

Brisbane's First Bishop The Right Reverend Edward Wyndham Tufnell, M.A., D.D.

by the late Archdeacon H. J. Richards, B.A., Th.L.*

The first move to establish an Anglican diocese at Brisbane was made by Bishop William Tyrrell, whose Diocese of Newcastle extended westwards to the 141st meridian and northwards to the twenty-first parallel, just north of Mackay.¹ In 1856 he learnt of the intention of the British Government to 'form Moreton Bay into a new Colony, separating it from New South Wales' and requested the Society for the Propagation of the Gospel in Foreign Parts 'to take early and decisive steps to have the new colony formed into a new diocese'.² The society placed the bishop's request before the Colonial Bishopric Council, which agreed that a bishopric for Moreton Bay should be established, and offered financial help towards its endowment. After an approach by both the society and Bishop Tyrrell to the Colonial Office, approval for the establishment of the bishopric was given by the Secretary of State for the Colonies, Sir Edward Bulwer-Lytton.³ The Colony of Queensland and the Bishopric were constituted on 6 June 1859.

On 20 July 1859 the *Moreton Bay Courier* announced the appointment of Sir George Ferguson Bowen as Governor of the new colony and that 'the long-promised Bishop' would be the Reverend Edward Wyndham Tufnell, Prebendary of Salisbury Cathedral.⁴

Tufnell was born at Bath in 1814, educated at Eton and Wadham College, Oxford.⁵ He was consecrated Bishop of Brisbane in Westminster Abbey on 14 July 1859, six months before separation took effect; the chief consecrator was the Archbishop of Canterbury, the Most Reverend John Sumner.⁶ Before leaving England, the bishop-elect spent almost a year recruiting men and collecting money. He and his party sailed on the *Vimeira* on 5 May 1860⁷ and arrived in Sydney where the party was welcomed by the Bishops of Sydney and Newcastle. Tufnell proceeded to Brisbane via Newcastle on the *Yarra Yarra*, arriving in Brisbane on 2 September 1860.⁸ Two days later, in the presence of the Governor, the bishop was enthroned in Saint John's Church by the Reverend John Mosley, assisted by the Reverend Lacey Rumsey and acting as Registrar, John Bramston⁹, Sir George Bowen's private secretary.¹⁰

The *Moreton Bay Courier*, in describing the bishop, reported 'physically, there is nothing remarkably impressive in his appearance beyond his age, which is venerably expressed in whitened locks, and thought-worn lines on face and brow . . . a man of more than mediocre capabilities'. His style of preaching 'although extremely fluent, is yet very defective. His sentences flow on like an unruffled stream. . . . The language, although choice . . . loses half its effect on the intelligence. It may act on the feelings, of the audience, by the want of pauses and emphasis, and of the heavy monotony of cadence which closes every sentence'.¹¹

The bishop began his work without any diocesan machinery to handle matters of property and finance, or to help in the appointment of clergy. So he found it necessary in the early years to administer the affairs of the diocese himself. All funds, as well as new properties as they were acquired, were vested in his own name, but willed to his successor. He alone was responsible for the deployment of the clergy.¹³

Staff

There were only three clergymen at work in Queensland when Tufnell arrived — Benjamin Glennie at Drayton, John Mosley in Brisbane, and Lacey Rumsey at Ipswich, the parishes of Fortitude Valley and Wide Bay being vacant. He had brought clergymen with him and these were soon appointed to parishes — John Sutton to Gladstone, Duncan Mackenzie to Gayndah, Vincent Ransome to Toowoomba, Edmund Moberley to Dalby, while John Tomlinson and Thomas Jones remained in Brisbane.¹⁴ Tufnell planned to send



Bishop Tufnell

*Archdeacon of Wide Bay and Burnett, 1956-70. Died in Brisbane 1976.

priests into the country areas in pairs (one to officiate in the township and the other to tour the district, alternating monthly), but difficulties of manpower and money soon wrecked the scheme.¹⁵ Then travelling chaplains were employed, mainly in the Dawson River and Burnett districts, but many hardships were experienced.

On 29 September 1860 the bishop visited Ipswich for meetings; on Sunday, 30 September he took the service, and in the afternoon administered confirmation.¹⁶ He then proceeded to Drayton, where he spent some time with Benjamin Glennie, before taking him to Warwick. They arrived there on 26 October and on Sunday, 28 October, Tufnell installed Glennie as the first incumbent of Warwick. He held a meeting of the congregation on the following night¹⁷ and was in Gayndah for the induction of Duncan Mackenzie as its first resident clergyman on Sunday, 4 November.¹⁸ On 9 November, the bishop baptized Anna Margarita Rien and Catharina Rien at Brovinia (about 56 kilometres to the west of Gayndah).¹⁹ On 17 November he arrived in Maryborough, where he spent more than a week conducting services and meetings.²⁰ This journey could have been part of the bishop's first tour, which took seven weeks and included services in twenty-seven centres.²¹

As time went on the bishop ordained men in the colony and relied less on clergy from England.²² But with the increased settlement in Queensland, Tufnell found himself unable to meet all the demands for resident clergymen. The coming and going of clergy was a 'veritable profit and loss account'. In 1860 there were nine clergymen in the diocese, fifteen in 1868, seventeen in 1872, and twenty-five when Tufnell resigned in 1874.²³

Money

The bishop brought from England the sum of £7,166,8/3 for general purposes and £5,000 for See Endowment²⁴; to 1870 the financial assistance from England amounted to nearly £16,000.²⁵ Yet despite this help from overseas, Tufnell ran into financial difficulties from the outset. Within a fortnight of his arrival, he outlined a scheme whereby all funds were to be sent to Brisbane and money for stipends and buildings was to be paid from central funds.²⁶ Such a policy had hardly got underway when lay officials began to demand, or to assume, control over local funds, and after three years no more was heard of the scheme.

At the same time the bishop insisted on parishes paying their clergymen a stipend of £300 a year and the provision of a residence, the sum being agreed upon when he recruited his staff in England.²⁷ This was more than most of the parishes could afford to pay, especially when they had to consider the erection of buildings. £300 may have been considered appropriate in England, but it was a vastly different matter in Queensland during the pioneering days. The average wage in 1860 ranged from about £100 to £200 a year and salaries of teachers in non-denominational schools ranged from £150 to £200.²⁸

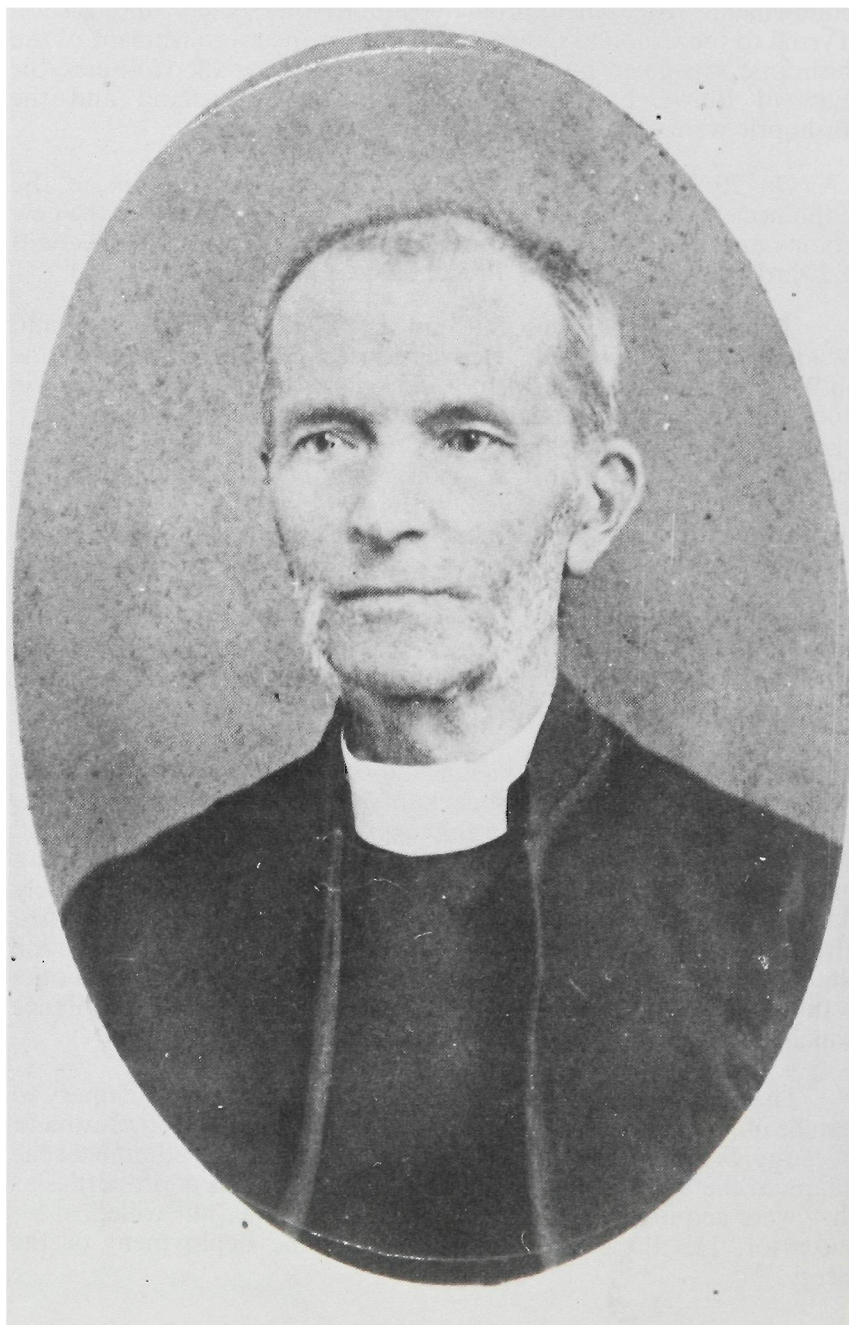
Almost every parish reported difficulties in raising £300 for stipend and very often they were in arrears. In many cases the bishop had to subsidise stipends by £100 from grants received from England. As for himself, Tufnell drew no stipend in the early years; from 1869 to his departure in 1874, it ranged from £342 to less than £542 and this was largely provided by societies and friends in England.²⁹

The Tractarian Invasion

Five of the six clergymen whom Bishop Tufnell brought to Brisbane were Tractarians³⁰ and they were soon in conflict with their congregations on matters of doctrine and worship. The people objected to 'high church practice'³¹, to 'Puseyite teaching'³² such as Transubstantiation and the Real Presence, to crosses and to the eastward position of the celebrant at the Holy Communion service³³; even taking up collections at services was dubbed 'a Tractarian innovation'.³⁴ And there were numerous complaints about direct references to the Virgin Mary in the Salisbury hymn book introduced by the bishop.³⁵

When the Reverend Duncan Mackenzie was appointed to Gayndah in November 1860, the people regarded him as a 'dangerous high-churchman'.³⁶ After twelve months he was moved to Maryborough. Exactly one year later Maryborough parishioners appealed to the bishop to deal personally with 'the unfortunate misunderstanding between the Churchwardens, as well as other members of the community and the Rev. Mr. Mackenzie'.³⁷ Tufnell came and on 6 January 1863 presided over a meeting, which requested Mackenzie's resignation³⁸; he left the diocese in April 1863.

Gladstone never had enough money to pay the Reverend John Sutton's stipend and the churchwardens could not get a quorum to discuss the matter.³⁹ He resigned after three years and went on the land.⁴⁰ The Reverend Vincent Ransome never received his full stipend at Toowoomba. The congregation fell off and the parish income declined. In 1863 he returned to England. The ministry of the Reverend John Tomlinson was confined to Brisbane, mainly at All Saints' Church, Wickham Terrace. He resigned in 1864, returning to England because his stipend was £189 in arrears and nobody was prepared to do anything about it.⁴¹ After three turbulent years at Rockhampton, the Reverend Thomas Jones was installed on 1 January 1865 as the incumbent of All Saints' Church, Wickham Terrace where he weathered the storms of the parish until 1878.⁴²



Benjamin Glennie

Other Tractarians came into the diocese from time to time. They, also, clashed with their congregations, causing members to leave the church, withdrawing their financial support. This state of affairs brought the church into disrepute and constituted a serious handicap to its progress and to its influence for good in the community. It was the only church in Queensland which had any serious financial problems and the only one that was criticised in and by the press. An editorial in the *Courier* in 1868 summed up the situation by reporting 'disaffection arising partly out of these [i.e. ritualistic⁴³ and Puseyite] practices and partly out of the way the Church moneys have been dealt with, is very widespread'.⁴⁴

The bishop was blamed for this situation, since he alone appointed the clergy, as there was no diocesan machinery in the early years to give the laity a share in this responsibility. But as soon as Tufnell returned from England in 1867 he announced that the laity would have a voice in the appointment of their clergy.⁴⁵ This was ratified when synod passed the necessary legislation which gave, and still gives, the parish representatives the right of first nomination.⁴⁶ In this way, as well as by local ordinations since 1867, more and more Evangelicals⁴⁷ were added to the staff of the diocese.

The Schismatic Churches

With an unpopular bishop, unwilling, or unable, to take church people into his confidence, and with most of the clergy alienating their congregations by drastic changes in ritual and doctrine, the time seemed ripe for schisms to emerge.⁴⁸

In church circles there was a widespread longing among the laity for the kind of service to which they had been accustomed; a correspondent to the *Queensland Daily Guardian* noted 'the Church of England, in this colony, will not put up with Ritualistic practices, nor will it tolerate High Church doctrines'.⁴⁹ In 1866 an Evangelical clergyman, the Reverend Edward Tanner, who was the first minister in the Wide Bay and Burnett River district in 1853, came to Brisbane to assist the Reverend Thomas Jones in the Wickham Terrace parish. He drew large crowds from All Saints' and Saint John's churches to his services in the School of Arts. He did not stay more than a few months, because he was not welcomed by the Brisbane clergy. Archdeacon Glennie, as Vicar-General, refused to give him a licence lest he should embarrass the bishop.⁵⁰

During the years 1868 to 1873, three men in Church of England Orders, the Reverend Cooper Searle, the Reverend Phillip Peters Agnew and the Reverend H. P. W. Hughes, appeared on the scene and established the 'Free Churches of England'.⁵¹ The Free Church in Brisbane lasted for four years, two with Searle, who was succeeded by Agnew, who also served for two years; Hughes held his congregation for only a few months. When the churches closed, no attempts were made to revive them. The schismatic Free Churches of England were a passing phenomenon.

Obviously, schismatic churches were not the answer to the 'High Church problem'. No doubt some churchmen supported the dissidents, but the church also had laity of a different calibre, which remained, despite difficulties, within the church. This was evident at a large meeting in the Protestant Hall in Queen Street on 13 March 1868, called to consider 'procuring the services of an Evangelical clergyman from home'.⁵² The meeting agreed that the time had come to bring Evangelical ministers of the Church of England to the colony. As strong as the meeting was on this point, it was just as strong on not creating a schism. The meeting resolved to nominate men of Evangelical opinions to represent their parishes at the synod which was to meet on 6 May 1868, and decided to send a full report of the meeting to the bishop.

The editorial in the *Courier* on 14 March reported that many more people would have attended the meeting if some of the notices had not led people to suppose that the meeting was 'a rather hasty and ill-considered attempt to throw off the authority of Dr. Tufnell, to form a Free Church'. The editorial also praised the meeting for its

undoubted loyalty to episcopal authority 'and that their last and least wish was to create schism in the Church of which they are members'.⁵³

State Aid

The first Queensland Parliament opened on 22 May 1860 and on 21 August, twelve days before Tufnell arrived in the colony, the *State Aid Discontinuance Act of 1860* was passed abolishing state aid to religion; an exception was made in the cases of those clergymen receiving stipends paid by the Government, £100 a year, before the passing of the Act, so long as they continued to reside and officiate in the colony.⁵⁴

Although he knew that the abolition of state aid was bound to come, the bishop did not think the 'legislature had acted wisely in abolishing it in this colony at so early a date'.⁵⁵ In fact, the Act had been hastily passed before Tufnell could arrive to organise opposition. For some years the bishop persisted in an effort to get for the denominational schools a fair share of the Government's Education Grant, and in this he was supported first by Judge Lutwyche⁵⁶ and later on by the Roman Catholic Bishop, James Quinn, who reached Brisbane on 12 March 1861.⁵⁷

In spite of the bishop's efforts, the Board of General Education was determined to maintain the policy of concentrating on a secular system. Although Tufnell succeeded in bringing about the appointment by the Legislative Assembly of a Select Committee on the Board of General Education to consider the matter⁵⁸, he did not gain anything but widespread and bitter criticism.⁵⁹ Several leading articles in the *Courier* attacked the bishop; one accused him of perverting the truth, another of grossly misrepresenting the facts, and another claimed that the stipends of his ministers should depend principally on their own merits and the manner in which they treated their congregations.⁶⁰ Nevertheless, Tufnell continued the fight. He wrote letters to the press⁶¹, organised a petition to the Government⁶², criticised reports of the Board of General Education⁶³, and joined with Bishop Quinn in addressing meetings in country districts.⁶⁴

The climax of the campaign was staged by the bishops at a large open-air meeting, at which the Mayor, Joshua Jeays, presided, outside the Brisbane Police Station on 7 January 1865. No less than two thousand persons attended. The bishops pleaded for a petition to the Government to amend the *Education Act of 1860* and to restore state aid to religion. The result of the lengthy proceedings was an amendment expressing perfect satisfaction with the system of education as established by law. The amendment was carried, and the bishops' case was lost.⁶⁵

Letters Patent

Tufnell was appointed Bishop of Brisbane by the Queen under Letters Patent, which also created the Diocese of Brisbane, on 6 June 1859.⁶⁶ On occasion he appealed to his Letters Patent when in dispute with parish officials. A case in point was the quarrel over the appointment of a new incumbent of Saint Paul's Church, Ipswich. When Lacey Rumsey resigned the parish on account of ill-health in 1864, the bishop wrote to the churchwardens requesting them to furnish a certificate of stipend before he would make an appointment. This the wardens refused to do unless, and until, they were given a voice in the appointment; the bishop then visited the parish and told the parishioners that their claim was illegal, as he and he alone, had the responsibility by virtue of his Letters Patent.⁶⁷ As neither side would yield, the matter was referred to the Attorney-General, Ratcliffe Pring⁶⁸, who expressed the opinion that, in ecclesiastical matters, the Governor's authority, by virtue of his Royal Instructions, appeared to be above the bishop. The bishop had the power to create dignitaries, give institution to benefices, grant licences, and to

visit and rule his clergy, but not to nominate or appoint to vacant cures. The right of appointment rested with the Governor by virtue of the twenty-second clause of his Royal Instructions.⁶⁹ It appeared to the Attorney-General 'evident that the Church of England would be placed in a worse position than any other religious body in Queensland if the state, which no longer contributes to its funds, were yet to insist on exercising its patronage'.⁷⁰ At this stage Tufnell set off on a visit to England and was away for two years and five months.⁷¹ During his absence, Archdeacon Glennie, as Vicar-General, transferred John Mosley from Fortitude Valley to Ipswich.

With the Attorney-General's judgment in mind, and taking advantage of the bishop's absence, Robert Mackenzie⁷², a leading churchman, introduced the *Church of England in Queensland Bill* in the Legislative Assembly to regulate the affairs of the church. The Bill sought to curb the powers of the bishop and to give parishes the right to nominate their incumbents.⁷³ But petitions opposing the Bill came in from clergy and laity all over the diocese and the Bill was withdrawn before the second reading.⁷⁴

The Letters Patent arose again when the bishop attended a meeting at Warwick towards the end of 1869. He went there after a meeting of parishioners had requested him to relieve Archdeacon Glennie (made an Archdeacon by Tufnell in 1863) 'from the cure of the parish, "in order that he might act in the sole capacity of Archdeacon of the diocese, remaining in his present residence"'.⁷⁵ Tufnell refused the request, stating that he had Her Majesty's authority by Letters Patent, in conjunction with the Governor, to preserve order in the church.⁷⁶ Glennie remained in Warwick until 1872 when Drayton nominated him as incumbent of Saint Matthew's Church for a second term.⁷⁷

Back on the Job

Tufnell's return from England, delayed until June 1867 by a recurrent illness, began a new era in his episcopate. The clamour for state aid was no longer heard and press criticisms almost entirely disappeared. Quite clearly he showed that he had abandoned his 'go-it-alone' policy.

When a new appointment was to be made at Saint Luke's Church, Toowoomba, the bishop promised to appoint any clergyman the people cared to nominate, and he kept his promise, although he was not happy with the people's choice.⁷⁸ When he was welcomed back to the diocese, he announced his intention of holding a conference to consider the desirability of holding a synod. A pastoral letter was sent to the clergy and delegates of the laity requesting them to assemble on 4 September 1867.⁷⁹

While in England, Tufnell married his cousin, Laura Louisa Tufnell.⁸⁰ Shortly after his return to Brisbane, Bishopsbourne, the See House at Milton, was built, and the bishop paid £4,406 for it with the money subscribed by friends in England.⁸¹ It was there that two children were born to the Tufnells, a daughter, Ida Mary Uliana, on 12 September 1870 and a son, Arthur Wyndham, on 16 February 1872.

Synodical Government

Upon the conclusion of the bishop's address to the Conference of Clergy and Lay Delegates on 4 September 1867, Tufnell stated that 'it now devolved upon the Conference to decide whether the time had arrived for synodical action'. Judge Alfred Lutwyche's motion 'that, in the opinion of this conference, the time *has araved* [sic] for the



Bishopsbourne, Milton, as built
by Bishop Tufnell

adoption of some form of synodical action' was passed. To the bishop's request that the conference decide what form of synod should be adopted, Lutwyche's motion 'that, in the opinion of this Conference, the synod hereafter to be convened shall be founded on the basis of *voluntary compact*, and *not* on *Legislative enactment*' was adopted.⁸²

A draft constitution, drawn up by Judge Lutwyche, and the standing orders of synod were the principal items of business when the first synod met in May 1868.⁸³ This historic meeting placed the diocese on a sound constitutional foundation and has been described as Tufnell's greatest achievement.⁸⁴ In succeeding years the legislative structure of the diocese was strengthened by additional canons touching every aspect of church organisation. In the process, the bishop progressively divested himself of some of his responsibilities.⁸⁵

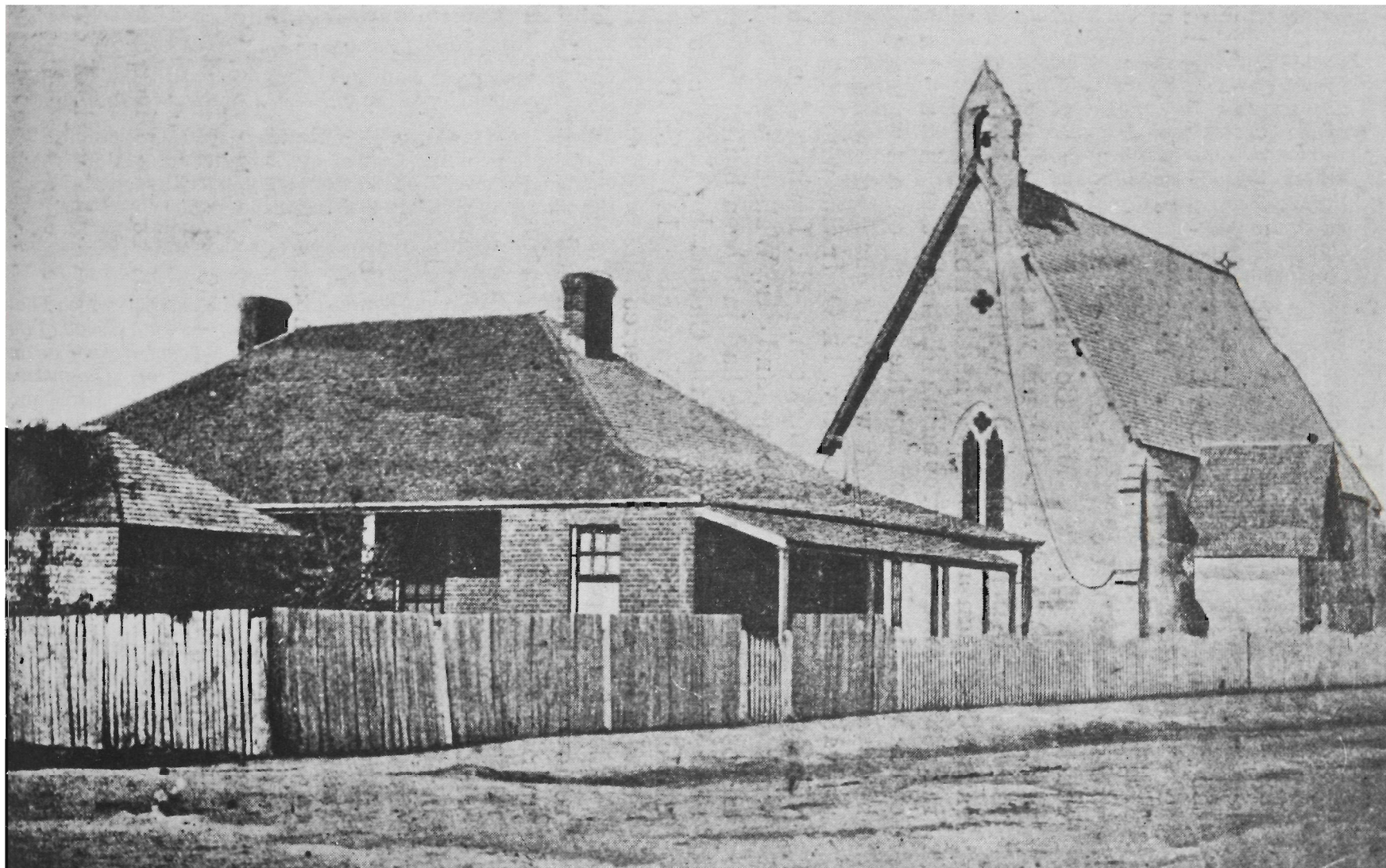
The Corporation of Synod was secured by Letters Patent issued by the Governor, Samuel Wensley Blackall, on 2 November 1870⁸⁶, and the business of transferring church property to the corporation was set in motion.⁸⁷ The bishop willed Bishopsbourne, vested in his own name, to his successors⁸⁸ and Bishop Tyrrell handed over the deeds of more than twenty portions of land in the Diocese of Brisbane.⁸⁹ At the first synod, the bishop gave an account of the funds he held, namely £8,600, placed at his disposal by friends in England.⁹⁰ In 1870 a full statement of accounts was presented to synod by a Select Committee on Diocesan Accounts appointed for the purpose. Satisfaction with Tufnell's handling of money was expressed in August 1872 by Thomas Harlin, Synodsmen for Tingalpa, who remarked 'every shilling which the Bishop had received had been accounted for, and that the only loss was an amount of interest by which the Bishop himself was the sole sufferer'.⁹¹

The Bishop Resigns

In June 1873 Tufnell announced to synod his intention of leaving for England in the course of the year, when he would request the Archbishop of Canterbury to accept his resignation of the see.⁹² This was not a surprise to synod, for three years earlier when there were murmurs about a lack of episcopal supervision of the parishes, the bishop said it was physically impossible for him to visit all the parishes as he wished to do and that he would be willing to resign the see in the following year, if by so doing he would promote the welfare of the diocese.⁹³

Tufnell presided over his last synod in February 1874 when he advised the house to test carefully the practical working of the canons already enacted before proceeding to further legislation.⁹⁴ Synod presented the bishop with an address expressing its sincere desire for the future welfare of himself and his family. The address by Charles Coxen⁹⁵, Chairman of Committees, expressed regret that 'it has not, on all occasions been our good fortune to concur in your Lordship's views and policy'.⁹⁶ In his reply the bishop said as far as he was concerned 'no difference of opinion on public matters ever interfered in the slightest with private friendship'.⁹⁷ No reference was made to Tufnell's good work in establishing the diocese, or to his extensive travel even beyond the diocese into North Queensland; and nobody said a word of thanks for the large sums of money which the bishop had raised by his own efforts, or for his generous gifts which saved the diocese from going into debt.⁹⁸

The bishop, his wife, and two children left Brisbane on 28 February 1874 on the *Tom Morton* bound for Singapore, on the first stage of their journey to England. In the closing days of their residence in the colony they received many farewell gifts. A large



Saint John's Church showing the Parsonage

crowd of clergy, churchpeople, and leading citizens gathered on the wharf to say goodbye.⁹⁹ There was, however, no public farewell.¹⁰⁰

Tufnell's resignation took effect at the end of September.¹⁰¹ From 1877 to 1879 he was Curate-in-charge of Charing, 1879-82, he was appointed Vicar and Rural Dean of Croydon and 1882-96 as Canon of Chichester and Vicar of Felpham. He died in 1896 at the age of eighty-two.¹⁰²

Tufnell had stuck to his post in the colony in spite of suggestions from the press and within the diocese that he should resign.¹⁰³ He ignored personal criticisms, endured the hardship of travel — he said he was not a horseman¹⁰⁴ — and fulfilled his determination to found a new diocese in a new colony. Time has proved the value of his work and the Anglican Church in Queensland today is grateful for the pioneering work of its first bishop.

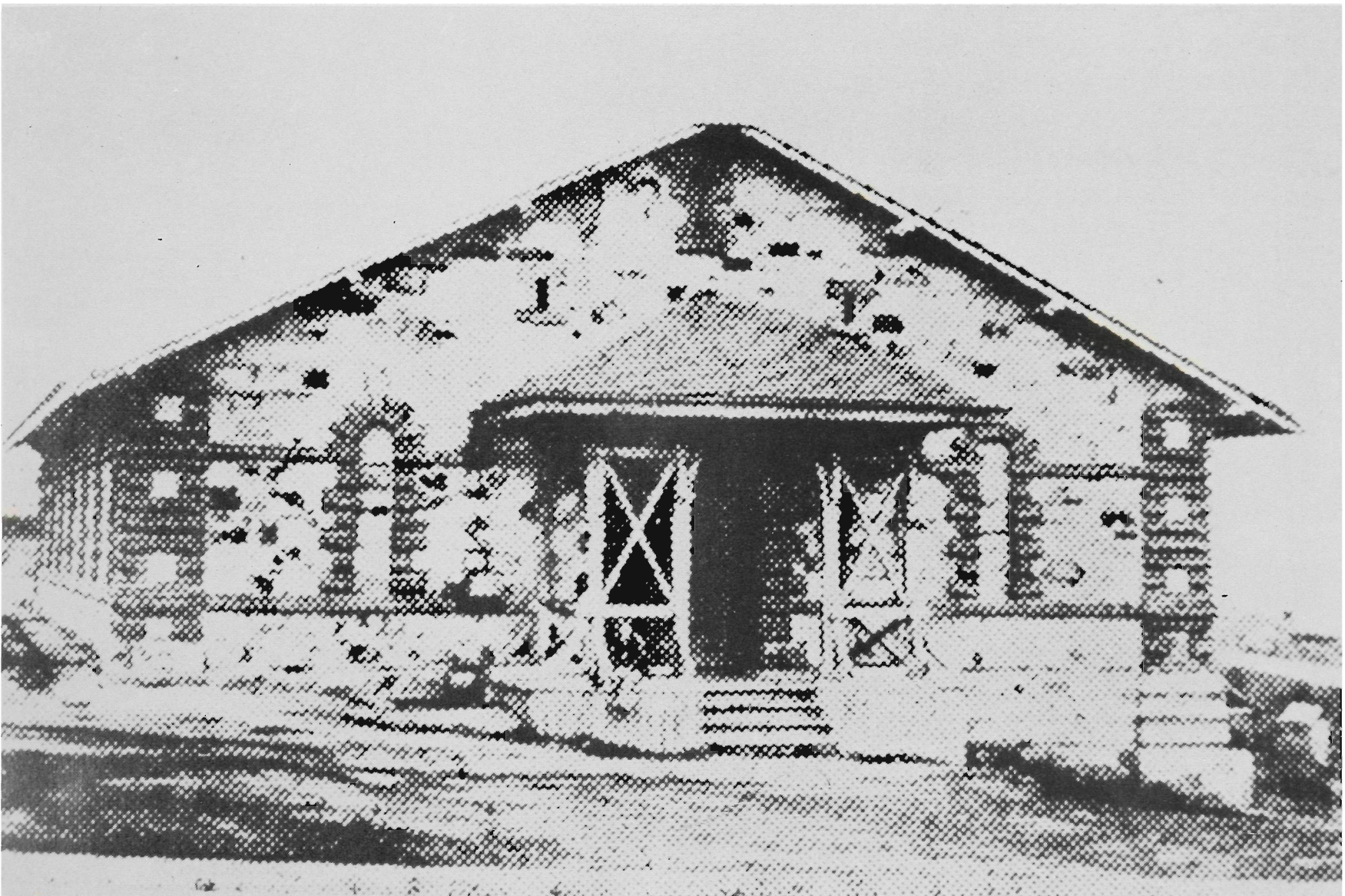
ENDNOTES

1. R. G. Boodle, *The Life and Labours of the Right Rev. William Tyrrell, D.D., First Bishop of Newcastle, New South Wales* (London, 1881?), p. 38. Upon the erection of the Diocese of Newcastle in 1847, the area to the north of the twenty-first parallel remained part of the Parish of Ryde in the Diocese of Sydney. This area was erected as the Diocese of North Queensland in 1878 with George Henry Stanton as first bishop. Refer *Year Book of the Diocese of North Queensland, Australia, 1975 . . .*, p. 7.
2. 'Bishop of Newcastle to Society for the Propagation of the Gospel in Foreign Parts, 17 October 1856', in A. P. Elkin, *The Diocese of Newcastle: A History of the Diocese of Newcastle, N.S.W., Australia* (Sydney, 1955), p. 244. A premature proposal to erect an Anglican diocese at Brisbane was made in 1851 by Bishop Broughton who was suspicious of Roman Catholic intentions to erect a diocese there. Broughton wrote to Ernest Hawkins, Secretary of the Colonial Bishops Fund 'if any addition be thought of to our own episcopate, pray remember the Capital of the district is the town of Brisbane: and ought to be the title of the See' (Broughton to Hawkins, 14 March 1851. Society for the Propagation of the Gospel in Foreign Parts, M6 (Copies of Letters Received, Australia, vol. 3), pp. 160-4). Cited in Keith Rayner, *The History of the Church of England in Queensland* (Ph.D. thesis, University of Queensland, 1962), p. 81.
3. Elkin, *Diocese of Newcastle*, pp. 244-7, 751-5. Refer also Rayner, *History of the Church of England in Queensland*, pp. 82-3.
4. The appointment of Sir George Bowen as Governor was reported in the *Moreton Bay Courier*, 20 July 1859, p. [2], cols. 4-5 and that of Tufnell as Bishop of Brisbane in the *Moreton Bay Courier*, 20 July 1859, p. [4], col. 1. For a definition of the term 'Prebendary', refer F.L.C. Cross (ed.), *Oxford Dictionary of the Christian Church* (London, 1959), pp. 1097-8—hereafter cited as *Oxford Dictionary of the Christian Church*.
5. Philip Mennell, *Dictionary of Australasian Biography, Comprising Notices of Eminent Colonists from the Inauguration of Responsible Government down to the Present Time* (London, 1892), pp. 473-4.
6. *The Times*, 15 July 1859, p. 10, col. 2.
7. *The Times*, 7 May 1860, p. 12, col. 5. Tufnell was accompanied by John Sutton, Duncan Mackenzie, Vincent Ransome, Edmund Moberley, John Tomlinson, Thomas Jones, C. Greenstreet. The Reverend Frederick Gee died during the voyage. Refer Rayner, *History of the Church of England in Queensland*, p. 93.
8. Elkin, *Diocese of Newcastle*, p. 247 and *Moreton Bay Courier*, 6 September 1860, p. [2], col. 3.
9. John Bramston (1832-1921), Private Secretary to Sir George Bowen 1860-61; M.L.C. 1863-69, M.L.A. Burnett 1871-73; Attorney-General August-September 1865, 1870-73; C.B. 1886, K.C.M.G. 1897, G.C.M.G. 1900. Refer D. B. Waterson, *A Biographical Register of the Queensland Parliament 1860-1929*, Australian Parliaments: Biographical Notes, 3 (Canberra, 1972), pp. 18-19.
10. F. de Witt Batty, *The Diocese of Brisbane: Being Some Gleanings from Its History, Past and Present* (Brisbane, 1909?), pp. [14]-15, *Moreton Bay Courier*, 8 September 1860, p. [3], cols. 3-4, and 'The Story of Queensland's Church', *Church Chronicle*, vol. XIX, no. 227 (1 June 1909), p. 224. The story that Benjamin Glennie walked from Warwick to enthrone Tufnell is incorrect; Glennie remained on the Darling Downs at the time. Refer Rayner, *History of the Church of England in Queensland*, p. 94 (Note 14).
11. *Moreton Bay Courier*, 8 September 1860, p. [3], cols. 3-4.
12. Rayner, *History of the Church of England in Queensland*, p. 89.
13. Elkin, *Diocese of Newcastle*, p. 248 and *Pugh's Moreton Bay Almanac for the Year 1859*, p. 35.
14. Batty, *Diocese of Brisbane*, pp. 15-16.
15. *Moreton Bay Courier*, 13 September 1860, p. [2], col. 1.
16. *Moreton Bay Courier*, 2 October 1860, p. 3, col. 2.
17. *Moreton Bay Courier*, 30 October 1860, p. [2], col. 6.
18. *Burnett Advocate*, 22 September 1942, p. 1, cols. 3-4.
19. Register of Baptisms in the District of the Burnett, p. 1 (Saint Matthew's Church, Gayndah).
20. *Maryborough Chronicle*, 28 November 1860, p. 3, col. 1. Refer also [Register of] Baptisms Administered in the Parish of [Maryborough], p. 15 (Saint Paul's Church, Maryborough).
21. Tufnell to Hawkins, 18 December 1860 (Society for the Propagation of the Gospel in Foreign Parts, D 30, vol. B (Letters Received), pp. 85-104). Quoted in Rayner, *History of the Church of England in Queensland*, p. 104 (Note 41).
22. "Bishop's Statement to Diocesan Synod, 1 July 1870", *Brisbane Courier*, 2 July 1870, p. 5, col. 5.
23. 'List of the Clergy and Synodsmen and the Districts which They Represent', *Report of the Proceedings of the First Synod of the Branch of the United Church of England and Ireland in the Diocese of Brisbane in the Colony of Queensland MDCCCLXVIII. Together with Appendices . . .* (Brisbane, 1868), p. [3], 'Members of Brisbane Diocesan Synod', *Report of the Proceedings of the Third Session of the Second Synod of the Branch of the Church of England, in the Diocese of Brisbane, in the Colony of Queensland, MDCCCLXXII* (Brisbane, 1872), p. [iii], and 'Members of Brisbane Diocesan Synod', *Report of the Proceedings of the Third Session of the Third Synod of the Branch of the Church of England, in the Diocese of Brisbane, in the Colony of Queensland, MDCCCLXXIV* (Brisbane, 1874), p. [iii].
24. For the amount for general purposes, refer 'Report of Select Committee on Diocesan Accounts', *Report of the Proceedings of the First Session of the Second Synod of the Branch of the United Church of England and Ireland in the Diocese of Brisbane, in the Colony of Queensland, MDCCCLXIX* (Brisbane, 1869), p. 44 (Appendix II) and for the amount of the See Endowment, refer Elkin, *Diocese of Newcastle*, p. 247.
25. 'Report of Select Committee on Diocesan Accounts', *Report of the Proceedings of the First Session of the Second Synod [1869]*, p. 43 (Appendix II). Refer also Rayner, *History of the Church of England in Queensland*, p. 129.

26. As for endnote 11.
27. *Brisbane Courier*, 2 October 1860, p. [3], col. 2; 6 November 1860, p. [2], col. 6.
28. 'Statistical Register of Queensland for the Year 1860', *Notes and Proceedings of the Legislative Assembly of Queensland*, 1861, pp. 946, 960.
29. "Bishop's Address to Diocesan Synod, 3 February 1874", *Report of the Proceedings of the Third Session of the Third Synod [1874]*, p. 7. Published also in the *Brisbane Courier*, 4 February 1874, p. [3], col. 1.
30. The term 'Tractarian' was applied to an adherent of the beliefs expounded in *Tracts for the Times* (1833-41), by John Newman, Edward Pusey, John Keble, and others. The tracts asserted that the authentic Christian tradition was catholic, but not Roman Catholic. They led to a widespread revival of catholic belief and practice in the Church of England. Refer *Oxford Dictionary of the Christian Church*, p. 1369.
31. The term 'High Church' was used to describe the catholic wing of the Church of England, especially since the Elizabethan Age. Tractarianism was a revival of high churchmanship. High Church practices were ceremonial and ritual acts which, by their resemblance to Roman Catholic practices, gave offence to some worshippers, especially in the wake of Tractarianism. Refer *Oxford Dictionary of the Christian Church*, p. 636.
32. 'Puseyite' was a term of contempt for Tractarians and their ways, taken from the name of Edward Bouverie Pusey (1800-82), one of the authors of the tracts. Refer *Oxford Dictionary of the Christian Church*, pp. 1127-8.
33. *Brisbane Courier*, 14 March 1868, p. 4, cols. 5-6 (Editorial). Refer also D. L. Kissick, *All Saints' Church, Brisbane 1862-1937*, with a Preface by H. J. J. Sparks (Brisbane, 1937?), pp. 31, 39-45. For a definition of the 'Real Presence' and 'Transubstantiation', refer *Oxford Dictionary of the Christian Church*, pp. 1141, 1372. A member of the congregation of Saint John's Church remarked in the *Brisbane Courier* on the eastward position of the celebrant: "... of late the minister of St. John's has been edging to the corner of the table, which he has at length turned and the result is that the entire of the communion service, with the exception of the commandments, is now performed by him with his back to the people, just as mass is at St. Stephen's" ('One of the Congregation of Saint John's Church, Brisbane to Editor, *Brisbane Courier*, 1 May 1865', *Brisbane Courier*, 2 May 1865, p. 2, col. 5).
34. 'Member of the Church of England to Editor, *Moreton Bay Courier*, 21 April 1855', *Moreton Bay Courier and Northern Districts' General Advertiser*, 10 March 1855, p. 3, cols. 5-7. This objection cited here was made before Tufnell arrived.
35. *Brisbane Courier*, 21 April 1865, p. [2], col. 5 and 'One of the Congregation of St. John's Church, Brisbane to Editor, *Brisbane Courier*, 1 May 1865', *Brisbane Courier*, 2 May 1865, p. 2, col. 5. The 'Salisbury hymn book', introduced from the Diocese of Salisbury, was *The Salisbury Hymn Book* (Salisbury, 1857), compiled by Horatio Nelson, 3rd Earl Nelson. For editions of this hymn book, refer *British Museum General Catalogue of Printed Books*, Photolithographic edition to 1955, vol. 169 (London, 1963), p. 633.
36. 'The Parish of Gayndah and the Burnett', *Church Chronicle*, vol. XIX, no. 227 (1 June 1909), p. 231.
37. *Maryborough Chronicle*, 18 December 1862, p. 2, col. 6.
38. *Maryborough Chronicle*, 15 January 1863, p. 2, col. 6. The last baptism conducted by Duncan Mackenzie was on 19 April 1863. Refer [Register of] Baptisms Administered in the Parish of [Maryborough], p. 21 (Saint Paul's Church, Maryborough).
39. *Courier*, 19 August 1861, p. [3], col. 3.
40. *Courier*, 23 May 1863, p. 3, col. 5.
41. Kissick, *All Saints' Church*, pp. 17-30.
42. Kissick, *All Saints' Church*, pp. 31-45.
43. 'Ritualistic' was the term commonly used in the nineteenth century to mean ceremonial practices of the catholic revival. Refer *Oxford Dictionary of the Christian Church*, pp. 1168-9.
44. *Brisbane Courier*, 25 March 1868, p. 2, cols. 4-5 (Editorial).
45. "Bishop's Address to Conference of Clergy and Laity, Brisbane, 4 September 1867", *Abstract of the Minutes and Proceedings of the Conference of the Bishop, Clergy, and Lay Delegates of the Branch of the United Church of England & Ireland in the Diocese of Brisbane, in the Colony of Queensland, Assembled in Brisbane on the 4th, 5th, & 6th September, 1867* (Brisbane, 1867), p. 7. Published also in the *Brisbane Courier*, 5 September 1867, pp. 2-3.
46. 'Canon to Provide for the Constitution of Benefices and the Appointment of Clergymen [*The Benefices Canon of 1871*]', *Report of the Proceedings of the Third Session of the Second Synod [1871]*, pp. [xviii]-xix.
47. 'Evangelical' is the school in the Church of England which lays special stress on personal conversion. Originating in the eighteenth century, this school had links with early Methodism. Refer *Oxford Dictionary of the Christian Church*, p. 477.
48. For a similar situation which arose in Sydney in 1848, refer Naomi Turner, *Sinews of Sectarian Warfare? State Aid in New South Wales 1836-1862* (Canberra, 1972), pp. 103-7.
49. 'Churchman to Editor, *Queensland Daily Guardian*', *Queensland Daily Guardian*, 30 January 1868, p. [2], col. 5. Refer also *Queensland Daily Guardian*, 28 January 1868, p. 4, cols. 4-5 (Editorial).
50. *Brisbane Courier*, 18 September 1866, p. [2], col. 7 and 'Anti-Puseyite to Editor, *Brisbane Courier*', *Brisbane Courier*, 18 September 1866, p. [3], col. 5. For a definition of 'Vicar-General', refer *Oxford Dictionary of the Christian Church*, p. 1417.
51. For a study of the Free Churches of England in Queensland, refer E. D. Daw, 'The Free Churches of England in Queensland', *Queensland Heritage*, vol. 3, no. 2 (May 1975), pp. 3-6.
52. *Brisbane Courier*, 13 March 1868, p. 1, col. 2.
53. *Brisbane Courier*, 14 March 1868, p. 4, cols. 5-6 (Editorial).
54. 'State Aid Discontinuance Act of 1860 (24 Vic., No. 3)', in Ratcliffe Pring (ed.), *Statutes in Force in the Colony of Queensland to the Present Time*, vol. II (Brisbane, 1862), pp. 1559-60.
55. *Moreton Bay Courier*, 13 September 1860, p. [2], col. 2.
56. Alfred James Peter Lutwyche (1810-80), judge, arrived Sydney 1853, appointed Solicitor-General and Government leader in the Legislative Council (N.S.W.) 1856, 1858, Supreme Court judge at Moreton Bay 21 February 1859, Acting Chief Justice of Queensland 1878-79. Refer P. A. Howell, 'Alfred James Peter Lutwyche', *Australian Dictionary of Biography*, vol. 5 (Melbourne, 1974), pp. 109-12.
57. *Brisbane Courier*, 14 September 1864, pp. 3-4; 19 September 1864, p. [2], cols. 2-3 (Editorial); 7 October 1864, pp. [2-3]. For the biography of Bishop Quinn, refer H. J. Gibbney, 'James Quinn', in *Australian Dictionary of Biography*, vol. 5 (Melbourne, 1974), pp. 465-6.
58. Refer 'Progress Report from the Select Committee on the Board of General Education; together with the Proceedings of the Committee and Minutes of Evidence', *Q.V.P.*, 1861, pp. 661-747.

59. *Courier*, 10 September 1863, p. [2], cols. 1-2 (Editorial).
60. *Brisbane Courier*, 2 May 1863, p. [2], cols. 3-4 (Editorial); 19 September 1864, p. [2], cols. 2-3, and the *Courier*, 18 February 1863, p. [2], cols. 1-2 (Editorial).
61. 'Bishop to Editor, *Courier*, 12 July 1861', *Courier*, 15 July 1861, p. [2], cols. 4-5 and 'Bishop to Editor, *Courier*', *Courier*, 29 April 1863, p. [3], cols. 4-5.
62. 'Petitions from Certain Members of the Church of England Concerning Assistance from the Board of General Education for the Church of England Primary Schools', *Q.V.P.*, 1861, pp. 659-60. Printed also in 'Progress Report of the Select Committee on the Board of General Education', *Q.V.P.*, 1861, pp. 666-7 and in the *Courier*, 13 August 1861, p. [2], cols. 4-5.
63. 'Bishop to Editor, *Courier*, 12 July 1861', *Courier*, 15 July 1861, p. [2], cols. 1-2.
64. *Brisbane Courier*, 14 September 1864, p. 3, col. 7; 8 November 1864, p. [2], cols. 3-4 (Editorial).
65. *Brisbane Courier*, 9 January 1865, pp. 2-3. Refer also E. R. Wyeth, *Education in Queensland: A History of Education in Queensland and in the Moreton Bay District of New South Wales*, A.C.E.R. Research Series, no. 67 (Melbourne [n.d.]), pp. 105-6.
66. *Moreton Bay Courier*, 6 September 1860, p. [2], col. 3. Refer also Rayner, *History of the Church of England in Queensland*, p. 85.
67. *Brisbane Courier*, 21 October 1864, p. [3], cols. 1-3; 6 December 1864, p. [2], cols. 4-5.
68. Ratcliffe Pring (1825-85), M.L.A. Eastern Downs 1860-62, Ipswich 1863-66, Burnett 1867-70, North Brisbane 1870-72, Carnarvon 1873-74, Brisbane 1878, Fortitude Valley 1878-79, M.L.C. 1862-63; Resident Crown Prosecutor, Moreton Bay 1857-59, Attorney-General 1859-65, 1867-68, 1869-70; Judge, Supreme Court of Queensland 1880, second Puisne Judge 1884. Refer Waterson, *Biographical Register*, pp. 153-4.
69. The twenty-second instruction read:
 XXII And whereas we are minded to erect Our said Colony of Queensland to be a Bishop's See or Diocese, it is Our Will and pleasure that in the administration of the Government of Our said Colony of Queensland, you do give the most particular attention to all such matters as the erection of the said Bishopric shall render necessary, and it is Our pleasure that you do appoint provisionally and until Our pleasure be known, to such spiritual cures as may from time to time become vacant, and you are to consult with the said Bishop upon all questions that may arise touching the celebration of Divine Worship, or the performance of any peculiar Ecclesiastical rites and ceremonies, or touching the stipends or allowances of the inferior Clergy.
 *Royal Instructions to His Excellency Sir George Ferguson Bowen, K.C.M.G., *Q.V.P.*, 1860, pp. 447-51.
70. *Brisbane Courier*, 17 January 1865, p. 7, col. 1.
71. *Brisbane Courier*, 14 January 1865, p. 4, col. 7; 17 June 1867, p. 2, col. 6.
72. Robert Ramsay Mackenzie (1811-73), M.L.A. Burnett 1860-69; Colonial Treasurer 1859-62, Colonial Secretary 1866, Premier and Colonial Treasurer 1867-68. Refer Waterson, *Biographical Register*, p. 119.
73. Refer *Queensland Parliamentary Debates*, vol. II (1865), pp. 25-32, 64-84, 115-16, 135-6. The Bill was read for the first time on 16 May 1865 and discharged from the notice paper 5 July. Refer *Q.V.P.*, 1865, pp. 126, 349.
74. 'Register of Petitions Received by the Legislative Assembly during the Session of 1865', *Q.V.P.*, 1865, pp. 355-6.
75. *Brisbane Courier*, 18 December 1869, p. 4, cols. 4-5 (Editorial).
76. As for endnote 74.
77. *History of the First Anglican Church on the Darling Downs* (Toowoomba, 1975?), pp. 17-18.
78. *Brisbane Courier*, 13 July 1867, p. 5, cols. 5-6.
79. "Bishop's Address to Conference of Clergy and Laity, Brisbane, 4 September 1867", *Abstract of the Minutes and Proceedings of a Conference of the Bishop, Clergy, and Lay Delegates* [1867], pp. [3]-8. Published also in the *Brisbane Courier*, 5 September 1867, p. 3, col. 1. The bishop's proposal to call the conference was reported in the *Brisbane Courier*, 13 July 1867, p. 5, cols. 5-6. For a definition of 'Pastoral Letter', refer *Oxford Dictionary of the Christian Church*, p. 1023.
80. Rayner, *History of the Church of England in Queensland*, p. 627 (Appendix II). The bishop, at times, was accompanied by his wife on his visits. A humorous incident involving the bishop and a koala bear on a visit to Cressbrook is recorded in Mary MacLeod Banks, *Memoirs of Pioneer Days in Queensland*, with a foreword by . . . Lord Lamington (London, 1931), pp. 38-9.
81. *Brisbane Courier*, 20 March 1868, p. 2, col. 4, 'Report of Select Committee on Diocesan Accounts', *Report of the Proceedings of the First Session of the Second Synod* [1869], p. [44] (Appendix II). Refer also Neville H. Lund & Richard Stringer, 'Bishopshourne', in Australian Council of National Trusts, *Historic Houses of Australia* (Melbourne, 1974), pp. 170-[7].
82. *Abstract of the Minutes and Proceedings of a Conference of the Bishop, Clergy, and Lay Delegates* [1867], pp. 8-9. Published also in the *Brisbane Courier*, 5 September 1867, p. 3, cols. 1-3.
83. *Report of the Proceedings of the First Synod* [1868], pp. [29]-38.
84. Batty, *Diocese of Brisbane*, p. 16. Refer also Rayner, *History of the Church of England in Queensland*, p. 113.
85. "Bishop's Address to Diocesan Synod, 4 September 1867", *Abstract of the Minutes and Proceedings of a Conference of the Bishop, Clergy, and Lay Delegates* [1867], pp. 7-8. Published also in the *Brisbane Courier*, 5 September 1867, p. 3, col. 1.
86. The Letters Patent, together with the Petition to Governor Blackall (Governor of Queensland, August 1868-August 1871) and the 'Report of the Committee Appointed to Draft a Petition to His Excellency the Governor to Incorporate the Synod' are published in *Report of the Proceedings of the Second Session of the Second Synod* [1870], pp. 45-7 (Appendix IV).
87. "Bishop's Address to Diocesan Synod, 23 August 1871", *Report and Proceedings of the Third Session of the Second Synod* [1871], pp. [5]-6. Published also in the *Brisbane Courier*, 24 August 1871, p. [3], col. 3.
88. "Bishop's Statement to Diocesan Synod, 20 January 1870", *Brisbane Courier*, 21 January 1870, p. [3], col. 4.
89. The indenture between Bishop Tyrrell and the Synod of the Diocese of Brisbane is published in *Report of the Proceedings of the Second Session of the Second Synod* [1870], pp. [48]-56 (Appendix V). Refer also "Bishop's Address to Diocesan Synod, 23 August 1871", *Report of the Proceedings of the Third Session of the Second Synod* [1871], pp. [5]-6. Published also in the *Brisbane Courier*, 24 August 1871, p. [3], cols. 3-5.
90. "Bishop's Statement to Diocesan Synod, 8 May 1868", *Report of the Proceedings of the First Synod* [1868], pp. 7-8. Published also in the *Brisbane Courier*, 9 May 1868, p. 5, col. 2.
91. 'Statement by T. Harlin on the Diocesan Council's Report, 30 August 1872', *Brisbane Courier*, 2 September 1872, p. [3], col. 2.

92. "Bishop's Address to Diocesan Synod, 24 June 1873", *Report of the Proceedings of the Second Session of the Third Synod* [1873], p. 12. Published also in the *Brisbane Courier*, 25 June 1873, p. 3, col. 1.
93. "Bishop's Statement to the Diocesan Synod, 1 July 1870", *Brisbane Courier*, 2 July 1870, p. 5, col. 5.
94. "Bishop's Address to Diocesan Synod, 3 February 1874", *Report of the Proceedings of the Third Session of the Third Synod* [1874], p. [5]. Published also in the *Brisbane Courier*, 4 February 1874, pp. 2-3.
95. Charles Coxen (1809-76), M.L.A. Northern Downs 1860-67; Commissioner for Crown Lands, Moreton 1868, East Moreton 1870, 1875, Inspecting Commissioner, Settled Districts 1872, Acting Commissioner for Crown Lands, Darling Downs 1874-75; Chairman of Committees 1863-67. Reter Waterson, *Biographical Register*, p. 40.
96. *Report of the Proceedings of the Third Session of the Third Synod* [1874], p. v (Appendix II).
97. "Bishop's Statement to Diocesan Synod, 4 February 1874", *Brisbane Courier*, 6 February 1874, p. 3, col. 2.
98. Rayner, *History of the Church of England in Queensland*, p. 129.
99. *Brisbane Courier*, 28 February 1874, p. 4, col. 7.
100. Rayner, *History of the Church of England in Queensland*, p. 142.
101. 'Report of a Meeting of Diocesan Council, 14 October 1874', *Brisbane Courier*, 15 October 1874, p. 3, cols. 1-3.
102. Mennell, *Dictionary of Australasian Biography*, p. 474.
103. *Brisbane Courier*, 23 August 1865, p. 2, cols. 3-5, 'Annual Meeting of Pew Holders, Saint John's Church, Brisbane, 15 August 1873', *Brisbane Courier*, 17 April 1873, p. [3], col. 1, 'Annual Easter Meeting, Saint Thomas' Church, Toowong, 16 April 1873', *Brisbane Courier*, 19 April 1873, p. 4, col. 6, 'Annual Meeting of Parishioners, Saint Mark's Church, Warwick, 16 April 1873', *Brisbane Courier*, 16 April 1873, p. [2], col. 7. "Bishop's Statement to Diocesan Synod, 25 June 1873", *Brisbane Courier*, 25 June 1873, p. 3, col. 1.
104. "Bishop's Statement to Diocesan Synod, 25 August 1871", *Brisbane Courier*, 26 August 1871, p. 3, col. 4.



All Saints' Church, Wickham Terrace in 1862