, a Guide Company, a Brownie Pack and a Cub and Scout troop though later the boys became incorporated in the order of the Fiery Cross (as, contrary to the definite rules laid down by Sir Robert Baden-Powell in "Scouting for Boys," an attempt was being made in Queensland to relegate the practice of the Catholic religion to the background of the Scout Movement, Anglican chaplains being told they were "to be seen and not heard") and when entertainments in aid of parochial funds were abolished, a monthly parish social was instituted.

As for the fabric of the Church, it was found necessary to paint the interior in 1929 and again in 1934, while in 1933 it had to be refloored and the outside walls repointed. In 1934 a stone wall, the gift of the Rector and the Brisbane Franciscan communities, replaced the old wooden fence and in this year, 1937, two pairs of silky oak doors have been placed at the west end of the church while the Sewing Guild paid for the floor to be stained and polished.

In 1933 the diocese was saddened by the death of the saintly Archbishop Sharp and it was felt very much by the parish as he had been a very real friend to it throughout his episcopate. He loved All Saints' and its services and, as our rector said, "Gerald Sharp, our beloved Archbishop was a big-souled man in every way; he was Christlike and no greater tribute can be paid to any man than to say he was like Jesus. All Saints' had a staunch friend in our late Archbishop. He loved to come into the church during the week and kneel in silent prayer to Jesus in the Blessed Sacrament and, whenever he had a Sunday free, to come quietly in as a member of the congregation."

"Our beloved Archbishop-Gerald Sharp passed on to Paradise, May God grant him eternal peace and rest, is the little prayer which has gone up from the hearts of all who knew and loved him. The inadequacy of human language to express the deepest thoughts and tenderest emotions of the heart and the human mind is realised when attempting to describe the life and work of our much-loved Pastor who is now nearer the Presence of our Saviour. The Archbishop was the embodiment of Christian love, and the true exponent of the truth that 'Love never faileth.' The great divisions of our Church upon earth were swept away by the great love men had for him. The Roman Catholic Archbishop, Nonconformist Ministers and the Jewish Rabbi knelt side by side in our Cathedral as children of God. This unity was achieved by the magnetic love which emanated from Him and worked through His earthly instrument-a true successor of the Apostles whom He first called to be a missionary Bishop in New Guinea, and since 1921, Archbishop of Brisbane and Metropolitan of the Province of Queensland.

We shall miss him, but nobody more than the clergy of this diocese, to whom he was a real Father in God. The secret of his beautiful character was prayer and the Sacraments. He loved and worshipped Jesus in the Blessed Sacrament of the Altar: it was from this Source that he drew his strength to be the tender Shepherd-like guide to souls in the Sacrament of Penance. Truly great as the work of our dear Archbishop was here on earth, we know that it shall be greater in Paradise, where he shall pray for us and we for him."

December 10th, 1936, marked the tenth anniversary of the rectorship of the Rev. R. B. Bates under whose care the parish has made such progress, especially in spiritual matters. It was planned that at the December social he should be publicly thanked for his work but, such was his modesty that he disappeared for the evening.

1937 has brought us to the seventy-fifth anniversary of the opening of All Saints' Church; the actual date, February 23rd being marked by solemn Evensong at which Archbishop Wand was the preacher. In his sermon on this anniversary he made mention of the religious atmosphere which had been created within the walls of the Church, so old a building, by the prayers of each succeeding generation of the faithful and urged upon the congregation the necessity of still further deepening this by more prayer's and attendance at the Holy Sacrifice. It is hoped to mark this important anniversary by the installation of a new High Altar in memory of Archbishop Sharp, Canon Jones and others, and 'When that work is completed there will remain but one major alteration to complete the church for the fitting celebration of the Holy Mysteries' - namely the enlargement of the sanctuary.

Surely we who have benefited so greatly by the self sacrificing labours and gifts of the preceding generations can make this the way by which we may show our appreciation of the past, and our solicitude for the future, worshippers in our beloved CHURCH OF ALL SAINTS.

Appendix A.

Most of the congregation know that the Rev. R. B. Bates served with the A.I.F. at Gallipoli and in France. during the Great War. It has been the privilege of a few to hear a little of his bravery and, as the story of those years helps towards a deeper understanding of his fine character, it has been decided that that story has a very real place in this history even though it has not actually to do with All Saints'.

Lieut-Sergeant Robert R. Bates enlisted in the A.I.F. at Melbourne 19/8/1914. Embarked for active service 21/10/1914. Returned to Australia 1/8/1920. Discharged from the A.I.F. at Melbourne 9/10/1920.

Copy of an extract from the London Gazette of 27th. October, 1916, relating to the conspicuous services rendered by No. 375 Corporal R. B. Bates, 7th Battalion, A.I.F., and of an extract from the London Gazette of 8th December, 1916, both promulgated in the Commonwealth of Australia Gazette of 19th April, 1917.

Awarded the Military Medal

His Majesty the King has been graciously pleased to award the Military Medal for bravery in the field to the undermentioned non-commissioned officer:

No. 375 Corporal ROBERT BARTLETT BATES.

For his gallantry and devotion to duty at Lone Pine, Anzac, on 8/9th August, 1915. Corporal (then Private) Bates was on the left of the 7th Battalion position at Lone Pine with B. Coy., 7th Battalion. The enemy was heavily bombing the position all night. The stretcher-bearers were kept busy evacuating the wounded and Private Bates had, in consequence to do practically all the work of bringing the wounded under cover from the firing line and rendering first aid.

He carried out this work repeatedly and fearlessly under very heavy bombing.

During the enemy's counter attack on the morning of the 9th August, 1915, Private Bates continued the same work while the attack lasted.

His first aid work was also of very high order. Private Bates was previously recommended for the D.C.M. for his work at Lone Pine but no award has been made.

On many other occasions his conduct in the performance of his duty under fire has been conspicuous.

Awarded Bar to Military Medal

The under mentioned non-commissioned officer has been awarded a bar to his Military Medal:

No. 375 Corporal ROBERT BARTLETT BATES.

At Pozieres, France, on 21st August, 1916, Corporal Bates of the A.M.C. attached to the 7th Battalion showed conspicuous bravery during the fighting around Pozieres. By his calmness and coolness under very heavy fire he encouraged his Stretcher-bearers and others. He has shown excellent work with the Battalion from the time of its formation and has never missed a day from it. During the day of the 21st of August, he, under very heavy fire, went out into No Man's Land and read the burial service over a fallen comrade.

In the book of the 7th Battalion (Arthur Dean and Erie W. Gutteridge) it says: "With the Doe was a small staff of the 2nd Field Ambulance, who assisted him in ministering to the sick on sick parade and treating the wounded in line. "Bobbie" Bates, who was wounded while with us, was a splendid sample of the men they were. They were fiendishly fond of chlorinating our water supply - a process which the said was necessary from a health point of view, "but imparted a beastly flavour."

Dr. E. W. Gutteridge himself writes: "He was in my medical detail in the 7th Battalion, I understand that he was the unofficial doctor to the battalion and treated all their minor ills. He was a great worker and a very fine man and my most useful assistant."

The following is Dr. Lyttle's description of his bravery at Pozieres.

From the "Coo-ee -Contingent"

By Galilee.

(This story is true to the last letter, as the R.M.O. told it to me, and I believe that Bates did get his Cross; but he lost his leg when the Doe had his arm put out of action. They were standing together at the door of their dressing station, when a shell blew them, and it, up).

I've pretty well given up belief in miracles, but this war has revived a lot of ghosts, and among them the ghost of a belief that perhaps miracles are amongst the things that happen, even in an artillery duel.

When we went into action, I was securely placed behind a ruined farm house, but some Germans must have seen the Red Cross flag, for a shell sent the ruins in five thousand different directions, and I found myself dressing wounded in a moving sea of sand-that's all I could call it.

Down on the Somme the artillery is like nothing else ton earth. Imagine a terrific burst of thunder multiplied by a thousand, continued indefinitely, and you will still not get the slightest idea of the noise that makes a human being feel like a dried leaf caught in a gale. All the stretcher bearers worked well; they mostly do; there is a certain percentage of cowards in every army, and they nearly all get to the Regimental Medical Officer during an engagement, so I know what I'm talking about when I get on the .subject of courage. I have treated sobbing officers for shell-shock, I have dragged cowed men out of shell-craters, and I have dug out the man who is trying to bury himself in the nearest dug-out; and those boys of mine don't belong to any of those crowds. All the same, they didn't go prancing over No Man's Land when the Boches were blazing like hell in their terror of a new attack.

We had fought at Pozieres for twenty-four hours, and 'the boys from every part of Australia had formed up, marched out, doubled and gone to death like the men they were;

and now it was the cold, grey dawn of a new day, and from every crater and hole came the groans of the dying, and all between were huddled masses of khaki that never moved, and over it all the sun began to rise.

Little Bates had worked with a will. A queer 'little fellow and a Quaker who would not fight, but he carried in man after man, and tended to them, and there were a few chaps who said he prayed over them; I don't know, I hadn't time to straighten my back to see. All I know is, that as Christ walked the Sea of Galilee, so Bates walked No Man's Land in the light of that early sun over the hell made by man.

In one hand he held a bundle of wooden crosses and in the other a flask. Over each wounded or dying man he bent and put the flask to his lips; on the breasts of the dead he put a cross, and when he could he made a hollow in the sand and covered the corpse and in every case - not much less than a hundred all told - he said a prayer and committed to its God the soul that was taking its flight.

Through all that hellish artillery fire, those screaming shells and bursting shrapnel, he moved, a silent Christ. The chaplain came and stood by me, and his fingers shook as he pointed to him.

'I would give all that I care for in this world to have, the courage of that man. I have served my God for forty years with all my heart and mind, and a boy comes out of a Quaker home and shames my faith.'

I don't know whether Bobbie Bates got the V.C., I reported fully about him, but somehow it does not seem too matter very much for such a man. He can afford to wait for the judgement of the King of kings.

Appendix B

The Reverend T. Jones.

Dear Mr. Jones, Many of those who heard your sermon yesterday were so well satisfied with its wholesome teaching, that we are empowered to express their wish as well as our own, when we ask you to publish it.

At the present time more especially, when, in this country, men are being moved to enquire into, and to interest themselves more fully in giving effect to the most admirable system of Christian Policy which we inherit from antiquity, it is well that we should be reminded by one of her most zealous Ministers what great privileges we possess in the communion of the Church. Your sermon, think, was an admirable contribution to the formation of opinion on this interesting topic, and we trust that it may extend its influence beyond the congregation to which it was more immediately addressed. We are, dear Mr. Jones, yours very truly,

(Signed) John Douglas, T. Vokes Dudgeon, Churchwardens.

Preface

As a letter has been placed in my hands containing a formal requisition from the church wardens, on behalf of some of the members of the congregation, that I would cause the sermon preached by me on Sunday morning, the 721st inst. to be printed, " that it may extend its influence beyond the congregation to which it was more immediately addressed," I have felt that at this important crisis of the Church's history in Queensland and in the Colonies generally, I could not consistently refuse if the sermon was calculated to serve any good purpose to the Church. I have, therefore, put it in the press just as it was delivered, convinced that if it has any merit, it is in its simplicity, and the earnest desire with which it was written and preached, that it might lead those of the congregation who call themselves Churchmen to take a greater interest in the welfare of their Church generally.

T. JONES.
Wickham Terrace,

May 23rd, 1865.

Sufferings and Trials the Lot of the Church

A sermon preached by the Rev. Thomas Jones, curate, on Sunday morning, May 21st., 1865.

"Fear none of those things which thou shalt suffer." - Rev. 11, 10.

The Church in Smyrna, to whom these words of my text were addressed, was a persecuted, suffering church, and it was to the angel or bishop of that church as thus suffering that this epistle was written to assure her that He who walked amidst the seven golden candlesticks, which are the seven Churches, was not unmindful of her even though He allowed her to suffer; and so He tells her, "I know thy works, and tribulation, and poverty;" and to persuade and encourage her to go on and endure, and still to suffer, and work, and wait, He exhorts her, "Be thou faithful unto death, and I will give thee a crown of life."

It was indeed a time of great trial to the Church of Smyrna. Those terrible persecutions under the Roman Emperors were raging, of the dreadful sufferings and intensity of which contemporary historians have left the Church of God such faithful and stirring accounts. Jehovah, the one living true God, could only be worshipped in the dens and caves of the earth, or in the barren wilderness, away from the society of their fellow men, where alone, true religion can be nourished and fostered. Persecuting bands went from city to city (as Saul had done in his early years, and in the earliest days of the Church), to see if there were "any of that way," and to bring them bound to Rome or some other chief city. Then neither age nor sex were spared, but whole households were left desolate to mourn the cruel butchery (for the sake of their religious faith) of those most dear to them.

And now the fiercest persecutions raged around Smyrna, and Polycarp its venerable and saintly Bishop, an aged man of God, nursed it safely amidst all its dangers till another persecution rose against the Church and he, old with years, and ripe for his rest, was its noblest victim. His noble reply to the Roman Governor who tempted him to save his life by denying his Lord is well known, and it is a bitter reproach to our easy-going Christianity, namely, "that he could not thus renounce a Lord whom for eighty six years he had served, and during all this time received' nothing but good from Him."

The Church of Smyrna then, had ever been a suffering Church, and her present position among the Churches of Asia is only another proof how faithful is our God to His word, and how true He can be to promises such as those of my text, which are written for our comfort and encouragement.

Now, my brethren, suffering is ever a part of the dispensation of the good Providence of God, "Whom the Lord loveth He chasteneth, " and that we must "through much tribulation enter into the Kingdom of Heaven," seems to be stamped on the forefront of the Christian life, from Christ the Head, "who went not up to glory but first He suffered," to the new born babe, the weakest member of His Church. All in His Church must suffer, that, suffering now, she (the Church) and all her children being joined to their Lord in the bond of this holy communion and love, may be perfected with Him and presented with Him faultless and spotless before the throne of God at last.

But if we look upon the Church of Smyrna as a suffering Church, the message of my text as addressed to her will surely be the ground of much comfort and consolation to us who call ourselves Churchmen for the Church to--which we belong to be bidden by her Lord, "Fear none of these things which thou shalt suffer," to know that if God has called her to suffer it is because He would make her "perfect through suffering" and everything in her past history encourages us to hope for such a glorious consummation of her labours, and that God will not forsake her, but bring her safely through all her perils and dangers, to reign triumphantly with Him in glory. For did she not suffer when Cranmer and Ridley, and Latimer and Taylor, and a host of other worthies lighted at the stake a light of truth which, all her enemies have not been able to put out, but which burns as strongly now as it did in the days of the Reformation, when men loved that Church (alas! better than men love her now), aye, loved her to death? Did she not suffer in the days of the Revolution, when men who loved the throne of their Sovereign were yet found to stand forward and confront that Sovereign and drive him from his throne because they loved the Church better? These champions are gone, but in the battles which they waged for our Church they made their country's greatness, and the result of their struggles is our gain and our blessing. And shall we leave no result of our labours for the Church to our posterity nothing but a name? I believe we shall; a Church which, for her struggles amidst the difficulties and dangers which now beset her, shall be dear to the affections of our children-a Church which, purified by her trials, shall be (as ever she has been) the noblest, simplest, purest representative of divine truth.

At the close of the last century, she recovered from her greatest danger - the indolence, the sloth, the carelessness of those who ought to have been her nursing fathers, and now she is doing a work at home and abroad in the world which bids us go on and "Fear none of these things thou shalt suffer," and proves to us that God's blessing is really and truly with her. Yea, my brethren, she has suffered, but never were such signal blessings with her, and we have no reason to doubt but that she will weather the storm. Oh! yes, she must suffer for it as true of her as it is of her children "that all they that live godly shall endure persecution," and if God has not sent us persecution unto death, yet He has told us plainly enough that her warfare is not accomplished, for now a "man's foes are they of his own household, " and the Church is in danger-if indeed she is in danger-from the coldness and the laxity, the wavering attachment of you who ought to be her best friends.

But, oh! my brethren, to seem zealous for that Church is counted bigotry amongst us. To do her own work, to leave those who differ from her to do theirs is branded as intolerance; but, as her minister, let me entreat you, let charity which never faileth be your motto towards all men, only be zealous for that Church, the blood of whose noblest sons has been shed at the stake to preserve to you and to us a form of faith, a purity of worship, a soundness of doctrine, a system of policy, which you profess to love, and which but for the Church, and her precious testimony for truth, would long ago have been swept away. If to be zealous for her, and charitable towards others is bigotry submit to be called bigoted, for it is in a good cause. Yes, my brethren, it is not from without our Church has to fear her dangers, it is from false friends within her own pale, from the little love those bear to her who ought to love her best.

Let me ask you what interest you are taking in the Church's work here in our very midst? How many among you know what engines for good are at work in this parish for relieving the sick and distressed? How many among you know whether or not your Sunday Schools are languishing for lack of teachers; whether there are not many to be brought into these Sunday Schools, wandering about your very homes, who ought to be there? How many of you know what the Church by her Missionary Societies, and other Societies (by which she has carried her work into all lands) is doing in the world? How many, I would say again, know anything of the Church's work in this place? And I have taken this view of my subject because in our own Legislature attempts are being made to sap the very foundations of that Church, and to alter the constitution which has been consecrated by the blood of so many noble martyrs, and which, for centuries, has been held dear by our forefathers and, for the consequences of all this innovation few of you, I fear, are careful.

But it becomes you well to look to your rights and privileges (for they are your birthright), if you do care for the ministration of her orders, and services, and sacraments for I believe that the Church might perish in your midst, and scarce a tear, from those who call themselves her members, reach her bier.

Truly, beloved brethren, we may be disappointed at the result of our efforts and labours to make a goodly number in that Church—so richly blest, so highly favoured in her means of grace—more prayerful, more Bible-loving, more devotional—to remove from her that imputation that she is neither hot nor cold; we may be wounded at heart by the coldness and desertion of those who ought to be our friends, and lovers, and most faithful champions and worshippers; but still there is the promise for us, "Lo I am with you always even unto the end of the world;" or that other, "The gates of hell shall not prevail against it;" or, in the words of my text, to "Fear none of these things which thou shalt suffer."

As we look back upon the past struggles of the Church we may take heart and hope, and believe that He who has done so much by her, and chosen her for such great work in the world, shall number her with all her infirmities among His brightest jewels at the last, in the kingdom of His redeemed. With His blessing with us why should we fear for the result so long as we are faithful? Surely "It is better to trust in the Lord than to put any confidences in princes." Yes, she will then, when "all nations, and kindreds, and people, and tongues are gathered before the throne, and before the Lamb" be found to have borne a most noble testimony for the Truth, of which her Lord and Saviour will not be unmindful. Nay, my brethren, she does it now, avoiding the extremes of Puritanism on the one hand and the errors of the Papacy on the other, she still does, as she has ever done, stand forward the noblest, the bravest, the truest champion for the simple truth as it is in Jesus, her Lord and Master—very

God, yet very man. Shattered and beaten she may be but she shall arrive safely at the haven at the last. Others may live to outnumber her (numbers are no true sign of souls won to God), but it shall not be till the glory of her name has departed from the country she has nourished so well-the blessing which has gone with her heretofore shall not forsake her now. Only let her ministers, only let her children, be faithful to her, and she shall yet be the glory of many lands; yea, of this country in which we dwell, as of old, the tried and faithful nurse of that wholesome truth which has formed those noble characters who have made our land and nation what it is-of that wholesome truth which is our chief boast, our highest glory, and shall be until that fatal word "Ichabod" is written on her palaces, on her marts, on her homes, and on her temples. And so, my brethren, with ourselves, we too, must "through much tribulation enter the Kingdom of Heaven." There must be a cross to wean us from the world; bodily suffering, mental anguish; for those whom God loves best He often tries most; and every pang of suffering, every trial, leads them away from the world and closer to God, till they too (like His Church) are made perfect through suffering. But then comes the word of comfort, the blessed promise of my text, "Fear none of these things which thou shalt suffer." "In this world ye shall have tribulation but in Me ye shall have peace." (Gospel for the day).

Oh! my brethren, it often seems marvellous to me the suffering which is heaped upon a man in the last few day of the last lingering illness of life, but I believe that we shall one day find that there was some fault that load of suffering was, as it were, to wash out; some secret feeling of uncharitableness, and repining, something that could not go with us beyond the grave, that protracted illness was to mortify and kill in us. And be sure there is not a pang of suffering which is not needed; not a pang of which He does not feel the bitterness. "I know their sorrows," was His message to the Church in Smyrna; "In all our afflictions He is afflicted, says the prophet. And indeed were not suffering a blessing in itself (in disguise, it is true), yet when God Himself calls us to suffering, and bids us "Fear none of these things which thou shalt suffer," shall we not as St. Paul says, "glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and Hope maketh not ashamed?" Oh! if we are Christians indeed, then may we take much comfort indeed from the words of my text, and go boldly on in the path of duty wherever it leads us. We are Christians indeed, for the fire which purifies the gold burns up the wood, and straw, and stubble; the searching trial which tests a Christian's life and faith makes a hypocrite's hope to perish.

"O may God the Blessed Spirit make us and keep us good Christians indeed; then it will be well with us, come what may if we walk through the fire, Jesus will be with us as He was with the three of old in the burning fiery furnace, and it shall not kindle upon us. If the wind and the storm beat upon the house, it shall not fall, because it is founded on the rock, and that rock is Christ.

And so, in all times of our tribulation, in all times of our wealth, in the hour of our death, and in the Day of Judgement, may it please Him to deliver us."

Appendix C

The following sermon was delivered on Wednesday morning, 8th September, 1869, at the opening service after the rebuilding of All Saints' Church, by the Rev. John Sutton. 1. Kings viii., 38-39.

"What prayer and supplication soever be made by any man, or by thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands in this house."

"Then hear Thou in Heaven Thy dwelling place, and forgive and do, and give to every man according to his ways, whose heart Thou knowest for Thou, even Thou only, knowest the hearts of all the children of men."

It is just three thousand three hundred and sixty-nine years since these words were spoken, by one whom in these days we should call a representative man, and one perhaps who has left his mark on the world of daily life and moral conduct, and all that ensures success in this world, and links it completely and harmoniously with the next more than any man. Solomon the Magnificent who, when God, Whom he knew to be the giver and disposer of all might, majesty, dominion and power, said "Ask what I shall give thee," asked for wisdom only, and was told by God that his prayer was granted, "so that there was none like thee before thee, neither after thee shall any arise like unto thee." Solomon who, thus helped and inspired, attained a height and a universality of knowledge that has made his name a name of power over all the east to this day, and the result of whose wisdom we have in such pregnant words, that each verse might be expanded into a volume almost. This man thus endowed with gigantic intellect, farseeing wisdom, and unrivalled taste, fills and rounds off his character by his devotion. His first work was to build the house of the Lord. We are told, even, that he did not bring his wife into the city of David till he had finished it. And now, just as you have looked on in silent expectation, watching this house of prayer growing under your eyes in one of the highest parts of the city, so did Solomon and his people look on as the Temple which was to be the glory of all lands-the sign that at last the Jews could call the land their own-rose on Mount Moriah. No sound of axe or hammer was heard there we are told, so that as Bishop Heber beautifully says:

"Like some tall plain, the noiseless fabric grew."

And at last it was completed, not, remember, from man's designs, but from God's directions; for if you will take the trouble to compare the accounts, you will find that it corresponded with the tabernacle, and an incidental notice in the Wisdom of Solomon says: "Thou hast commanded me to build a temple in that Holy Mount - an altar in the city where Thou dwellest, a resemblance of that Holy Tabernacle which Thou hast prepared from the beginning." Only it was double the size, and was to be adorned with all that the glowing, fervent piety of a largehearted king and a willing people could lavish upon it. The oracle, which was thirty feet each way, was lined with pure gold-roof and walls and floor - a golden chamber,' the golden cherubim fifteen feet high, with extended wings, stretching from one wall to the other and touching in the middle, overshadowed the ark wherein were the tables of stone. The golden altar before them, the table of gold whereon was the showbread, the candlesticks of pure gold and the flowers, all there after the patterns God had given, the bewildering profusion of riches and magnificence, for here was Hiram filled with wisdom and understanding as Bezaleel and Aholiab before, in whom the Lord had put wisdom and understanding to know how to work for the service of the sanctuary; rich carvings and decorations on all sides; vessels of gold and brass in such profusion that we are told the king left all the vessels unweighed because they were so many. This was the glorious building to which they brought the ark of God with shoutings and rejoicings amidst the blessings of universal peace with such hearty love and generosity that, in addition to all that had been previously done, they sacrificed sheep and oxen that could not be told or numbered for

multitude, Solomon alone sacrificing 22,000 oxen and 120,000 sheep; and the ark of God, that for above 400 years had been as it were the core round which the nation had formed itself, was put in that golden chamber beneath the overshadowing cherubim, and the staves were drawn out so as to be seen outside the oracle, and then amidst the hushed expectancy of the mighty crowd we are told "It came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." Then Solomon brake out in this glorious prayer where with the fervour of the saint and the wisdom of the sage, he tells the assembled nation the meaning of all this beauty and magnificence when consecrated to God. "Will God indeed dwell in the earth? Behold the Heaven of Heavens cannot contain Thee how much less can this house which I have builded. Yet have Thou respect unto the prayer of Thy Servant, that Thine eyes may be opened towards this house day and night; and hearken Thou to the supplication of Thy servant and of Thy people Israel when they shall pray towards this place, and hear Thou in Heaven Thy dwellingplace and when Thou hearest forgive". And then he passed through the different forms of human misery and sin, that with their strong needs drive men to cry out for a deliverer and prays after each. "Then hear Thou in Heaven Thy dwelling-place and forgive" or "Hear Thou in Heaven Thy dwelling-place and maintain their cause."

And now, my brethren, that temple has passed away; its gold was stripped from it to satisfy the greed of heathen conquerors; its sacred vessels were used for sacrifices to idols, and again brought back when another temple rose on its ruins, and are now, we are told, in the hands of some of the nation who were able to recover them from the sacking of Herod's temple by the Romans. Idolatry caused God who delighted to dwell among this people to leave them, and they remain to this day an instance of the jealousy of that God for His honour Whom we Worship. Merciful, long-suffering, slow to anger, forgiving iniquity, transgression and sin, in no wise casting out those who come to Him, yet He is a consuming fire to all those who have any God before Him, and will have His worshippers come to Him, the Spirit of the whole world, in spirit and in truth. Other nations have taken their place; the law has been fulfilled; the Glorious Trinity revealed the Desire of all nations, hears and answers prayer. We know to Whom we pray more especially than the Jew, and through the new and living Veil which He has consecrated, His Flesh, we draw near to the living oracles of God. Now, I think, there are two things we may especially dwell upon in this dedication of Solomon's Temple as applied to our own - its beauty and magnificence, and the use the nations were to put it to.

You know the feeling that has been growing up lately for splendour and decoration in the service of God. It may be running wild here and there, but it is not to be despised or condemned. Thoughtful men knew that it must be so years ago, apart from its being right or wrong for there would be a reaction upon the abominably cold, slovenly, barn-like appearances of places of worship. Whilst cultivating beauty in our gardens and houses, and making real advances in art in other directions, it pleased the sour spirit of some to meet in the ugliest buildings they could invent to celebrate the worship of Him Who, if man's marring hand would let Him alone, will cover a heap of stones or a bare ruin with beauty and life. Nay, they made war against the adornments of our forefathers, so that many a village church which had been a gem of art, has had its sculptures defaced, its carved work, as David says, broken down with axes and hammers, its windows with their delicate tracery bricked up, its glorious frescoes whitewashed over, its beautiful fretted roof hidden behind a lathe and plaster ceiling, and then the whole thing shut up week after week to mould and rot away. Hooker says that "a man may worship God on a dunghill, but no man who felt what He is

would choose to do so if he could get a better place," but it seemed for a long time that men fancied that the more sordid the place, the more spiritual the worship. But, however, all that has passed away, and even those who went out from us are beginning to build proper places, and see that beauty and fitness are not necessarily idolatry. But we must go further yet. Men's hearts are touched and in spite of infidelity and rationalism, there is a spirit abroad that will not brook the old ways. Men of intellect and power and eloquence, whom God has blessed with taste and wealth, whatever sect or party they belong to, with this history in their hands, and the Spirit of the Bible in their hearts, will not be frightened with the bug-bear of idolatry. They will say that God is the best judge of how He will be worshipped, and that if He saw danger in all these rich decorations, He would not have encouraged His worshippers to give the best they had to give to His service. When they look upon the gorgeous colourings of a fragment of moss, or the exquisite polish of an insect's wing, they see that the richest gold work, the most perfectly cut gems, the most elaborate carvings are but poor and rough in comparison with the most common of His works; but still they bring the best they have to Him who looks not on the gift, but the heart of the giver; and the more these hearts are touched to consecrate their best to His service, the less danger there will be of idolatry.

And now, brethren, that your temple is finished, let me say a word or two on its use. God, Who knows the secrets of all hearts, has seen the sacrifices many of you have made in these times of distress to have a proper ecclesiastical building, with all the proper means and appliances for the decent celebration of His worship; and these stones and wood-work though they be not overlaid with pure gold, will glitter as much in His eyes, and will be fully as precious, if they have been offerings of pure hearts glowing with love to Him. No cloud of glory fills this place, but we do know and feel that He is here listening to my words, looking into your hearts, noting the thoughts and resolutions here made by you this day. In many hearts there is Solomon's feeling "Hear Thou in Heaven Thy dwellingplace, and when Thou hearest forgive." Brethren, if ever men needed the house of prayer we do. If ever men needed a place and a worship that could take them out of themselves and fill them with love-fervent, earnest, self-sacrificing - we do. Here we are, in a wide, wild, desolate land, away from the hallowed associations of home-away from the thousand nameless influences of society. We are most of us men of education, some of us men of high culture, and from childhood our thoughts have been exercised upon things and subjects beyond the common dross of daily life, and the mean pursuits of the mere grovelling seeker for money. The quick, seething intellectual life of England, which high and low alike have shared in, was left behind, and we came here, like men who suddenly find themselves in the silence and solitude of the desert as soon as they step out of the gate of Damascus. Cathedrals, churches, lecture-rooms, old and time-hallowed universities; theatres, concert rooms; literature in advance of everything in the world-all these were left behind; and we came to hard, matter-of-fact 'work, beneath an almost tropical sun, amongst a community whose one talk and pursuit must necessarily, I suppose, for some years, be about money and cattle, and houses and lands, because the needs of life press sorely upon all new settlers; and with the refining and hallowing influence of a good deal of the life at home, we miss a great many of the restrictions of good society; and, I am afraid, be as charitable as we may, we must say that things are done here which would not be tolerated there, and there is a danger of losing that high tone in morals and manners which pervades society at home. We cannot transport the intellectual culture of hundreds of years, but we can cultivate the deep religious feeling, the tender compassion for the weak and erring, the poor and sinful, the noble munificence, and the simple unaffected piety which distinguish the Englishman. We can hallow the wealth which God gives as a reward to industry and talent and perseverance. We can look around as our Lord and Master would have looked, and seek out the lost sheep of the house of Israel and bring them into His fold;

and also the little ones of His flock, and carry them in our arms through some of life's stormy ways; and loving Christ as we do, and thus showing our love, we can come here, and meekly bending on our knees, can ask Him Whom the Heaven of Heavens cannot contain, to fill our hearts with faith and love, and our minds with reverence and fear; and knowing each man the plague of his own heart, we can come and spread forth our hands in this house-not as isolated worshippers, but as brethren who, when they stretch out their hands in an agony of grief and shame, feel another hand taking theirs in love and sympathy.

As brethren, and let me conclude on that word, that great nation who knelt in and around the Temple on that day, the smoke of whose sacrifices must have darkened the sky, and the voice of whose prayers and praises must have been like the sound of many waters, must have had different opinions among it; some dwelling more upon one part of the law, some upon another; yet here they were all worshipping together. My brethren the stone of which this building is composed has been millions of years perhaps in preparation-a great rock broken up perhaps hundreds or thousands of miles away, dashed about on unknown beaches, carried hither and thither by restless tides, and broken by all this into fragments, before the Mighty Builder of the universe saw it to be fit to drop quietly in this place. Or millions upon millions of little shells, each with its distinct beauty, has lived out its life, and then been pressed into the rock out of which these stones have been quarried. If all this preparation was necessary for the fitly joining together of this material church, oh! let us think of the care He must be taking as the ages roll away for building up the general assembly and Church of the First-born that is written in Heaven. Let us not dwell on our little differences of opinion, but rather on that fuller, larger, freer life we lead as parts of this general assembly of all ages, kindreds and people who have learned to be one in Christ, and who, whether in the Jewish Temple or the Christian Church, when they pray, feel this is none other than the House of God, and this is the Gate of Heaven.