

COMPANIONS ON THE JOURNEY

A History Of The First 60 Years Of
St. Luke's Anglican Church Emerald

1880 - 1939



Compiled by Canon J. E. Whitehead
2004

Dedicated to my parents,
Rev'd George and H  l  ne Mac Donald,
who showed me the importance
of belonging to
a worshipping Christian community.

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Foreword

It has been a great challenge and an interesting journey to put together this history of the first 60 years of St. Luke's Emerald. It is a story of people, God's people, worshipping together, growing in faith, meeting challenges, facing hardships, celebrating joys and sharing life. In every generation, I have found it to be a story of children, of men and women and of the clergy appointed to serve in Emerald, as they strive to follow in his footsteps¹ and to do their best for God's church in this town. It is a small part of the great over-arching story of the people of God.

In researching for this paper from the Diocesan Gazettes, which date even from before the official establishment of the Diocese, I have found some inaccuracies in other written histories whose authors probably did not have the same extensive resources available. There are two main corrections which are important to record:

Firstly, the meeting which decided to build the first Anglican church in Emerald met in August 1894, not 1884 as has been recorded in published books of Emerald's history²,
and

Secondly, the first clergyperson to live in Emerald, appointed specifically to serve the town and its linked communities by himself, was Rev'd Reginald Bryant 1896 – 1898, not Rev'd James Grindrod 1898 – 1903, as recorded on the Incumbents' Board³ in St. Lukes, and as printed in short summary histories developed to date.⁴

A wonderfully interesting feature for me in the research and writing of this document has been to find many aspects of the life of the church community which have been part of the experience of previous generations as well, and yet forgotten. Some of these are:

- a "combined churches service" in 1901
- a Christmas tree festival in 1903
- collecting used stamps for missions in 1911
- a Ladies Guild and a Men's Guild in 1916
- a Mothers' Union and Church of England Men's Society in 1917

¹ Darrambal is the aboriginal word meaning "to follow in his footsteps", and has been the title of St. Lukes parish magazine for many years

² Specifically Marie Reid's "Emerald – a Place of Importance" published for Emerald Shire Council 2001

³ corrections made in June 2004 as a result of this work

⁴ As printed on the Order of Service for the Consecration of St. Lukes Sunday 28 October 1973, by Rev'd T. Hall-Matthews, and repeated by John Rolfe in the Centenary of Emerald booklet, and by Paul Osborne in his History of St. Lukes, published in the Darrambal of March/April 1992

a Girl's Club in 1917, which by 1924 was called G.F.S.
a parish envelope system for free-will giving in 1917
Ecumenical Bible studies in 1919
Paddy's Market in 1931

One of my hopes in this work was to discover how long our Annual Fair on St. Lukes weekend in October had been running. Unfortunately, I was not able to achieve this with any definite clarity because parish Gazette correspondents, then as now, are not always able to be consistent in their writings. Thus, at the end of this work, I can only say that it is reasonable to believe that social times or fund-raising efforts (or a combination of both) have been held almost always through the years, certainly beginning in the 19th century, intentionally timed to add to the celebrations of St. Luke's Day.⁵

In the accomplishment of this work, I would like to extend special thanks to Coralie Daniels, Edie Coogan and Ruth Moriarty, active congregation members for many years and still today, for some valuable resources and information. I am only sorry that I will not be at Emerald long enough to complete the history up to the present day, and hope that someone else in the community will continue from the point at which I have stopped.

St. Lukes is a very special place, with very special people, and will always be a part of me, wherever God calls.

Rev'd Canon Janne Whitehead,
Adv. Dip.Theol., Dip.Teach., J.P.
Rector St. Lukes August 1998 – July 2004
Area Dean Central Highlands

First Edition - Second Sunday after Pentecost, 13 June 2004
Second Edition – Fourth Sunday after Pentecost, 27 June 2004

⁵ My personal favourite was the Bazaar of 1928, delightfully entitled "The Seven Stages of Womanhood and Mere Men's Muddle".

Part One
The Birth Of A Parish
1879-1899

The Birth Of Emerald

Two decades after the exploration of Central Queensland by Leichhardt and Mitchell in 1845, settlement of the region began. Copper was soon discovered, and the railway line began its gradual westward progress from Rockhampton. By the early 1870s, the property of Emerald Downs had been established, and by February 1879, hotels and stores as well as nearby homes had been built, and a railway bridge was being constructed over the Nogoia River, with the first official train crossing in May that year.

The township was formally proclaimed by the Governor, Sir Arthur Kennedy on 5 December 1879. It was variously known as Emerald Downs and The Nogoia before the name Emerald was settled upon.⁶ In the same year, Emerald State School was established, following the withdrawal of state funding for church schools, and the introduction of free secular and compulsory education.⁷

Over the next decade, “Emerald flourished, but was nevertheless just a small country railway town”⁸. The 1891 census showed that the population of the “Central District” from Springsure to Clermont was 5,288 people, with 1,335 English born, 688 Irish, 279 Scots, a few Chinese, and the remainder of the population born in Australia. English born people constituted 21% of the population and held most managerial positions, and many were “keen to involve themselves in Anglican worship as part of keeping in touch with their previous life in England.”⁹

The Christian church moved into Central Queensland with its people. Church of England parishes had been established in Rockhampton and Gladstone in 1860, with records of a concert being held in 1874 to raise funds for a harmonium for St. Paul’s Rockhampton. During 1879, Methodist services began in Emerald with monthly visits by Rev’d James Williams of Rockhampton, and the Roman Catholic church arrived in town that same year with the appointment of Fr. James Comerford.¹⁰

⁶ “Emerald, A Place of Importance” by Marie Reid 2001, UCQ Press

⁷ “Steel all Through” Archdeacon Rob Philp, PhD Thesis 2003, Anglican Diocesan Library, Rockhampton, p.196

⁸ Reid, p.33-5

⁹ Philp, p.43

¹⁰ Reid, p.55-58

The first recorded Church of England services in Emerald were taken in the early 1880's by

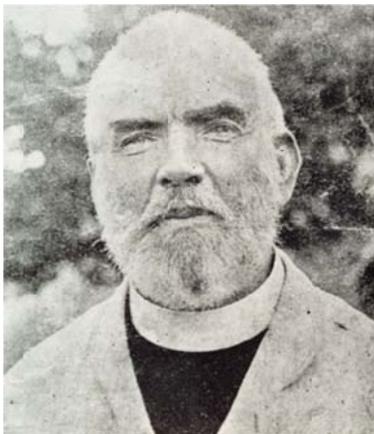
*"the Magistrate Mr Francis, who held prayer services wherever his duties took him, from Emerald to Barcaldine."*¹¹

The first clergyperson recorded to be in Emerald was the Rev. Dr. Huntley Finlay from Brisbane region, who served the settlement in some way in 1881¹². At this time, the whole of Central Queensland was still part of the Diocese of Brisbane, and was administered from there, with only a few clergy being able to travel the vast distances to the various settlements and townships.

*"Then a Master of the Rockhampton Grammar School offered for the ministry, and Deacon Mr Alfred Henry Julius became the minister of an area from Gladstone to Clermont and Springsure, and the settlement between, until 1886 when he became a priest and his parish was divided to exclude the coastal areas"*¹³

This enormous parish of Springsure had been established in 1885, and Rev'd Alfred Julius cared for the whole of Central District from a base in Clermont¹⁴, until 1888 at which time Clermont parish was separately established.

This reduced Springsure parish to include only the settlements of Fernlees, Blackwater, Duaringa, Dingo, Westwood, Comet, Medway, Duckabrook, Girah, Capella, Oakey Creek, Main Range, Pine Hill, Drummond, Boguntungan, Alpha, Jericho and Emerald. The Rev'd John Hunt became the first Vicar of this vast region, based in Springsure on a stipend of £150 per annum, and travelling around his parish by train or horseback from 1888 to 1904.



The Rev'd John Hunt,
Vicar of the vast parish of Springsure
1888 - 1904¹⁵

¹¹ St. Luke's parishioner, handwritten memories

¹² Paul Osborne, St. Lukes History draft 1992

¹³ St. Luke's parishioner, handwritten memories; used also by Paul Osborne

¹⁴ He later went to Gladstone parish, then to North Rockhampton

¹⁵ from "Minute by Minute" a History of the Anglican parish of Springsure by Ivy McLaughlin, undated

The Church Is Established

After the decision of a church conference in Rockhampton in 1887 to form a separate Diocese in Central Queensland, the area being then part of the Diocese of Brisbane¹⁶, the provision of ministry to the people of Central Queensland became more realistic. Welfare work began immediately with the establishment of a home in North Rockhampton as a staging post for immigrants, work which continued for some years until taken over by the Immigration Department.¹⁷

The Diocese of Rockhampton was established on St. Andrew's Day, 30 November 1892, with Bishop Nathaniel Dawes formally elected the first Bishop of the Diocese (before then he had been Assistant Bishop in Brisbane and honorary Bishop of Rockhampton). The Bishop's residence "Lis Escop" on 1½ acres of land was purchased for £2,000 and Bishop Dawes worked diligently to establish the church in the region, serving until 1908.¹⁸ The Rev'd G. Lester of Mitchell was the first Archdeacon of the Diocese, and D. Dawson the first Registrar.¹⁹ A Synod of the Diocese was constituted in June 1893, comprising 11 laymen from across the Diocese²⁰, including Mr. F.H.B. Turner who, though being a Rockhampton resident, represented the parish of Springsure.²¹ St. Paul's church Rockhampton, which had actually been dedicated on St. Luke's day, was fitted with electric light, the first public building in Rockhampton to have such a modern advantage.²²

In the early 1890's, services in Emerald were held in the evening of the second Sunday of the month by Rev'd J. Hunt, Vicar of the vast parish stretching from Springsure to Oakey Creek, and from Westwood to Jericho. During this time, the Vicar preached a series of sermons on the Creed²³, Mr. Martin the organist and Miss Scott the choirmistress did "their utmost to make these monthly services as bright and hearty as possible."²⁴

¹⁶ Philp, p.56

¹⁷ Philp, p.224

¹⁸ Philp, p.69

¹⁹ Philp, p.86

²⁰ Those laymen being "Messers R.A. Ranking, P.M. and Wm. Spier (Rockhampton), W.H. Harris (North Rockhampton), H. Mills (Gladstone), J.C. Tyler (Clermont), F.H.B. Turner (Springsure), Holyoake Wodd (Mount Morgan), R. Foulkes (Blackall), H.W. Banbury (Barcaldine & Longreach), J.T. Tilbury (Aramac, Muttaborra & Winton), and E.G. Wood" Gazette, June 1893

²¹ Gazette, June & July 1893

²² Gazette July & August 1892

²³ Gazette, December 1891

²⁴ Gazette, November 1893

In 1893, the Rev'd Francis J. Abe was appointed assistant to the Vicar, and no sooner done, than Barcaldine and Longreach were also added to this vast area of ministry for a period of some months. By 1894, though, Archdeacon Lester and Rev'd Spencer Newham were ministering in the western region of the Diocese, and Rev'd Abe had been assigned the eastern part of the area as a separate district based in Westwood, taking in also Banana and Moura, thus leaving Springsure parish with only Comet, Emerald, Alpha, Dingo, Jericho and surrounding properties.²⁵

In the Gazette of August 1894, the following important announcement appeared:

A special meeting of parishioners has been convened for Saturday August 11th, for the purpose of electing a building committee, and to arrange for steps being taken for raising funds for the erection of an English Church at Emerald. We hope all members of the Church of England who are interested in this movement will be present, and that there will be a good meeting of ladies and gentlemen. The meeting will be held at 8pm in the Presbyterian Church.

The following month's Gazette reported that the meeting had been very enthusiastic, and the resolution "expressing the desirableness of erecting an Anglican Church in Emerald, was carried unanimously" and that "the meeting elected Messers Taylor, Hicks, Burnham, Rumble, Monk, Martin and Kelly as Building Committee" The Gazette also reported that the Chairman of that meeting gave the site of land, to be invested in the Synod of the Diocese of Rockhampton, and guaranteed £30 towards the Building Fund, part of which would be his own subscription and part from the Society for Promoting Christian Knowledge." The unnamed chairman is presumed to be the Rector of Springsure, the Rev'd John Hunt. Other subscriptions from £1 to £5 were promised at the meeting. A fund-raising plan was soon made. It was noted that "the people of Emerald are all wage-earners, with no wealthy men to aid us in building a Church", but enthusiasm was such that £60 had been raised in the first two months.

Fund-raising for the first Church of England building in Emerald continued with a Bazaar and Sale of Work held in the School of Arts in November which raised another £50, with special thanks going to Mesdames Ratcliffe, Martin, Rumble and Gee, the Misses Byrne, Scott, Ratcliffe, Gee and Burnham, and Messers Kelly, Martin, Rumble and Taylor who presided over various stalls including the work stall, refreshment stall, fish pond, lucky bag, bran tub, book stall, produce

²⁵ Gazette, March 1894

stall, lucky wheel, flower competition and art union, and also mention of Mr Burns, who donated a horse. Parish life apart from the new building continued, as Miss Scott “who presided at the harmonium” left town, Mr Lewis, Mr Burnham and Miss Gee began teaching Sunday School on Sunday afternoons, and a “pic-nic” was held on the Queen’s Birthday.

The headlines of the Gazette of March 1895 announced that tenders were being called for the building of the church, with the tender of James Dallow for £169 being accepted during the month of March. The work was expected to be commenced about Easter and to be finished before Whitsuntide (50 days). By July 1895, a further £25 was needed to open the church free of debt and to pay for the seats, which cost £20. During 1895, the building process stalled a little with the transfer of Messers Martin and Kelly, these men being the main energy source for the whole project, as well as workers in the Sunday School.

But, exactly a year after that initial meeting, the first St. Luke’s church in Emerald was dedicated, with the patronage of St. Luke being selected by the Building Committee. The church was weatherboard, with the main entrance being on the northern side and the entrance to the vestry on the eastern side near the Vicarage. Each entrance had 4-5 steps, with the building on wooden stumps, about 3 feet off the ground. The roof was corrugated iron, with finials on the front and back and a small bell turret. Three small rectangular windows were along the side, and three arched windows in the front & rear walls. The foundation stone of the present St. Luke’s church records that “The first church on this site was dedicated by Bishop Nathaniel Dawes, D.D., on 11 August 1895.”²⁶

The Gazette of that year recounts:

“The church was duly opened and dedicated to St. Lukes on Sunday 11th of August. The dedication service at 11am was followed by a Choral Celebration of Holy Communion, when fourteen received the Sacrament, and the whole congregation remained to the end of the service. At 3pm the Bishop addressed the children of St. Luke’s Sunday School, and also those of the Primitive Methodist Sunday School, who, at the suggestion of their Minister, were present at this Service. At 7:30pm Choral Evensong concluded the day’s services. The Bishop preached a sermon from the three references to St. Luke in the New Testament. His sermon and the services of the day will

²⁶ In the year of 1895, St. Andrew’s Longreach was opened in July, St. Lukes Emerald in August and St. Matthews Jericho in October.

long live in the memory of the large congregations present at all services. The anthem at Evensong was Stainer's "What are these that are arrayed in white robes", and was well sung by the Choir. Great credit is due to Mr. Mark who acted as choir master, to the organist Mrs. Ross and to all who formed the choir for the Dedication Services for the able manner in which the musical part of the services was conducted. Also to Mrs Evans, who kindly lent her beautiful Cornish organ for the occasion."

Singing in the choir for that service was Mrs. G.H. Daniels, who was also present at the dedication of the Sanctuary in 1956.²⁷

The following day, "Mr and Mrs Mark very kindly organized a Social, which was most creditable to all the ladies and gentlemen who took part in it. The Bishop made a most happy speech, in which he congratulated the Emerald folk on their new Church, and also the Building Committee on the hearty and united manner in which they had brought a good work to a successful issue, and also the contractor Mr James Dallow, on the faithful way in which he had built the church. Our many kind friends provided music and refreshments during the evening.

It may interest our readers to know that the church is free of debt, and that £9/4/- is all that is owing for furniture and extras. The following gifts were made towards furnishing:

Alms bags Mrs Dawes; Vases the Rector; Frontals Miss Robinson; Bibles and Prayer Books from the Society for the Promotion of Christian Knowledge; Cross from the Rev. Alfred Richards; Lamp Mr. R.J. Kelly. The bell was the gift of Mr Walter Henry Holt, formerly of Wealwandangie. The thanks of the Building Committee are due to all friends who have so liberally helped in the work."

In following weeks, a Church Committee was formed, comprising Messers Burnham and Son, Lewis, Taylor, Rumble and Bloxsom, who, among other things, arranged for a Concert and Dance to be held for the Church Furnishing Fund. The concert programme included solo items on piano, flute, cornet, clarinet, euphonium, songs and duets. Bishop Dawes' first return visit to Emerald was in November 1896 for the confirmation of 8 people, and discussions with the church council about a resident clergyman. A severe drought at the time was reported to have killed much livestock.

²⁷ St. Luke's parishioner, handwritten memories

A Resident Clergyman

Although Rev'd John Hunt continued as parish priest until 1898, serving from and as Rector of Springsure²⁸, the first resident clergyman in Emerald was the Rev'd Reginald A. Bryant, who was appointed Assistant Curate of Springsure from 1896 to 1898, specifically to reside in and be responsible for the Emerald area, which was now termed "Emerald Parochial District." As assistant, his stipend was £120, to be fully raised by Emerald together with Jericho, Alpha, Dingo, Comet, Anakie, Blackwater and Stanley Creek.. Mr Bryant's residency in Emerald was chosen as a more convenient centre for the significant railway travel he undertook.

Services began at St. Lukes three Sundays a month, with increased congregations being reported immediately. Monthly services were held at Selma, with Mr Wilson, the manager of the Boiling Down works, lending a room for the worship.

This new stage of Emerald's independence was highlighted in the Gazette report of August 1896 which detailed the annual parish Sunday School picnic under the heading of

"Emerald – from Rev. R. A. Bryant, Curate in Charge":

"The spot chosen was the old picnic place close to the Clermont railway branch. The children assembled at the church for a short service precisely at 9am. After the service was over, the children marched to the chosen spot. Games during the day were indulged in, and the teachers did everything to make the little ones happy. Great praise is due to the picnic committee for the efficient manner in which they carried out their arduous duties."

Before the end of the century, Emerald notes in the Gazette were separate to Springsure news.

Another sign of growing independence was the election of Messers A.J. Lewis and Victor Taylor as Churchwardens, and W. Burnham, J.W. Burnham, Rumble and Spreadborough as Councillors at the annual parish meeting of 1896.

During these early years, the townspeople made every effort to furnish the new church, with an organ purchased in time for St. Luke's day celebrations, and soon after, a stone font. Archdeacon Lester from the Western Mission District based at Longreach preached on St. Lukes Day 1896, the first service with the new organ. Over 70 people were

²⁸ Gazette, April 1895

present at the Choral Eucharist, and celebrations continued the following day with a concert at the School of Arts.

In the Gazette of April 1897, it was announced that
“In future the collections from the Sunday School in Emerald will form a fund for the purchase of a stone font for the church; we hope that all parents will encourage their children to give out of their own pocket money for this object.”

In July that year, the font was dedicated. It was described as:
“circular in shape and of good design, which has been well carried out by the maker, Mr Jenkins, of Rockhampton. It is of Omaru stone, and is quite an ornament to the church. Over £3 has been subscribed towards the cost, leaving £3 to be raised. It is hoped that liberal offerings will be given through the Sunday School or otherwise to enable the balance to be paid at an early date.”

The first person to be baptised in the font was Frederick William Lewis on 11 July 1897, despite a rather severe outbreak of dengue fever. On Christmas Day 1896 Emerald folk were first given the opportunity of worshipping both morning and evening – possible for the first time with their resident Curate, Rev'd R.A. Bryant. During the following year, Morning and Evening Prayer were conducted every Sunday at 11am and 7:30pm, with Holy Communion once a month when the Rector came from Springsure. Special services were held on Jubilee Sunday, and prizes distributed to the Sunday School children.

An Ending And A Beginning

As the nineteenth century drew to a close, the people of Emerald were beginning to enjoy the new experience of their church community. Meetings elected leaders, gifts were given, and fund raising continued to provide new social experiences for the isolated townspeople.

The annual Easter Church Meeting of 1897 retained Mr Lewis and Mr Taylor in the office of Churchwardens and elected Messers Rumble, Burnham, Spreadborough, Dodd and Mark to the Council. Votes of thanks were proposed to Mr C. H. Howes for his able service as choirmaster, to Miss Wills as organist, and to Mrs Munro and daughter for taking care of the church. Mr Will Stanley Warren was later elected Synodman, but died before attending a Synod, and was replaced by Mr. Joseph Richard Crane. The following year, Mr Lewis and Mr Spreadborough were appointed churchwardens, and Messers Mark, Howes and Martin were elected members of the Council. A committee was formed to arrange for the fencing of the church land, subscriptions were called for the funding of the work, and the fence was up within a month.

The Gazette of July 1897 records that:

“A handsome white frontal and super frontal has been presented to the church as a Jubilee gift by Mrs Mark. The ornamentation is in old gold and green. The sacred monogram, surmounted by a crown, emblematic of the name of Jesus, His triumph and kingly power, being the prominent feature of the design. Mrs Mark deserves the thanks of the congregation for her labour of love.”

For Easter the following year, Mrs Mark gave a set of white hangings for the lectern and prayer desk., and Miss Mark gave a set of white Altar linen, embroidered with passion flowers, crosses and the sacred monogram in white thread.

In January 1899, new sanctuary carpet for the church was given “by the ladies of the Working Party”, Mrs Jones gave a “handsome cedar alms dish”, a few friends bought the parish priest a new surplice, and Mr Poole made and donated a prayer desk. Later that year, a solid silver Chalice and Paten arrived as a gift from “some friends in England”, and these were dedicated, blessed and used for the first time by the Bishop during his visit for confirmations. These are still in use at St Lukes today, being the larger of the two sets owned by the church. The Chalice is inscribed underneath with the words:

“Presented by the Confraternity of the Blessed Sacrament”, and both items are imprinted with a group of silversmith hallmarks²⁹

Social evenings during these years included a Promenade Concert and Cinderella Dance on St. Lukes festival weekend. The evening actually began at 9pm, after a large storm at 8pm, the expected starting time. Mr Lewis lent his piano for the evening, which also included a “violin solo, a banjo solo, a ventriloquial performance, and abundant refreshments”. On St. Luke’s weekend the following year, the Rev’d G. D. Halford (later to be Bishop of the Diocese) came from St. Andrew’s Mission House at Longreach to preach, and another social was held the following night. The custom of preparation for solemn liturgy during these years was seen in the Services of Preparation held on the evening before important feast days, eg, before the Dedication Festival (St. Lukes Day), before Confirmations and on Christmas Eve. These were services of preparation only, not celebrations of the following day’s event.

Just before Easter 1898, the Rev’d R.A. Bryant, after nearly two years’ work in the Emerald district, left for work in the Diocese of Adelaide. The following month, twelve people were confirmed by the Bishop, and so many people were present that “some were unable to find sitting room in the building”. At this visit, the Bishop informed the church council that he “hoped shortly to arrange for a resident clergyman to take up work” in Emerald. The Bishop visited the State School and was taken to see some of the gardens in town by Mr Forsyth in his buggy. Consequent to the Bishop’s promise, the parish welcomed the Rev’d James Grindrod as the new priest in charge in October 1898,³⁰ but as yet, there was no church owned residence for him.

During 1898, the church opened its first bank account at the Commercial Bank Emerald, for the payment of all accounts. At this time, an income of £12 per month was needed, with £10 being for stipend and the remainder for insurance, lighting, cleaning, and other general expenses. News for January 1899 began with joyous thanks to God for the rain, and a grant of £5 from the Diocese S. P. G. Fund.³¹ The Gazette notes remark on the problematic financial situation at the beginning of the year:

“First of all, let us remark that it is a good thing that the midsummer holidays do not come three times a year, as the play-loving schoolboy

²⁹ hallmarks include the number 879 on the Chalice, 885 on the Paten, and the letters TP on both

³⁰ Gazette, November 1898

³¹ initials unknown, £10 grants paid to Blackall, Westwood & Winton and £5 to North Rockhampton also

wished. For, what with home-going and pleasure seeking, the congregations, likewise the offertories, seem to melt into the proverbial grease spots, and the Churchwardens become anxious lest the Parson should not even get cheese for his bread.”

This plaintive comment was followed by the announcement:

“It has been proposed to build, as soon as sufficient funds are forthcoming, a Parsonage, Clergy House or Mission House, or some such building on the plot of ground belonging to the church. The main object of this building is to provide a suitable place for Bible Classes, Clubs, Sunday School, etc, and such small gatherings as would not justify our engaging a public hall.”

Social functions now had a specific fund-raising aspect, and at once the parishioners put thought, time and effort into this worthwhile task. A “Children’s Entertainment” consisting of an operetta “The White Garland” and other items, was consequently held at the School of Arts on Shrove Tuesday 1899, raising £8 for the proposed building, followed by a “Grand Bazaar and Fancy Fair” with an admission charge of 3d at the School of Arts at Easter time, bringing the amount in hand for the Mission House to £13.

These funds were soon reduced, though, with the decision in the winter of 1899 to line the church building and add a ceiling, because of the extreme cold, but another parish social soon after added £5, and a £5 gift received from the St. Andrew’s Brotherhood Mission House at Longreach, after which a subscription list was commenced with promises of gifts for the building of the Mission House, and drew gifts from a few pence to over one pound. Messers Hutton and Hockings of Rockhampton drew up the plans.

Another Children’s Concert was held during September 1899, staging “Old King Cole” and “Our Gypsy Choir” (music by Sullivan) with the loan of some scenery from the Emerald Dramatic Club, and raised another £6. Following these efforts, a loan was granted from the Diocese for the building of the house and the contract was signed with Mr W. Lewis for £250 for the central portion of the building, just as the old century came to an end.

Then, to finish the century, the Bishop conducted a Quiet Day for clergy at Longreach, with the Emerald and Springsure clergy, Rev. Hunt and Rev. Grindrod, travelling to Longreach for the day.

Parish Registers

Baptisms:

- 1893 Frederick Thomas Burnham
1894 Irene Bell Martin, Edwin James Taylor, Robert Ramsay, Ann Victoria Hoar, Edward Hoare, Florence Maud Hoare, Alice Eleanor Hoare, Alfred John Hoare, Ernest Hoare, Frederick John Hoare³², Eliza Wills, Beatrice Violet Retchless, Frank Barnard



photographs – Annie & Edward Hoare (from Coralie Daniels)

- 1896 John Munro, Effie May Orchard, Eric Henry Cameron, Gertrude Francis
1897 Mary Ellen Preece, Violet Valentine Ramsey, Frederick William Lewis, Sarah Elsie Poole
1898 Mary Eliza Rumble, Lily Emma Orchard, William Charles Baker, Frederick Henry Baker, Ethel Caroline Baker, Rachel Ann Bloxsom
1899 Elsie Violet Bloxsom, Horace Edward Charles Howes, Alfred Cecil Daniels

Marriages:

- 1899 George Day and Eliza Florence Wood

Burials:

- 1896 Ellen M'Latchey, aged 19yrs³³
1897 Agnes Logan, aged 33 years
1899 William Thomas Gifford, child

³² this family were great uncles and aunties of Edie Coogan

³³ the first burial at Emerald by a resident clergyman

Part Two
The New Century
1900 - 1909

The Diocesan Perspective

The twentieth century began with celebration. On New Year's Day, 1 January 1901, services were held all over the Diocese, using a form authorized by the Bishop and including the hymns, "O God our help in ages past", "Now thank we all our God", "All people that on earth do dwell" and "God save the Queen"³⁴.

But the following month, the Gazette reflected on the "*stupendous blow*" that Queen Victoria's death had caused across the "*whole of the civilized world*". This time, it was memorial services which were held across the Diocese, with St. Luke's church at Emerald "*not able to hold more than about one-sixth of the congregation (who came for the Choral Eucharist), so we were obliged to hold the service outside in front of the Mission House*".

The March Gazette detailed at great length the coronation service to be used for the approaching investiture of King Edward VII and this time it was Coronation Festivities which were held around the Diocese. Emerald began with special celebrations of the Eucharist, followed by a procession through the town accompanied by the Town Band and Friendly Societies with banners and regalia, followed by a combined churches service at the School of Arts, to parallel the first part of the Coronation Service. At this, the Methodist church provided the choir and scripture readers and the Masonic Lodge provided the organ. St. Luke's people hosted a Fancy Dress Dance the following evening, proceeds from which completed the payment of the Mission House piano.

In amongst these times of celebration, Australia became a Commonwealth. In contrast, the death of the Archbishop of Canterbury, Dr Frederick Temple in 1902, came as a surprise and shock to the Diocese, and another drought hit Central Queensland in the same year.

³⁴ Gazette, January 1901

The Right Rev'd Nathaniel Dawes was Bishop of Rockhampton from its establishment in 1892 until 1908. He had a period of ill health during 1906, when,

*On Sunday evening August 5th, the Bishop passed through our railway station, but was not sufficiently well to attend Church at Evensong. That was a great deprivation to us. We pray that his health may improve for the severe and arduous work pressing upon him.*³⁵

The nature of his illness is not known, but it apparently lasted some time, for it was reported in the Gazette of October that year:

“That the Bishop’s health is somewhat better of late was pleasantly apparent to all who heard him preach. His voice was as resonant as ever, and his address, both in conception and delivery, remarkably forceful and rigorous. It received a great deal of attention and made a deep impression on many minds.”

Bishop Dawes was succeeded in 1909 by George Halford, who had been Archdeacon of Rockhampton previously, and before that a Bush Brother at Longreach, and who served the Diocese as Bishop until 1920. Halford was English and single, supported in his ministry by his unmarried sister Kate, who offered hospitality to the very many single clergy and taught Sunday School under Lis Escop.³⁶

During these years and well past the next decade (1907 – 1926), Archdeacon G. Herbert Rogers was Archdeacon of the Diocese. Diocesan Council met monthly, and consisted of the Bishop, two or three clergy, and half a dozen laymen. Grants of £5 - £10 were made to many parishes annually by Diocesan Council from the S.P.G. grant, with Emerald receiving £10 in 1900. The S.P.G. grant to the Diocese was £200 per annum at this stage.

During this decade, in the society-impooverished communities of Central Queensland, the church established significant outreach ministries. St. Paul’s Cathedral Day School was purpose-built 1901 and staffed by the local order of Sisters of the Holy Cross. It functioned as a day school & Sunday school for boys & girls until 1912³⁷.

³⁵ Gazette, September 1906

³⁶ Philp, p.261

³⁷ Philp, p.227

St. Mary's home for single pregnant girls was established in 1908, and staffed by the Sisters of the Holy Cross, and then by the Order of Divine Compassion³⁸. The home operated until 1921 and later became St. George's Home for Orphans. The Doctor who donated his care to all the girls for their confinement was an Anglican worshipping at the Cathedral. The building and opening of churches continued from the previous decade, with Allenstown church, and land for St. Luke's North West Rockhampton (Wandal), being gifted to the Diocese early in the new century.

Every Synod there were stories "*of the shattered health of clergy which seemed to have a universal cause – climate - and a universal remedy – return to England*". *The continuing and overwhelming problems were those of heat, exhaustion, constant travel, isolation and cultural deprivation.*³⁹ Because of these harsh conditions, the average length of stay for clergy in the Diocese up to 1902 was 3.2 years, and in Central District 2.5 years.⁴⁰

The Diocesan Book Depot moved to a roomier location at the beginning of the century, and the Gazette published an abbreviated price list, with Bibles ranging from 3 to 33 shillings, combined hymn and prayer books ranging from one to three shillings, and baptism and confirmation cards one penny. Children's Bible story books were around one shilling, and adult study books ranged up to 7 guineas, being for "The History of the Church of England", along with other "wholesome literature". and the first rail link from Brisbane to Rockhampton was established in 1903.

During this decade the long debate over Bible teaching in State Schools, begun the previous century, continued. Finally, after struggles which included a voluntary referendum, an Act of 1910 allowed the parish priest the right of entry into schools for 30 minutes per week, a far cry from the English allowance of 1 hour per day⁴¹. At the Diocesan Synod of 1907, Bishop Halford argued strongly for the right and rightness of women to hold positions as Parish Councillors⁴², but this was not effected in many places until decades later.

³⁸ Philp. p.225

³⁹ Philp, p.79

⁴⁰ Philp, p.115

⁴¹ Philp, p.196

⁴² Philp, p.263

The Mission House

As the new year 1900 turned over the calendar, materials began arriving for the building of the four private rooms and the central hall of the Mission House in Emerald. Donations towards the building costs kept arriving, with values ranging from one shilling to almost two pounds, including many subscriptions from people at Dingo and Blackwater. A further appeal was made for items of furniture and furnishings for the house

The Mission House was opened at about Easter time 1900. The Gazette of 1 June 1900 reports that:

“On the 26th (month not stated), we were woken early ... and met the Bishop who arrived by mail train, and the by 7:30am, we were all in church to commence our joyful day With Holy Communion. (Later) at 4:30pm, the bell rang for the event of the day , namely Evensong, followed by the Blessing of the House. The procession around the house was the most dignified and inspiring we have seen for some time. First came the church banner .. then the church warden, the clergy, the Bishop, then the children, of the Sunday School, all prettily dressed, and these were followed by the whole of the adults. When we reached the interior of the house, the Bishop very solemnly invoked God’s blessing upon it, and upon all who would live in it or meet together in it. After that we all returned to the church where the Bishop spoke some very straight words to us ... and at the close of the service, we sang the well-known favourite “Now thank we all our God”, and we all meant it too, every word of it.”

The building was known as the Mission House for years, later the Vicarage, and then the Rectory. It was built with a loan from the Diocese, and repayment of the debt weighed heavily on the minds of the clergy and parishioners for many years.

The weatherboard house, built on stumps, comprised a large central meeting room 24 foot by 27 foot, with an adjoining pair of bedrooms each side, and verandah all around. The two-tier corrugated iron roof fed into two tanks, possibly 1,000 gallons each, which were on stands at the rear of the building, near the kitchen.

The design of the house was similar to the Bush Brotherhood house at Longreach, which had, it is recorded, “*a central parlour measuring 40 feet by 18 feet, which was used as a public meeting place for parishioners, surrounded by 8 cells or bedrooms for the Brothers.*”⁴³.

This Longreach building had been opened in 1897, with the Rector of Springsure (and Emerald), Rev'd John Hunt in attendance for the opening, and quite probably bringing the idea back with him to Emerald. Despite the similarity of construction and name, the house at Emerald was never part of the Bush Brotherhood of the Diocese based at Longreach.

The photograph below shows St. Luke's Church and house at the turn of the century, viewed from the north-east corner along (now) Theresa Street. The lack of trees, roads and other buildings is significant.



Separate items were gradually added to the church and house. Mr Poole, who made a prayer desk in 1899, made a pulpit for St. Lukes at about Easter time 1900, and a new bell “*in its turret, and which can be heard all over town*” was in place by the end of the following year. Also, the wardens erected a flagstaff near the Mission House, and hoisted a St. George's Cross flag – a sign that, even though Australia was about to become a Commonwealth, links with the “Old Country” were still strong. Those who could afford to do so, went back to the Old Country for extended holiday, retirement, or respite from the intolerable climate.

⁴³ Philp, p.102

On St. George's day 1902 in Emerald, one person so steeped in English tradition, even presented each child *"with a real live rose to wear, in honour of the patron saint of our nation."* During 1902 also, acknowledgement was made of gifts received from England "for the adornment of our church", these items being a green frontal, red super frontal and carved oak altar cross. The old altar cross, made locally, was consequently transformed into a processional cross.

It was a great shock to the congregation when, a few years later, the church interior was badly damaged by fire. Church furnishings were destroyed, but the building remained intact. The Gazette for November 1907 records:

"With deep sorrow we have to record an outbreak of fire at St. Lukes Church Emerald on Wednesday afternoon October 16th, at about 5pm. The cause of the fire is a mystery, and the extent of the damage done considerable, but not fully ascertained when despatching this report. At the time of the occurrence, Rev. J.A. White was away visiting the outlying districts of Dingo, Blackwater and Comet. The townspeople of Emerald rendered prompt and efficient aid in extinguishing the flames and saving some of the Church furniture."

The "Morning Bulletin" of Saturday, 19th October, reported in a little more detail:

"The Anglican Church had a narrow escape of destruction by fire last evening. At half-past five o'clock, Mr. G. Poulton noticed smoke issuing from the building, and, upon investigation, found that the western gable was alight. Willing hands were quickly on the scene, and after a hard battle of about half an hour's duration, the fire was extinguished, not, however, before considerable damage had been done. A large quantity of the inside lining and the ceiling was badly charred, the iron and capping were blackened, a considerable quantity of drapings and books inside the church were burned, while almost everything in the western half of the building received a thorough soaking. Great credit is due to the many workers who assisted in combating the flames. Amongst these, I may mention Mr. Poulton as deserving of special credit. It is not known how the fire originated. The Rev. J. A. White, the minister, was away from the parsonage at the time on his usual trip down the line, and, as far as is known, the church had not been opened for a day or two."

The church interior was restored for Christmas that year, with most of the furniture and fittings being replaced.⁴⁴

⁴⁴ Maintenance of the church roof cavity in modern times revealed an enormous quantity of high flammable dry grass birds nests in the western gable.

Parish Clergy

The turn of the century saw the Rev. James Grindrod continuing as Curate of St. Lukes. More and more the separation from Springsure Parish became evident, with Gazette notes being completely separate well before the turn of the century. Nevertheless, St. Lukes' Dedication Festival of praise and thanksgiving in 1901 was led by "Mr Kenny from Clermont and also the Rector from Springsure" in the absence, for the first time in many years, of any of the Bush Brothers from Longreach.

At this time, the Curate at Emerald was also responsible for Gindie, Jericho, Alpha, Beta, Bogantungan, Dingo and Comet. Since well before the turn of the century, the Curates, Rev'd R.A. Bryant (1896 – 1898), Rev'd J. Grindrod (1898 – 1903), Rev' H.E. West (1903 – 1905), and Rev'd J. White (1906 – 1911) were specifically Emerald clergy, residing and working there, with no real evidence of supervision by the Rector of Springsure, Rev'd John Hunt, who was also Rural Dean of Leichhardt.⁴⁵

Then,

"On Wednesday 22 April 1903, the parishioners assembled in full force at the School of Arts to spend a Social Evening together, and to say good-bye to Mr Grindrod. A beautiful address had been prepared, and a purse of sovereigns had been collected as tokens of their affection and regard for him and regret at his departure. Our M.L.A., H.F. Hardacre, Esq., made a presentation on behalf of the parishioners, and spoke with exceeding kindness and warmth of his regard for Mr. Grindrod, and of the almost universal regard in which he is held. The Rector, Mr. Hunt, who acted as Chairman, said he felt he was losing a loyal and devoted colleague, and that he would feel his loss more than he could say. The evening was made enjoyable by singing and dancing .. and the truly memorable gathering was brought to a close in time for Mr Grindrod to catch the midnight train to Rockhampton."

⁴⁵ Even before Emerald was declared a parish in 1911, these clergy were appointed specifically to Emerald township – Gazettes of various years.

“An address, printed on satin and mounted on a bannerette, ran as follows:

Reverend and Dear Sir,

We, the undermentioned Church people of Emerald and district, herewith tender to you our sincere regret at your departure from this portion of the Diocese: and we also desire to express our high appreciation of your self-denying labours while ministering to our spiritual needs for the past four and a half years. We earnestly pray that our Divine Master will continue His aid and blessing on your efforts in His service; and may He crown your ministrations in the future, as He has done in the past, by awakening to a sense of a higher spiritual life, those who may be committed to your care. We ask that you may continue to remember us in your intercessions, as we shall endeavour to keep you and your work in our memories; and may the blessing of our Heavenly Father be with you until we are all united in His Eternal Service above.

We remain, Reverend and Dear Sir,

One with you in Christ.”

Here followed a list of names, too long to quote, of representatives of families throughout the whole district from Dingo to Jericho.”⁴⁶

The Rev'd James Grindrod took up the office of Assistant Curate in the parish of St. Paul, Rockhampton, and resided in the Rectory. Archdeacon (later Bishop) Halford was at about that time, Rector of St. Pauls'.

It seems that there was an overlap of a couple of months with the arrival of Rev'd West and the departure of Rev'd Grindrod in 1903. Then, in 1904, Rev'd John Hunt resigned, after 15 years as Rector of the huge area which comprised the parish of Springsure, to work in the Diocese of the Riverina. After his departure, services there were taken by the Lay-Reader / Warden, with monthly visits by Rev'd H. West of Emerald, which task he found very taxing. During 1905, he was relieved for a few months by Rev'd H.A. Murphey, a Deacon of mature years, who worked in the parish of Springsure from March until October.

⁴⁶ Gazette, May 1903

The Rev. Horace Ernest West served in Emerald from 1903 to 1905. Mr West's father had been a fairly wealthy Englishman and civil engineer.⁴⁷ The family moved to Australia, where Mr West senior was the engineer in charge of assembling the first railway locomotive in Queensland, at Ipswich. Horace, born in 1877, was 13 years of age when he arrived in Brisbane. After working on a brewer's dray carting kegs of beer from Brisbane to Ipswich, and in the cane fields of Bundaberg overseeing the Kanakas, Horace began playing the organ at St. John's Cathedral Brisbane, was a lay reader at Nundah, taught music and began studying for the ministry, probably at St. Francis Theological College, then at Nundah. He then moved to Rockhampton Diocese and joined the Bush Brotherhood.

He was made a Deacon in 1903, appointed to the parish of Emerald, and then ordained priest in 1904. During his time in Emerald, he continued studying, receiving a telegram from Bishop Dawes on 19 November 1903 saying "*You have passed and your papers are good.*" While in Emerald, he had to leave his wife by herself for a fortnight at a time while he did his visiting on horseback. During these visits, he helped with cattle mustering and often would marry a couple and then baptize the whole family of children. One time he met drovers on a river bank, had a service using a tree stump for an altar, and baptized a child with river water from a sardine tin.

Sometime during his years in Central Queensland, probably while serving with the Bush Brotherhood, his horseback travels took him within 50 miles of Alice Springs and to the waters of the Gulf of Carpentaria. Smoke signals would guide him from one station to the next. The local aboriginal tribes knew and trusted him, referring to him as the "Goodman" and would not let him stray off course during his travels. He left Emerald in November 1905 to become Vicar of Springsure where his stipend was 7/6 a week, and retired from there in June 1907.

The Rev'd Horace West is pictured on the next page with his wife Maude; on his horse "Kitty"; and, with an unknown group of clergy, Mr West being seated on the grass, probably on the left.⁴⁸

⁴⁷ Mr West (senior) built steel bridges in many countries, including China and India. One such bridge was built in England, dismantled and reassembled as the first bridge over the Zambezi River, near the Victoria Falls in Africa.

⁴⁸ Photos supplied to Paul Osborne by the West family



After his time of ministry in Central Queensland, Horace West continued his work in Armidale, Sydney and Newcastle and was Chaplain to the forces during the first World War. When arriving in Newcastle, he was given a wild, rough horse that few could ride, as a joke against a Pommie, but with his Queensland experience he soon had it tamed and asked for something with a bit more life in it. After that, he was provided with some of the best horses. While in Newcastle, he was co-author of the pioneering Sunday School material "The Trowel".

His son wrote:

"He and two aged Archdeacons were given the job of writing a Sunday School text book / magazine. It was called 'The Trowel.' The Archdeacons usually went to sleep at meetings and agreed to everything Dad said, so he literally wrote it on his own. This was the first book of its kind in Australia."

In later life, he was sought after as a guest speaker, vocalist, pianist and organist.⁴⁹

In March 1906, Rev J.A. White, a man of more mature years, succeeded Mr West at St. Luke's Emerald. During 1906, services were conducted regularly in the seven centres which made up the Parochial Mission District, being Emerald, Jericho, Alpha, Dingo, Blackwater, Cometville and Bogantungan.

Of these outlying centres, Mr White reported that

"Most of the places in the Parochial District are small and wide apart. The congregations are necessarily thin, but the few who can be got together on a week-night are reverent and appreciative."

While Rev'd White was in the parish, the Emerald Mission House became quite a centre for intellectual recreation, with occasional lectures being given by the Vicar, *"as there is nothing else in the form of intellectual life in the town."* These evenings began "with a well-attended evening on Thursday May 10th 1906, when an original, instructive and amusing lecturette was given by the Rev J.A. White on 'Some Medical Men I have Met.'" The second of the winter evenings' series of lecturettes was very well attended, with the August Gazette reporting that "every seat was occupied and many persons stood outside on the verandah." The evening's topic was "Are our Sports and Amusements in any way injurious to Society?"

⁴⁹ Information and photos provided to Paul Osborne by son Mr Wilfred Ernest West of Southport

A later Gazette that year reported that:

“Woman – her place and power” was the subject of the third and last lecturette of the winter series delivered by the Rev J.A. White (Vicar) in the large room at the Mission House. All these meetings were exceedingly well attended. John R. Mark, Esq., occupied the chair.” The following year, *“an original and racy winter evening’s lecturette was given in the Mission House by Rev’d J.A. White, and was well attended”*, but the topic was not reported.

A church service was conducted for the first time in Sapphire Town during August 1906 with a wedding there in the following months; and at the end of 1906, the parish registers show baptisms and a wedding at Borilla. Rev. White also visited the Bluff coal mines and Anakie sapphire fields, and after the retirement of Mr West from Springsure parish, serviced that town monthly also, for about a year.

It was written during these months, that “the Churchwardens were doing their best to provide a slender stipend.” At one time, the clergyman commented that the mission of the Church of England to the Emerald District was being conducted *“under insuperable difficulties. There is no doubt that work in such a Parish is very trying, and it is to be feared that the strength of the veteran clergyman now serving there may break down any day, as little or no rest or recuperation is available for him”*

The People Of The Parish

By the turn of the century, it was a well-established parish custom to hold a social evening at the School of Arts on the Monday following the Dedication Festival (St. Lukes Day). But, with the Mission House being so new in the year 1900, it was decided:

“to substitute a sort of parochial “At Home” for usual Social and Dance, and hold it in the Mission House. It was a very pleasant change, and was specially brightened with the presence of some old friends as well as some new ones. The caterers of the refreshments deserve our best thanks as usual, as do the ladies who provided the musical part of the program. Mr Scott was in great form, and contributed no small share of the evening’s fun.”⁵⁰

1901 saw the continuance of the traditions of previous years, namely, a parish social and dance on Shrove Tuesday, a strict observance of Lent, a joyous choral Eucharist on Easter Day, and an Easter Vestry meeting with the election of churchwardens and councillors. In 1901, Mr Mark was re-elected warden, and Messers C.H. Howes, Thomas McGuinness, William Gee and George Bloxsom were placed on the Council. Mr A. J. Lewis was Peoples Churchwarden at Emerald for two and a half years between 1905 and 1907, retiring through pressures of his private business.

Parish officials for 1906 were Churchwardens Mr Thomas Bluck (clergyman’s) and Mr A.J. Lewis (peoples); Parish Councillors Messers Wayman and Mark (nominated by the Wardens) and Messers Peacock, Blundell, McGuinness and Bloxsom (elected by Parishioners); Auditors Messers Peacock and Mark; Synodsman John Page, Esq., of Rockhampton.

Social occasions were then as now, wonderful times, binding the community and raising funds for various ministries. The Social evening following St. Luke’s day in 1901 raised money for much-needed forms for seating the growing number of children for Sunday School in the Mission House. St. Lukes Tennis Club came into existence mid 1902, with a fee of 2s 6d, with members required to be “bona fide English Churchmen” and to provide their own racquet. The first tournament was held on June 3rd, being the Prince of Wales birthday.

⁵⁰ Gazette, December 1900

A Christmas Tree evening was held on December 23rd 1903, with over 150 adults and children coming to the Mission House during the evening. During the winter of 1906, *“Miss Mark organized a very successful concert and dance in aid of the funds of the Mission House, realizing some four or five pounds.”* At this time, the annual interest on the Mission House Loan Account was £7 / 10 /-.

A social occasion was held at the School of Arts to raise funds for new lighting for the church, to cost £15, with Mr George Bloxsom leading the fundraising efforts. A successful Church Bazaar was conducted to facilitate a Sale of Work on September 28th and 29th 1908, with Mrs Burnham as secretary and Miss Stanners as treasurer, and over £50 was raised towards repayment of the outstanding debt on the Mission House. John Burns, Esq., President of the Emerald Shire Council, opened the event.

Throughout the decade, the parish lamented the departure of various members of its community, as parishes continue to do to this day.

Just after the turn of the century, Mr & Mrs Poole were farewelled to Rockhampton, with Mr Poole having had made the prayer desk and pulpit and served on the Church Council, and Mrs Poole having “been like a mother to us all”, especially the children in the “Band of Hope”. When John Edgar married Miss Olive Burnham in August 1901 and moved to Rockhampton, both members of the church community were missed.

During 1907, Miss Stanner and Mrs (Edgar) Burnham were recognized for their important but unspecified work for the church; and the church folk bade farewell to Mr Charles Church, assistant Station Master, to Sergeant & Mrs Leech of the Police Station, and to Mrs O’Byrne, who were all staunch supporters and friends of the Church. 1908 records Mrs Ivy Morgan as having *“been duly appointed to the position of Organist”*, but the departure from the district of seven families connected with the church made a considerable impact.

One influential family in the continuing life of the parish was brought into being on 7 August 1900, when George Henry Daniels and Isabella Marjory (Mabel) Munro (the second white child born in Emerald) were married at Sandhurst, Gindie by Rev’d James Grindrod. Mabel Munro was described as “one of most cheerful and energetic churchworkers” by Rev’d Grindrod in the Gazette, as he wished the couple well. They lived at Bellview (now Rivoli)

Their future children included Don Daniels, later to be churchwarden of St. Luke's, also Mabel (Morgan), Flo (Staunton) and Jean (Carrington), all members of the community. George and Mabel Daniels always supported the church and their daughter-in-law Coralie remembers Mabel and Ethel Daniels singing beautifully at worship.

Photographs below⁵¹

Mabel Daniels at 17 years of age and with her husband George in later years.



⁵¹ from Coralie Daniels

Worship At St. Lukes

The worship schedule set by Rev West for Lent and Easter 1903 at St. Lukes was as follows:

Evensong every day during Lent with a small devotional reading; Holy Communion daily 7:30am during Holy Week; Good Friday Matins and Litany 8am, Children's service 11am, Three Hour's service beginning 12noon, Evensong and sermon 7:30pm; Easter Eve Sung Evensong with address 7:30pm; Easter Day Holy Communion 8am, Matins 9:30am, Choral Eucharist 11am, and Evensong with TeDeum at 7:30pm.

During 1904, it was reported that 29 people were confirmed during October, and made their first communion the following Sunday, when there were 33 communicants. At this time, there were "70 communicants on the roll, living within a mile of the church, and yet on some Sundays only four or five people attended the early celebration."

After the departure of Mr West in 1905, services were conducted at St. Luke's only monthly, and parish life waned considerably for some time. The Gazette of January 1906 reported that services were still monthly, a lay reader was greatly needed and finances had fallen to a point where it was difficult to attract another minister. The Diocese supported the ministry area with grants, but the district was still £30 in debt.

With the arrival of Rev J.A. White in March 1906, Easter services were set with a similar schedule as three years earlier: for Maundy Thursday - Holy Communion 7:30am and Evensong 7:30pm; for Good Friday - Children's service 10:30am, Three Hours Devotion 12noon to 3pm and Evensong 7:30pm; and for Easter Day - Holy Communion 8am and 11am with Litany and Evensong 7:30pm. During these years, it was regular practice for the Easter Day collections to be given to the clergyman, and Easter Day 1906 the church was reported to have been full, with almost all communicants present.

To be considered a member of the Anglican church, a person is expected to worship on Easter Day, and communicant numbers are always recorded for Easter worship. Considerable fluctuation is evident during the decade, with no reasons for such variance recorded in the Gazette:

Easter Day 1905 - 26; 1906 - 32; 1907 - 43; 1908 - 19; 1909 - 29; 1910 - 35

Children And Sunday School

During the year 1900, the Gazette reported that the “Band of Hope for the Christened⁵²” was flourishing, with monthly entertainments being a success, and the 6 penny subscription providing a tea party later in the year. The members wore a white scarf, and their “banner was of white silk with dark green orphreys and the motto of the society – faith, hope and charity.”

The Sunday School treat was held in the church grounds during winter, and, despite a cold day, the children enjoyed the Town Band playing for them, the Sunday School prizes and the food. The children also put on the play “Little Red Riding Hood” with £9 in proceeds to the Mission House fund, and were entertained with a Fancy Dress party at the Mission House in September. On Christmas night 1900, after evensong, a party was held for the (boys) choir in the Mission House, to thank them for their choral work throughout the year.

In July 1901, the children enjoyed a Fancy Dress Ball, taking dancing lessons in preparation. The proceeds of £15 were used to pay off the debt on the Mission House piano, as well as some general parish matters. Daily religious instructions were commenced from 8:45am to 9:15am for the children, with prizes offered for good attendance, and this venture was an immediate and outstanding success. On Christmas Day 1901, after morning service, Tom and Harley Dowzer received special prizes from Mr Mark and Mr Howes for perfect attendance at these classes.

On Ascension day 1902, (which is always a Thursday), *“a good many children asked and obtained leave to come to the 11am service, proving that the State School regulations do not stand in the way of religious duties.”*

Children’s theatricals were a common form of entertainment, social bonding and fund raising in these years, and, to relieve the monotony of variety entertainment, St. Luke’s children in 1902 presented a 90 minute drama “Wallace – the Knight of Elderslie”, the story of the Scottish William Wallace and the battle of Sterling Bridge. *“The little band of soldiers in their antique uniforms with helmets and spears, were just as much in earnest as if the honour of Scotland depended entirely on them”*

⁵² to balance the Guild of St. Lukes for the Communicants

Lead roles were taken by Alex Dingwall, Linda Smith, Mary Ann Munro (who *“shewed signs of a good voice and careful training in her solo Ye banks and braes”*), Douglas Dingwall, Willie Humphries, Willie Kidd and May Humphries *“who sang her Scotch solos very prettily and pathetically.”*⁵³ Early the following year, the children performed the story of “Bluebeard” in tableaux form.

During 1903, the Sunday School was taken by Mr C. Dawson and others, and was divided into 5 classes, held both 10am and 3pm. In May that year, *“we held our (Sunday) School treat, which was a huge success. About 55 children assembled in the church, and, after a short service, marched, in good order, with banners and flags flying, to the Racecourse, where a most enjoyable day was spent. The children gathered together again at 5:30pm, and, after singing the National Anthem, marched home as they had come.”*

Mr Lloyd took care of the Sunday School at the beginning of 1906, but was replaced by Mr Weyman by the middle of the year, with the support of Miss May Humphries *“who efficiently assisted as organist both in Sunday School and Church.”* The number of children attending Sunday School increased during 1906 and at the end of the year, *“gift-books, for regular attendance and good conduct, were presented to the children by the clergyman, assisted by Mr. Weyman.”*

Life was not always happy and easy for children in those years, as the following report reminds us today, of the high rate of childhood and infant mortality in those years:

“It is with deep regret that we have to place on record the death of Elsie Daniels, who died suddenly on Saturday 18th and was buried on Sunday afternoon. She was one of the best loved of our Sunday scholars, and was followed to the grave by the whole school, the choir boys in their surplices, walking on either side of the coffin. Nearly all Emerald was present, and numbers were deeply affected, the more so as it was known that her father was ill in bed. Our sincerest sympathy is with the parents, although all must rejoice that she has been released from a life of suffering, which she has borne so patiently.”

⁵³ Gazette December 1902

Parish Registers

BAPTISMS

- 1900 Florence Alathea Howes, Lily Bertha Munro
- 1901 Frederick Day, Ivy Dundas Ramsay, Albert Edward Preece, Louisa Butler, Isabel Harriet Duckham, Ethel Gladys Warren, Ada Dorothy Daniels, Hilda Myrtle Francis
- 1902 Olga Winifred Newman, Edith Elizabeth Mary Holden, Alfred Noel Holden, Charlotte May Adams Ramsay, Sidney Oliver Butterfield, Ellen Katherine Murray Butterfield, Muriel Letitia Cook Gill, Annie Amelia Day, William Samuel Bertie Bloxsom,
- 1903 Gladys Vera Jean Humphreys, Leslie Henry; Charles, Percival and Edward Newsome.
- 1904 Alexander James Daniels, Ellen & Lilly Cassells, Herbert Maynard Hardacre, Lily Margaret Day, Joseph Alexander Cassells, Dorothy Phyllis Dash, Albert Archie Daniels, Leonard Eric Williams, William Arthur Rumble, Ernest Thomas Ward
- 1906 Maye Marjorie Macfarlane; Edwin Charles Rumble, Lilly Isabelle Lee, Valentine Arthur Brigg, Beatrice Evelyn Smith, May Gilbert, Joseph Henry Gilbert, Cedric Francis Bloxsom, David Edward Alexander Thompson, Eileen Mabel Daniels, Eddy Munro, Wilfred Whitton, Charles Arthur Dash, Ellen Sheppard
- 1907 Clara Caroline Jane Warren; Robert Hamilton; Noel Arthur Daniels; Arthur Walter Bilney; Walter George Bilney; Alice Elizabeth Brittain; Elizabeth Emily Castles; Robert Charles Wayman; Mark Lionel Skinner; Timothy Knox Bluck; Vera May Cameron

MARRIAGES

- 1900 Mabel Munro to George Daniels (at Gindie)
- 1901 John Truss to Julia Margaret Jensen; Alexander Finlay Munro to Ada Jane Eddy; John Edgar to Olive Ann Burnham
- 1902 Francis Joseph Adam Cramb to Annie Bloxsom; David Jonas Gibson to Bessie Shannon; John Henry Operthur to Helen Crawford Heit Muller, William James Thompson and Jane Munro
- 1906 Stanley Skinner to Annie Watt; Thomas Johnson to Annie Marie Jorgensen; James Grant Mackay to Eliza Goodwin; John Myles to Amelia Heyden

BURIALS

- 1900 William Harold Macnamara
- 1901 Louis Butler Lindsay, Milwood Victor Macnamara, Ivy Dundas
Ramsay, John Thomas Knox Bluck, George Samuel Gilbert, Mr
Daniels, snr, of Gindie
- 1902 Charles Woolcott
- 1903 Elsie Daniels
- 1906 David Thompson 8days; Eddy Munro 6 days
- 1907 William Carrington aged 78; Margaret Grainger aged 78;
Elizabeth Emily Castles, 1 yr 4 mths

Part Three
An Experience Of War
1910 - 1919

The Diocesan Perspective

The decade began with the Diocesan Gazette joining with the rest of society to express *“the universal sorrow at the unexpected news of the death of King Edward VII. It would be hard to find an instance of a ruler who won more love and loyalty from the people whom he served, than did our late King. For he had over and above the tact and courtesy which custom requires and training teaches, a git of personal magnetism which was inborn and unique⁵⁴”* There were detailed parallel accounts, in great detail the following year for the coronation of King George V, with a Day of Intercession set aside on Wednesday 21 June 1911 for King, Queen and Nation.

Diocesan personnel during the decade included The Right Rev'd George Halford, Bishop of Rockhampton from 1909 to 1920, Archdeacon G. Herbert Rogers, and Col. Dawson, Registrar. In 1911, Diocesan Council consisted of the Bishop, Archdeacon, Chancellor, Treasurer, Registrar, Chairman of Committees, 3 clergy and 3 laymen. The Diocese was made up of the Parishes of the Cathedral (Rockhampton was a single parish), Mount Morgan, Gladstone, Emerald, Clermont, Springsure, Blackall and Barcaldine. The parishes of Longreach, Mitchell (Aramac, Muttaborra, Ilfracombe), Winton, Boyne River & Westwood Mission district were formed by end of 1918. The annual clergy retreat or quiet day was held immediately before Synod, normally at Lis Escop. Synod itself began with Sunday worship and ran Monday to Wednesday only, 4pm – 10pm.

During 1912, *“a Service Book containing a form of Morning and Evening Prayer, together with the Service of Holy Communion, printed with devotional notes and instructions in a side column, the Rite of Baptism and about 80 well chosen hymns”* was printed by the Diocesan Book Depot and sanctioned for use in the Dioceses of Rockhampton and North Queensland, and made available for 4 pence a copy.⁵⁵ The 1912 Christmas gift list from the Church of England Book Depot in William Street, Rockhampton, listed, among other items, Boys' Own and Girls' Own Annuals for 8/6, Bibles from 2/- to 31/- and Christmas cards from 2d.

⁵⁴ Gazette, June 1910

⁵⁵ Gazette, February 1912

In 1918, towards the end of the war, the Diocesan Gazette cost 18 pence yearly, posted. At the same time, fees at St. Paul's Church of England Hostel for girls were £9/9/- (9 guineas) a term, including laundry. Other costs gleaned from Gazette advertising include antiseptic throat pastilles 1/- (one shilling) per tin from Atherton Chemist Rocky, cloth bound bibles 2/- (two shillings), prayer books 1/6 (1 shilling 6 pence) & organ hymn book 7/6 (7 shillings 6 pence). Boy's Own & Girls' Own Annuals cost 13/6 (13 shillings & 6 pence) from the Diocesan Book Depot; a Trafalgar cold food safe was £5/15/-, an Imperial spirit iron 29/6 pence; sultanas were 9d (pence) per pound from William Goss Tea House Rocky, a 5 foot oak sideboard cost £12/10/- from Finlayson & McKenzie. Advertising told that Tucker & Nankivell Undertakers of Rockhampton conducted funerals by rail or sea with time payments accepted; and St. Hilda's Church of England Grammar School for girls at Southport was fitted with electric light and a septic tank.

During 1918, financial contributions to Diocese for the Bishop's stipend and other ministry costs were a matter of conscience for each parish, with two special collection Sundays each year set aside for the majority of these costs. The Diocese was still reliant on support from England for financial assistance and supply of clergy. In August 1912, Rev Parker, well-known in the Diocese, was appointed Vicar of Whitechapel in England, a parish made vacant by the drowning of the previous Vicar in the Titanic.

The social outreach ministries of the Diocese developed further through this decade, with the establishment of the Mothers' Union in 1911, the establishment of a hostel for boarding school girls, next door to Lis Escop in 1913, and the establishment of St. Peter's school Barcaldine in 1919. St. George's Homes for Orphans took over from St. Mary's home for unmarried mothers in 1917, and continued until 1982.

During these years, the Gazette offered many clergy their only communication with their congregations between monthly services, and it was not unusual to find admonishments in quite strong tones. Bishop Halford at one time declared in the Gazette, that "*wilful absence from all public worship on the Lord's Day is an act of disloyalty to Christ and His Church.*"⁵⁶

⁵⁶ Gazette April 1918

Readers of these historical notes who collect used stamps for A.B.M. may be interested in a little comment found in the Gazette of April 1911:

“The Rev Johnstone writes: Thank you so much for the two large boxes of used postage stamps, Queensland 1d and ½ d. They are so useful to me and I have found many that will sell well.” Please send stamps to the Vicar of Blackall, who collects them for Mr Johnstone of Southsea, England, who sells them for the general funds of the S.P.G., which society supplies our Diocese with men and grants.”

Parish Clergy

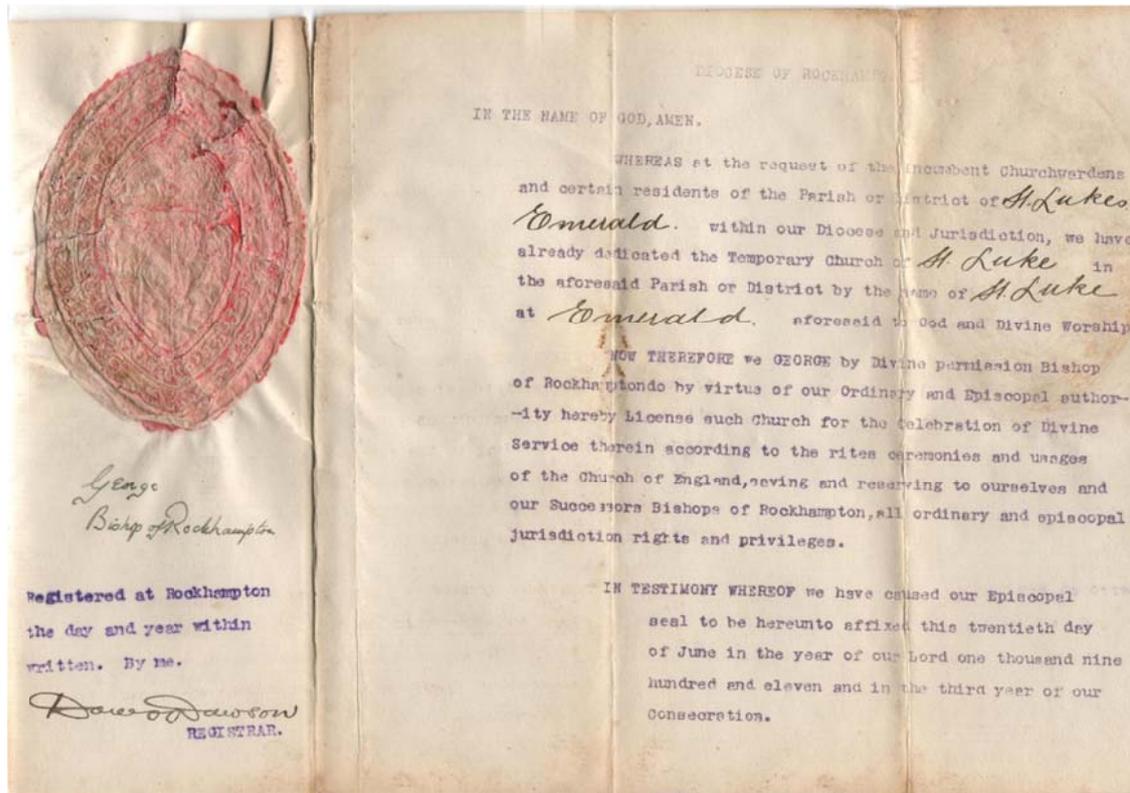
The incumbents' board records the presence of the Rev J.A. White as assistant in Emerald from 1906 – 1911, but monthly Gazette reports during these years indicate that he was the sole priest, and very much in charge of the whole Emerald district stretching from Dingo to Jericho, and in fact, taking responsibility also for Springsure parish for a period of time. During his time, the Emerald congregation increased in number, stability and financial security. Generally, clergy were fresh from England, which was longingly referred to as “the Old Country”. They were new to the climate, the heat, the rough living conditions, as well as being new to country life, needing to be taught how to ride and drive a sulky. They held the post of Vicar and were normally addressed as Mister.

The Gazette of February 1911 reprinted a quaint account from the “Leichhardt Chronicle”:⁵⁷ *“The social event of the week has been the visit to the field of the Anglican Bishop of Rockhampton, the Right Rev. Dr. Halford, who arrived on Wednesday 16th (January), accompanied by the Rev. J.A. White of Emerald, acting as Chaplain. His Lordship on arriving, paid several visits, including one to the school, and expressed considerable surprise at seeing such a compactly built and well laid out township, where he had expected to find a canvas town. Proceeding to Ruby Vale for service there in the evening, the Bishop was driven via the Scrub Camp, where he descended some of the shafts and purchased some sapphires, returning on the following day to Sapphire Town. The Confirmation Service was held in the evening in the Town Hall. It was most impressive, and the first visit of a Lord Bishop, the first time that young candidates had offered themselves for confirmation in the history of the field. Very chaste and pleasing looked the five candidates as they knelt before the Bishop, and one could not but be impressed with the solemnity of the laying on of hands by the Bishop and by the earnest words of admonition addressed to the young people.”*⁵⁸

Major changes during 1911 were scantily recorded. For “reason of advancing years”, the Rev J.A. White retired from Emerald at the end of February 1911. On 20 June that year, Emerald was formally proclaimed a parish, with no extant report of the event, save a faculty signed by Bp. Halford to formally Licence the church “for the Celebration of Divine Service”.

⁵⁷ Note the use of the term “Anglican”, even in that early period.

⁵⁸ Gazette, February 1911



The first incumbent in the newly proclaimed parish was the Rev'd H. R. Hobbs, who served only until sometime the following year. During his time in the District, Rev'd Hobbs wrote only twice in the Gazette, reporting that the work in Emerald town was "absolutely heartbreaking", with the Sunday School "the worst in the whole district", with no committed teachers and the choir not much better.⁵⁹ Later in the year, the Bishop paid a visit to the parish, and was reported to have "expressed his pleasure and satisfaction with the church and its services – barring the pigeons."

The Rev'd G. Green began work in the parish in 1912. Some months after World War 1 broke out, Rev'd Green went overseas as Chaplain to the Light Horse Brigade, with a short visit home in April 1916. Rev'd H.H. Gowing came to Emerald as Locum Tenens during this period, and wrote in the June 1915 Gazette:

"The Locum Tenens desires to gratefully acknowledge the kindly efforts of four of the ladies of the congregation in preparing five out of the seven rooms in the Mission House (living room, bedroom, study, vestry and kitchen) for his use. Blue Beard's Chamber and the bathroom remain to be done, although they are already pretty tidy. The Rev' J.W. Tweedie also did much to ensure my comfort by giving a mattress, mosquito curtains and a comfortable deck chair to the

⁵⁹ Gazette, January 1912

Mission House. Then God answered our prayers by sending rain. The loose sandy roads have become firm and fit for travel, and we are hoping shortly to see green grass. Thanks be to God !"

The following month, the ladies were again thanked for a gift of a pair of blankets and a door mat for the Mission House. During 1915, Mr Gowing travelled monthly to Gindie (on a Tuesday evening), Alpha and Bogantungan. At Alpha, the church vestry was sparsely furnished for overnight accommodation of the clergyman, and a few weddings were conducted at the church in those years. Bluff was also part of the monthly round.

The Rev. W.B. Charles arrived from England in August 1915 to take the post of Vicar of the Parish. Early in 1917, the Vicar described in detail his first visit to Borilla, which he claimed to be the first by an Anglican priest, despite services being held there over a decade previously, and at which he celebrated an early morning Eucharist with a congregation of 10. He also wrote of a quiet day for the clergy, taken by the Archdeacon, as a time of great stimulus and refreshment. Rev Charles, too was called up for war service in September 1918 as chaplain to troops in France, but this was deferred on appeal from Bishop Halford.

At the conclusion of the war, the previous Vicar, Mr Green returned to Emerald in 1919. Mr Charles wrote of him:

"Mr Green was with us, so that we were able to welcome him back after his long period at the front. I spent the day personally wrestling with his old rubbish. It was truly colossal. His old friends were delighted to see him again. He was in great spirits, and was delightful company. He returns from the front with a glowing appreciation of our Australian lads."

Later in 1919, the Vicar appealed through the Gazette for the loan of a horse and sulky to enable him to get out to Gindie on a Sunday afternoon occasionally. He wrote, *"I have tried cycling out, but found it too great a strain between other services."*

Parishioners & Parish Life

The decade began with Mr A. Blundell, J.P. and Mr W.D. Murray as Churchwardens. By 1912, these men had been replaced by Mr Lewis (who had been Warden for some years in the previous decade) and Mr Stephenson, assisted by Messers Blundell, Black, Clarke, Crawley, Ellis, Fagg, Macdonald, Millard, Short, Stowe and Thompson as the Parish Council. Mr. Stephenson was still Warden in 1917, when he and Mr Stowe were re-elected⁶⁰; Messers Bradshaw, Lendrum, Clarke and Lewis formed the Church Council; and Messers Allen and Mc Beth were elected auditors.

There was little change the following year, with the parish Annual General Meeting of January 1918 re-electing Mr. Stowe and Mr. Stephenson as wardens; Messers Bradshaw, Lendrum and Lewis being joined on the Church Council by Mr. Arnold; and Messers Burrows and Mason elected auditors. Mr Gerald Wilkinson of Rockhampton was appointed representative for Emerald parish for Synod. Because of the tyranny of distance, Rockhampton proxies at Synod for country parishes continued until the 1960's⁶¹. In 1919, Those elected to the Council at the Annual meeting were Mr Arnold, Mr Lendrum (the headmaster for many years), Reg Lewis⁶² and Mr Wood; and Mr Stowe and Mr Bradshaw were re-elected as Wardens.⁶³

The arrivals of new parishioners was always welcome, but the departure of various congregation members for other towns took a great toll on the life of the church and its clergy. At the end of 1916, Mr & Mrs Wood and Mr & Mrs Lendon and Mr & Mrs Bradshaw arrived in town. Early in 1918, Mr Roy Dickson, secretary of the parish envelope system, left for Springsure, and Mr & Mrs Dunlop left for Blackall. Later the same year, People's Warden and Lay Reader Mr Stephenson left for Dalby after eight years in Emerald. The Vicar wrote:

"Now that he has gone we realize afresh what he has done for the parish. Here was a life of transparent goodness – clean, straight, and universally respected. And he was always so eager to help, so sure and sound in judgement. He was the obvious person to consult. We shall miss him everywhere. Mrs Stephenson, too, was equally

⁶⁰ By this time, Parish annual meetings had changed from after Easter to February or earlier

⁶¹ Philp, p.149

⁶² Anakie Street, backing onto the vicarage, uncle of Nancy Lewis – E. Coogan

⁶³ Mrs Stowe had the honour of being the first person to walk across the railway bridge; Mr Stowe was Granny Harris' brother – E. Coogan

devoted. She loved her church, and her religion was a very real thing to her. Her gentle, charitable life, free from all pettiness and jealousy, was an inspiration to many of us. Humanly speaking, the little Friday services owe more to her than anybody. We said goodbye to them with a well-attended gathering of church people at the vicarage, and at the same time presented them with a copy of Raphael's Sistine Madonna and a pair of silver candlesticks to remind them of their many Emerald friends."

Mr. Roach was appointed Warden in succession to Mr Stephenson, whose only brother was killed at the front a short time after leaving Emerald, but Mr & Mrs Roach themselves left for Rockhampton before the end of the year:

"We said goodbye to Mr & Mrs Roach at a little social gathering at the vicarage. " wrote the Vicar, and then "A few days afterwards we said goodbye to two more of our communicants – Miss Gifford and Nurse Webb. Miss Gifford, besides taking her turn in cleaning the church, has for years taken a class in Sunday school. She loved the little ones, and her place will be difficult to fill. The Sunday School "presented Miss Gifford with a silver purse, as an expression of the appreciation of her devoted work among them".

Mrs Arnold also left the parish, *"and we said goodbye to her at a delightful little gathering at the vicarage, at the same time we asked her to accept a little sum of money as a token of good-will. We shall miss her, in the choir especially. Every Sunday morning at the Choral Eucharist, she was in her place. You could always rely on her, and with her voice and her knowledge of music she was a very real help. She was too, most willing and indefatigable at all our socials."*

The exodus from Emerald at this time affected the life of the parish so severely, that, as the Vicar reported the departure of Warden Mr. Bradshaw and family for Mount Morgan, he also wrote:

"We have lost thirty communicants alone during this last year and are getting almost desperate about it. If there are to be any more departures I shall feel bound to join one of the other and more satisfactory churches."

Despite these losses, parish life was flourishing, as seen by the many clubs and grouping of the congregation. During 1915, the tennis club of last decade was re-formed, with Mr. Stevenson as the captain and Mrs Burnham the secretary. The club started off with a "great tea", and "with the skill and energy of our young people, an excellent court was made on the field adjoining the Vicarage," and was still flourishing many years later. Early in 1916, a Communicants Guild was begun,

with Miss Smith as the secretary, and gradually separated into ladies and men's fellowships. By the end of the decade Miss Ada Daniels⁶⁴ was secretary of the Guild, and Jimmy Thompson "*is doing the same for the lad's Guild*".

Late in 1916, Miss Eileen Smith and Miss Doris Dixon were secretaries for the Australian Board of Mission, looking after collection of mission offering boxes. Miss Pearl Ward took over as Magazine Secretary from Miss Freda Barton who left for Brisbane. About this time, the Misses Gifford, Daniels, Bradshaw, Davey, Dixon and Eileen Smith were taking turns to clean the church. Other ministries recorded included cleaners Nurse Bloxam and Miss Lillah Wood, church decorators and various secretaries.

A Mission held in the parish about August 1917 resulted in the formation of branches of the Mother's Union and the Church of England Men's Society, as well as a Girl's Club, which, a few years later, would become the first G.F.S. of the parish. Mr Lendrum was appointed secretary for the Men's Society; the Mother's Union began meeting on the first Wednesday of each month under the direction of Mrs Stevenson; and Mrs Arnold took leadership of the Girls' Club, beginning with a free social for church people, at which "*a great number of people had a delightful time together.*"

An envelope system was begun in the parish in October 1917, with 25 families contributing weekly during 1918, at which time there were 70 families connected to the church. Through these envelopes, the most regular worshippers gave a "*certain fixed sum week by week for the work of the church*". To help establish this system, with Mrs Copland (owner of Emerald Downs and, more importantly, a motor car) drove Mrs Woods by car around town to canvassing the registered families.

Parish socials were wonderful times, not only for the congregation, but for the whole of the town. A ball at the School of Arts and a "Cinderella" for the children on the following night, were organized by Mrs Arnold. These were important social occasions, with a great crowd and a "*profit of practically fifty pounds*". The Vicar also wrote, "*Our social at the Vicarage in aid of the fund for the new lights passed off delightfully. It was a lovely moonlight night; there was a great crowd, and everybody was very jolly. Tickets were only one shilling, but it brought us between 3 and 4 pound.*" Parish finances were again

⁶⁴ Sam's sister, school teacher and Acting Head Teacher at Emerald State School for a time, married Fred Millard in 1926 - E. Coogan notes & Daniels family history

assisted another year by *"Mrs Arnold's splendid effort at the ball in June"*.

The Annual Ball and Cinderella took place on October 16th and 17th 1919, with great success and a profit of £51/18/2, followed by the parish Dedication Festival (St. Luke's Day 18th October).

Lenten studies during 1919 were an ecumenical affair, being held on Friday evenings. The first "paper was read by the Rev J. Sterling, the minister of the Methodist Church, on the Unity of the Churches. The Vicar wrote: *"We are most grateful to him for his thoughtful paper, and the discussion which followed was interesting and useful. We are learning to respect each others differences (and) we felt we could at lest periodically meet and pray together."* The Archdeacon also spoke at the Friday evening Lenten gatherings that year, his subject being "Church and the Unionists".

A serious typhoid epidemic of 1919 continued for several months in the early part of the year, greatly effecting the worshipping congregation. The parish mourning the death of Mr Herbert McDonald, a popular railways man, who was buried on Easter Tuesday.

This epidemic was closely followed by a severe influenza, which took the life of parishioners Mrs Gibson, Mrs Edith Bennett, Mr. William De Zoet, Miss Harriet Pinches and Miss Barbara Martyn of Comet. The epidemics were so bad that the Sunday Schools were closed and Bishop's visit for Confirmations were postponed until September. The influenza epidemic took a severe toll throughout Central Queensland, with Clermont parish reporting that the State school at Blair Athol had been converted to an emergency hospital, as had Mrs. Purdie's house at Capella, and that the Clermont hospital had been run by volunteers after the doctor, matron, all nursing staff and most of the domestic staff had succumbed to the epidemic.

The Impact Of War

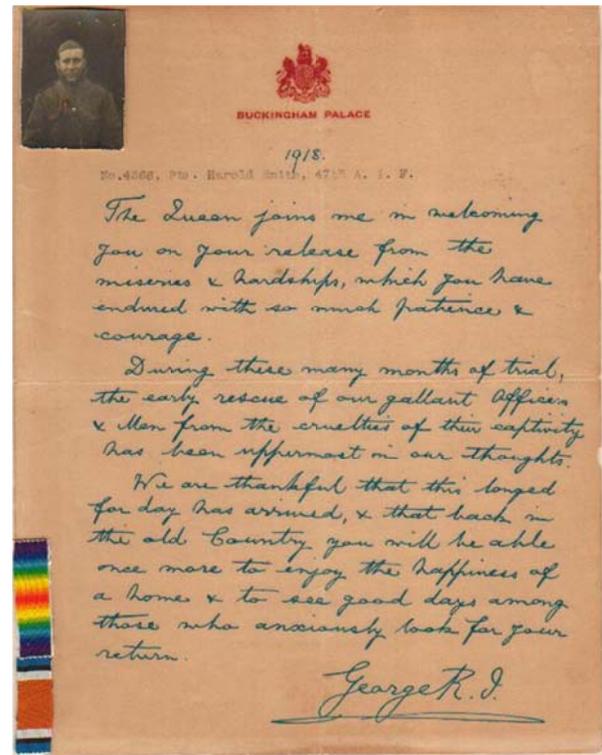
During the years 1914 – 1919, the sadness of congregation members leaving the parish was magnified by the tense pathos and great strain of those on war service. A corrupted text from the 1915 Gazette indicates that there was some special day appointed for Saturday December 11th, possibly a day of prayer and penitence on behalf of the nation. The same section also reports the death of a former Vicar, but the name is cut off.

In March 1916, Mr Jackson joined the forces, and returned home in 1918.

In April 1916, Privates Alfred Stevenson, Alec Smith and J. Jorgensen came home on leave, as did Private Ben Oram whose his brother George enlisted. Several gatherings were held at the Vicarage to farewell them. Mr Horne left for military duties during 1916, and about September 1916, Private Reginald Lewis “Reggie” came home on his “furlough”, and early 1917 was “*back on the waters making for the old country*”; Private Robert Macoun was wounded and taken prisoner. During 1918, the Gazette records that Mrs Bennet lost a second son at the war; and Sergeant Tom Mackareth who had been taken to hospital in France during 1917, returned from the front in 1918 “*looking so remarkably well*”

Private Harold Smith was taken prisoner in Germany in 1918. Harold had left from Brisbane, had his ship sink by torpedos, been in hospital at Plymouth, fought in Belgium and France, been a prisoner of war in Germany where he was in hospital for a week, and after release from hospital, had to scrounge for food, released to King George Hospital in England, and then returned to Australia in April 1919. He later married Rose Hoare in a ceremony in Rockhampton, and lived at Yamala for some time. The couple had a son, Harold junior and three daughters, Coralie (now Daniels), Ivy & Vi, and moved to Gray Street (the old school). In later years Harold was on the Church Council, and Rose was a member of the Guild.

Photos: Private Harold Smith 1916 at 26 years of age, and the hand-written letter of thanks he received from King George V after the war⁶⁵:



The people of Emerald supported the Church of England Help Society, formed to help the “very splendid work that is being carried on among our men at the Soldier’s camps in Brisbane”, with Mrs Barton, the Misses Jacobson, Violet Ramsay, Lily Munro, May Smith and Mrs Bennett enthusiastically working for the appeal, with £1/13/- being collected during April 1916, and similar amounts on other months. Appeals were made also for games, books and gramophone records for the men, and many fund-raising social occasions were held.

In Rockhampton, Bishop Halford was deeply affected by the casualty lists of the war, and the Warrior Chapel of the Cathedral was furnished as a place where “he prayed daily, weeping for the souls of those killed in battle.”⁶⁶ A Memorial Eucharist was held at Emerald and many other places on Anzac Day in 1916, and Sunday 4 August 1918 was declared a National day of intercession and prayer for end of war and special services were held across the whole Diocese.

⁶⁵ from his daughter Coralie Daniels

⁶⁶ Philp 216

The December 1918 issue of the Gazette celebrated the end of the Great War, with Emerald Vicar Mr Charles, reflected on the town's rejoicing:

"The rejoicings over the glorious issue to the awful war went off splendidly in spite of the heat. The behaviour everywhere was excellent. Beneath the outward gaiety, one felt there was a deeper note of thankfulness to God, for preservation from a great peril, and for this wonderful victory to this allied cause. We came to offer our thanksgiving on the Sunday following. One was thankful to see the number who came both morning and evening, and scarcely ever before have we heard here such singing of the hymns. It was, I suppose, because we really meant everything we said. And now we face the new age to rebuild the waste places. We certainly cannot go back to the old. The dullest person must see that the times are momentous. Men's ideas have changed on most matters. The greatest demands will now be made upon our public men. The times call for the utmost of their skill and power. It is obvious to anybody that this time of reconstruction has in it the ugliest possibilities. Never then, was there so urgent a call to persistent and intelligent prayer on behalf of our Empire and the world."

The homecoming of troops the following year was met with great joy and thankfulness. In Emerald, Mr E. Munro, Mr. Jack Munro, Mr Barlow Jackson, Mr Arthur Benson and previous Vicar Mr Green *"returned from war service in Palestine and France and were welcomed heartily by the parish."* During 1919, thank-offerings for peace & memorials to the fallen in battle dominated Diocesan life, and many more men than usual offered for the priesthood, with Rockhampton Diocese having 14 candidates in training for ordination in theological colleges⁶⁷.

⁶⁷ Philp, p.175

Worship At St. Lukes

As parish registers are used to keep Anglican worship records, these details were often placed in the public arena only as a secondary record.

By 1915, a typical Sunday worship schedule at St. Lukes in 1915 comprised:

7:30am Holy Communion (with a total Emerald Communicants list of 29 people), 9:30am Morning Prayer, 12noon Intercessions for the War, 3pm Children's service (once a month), 4pm Baptisms (once a month), 7:30pm Evening Prayer, (with an average congregation of 20). On week days, there was Morning Prayer at 7:30am (except Saints Days and Holy Days when Holy Communion was celebrated), and War Intercessions at 12noon.

During this time, Mr Stevenson, Warden and Reader, conducted some Sunday evening prayer services in the absence of the Vicar. Later in 1915, the new Vicar, Mr Charles, changed the second morning service to 10am and made it a children's service. Eric Stone was an altar server during 1916. During 1918, Sunday worship in Emerald included a morning Communion and Evensong, and there was a regular Friday evening intercession and study group. Numbers of communicants for 1918 were reported to be up on the previous year, and 400 more than in 1914, but specific numbers for Sunday morning were not recorded in the Gazette.

Music featured strongly in the worship of the people at Emerald during these years. In 1915, Miss Smith, the organist left, and was replaced in the first instance by Miss Cassells, then Miss Dorothy Dixon for morning services, Mr Fred Lewis for Evensong, with Miss Lily Munro helping occasionally, and Mr Horace Dixon accompanying on the violin. Choir practice was held "at the Vicarage every Friday evening at 7:45 o'clock", and Mrs Burnham, Mrs Barton, Mrs Clarke, Mrs Ramble and Miss Cassell made choir surplices for the boys. In December 1916, prizes were given to Cecil Smith and Charlie Bluck for choir attendance and good conduct.

During these years, the parish was using The English Hymnal, with Miss Doris Dickson as organist and Mrs Wood, Mrs Arnold, Miss Lily Munro, Mr Bradshaw and Mr Griffiths as soloists. Towards the end of 1919, Miss Doris Dickson the organist left, but was replaced immediately by Miss Eileen Smith.⁶⁸

Music was obviously important also to the Vicar, who chided the parish about badly attended choir practices:

“What is evident is a lack of a sense of responsibility in the matter. Unless one makes a rule about it, allowing no form of pleasure to interfere, and regard it strictly as a duty, we shall do nothing.”
(One wonders how enjoyable choir practices were !)

Further chiding about the use of Sundays included:

“Again I feel I must protest against an all-day Sunday picnic.... I think it would be profitable for many if we did without (games on Sunday mornings) as an act of discipline, in a country like ours where pleasure becomes so often an uncontrolled passion.... When church people spend a whole Sunday in pleasure, allowing it to interfere with their worship, it is really deplorable and obviously pagan.”

The Vicar bemoaned that, for the Three Hours Devotion on Good Friday 1917, *“it was immensely disappointing that the service was so poorly attended – at no time did we have more than thirty”*⁶⁹.

Good Friday service 1918 was held in the School of Arts with a Lantern show. Easter service was a Choral Eucharist with Mr Cooper and Mr Horace Dixon accompanying on their violins and Miss Lily Munro singing solo⁷⁰. The following year, Good Friday worship began with a procession through the streets singing the Litany, followed by Matins at 10am in the church. The regular Lantern Service was held in the School of Arts on Good Friday evening, with Mr. Kingston (newspaper owner) manipulating the lantern.

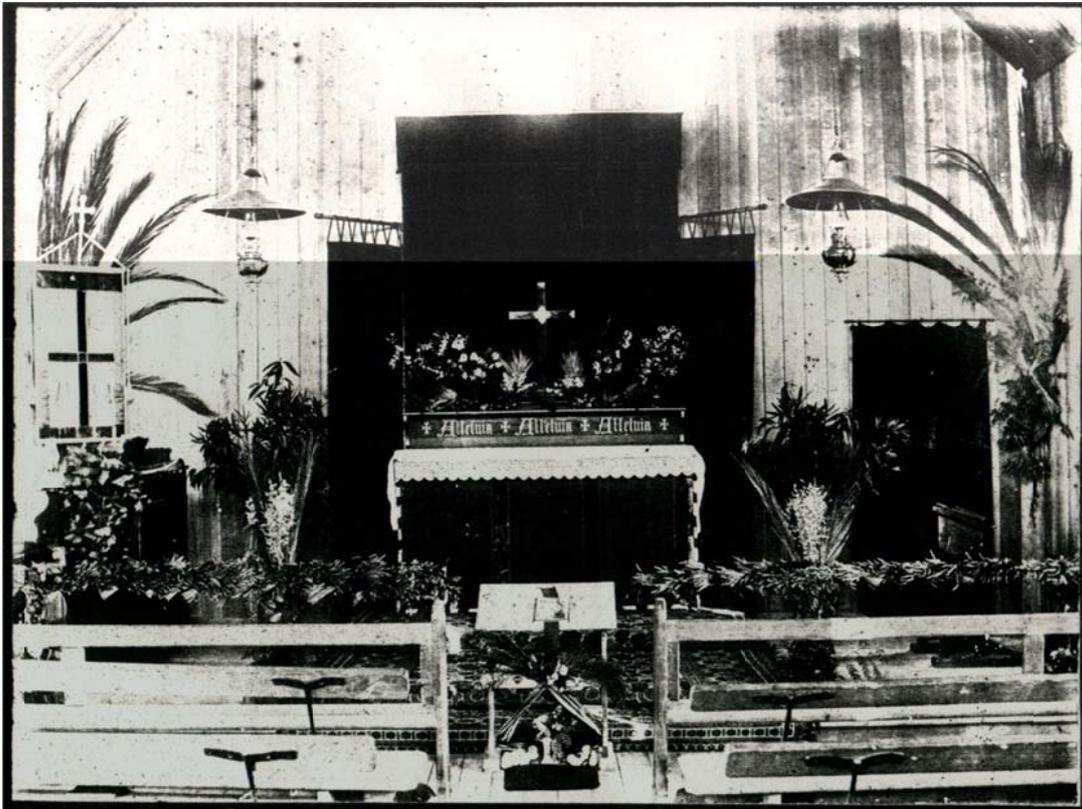
St. Luke's day in 1918 was celebrated with a preparation service on Friday 18th, in readiness for the Sunday celebrations of Holy Communion at 6am, 7:30am and 10am (choral), followed by Evensong at 7:30pm. The Archdeacon preached, Mrs Bloxam lent ferns for the church (two generations of Mrs Charlie Bloxoms in Esmond & Retro

⁶⁸ a school teacher, married Harold Jarrott, had 3 boys and 5 girls who went to St. Faith's school; one of the church pews is in her memory - – E. Coogan

⁶⁹ After having ceased the Good Friday 3hour Devotion for lack of more than one congregation member at the turn of the millennium, I could long for such a poor congregation as in 1917. - Author

⁷⁰ ancestor of Charlie Munro now of Gracemere – E. Coogan

Streets both had lovely gardens), Miss McIntyre cleaned the church, Miss Lillah Wood typed the notices, Miss Dorothy Dixon played the organ, Mrs Arnold sang the Benedictus and the Agnus Dei at the Eucharist, and Miss Lily Munro sang a solo at Evensong.



Palm Sunday at St. Luke's, year unknown.

Sunday School

The Sunday School re-opened on 9 January 1910, with good attendance, and an appeal for more teachers who had “a sense of the solemn duty laid upon them to join with those who care for the souls of little children, and who have a real regard for genuine Christian teaching, in the shape of the Catechism, Creeds and principles of the Church of our fathers.”⁷¹

Miss Ramsay, one of the Sunday School teachers “was removed to Clermont” during 1910, and “an ample supply of prize books was awarded, and at the annual pic-nic our young people with their friends thoroughly enjoyed themselves.”⁷²

At the conclusion of 1911, the Diocese set a 2 hour written Sunday School examination for children in Catechism classes. Sadly, none of the 131 papers returned for marking, with results being published in the Gazette, were from Emerald.⁷³ As in other places, though, the experience of war made a significant difference to the attention people paid to the things of God, and Sunday School numbers and interest steadily rose during the war years.

In June 1915, the Sunday School was described as a “cheering feature” of the life of the church. The Gazette reports that there were “five earnest teachers and an average attendance of between 40 and 50 scholars”. Miss Smith joined the teaching group during 1915. A few months later Miss Orford left for Rockhampton, being “presented with a useful sewing case from her fellow teachers at the Sunday School treat.”, and was replaced by Miss Eileen Smith. Mrs Burnham was the Sunday School superintendent, and in 1916, was presented with a silver biscuit jar as a mark of appreciation for her work with the children. Mr Sparkes and Miss Ada Daniels also joined the Sunday School staff during 1916.

⁷¹ Gazette, February 1910

⁷² Gazette, July 1910

⁷³ The 7 questions comprising the exam were:

1. When were you called to a state of salvation ? What return do you make to God for calling you to it ? How long do you hope to continue in it ?
2. What dost thou chiefly learn in the “Articles of thy Belief”?
3. Which day of the week is specially set apart for God and why ?
4. Write out the fifth Commandment. What does this commandment require of us ?
5. What is the outward visible sign or form in Baptism ?
6. Explain the words “Sacrament of the Lord’s Supper”
7. What do these words mean ? – Christ; Grace; a Jealous God; Poms; Redeem; Renounce; Temperance

On Ash Wednesday 1916, a special before-school service was held for the children, and the Gazette of that year speaks of record numbers of children at Sunday School at 3pm on a Sunday afternoon; this is repeated in 1917:

“The Sunday School increases astonishingly, and we are getting quite crowded out. We want badly one or two more forms, and also two or three straight, upright chairs for the teachers. Miss Annie Clark has had to give up her class....but Miss Bradshaw was able at once to step in.”

During 1918, there were 90 children at weekly Sunday School. Teachers included Stella Bradshaw, Lottie Ramsey (the local midwife), Alice Donnelly, Lily Day and Miss Vera Ridgeway⁷⁴. The annual Sunday School picnic was held in June 1918.

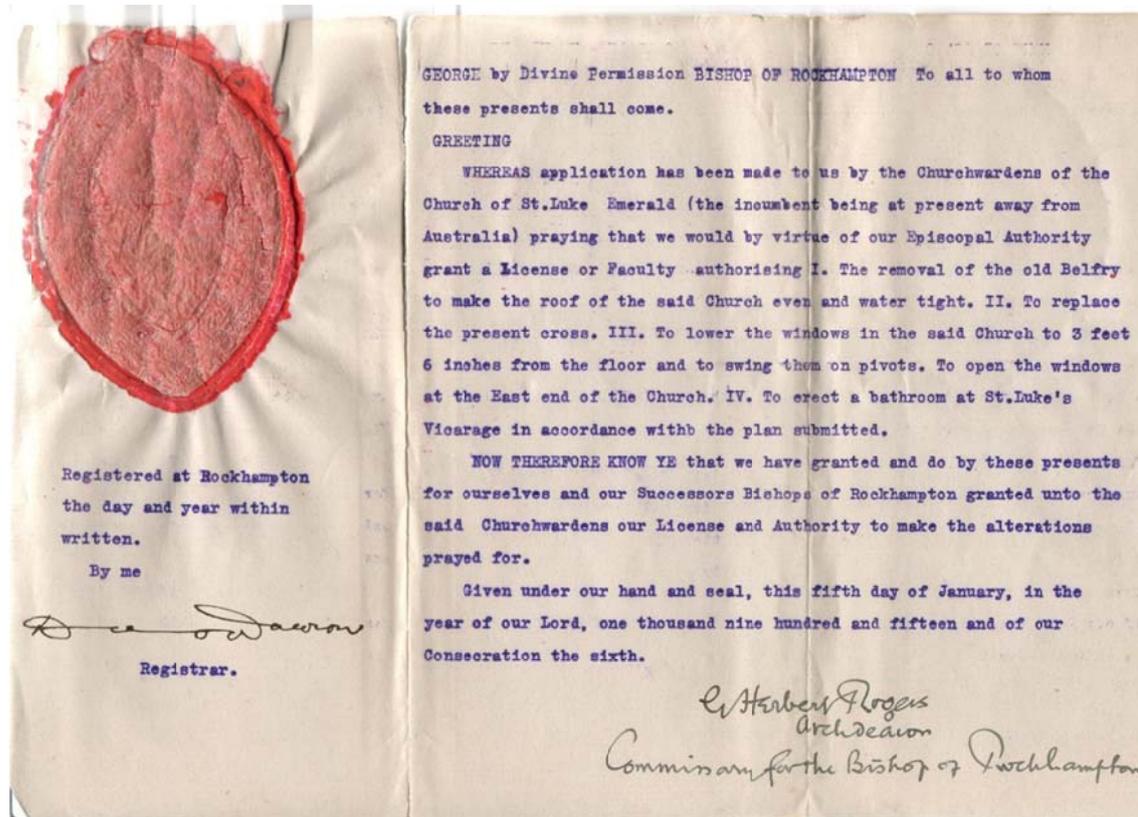
Early in 1919, the Sunday School time was changed to 9:30am, to allow the children into church at 10am for the Eucharist, in addition to the afternoon time of 3pm “for those who live a long way off”, and the “*annual Sunday School treat*” was held on Easter Tuesday. But during that year, the Sunday School closed for some months because of the influenza epidemic, and reopened in August, with Miss May Smith joining “the little band of teachers”⁷⁵

⁷⁴ married Keith Gibson, children Margaret & Norm; gave brick gate pillars in memory of her mother Sarah Ridgway – E. Coogan

⁷⁵ married a railway man, still teaching in 1940, when she taught Edie Coogan & Ruth Moriarty – E. Coogan

Things Material

Various material improvements were effected during 1915, including maintenance of the roof and windows of the church and the addition of a bathroom to the vicarage, as recorded by this faculty⁷⁶, signed by Archdeacon Herbert Rogers as Commissary for the Bishop:



A new white altar frontal, described as a "beautiful piece of work, very rich in effect", was given for Easter 1916 by Mrs Evans, Mrs Burnham and Miss Gifford. Mrs Lewis gave a new superfrontal to the church in time for St. Luke's Day 1916. An anonymous female donated the Bishop's Chair for St. Lukes Day 1917, with the chair designed by Mr Demuth, Rector of St. Paul's Rockhampton. This is not the present Bishop's chair, as this and the sanctuary stools, were given in memory of Des Jeppeson, who died in 1970.

During 1917, Mr McBeth⁷⁷ gave a picture frame, the organ was overhauled by Mr Matthews, and Mr Stone "*literally worked for hours, carrying out all the improvements in the Church besides fixing transfer paper on a few of the windows – a tedious job. He has been quite indefatigable, and has done it all so willingly. He says little, but does a*

⁷⁶ records kept in the Parish Office

⁷⁷ Peg Pyle's grandfather

great deal.” The Annual General Meeting of 1917 decided “*to have the vestry removed. It is a ridiculous little place, quite useless.*” No specific description of this vestry can be found.

In 1918 Mrs Lewis donated a print of Clarke’s famous war picture “The Great Sacrifice”, while Miss Bankes-Ball made a green altar frontal. Misses Schaffer and Davey donated a big broom and began a monthly church cleaning roster. New lights were put in the church at about the time of the Dedication Festival 1918. Called “Wizard Lights”, they cost eighteen pound, and Mr Reg Lewis, a member of the Parochial Council, was charged with collecting subscriptions to cover their cost.

Mr & Mrs Lewis at the same time “*made a gift of the same light in the Vicarage, which made considerable difference*” to the work of Mr Charles the Vicar. Lenten savings by the Emerald congregation during 1919 were put towards the expenses of painting the inside of the church, which was completed by Mr. Stowe the Warden in time for Easter. The church organ was again overhauled by Mr Matthews.⁷⁸

In 1910, the financial requirements of the parish included £4 3s. 5d. every quarter for railway travel of the clergyman (more than a full week’s stipend), £2 quarterly for Diocesan Assessment plus special offerings, £1 7s. 6d. for fire insurance on the Mission House and £2 5s. for fire insurance on the church, as well as the payment of interest and capital on the Mission House loan which during 1910, stood at £66 3s. 6d. In 1912, the minimum stipend was £200 per annum.

In 1913, the Parish was supported by Diocese to amount of £95. To help reduce this dependence, the Parish ran a big bazaar in 1914, and needed only £55 Diocesan funding. An envelope system was begun in the parish in October 1917, with 25 families contributing weekly during 1918. But during 1918 - 1919, the parish was supported by the Diocesan Home Mission Fund and the Peattie Bequest to the amount of £120 per annum.

⁷⁸ who worked in the railway & taught music; Lyla Daniels was one of his students – E. Coogan

Parish Registers

BAPTISMS

- 1910 Mostyn William Rumble, Dorothy Minnie Hicks; Edward Charles Phillips; Viola May Rumble; Clara Emma Day; Arthur Court; Thomas Edwin Wehmeier; Jean Ivy Daniels
- 1915 Alice May Cassels, John Frame McBeth⁷⁹, Dulcie Adell Rumble, Blanche Sylvia Harvey, Ronald George Ramsey, Thomas John Pill, Robert Henry Pill, Albert Gill Pill, Charles Daniel Pill, Vera Maud Pill, William Robert Pill, Emily Pill, Elizabeth Pill, Ivan Stewart Daniels, Charles Richard Moore, Arthur John Moore, Ivan Stewart Daniels, Isabella Marjorie Daniels, Emily Eunice Presland.

CONFIRMATIONS

- 1915 Mrs Pill, Mrs Phillips, Alice Donnelly, Lily Munro, Dorothy Daniels, Gladys Daniels, Annie & Lily Day, Irene Harvey, Alfred Clarke, William Pill
- 1916 Phyllis Davey, Nelly Castles, Lily Castles, Hilda Francis, Joseph Smith.
- 1917 William Spanill, William Wood, Frank Lindeman, George Banner, M. Wellings, Eric Stone, Kate Schaffer, Lottie Ramsey, Stella Bradshaw, Lilah Wood, Evelyn Baker.
- 1919 The Bishop's visit for Confirmation during 1919 was postponed until September because of the influenza epidemic. William Thompson, Arthur Baker, Cedric Bloxom, William Black, Cecil Smith⁸⁰, Noel Daniels⁸¹, Roy Barry and Irene Daniels⁸², Henry Wehl from Capella, Alexander Daniels⁸³, William Dodds, Beatrice Callenan, Coralie Smith⁸⁴, Myrtle Daniels⁸⁵, Elsie Daniels and Charlotte Batts⁸⁶ were confirmed.

MARRIAGES

- 1910 Robert Charles Wood and Bodel Jorgensen
- 1917 Miss Lily Bloxsom and a groom whose name had been removed

BURIALS

None recorded in the Gazette

⁷⁹ Peg Pyle's father

⁸⁰ a carpenter, married Kit O'Shannessy – E. Coogan

⁸¹ son of Frederick & Rhoda, married Amy – E. Coogan

⁸² who were married in 1926, had 4 children – E. Coogan

⁸³ son of George & Mabel, married Florence – E. Coogan

⁸⁴ after whom Coralie Daniels & Coralie Coombs were named

⁸⁵ daughter of Fred & Rhoda, married Norman Bennett – E. Coogan

⁸⁶ married Richard Downey – E. Coogan

Part Four
Difficult Years
1920 – 1929

The Diocesan Perspective

Three Bishops led the Diocese through the decade following World War 1. Bishop George Dowglass Halford, the second Bishop of the Diocese who began work in 1909, resigned in 1920, leaving Rockhampton on Thursday May 6th, sailing by the Orient steamer "Ormonde" on the 18th May from Sydney. He had been in the Diocese for 23 years, first as part of the Bush Brotherhood in Longreach, then as Rector of St. Paul's church Rockhampton and as Archdeacon of Rockhampton. But this departure was not to be the last the Diocese saw of him.

Bishop Halford was succeeded by Bishop Philip Charles Thurlow Crick, a 38 year old unmarried Englishman, who was formally appointed by the Archbishop of Canterbury on the advice of the Bishops of the Province of Queensland after the failure of the local election process. After arriving in Australia at Adelaide, he was consecrated in St. John's Cathedral Brisbane on 24 February 1921 and was enthroned in St. Paul's Cathedral Rockhampton three days later. He was accompanied by his sister Miss Crick for his years in office 1921 – 1927, after which he went to Ballarat Diocese.

The fourth Bishop of Rockhampton was Bishop Fortescue Leo Ash, who was the first Australian born Bishop in Australia. Bishop Ash had been Rector of Warwick, was 46 years old, and was longest serving bishop of the diocese, serving from 1928 to 1946⁸⁷. He wrote in the Gazette that he had travelled 5,000 miles in his first year in the Diocese, by train, car and tram, as well as visiting Brisbane, Sydney and Melbourne for a Bishop's conference and to collect donations for a new extension to St. Faith's school. He returned with £664 in hand for the project, and in 1923 St. Faith's Girls' school Yeppoon opened with 20 boarders, staffed at some stage from the Sisters of Society of Sacred Advent from Brisbane. St Peter's school at Barcaldine was still operating, staffed by the Oratory of the Good Shepherd.

At the end of 1926 the death of Archdeacon George Herbert Rogers was felt across the Diocese. Archdeacon Rogers was a man remembered by Bishop Crick for his "*saintliness, wonderful patience, courage, maturity, wisdom of outlook, artistic powers, profound scholarship and sense of humour*".

⁸⁷ Philp, p.184

With post-war England being less able to support overseas missions, the Diocesan budget was drawn entirely from Parish quotas for the first time in 1922. To meet the expenses, parishes were set quotas for payment, with Emerald being set the target of £50 for the year, as was Westwood & Keppel. Other parish quotas were: Rockhampton £250, Longreach £200, Barcaldine, Blackall, Clermont, Springsure, Gladstone and North Rockhampton £150, Winton & Mount Morgan £100 and the Bush Brotherhood £200. The Diocesan budget totalled £2,750 with the remaining £850 expected to come from subscriptions & donations. £500 was set aside for the building of churches, but still no stipend for the Bishop was included. The quotas for the following year, 1923, changed a little, with £50 again for Emerald, and also Keppel, Westwood, Aramac, Muttaborra & Jericho, compared with £150 each from Longreach, Barcaldine, Clermont, Winton & Gladstone, £100 from Mount Morgan, £125 each from Springsure & North Rocky, and £250 from Rockhampton. The total diocesan budget for 1923 was £2,293.

In return, the Australian Board of Mission asked the Diocese for £800 per year in the early part of the decade (not part of the budget figure), and to meet this endeavour, each parish was allocated a certain amount to raise, with £12 set for Emerald, £35 for Springsure and £40 for Clermont. This "*call from the Mission Field must be seen as a matter of honour*", wrote the Vicar.

As in the previous decade, some time after Easter, the Clergy retreat was conducted, followed immediately by the annual Diocesan Synod, which began with Sunday morning Eucharist, then Synod sessions 4pm – 6pm and 8pm – 10pm daily from Monday until business was completed.

In 1928 a new Prayer Book was launched, being a revision of the 1662 Book of Common Prayer, and had widespread use across the Diocese. Previous Clermont Rector Canon A. Lee-Kenny, was made Archdeacon in 1929, and in December 1929, Mr John Thomson & Mr Richard Simons were ordained at St. Paul's Cathedral, with Bishop Halford conducting the Ordination retreat at Lis Escop. In later years of ministry, Rev. John Thomson was Rector of Sandgate parish in Brisbane, during which time the author of this history was taught the piano by his wife, Mrs Alice Thomson. The set of white Eucharistic vestments belonging to Rev'd Thomson were handed down to Canon Janne Whitehead through her father, the late Rev'd George Mac Donald of St. Francis' Nundah, and are in use at St. Lukes at the time of writing.

In most areas of the Diocese during these early years of the century, only the church and the Red Cross provided interests outside the home for women, with no CWA, etc. Women from the middle class did works of charity and education for the lower classes of the community, providing *“assistance to the socially deprived, poor, neglected and uneducated members of society”*. This was a *“worthy, respectable and legitimate outlet for women’s talents as leaders and organizers in civic affairs, independent of male control.”*⁸⁸

During this decade, the Gazette was printed by the Church of England Book Depot in Rockhampton. It was sent to all known Anglicans and had a circulation of 4,000 monthly, with 150 of those going to Emerald parish⁸⁹. A good proportion of the costs of printing and distribution was paid for by advertising, the balance being less than 1 penny per copy. The price per copy was set at 2½d for many years, with an annual subscription of half a crown (2/6) including postage⁹⁰.

⁸⁸ Philp p.262-4

⁸⁹ Emerald parish takes 40 Gazettes per month today

⁹⁰ Gazettes today are free

Parish Clergy

At the beginning of 1920, the Vicar, Mr Charles, wrote:

“Every year during December and January I have a bad attack of the blues – that is, during the holiday season. Numbers of our keenest people are away. Congregations dwindle to half their size, and those who usually are just moderately slack, become hopelessly and unblushingly slack. Indeed, it is quite evident that their consciences, such parts as are left, are on holiday too. There is flatness everywhere. Only suggest a free dance – we had two last month – and out they come, be the temperature what it may. The vicarage was filled with gay people. They were of all sorts – Romans, Anglicans, Presbyterians and – but this is for your ears only – Methodists. Yes, Methodists ! Now I do not mind our church lads arranging these little dances on their own, nor do I mind our Roman and Methodist friends coming along or the vicarage becoming a sort of wild menagerie: Moreover it is nice to see everybody very jolly. But it is not nice to find that numbers of our own Anglicans can turn out twice in one week to a free dance, but cannot turn out to their church that number of times in a whole year... and just listen to the excuses that these people make.”

Rev. Charles left Emerald in May 1920, after five years of service, the longest-serving clergyman in the Church of England in Emerald to date. the Bishop wrote in the Gazette:

“When I saw Mr Charles ... I told him that I looked on the Emerald parish as about the hardest and most irksome in the whole diocese, ... difficult and unattractive. When my own life is easygoing and without sacrifice, I turn to think of the Vicars of Emerald and North Rockhampton until I am filled with shame and penitence.” The Bishop further went on to say that Mr Charles *“was one of my ideals of priesthood ... a faithful, dear and brotherly man ... who by his love of God and love of men, has accomplished in Emerald what has, in my judgement, never previously been done there.”*

A member of the congregation wrote of Rev Charles:

“During the five years he was amongst us, he worked and progressed against innumerable discouraging circumstances. First of all, being “fresh” from England, he was faced with the mosquitos, the heat and the glare of the sand. When we recollect that each of these nuisances is trying to us, it can be clearly imagined what a very, very trying time he must have had. Furthermore, at the time he came here, the Church was in a very unsatisfactory state. To Mr Charles fell the task of putting it on a sound basis. How well he succeeded there is no need to say, for we are all aware of the wonders he has done. Mr Charles

was, moreover, popular with all denominations. He took prominent parts in patriotic movements, and was always willing to assist those in distress. Knowing him very intimately, I can assure all that his sacrifices in this direction were very great indeed. I have seen him give assistance to many poor wanderers who were unable to get anything elsewhere. Space will not permit me to go into further praises regarding him. Suffice it to say that he was "quite the thing."
(signed R.D., probably Mr. Roy Dickson, a Parish Councillor)

A Locum Tenens, Rev. J. A. Reynolds, came from Redfern, Sydney, for a few months, to minister in the two parishes of Emerald and Clermont, combined because of the shortage of clergy. Consequently, Archdeacon Rogers licensed two laymen to act as Lay Readers in Emerald to conduct worship when the parish priest was in Clermont. Because of this arrangement, Emerald was again regarded as a Mission District for a short time. Mr Reynolds was obviously used to a very different life in Sydney, for he commented on the unsatisfactory nature of current buildings by writing in the Gazette:

"The members of the Missionary Exhibition, in passing from the far West to Springsure, were gladly welcomed during their short stay. The ladies of the party were shown hospitality by Mrs Burnham and Mrs Munroe; this we appreciate very much, for the Mission House does not lend itself to the idea of a Home. The clergy of the party would have had to draw lots for the stretcher beds but for the kindness of Mr Munroe in lending us the necessary furniture."

Mr Reynolds' time in the parish was short, and his farewells tell of his wide travels and mention again the Mission House⁹¹:

"For the many acts of kindness shown by the people of Emerald, Gindie, Alpha, Bluff, Sapphire and Rubyvale, as well as in the parish of Clermont, the priest in charge desires to express his sincere thanks. We must not forget to mention our joy at having Mr R. Dickson again at the Mission House. He is now enjoying good health, having made a quick recovery under the care of Dr. Davies and the nurses at the Emerald hospital."

Following the departure of Rev Reynolds, the influence of drought and the Great Depression was keenly felt as the parish was without a priest for the first time since the building of the church the previous century. An unnamed person wrote in the July Gazette of 1921:
"Emerald is anxiously looking forward to the possibility of once more having a resident Priest and regular ministrations, and meanwhile the faithful do what lies in their power."

⁹¹ September 1920 Gazette

During the middle of 1921, it was reported by a clergyman visiting for 3 weeks only, possibly Mr Demuth (who was by the end of the decade, the Rector of the Cathedral), that *“the district may be able to support a priest if one could be found to take charge.”*

But these hopes were not to eventuate for another two years, with parish ministry being conducted by Rev Arthur Lee-Kenny from Clermont during 1922, and the next parish priest Rev'd F.J. Pizey, not taking over at Emerald until 1923.

It is interesting to note the way place names have varied slightly over the decades, with previous references to “Comet Ville” and 1921 Gazette reports of visits to western parts of the district, *“Bogantungan, Ruby Vale, Sapphire Town, Anakie and Alpha”*, were made by train, with arrivals and departures normally at midnight or 3 or 5 o'clock in the morning.

It was also reported that *“Ruby Vale and Sapphire Town are now easily reached by a regular motor service from Anakie. No less than 1,100 people are now on the fields, and there certainly should be at least a temporary church and regular services, but at present there is much distress owing to difficulties in disposing of stones, and little assistance in cost of erection could be expected.”*

Emerald was serviced during 1922 by Rev Arthur Lee-Kenny from Clermont, who also looked after Springsure, and all surrounding districts from Blair Athol to Bogantungan, from Bathampton to “The Bluff”. Rev Kenny travelled by train with a quarterly pass, and Emerald visits are recorded on Thursday 1 June, Sunday 9 July, a week day and a Sunday in August, Sunday 3 September.

From November services were conducted regularly on the first Sunday of the month by Rev B. S. Hammond, who was based in the Westwood Mission District, and responsible for Westwood, Bishley, Wycarbah, Stanwell, Gogango and Duaringa. He made arrangements for separate confirmation classes for boys and girls in February, with early Communion, Eucharist and Evensong on the first Sunday of the month, and then reported in the Gazette that:

“my railway pass has been extended to Emerald, so that I am able to attend to any urgent call between my visits should the necessity arise.”⁹²

⁹² implying a different acceptable response time compared to a modern “urgent” call

This resulted in a temporary east – west split of the parish, with Alpha (which was a prominent part of Emerald parish, with many services, weddings & other ministries) and other western centres attended by Rev Arthur Lee-Kenny from Clermont, and Mr Hammond caring for the eastern centres. But Emerald itself was shared around all available clergy, for Easter services in 1923, held on the Thursday in Easter week, were conducted by Arthur Lee-Kenny, who was doing an Easter country run including Bogantungan, Alpha, Emerald & Springsure.

More stable times began with the arrival of the new Emerald Vicar Rev Edward John Pizey, an Englishman, during May 1923, three full years after Rev Charles had left. There was a new Vicar at Springsure also that month, and a new man at Clermont just a little previously.

On his arrival, Mr Pizey noted the “*splendid Sunday school*”, but very soon after added that “*the Bishop could never have spoken more truly than he did when he described Emerald as a strenuous job*”. He tried to “*arrange services one a month for every spot on the map, but trains do not fit in with private programs*” His monthly timetable of visits at the end of 1923 was: All Sundays at Emerald, then during the first week the month, visits to Alpha, Bogantungan, Anakie & Gindie; during the second week, to Duaringa, Bluff & Comet; during the third week to Alpha, Withersfield, Ruby Vale, Sapphire; and during the fourth week, to Duaringa, Dingo & Blackwater. He also visited Clermont on 5th Sunday in July to preach at Blair Athol in the morning and Clermont at night. By mid 1924, the scheme of monthly services included visits to Huxham & Pine Hill.

During this decade, the motor car was becoming an accepted part of society, and the question of a parish care was raised in many places. Clermont parish purchased a car in June 1923, a gift from Mr E. Templeton & Mr W. Griffin and others; Longreach parish was given a car by a parishioner, and Rev Arthur Fellows at Springsure began appealing for gifts and contributions towards a parish car. Likewise, in October, Emerald wardens began an appeal for a motor bike for Rev Pizey, at a cost of approximately £100 pound, but by December this aim had been changed to a Ford Utility Motor Car, with part of the reason given as “*owing to a discovery that there is a way through the Main Range about 35 miles south of Bogantungan*”.

Advertising in the Gazette indicates that a “*Dodge Brothers Motor Car with cord tyres & genuine leather upholstery*” was available for £435 from Canada Cycle & Motor Agency Creek St Brisbane (2 full years’ stipend).

After three years in Emerald, and still no car, Rev Pizey left for England at the end of 1925 to attend to private affairs. He left the parish from the Alpha end, and travelled overland with a good friend, Mr Barlow Jackson, driving a mob of cattle overland to Melbourne. He then proceeded to Adelaide and embarked there for England. The Bishop was in England at the same time, securing clergy for service in the Diocese.

It was reported in "The Church Times" in July 1976 that Rev'd Pizey had died in Devon at the age of 95. It was written of him that *"his death is like the removal of a landmark. A man of great intellect, a brilliant preacher, a talented singer and choirmaster, a faithful friend and a devoted parish priest."* It was also listed that he *"sang in the Adelaide Cathedral Choir, ...served in the South African War, ...and did pioneering work as a travelling priest in the Bush and as Priest in Charge at Emerald, Queensland,...later serving in Dartmoor England for 15 years. Few may know that he played a significant part in reunion of contacts between Anglican and Roman Catholic dignitaries in Belgium and Rome. In the evening of his days, already a very old man but still a formidable figure wearing his biretta or motor-cycle helmet and oilskins astride his machine on his way to visit the sick. On his deathbed, in weakness and in pain, he was yet able, from the depths of an extraordinary memory, to recite the psalms of the day by heart as Evensong was said beside him."*

The apparent stability and routine of the three years which Rev Pizey spent in Emerald gradually decayed over the next few years. 1926 began with a new parish priest, Rev Laurence S. Jackson, who, while wanting *"to keep to the program of Father Pizey, doubted (his ability) to keep up his pace"*.⁹³

At the beginning of Rev Jackson's ministry, the parish had a debt to the diocese of £200, and £52 in hand for the Motor Car Fund. In adding his own 2 guineas to the car fund, Rev. Jackson wrote: *"Next, it must be obvious, that in this huge parish, the length of which is 250 miles, a car is an absolute necessity. One is grateful to the few who occasionally give their Priest a lift, but many precious hours are wasted owing to train services."*

With technology available which allowed more to happen, came the expectation to fit more ministry into each week.

⁹³ This comment was the first time the title of "Father" was used for the Emerald parish priest, instead of "Mr."

In 1926, the Vicarage was furnished by the parish for Rev Jackson, and by April the bedroom being *“completely furnished and looking quite cosy with its suite of silky oak, and its floor now covered with good oilcloth. My study looks quite homely, and I have my books all arranged and my pictures hung up. The vicarage is much more a home now, and I am glad to get to Emerald on Thursday evenings having been up and down the line, especially if the train happens to be late.”*

The Vicar reported in the Gazette that the Bishop visited the parish on Tuesday 18 May 1926, *“when we were able as a parish to offer him our loyal welcome, and to receive his blessing. He was present at our monthly Council meeting, and he told us some of the difficulties which have to be faced in working the Central District. The unanimous opinion of the meeting was that some modification of the existing monthly programme of work was necessary, and it was decided that Emerald itself should have services on two Sundays in the month only, thus relieving the Parish Priest for work elsewhere.”* As a consequence, Alpha was made part of Barcaldine parish in June 1926.

As a further sign of the hard times of the decade, Rev Jackson was then appointed to the Cathedral staff, and he advised the people of St. Lukes that his permanent address was St. Paul’s Cathedral Rectory, Rockhampton. He visited Emerald on the first and third weekends of each month, arriving on Saturday mornings and leaving on Monday evenings, with a visit to the other townships of the parish planned for once a month. During this time, he conducted preparation for Confirmation by correspondence.

Rev Jackson travelled to Sydney by train at the beginning of 1927, visiting old friends from his home town in the “Old Country”. An occasional service in Emerald was taken by Rev. A.H. Freeman during his absence. Rev Jackson returned to Emerald with the gift of a pair of trestles for use in the Services of Burial of the Dead, made by his friends in Sydney; and other friends from the Old Country sent him one pound ten shillings each towards the car fund.

But these visits and gifts only rekindled the flames of longing for home, and the death of his only brother and illness of his mother caused Rev Jackson to abruptly resign the parish and leave the Diocese in May 1927 to return to England, sailing from Sydney on the S.S. “Baradine”.

Rev'd Arthur A. Fellows,(snr) Rector of Springsure, visited Emerald and Gindie for some Sunday services during 1928, including September 16th, and October 28th. It is astounding to note that In the October Gazette, Rev'd Fellows instructed that *"Notice of Baptisms should be given not later than the morning when services are being held."*

Rev'd A.H. Gribble took over as parish priest at the end of 1928, but at the end of 1929, he too, surprised parishioners by announcing that he had accepted a parish in Victoria, and a parish farewell was held for him and his assistant Miss Greenslade during December, at which time a wallet of notes was given to him, and a purse of notes given to her as departure gifts.

Parishioners & Parish Life

There were far fewer social occasions in this decade than previously, another reflection of the hard times of the Depression years. Celebrations were held, though, on Easter Monday and Tuesday nights as in past years, with a concert followed by a dance and a euchre⁹⁴ card party in 1924 at the School of Arts; dances in 1925; and a “Cinderella⁹⁵” at the School of Arts Hall in 1927. These were described as times of “jollification”. The previous decade reported Balls and Cinderellas on various St. Luke’s weekends, but during the 1920’s, a Bazaar became the annual event⁹⁶. In 1926, the Bazaar was held on the Saturday of St. Luke’s weekend, and raised £140. The Rector reports that *“practically all the communicants at the 7:30am Eucharist had been working at the Bazaar until the previous midnight....But it was more than a Bazaar, for it provided a means for Priest and people to come together in Social intercourse and I must say it was a very happy time.”*

The organizers of the 1928 Bazaar (held on Saturday 20 October) gave their event the delightful title of “Seven Stages of Womanhood and Mere Men’s Muddle”.

Early in 1920, troops were still returning from overseas war service, and Emerald welcomed back Reg Lewis⁹⁷ and Ben Anam from France with a gathering at the vicarage. At the parish 1920 Annual General Meeting. Mr Stowe and Mr Lendrum (the State School principal) were re-appointed as Wardens, and the following gentlemen were appointed for the Parish Council – Messers T. Black, A. Lewis, W. Wood, W. Burrowes, Charlie Bloxsom, Roy Dickson, Harrold Jarrott⁹⁸. Mr G. Roach, a previous warden now living in Rockhampton, was appointed Synod representative for the parish.

During this decade, Matron Ridgway, who took her turn at church cleaning, left the parish, as did Mr & Mrs Stowe. Mr. Stowe had been Churchwarden for some years, and Synod representative. Of him, the Vicar, Rev Pizey, wrote:

“Mr Stowe has never been slack in his devotion to the church – not only in his highest duty as a communicant, but in material ways, giving

⁹⁴ euchre was a popular card game

⁹⁵ a Cinderella was a children’s fancy dress event

⁹⁶ a pre-cursor of today’s annual Fair on St. Lukes weekend

⁹⁷ lived in Anakie St – E. Coogan

⁹⁸ married Eileen Smith, daughter Shirley – E. Coogan

his skill as a tradesman for repairing and renovating God's house and in general ways of helping at all the church's social functions. Mrs Stowe, in spite of her delicate health, has been most assiduous in her spiritual support at the altar, and her keen interest in the material affairs of the church, more especially latterly as president of the English Church Guild. Both Mr and Mrs Stowe are of the best of the most excellent sort of evangelical church folk, of broad and sympathetic grasp of church principals, and sound faith in the progressive revival of present-day church life, and patient views of things to which in their youth they were unused. Amid some of the difficulties which have arisen, their quiet and patient wisdom, their gentle tact, have contributed far more to the solving of problems than perhaps they themselves are aware. As their life goes on into the winter years, those steady solid qualities will assuredly gather for them an increase of faith and comfort in God. The spirit of staunch and strong humility has graced their every act of devotion and duty. I bitterly regret their departure, but am more than comforted by the memory of the great work they have done here."

During 1924, an "English Church Guild" with founding president Mrs Vera Gibson⁹⁹, was formed to "take care of the Girls' Friendly Society, overseas mission work, care of the sick, the social life of the church and the decoration of the church building".

This pre-dates living memory of the G.F.S. by some decades. The 1927 annual meeting of the ladies' Guild saw a shuffle in leadership, with Mrs Sam Daniels moving from President to Vice-President, and Mrs Stowe taking over as President; while Miss May Smith, the Sunday School teacher, remained as Secretary for another year. St. Luke's Tennis Club continued during 1924, with many sporting matches and social games, but, because competitive games began taking people away from worship, Rev Pizey declared that St. Luke's court was not available on Sundays. During 1925, major repairs and tuning of the organ and piano were paid for by the Ladies' Guild, and by the end of the year, the Ladies Guild had raised over £100 for various church purposes.

The church fence erected just before the turn of the century must have come to the end of its life, because fund raising for the fencing of the church grounds began in 1924 with a ball in August, and the fencing work itself begun in February 1925 by Mr Stowe, the people's warden and other churchmen including Mr Bluck¹⁰⁰, Mr Sam Daniels¹⁰¹, and Mr

⁹⁹ who took over the local newspaper the following decade

¹⁰⁰ railway man lived in Retro St – E. Coogan

¹⁰¹ owner of the first tractor on the Highlands, bought in 1912

Broome¹⁰² who, the Vicar reported, had *“been sacrificing Saturday afternoons for some time past, to erect a picket fence around the church and vicarage.”*

The ladies of the guild had raised funds for the wood, and *“provided refreshments to workers each afternoon, which is very acceptable in the heat of this time of the year.”* In the middle of the year, *“Messers Carlsson and Wyer of the Comet timber mills most kindly presented the final load of pickets to complete the work, a gift gratefully accepted by the church.”* The fence was finally finished a full year later, in August 1925¹⁰³, a far cry from the single month taken to erect the first fence.



The 1928 Annual General Meeting of parishioners was held at the Emerald Vicarage on Tuesday 3 April 1928. Mr Daniels was elected People’s Warden, Mr Cecil Smith the carpenter as Treasurer, Mr Harold Christmas¹⁰⁴, Secretary. The Parish Council comprised both men and women for the first time: Mesdames Lewis, Stowe, Ramsay, Batts, Calliman, Daniels, McInnes and Ward and Messers A. Daniels, J. Walker, W. Wilson, Arthur Baker, Cecil Loney¹⁰⁵, F. Stowe, and Ralf

¹⁰² lived diagonally opposite the church, wife Eva, daughter Ethel Pringle – E. Coogan

¹⁰³ GFS girls painted the fence during the 1940s - Ruth Moriarty

¹⁰⁴ wife Lyla, 3 children – E. Coogan

¹⁰⁵ lived corner Anakie St & Church Lane – E. Coogan

Thomson¹⁰⁶, with the meetings of the Parochial Council to be held on the first Friday of each month.

As the parish was without a parish priest at this stage, it was resolved that *“Mr & Mrs Daniels meet with the Bishop for the purpose of discussing the suggested alterations to the Vicarage.”*

During 1929, many activities of the Ladies Guild were reported in the Gazette. As part of the local Carnival Week, a “Plain and Fancy Dress Ball” was held, and the Women’s Guild ran the luncheon booth at the Annual Show (begun in the previous decade).

The annual Parish Bazaar was held in August, but suffered financially, being held in the *“near wake of a side-show stunt from Rockhampton Carnival”*. In September, the young ladies of the parish organized a Spinster’s “Bonnet Dance” for themselves, and the Ladies’ Guild *“provided materials and painted the church fence, and that, too, in a short space of time.”* The Ladies’ Guild also operated a basket of linens and handiwork for sale, and the Vicar wrote that *“the Guild Basket makes its regular round, earning good cash without expense. It is one of the soundest and surest methods of gaining financial assistance from church people as well as the outside public. Since it came into operation, the basket has netted many acceptable pounds. Requests are now being received at the Vicarage for the Guild Basket to be sent along. It obtains useful articles for the home, made from the best material, by experienced needlewomen of the Guild, priced at fair value.”*

By the end of 1929, Emerald had a children’s group called “Heralds of the King”, which had been meeting at the vicarage and operating long enough to organize a Children’s Bazaar held at the Oddfellows Hall in Clermont Street¹⁰⁷ on December 14. It was opened by Mr Smithson who provided ice creams and soft drinks.

The Baby Show, which had an entrance fee of one shilling was one of the main attractions, and judged by Dr. Gillies and the Matron of the Hospital. This venture raised £27 for the purchase of a new church bell, which was shipped from Sydney and railed from Rockhampton, with freight being an extra £2/13/-.

Recent inspection of the bell by the author (lifted to the church roof in a cherry picker), showed the imprint “Danks, Sydney, 20”. Left over funds provided a carpet for the church sanctuary.

¹⁰⁶ a teacher, brother Lindsay – E. Coogan

¹⁰⁷ where Red Rooster now stands

Worship At St. Lukes

Detailed instructions were given in the Gazette during 1925 for posture and conduct during worship:

“Kneel for a short prayer on reaching your seat. Sit down and read the Collect, Epistle and Gospel for the day. Don’t stare about, and don’t turn around for any noise you hear, or “rubber-neck” at each fresh arrival. Sit until the Collect of the Day, then kneel. Stand when the celebrant reads the Gospel, remain standing for the creed, kneeling or bowing for the Incarnation clause. Sit at once, and remain seated until the confession. Kneel from then onwards until the communion, and finally, kneel for the blessing, especially if the celebrant be a Bishop. A bishop’s blessing is one of the most solemn of all ministerial blessings.”

Even organists were hard to find during 1924, with Mr. Linsley (or Lindsay) Thompson¹⁰⁸ and Mr Will Tunn playing on Sunday mornings, but Rev Pizey

“flitting from desk to organ” on a Sunday evening, “hoping that someone might come and offer to take the duty at the organ stool, but as it seems to be looked upon as a settled arrangement to which I had gaily accustomed myself, I have decided to have Evensong said until that duty is taken over by some lay man or woman of good will.”

“The condition of the missions and the wide-spread misery and starvation in Europe” called for a time of self-denial, wrote the Vicar during Lent 1920, encouraging the annual giving of self-denial money, but only £3 was raised. Reading a devotional book on Sundays as a Lenten observance was encouraged, and Friday evening discussions during Lent were held with the Methodist minister Mr Delbridge speaking on “Sunday Games” and Archdeacon Rogers speaking on “Christian Re-union”. Good Friday services and Lantern show were held at the church instead of the School of Arts. Easter Day celebrations were at 6am and 10am, with no Sunday school operating that day.

¹⁰⁸ a teacher, brother Ralf – E. Coogan

During 1920 Miss Vera Ridgeway and Miss Lilah Ward joined the choir, and Mr Roy Dickson presented the church with 20 prayer books and hymn books. An unnamed person wrote in the July Gazette of 1921:

Each Sunday Messers Lendrum (the headmaster, ex-warden) and Dickson take an evening service, and Mrs Burnham and teachers keep the Sunday school going with unfailing energy. “

Easter 1924 was celebrated with a sung Eucharist at 7:30am followed by a parish breakfast, at which the country members of the parish were invited to be the guests of the Emerald people. The catering and donations of food and were organized by Mrs Bloxsom.

In the fortnight before Easter 1925, services were held in Huxham, Westwood, Gogango, Boolburra, Duaringa, Bluff, Alpha, Bogantungan, Ruby Vale, Sapphire, Anakie and Comet. Daily services were held in Emerald during Holy Week, and Confessions heard on Holy Saturday night between 8pm and 9pm. Easter Day services at Emerald were 6:30am and 7:30am, with 10am at Gindie.

In 1926, Mr Jackson the Vicar, wrote:

“Our Dedication Festival, kept on the traditional day, namely the first Sunday in October, was a very happy Feast, and the congregations at all the services were very good indeed. It is thirty-one years ago since our little church was erected to the honour and glory of Almighty God, and placed under the protection of S. Luke, Evangelist and Physician: Let us thanks God for the witness of our Parish Church in Emerald, and for the lives of faithful priests and people who have kept the Light of the Faith burning in our midst.”

Sunday School

By September 1920, the weekly Sunday school of 70 and more children was taken by Mrs Burnham (a local school teacher as well as Sunday School superintendent) and her two assistants, the Misses Daniels.

Rev Reynolds observed that the Mission Room (the middle room in the Vicarage), used for the Sunday School, was *“inadequate as regards accommodation and devotional aids”*, and added his hope that *“the time will not be far distant when they will set to work to build a Church worthy of the name, and then enable the present building to be used for school purposes.”*

The Sunday School at Emerald continued to flourish under the direction of Mrs Burnham, and in 1922 the Sunday school children sent one guinea to the furnishing of the first Orphan Home of the Diocese (St. George’s at Parkhurst). During 1923, Mrs Burnham left for England, and Miss Daniels took over as Superintendent for two years, assisted by Miss May Smith. In 1925, a new trial form of instruction for children was undertaken with the assistance of Messers Ced Smith, Bob Cunning and Ced Bloxsom.

Sunday School was shortened and combined with attendance at morning Eucharist, an decision which caused some comment by those preferring long, afternoon Sunday schools to assist with child minding.

During 1926, children were given ABM money boxes during Lent “for their pennies”, and on Saturday June 5, were presented with Sunday School prizes for 1925, being gifts of books from the Church of England Book Depot in Rockhampton, followed by a “wondrous feast”. Sometime during this period, children *“were given a little scripture card each Sunday we attended, and these were collected and exchanged for larger ones. The ultimate was to gat one large enough to frame. It was quite a long walk to Sunday School from Gray Street where we lived”*¹⁰⁹

By the end of the decade, with was memories fading and the hardships of the depression easing, Sunday school attendance dropped, and teachers undertook home visits, encouraging parents to send their children to Sunday School, urged on by the promise:

¹⁰⁹ Coralie Daniels

“It is quite possible that a special Sunday School picnic will be held in the near future. Mr. Smithson has offered to make such an outing possible by arranging for motor conveyance to some entrancing spot.” The picnic eventuated in September, with a day out at Theresa Creek: *“Mr. Smithson, of the local Lands Office, suggested a dinky picnic, and offered to provide means of transit, meat, bread, lollies, fruit and cordials. Over 70 children were conveyed without mishap per motor lorry to the creek, by Mr. Mickey Bohan¹¹⁰. Every moment of the day was enjoyed by children and adults. Food, sweets and drinks were abundant, also appetites. Prior to the return, hearty cheers were given for Mr Smithson.”*

The decade ended with the Sunday School prize giving on Monday evening 15 December 1929 at the Vicarage.

¹¹⁰ who had a carrying business in Emerald, son Maurie of Blackall – E. Coogan

Things Material

In March 1924, Miss Ada Daniels and Miss May Smith raised £5 towards the costs of a new carpet strip for the church aisle. The following year, Mr Henderson the music teacher undertook major repairs and tuning of the church organ and Mission House piano, paid for by the Ladies' Guild. Charlie Bourne, an altar server¹¹¹ gave the church an engraved brass lavabo bowl as he left to join the Navy.

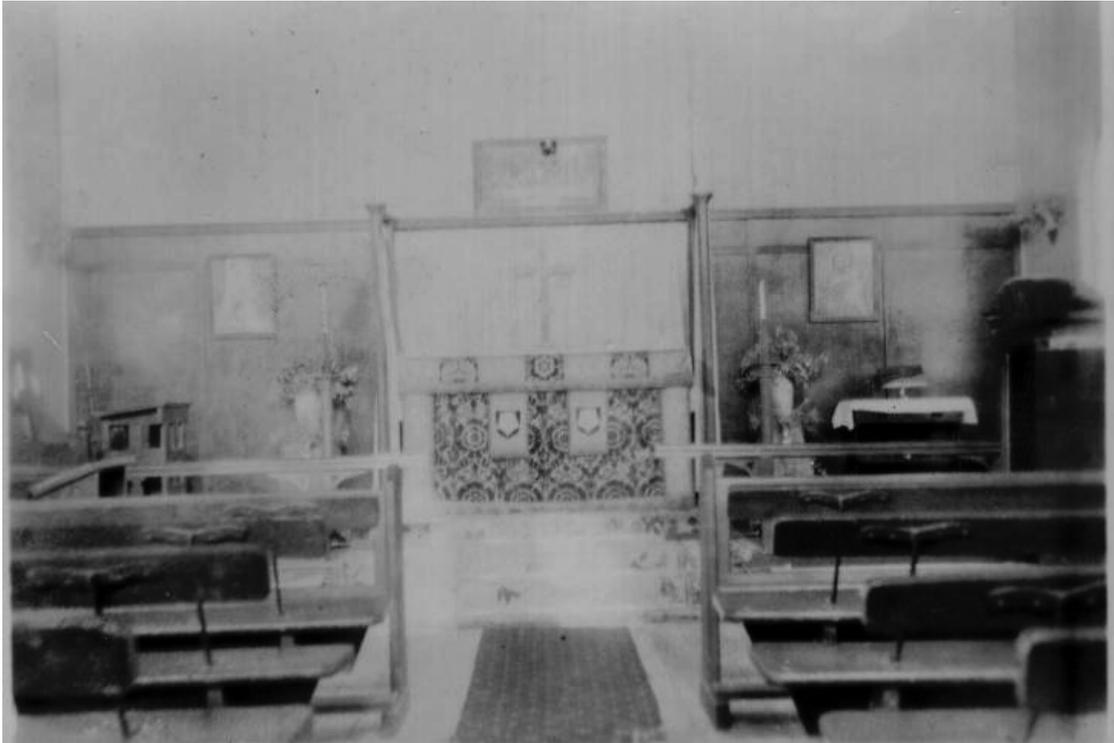
An anonymous donor gave a "beautiful bell for use at the Eucharist in memory of one who lost his life in the Great War". Mrs de Zoet hand-worked a lace super-frontal for the Altar, in time for Easter. "She and her husband Ned lived in Hospital Road and used to do the most beautiful crotchet and lace work, and they would drive around in a sulky. When I was a child, Ned De Zoet was a very old man who walked around the town."¹¹²

On Ascension Sunday 1926, "the new altar in the parish church was blessed. It is of the traditional English pattern. At the four corners stand carved riddle posts of oak, each supporting a taper. Curtains of a very handsome design, suspended on rods below a richly carved cornice of oak enclose the back and sides of the Altar. Certainly we have a beautiful addition to our sanctuary."

The new altar, designed by Rev Jackson, made by Mr Stone of Rockhampton, was paid for by the Ladies' Guild. In the months following, a new altar frontal was presented by the Fathers of the Oratory of the Good Shepherd (the second team of Bush Brothers based at Longreach); and a pair of silky oak standard candlesticks and new silk curtains for the east wall of the sanctuary were donated by the Guild.

¹¹¹ sister Nancy, a teacher – E. Coogan

¹¹² manuscript notes by Edie Coogan



The new altar and frontal, with surrounding posts, curtains, candlesticks and paintings.

A brass Alms basin twelve inches in diameter was presented to the church by George and Sarah Parkes on the feast of Michaelmas 1926. Mr G. Smithson presented the church with two dozen hymn books and the Ladies' Guild purchased two dozen Prayer Books in 1928. The Ladies Guild also provided much income for the church, paying for incidental items such as this and raising further money for general church purposes.

The Financial statement for the year of 1923 for Emerald was published in the Gazette, and included:

Receipts included church collections from Emerald £69/11/1, Ruby Vale £2/19/3, Sapphire £2/6/4, Bluff £1/1/-, Duaringa £7/15/2, Comet 12/-, Anakie £3/7/9, Pine Hill 9/9, Blackwater £1/1/-, Bogantungan £2/4/6 and Dingo £2/15/-, as well as a further subscription from Alpha of £25, an amount of £3 for 4 months rental of the vicarage, a total of £33/5/5 from various socials and concerts, and a grant of £50 from the Diocese.

Expenditure included stipend from the parish £54/3/4 plus stipend from the grant £50, a total of £9/16/- for insurance and rates, the sum of 12/6 for bank charges, an amount of 17/6 for lighting, ABM 10/2, St George's homes £2/10/6, Diocesan quota payment £50, and railway and coach fares of £18/7/7.

The total budget value for the year was £264/13/-.

The Motor Car Fund progressed extremely slowly. A concert & dance in October 1923 raised £20, and in March 1924 donation receipts were acknowledged from Ruby Vale Sunday School 10/- and a dozen individuals who gave amounts varying from 5/- to £5. In 1924, Duaringa congregation gave fifteen guineas, and a donation of £8/10/-, was *“the result of the kindness of Mrs Ryan of Alpha who gave us the whole of the profits of a film program at her picture house”*, as mentioned above. By early 1925, the Motor Car Fund stood at only £50, with a total of at least £200 needed for a low-priced vehicle.

Other financial commitments for 1925 were £250 for stipend, £50 for Diocesan quota, and £20 for missions. Towards this total, Emerald was expected to raise £100, Alpha £30, Duaringa, Gindie and Ruby Vale £20 each, and £10 each from Westwood, Gogango, Bluff, Comet, Anakie and Bogantungan. Parish envelope giving totals for 1924 were printed in the Gazette in March 1925, eg: No 1, 43/-; No 2 49/3. There were 24 amounts printed, ranging from 1 shilling to 60 shillings offerings for the year.

End of year statement of accounts for 1925 showed receipts including £81/10/7 collections at church services, £46/15/10 subscriptions from country centres, £50 grant from the diocese. Almost £25 was given as well for various missions. Expenses included £129/3/4 stipend, £9/16/11 for insurance, £3/10/1 for Municipal rates, 15/6 bank charges, £50 Diocesan assessment.

1926 began with a debt to the diocese of £200, and £52 in hand for the Motor Car Fund.

In May 1926, Mrs George Daniels ran a social evening at Gindie, raising £5/3/- towards the Car fund.

Parish Accounts at the end of 1926 showed:

Receipts including collections at church services £83/1/7, country subscriptions £49/6/-, rent of buildings £16/11/4, Bazaar £123/18/6, various entertainments £69/13/3, and £100 grant from the Diocesan Peattie Bequest.

Mission giving totalled £40/18/6, with most of this for St. George's Homes.

Expenditure included £163 stipend, Municipal rates of £3/4/10, bank charges of 17/10, travelling expenses of £26/18/9, and Sunday school expenses of £10/9/2, with a total budget for the year of £543/17/2.

Parish Registers

BAPTISMS

1923 Don Daniels baptized by Rev'd Hammond at St. Lukes January 1923, and Coralie Smith (later married Don Daniels) baptized by Rev Pizey at Yamala June 1923.



Photos show Coralie Smith on "Creamy" with her father Harold Smith; with grandmother Annie Hoare in the sulky at their Yamala home:



CONFIRMATIONS

- 1920 William Bloxam, Ralf Thomson, Robert Thomas, Alice Kingston, Dorothy Schadel
- 1926 Thirty people were confirmed at the beginning of Advent 1926, including a 8 year old boy, his two older brothers, 3 cousins, 2 uncles, his mother, 3 aunts and his grandmother. Three young men came "*considerable distances by horse and train*" for the confirmation. Those confirmed were Gordon Batts, James Batts¹¹³, Charles Bloxsom, Timothy Bluck¹¹⁴, Alfred Broome, Charles Broome, Douglas Daniels, Ivan Daniels, Richard Lovett¹¹⁵, Norman Pratt, Eunace Smith, Ronald Smith, Francis Warner, Kenneth Warner, Florence Batts, Joyce Bloxsom, Annie Bluck, Jane Farber, Lavinia Hatfield¹¹⁶, Beryl Hicks, Freda Hicks, Vera Holmes, Myrtle Lane, Beryl Parkes, Elizabeth Pratt, Ethel Pratt, Linda Pratt, Sarah Ward, Frances Warner and Olive Wyer¹¹⁷
- 1929 Sixteen people in September, and another 11 in December, whose handwritten names are difficult to read – possibly David O'Connor, Ronald Nixon, Noel Nixon, G. Dodds, Norman Dodds, Alexander Ward, Bloxsom, Mervyn Daniels, William Roy Daniels, Charles Daniels, T. Ramsay, George F., John Hartfield, Ellen Stowe, Rose Ramsay, M. Ramsay, Claire Presland, B. Barret, Hazel Barret, V. Blundell, Eva Browne, E. Daniels, Lila Christmas, Ivy ?, ? Fox, Hazel Daniels, Jean Daniels, Isobel Daniels, Lillian May Daniels, Eileen Pratt, D. Hoare, ? Ramsay, John Leonard B., Edward Kennedy, Ward, Bloxsom, William Henry Nixon, Gertrude B., E.F.L., May C., Ethel W., Gladys Brique.¹¹⁸

MARRIAGES

Harold Smith & Rose Hoare¹¹⁹.



BURIALS

None recorded in the Gazette

¹¹³ father of Sybil Skelton – E. Coogan

¹¹⁴ the railway family of Retro St – E. Coogan

¹¹⁵ slaughterman for Osmond butchers – E. Coogan

¹¹⁶ daughter of Rose; married Mr Neville of Ipswich – E. Coogan

¹¹⁷ sister of Bill & Ted who owned the sawmill – E. Coogan

¹¹⁸ confirmation register in Parish Hall Meeting Room

¹¹⁹ their children were Coralie (Daniels), Ivy (Donaldson), Vi (McCosker) and Harold Smith

Part Five
Times of Change
1930 - 1939

The Diocesan Perspective

Bishop Fortescue Leo Ash led the Diocese through the years of this decade, actually serving from 1928 to 1946. It was a unique period, with two Bishops in the Diocese. Bishop George Halford had returned to the Diocese after a period of rest and reflection in England and was working in an itinerant priestly ministry in the Dawson Valley. When the Cathedral Rector, Mr Demuth resigned at the beginning of 1930, exhausted from overwork, and offered to act as Mission Priest for the Diocese, to fill temporary vacancies, Bishop Halford left his work in Dawson Valley and took over as Administrator of Diocese and the Rectorship of Rockhampton Cathedral while Bishop Ash was in England. On the return of Bishop Ash to Australia, it was reported that, in the company of some other clergy, Bishop Halford met the Bishop at the railway station, went straight to the Cathedral for a short service of Thanksgiving and return of keys, then went to Yeppoon for a day off before returning to Dawson Valley. Bishop Ash may have been one of the most travelled Bishops of the Diocese in those early years. His travels during his first year are recorded above, and he later wrote of a memorable trip through the Dawson Valley, in which he travelled *“400 miles in 4 days, administered Confirmation 9 times and Holy Communion 6 times, and used 2 trains, 2 railway motors, 8 different private motor cars, a sulky and our legs for a mile or two”*. The Bishop and the Archdeacon made a 12 day visit to Winton in early December. The Bishop wrote that *“Archdeacon Robinson was in no way deterred from his job by either heat or dust. He picked out the three hottest and dirtiest days in which to travel two or three hundred miles, visiting eight or nine stations in all.”*

The Very Rev'd J.R. Norman was Archdeacon of Rockhampton and Rector of the Cathedral parish 1930 – 1935¹²⁰ The Rev'd A. Fellows, previous Rector of Springsure and sometime caretaker of Emerald, was organizer and Chaplain of St George's Orphan Homes in the 1930's. By the middle 30s, Eucharistic vestments were common across the Diocese, with six candles in use on many altars, and cassock & biretta were the common outdoor dress for clergy.¹²¹ Life was hard for clergy, as it was for most during the years between the wars. It was reported in the Gazette that Fr Arthur Burrows of Barcaldine collapsed on Christmas Day 1930 after services, due to strain of work as Rector of parish & Headmaster of St. Peter's school, which had an overdraft of £2,000.

¹²⁰ Philp, p.188

¹²¹ Philp, p.192

The Bishop wrote of “*wholesale and prolonged unemployment (during 1931) which had reached the verge of starvation*” and the change of government in the hope of better times. But, he warned, “*For the first ten years after the Great War, most of us lived extravagantly, spending recklessly with both hands, and now we are paying one by one for the sins that we committed two by two....Most of us acted as if the good times were never going to end. The point is, they have ended very abruptly and the only way we can hope for a return of them is by hard personal self-sacrifice.*”

At this time, it cost 2d to post the Gazette to the United Kingdom via France, and 1d via an all-sea route. Printing of the Gazette changed format and printers in 1930, with the new style inscribed: “*printed by Ernest John Fried, at the office of the Record Printing Company Limited, East Street, Rockhampton, for the proprietors, Diocesan Registry, Williams Street, Rockhampton.*”

Parish Clergy, Their Accommodation & Work

The rapid succession of clergy continued during the thirties, beginning with the Rev'd R.R. Macartney-Noake arriving during 1931. But, at the annual Sunday School picnic during December 1932 a farewell was given to the Vicar and Mrs Macartney-Noake as they returned to England. The average length of stay by clergy to 1942 was 2.8 years.¹²²

A note from Rev'd A.H.Fellows in the Gazette of April 1933 thanked the parish for "*the cordial welcome and generous assistance on the occasion of his first visit*", possibly as a locum, and looked forward to Easter, with the assistance of Archdeacon Norman. After a parish vacancy of 12 months, another new Vicar Rev Victor Gilbert arrived in time for Holy Week 1934. Mrs Gibson experienced quite serious illness during first 6 months in parish, which at this time, included the towns of Alpha, Bogantungan, Sapphire, Gindie and Comet. It was the 10th anniversary of the Vicar's ordination in June 1935¹²³.

By 1936, Rev Roy Head was the Priest-in-charge, with the congregation being supported during another four month vacancy by Canon Arthur Fellows and Rev. Walter Woodrow. Rev. Head was the first parish priest to mention the presence of a telephone at the Rectory, signifying two changes – the phone itself, and the shift from the term Vicarage to Rectory. He was also the first to sign himself at the end of Gazette articles simply by Christian and surname only.

But, as with other clergy this decade, Rev Head stayed in Emerald only a couple of years, leaving on Ash Wed (March 2) 1937. Rev. G. Dann, his wife and daughter Joan arrived at the Vicarage in March 1938. For their arrival, the Ladies Guild had seen to some improvements in the kitchen and bathroom. Mr Dan was a Deacon¹²⁴ supervised from Clermont, and a complex timetable of services was set up with Rev May from Springsure visiting once a month and Rev Freeman from Clermont one Sunday and one Thursday each month for celebrations of Holy Communion. Archdeacon Robinson came from Rockhampton for St. Lukes Day and Christmas services. Mattins and Evensong made up the rest of the worship pattern. Despite the mention of a parish car in years previous, Mr Dann had to wait to

¹²² Philp, p.115

¹²³ Other parish clergy have also celebrated the 10th anniversary of Ordination while serving at St. Lukes', including the Rev'd Stephen Redhead (1983), Rev'd Colleen Robertson (1999 – anniversary of Deaconing), and Canon Janne Whitehead (2002)

¹²⁴ Rev. J. Hamer-Howarth was also a Deacon on arrival in Emerald (1950's) - Gazette

borrow the Clermont parish car to make his visits to Gindie and Comet. Rev Dann was ordained a priest early in 1939, and the service schedule returned to a more typical pattern¹²⁵. During these years, the country centres were Alpha, Anakie, Gindie, Rubyvale, Bogantungan, Sapphire, Duinga, Comet, Bluff and Pine Hill.

In November 1934, the Central District received a visit from Rev A. Flint, the travelling secretary of ABM who gave lantern lectures and left mission boxes with the congregation. He returned the following year and again in 1937 with more lantern lectures.

¹²⁵ Rev Dann stayed in Emerald until 1944, and then served in Springsure and Longreach

Parishioners & Parish Life

The Parochial Annual General Meeting of Wednesday 11 February 1931, elected Mr F.L. Board¹²⁶ and Mr W.T. Brique as Churchwardens and Mr A.T. Strover and Mr W. Pickering as Synodsmen. Parish Council included Mr Stowe, Mr Christmas & Mr Arthur Baker¹²⁷, in whose memory the church notice board was given, and, possibly for the fourth year, the Parish Council also included women - Mrs Macartney-Noake (Vicar's wife), Mrs Stowe, Mrs McInnes (the Sunday School superintendent) and Mrs Broome¹²⁸. Mr F.T. Board (churchwarden) was appointed Secretary & Treasurer also. *"Hearty appreciation was expressed for the work of the Women's Guild, Sunday School teachers and others during a year of exceptional difficulty. The outlook for 1931 seems considerably brighter."* In 1932, Wardens were Mr Douman and Mr. Archie Daniels¹²⁹, who later gave a church pew in memory of his wife Lily. Mr F. Board was Warden again in 1936, at which time Mr Greer was Secretary and Mr Christmas, Treasurer. The Annual Meeting for 1937 was very much later in the year, being reported in the September Gazette. Mr W.J. Ramsay and Mr D. Hardy were elected Wardens; and Mrs G. Beaumont, Mr H.F. Christmas, Mrs W. J. Ramsay, Mr Greer, Mr Kuhn and Mr Smith were elected to Parish Council, with a special mention made of the importance of a formal link between the Women's Guild and the Parish Council. The following year Mr W. Ramsay continued as Warden, accompanied this time by Mr A. Kuhn, and supported by an all-male Parish Council of Messers H. Christmas, F. Board, W. Nixon, H. Barry, D. Greer, H. Smith, J. Hatfield, A. Baker and W. Wilkinson.

Mr Samuel Daniels died in July 1930. He was a Churchwarden and member of the Parish Council, and was highly valued by the church community, who mourned his death.

Mrs Stowe, the first person to walk across the railways bridge in 1879, died the week before Easter 1932, after making her last Communion. She was remembered as a devoted wife and mother, who served the Lord long and faithfully.

¹²⁶ of the Lands Dept, who lived where Harmers shop is now, son John – E Coogan

¹²⁷ one of 14 children including brother Tom & sister Eveline, worked in railways, lived in Theresa Street; always rang the church bell, notice board in the church is in his memory – E. Coogan

¹²⁸ who lived diagonally across from the church & walked across the road to toll the bell when news of King George's death came through – E. Coogan

¹²⁹ Sam's son, of Borilla Street, a railway worker, wife Lily, children Edith, Neil, Bruce Keith – E. Coogan

Members of St. Lukes in present times who have sold second hand clothing from the church hall over recent decades, may be interested to note a single line in the Emerald news of the Gazette of 1931, which said:

“Please remember: Nov 6 – Social at the School of Arts; Nov.28 – Paddy’s Market.”

A “Cinderella Ball” for children was reported to have happened on Easter Monday in 1930, 1931, 1932, 1935, 1937, 1938, and 1939, with presumably the years in between keeping in pattern. The balls were usually hailed as a financial & social success, with a great variety of costumes worn. The Guild continued to make sure the parish enjoyed a social life and was supported financially. Under the Presidency of Mrs A. Stowe, a Euchre Party and Dance were held, and raised about £8. An annual one day Sale of Work held in July 1931 raised £78 for the general account of the parish, and was repeated the following year. A few years later, the Guild purchased a set of cane chairs and table for the Rectory.

Despite the Bishop’s words on hard times, many social events were part of parish life in 1932. On April 15th, a bridge evening was held at the Vicarage, conducted by Mrs Wehl of Abor Downs Capella. On June 10th, a Dark Night Plain & Fancy dress Ball was run, conducted by Mrs (Don) Greer and “attracted a large number because of its novelty”. On July 1st, the Cantata “The Flower Queen” was presented by about 50 children who had been trained by Mrs Macartney-Noake, Miss Mortensen¹³⁰ and Miss Margery Hooper¹³¹. Costumes were made by Mrs Nellie McKendry¹³² and Mrs Douman (the warden’s wife), and practices were held in the rooms of Mr. J.B. Walker, the headmaster who followed Mr Lendrum. The cantata was later repeated for the Hospital. The fancy dress ball and the cantata together raised £28. Over two days in November 1932, the Women’s Guild and Parish Council conducted an Open Air Fete, raising £55.

A Debutante ball in 1933 was an outstanding social event., with 20 debutantes presented to “His Lordship the Bishop”. This was followed by a Children’s Deb Ball in October 1936, a Coronation Ball in 1937 and further Debutantes Balls in 1938 and 1939. Towards the end of the decade, the various social events included an evening Dance followed by a Fete “in the hall” on a very hot November afternoon in 1937; a church picnic at Theresa Creek on Labour Day holiday, with a

¹³⁰ a teacher with a beautiful singing voice – E. Coogan

¹³¹ domestic science teacher, married Herb Webb who worked in PO – E. Coogan

¹³² wife of Jack, 6 children including Ailsa & Tom, grandson Terry of present newsagency – E. Coogan

truckload of passengers driven out and back by Mr Mick Bohan, as he had done the previous decade; and a Mad Hatters' Fancy Dress Dance for the 40th anniversary of the church on St. Lukes' Day 1937¹³³. In 1939, there was a meeting to discuss the formation of a C.E.M.S. branch, and a Rose and Sweet Pea Show with a Maypole in July that year at the Oddfellows Hall.

Rain is always reported - four inches of rain fell just before Christmas 1932 – much needed, much rejoicing as ever before and ever since. Then late in 1936, St. Lukes people were involved with the rest of the town in offering support to those who had lost their livelihood and personal belongings in the disastrous, early morning fire which broke out in the business block of town. The Nixons, the Whites and the McKendrys were mentioned by name in the Gazette.

¹³³ The only problem being, that 40 years after the dedication of the church was actually 1935.

Worship At St. Lukes

Mr G.H. Betts, Lay Reader, conducted services every Sunday evening at St. Lukes during 1930 while there was no Vicar, during which time he and his wife and daughter lived in the Vicarage. These services were augmented by occasional visits from Archdeacon Robinson of Rockhampton, with one such occasion being Sunday 30 March, when services were 7:30am Holy Communion, 9:30am Children's Service and 7:30pm Evensong; also 11am Holy Communion at Gindie, and 3pm Evensong at Comet. Archdeacon Norman also *"paid a flying visit to the parish on July 17th 1931 and attended a special meeting of the Council... (and spoke on) the relationship between the Diocese and the parishes."*

St. Lukes day that year was another of his visits, when he celebrated Holy Communion at 7:30am, addressed the children at 10am, preached at Evensong at 7:30pm, then met with congregation members at the Vicarage after service.

At the end of the year, the parish still owed £10/10/- for the expenses of these visits.

During 1934, the service pattern for Sundays was 7:30am Eucharist with 25 – 45 communicants and 7:30pm Evensong. Weekday services were only held on special days such as saints days. There were 55 communicants at the Midnight Eucharist "Christmas Even" 1934, with 25 people at 7am Christmas Day. Rev Gilbert the Vicar then took the 11am Eucharist at Springsure because the Vicar of that parish was on his way to England at that time. Gindie service was held monthly, often 3pm Evensong. The number of Easter communicants 1935 at St. Lukes were a record – 95 people in all, being 70 communicants at 6:30am service and 25 communicants at the 7:30am.

It is easy to forget how involved modern congregations are in worship, until it is compared with the worship pattern of years past. During 1936, the parish priest had printed in the Gazette, the 4 responses used by the congregation during worship, to enable people to learn them, and actually join in the service. The Vicar also urged the Sunday evening worshippers to learn the sung responses for Evensong, especially given the "decent lights" now in the church.

During Lent, the faithful were exhorted to
*“make serious and determined efforts to practice the groundwork of our religion – Justice, Temperance, Fortitude and Prudence. But if we are Christians and not merely Pharisees, we do all these things with a smiling face.”*¹³⁴

In 1936, Christmas celebrations were described as “usual” to have Midnight Mass at Emerald, although such had never actually been reported before, and had never been the experience of the parish priest. The contrast of the darkness outside and the “dazzling brightness of the electric lights” inside was especially remarked upon. There were 38 communicants at this service, with a further 24 the following morning, compared with a regular congregation of 15 – 30. The surplus of musicians found in past decades had dwindled severely by the end of the decade, so much so that the singing at Midnight Mass 1937 was completely unaccompanied.

Worship statistics for 1937: Sunday average 24 communicants, with 9 baptisms, 15 confirmations, 4 marriages and 5 burials for the year. Statistics for the 1938 Annual Meeting, held in mid-year were: 73 celebrations of Holy Communion, with 748 communicants over the year, 19 baptisms, 3 marriages and 7 funerals.

¹³⁴ Gazette, March 1937

Sunday School

Sunday School presentation of prizes was held on Sunday 31 December 1930. Mrs McInnes had kept the Sunday School going well throughout the year. Mr J.B. Walker (headmaster) invited the parish to use the school grounds with its shady trees for the annual Sunday School picnic 1932. Gentlemen supervised the racing and other sports, a band of women attended to the refreshments. Sunday School prizes & gifts were presented at the end of the afternoon.

During 1934, a monthly Children's Eucharist began on request from Sunday School teachers. Two young lads began serving - Robert Walker and Norman Gibson¹³⁵ who were *"both very keen on their work and appreciative of the dignity and privilege of serving at the Altar."*

By 1937, Mrs McInnes had been running the Sunday School for some time with the help of 6 other teachers, at 10am Sunday mornings, and her ministry was greatly appreciated by the parish. At the end of that year, Rev A. C. Flint again visited the congregation, on behalf of the Australian Board of Mission. On this visit, he *"talked to the children in Sunday School, showing a most interesting exhibition of Chinese curios, and gave a Lantern Evensong that night, with a series of slides dealing with Melanesia."*

In the winter of 1939, on the Kings Birthday, a basket Sunday School picnic was held in the show grounds.

¹³⁵ son of Vera, sister Margaret, currently living in Emerald – E. Coogan

Things Material

Although in 1935 the church and vicarage were in need of painting, being 16 years since last paint, no work was done for lack of funds and the expense of paint, which cost over £11 for the fence alone. Another appeal was made in 1937, and finally in January 1938, the church was repainted a rich cream colour, 22 years since its previous coat. Mr Greer and Mr Ramsay were especially thanked for the achievement. The Vicarage was painted in the spring of 1939, with the paint costing about £10 and Mr Ward and Mr Woodward were especially thanked this time.

The balance sheet for the Ladies' Guild from April 1929 to April 1930 includes the following income:

Member's fees of £10/16/-, Show booth takings of £28/8/-, Show Ball takings of £16/8/-, Sewing basket profits of £14/7/6, Bazaar profits of £96, total profits from various dances & Euchre £22/13/3, Cinderella £18/7/-, and 4/- from hire of churns. The funds were spent on repairs to the church £7, repairs to the church seats £2/12/-, paint for the church fence £11/8/7, donation to St. George's Orphanage £2/0/7½ with £178/10/4 handed to the Churchwardens.

In June 1931, the Vicar wrote in the Gazette:

"The Wardens and Council have decided to inaugurate what is known as the Envelope System, by which each giver uses an envelope each week, enclosing the amount promised and bringing it or sending it (preferably the former) to one of the Sunday services. In this way, much of the usual method of raising money for church affairs would be avoided, though for the present, both must be used together. Will you give it your prayerful thought and interest?"

In July 1931, it was announced that *"the Weekly Freewill Offering System"* had been introduced into the parish, and *"from the first Sunday in August, a box will be placed near the door in which you are asked as you enter to place your offering, whether in an envelope or not. The use of the collection plate during the service will be discontinued, but the contents of the box will be presented at the altar."*

The envelope system was presented as a new idea, even though it had been in use in 1918.

In 1932, Parish Council formed two committees to look at improving finances: Messers Finlayson (a teacher), Douman, Baker & Greer to canvas the town to raise funds for immediate needs; and Mrs James Broome, A. Daniels, W. Ramsay and Douman to reorganize the envelope system. Obviously by this time a car had been obtained in

some way, although there was no record of this made in the Gazette. The Rector offered to forgo £20 of his stipend, and to meet the car expenses for himself for the six months from July 1st 1932. Special gifts from individuals were few and far between during these hard times, but towards the end of the decade, Mr W. Wilkinson gave new standard candlesticks, used for the first time at Midnight Mass 1937, and Mr T. O'Brien donated a flag pole and Union Jack, with Mr T. Donnon quickly adding an Australian flag.

During 1934, 136 copies of Gazette sent out in the district each month, with the 2/6 subscription being acknowledged from: Harold Christmas¹³⁶, F. Board, F. Stowe, Mrs Henrietta Rountree,¹³⁷ Don Greer¹³⁸, H. Smith, E.E.White, Mrs E. Pratt, Miss I Benson¹³⁹, Mrs J. Claydon, J.Curlen, Don Stewart, Mrs A. Johnson¹⁴⁰, Mrs Rose Hatfield, Mrs H. Wilson, Mrs E. McInnes.



¹³⁶ Clerk of the Court, wife Lyla – E Coogan

¹³⁷ husband Sam of White Street, walked everywhere, lived till over 100 – E Coogan

¹³⁸ lived over the swamp – E Coogan

¹³⁹ lived in Braeside Road, husband Percy, in whose memory sanctuary lamp is given – E Coogan

¹⁴⁰ of White Street, nee Betty Crozier – E Coogan

Parish Registers

BAPTISMS

- 1933 Edie Bridgeman¹⁴¹ and others, by Bishop Ash
1936 Raymond Francis Hickson; Eulys Haroldene Thornton Jarrott
1937 (This listing includes other centres in the parish.) Gay
Constance Richardson, Ivy Selma Williams, William Maxwell
Hosie, Heather Dell Heisler; John William Rutherford; Vivian
George Albert Hansen; Peter James Hansen; George John
Bowyer; Stanley Alfred Scamp; John Barron Leslie; Edward
Albert Bloxsom; Richard John Bloxsom; Alan Bridgeman;
Janice Sybil Skelton; Joan Constance Ward; Brian Joseph
Murphy; Pamela Fay Pratt; Shirley Leon Ward
1938 Noelene June Wickbold; Patricia Dawn Radloff; Marlene
Florence McKinley, in whose memory the hanging crucifix is
given; Darrell Wallace Baker; Marlene Elizabeth Jones; Gaileen
Elizabeth Gillet
1939 Clifford John Hall

CONFIRMATIONS¹⁴²

- 1931 Joseph Brown, Walter Buckle, Archie Daniels¹⁴³ and his son
Keith, in whose memory two of the church pews are given,
Ronald Daniels, Neville Nixon¹⁴⁴, Edward Prowse, Oswald
Rountree¹⁴⁵, Dudley Wehl¹⁴⁶, in whose memory the marble Altar
stone is given, Stanley Wilson, Ione Bennett¹⁴⁷, Florence
Daniels, Mary Foex, Gloria Ramsay¹⁴⁸, Isabelle Ward, Violet
Werry and Mildred Wilson.
1934 Desmond Ramsay, Linson Hicks, Norman Gibson, Bruce
Daniels, Allan Nixon, Wallace Hoare, Vivian Dall, Ethel Broom,
Valma Claydon, Coralie Hicks, Katherine Oldham, Agnes
Hoare, Dulcie Hoare, Marjorie Beaumont, Constance Rountree,
Coralie Smith, Margaret Hoare, Violet Johnson, Enid Rountree,
Isabell Barry, Beryl Ward, Freda Ward, Merle Hardy, Hazel
Hicks

¹⁴¹ now Coogan

¹⁴² as recorded in the old register kept in the Parish Hall Meeting Room archives

¹⁴³ Sam's son, wife Lily – E Coogan

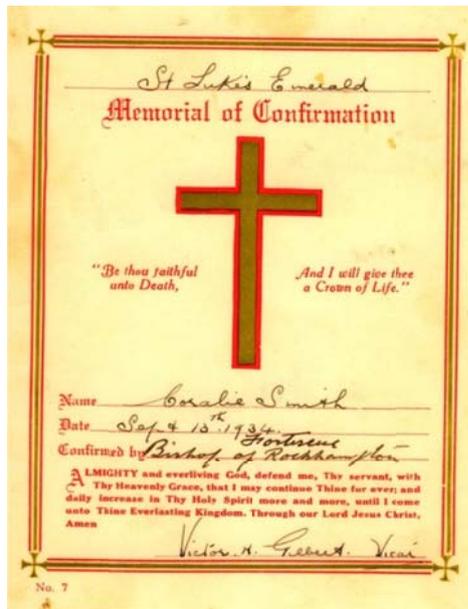
¹⁴⁴ son of Bill Nixon the barber – E Coogan

¹⁴⁵ the plumber, son of Sam & Henrietta – E Coogan

¹⁴⁶ born at home of Eliza Jane Daniels the midwife in Theresa St – E Coogan

¹⁴⁷ married Blue Wheeler – E Coogan

¹⁴⁸ of Dundas Street, married Jeff Elms, who died only recently – E Coogan



- 1935 (on St. Lukes day) Brinsley Beaumont, Rex Shipton, Max Rogers, Jack Bloxsom, Kenneth Bloxsom, Clive Broome, Duncan Hoare¹⁴⁹, Clifford Daniels, Donald Daniels, Kathleen Beaumont, Ivy Smith, Betty Roach, Cynthia Shipton, Lois Shipton, Margaret Gibson, Daphne Batts, Dawn Kay, Margaret Donaldson, Myra Daniels, Mabel Daniels
- 1936 Leslie Cowan, Clarence Cowan, George McDonald, Ronald Blundell, Raymond Olive, William Brittain, Victor Barry, Vernon Kuhn, Alfred Holmes, Aubrey Holmes, Cecil Jarrott, Jack Cowan, Alma Kuhn, Grace Conrad, Joan Kuhn
- 1938 Eric Rountree, Neal Daniels, Frederick Crew, Frederick Hicks, Sidney Parker, Harold Daniels, Thomas Fry, Thelma Freeman, Josie Claydon, Joyce Langlo, Marjorie Crew, Elsie Crew, Enid Oldham, Beryl Hick, Mary Jackson, Linda Brittain, Gwen Stumbles, Lucy Loddon

MARRIAGES

- 1935 Three weddings in August, with two of them entailing travel of nearly 300 miles each
- 1936 Ernest George Jones to Ethel Jean Pratt; Charles Joycelyn Copeland to Margaret Alice Shannon
- 1937 Vincent Francis Radloff and Laura Letitia Jorgensen; Reginald Clarence Morgan and Elizabeth Mary Holman; William Allen and Caroline Jane Garland; Charles John McKinlay and Adele White; Eric Thomas Whitfield and Lucy May Neville
- 1938 T. J. Donnan and F. J. Shogren

¹⁴⁹ uncle of Edie Coogan

BURIALS¹⁵⁰

- 1931 Jean Ahearn aged 6
- 1932 John Buckland, Ada Petersen, Eliza Stowe, Ronald Claydon
- 1934 John Wilkinson, Christina DeZoet, Rae Dabelstein infant,
James Batts, Keogh
- 1935 Nicholas Lavercombe, Alexander Moser, Thompson, Wilson
infant, Jean Mitchell, Mary Munro, Samuel Woods
- 1936 Allan Kay infant, Bert Hill, Matthew Daniels
- 1937 Robert Pill; William Roy Daniels¹⁵¹; Thomas Caffara
- 1938 James Dare; Rowland Mainwaring, Richard Bateman aged 8,
James Gale
- 1939 Allan Forsythe infant, Iris Olliffe aged 6, Ernest Brown

¹⁵⁰ as recorded in the old register kept in the Parish Hall Meeting Room archives

¹⁵¹ a regular communicant aged 24

Appendices

Clergy In Emerald

CLERGY OF THE GENERAL REGION:

- 1881 Huntley Finlay (based in Brisbane)
1886 – 1888 Alfred Julius (based in Clermont)
1888 – 1904 John Hunt (based in Springsure)

CLERGY APPOINTED SPECIFICALLY TO EMERALD¹⁵²:

- 1896 – 1898 Reginald Bryant
1898 – 1903 James Grindrod
1903 – 1905 Horrace West
1906 – 1911 J. A. White
1911 – 1912 Henry Hobbs
1912 – 1915 George Green
1916 – 1920 William Charles
1923 – 1925 Edward Pizey
1926 – 1927 Laurence Jackson
1928 – 1929 Arthur Gribble
1930 – 1933 Reginald McCartney-Noake
1934 – 1936 Victor Gilbert
1936 – 1939 Roy Head
1939 – 1944 George Dann
1944 – 1948 Alfred Bott
1949 – 1950 John Davies
1952 Richard Miles
1954 – 1960 John Hamer-Howarth
1960 – 1961 John Grindrod
1960 – 1962 Paul Gribble (assistant)
1961 – 1965 Colin Blow
1964 Geoffrey Jarrett (assistant)
1965 – 1969 Ian Trevor
1969 – 1975 Tom Hall-Matthews
1976 – 1982 Ernie Harris
1982 – 1986 Stephen Redhead
1987 – 1991 Christopher Desgrand
1989 – present Colleen Robertson (assistant)
1993 – 1998 John Hoog
1998 – 2004 Janne Whitehead

LOCUM TENENS:

- 1915 Harry Gowing
1920 Joseph Reynolds
 Arthur Robinson
1984 Arthur Dickenson
1998 Kenneth Reardon

¹⁵² from Diocesan records, Gazette information and Parish Service Registers

Memorial Items In St Lukes

Hanging crucifix in memory of Marlene McKinlay died 1956
Sanctuary lamp in memory of Percy Bensen died 1944
Marble Altar stone in memory of Dudley Wehl died 1942
Silver crucifix and 6 candlesticks in thanksgiving for the end of World War 2, given 1946
Communion pyx in memory of Isabelle Marjorie Daniels
Oil stock in memory of Shaun Joseph Kiely, died 1986
Credence table in memory of Margaret Hawkins 1902 – 1983
Altar book rest name illegible 1916
Silver offertory plate the gift of Geroge & Sarah Parkes 1926
Processional cross given in memory of Grace Cussens died 1960
Flower stands in memory of David Wayne Busst, infant, died 1962, given in 1983.
Paschal candle stand in memory of Ernest & Glen Mattingley given in 1983
Brass votive lamp in memory of Horrace Mattingley died 1996
Bishop's chair in memory of Des Jeppeson, died 1970
Rector's prayer desk and seat in memory of Frederick Hicks died 1982
Pulpit wall crucifix in memory of Sidney Jackson, brother of Rev Jackson 1917
Lectern given in memory of Janette England, infant, died 1953
Digital organ given in memory of John Pyle, died 2003
Communion Rails given by the GFS girls
Pews given by the Ladies Guild, the GFS girls, the Heal family
Pews given in memory of Lily Daniels 1898 – 1978, Albert Archie Daniels died 1952,
Florence Violet Whitney died 1955, Alice Eileen Jarrott, John & Elizabeth Baker,
Bruce Skelton, and David Poll died 1998
Chapel altar in memory of the Macfarlane family 1983
Silver chapel crucifix in memory of George Henry Daniels 1955
Notice board given in memory of Arthur Edward Baker 1902 – 1980
Book table in memory of Harold Smith
Gate pillars in memory of Sarah Ridgway died 1958
Millennium Garden in thanksgiving for the clergy who have served at St. Lukes

Bishops Of The Diocese¹⁵³

1892 – 1908	Nathaniel Dawes
1909 – 1920	George Halford
1921 – 1927	Philip Crick
1928 – 1946	Fortescue Ash
1947 – 1958	James Housden
1959 – 1963	Theodore McCall
1964 – 1971	Donald Shearman
1971 – 1980	John Grindrod
1981 – 1996	George Hearn
1996 – 2003	Ron Stone
2003	Godfrey Fryar

¹⁵³ From Anglican Diocese of Rockhampton yearbook

Comparative Population Figures¹⁵⁴

Statistics from census of 1891, compared to census of 1996 and 2001 (figures rounded),

	1891 census	1996 census
Total population Australia *	3,200,000	
Population Queensland	394,000	3,400,000
Population Central Queensland	56,000	310,000
Number of dwellings (Qld)	78,400	1,200,000
Average number people per household (Qld)	5	2.8
Proportion declared as Anglicans (Qld)	36%	23%
Proportion declared as Christians (Qld)	92%	74%
Ratio of males to females (Qld)	126 to every 100	100.4 to every 100
Number births per annum (Qld)	14,000	48,000
Number deaths per annum (Qld)	5,600	22,000
Infant mortality per annum (Qld)	1,400	304
Percentage population under 10 (Qld)	27%	
Percentage population under 20 (Qld)	46 %	
Percentage population under 25 (Qld)		34%
Percentage population over 50 (Qld)	8%	
Percentage population over 60 (Qld)	3%	
Percentage population over 65 (Qld)		12%
Proportion born in Australia (Qld)	52%	83%
Proportion born in UK & Ireland (Qld)	36%	5.7%
Proportion born in Europe (Qld)	4%	3%

¹⁵⁴ from Queensland Government website www.oesr.qld.gov.au/data

* Population of Australia by states (figures rounded):

	1891	2001
New South Wales	1,120,000	6,370,000
Victoria	1,140,000	4,640,000
Queensland	394,000	3,655,000
South Australia	320,000	1,460,000
Western Australia	50,000	1,850,000
Tasmania	150,000	457,000
Northern Territory		211,000
Australian Capital Territory		321,000
Total	3,200,000	18,966,000

At the time of writing, few 2001 census figures were freely available.

Unknown Photograph

This photograph was found in the church records. Can you identify these people?



The people in the photograph have since been identified as Florence and James Batts with their daughter Sybil Florence. As an adult, Sybil Skelton was well known in the Emerald community where she lived until her old age. Her siblings include brothers James, Gordon and Cedric and sister Daphne, most of whom are mentioned in this history. Thanks to sister Daphne Eastman for this information.

Corrections or adjustments to this manuscript are welcome.

Please contact the author through the
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