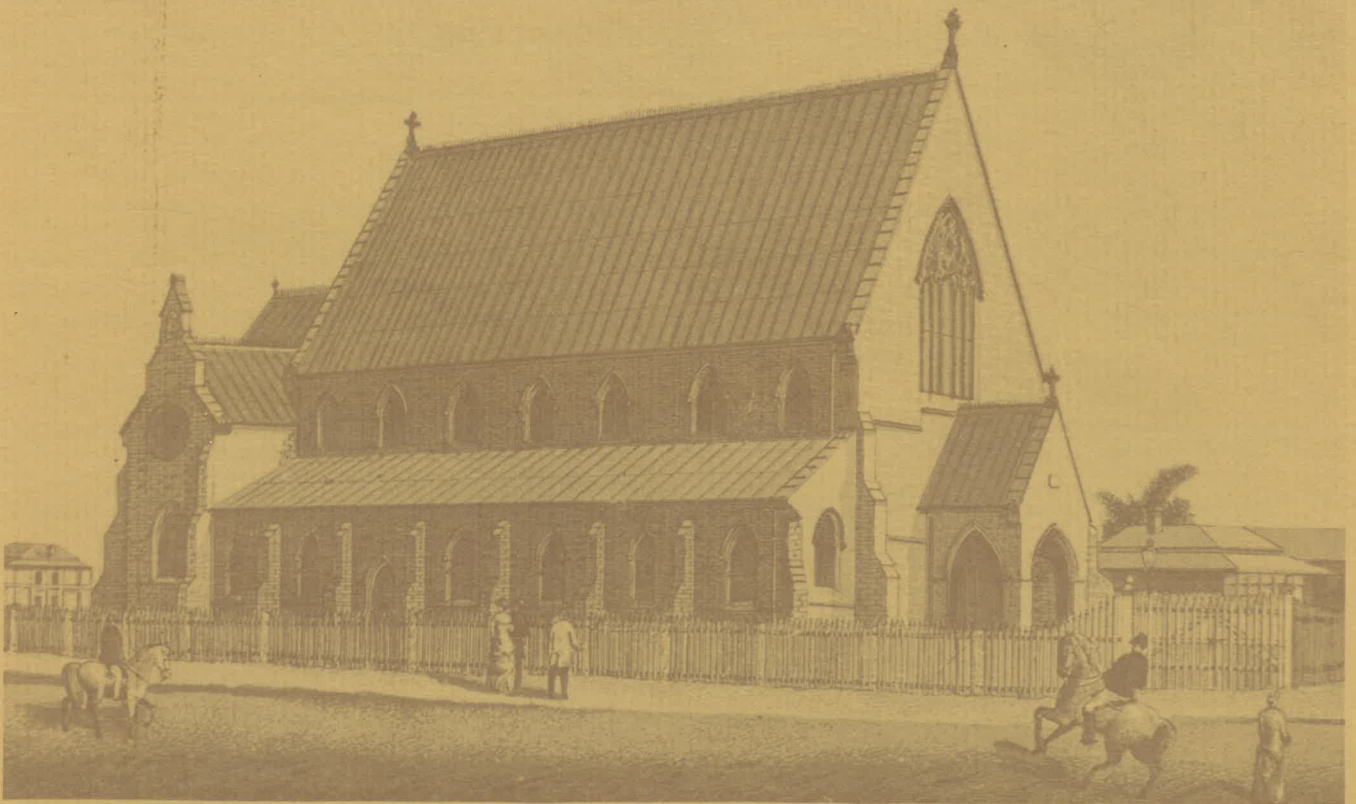
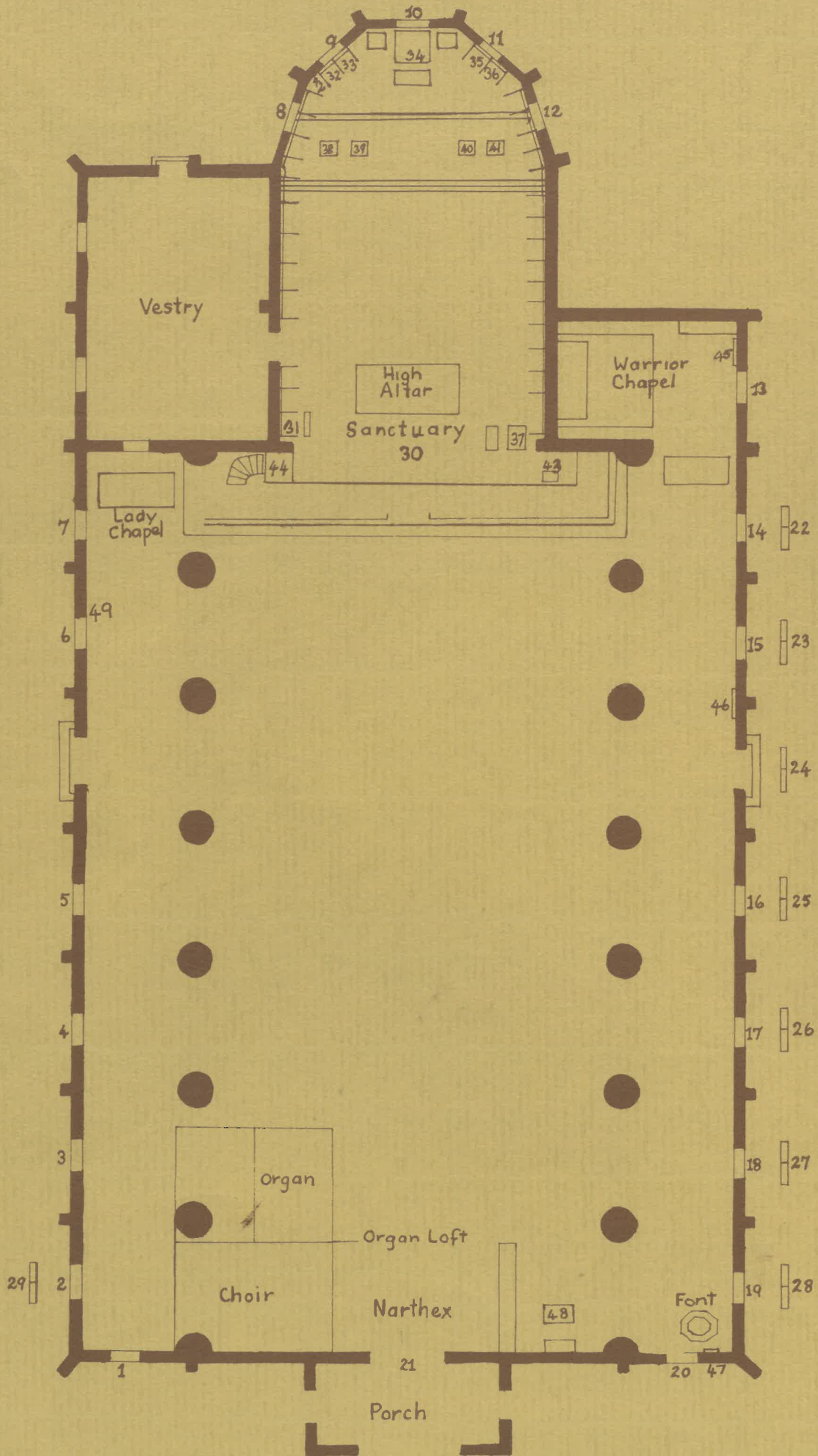


Cathedral Parish of S. Paul the Apostle Rockhampton



S. Paul's Church, Exterior



A Short History
of
**The Cathedral Church
of S. Paul the Apostle**

with
A Guide to the Major Features
of the Building

by
THE VENERABLE R. H. H. PHILP, B.A., Litt.B., Th.L.,
ARCHDEACON OF ROCKHAMPTON
1983

Thanks

The author wishes to record his thanks to Mrs. J. Lowrey for her help with the art work in this publication, Mrs. D. McLucas for the typing and correction of the manuscript and the Registrar of the Diocese of Rockhampton, Canon K. W. Raff for his help with archival material.

R. H. H. Philp

Foreword

Reflection on its life and the culture of which it is a part is characteristic of the life of the Church.

Such recorded reflection enables people of succeeding generations to inspect the formation of the Church at any given period, and leads to an appreciation of the flesh and blood of Christian practice at that time.

I am grateful that at my invitation Archdeacon Rob Philp readily undertook the writing of this pocket history of Saint Paul's Cathedral, Rockhampton.

The Archdeacon is well qualified to write this account both because of his academic training and his love of the Church in this diocese. His pen sketches of the bishops of the diocese give an overview of the life of the diocese, and their traces of influence in the varied texture of ministry within the diocese.

A Cathedral is quite naturally a symbol of conservation. The fact that the Bishop has his 'cathedra' (his teaching seat) within it ensures that. For part of the ministry of the Bishop is to defend the faith. That naturally involves an element of conservation.

I am glad that Archdeacon Philp's account of the life and development of the Cathedral captures something of its richness and complexity, and conserves it for succeeding generations.

October 3rd, 1983.

The Very Reverend Brian Farran,
Dean of Rockhampton.

A.D.	Monarch	Bishop	Rector — Dean	Building	
1860	VICTORIA	of Brisbane	T. Jones 1861-1864	First Church (on Hall Site) 1863	
1865			E. W. Tufnell 1859-1874		W. Wright 1865-1867
				J. T. Botting 1868-1870	
				J. Gilbertson 1870-1872	
1870			M. Leigh 1872-1876	Foundations laid 1875	
1875		W. Lock 1876-79			Foundation Stone set 1879
1880		M. B. Hale 1876-1884	Dedication 1883		
1885		W. T. T. Webber 1884-1903		Cathedral Status 1892	
1890		Diocese of Rockhampton founded 1892	A. Richards 1891-1898		
1895		Nathaniel Dawes 1892-1908		T.B.J. Parker 1898-1901	
1900	P. Howes (P in C) 1902 1902				
1905	EDWARD VII	G. D. Halford 1902-1907	Diocese as Trustee 1906		
1910	George Halford 1909-1920	G. H. Rodgers 1907-1917	Consecration 1911		
1915				A. H. Barlee 1917-1919	
1920					

A.D.	Monarch	Bishop	Rector — Dean	Building	
— 1925	GEORGE V	Philip Crick 1921-1927	J. A. Cue 1919-1925		
			A. T. Robinson 1926-1930		
1930 —			G. D. Halford (LT) 1930-1931		
			S. W. G. Frost 1931-1933		
— 1935	EDWARD VIII	Fortesque Ash 1928-1946	R. B. Davison 1934-1939		
	GEORGE VI		E. H. Strong 1940		
1940 —			J. E. Dale 1940-1954		
— 1945			James Housden 1947-1958		
1950 —	ELIZABETH II	Theodore McCall 1959-1963	S. J. Matthews 1954-1960		First Dean 1959
— 1955					J. Hazlewood 1960-1968
1960 —				Donald Shearman 1964-1971	
— 1965				John Grindrod 1971-1980	
1970 —				J. Bayton 1968-1979	
— 1975				George Hearn 1981	
1985 —		F. G. Knight 1980-1983			
			B. G. Farran 1983		

The Building

By the 1980's the significant architectural features in the urban landscape of most Australian country towns included those buildings designed for the worship of God which reflected the Anglo-Saxon/Celtic origins of the inhabitants. These buildings were statements in stone about the ethnic origins of those who built them and of their immediate or vicarious longing for tangible reminders of "home".

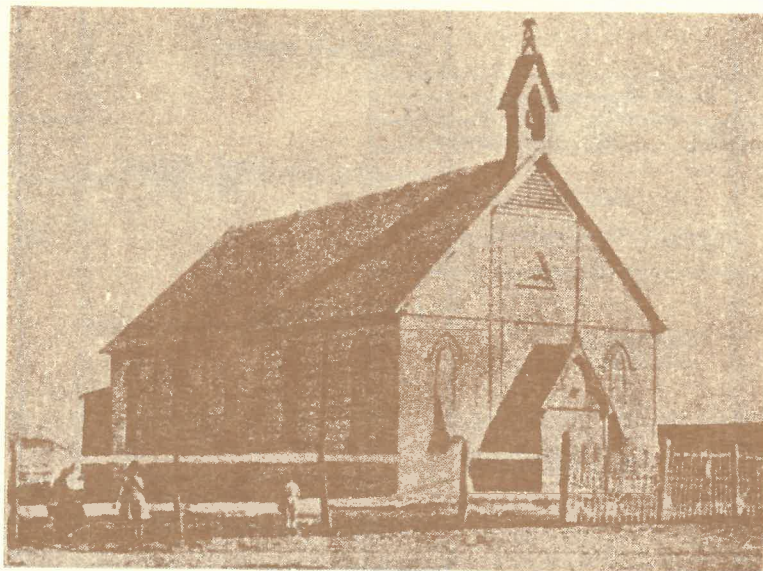
S. Paul's Cathedral, Rockhampton, is one such building. One stated reason given for its construction was, to provide "... a more commodious Church, and one better adapted to the decent and orderly performance of Divine Worship ..."1. The form which the building took was to speak eloquently of the English origins of the clergy and church people of that time.

The present building was described, during its construction, in 1881, as having a "... uniformity of decoration ..." and that, as a result, "... no one part is highly ornate to the detriment of other parts, so that it matters not at what point the church is viewed from, it is beautiful from all; and there is a quiet dignity and stateliness about it, which is very impressive ..."2. This judgement of the building as a whole suffices over one hundred years later.

In accord with the great revival of gothic architecture which marked places of Anglo Saxon settlement in the second half of the nineteenth century, the building is of Early English Gothic style. It should be remembered that it was designed and built as a parish church — cathedral status did not come until nine years after its opening — and, as such, it has a grace and dignity seldom approached by parish churches in Queensland.

In the second half of the nineteenth century, Church buildings were the special pride of many Australian country towns to a degree which seems incomprehensible to us today. In a social survey of Victorian country towns made in 1944, the authors of the survey were often shown the churches with melancholy pride. "Have you seen the churches? You ought to see them; they were built when there were 20,000 people here. Never believe it now would you." 3.

1. Petition of Rector and Churchwardens to Bishop Hale of Brisbane, 18th October, 1883, for Consecration and Dedication of S. Paul's Church Rockhampton, Diocesan Archives.
2. **Daily Northern Argus**, Saturday, 24th December, 1881, Diocesan Archives.



The old St. Paul's

-
3. McIntyre & McIntyre, **Country Towns of Victoria**, as quoted in M. Cannon **Life in the Country**, Nelson, 1973, p.249.

In the late 1870's no such pride seemed to be evident in Rockhampton. A Morning Bulletin report of 1876 opined that although Rockhampton was the second city of Queensland it compared unfavourably with other provincial towns in terms of church buildings. In spite of the presence of the foundations for the new church of Saint Paul services were being conducted in "... a lob sided, back yard looking building ..."4. The buildings (or lack of them) of the other denominations fared no better.

There had been sporadic attempts to raise the money for building over the previous twenty-four years and at least two other structures were built as churches on the site now used for the cathedral and associated buildings.

The original building was of wood and was situated about where the present bell-tower stands. It was used by Anglicans and Presbyterians and was available to other protestant denominations. The Congregationalists had built it. The saga of the acrimony about such joint use has been related elsewhere and the fact that this building was demolished by a storm the same day that Bishop Tufnell of Brisbane declared it an Anglican building in November 1961. 4a.

One result was that another church of timber was constructed on the present Hall site — perhaps to make clear the distinction? — in 1862. This church was for exclusive Anglican use and had 156 pews let and 30 free pews. 5. This was the "lob sided" building previously referred to. It served as S. Paul's Church until the present building was ready for use in 1883.

4. **Morning Bulletin**, 4th November, 1876.
- 4a. Some sources give 1860 as the date but Bishop Tufnell was in Gayndah at that time in 1860.
5. **Year Book of Diocese of Brisbane**, 1869. p.110.

In 1867 one acre of land was granted by the Crown to "... certain people called Protestants connected with the Established Church of England in the Colony of New

South Wales within Queensland ... Upon Trust for the erection of a Church in connection with the Established Church of England and for no other purpose whatsoever ..."

The Trustees, those "Protestants in connection with the Established Church of England" were R. M. Hunter (died 1903), R. H. G. White (died 1900), G. B. Shaw (died 1892) and F. N. Beddek (died 1885). Their Trust was formally handed over to the Diocese in 1906.

Two other portions of land were granted on the other side of Alma Lane for the erection of a school house — the present Hall built in 1900 — and a Rectory.

By 1875 an amount of 1,300 pounds had been collected for the purpose of building the Church and with this money the foundations were laid. These foundations are the cause of some concern in present times as apparently no damp course was included in their construction. This was as far as the building proceeded until 1879.

In 1879 under the dynamic leadership of the newly appointed Rector W. A. Diggins a committee was formed to raise funds for the completion of the building and this committee raised the large sum of 4,000 pounds. Bishop Stanton of North Queensland, who had been elected as bishop of that Diocese the year before, was invited to set a foundation stone. This stone was set on Tuesday afternoon the sixteenth September 1879 at 5 o'clock, in the presence of Bishop Hale of Brisbane. 6. The foundation stone may be found on the north-west corner of the outside of the building.

The impetus to build was carried through until the building was complete and ready for worship in 1883. Messrs. Scarr and Voysey were appointed as architects — later Voysey and Nixon when Scarr left the area. The cost was 7,300 pounds for the building and a further 1,000 pounds in furnishings. Of this 5,600 pounds was subscribed at the time of the dedication. Bishop Hale was present to dedicate the building on the petition of the Rector and Wardens on S. Luke's Day (18th October) 1883. 7. It took a further twenty-eight years to pay off the remaining debt of 2,700 pounds and Bishop Halford issued a Licence of Consecration on 20th June, 1911. 8.

The Church of S. Paul became the Cathedral of the newly constituted Diocese of Rockhampton on S. Andrew's Day (30th November) 1892.

The material used in its construction was sandstone from the Stanwell quarry and it is all hand hewn and placed. The stonemason was George Sanderson, the carpenter David Wiley and the plumber J. Wakefield.

6. **Capricornian**, Saturday, 20th September, 1879.

7. Petition to Dedicate and Consecrate, Diocesan Archives.

8. Consecration requires a debt free building.

In the Name of God Amen

I Matthew Wladimir Hale, by Divine permission Bishop of Brisbane, now declare this church to be consecrated that is - It is now set apart from all profane and common uses; and under the name of St. Pauls Church Rockhampton, is dedicated to the worship and service of Almighty God - the ever blessed and undivided Trinity - Father, Son and Holy Ghost:

Witness my hand this eighteenth day of October ^{The Feast of St Luke the Evangelist} ^{of our Lord} - in the year 1883.

Matthew W. Hale
Bishop

*Letter of Consecration and Dedication of Matthew Hale,
Bishop of Brisbane.*

Inside the Church

S. Paul's was among the first buildings to use electric light in Rockhampton. There is record of a Special General Meeting of parishioners held 23rd November, 1891 to discuss a proposal of the Rockhampton Gas Company to "fit up the Church with electric light." 9. The proposal was accepted by the meeting. The cost was 70 pounds, 18 shillings and six pence.

From photographs it is evident that while the basic layout of the building remains as it was in the 1880's some changes have taken place in the interior arrangements. The high altar was moved in 1968 from the eastern wall of the apse to its present central position in the presbytery. At a later date the stalls (sedelia) for the clergy of the Diocese and the throne (cathedra) of the Bishop were placed around the walls of the apse thus restoring the practice of pre-Norman times in Europe.

The crucifix now fixed to the wall behind the lectern came from the centre of the rood screen. The screen was installed in the 1920's when the Oratory of the Good Shepherd manned the parish. It was removed during the general repositioning of the altar and sanctuary and authorised in its present position in September 1968.

9. Diocesan Archives.



Interior of S. Paul's in 1920's.

Photographs from the 1930's show the choir to the east of the present altar rail and the organ in the space now occupied by the warrior chapel on the southern side of the presbytery. The choir moved, along with the new organ, to the west end of the church in 1967. The choir stalls are a memorial to the late Anthony Marsh.

There seem to have been no side altars in the aisles until the original warrior chapel was erected in the south aisle by Bishop Halford in 1916. The carved and painted reredos, crucifix and candlesticks were placed in the warrior chapel dedicated under title of The Warrior Chapel of S. George in May 1944.

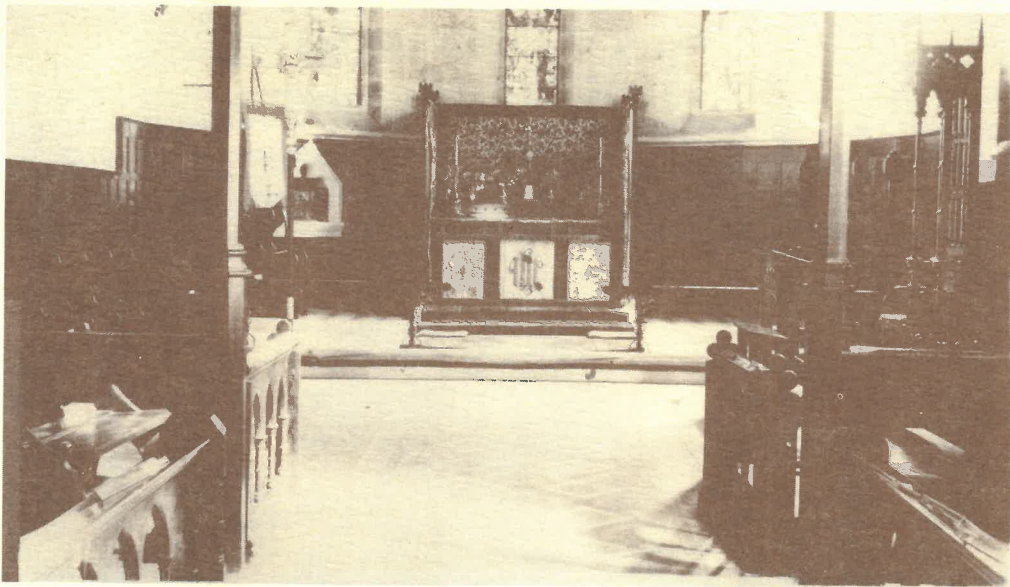
The Lady Chapel in the north aisle seems to have been set up as such in 1953 with the installation of a permanent ambry in that chapel in place of the ambry which was situated on the north side of the sanctuary from the 1920's. The altar of this chapel is a memorial to Dr. Doris Skyring.



*Looking "west" before the choir and organ — moved
in 1967.*



1. *The East End between 1916-1921.*



2. *The Sanctuary in the 1930's.*

The Furnishings

THE HIGH ALTAR

The present High Altar stands in the centre of the Sanctuary. It is fashioned in bronze impregnated resin, with a Tasmanian black bean mensa. The central figure is that of the Lamb from the Book of Revelation surrounded by the symbols of the four evangelists (or the divisions of creation) from the same source. (Rev. 4:7) (Ezekiel 1:10). Originally the High Altar was situated against the east wall, where the Bishop's throne is now placed. Some of the original tiling which surrounded it can be seen still.

THE SEDELIA

The stalls which surround the altar and which radiate from the cathedra of the bishop were designed so that there may be a visible unity demonstrated between the bishop and the clergy and parishes of the Diocese. This happens when the Church is used as a Cathedral on Diocesan occasions. The first two stalls on either side of the cathedra are designated as the Canons' stalls. They are, on the northern side, the stalls of Halford and S. Faith and on the southern side the stalls of Dawes and Redlich.

THE THRONE [34]

The Bishop's cathedra was originally situated on the southern side of presbytery. It is made of red cedar and canopied and carved after the gothic style. The arms of the Diocese, granted in 1956, are displayed upon it.

THE MOSAICS [38, 39, 40, 41]

The four mosaics set into the pavement in front of the bishop's throne are reputed to be quite old and, while their origin is now unknown, they appear to be from the end of the eighteenth century. They are also the mythical beasts of Ezekiel and the Book of Revelation, shown on the altar.

THE PULPIT AND FONT [44]

The Pulpit is carved of sandstone from the same site as that used in the building. The carved cross upon it gave some cause for alarm and was seen by some to be a Romish trend when the building was first completed in 1883. 10.

The Font was originally situated in the centre aisle near the entrance and was moved to its present position in 1967 when the organ loft was constructed. It is also fabricated of the same Stanwell sandstone.

10. L. McDonald, **Rockhampton: A History of City and District**, University Queensland Press, 1981, p.390.

THE RISEN STALL [48]

The sandstone chair and prayer desk situated near the font were originally sited within the chancel and was the Vicar's stall. It was placed in its present situation in 1968 and was used for some years as a seat for the Verger. Previously it had stood at the entrance to the Church having been repositioned from the Chancel in 1903.

THE SHRINE OF OUR LADY OF WALSINGHAM

This small coloured statue of the Madonna and Child, on the pillar nearest the Lady Chapel is a representation of the devotion paid to our Lady in a small Norfolk Village since Anglo Saxon times. It was brought back and placed here in 1963 by Bishop McCall after he made pilgrimage to Walsingham and placed the Cathedral and Diocese under the patronage of Our Lady of Walsingham.

THE ICON

The Icon of S. Paul was placed in the Lady Chapel in 1952 as a gift from the Greek Community in gratitude for the use of the Church for their Liturgy.

THE DEAN'S STALL [37] is situated on the south side of the entry to the Sanctuary.

THE PRECENTOR'S STALL [31] usually occupied by the Assistant Clergyman of the Parish is situated opposite.

THE CANONS' STALLS [32, 33, 35, 36] are situated either side of the Bishop's Throne. They are designated as the stalls of S. Faith [32] after the one time Diocesan school, Halford [33] after the second bishop, Dawes [35] after the first bishop of the Diocese and Redlich [36] after the martyr priest of the Diocese who was beheaded in the New Guinea in 1942. (see also [47]). These are the seats of the Archdeacon and Honorary Canons of the Diocese.

THE AUMBREY [42]

During the time when the Oratory of the Good Shepherd manned the Cathedral Parish, 1926-1930, the white stone aumbrey was installed to house the Blessed Sacrament. It now houses the Holy Oils and the Sacrament is reserved in the tabernacle in the Lady Chapel where it was moved in 1953.

THE LECTERN [43]

One of the original furnishings of the Church and a good example of Victorian brass work before "eagle" lecterns became the vogue.

THE HONOUR BOARD [45]

Dating from 1919 the Honour Board is situated in the Warrior Chapel. Originally it was placed behind the lectern [43] but was moved to its present position in 1968. It bears the names of the fallen from the First World War among which is that of The Reverend Frederick Hulton-Sams, a member of the Bush Brotherhood of S. Andrew, also known as the "Fighting Parson" of the West who fought as a combatant in that War and died bringing water to the wounded in 1917.

THE COLOURS

The Queen's and Regimental Colours of the 42nd Battalion were laid up in the South Aisle in 1970. The 42nd Battalion came into being in succession to the Port Curtis Infantry in 1921 and was absorbed into the Royal Queensland Regiment in 1960.

THE BAS RELIEF OF THE MADONNA [46]

This is probably the most exquisite piece of artwork in the Church. It is a ceramic

bas relief of the Madonna and Child after the manner of Dellarobia. It is probably nineteenth century but may be older. It was given by Lt. George Pearce Serocold. R. N. Serocold was an early pioneer of the Rolleston area who came to Queensland in 1853. He was born in 1828 and served in the Royal Navy for ten years from 1842 to 1852. His grandsons are commemorated in the bronze plaque below. The bas relief plaque was originally housed on the wall of the vestry, there is no record when it was moved to its present site.

THE REDLICH LETTER [47]

Vivian Redlich went to New Guinea as a missionary priest from S. Barnabas North Rockhampton. He was martyred there in September 1942 during the Japanese occupation of that country. The facsimile of his last letter to his father hangs in the bapistry. The original letter is in S. Paul's Cathedral, London.

THE STATIONS OF THE CROSS [49]

On the sills of some of the windows and in the Warrior Chapel hang small brass medallions which are modern interpretations of the fourteen stations of the cross. The story of Christ's journey from Pilate's judgement hall to death on Calvary.

The Chapels

THE LADY CHAPEL

This chapel in the North Aisle was the site of the first Chapel erected in the Cathedral in 1916. That Chapel was the original Warrior's Chapel. It was moved to the South Aisle in 1928. The Lady Chapel was set aside in that year. From 1953 the Blessed Sacrament was reserved in this Chapel. In 1959 the present altar with its painted glass panels was installed in memory of Dr. Doris Skyring.

THE WARRIOR CHAPEL

After its removal to the South Aisle in 1928 the Chapel was known as the Warrior Chapel of S. George hence the window of S. George, and the placement of the Regimental Colours.

The Chapel was re-oriented into the old Organ space in 1979.

The altar has placed within it — from 1926 — a reliquary brought from England by Archdeacon Robinson. The Robbins painting in the reredos was commissioned as a memorial to Lt. Col. H. R. Gower, M.C. and placed here in 1946. The total reredos was a memorial to all servicemen of the allied forces who died in the South-West Pacific in the Second World War. It is interesting that the Arms of England have the central position in the carvings over those of Australia and the U.S.A., even in 1946.

THE BELLS

The "temporary" bell tower with its peal of eight bells was erected in 1946 as a thanksgiving offering for victory in the War of 1939-1945. The bells are capable of ringing by hand but, in the absence of bell ringers, are mechanically "clapped" before principal services and for weddings.

The Windows

The Cathedral has, especially in the last thirty years, been enhanced by the placing of stained glass in most of the window spaces available. The quality of this glass varies but as beauty is in the eye of the beholder all are valued. In times before universal literacy stained glass was the acceptable form of imagery used in church buildings to tell the stories of our creation and redemption.

Even when carved crosses gave some offence stained glass images were sought after. Anglicans have been comfortable with two dimensions through most of their history and the nineteenth and twentieth centuries were no exception.

The Sanctuary Windows [8, 9, 10, 11, 12]

These lights set in the apse were crafted in England by Messrs. Lawndes and Dowry, London after the design by Miss Caroline Townshead.¹ The glass is very rich in colour and texture and the three centre windows, which were placed there in memory of the first bishop Nathaniel Dawes in 1914, depict Agony and Crucifixion, the Risen Christ reigning over the universe with Mary Magdalen below and the third window depicts the Day of Pentecost with an ordination in the lower panel.

The outer windows were placed in 1921 in memory Marion Dawson wife of the then Registrar of the Diocese. These depict, on the left, the Annunciation and Visitation and on the right the Eucharistic worship of the church as perceived in the early part of this century.

¹ J. Bayton, *The Cathedral Church of S. Paul the Apostle*, 1970. p.28.

The North Aisle

[7] The first window placed in the Cathedral, in 1903, is the largely painted glass window of Christ in Glory now situated in the Lady Chapel. It is dedicated to the memory of John Peddle and its place of origin is now unknown.

Our Lady [6]

This window, an early work by Stephen Moor who was responsible for the clerestory windows erected in 1979, was placed by Maurice Beak "who died before he saw it" was dedicated by Bishop McCall in September 1960.

The Finding in the Temple [5]

In memory of Cora Macaulay, this window which was executed by John Ashwin of Sydney was placed here in the 1960s and faculty granted for it in 1968. Cora Macaulay died on 10th February, 1963.

The Healing of the Paralytic [4]

This window depicts the well known passage from S. Mark and S. Luke's Gospels. It is in memory of Ivy McDonnell.

The Transfiguration [3]

Moses and Elijah along with Saints Peter, James and John are present with our Lord on the mountain of Transfiguration. This window was placed in memory of Alfred and Margaret Catt.

The Children's Window [2]

One of the earlier windows of the Cathedral this originally was situated in the south aisle in the original Warriors' Chapel. It was installed in its present position in 1948 when the S. George window was installed there. It was given in memory of Charlotte Ellery who died in December 1918.

S. Paul's Preaching in Athens [1]

S. Paul's famous sermon before the scholars of Athens proclaiming "Whom therefore you ignorantly worship, Him I proclaim unto you", is depicted in this window with his shipwreck on Malta shown in the quatrefoil. It was given in 1966 in memory of Montague and Jessie Beak and was executed by Olive Cowley.

The Christus Window [21]

Above the organ loft at the western end of the Church is the large window depicting Christ as "The Way, The Truth and The Light". It was given as a memorial to commemorate those workmen from the Railway Department who gave their lives in the First World War by the officers and workmen of the Railway Department.

The Queen's Window [20]

Situated in the bapistry this double window crafted by the firm of Hardman in England and depicting the symbols of the British Crown with those of heavenly kingship was placed here in commemoration of the visit to Rockhampton by Her Majesty Queen Elizabeth II on 15th

March, 1954. It was unveiled by the Governor of Queensland, Sir Henry Abel-Smith in June 1958.

The South Aisle

S. John [19]

One of the set of the four evangelists on the south wall, this window was given in memory of Richard Standish, Warden of the Cathedral Parish and Treasurer of the Diocese. It was crafted, as were all the other windows in this wall with the exception of the S. Paul on the Damascus Road and the Canon Dale Window, by Bustard of Brisbane. It was erected in 1955.

S. Mark [18]

This window was given in memory of Ernest and Elizabeth Freid on 3rd November, 1950.

S. Paul on the Damascus Road [17]

This is one of the older windows of the Cathedral and was given in memory of Lydia Wood.

S. Matthew [16]

Another of the set of the evangelists this window was erected in memory of Beatrice Headrick by her daughter Mrs. H. J. Myles in December 1951.

S. Luke [15]

S. Luke the physician and evangelist is portrayed in this window given in memory of Dr. Paul Voss. It was dedicated in November 1950.

S. George [14]

The patron saint of England since the reign of Edward III is the figure in this window originally situated in the Warrior Chapel. It is in memory of Edgar Streeton who served the Parish as priest and musician (choir-master and organist) for almost thirty years.

Canon Dale Window [13]

This window has the distinction of having the person in whose memory it was dedicated depicted in it. Canon Dale was Rector for fourteen years, the longest serving so far, from 1940-1954. His tenure coincided with the years of the Second World War and his ministry to service personnel is shown. The stained glass is by Oliver Cowley and the window was blessed and placed in June 1970.

The South Clerestory [22, 23, 24, 25, 26, 27, 28]

The windows in this section were placed here in September 1979 during the celebrations to mark the centenary of the laying of the foundation stone. They were designed and crafted by Mr. Stephen Moor and depict the first half of the story of Salvation.

The second half is to be added in the North Clerestory. There are seven double windows depicting the Patriarchs and Prophets of the Old Testament. Moving from the Sanctuary end they are Adam and Eve, Noah, Abraham, Moses, Ruth, David, Solomon, Elijah, Elisha, Isaiah, Daniel, Jeremiah and Ezekiel. The plaque giving names of the various donors can be found on the column on the organ loft.

The North Clerestory [29]

Two windows have been recently placed here as the first of the second half of the series. One in memory of Ailsa Grindrod, wife of the eighth bishop, depicts Our Lady and John Baptist and was dedicated by her widower the Primate Archbishop, Sir John Grindrod on 30th October, 1983. The other window, S.s Peter and Paul, given by Mrs. B. Castner.

The Holy Spirit Window [30]

This window high on the peak of the "east" gable was placed there in 1968 in memory of Gerald Walters.

The Organ and Choir

The Cathedral has enjoyed a standard of liturgical music over its history which is seldom paralleled north of Brisbane.

The organ was originally situated where the present Warrior Chapel is sited and the choir in collegiate style seats in the original chancel which is now incorporated in the sanctuary. The move to the present position at the "west" end of the church took place when the new organ was installed in 1966.

The old organ which was the victim of ship wreck and salvage was the only instrument to receive an award for beauty of tone at the South Kensington Exhibition of 1862. Many "old timers" maintain that its tone was superior to that of the present instrument. Some pipes from the old organ are preserved in the north aisle.

The organist from 1897 to 1921, when he was murdered, was Mr. F. Crawford. His memorial plaque is in the south aisle near the original position of the organ. The Reverend Edgar Streeten who served the parish as choirmaster, precentor, assistant priest for thirty years and organist took over after Mr. Crawford's death and his memorial is the window of S. George [14] which also stands in the south aisle near the original organ position.

Other organists and choirmasters over the years have been : H. C. Stiff, A. R. Ethell, H. Spence, D. Crow, I. Bridge, A. Varley, R. Marks, G. Millar and the present incumbent of that position is G. Brown.

The choir stalls placed at the west end of the church in 1966 were a memorial to Anthony Marsh given by his family.

Bishops of Rockhampton

Bishop Nathaniel Dawes	1892-1908
Bishop George Dowglass Halford	1909-1920
Bishop Philip Charles Thurlow Crick	1921-1927
Bishop Fortescue Leo Ash	1928-1946
Bishop James Alan George Housden	1947-1958
Bishop Theodore Bruce McCall	1959-1963
Bishop Donald Norman Shearman	1964-1971
Bishop John Basil Rowland Grindrod	1971-1980
Bishop George Hearn	1981-



Bishop Dawes



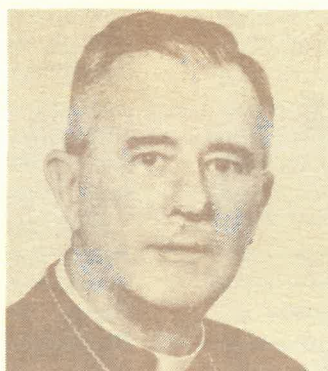
Bishop Halford



Bishop Crick



Bishop Ash



Bishop Housden



Bishop McCall



Bishop Shearman



Bishop Grindrod



Bishop Hearn

NATHANIEL DAWES

The first bishop, Nathaniel Dawes was born in Rye, Sussex on July 24th, 1843. He was a son of the Town Clerk of Rye and third in a family of nine. After a promising beginning as a civil engineer, he built Blackfriar's Bridge, he went to Oxford at the age of 25 to read for Holy Orders.

He was made deacon in 1871 and ordained priest in 1872. After serving a curacy at S. Peter's Vauxhall and an incumbency at S. Mary's Charterhouse, London, he came as Rector of South Brisbane and Archdeacon of Brisbane in 1886.

He was appointed Co-adjutor Bishop of Brisbane and consecrated bishop in S. Andrew's Cathedral, Sydney on 1st May (Feast of S. Philip and S. James) 1889. Dawes had the distinction of being the first Bishop consecrated in Australia.

His area of episcopal oversight as Co-adjutor of Brisbane included the Darling Downs and later Rockhampton. He accepted the title of Honorary Rector of Rockhampton and in 1892, with the formation of the new Diocese of Rockhampton, was elected the first Bishop.

The new Diocese consisted of the parishes of Rockhampton, Blackall, Springsure, Clermont, Mount Morgan and Gladstone. North Rockhampton was to be added a year later and the centres of Aramac Muttaborra and Barcaldine were being worked as mission areas by Archdeacon Lester from Longreach.

Bishop Dawes has the distinction of being the person to conceive the idea of a group of mission priests working the western parts of the Diocese, after the style of the Universities Mission to Central Africa, the Cambridge Mission to Delhi and the Oxford Mission to Calcutta. It was he who convinced Bishop Westcott of Durham of the viability of the idea and as a result the birth of the Bush Brotherhoods of the Australian Church took place.

He installed the first Bush Brother, George Halford, in Longreach on Holy Cross Day (14th September) 1897. The Brotherhood of S. Andrew was to continue part of the Diocese until the second world war. The Brotherhoods were enormously influential in the Australian Church right up until the end of the 1960's.

Dawes resigned with failing health in 1908 and returned to England where he died on 14th September, 1910.

GEORGE DOUGLAS HALFORD

It has been suggested that George Halford, second bishop of Rockhampton, set the style of the Australian country bishop for the next five decades.¹ He was the first Bush Brother, the first of many Bush Brothers to be consecrated bishop, the first Anglican Bishop to be consecrated in Queensland and the first bishop to resign his See to test his vocation to the religious life.

Born into an upper middle class English family, his father was a medico in Kensington, in 1865 and as the result of his mother's death during his birth, he was the somewhat indulged younger son. He attended and graduated from Oxford where he was a member of Keble College. His churchmanship was uncompromisingly Anglo-Catholic and his mentors were Bishops Talbot the doyen of the Leeds clergy school, Gore of Oxford and the Community of the Resurrection and Bishop Westcott of Durham and New Testament scholarship fame.

There was an extraordinary parallel between Halford and Gore's episcopal careers. Both were consecrated in 1909 and both retired to the monastic life in 1920.

Halford went as assistant curate of S. Peter's Yarrow — where Bede had been a monk — and later became Vicar of that Parish. He left for Australia and the Brotherhood of St. Andrew in the Queen's Jubilee Year 1897. He did not find the West entirely congenial and after fulfilling his time under vows he returned to become Vicar of the Cathedral Church in Rockhampton where he remained with great success until 1907.

When he was in England he received news of Bishop Dawes' retirement and, subsequently, of his election as second bishop of Rockhampton. He returned and was consecrated in S. Luke's Pro-Cathedral Charlotte Street, Brisbane (now a pancake parlour) on the Feast of the Purification (February 2nd) 1909 and was enthroned five days later in Rockhampton.

Halford was very much the English missionary in many ways. His main identification was with the movement to introduce bible reading (doctrinal teaching after the English pattern?) into the State School system, which was eventually successful in 1911. He was also instrumental in setting up the Rescue Home for girls from the bush — S. Mary's and then S. George's Homes.

He was severely affected by the loss of young life during the first World War and eventually resigned to give an example of sacrifice in 1920. After testing his vocation to the religious life at the Community of the Resurrection at Mirfield in Yorkshire which did not eventuate, he returned to attempt to found a men's community at Tingalpa in Brisbane. No one stayed with him, and he then conducted a mission to newly emigrated railway construction workers in the Callide Valley during the late 1920's. He was back among his Tyneside boys.

Halford returned briefly to hold a locum tenens ministry at the Cathedral in 1930-31. He eventually worked in the Monto soldier settlement area and in Brisbane as Diocesan missionary. He died in Brisbane in 1948. His ashes are buried within the sanctuary of this church in the place where the High Altar stood in his time.

¹ R. H. H. Philp, *George Halford — An English Bishop in the Queensland Bush*, unpublished thesis University of New England, 1981.

PHILIP CHARLES THURLOW CRICK

It became impossible for the Synod of the Diocese to elect a priest who would come as Bishop after Halford's resignation in 1920. Canon Hughes of S. Peter's, Eastern Hill, Melbourne, was elected but declined to accept the See. The other contenders were Bountflower, a contemporary of Halford's — who later became Bishop of South Tokyo, and R. C. Halse who became Archbishop of Brisbane. ¹

When Hughes declined the Bishops of the Province were asked to appoint a Bishop and Crick was their choice. ² Crick had served with distinction as a chaplain in the British Army. He was subsequently

Fellow and Dean of Claire College Cambridge and Examining Chaplain to the Archbishop of York at the time of his appointment.

Crick never was able to make the necessary adjustments to life in Australia and he resigned the See in order to go to Ballarat in 1927. He was responsible for the movement to set up church schools within the Diocese and during his time both S. Faith's Yeppoon and S. Peter's Barcaldine were established. S. Faith's in 1923 and S. Peter's in 1919.

Bishop Crick was also responsible for the staffing of the Cathedral parish by the Oratory of the Good Shepherd from 1926 until 1930. Archdeacon Robinson and Fathers Poole and Malden were the original members of the Oratory at the Cathedral.

¹ *The Capricornian*, 1st May, 1920.

² Diocese of Rockhampton, Synod Minutes, 23rd June, 1920, p.254.

FORTESQUE LEO ASH

After Bishop Crick's translation to Ballarat the Synod elected the first Australian born bishop of the Diocese. Bishop Ash had been Rector of Holy Trinity Mackay and was responsible for the building of the magnificent Spanish Mission style parish church there. He was Rector of Warwick at the time of his election.

He was the youngest of a family of nine children and was born at Singleton in New South Wales in 1882. He gained an Arts degree at Sydney University and was ordained in Sydney and served as Assistant curate of S. Anne's Stratfield. He worked as a member of the Brotherhood of S. Barnabas in the Diocese of North Queensland at Ravenswood and was Rector of Bowen in that Diocese.

After the First World War when he served as a Chaplain he remained in England and worked in the East End slums of London. He returned to Australia in 1919 and was elected Rector of Mackay. His consecration as Bishop of Rockhampton took place in S. John's Cathedral Brisbane on the Feast of the Purification (2nd February) 1928 and his enthronement in S. Paul's Rockhampton three days later.

Ash's main concern was to eliminate the, by the standards of that time, enormous Diocesan debt of 30,000 pounds. This had been built up substantially by the establishment of the schools. The elimination of the debt was achieved by Ash's personal approach to many individuals and by the co-operation of the clergy and parishes. He made two successful visits for support to England in 1930 and 1936.

At the end of the Second World War, Ash resigned as Bishop of Rockhampton and took on the task of raising 100,000 pounds and 50 new missionaries for the Australian Board of Missions. This he achieved by 1952.

He died in Sydney in April 1956 still assisting in the Parish of S. Anne at Stratfield where his ordained ministry began.

JAMES ALAN GEORGE HOUSDEN

The fifth bishop of the Diocese came as a young boy, with his widowed mother and family, to Australia from England in 1913. They settled in Melbourne where after some teaching experience he became a stipendiary lay reader in the parish of Alvie in the Diocese of Ballarat.

He was ordained in Brisbane in 1927, and after a curacy of two years at S. Paul's Ipswich he became Chaplain to Mitchell River Mission in the Diocese of Carpentaria.

After holding parishes at Coolangatta and Warwick he became Vicar of Christ Church South Yarra in Melbourne from where he was appointed Bishop of Rockhampton in 1947. He was consecrated in S. John's Brisbane on 28th October, 1947 and enthroned on 2nd November.

Housden was the first locally trained man to be a Bishop as well as the youngest and he brought a vigour and freshness combined with a pastoral energy which made itself felt in many ways.¹ The pastoral care of what was described as the "mission district", all the small towns north, west and south of Rockhampton, was a task he took upon himself and for which he is still remembered with great affection in the area.

During his time as Bishop he attended the Anglican Congress at Minneapolis in 1954 and was a member of the Australian Church Delegation to China in 1956.

While attending the Lambeth Conference of 1958 he was elected as Bishop of Newcastle. He and his wife, who was very active in Diocesan women's affairs, were greatly missed after the translation to Newcastle. A further link with the Diocese was maintained with the residence in Rockhampton of their daughter Anne who was the wife of the third dean, John Bayton.

¹ A. A. Fellows, *Full Time*, Rockhampton 1967, p.136.

THEODORE BRUCE McCALL

Bishop McCall was another bishop appointed to the See of Rockhampton following a debacle in the election of the successor to Bishop Housden. The election Synod managed to elect but this election was not ratified by the Bishops of the Province and subsequent attempts to elect proved unsuccessful. Eventually the man appointed by the Metropolitan was the Home Secretary of the Australian Board of Missions — Theodore McCall.

Theodore McCall was the son of Sir William McCall, Agent General for Tasmania in England for some time. He had served as a young man in the merchant marine and after ordination as an Army chaplain. He was consecrated as bishop in S. John's Cathedral Brisbane on 2nd February, 1959 and enthroned in S. Paul's on 19th February in the same year.

Several matters of great importance to the later life of the Diocese were set in train during Bishop McCall's relatively short episcopate in Rockhampton 1959-1963.

He was responsible, with the Registrar of the day T. R. Harwood, for the purchase of the Tannachy private hospital on Victoria Parade which is now known as S. John's. Apparently the decision to purchase was at least partly based on the assurance that a community of Anglican women religious from the Episcopal Church of the United States were willing to come and staff it. This did not happen and the early years of the hospital were touch

and go for the financial survival of the Diocese. Nowadays the hospital is well established and financially viable and takes its well earned place among the medical institutions of the district.

Bishop McCall had a reputation as a scholar and defender of the Anglican interpretation of the Faith. He was a champion of Christian unity but only on a sound and honest doctrinal basis. As such he was respected by Christians of other denominations, particularly the Orthodox. He initiated a rapprochement with the Roman Catholic leaders on the local level which has endured to the present day.

In 1963 he was translated to the Diocese of Wangaratta where he had received his theological training and served his curacies. He died there in January 1969.

DONALD NORMAN SHEARMAN

The seventh bishop of the Diocese was Donald Shearman, at the time of his election, Archdeacon of Mildura in the Diocese of S. Arnaud. He was born in Sydney in 1926 and grew up in Orange.

He served as a member of the R.A.A.F. from 1944-1946 and went to S. John's College, Morpeth for his theological education. He was ordained priest in 1951 and served as assistant curate at Dubbo. After service in Forbes, Coonabarabran and Director of Adult Education and Promotion in the Diocese of Bathurst he went to Mildura as Archdeacon. He was consecrated bishop in S. John's Cathedral in Brisbane on S. Matthias' Day (24th February) 1964 and enthroned in Rockhampton on 2nd March.

Donald Shearman brought youth and a deft pastoral approach to lay people with him in his tenure of the See of Rockhampton. It was during his time that the population of the Diocese began to "explode" due to the exploitation of the vast coal reserves of the Bowen Basin most of which lies within the boundaries of the Diocese. New towns came into being and older towns, particularly Gladstone, grew out of all recognition in terms of population and concomitant social pressure on people.

An attempt to remodel the method of ministry to the western area of the Diocese was made in his time and the Anglican Far West Aerial Ministry was launched. This

ministry staffed by priests-pilots Fr. Frank Neubecker and later Fr. Arthur Prosser supplied transport via the 'planes S. Michael and George Halford to the more remote areas of the Diocese until the early 1970's.

In 1970 Bishop Shearman was challenged to follow in the footsteps of Bishop Ash and accepted the responsibility of the Chairmanship of the Australian Board of Missions. It was in March 1971, that the Bishop and Mrs. Shearman and their family left the Diocese for Sydney.

Subsequently Donald Shearman was elected to the See of Grafton where he is still Bishop and, at the time of writing, is the senior bishop, by consecration, in the Australian Church.

JOHN BASIL ROWLAND GRINDROD

In 1960 Bishop McCall brought out from the Diocese of Manchester an English priest, who had previously served an assistant curacy in the Parish of Bundaberg and who had married an Australian, to be Rector of Emerald.¹ This priest, John Grindrod, was collated Archdeacon almost immediately and during the episcopate of Bishop McCall and the interregnum until Bishop Shearman was elected, was commissary and administrator.

His background at Oxford and in the British Marines during the Second World War had fitted him for the role of leadership he was to play within the Diocese. After serving in Emerald he became Rector of North Rockhampton and remained at S. Barnabas until 1965 when he accepted the post as Vicar of South Yarra in Melbourne.

On 24th August, 1966 he was consecrated as Bishop and enthroned as Bishop of Riverina on 31st August. Following the resignation of Bishop Shearman he accepted election to the See of Rockhampton and returned as Bishop in July 1971.

The growth of the coal towns within the Diocese which had begun during Bishop Shearman's time had accelerated and, during the episcopate of Bishop Grindrod, new towns and new communities grew and had to be ministered to. The factor of growth became a matter to be contended with when ministry needs were under consideration.

Bishop Grindrod had particular gifts in relationship to the national councils of the church and the image of Rockhampton as one of the struggling country dioceses of the Australian Church began to undergo a metamorphosis during his time as bishop. This ability to relate nationally was to have some not altogether unexpected results at a later date.

Bishop Grindrod was elected Archbishop of Brisbane on 8th August, 1980 and left the Diocese in November of that year. Mrs. Grindrod was a native of Brisbane but her homecoming was to be of short duration as she died the following year.

Subsequent to his election to Brisbane, Archbishop Grindrod was elected Primate of Australia in April 1982 and honoured with the K.B.E. in 1983.

¹. He was coming to be Rector of Blackall but was diverted to Emerald while on the way.

GEORGE ARTHUR HEARN

Originally a Churches of Christ pastor the present (and ninth) bishop came from the Province of Victoria and from the position of Director of the General Board of Religious Education — an agency of the General Synod — to the See of Rockhampton.

Bishop Hearn was originally from the Diocese of Gippsland where he was ordained priest in 1965. After serving two years as assistant curate in the Parish of Traralgon and parish priest in Omeo and Wonthaggi in that Diocese he became Rector of Kyabram in the Diocese of Bendigo.

In 1977 he was appointed a member of the staff of the Diocese of Melbourne's Department of Christian Education and was Acting Director of that Department in 1978. He was appointed Director of G.B.R.E. in 1978 and continued there until 1981. He was consecrated bishop in S. John's Cathedral Brisbane on 30th April, 1981 and enthroned as Bishop of Rockhampton on the Feast of S. Philip and S. James (1st May) 1981.

During Bishop Hearn's time much has been done to encourage the growth of the concept of total ministry of the whole people of God and extensive use has been made of Diocesan resources of property and money. Building decisions which have Diocesan significance and made during Bishop Hearn's time, thus far, have been the moving of the Diocesan Registry to a new site at S. John's Hospital and the determination to keep Lis Escop in its colonial form as the Bishop's residence. The industrial growth forecast for the area has not happened in quite the rapid time span which was suggested but nevertheless expansion has been continued.

The Diocese has undergone a building programme of churches and rectories unparalleled in its past, with the accompanying need for priests and training for laity to fulfil their ministry roles.

S. George's Homes' traditional ministry to children through residential care made a quite dramatic change in the establishment of a social welfare agency — Careforce — which is designed to help prevent children coming into care.

The Bishop and Mrs. Hearn are very much part of the Diocesan effort and have continued admirably the tradition of hospitality and family which accompanies the Bishop's role.

THE CATHEDRAL PARISH OF SAINT PAUL

Honorary Canons

Alfred Richards	1891
T. B. J. Parker	1898
A. H. Julius	1899
A. Lee Kenny	1907
W. J. B. Scott	1912
C. M. E. Hicks	1915
A. H. Barlee	1917
J. A. Cue	1931
R. B. Davison	1934
A. A. Fellows	1935
R. V. Burrowes	1937
E. H. Strong	1940
J. E. Dale	1940
E. A. Wight	1940
W. V. Rymer	1946
R. C. Johnston	1955
A. R. May	1955
C. E. Torlach	1956
E. Ullock	1960
S. Cowen	1962
P. J. Boulsover	1965
K. L. Coaldrake	1969
P. H. Davies	1971
K. W. Raff	1971
R. H. H. Philp	1971
D. K. Dunn	1977
J. A. Warby	1979
B. G. Farran	1979
P. A. B. Gribble	1982

THE CATHEDRAL PARISH OF SAINT PAUL

Assistant Curates

1894-1900	F. J. Abe
1895-1896	A. N. Garrett
1903-1904	J. Grindrod
1903-1907	C. H. Lewin
1908-1910	W. Uphill
1910-1918	B. S. Hammond (1914-1918 Curate in charge Westwood)
1910	T. H. Pitt
1912	E. R. Streeten
1913	W. E. Cargill
1915-1917	A. A. Fellows
1919	E. Robinson
1921	F. R. Bishop
1921-1925	W. A. Fletcher
1924	J. S. Booth
1925-1930	H. S. Hannaford
1926-1932	P. J. E. Demuth
1929-1932	R. E. Simons
1929-1932	J. C. C. Thomson
1931-1933	R. H. Ford
1933-1934	R. J. MacKenna
1934-1935	F. L. Irwin
1934-1937	H. W. Palmer
1936-1938	P. R. Thompson
1938-1939	R. F. Kirby
1938-1941	C. J. C. Coupe
1939-1940	G. V. Syer
1941-1942	R. O. Bodey
1941-1941	C. E. Torlach
1942-1947	J. Forster
1948-1949	R. J. Oscroft
1950-1951	J. O. Rymer
1954-1957	C. J. Brown
1956-1958	J. Bayton
1958	R. J. Oscroft
1958-1959	J. H. C. Haywood
1958-1962	R. L. Burrell
1959-1962	K. W. Raff
1960-1960	A. G. Sapsford
1960-1964	J. A. Warby
1962-1963	G. D. Steele
1962-1963	W. Houghton
1963-1967	R. A. Keyes
1964	G. H. Jarrett
1966-1969	T. B. Hall-Matthews
1969-1972	I. C. Trevor
1970-1972	G. H. Perry
1972-1973	J. R. Dixon
1973-1975	R. D. Cameron
1975-1976	D. A. Vanderwolf
1976-1980	D. Passi
1981-1982	P. S. B. Elson
1983	R. J. Paschke

