

Missionaries and Money

1925–1945

The well-attended vestry meeting which heard the news of Webb's death on 18 March 1925 voted to recommend Reg Fulford, their locum tenens, as the next rector. Bishop Nutter Thomas was soon informed and the next day he intervened by writing to Herbert Mayo:

Now I have not said a word to Moyes, or approached him in any way, but I believe that it is not impossible that he would accept the living if it were offered to him. He would be ... a magnificent appointment.

Well might the bishop make such a prediction, for J.S. Moyes, then rector of St Bartholomew's, Norwood, later became bishop of Armidale and a leading figure in Australian Anglicanism. He was already a well-known moderate churchman in the diocese. But the trustees were more concerned to be responsive to the preferences of the parish: 'we do not desire, in any way to attempt any alteration in the evangelical nature of the services'. Herbert Mayo, well-connected lawyer as he was, appropriately wrapped his reply in polite words, but the bishop had been told firmly not to interfere. He conceded the point and Reg Fulford was inducted on 26 May. Once more the evangelical tradition had been reaffirmed.¹

Fulford's term as rector, from 1925 till his death in 1945, saw much busy balancing of accounts to manage the property. Significantly, this was accompanied by considerably more money flowing to missionary causes such as Bush Church Aid and the Church Missionary Society, together with a regular flow of visiting preachers and messages or visits from the parish's 'own' missionary, Rhoda Watkins. On the other hand, it is



Reg Fulford, rector 1925–1945.

not as clear from the record that the evangelical tradition of the parish was consciously extended. There was an air of moderate practicality about Fulford's ministry which towards the end left a weakened congregation.

Memorials

One early task of Fulford and his congregation of about 150 was to erect memorials to Frederick Webb and his wife. Ambitious projects such as a fence at the front of the property, or an organ, were ruled out as too expensive, so for just under £200 oak panelling was installed in the sanctuary behind the communion table. It fitted with the style of the table which the Webbs had themselves given in 1909. The dedication service on 10 March 1926 allowed Bishop Nutter Thomas to remind the congregation of the affection which Webb had shown for them, as well as for the cause of temperance and gaol prisoners.



Communion table and sanctuary panelling in Manchurian oak: gift by and memorial to the Webbs, 1924–26, with the cross donated by Mrs Broderick (1934).

Photo by Craig Shier.

The 1926 vestry meeting received accounts which showed that the cost of the Webb memorial had already been met, and that cash flow was up twenty per cent. It was a good year for the Australian economy all round, and the development of Adelaide was going ahead apace. Consequently, attention was paid to renovation of the buildings and to providing a new organ. It was agreed later in the year to buy a second-hand instrument from a Methodist church for £680, after the trustees had established they could not borrow on the security of the church acre to fund an entirely new organ. The minute noted wistfully 'it was not as good as a new organ yet the

offer was a very reasonable one'. As so often at Trinity, physical improvements were only modest, a compromise between the best ambition could desire and the less brilliant that was financially achievable. Sometimes this somewhat short-sighted pragmatism has produced problems. Certainly, the organ has lasted well for more than eighty years, but since it was already twenty-five years old when it was installed in 1926, it would always require expensive refits roughly every generation. David Hardy was able to show it off in February 1926, when special services were held to celebrate ninety years of congregation life. The Lord Mayor of Adelaide and his wife were the principal guests, and as always there was a concert with its usual mixed bag of items. Fulford preached on Matthew 5:13-14, an appropriate challenge ('ye are the salt of the earth'). He called on his hearers to hold out a Saviour and an example in Jesus: it was a message from God, said Fulford, which was not to be altered. These were standard evangelical exhortations, often given with a sense of the erosion of the gospel in the churches generally. No doubt Fulford could have specified examples from the religious scene in Adelaide in the 1920s, had he so desired.

Women's Guild

Fulford made special mention that year at the annual vestry of the increased giving for missionary causes: £90 of the total parish income of £559. It was another continuing emphasis of his ministry. His wife's contribution was to convene a Women's Guild. It replaced the Mothers' Union branch, which went into recess and handed its funds over to the wardens. Gladys Holt and Edna Watson claimed in interviews with the author that the reason for this change was the fact that Reg and Iris Fulford were not parents. In fact the Mothers' Union constitution no longer imposed such a ban, but perhaps there was a constraint in the minds of some of the women in the parish. On the other hand, the Mothers' Union had just

tightened its rules about what the branches could do and not do: in particular, they were banned from special fundraising. Mrs Fulford was not going to be restricted by such rules and attitudes.

The Guild thus had the wider aims of working 'for the betterment of the social life of the church, and to have a definite object to work for'. That is, unlike the Mothers' Union, it could raise funds. It did so,

most vigorously. Supported by Mrs Hatwell and Mrs Johnson, Mrs Fulford convened monthly meetings at which twenty-five to forty women were present. All repeated 'My Pledge'; they raised funds for the BCA hospital at Ceduna; they undertook house visiting in the parish; they distributed food and clothing to the poor; they visited various Anglican agencies such as the Orphan Home at Mitcham and the Home of Hope (more correctly, St Mary's Mission of Hope). On one occasion:



Mrs Edgar gave a splendid address: telling of her work in Tibet and the life and work of the Tibetians. All appreciated Mrs Edgar's address and were particularly interested in the models and jewellery that were on view.

The idiom of missionary talks probably hasn't changed all that much!²

Memories of Iris Fulford were all positive, although her first name was never used. Dorothy Tunbridge, a teenager in the 1930s, remembered her as 'a sort of mother figure' who 'gave advice in a forthright manner', which she most firmly expected to be taken seriously. She supported and complemented her husband, and was 'fearless ... in a very difficult time'. She met everyone at the door of the church before services, and, Gladys Holt recalled, took pride in knowing everyone's name. Perhaps the thought of being noticed arriving late by the rector's wife encouraged people to be on time! There survives a small packet of brightly coloured cards and tracts used by Mrs Fulford: they were very much in the Keswick tradition of intense personal endeavour and active evangelism. Most were printed in Edinburgh. She was very much another one of 'God's willing workers'.

After Mrs Fulford spoke to the Women's Guild of the 'distress in the parish' late in 1928, early signs of the downturn of the economy, packets of flour, tins of fruit, jars of jam and some money were gathered together and distributed. At a meeting on 5 March 1931, when we know that depression had firmly gripped the community, Mrs Hatwell explained what had been done 'regarding the distribution of clothes ... Several families were helped which enabled children to attend Sunday School and day school neat and tidy, each family expressed their gratitude to the ... Guild'. As well they might: the Guild's members clearly expected such a response of gratitude from the poor.

The other significant work of the Guild was to raise funds, not only for their own targets such as the BCA hospitals and Rhoda Watkins in China, but also for general parish needs. The organ was largely paid off by their fundraising over several years. The wardens renovated the outside of the church and the tower in 1927, and there was the matter of painting the interior: it always seemed to need doing.

Late in 1928 the congregation farewelled Bishop Chambers, consecrated Bishop of Central Tanganyika in 1927, and now supported by CMS Australia, together with the assistants the bishop had gathered in his Australian recruiting drive. It was a service 'which will live long in the memories of those present'. It was only one of many such occasions when the importance of missionary work was emphasised at Trinity in sermons, meetings and fundraising.

Metropolitan congregation

There were some changes in the congregation's connections during the late 1920s. William Shakespeare died in February 1930 after so many years of association with Trinity. He was replaced as trustee by Edward Johnson, long a warden, while Herbert Mayo became chairman of trustees. Numbers on the communicants roll were climbing, to 258 in 1931, a figure which held during the 1930s. More people recognised Trinity

Stillness after Prayer.

"Be still, and know that I am God."

BUT you are not still. You say your prayers, but before God has time to answer you are up from your knees and off. It is the ten minutes after prayer that matters, the ten minutes during which, if we will wait, the answer will come from heaven. "I will hearken what the Lord will say concerning me." We never do that; we tell Him all our wants, but as one has said lately, we chatter like children to their parents, and never stay to hear what the parents say. We are children, too, and we are not still. We do not hear what the answer is. We do not wait to hear what it is. It may be for years that God has been trying to say something to us, but we have never given Him time to speak to us. *Bishop of London.*

Mowbrays N 120 Printed in England

EASTER DAY

He is Risen!
Day of Holy gladness!
Peace doth follow strife,
Joy hath ended sadness,
Death is crowned by life!
For the Christ all glorious
Left the sealed grave,
Over death victorious,
Ever strong to save.

A.B.C.

BLESS THE LORD
O MY SOUL ...
WHO FORGIVETH ...
WHO HEALETH ...
WHO REDEEMETH ...
WHO CROWNETH ...
WHO SATISFIETH ...



Psa. 103. 1-5.

S.G.M. Printed in England


GOD HATH GIVEN
TO US
ETERNAL LIFE.
1 John 5. 11.

I WILL TAKE
THE CUP OF SALVATION
AND CALL UPON
THE NAME OF THE LORD.
Psa. 116. 13.

S.G.M. Printed in England

WITS' END
CORNER

ANTOINETTE WILSON



Leaflets used by Iris Fulford in her personal work.

as a source of evangelical preaching and missionary concern. More, too, could reach the city from suburban addresses as public transport facilities stretched outwards, making access to the city easier, though not on Sunday mornings. It was many years before public transport operated earlier than noon on Sundays. The process by which Trinity became a congregation whose members came from all over the metropolitan area was well under way. The local geographical base in the northwest of the city was rapidly disappearing.

Fred Gordon and several other families walked to Trinity on Sunday mornings across the parklands from Mile End. Beryl Kelly, a teenager, walked to Mrs Broderick's house in Smith Street, Southwark, on Sunday mornings and accompanied her to church. Mrs Broderick stayed during the day with the Fulfords, while Beryl caught the tram home and then back again in the evening, taking Mrs Broderick, by then a very old lady who was 98 when she died, home and lighting a gas lamp for her.³ Others walked from Croydon (Edna Watson) or from St Peters (Alice McCarthy). Fred Gordon reckoned that the arrival of a strongly Anglo-Catholic rector at St James', West Adelaide, in the 1930s, prompted a number of families to change their allegiance.⁴ Reg Fulford made it a little easier by collecting a party of girls each Sunday morning at the corner of Henley Beach Road and South Road. They sang in the choir, and then went home, or in the case of Lottie and Betty Nason, occasionally got a lift with Fred Gordon, who had the use of his father's car. Betty Nason was still singing regularly in the 11 a.m. choir sixty years later when she died in November 1987.



Two choir members: one of the boys with a teenaged Beryl Kelly, who remained a Trinity member for the rest of her life, dying in 2011. *Courtesy Margaret Kelly.*

The choir boys, by the way, were paid five shillings a quarter, less fines for misbehaviour or non-attendance. Kingsley Thomson never managed more than four and sixpence!

Fulford encouraged an active youth group, which developed close links with St Luke's, Whitmore Square, and St George's, Magill, through the CMS League of Youth. He played football and cricket with the boys and coached the girls in basketball, so Edna Watson recalled. The young people would come in to Sunday school in the afternoon as teachers, and then stay for a Bible class led by the rector. Then there was time for a stroll round Pinky's Flat and 'a bit of canoodling: well, you know', before some tea and the evening services, either at Trinity or St Luke's. They had to hurry to catch the last trams home around nine o'clock, said Dorothy Tunbridge. It was a full day, one made more precious because the young people had so little money to spend on travel.



CORNER OF HOLY TRINITY CHURCH TO BE DEDICATED ON SUNDAY—Rev. Dr. A. Nutter Thomas (Bishop of Adelaide) will conduct the service, assisted by Rev. R. M. Fulford and Mr. H. S. Hatwell (superintendent of the Sunday school).

The Corner was located at the back of the church. The dedication was in the late 1920s.
Newspaper clipping

Surviving in the 1930s

The theme of physical improvements combined with severe cash flow shortages continued into the 1930s. Already the wardens had remarked in restrained fashion at the 1930 vestry meeting that finances were 'not so good'. The wardens tactfully acknowledged the 'self-sacrificing work performed by our women. Their work has been a real inspiration to the Rector and the Officers'. It was a clue to the survival of the congregation during the hard years of the depression. Fulford's salary from the trustees' investments fell to £400 pa by the end of 1931, a drop of twenty-seven per cent, well in excess of the reductions of ten per cent to fifteen per cent imposed by the government on wage earners and pensioners. But at the same time alterations to the seating in the church were carried out, new carpet installed, first in the sanctuary and then, as a centenary project by the Guild, throughout the church. Embroidered seasonal frontals were made for the communion table, and, with the agreement of the vestry, a cross donated by Mrs Broderick was placed behind the table. The congregation also agreed with the rector's suggestion that they should turn east during the creed (this normally only affected the choir and the minister). Combined with the introduction of the central aisle, these physical and liturgical changes in the 1930s brought Trinity nearer to conformity with the general practice of other churches in the diocese. Fulford's changes focussed visual attention on the 'altar', and on a beautified church interior. We do not know if Fulford's evangelicalism was weakening in the face of Anglican traditionalism, or whether he was simply making his building more handsome, without yielding an inch doctrinally.

Reg Fulford did much of the rearranging of the pews himself, ably assisted by Willie Rowe, who had carved the sanctuary timber of the Webb memorial. Fulford's carpentry tools are still kept by one family in honouring memory. The effect of the work, done between 1926 and 1930, was to replace the staggered pew layout based on two aisles with a central aisle and evenly spaced pews, as they remain more than eighty years later. Hetty Marks was the first bride to walk down the new aisle, on 1 March 1930, when she married Leonard Bennett. Fulford was not unaware of the needs of brides, for he was conducting at least two weddings a week in the early 1930s, more than ten per cent of the total number of marriages in the diocese. In 1939 this had risen to 162 (12.8 per cent), to 239 in 1944 and 226 in 1945, a remarkable 17.7 per cent of the total. No doubt some of this volume could be ascribed to Trinity's accessibility for transients, especially during the disturbed war years, when marriage seemed to many in the armed services to be an important lifeline to normality and hope.

It certainly permitted Fulford to shrug off the fall in his income from the trustees and to be generous in his leadership through donations to various projects. For example, he loaned money interest-free and raised £326 for the centenary window; and in 1941 he declined a supplement of £100 to his salary from the wardens, specifically citing his income from wedding fees. At the 1942 vestry he took care to explain that he gave ten per cent of his income to the affairs of the church.

Another physical change was the removal in 1932 of the old schoolroom on Morphett Street. It was beyond repair, it was an eyesore, it attracted condemnation from the city health officers, and worst, it was the nightly



Church interior, ca 1927–30, showing the dual aisle layout in place since the re-pewing of the 1880s, with the Woods-designed prayer desk and pulpit (which he donated), along with the lectern eagle. The organ was installed in 1926. Image by R.E. Collett, Norwood.

refuge of ‘undesirables’. While its demolition was no doubt necessary, one can only regret the tone of the wardens and trustees in their distaste for the homeless unemployed with nowhere to go at the depths of the depression. The record of the parish was poor in efforts even to ameliorate the effects of the depression in what was the poorest sector of the city. It did nothing that could be compared with the work during these years of the Central Methodist Mission under Samuel Forsyth or the imaginative efforts of J.B. Montgomerie at St Luke’s, which included boys camps, a clothing shop, and a daily hot dinner for two hundred undernourished children in the winter months. There is not a hint of any such concern in the records of Trinity church, with the exception of the occasional efforts of the Women’s Guild. This is not to say that appeals were not made to the rectory for help, or that it was not given. The problem was to respond effectively. Fred Gordon remembered that Reg Fulford would respond to requests for a rail fare to the country to seek work with the instruction: ‘You meet me at the station in the morning and I’ll give you the ticket’. In many instances, as Fred put it, ‘these chaps didn’t turn up. They just wanted the money for booze and a feed’.

In contrast to this absence of coordinated action for the deprived in the depression, another project to beautify the church was the donation, at Fulford’s suggestion, of ‘old gold’. Twenty-six ounces of former wedding rings and the like were presented during 1933: Fulford himself visited parishioners to collect the gifts. Certainly it was a form of sacrificial giving, and again one which drew on the generosity of the women in the congregation. It was worked into a communion chalice and paten by J.B. Lyons, though understandably enough it is now never used because of the inherent value of the gold.⁵

Another form of generosity in the early 1920s was to offer hospitality to the Greek Orthodox congregation. The Greek community, many of whom then lived nearby, used the parish hall for worship for a few years until they were able to acquire a site of their own in Franklin Street. It was part of that conviction among Anglicans that their church and the Orthodox had much in common, and that Anglicans should offer encouragement to this tiny group of Christians.

Celebrating a centenary

By 1935 attention was being focused on preparations for the centenary, both of the state and the congregation, to be celebrated in 1936–37. The Fulfords wisely took eight months long leave in 1935, visiting the Holy Land and England, before those celebrations. The Revd F.W. Wray served as acting rector while they were away. The centenary was marked by the installation of a three light stained-glass window in the east wall of the sanctuary. It possessed the ‘evangelical nature’ Fulford desired, depicting the proclamation of the gospel and the progress of the early church as recorded in Acts, all surmounted by the risen and triumphant Christ. It was made by Mathieson and Gibson of Melbourne to an English design, at a cost of £453. It was a notable addition to the city’s heritage of stained glass, and a fine thank-offering by the congregation to the goodness of God in their lives for a century. In addition, enough money was in hand after paying for it to install a children’s window of traditional subject matter, Christ surrounded

HOLY TRINITY MEN'S SOCIETY'S
4th Annual Concert
Trinity Hall
Tuesday, 13th August, 1935

PROGRAMME.

1. OVERTURE: "El Bacio" ——— RAY WILES and MR. HARDY
2. CAMP-FIRE MELODIES ——— ENTIRE COMPANY
Soloists: Messrs. Field, Donaldson and Dyke.
Duet: Messrs. Donaldson and Dyke.
Banjo-Mandolinist: Edgar Holmes.
3. HUMOROUS SKETCH
MESSRS. GEO. HOLT, WHITE and LYONS
4. GUITAR MANDOLIN-BANJO SOLI ——— EDGAR HOLMES
"Home on the Range"
"Mother Machree"
5. HUMOROUS SKIT ON SPIRITS
MESSRS. CASTON and GORDON
6. SONG ——— ERN. DONALDSON
7. ONE-ACT HUMOROUS PLAY: "A Quiet Morning"
John Holroyd (a poor artist) ——— JACK LYONS
Ethel Holroyd (his wife) ——— HAROLD WATSON
Joseph Harris (the landlord) ——— KEN HOLT
Alfred Brown (a wardrobe dealer) ——— GEO. HOLT
James Brown (an art collector) ——— MURRAY STOCKLEY

INTERVAL.

8. OVERTURE: "Rustle of Spring" ——— RAY WILES
9. SONG ——— MR. FIELDS
10. MAGICIAN ——— COLIN G. WHITE
11. BANJO-MANDOLIN SOLO: "Scarlet and Blue"
EDGAR HOLMES
12. SONG ——— ERN DONALDSON
13. SHORT THRILLER: "Crime of Revenge"
MESSRS. J. VILLIERS, FRANK SCHERMBRUCKER,
FRED GORDON
14. COMEDY: "School's In"
Teacher ——— HAROLD WATSON
Pupils ——— COMPANY

Accompanists: DAVID HARDY, RAY WILES.

ADMISSION: Children, 3d.; Adults, 9d. (no tax).

Hunkin, Ellis & King, Ltd., Pirie Street

Mutual entertainment at an annual church concert: evidence of ongoing vigour despite the rigours of the depression.

the so-called courthouse with its rickety seats. Dean Jose aptly chose 'there Abraham built an altar to the Lord' (Gen. 22:9) to honour the persistence and grit of those pioneers. Other special events in the autumn of 1937 included a diocesan service, a service for children, a special Sunday school festival, a service for Old Boys of St Peter's, and the celebrations on Sunday 23 May of what was claimed, incorrectly, to be the 100th Trinity Festival. No doubt everyone enjoyed themselves at the tea and concert four days later.

Missionary concerns

Missionary concerns were not to be overshadowed by all this self-congratulation. David Gurney was farewelled to go to Persia (now Iran) in May 1936, and Miss F. Teagle, who had gone to India, was welcomed back on furlough after four years' service with the Church of England Zenana Missionary Society, that effort to reach Indian women in the seclusion of their homes. She was a former Sunday school teacher and choir leader. Rhoda Watkins in China continued to be the parish's special care. Mollie Calvert was another member of the congregation who proceeded to full-time service, in her case after becoming a Christian as a teenager while

by children of all races. It was the fourth piece of stained glass and to date the last to decorate the church. Since then there have always been more important projects upon which to spend money.

Other improvements in that special year included the installation of new carpet which the Guild funded; the interior was painted, and the yard was paved. So the old church was looking its best when the Governor, Sir Winston Dugan, unveiled the new window on 20 December 1936. That was followed by a special service for the Pioneers' Association a week later.

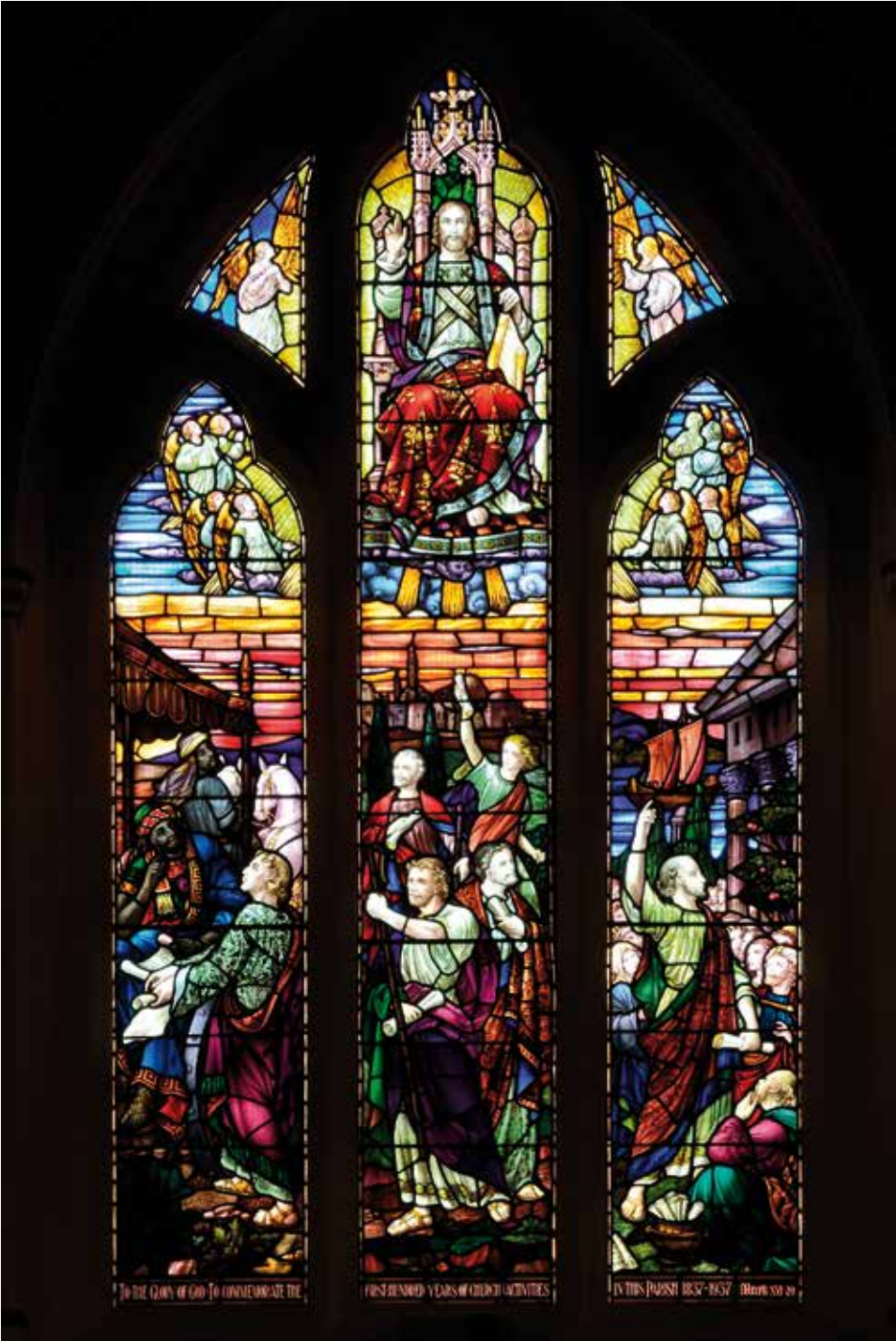
The centenary of worship was observed on 26 January 1937, in memory of those earliest days when Howard had preached at Glenelg about a new opportunity for fruitfulness, when he and Gilles had struggled to get the sail to Adelaide to serve as a modest shelter for the first services, and of the months spent in



Communion vessels made from gold collected from parishioners by Reg Fulford in 1933 and in the time of Graham Delbridge. The chalice and paten were made by J.B. Lyons in 1933, and the wafer box by him in the early 1950s, while the flagon was added a couple of years later. Sadly, they are too valuable now to be brought out from their home in a bank vault. *Photo Don Gee.*



Trinity's contribution to the state's centenary procession through the city. Fulford is in the centre, presumably supported by representatives of other Protestant churches.



The centenary Window, 1937, by Mathieson & Gibson, Melbourne. Photo Craig Shier.



Cake for the church's centenary.

attending Reg Fulford's Reveille Fellowship. She entered the Church Army where she trained at their Newcastle headquarters as a carer for children in orphanages. Indeed she returned to Adelaide in 1960 to be matron of Farr House, the Anglican girl's home at Mitcham.⁶

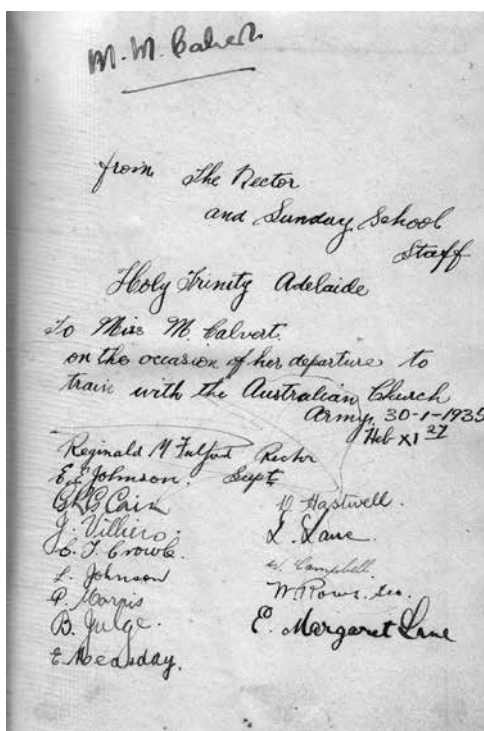
Support for BCA was also maintained. Fulford, himself a former BCA missionary, was the state secretary, and its collection boxes were regularly distributed among the congregation, as they are still, eighty years later. Bishop Matsui of Japan and Bishop Banerjee of India preached during the year and Miss Betty McCawley was farewelled to join David Gurney, eventually to become his wife. Donations for missionary work tallied £74 in 1936–7, which was fifteen per cent of gross income. In 1939 the wardens reported that:

Two young men, Max Hart and Gordon Chittleborough, volunteered for the Mission Fields, and were tendered a farewell Holy Communion by the CMS at Holy Trinity.

Both these men maintained long associations with Trinity during their service in East Africa and in their retirement. Max Hart served as a trustee from 1969 to 1991. All of this was unequivocal evidence of the commitment of the congregation to missionary work. Reg Fulford had clearly led his congregation to a deep and firm engagement in the world-wide enterprise of extending the Kingdom of God. Gordon Chittleborough, living in retirement in England in the 1980s, continued to write Bible commentaries in Swahili for the use of Christians in East Africa, while Max Hart subsequently became a trustee and a staff member ministering among members of the congregation who were, like him, retired and perhaps also, like him, suffering from a long-term disability. Such devoted service has always been a feature of the congregation, and one which has served to bind the members together in love.

Wartime contraction

In the next few years the congregation concentrated on paying off the overdraft which had funded the 1936–7 renovations. General income fell back to £400 in 1938, not a good sign. The importance of the Guild's giving was now apparent. Its members contributed £65 of that towards the reduction of the overdraft, and disbursed another £50, sending a gift to Rhoda Watkins as well as money to local welfare agencies such as the Home of Hope, as St Mary's work had become known. A year later they



Left: Mollie Calvert, probably dressed in working uniform and probably while still working for the Church Army. Courtesy Ruth Barbour.

Right: On 30 Jan 1935, the Sunday School staff gave Molly Calvert a copy of R.F. Weymouth, *The New Testament in Modern Speech*, 4th ed 1929, a well-presented study volume. It was signed by Reginald F. Fulford, Rector, and thirteen members of the Sunday School staff, led by E.E. Johnson. A number of them, like Mollie Calvert, can be linked to members of subsequent generations currently worshipping at Trinity. Item now held by Ruth Barbour, Mollie Calvert's niece.

gave another £45 to the wardens. Sadly, world war broke out again in 1939. Rhoda Watkins came home on furlough and then went back to China, while the congregation prayed for her and anxiously awaited her occasional letters, in which she told remarkable tales of medical missionary work amidst the strife of a three-way struggle for dominance in China between the Nationalists, the Japanese and the Communists. Amazingly she survived it all.

The 1940 vestry asked the wardens to 'find out the reason for the absence of young people from the church service'. One would have thought it was obvious that the war generated one distraction, and suburbanisation another. It was a matter which exercised Anglicans all over Adelaide in these years. There was talk of 'soul erosion' and suggestions of new forms of youth work. At Trinity nothing much came of the rector's enquiries into the problem: he felt there was no special absence of young people. But perhaps the attendances were looking a bit thin. The number of communicants reported to synod, which had peaked at 290 in the mid-1930s, fell away to a low of 140 in 1944.

Those members were no longer defined by the payment of pew rents.



A baptism in 1937: markers of normal parish life. Pamela Donaldson, later Kirkham is the baby. L. to R.: Robert Field (Rector's warden & stand-in godfather), Ernest Duncan Arthur Donaldson, Pam, Nora Caroline Donaldson, Anita Prettejohn (godmother), Reg Fulford, Beryl Johnstone (godmother). *Courtesy Pam Kirkham.*



Back to Sunday school, 1940. A list of signatures of some of those attending survives.

The 1941 vestry sensibly asked the trustees to recognise as seat-holders those who were registered on the communicants' roll and who paid a nominal amount annually. Short of amending the trust deed the trustees were unwilling and unable to agree, so the vestry simply declared this to be the case in 1942, and so it remained until 1964, when the trustees finally accepted the proposal. It was the end of pew rents.

Memories of the Sunday school

While the vestry struggled with financial issues, the children came regularly to Sunday school. Glen Ralph recently related his memories of going to Trinity's Sunday school after he and his brother rebelled at the goings on they endured at St James Mile End under Fr Whitford. With his permission I record them here:

So we were sent up to Holy Trinity, and that was low church and much better, and there were one or two children we already knew. The Sunday School was held in the hall on the east side of the church building. There were rows of seats in the hall where we took our places on arrival. The proceedings began with the singing of a hymn. At the front there was an easel on which there was a blackboard on which was hung a large sheet of paper which had the words of the hymn written big enough for us to see the words.

*We are travelling home to God
In the way our fathers trod
They are happy now and we
Soon their happiness shall see*

There were two sisters who taught at the school, the Misses Hastwell, I think, though I have forgotten their Christian names. The younger one played the piano for the singing. Another teacher was Helen Murrel, one of a religious family, her father, John Murrel, being very active in church affairs. Tim Murrel was my age, and he was in the same Sunday School class as Gilbert and myself. After the hymn we went to our separate rooms which were (for us) on the eastern side of the hall, and we had the elder Miss Hastwell as our teacher. I liked her very much. She was always well dressed, she looked quite pretty, and she was kind and patient. Rev. Fulford had arranged the curriculum, and Miss Hastwell read the notes thoroughly and was well prepared when we had our lesson. It involved reading a passage from the Bible: we each read a few verses, then the person next to the reader would take over and read the next few verses, and so on. Then we would have it explained to us. It was always either the Old Testament or the New Testament. I never heard of the Apocrypha until I started reading on my own.

I can't remember how many students attended, but it was not a great number. I think our class had no more than seven or eight, all boys. Holder Memorial Church at Mile End had a big Sunday School, and they had a Christmas Concert every year in the Thebarton Town Hall. Holy Trinity could not match that. But it was a good Sunday School, and I liked to go there. Over the 8–10 years that I went there I started to understand what the Bible was about.

The Murrels and the Hastwells have already made their entrances on these pages. Olive, the younger Miss Hastwell, remained a strong supporter all her life, likewise giving time, prayer and effort to CMS. The importance of such long-term members in sustaining the life of the congregation was and remains crucial.

Fulford's continuing ministry

Reg Fulford kept himself busy during these war years of restriction and limited attendances by doing the blackout blinds required by an anxious government in 1941. He also took up duties as a chaplain for the various RAAF centres scattered around Adelaide. First it was on a voluntary

basis for the Technical Training School located in what was the South Australian Institute of Technology buildings on North Terrace. This led to a monthly church parade at Trinity, one of several that were held in city churches from the School. These parades were marked by a memorial in the form of a wood propeller, unveiled on 22 July 1945. Then the rector became a part-time paid chaplain in 1943, serving two hospitals, five barracks and four workshops, nominally for one day a week. It reduced his availability for pastoral work among the congregation, but it was accepted as a form of self-denial required by the war.



WAAF church parade, 1944.

Finance was not a problem. Just as the Commonwealth Treasurer knew that full employment in response to the demands of war production meant a lot of loose cash in male and female pockets, which he hurried to soak up with extended income tax and war bonds at low rates of return, so at Trinity more money came in. CMS introduced a special 'Temple day' contribution, which lifted the missionary giving at Trinity by £31 to £187 in 1942–3. Money was transferred to the renovation reserve fund, too, and some given to the China relief fund. On the other hand the front lawn was tarred over and Fulford himself dealt with white-anted floor-boards in the rectory, after the trustees insisted on the letter of the trust deed.

During these years efforts continued to ensure the presentation of the gospel. From time to time special missions were held: Canon W.L. Langley from Sydney led one in 1934; the remarkable C.H. Nash, of the Melbourne Bible Institute, conducted another in 1937; the rector took one at Easter in 1944. An innovation that year was the broadcasting of services from the church over radio station 5KA, which had been recently purchased by the Methodist Central Mission. These broadcasts were to prove a powerful means of publicity in years to come. Meanwhile missionary giving in 1944

was £244. This was further evidence both of prosperity and commitment among the congregation.

Then, suddenly, Reg Fulford was dead, struck down by cancer at the end of 1945. He gave a farewell sermon to an emotion-charged service and a few weeks later the congregation learnt he had died, on 24 November 1945. It was a swift end to a busy and productive ministry. Edna Watson remembered him as a ‘real friend’ who’d ‘do anything for anybody’.



This delightful picture of Reg Fulford in his rectory garden was taken ca 1943, probably on a Sunday afternoon.

He was a positive, forthright man who, she believed, had neglected himself too much.

This positive approach had expressed itself in a myriad of physical improvements. The identity of the congregation had been maintained. The support of missionary work had become even more completely entrenched in the life of the congregation. The task of funding and maintaining this work continued to occupy the time and effort of a band of committed men and women who successfully supported their busy rector. His wife had obviously supported her husband in the life of the parish. She was a forceful character in her own right and in her widowhood was remembered for an arm-wrenching handshake and a forceful greeting. Money and guidance flowed out from her too. There is some suggestion that the Fulfords were not as outgoing as other incumbents, perhaps not as free with their hospi-

pitality. Others, however, remember their personal ministry with affection. Fulford was obviously a practical man who found satisfaction in carpentry. Perhaps his ordered life, or the strength of his wife’s personality, distracted some. Certainly the congregation declined once more in numbers and possibly vitality. But how are we to measure the onslaught of cancer on Fulford? Or the constraints of the war on the congregation, with limits on entertainment, on travel, on building, on available time, on young men and women? Fulford’s achievement was to maintain the existing traditions in a difficult period.

- 1 Trustees papers, bundle three.
- 2 *Holy Trinity Women's Guild, Minute Books 1927–49*, SRG 94/2A/23/1-3. This was Mrs J. Huston Edgar, neé Lily Trudinger, one of a large family most of whom became missionaries. She served with CIM in Tibet from 1902. M.L. Loane to Brian Dickey, 14 Jul 1988.
- 3 Beryl Kelly, reminiscences, Trinity coll. Later members collected Mrs Broderick on Port Road and drove her to church. She arranged with Beryl's father to buy her bottles of stout 'for her health' because as a lady she could not enter a hotel. She was twice married but childless.
- 4 Father Whitfield began at St James' in 1921.
- 5 *New Trinity Brochure*, [produced for the 1962 Festival of Arts display at Trinity of Pioneer era memorabilia], Entry #3 on the Gold Communion service.
- 6 Farr House, Committee meeting, 12 Sep 1960, in Anglicare SA Archives.