THE WHEN, WHY, WHERE of ALL SAINTS' COLLEGE CHAPEL

As in England, so in Australia, it was the Church which blazed the trail of the pioneer in the educational process. In the propagation of a religion which, dignifying man as a child of God, asserts the sanctity of human personality, it was inevitable that the Church should concern itself with Man in his wholeness - body, mind and spirit. Thus the foundation of hospitals and schools wherever the Gospel was preached was not seen as a work of supererogation - but as an integral part of the Church's total ministry. If man is to love the Lord his God with all his heart, mind, soul and strength, then hospitals and schools stand alongside churches as places in which aspects of the Church's ministry are offered.

So in Bathurst, when the Church came, schools came. All Saints' College, which is one hundred years old in 1974, is not by any means the oldest church school in Australia but it takes an honoured place among the pioneers and the celebration of its centenary is at once a cause for thanksgiving and re-dedication. Those who founded it were inspired by a faith which informed them that religious education does not consist merely in telling boys what to do with their Sundays, nor even in giving boys what is commonly called 'religious instruction' - though neither of these can ever be regarded as optional in an education which professes to concern itself with the whole man. Within a Christian community such as a school religious education consists rather in ensuring that everything which happens within it is informed by the Christian religion, the immutable principles of which have something to say about every facet of the school's life.

When Sir Thomas Browne, seventeenth century physician and author, described Man as "the great amphibian" he was asserting something which, in fact, zoology confirms - that Man is ever aware that he is a creature of two worlds - the unseen spiritual world which from time to time breaks in upon his consciousness and the visible world around him which presses ever upon him. Men, even in his most primitive state, reaches out beyond the seen to the unseen. He does what the Christian does though he does it 'in the dark'. All is mystery. Nor is the mystery dissipated by the Light of the Gospel for we still "see through a glass darkly". But we see, and it was because men saw, that they built schools that children should not only become familiar with the treasures of the world around them, but also that windows affording views into the other world - the world of the spirit - should be opened so that the "young men shall see visions".

An education which is religious is one which neither evades nor avoids what might be described as the Foundation Truth upon which All Saints' College was built. For this reason it concerns itself not merely with Knowledge but with Wisdom too. Maybe the most salutary lesson for us all, in an age when the spiritual dimension of life means so little to so many, is the reminder that whilst Knowledge seems capable of giving us everything to live with, it is from Wisdom that we derive something to live for. This 'something' - this purpose - is in itself ennobling. It lifts the man who pursues it. It lifts those among whom he pursues it. Put any and every item of knowledge against this touchstone and you have a value-judgment which settles whether or no it has a valid place in an education which is religious.

14.
All that and more moved Bishop Samuel Marsden (Bishop of Bathurst 1870-1885) to found a school to be known as All Saints' College. The College came to birth in 1874 and was, as it were, baptised in All Saints' Cathedral. It was in the Cathedral, and later at St. Barnabas' Church, that the boys gathered for their Sunday worship for there was as yet no school chapel. This arrangement continued until 1903 when it was felt that corporate worship of the whole College, masters and boys together, and within the College building itself, might do something to foster and sustain the family life of the still small community.

The Bishop's Chaplain (the Reverend Robert Eyton) became the College Chaplain and he, along with others, including Canon Thompson who was officially appointed Chaplain to the College in 1910, conducted the services week by week, provided religious instruction in two periods every week and ministered generally to the spiritual needs of boys and staff alike.

It was not long, however, before the same Robert Eyton began to feel that the College should have its own Chapel - a place set aside for worship, for the proclamation of the Gospel and for the administration of the Sacraments. This was an idea which commended itself readily to the then Headmaster, and within months a Chapel Fund was opened which excited the immediate interest of Old Bathurstians and others who were concerned with the life and welfare of the College. The Fund grew so swiftly that Bishop Charles Camidge, who had succeeded Bishop Marsden in 1887, was able to lay the foundation stone of the modest little building in December 1908. So in July of the following year the building was completed at a cost of approximately £800. History suggests that in those days, as in these, interminable delays impeded the completion of any building operation for it was not until October 1910 that the Bishop dedicated the Chapel and the first service in it was held.

At the Dedication of the Chapel, the account of which contains a lament at the absence of the State Premier who was an Old Boy of the College, the Bishop addressed what is described as "the assemblage". He described the building of the Chapel as a "move in the right direction" since it would remind them ever that no matter what intellectual power they possessed, without religion, all real education was comparatively valueless. "You are placed in this world to prepare yourselves as citizens for this world", he said, "but you must remember that you aim, by your own work and close alliance with your Father in Heaven, to be in the end meet to be citizens of a higher country". The service was clearly an occasion which excited the interest of a great number of people and history tells that the day concluded, as might be expected, with a supper.

The Reverend Canon Thompson, who held the benefice of St. Barnabas, Bathurst and who became the first chaplain, conducted the first service following the Dedication. In the course of his address he had something to say not only about the purpose of a school chapel but also about the purpose of education itself. Preaching on the text: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil", the Canon said:

"True education does not consist in filling the mind with matter, but in turning the eye of the soul towards the light...Here you will learn the true proportion of things
Chapel, 1910.

Interior of Chapel, 1910.

General view of All Saints' College and Chapel, 1912.
Chapel, 1926.


Interior of Chapel 1934 showing Altar Cross given by the Old Boys of the School in memory of George Merrick Long, Bishop of Bathurst, 1911-1928.
...here you will learn something of the sacredness and possibilities of life...The supreme end of knowledge is to find and know God.

Thus the Chapel started its life and there began on that day things which have continued ever since. The Gospel has been preached; its relevance to daily living has been expounded; prayer has been offered; God has been glorified and in the continuing worship, both in Sacrament and Prayer, God has manifested Himself to generations of Bathurstians and they in their turn have dedicated themselves to God.

From the outset the Chapel was used daily and successive headmasters have joined successive chaplains in the conduct of the worship. It was not until 1912 that the Bishop of Bathurst - by that time Bishop George Long - administered the Rite of Confirmation in the Chapel. No record exists of those who were confirmed on that May day, but an old copy of The Bathurstian tells us that the Bishop "powerfully exhorted his hearers to strive after the highest, noblest living, along the lines of the discipline, belief and obedience enunciated by the three great vows of Baptism". His address on that theme was doubtless prompted by the fact that he also baptised a small child on the same occasion and he was able thus, with two visual aids - Baptism and Confirmation - to demonstrate to the boys what Christian initiation implied and demanded.

Records of those days are somewhat pedestrian, with long lists of contributions which came from Old Boys and others towards the cost of building the Chapel, and lists too of gifts made by individuals towards its furnishing. To embrace these within this story would distort the picture. Suffice it to say that all the evidence suggests that Old Boys of the College, and friends near and far, rallied round to meet the costs involved. The present generation of Bathurstians are conscious of the goodly heritage into which they have entered. It is theirs to show their gratitude in using well what has been handed down to them and in passing it on to future generations unimpaired and enriched.

Meanwhile there is a quotation from The Bathurstian of June 1908 which is worthy of mention since it would appear to be the work of one of the boys of that day. He writes:

"A school Chapel is the centre of the school life. In its services all the united efforts of masters and boys in the classroom and the playground are consecrated to the highest service. As the roof completes the building; as the spire puts the finishing touch to the architectural excellence to the fabric of a church - so the chapel completes the beauty, excellence, and utility of school work and sport. Work and play have one object - to develop Christian manliness, and to bring into active exercise whatever is good in our characters; to eliminate whatever is bad or weak. The common worship of all, however simple the services may be, places the crown upon our endeavours to achieve these objects".

What he says, he says quaintly. If his theology is shaky there is yet enough there, maybe, to evoke from our Lord the response: "Thou art not far from the Kingdom of God". At least he asserts one thing which must remain true for All Saints' College so long as it lives, namely
that the school chapel is the centre of the school's life. Once the school departs from the truth which stands behind that simple statement, it belies its purpose and thus abdicates its Trust.

From that day until 1919 the Chapel was in constant use with two services every day, with periods when there was a daily Eucharist and with Chaplain, Headmaster, staff members and boys all taking part from time to time in the acts of worship. In 1919 the College Council decided to abandon the site of the school within the city boundary and the site and the buildings on it were purchased by the Education Department. The transfer of the College to its present site meant that it had no Chapel and that the boarders had, of necessity, to walk every Sunday to the Cathedral. An appeal to the Old Boys pleads the case thus:

"We genuinely want the Chapel here; firstly there is the very prosaic reason that it is too far to walk all the way to the Cathedral on a hot, summer day; secondly, there is the vital reason that no Church School can do the work which it set out to do, without its own Chapel; thirdly, the Chapel will provide the firmest of all links between the new and the old All Saints".

Determined to remedy a situation which clearly presented difficulties, Bishop Long persuaded the Education Department to permit the Church to remove the Chapel from the land which was now in the Department's possession. This was agreed and once more an appeal was made to the Old Boys to provide the necessary money for the removal brick by brick and for its rebuilding. In July 1924, scarcely a year after the transfer of the School from the city to its present site, the Chapel was rebuilt at a cost of £475. It would appear that the re-dedication was on a far grander scale than the original Rite of Dedication. The Archbishop of Sydney and several other Bishops were present when on 25th November 1925, the slightly enlarged building was hallowed.

Thus began stage two of the Chapel's life. References in various issues of The Bathurstian disclose in time past it was used far more frequently for formal worship than is the case at present. The daily services continued and at times there were three services each Sunday. From time to time successive chaplains spoke about the poor collections though the first reference to the subject was so naive as to be scarcely credible. Writing of the "chronic state of peni-lessness" in which every schoolboy finds himself, the Chaplain suggests that they had only to make up their minds what they would give every week and the task was all but done.

"Let every boy consider at the beginning of each term how much he thinks he ought to spare towards the support of the Chapel. Supposing that he receives one shilling a week pocket money let him set aside, say threepence or even a penny of it as his weekly contribution to the service of God".

Then he adds a further bright ideal. He suggests that when the boys go home they should discuss with their parents how much they ought to give.

"Ask them how much they would like you to be giving, and then induce them to raise your pocket money by that amount".

But the naivety of the holy man reaches its climax in his final statement:

"No boy would be so double-faced as to then turn round and use such money for his own ends."

Later a chaplain criticises the system of collections in use in 1937 when apparently boarders collected their pocket money on Saturdays and were at the same time given a threepenny piece specially for the collection. The then Headmaster disliked the system and for obvious reasons. First it was the parents, not the boys, who were giving; second, the boys tended to think that a threepenny piece was a coin specially made for collections! The system was abandoned; pocket money was raised, and each boy gave as he was inclined. There is one reference at a later date to "generous giving". There are many references to the other kind of giving - including in recent years (1970) one by the Chaplain thus:

"One aspect of Chapel life which leaves something to be desired is the scale of giving of many of the students which can only be described as paltry. In spite of numerous exhortations, and the introduction of the idea of special-purpose giving mentioned above, many students contribute at a rate of a mere 2 cents - or even 1 cent - per week and some not at all. It would appear that the question "Am I my brother's keeper?" is still being answered in the negative by many."

Similar strong words have been uttered by subsequent chaplains and with some effect. Certainly in 1973 appeals for Force Ten Action and for the Bishop of New Guinea's Garamut Appeal met with an imaginative and unselfish response.

An event of some significance in the life of the school and in particular of the Chapel was the visit of Bishop Winnington Ingram, Bishop of London, in 1927. He came to lay the foundation stone of the new college buildings and, following his usual practice, constructed his address to the boys on "five secrets of influence". Simple though his words are - the good Bishop was no theologian but nevertheless a persuasive preacher - they are worth quoting. "Firstly", said the Bishop, "you should be someone whom everyone can trust". He often thought of brilliant men in political life who would not, and could not go very far because they were not trustworthy. What they did, they did for themselves. "Secondly, you must have a purpose in life", he said. He was astonished to find that quite frequently, indeed more often than not, his question to a schoolboy: "What are you going to do when you leave school?", met with the answer: "I don't know". He suggested that his third secret of influence might cause people to smile. In American it was: have no frills; in Australian-English it was: personal humility; in Australian slang it was: don't put on side. Fourthly, he reminded them that a man was only half a man if he overlooked his spiritual nature. His last 'secret of influence' was: "keep a sense of humour". Before leaving the Bishop wrote in the Chapel register what he described as his motto:

"Look straight into the Light And you will always have the shadows behind".
So the life of the Chapel has gone on from year to year. To try to recount all that has happened by way of experiments in worship and in teaching; to comment upon the great occasions - the Confirmations, the visits of distinguished guests, the changing patterns of services; to tell of the introduction of modern tunes for the hymns, and of the hymns which have been written to be sung to popular tunes; to write of the enriching of the Chapel by the provision of altar frontal; bookshelves, vestry cupboards - all these could swallow thousands of words and still the tale would be but half-told. To write of the work of the twenty Chaplains who have served here and of their several contributions to the life of the College would indeed be part of the story, but again repetitive, since each one in his own way has tried, under God, to preach the same Gospel and each one in his own way has tried to impress upon the boys the duties which belong to those who have made the Christian commitment. Maybe as they came and went each Chaplain asked himself: "What have I done? Whom have I helped? Is there just one of God's sons in this place to whom under God my ministry has given new understanding, new faith or a new vision? Is there one who through my ministry knows the joy of forgiveness, or who has experienced the thrill of triumph over temptation? If they have said to me, as the Greek tourists said to Philip, "Sir, we would see Jesus?"; have they seen Jesus in what I have said, in what I have been and in what I have taught?" Doubtless each one has posed the questions but I suspect that none has dared to answer, for each has known that God does not ask of us success; he asks dedication. The sowing of the seed is man's responsibility. The giving of the increase is God's providence.

In 1967 the present Bishop of Bathurst (The Right Reverend E.K. Leelie) spoke at the Old Boys' service. In the course of his address he urged them to be thankful for the vision of things higher than the level of the world around them which they had received at All Saints' College. He reminded them that they had been given this vision for the service of God and their fellow men. He used an illustration in just the same way as Our Lord used a parable to impress upon his hearers a profound truth. The Bishop said:

"In the debatable land of Palestine there are two seas, not far apart but very different in character. The Sea of Galilee is fed with fresh water rushing down the Jordan from the melting snows of Hermon. It is a pleasant freshwater lake teeming with fish and of great value to the country which surrounds it because the Jordan runs right through it. It is a sea which gives as much as it receives. But the Dead Sea takes all and gives nothing. The waters of Jordan flow in but there is no outlet. It is salt and sterile and useles. So is the man who has received much and gives little".

He went on to speak of the function of a school as to help boys in the process of growing up. He posed the question: "By what standard can we judge our growth? What yard-stick will measure character". He gave the one answer which All Saints' College and the Chapel within it were founded to expose. The "measure of the stature of the fullness of Christ" was the standard which a Christian school must uphold. There was no other path to full grown manhood. "This is the ideal which alone can satisfy us; this is human life as God planned it to be". It was a life of giving - a life of service.
Six years later another Bishop (The Right Reverend Dr. S.C. Bulley who served the College as Chaplain for the year 1973) set the same thoughts down in a hymn which he wrote to be sung to the tune of John Brown’s Body. It sets before the boys of the College the ideal of which Bishop Leslie had spoken. It goes on to remind them that in the pursuit of that ideal God lives with us still to impart to us, through ties of sacrament and prayer, that Divine Grace by which they can go forward “unto a fullgrown man, unto the measure of the stature of the fullness of Christ”.

The very existence of the Chapel bears witness to that Truth. All that goes on inside is designed both to expound that Truth to all who come to it and to enable them, both by their words and by their deeds, to expose that Truth to an incredulous world. When the newly acquired Chapel bell, which first called boys to worship on S. Andrew’s Day 1973, sounds in the future it may perchance make some boy “think on these things. It could even stir them from their beds on a cold winter morning to answer our Lord’s command ‘Do this in remembrance of Me’.”

- The Rt. Rev. Dr. S.C. Bulley, M.A., D.D.
## CHAPEL GIFTS

<table>
<thead>
<tr>
<th>Gifts</th>
<th>Donor</th>
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<tbody>
<tr>
<td>Prayer Desk</td>
<td>Norah Barton at the time of her marriage - the first wedding celebrated in the Chapel 21st April, 1909.</td>
</tr>
<tr>
<td>Lectern &amp; Credence Table</td>
<td>L.G. Collins, a former master of the school, 1913.</td>
</tr>
<tr>
<td>Font</td>
<td>Bathurst Women's Auxiliary. This was made at the Melanesian Mission out of Melanesian red wood and inlaid with Mother-of-pearl.</td>
</tr>
<tr>
<td>Credence Table</td>
<td>A.S. Low, an Old Boy of the School.</td>
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<tr>
<td>The Alter</td>
<td>Canon Wilton - School Chaplain 1918-1928.</td>
</tr>
<tr>
<td>Sanctuary Chair</td>
<td>Miss Street in memory of her seven brothers all Old Boys of the School.</td>
</tr>
<tr>
<td>Processional Cross</td>
<td>A.A.W. Emms.</td>
</tr>
<tr>
<td>Headmaster's Chair</td>
<td>The Rev. S.C.O'B. Ball. Chaplain 1913-17.</td>
</tr>
<tr>
<td>One pair Brass Candlesticks and Book Rest</td>
<td>D.L. Harris in memory of his brother The Rev. Stanley Harris, an Old Boy of the School.</td>
</tr>
<tr>
<td>Bible</td>
<td>Mrs. Gordon Thompson. In Memory of John Lee, Jnr.</td>
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<tr>
<td>Alms Dish</td>
<td>Confirmees 1925.</td>
</tr>
<tr>
<td>Altar Rails</td>
<td>Riverina Old Boys - in memory of three Old Boys of the area - W. McCawley, S. Ewers, J. Sheldon.</td>
</tr>
<tr>
<td>Oil Heater</td>
<td>The Old Boys of the School.</td>
</tr>
<tr>
<td>Book of Remembrance and Stand</td>
<td>Members of the Suttor family who attended the School. The names in the book were written by Archdeacon Leslie Walker. The Book was signed by the Archbishop of Canterbury, on the occasion of his visit to the school 14th March, 1965.</td>
</tr>
<tr>
<td>Organ</td>
<td>The Wellington Parish.</td>
</tr>
<tr>
<td>Stained Glass Window</td>
<td>The Alford Families of Cowra.</td>
</tr>
<tr>
<td>Stained Glass Window</td>
<td>In memory of Karl Miegel, Chapel Organist whilst at school, given by his Father and Mother.</td>
</tr>
<tr>
<td>Wine and Water Cruets</td>
<td>In memory of Jack Taylor, an Old Boy, by his wife and family.</td>
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Chapel Gifts - Cont'd.

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<thead>
<tr>
<th>Gifts</th>
<th>Donor</th>
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<tbody>
<tr>
<td>Chalice and Paten</td>
<td>In memory of Norah Margaret Darvell Lee, daughter of Mr. &amp; Mrs. R.D. Barton of Esrom.</td>
</tr>
<tr>
<td>Print of</td>
<td>The Rev. R.V. Glazebrook, Chaplain 1953-54.</td>
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<tr>
<td>Salvatore Dali's painting of</td>
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<tr>
<td>the &quot;Crucifixion&quot;</td>
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<tr>
<td>Crucifix</td>
<td>Confirmees 1948.</td>
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<tr>
<td>Bell</td>
<td>Mr. &amp; Mrs. F.D. Braddock, 1973.</td>
</tr>
</tbody>
</table>

This hymn was written by Dr. Bulley for use in the College Chapel (reference, second verse). Tune "John Brown's Body".

This house of God was built here to the glory of the Lord,
That here in Word and Sacrament his Name might be adored
And in the lives of worshippers his kingship be restored
For God lives with us still.
   Glory, glory, hallelujah ....
   For God lives with us still.

Our founders set this chapel here that all who come might know
That Christ is Lord and Master here for all who come and go.
He is the Way, the Truth, the Life - God's glory does he show -
And God lives with us still.
   Glory, glory, hallelujah ....
   For God lives with us still.

He manifests himself to us in sacrament and prayer;
We dedicate ourselves to him that we may do and dare
To fight the wrong and do the good, and ever be aware
That God lives with us still.
   Glory, glory, hallelujah ....
   For God lives with us still.

Not only in the shrines of men, he lives in all the earth
For life and breath and everything his glory brings to birth;
Whatever men may worship it is he who gives them worth,
For God lives with us still.
   Glory, glory, hallelujah ....
   For God lives with us still.

As we who come to worship him have seen his glory here,
So now renewed in heart and mind we will his law revere.
For love of God and love of man we'll strive and never fear,
For God lives with us still.
   Glory, glory, hallelujah ....
   For God lives with us still.

23.