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# ST. GEORGE HISTORICAL SOCIETY BULLETIN

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4/2-6 Louisa Road,  
BIRCHGROVE 2041

May, 1987

Dear Friend and Member,

The May meeting will be held as follows:

Date Friday, 15th May, 1987 at 8.00 p.m.

Place Council Chamber, Town Hall, Princes Highway, Rockdale

Business General

Syllabus Item Noel Thorpe, who is well known to most of us will talk on the history of "Sydney's Three Terminal Stations", taking us back over the years and maybe bringing back memories to some of us.

Supper Roster Mrs Lee, Captain and Mrs Robinson

LADIES PLEASE BRING A PLATE

Mr. A. Ellis,  
President & Research  
Officer

Telephone: 587 1159

Mrs B. Perkins,  
Publicity Officer

587 9164

Mrs K. Hamey,  
Secretary and  
Social Secretary

818 4954

Mrs E. Wright,  
Treasurer

Telephone: 599 4884

Miss D. Row,  
Asst. Treasurer

Mrs E. Eardley,  
Bulletin Editor

59 8078

## Heavenwards

The men of old who built each lofty spire, Meant them to be seen from  
all around,  
Reminding us to raise our vision higher, Than day to day affairs upon  
the ground.

\* \* \* \* \*

Grandma was asking her seven year old how he fared in his school sports.  
" I ran for my team", replied Simon proudly, "and was the only to come  
in last." Better late than never Friendship Book, 1983.

SOCIAL NEWSPARRAMATTA

Join us for an interesting day -

SUNDAY, 21ST JUNE, 1987

Meet Darcy Street, Parramatta Railway Station  
where we will board the "Explorer Coach"

Time 10.30 a.m.

Cost \$4.00 - Includes Explorer Coach

Note: Inspection Fees Extra

Places to View 26 places of interest

Places open for Inspection Old Government House  
Elizabeth Farm

A cheerio to our friends who are not so well. Our best wishes to all for a speedy recovery.

SPECIAL NOTICE    ALL BOOKS NOW AVAILABLE

The St.George Historical Society is pleased to announce that the following books, Nos.1-7 written and illustrated by the late Gifford H. Eardley for the Society, have been reprinted and are now available. Books Nos.8, 9 and 10 have been compiled by Mrs Bronwyn Perkins.

No. 1	"The Wolli Creek Valley"	)	
No. 2	"Kogarah to Sans Souci Tramway"	)	Book Nos.1-8
No. 3	"Saywells Tramway - Rockdale to Lady Robinsons Beach"	)	\$2.50 each
No. 4	"Arncliffe to Bexley Tramway"	)	plus postage
No. 5	"Our Heritage in Stone"	)	
No. 6	"All Stations to Como"	)	
No. 7	"Tempe and the Black Creek Valley"	)	
No. 8	"Early Churches of the St.George District"	)	
No. 9	"Early Settlers of the St.George District"                      Volume 1	)	Books Nos.9-10
	(Price \$4.00 plus postage)	)	\$4.00 each plus
No.10	"Early Settlers of the St.George District"                      Volume 2	)	postage

ALL BOOKS ARE AVAILABLE AT OUR MEETING, ALSO MEMBERS BADGES

For your copy of the above books, please contact one of the following:

Miss B. Otton	-	Telephone	59 4259 (after 8.00 p.m.)
Mrs E. Eardley	-	Telephone	59 8078
Mr. A. Ellis	-	Telephone	587 1159
Mrs K. Hamey	-	Telephone	546 3355

NEW MEMBERS AND VISITORS ARE WELCOME

Have you volunteered for the Supper Roster? More help is needed!!!



2NBC-FM 90.1 - ST. GEORGE HISTORICAL SOCIETY

1987 - Tuesday evenings - 6.30p.m. - 6.45p.m.

Tape 204	- 5th May	- Resumé Year 4	- A. Ellis
Tape 205	- 12th May	- Rookwood Cemetery In This Plot...	- M. Callister
Tape 206	- 19th May	- Mysterious Birth of our National Anthem	- D. Row
Tape 207	- 26th May	- Persistence Rewarded Part 2 - R.A.H.S.	- D. Row
Tape 208	- 2nd June	- Christina Stead Authoress	- A. Ellis
Tape 209	- 9th June	- Early Methodism in Australia - Part 1	- M. Callister
Tape 210	- 16th June	- Of Interest - 1899 Advertisements	- A. Ellis
Tape 211	- 23rd June	- The Year the Americans First Sailed In.	- A. Ellis
Tape 212	- 30th June	- Early Methodism in Australia - Part 2	- M. Callister
Tape 213	- 7th July	- The Royals in Australia & Kirribilli House	- D. Row
Tape 214	- 14th July	- Historicals Firsts 1. Torres, Tasman, Dampier, Cook	- M. Fleming
Tape 215	- 21st July	- Historical Firsts 2. Phillip, Flinders, 1st Farm James Ruse & First Water Supply	- M. Fleming
Tape 216	- 28th July	- Historical Firsts 3. First Merino, Coal, Blue Mts. Crossing	- M. Fleming
Tape 217	- 4th August	- Historical Firsts 4. Hinterland Explorer John Oxley, First P.O. First Hospital.	- M. Fleming

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Apologies for this list not being available for the April  
Bulletin - the typist forgot! Hopefully never again.

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FIRST BISHOP OF AUSTRALIA ...

-Southern Cross  
February 1986

Reproduced with permission of  
Southern Cross - Anglican Information Office.

Margaret Rodgers interviews Professor Ken Cable  
on William Grant Broughton, first Bishop of  
Australia.

Professor Cable is chairman of the Board of Studies  
in Divinity and Acting-Head of the History Department  
University of Sydney.

Margaret Rodgers is research officer with the  
General Synod Office.

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BROUGHTON BISHOP OF AUSTRALIA.

\*Bishop Broughton came to Australia in 1829 as Archdeacon.  
What were the tasks he faced when he arrived in that year?

There were several clear and distinct duties which William Grant Broughton faced as second Archdeacon of N.S.W. In the first place he was a high government official. The Church of England was in a semi-established position acknowledged by the state and its head was expected to take part in the working of that state. Broughton therefore, was a member of the Governor's executive council, and of the legislative council. In the second place he was the official head of the Church in Australia.

As the Archdeacon of N.S.W. he had jurisdiction over all clergy, churches, schoolmasters, church finances, church offices, church buildings. In the third place he was closely associated with the convict establishment. The year 1829 marked almost the climax of convict transportation to N.S.W. This was the time when larger numbers of convicts were coming to the Colony than at any other. The convict establishment had its own chaplains, its own schoolmasters, its own counsellors and Broughton played a significant role in the working of this very important system.

In the fourth place Broughton, as head of the Church, was an important figure in the society of N.S.W. He was expected to take a part, not only in its official but also in its social proceedings. He was expected to make statements on social and moral matters, to take the lead in charitable activities, and to set an example in educational activities. He was expected, in a sense, to uphold what were thought to be the best elements of British civilisation in this new and uncultivated colony.



\* What were his relations with the Governors in the Colony?

The relations between Broughton and the Governors varied according to the governor and according to the circumstances. There were 4 governors of N.S.W. in Broughton's time. The 1st General Darling - a martinet, something of an autocrat, got on very well with Broughton. Mrs Darling was a deeply devout and very charitable person who co-operated quite a lot with Bishop Broughton in various charitable activities. Broughton and Darling respected each other, found a common object in the way in which N.S.W. was ruled, and Broughton found in Darling a strong upholder of the Church of England.

In 1831 Darling was succeeded by the liberal protestant Richard Bourke, a man of Irish extraction, who had little in common with Broughton. Bourke's principal aim was to ensure the spread of religion and education in the colony - not through the Church of England - but through a general State support for religion and education in general. Inevitably, therefore, he fell out with Broughton. Their relations were one long political battle. Bourke, on one occasion, tried to make sure that important Church legislation got through before Broughton arrived back from England. He was frustrated only by the earlier arrival of Broughton's ship. Broughton was to be installed as Bishop of Australia, in St. James Church in June, 1836. Bourke ostentatiously visited Parramatta on that day. It was partly a personal and temperamental difference, but it was also a profound difference of political and ecclesiastical policy, so that Broughton finished up virtually as the leader of a conservative opposition to Governor Bourke.

In 1838 Bourke was succeeded by Sir George Gipps. Broughton and Gipps had much in common. Indeed they had been to school together, The King's School, Canterbury. In the early years, Gipps and Broughton did not get along very well. In the first place Gipps tried to maintain Bourke's policy of national education and therefore found Broughton leading the opposition. In the second place, Gipps found himself, at a time of financial stringency, obliged to impose rigid economy on church building and the subsiding of church finances. Broughton inevitably resented this. On the other hand they found much in common in their concept of a New South Wales society which would be ordered and civilised. Both opposed the rapid expansion of the pastoral industry, holding that this promoted barbarism in the colony. So from 1843 until Gipp's retirement in 1846, one finds that on many issues, particularly on the matters of education and land, that Broughton and Gipps co-operated.

Broughton died in the house of Lady Gipps, then the widow of Sir George Gipps, in 1853. (He left for England late 1852).

The last governor, in the picture was Sir Charles FitzRoy, who came in 1846. Broughton and FitzRoy maintained an amiable if somewhat distant relations in the six years in which they lived in Sydney together.



\* What was his relationship with churchmen from other denominations in Sydney, for instance, the Presbyterian John Dunmore Lang, and the Roman Catholic Church?

The key to Broughton's relations with other churchmen is to be found in Broughton's concept of his own Church. For Broughton, the Church of England, as by law established in England, was the National Church. It was the English people at prayer, the Church of the entire community. To Broughton, since Australia was an English colony, his Church should rightfully have that role in N.S.W. Broughton therefore, could admit no other Church to a situation of equality with the Church of England. His relations with churchmen from other denominations who opposed or tried to cut down Broughton's own concept of his Church - was the key to his relations with them. John Dunmore Lang, was the representative of the Church of Scotland - a national Church in Scotland in it sown right.

In the colony, the relations between Broughton and Lang were stormy, tempestuous and at best, rather distant. Lang claimed equality for Presbyterianism. Broughton refuted that claim. On matters such as ecclesiastical polity, politics, education, immigration and many other aspects of life in N.S.W, Broughton and Lang were at quite opposite poles. With Polding, the Roman Catholic Bishop, later Archbishop, personal relations were good. Polding was an amiable man, a man disposed to make friends with his fellow colonists, and he and Broughton found certain things in common. On the other hand, Broughton violently opposed the claims of the Church of Rome to equality, and certainly to any sense of superiority. He consistently rejected claims by the Roman Catholic Archbishop for precedence, or indeed state recognition of any kind. To Broughton the Church of Rome was an Italian Church, it had no effective or historical place within an English colony.

\* What steps did he take to provide theological education for clergy in his diocese?

Broughton had always been concerned with the problem of educating colonial youth, and in particular educating them for possible ordination in the church. The only way in which an Australian might secure ordination before 1836 was to go to England, train there and be ordained, several young Australians had done so. Even after 1836 when Broughton was ordaining young Australians as deacons and priests, he was still conscious that they were receiving inadequate formal training.

So in 1845, profiting from a large legacy from the Society for the Propagation of the Gospel, he set up St. James' College, initially at St. James' Church, King Street, under the principalship of the incumbent of St James' Church, Robert Allwood.

In 1847 the institution was moved to the former Macarthur House, Lyndhurst at The Glebe, and it flourished there until 1849 when it seems to have been abandoned. Half a dozen or so priests were gained for the church through St. James' College. It began that tradition of local theological education which has carried on from 1856 by Moore College.

The building is now the property of the State Government and is handsomely restored as the headquarters of the Historic Houses Trust of N.S.W.



\* What kind of a theological library did St. James' College hold?

It contained quite a substantial theological library. Part of it, or the foundation of it were books acquired by Samuel Marsden in the days of Governor Macquarie, gradually other theological books were added. But the principal change came in the mid 1830s, when, after his visit to England, Broughton made contact with important publishing firms, particularly the University Presses of Oxford and Cambridge. At this time the Tractarians were actively engaged in publishing works of the Church Fathers and of early Anglican writers of the 16th and 17th centuries. Broughton secured an arrangement whereby copies of many of these publications would be sent out to Sydney. As a result, in the late 1830s and early 1840s there was a steady stream of publications and they formed the nucleus of St James' Library

The books had a rather varied existence after this, but many finished up in Moore College Library. Some went down to diocesan headquarters, first in Phillip Street and later the Chapter House, and some of them finished up and still are in St Paul's College Library.

\* He must have had a fair amount of travelling to do with such a large diocese. How did he travel to the other centres of population and how long would he be away from home at any time?

As a bishop, Broughton had two duties.

First, his official duties in and around Sydney and second, his responsibilities to the rest of his diocese.

Broughton considered it his duty to travel as much as possible to conduct confirmations, visit and encourage his clergy, found or in some cases, consecrate churches, churchyards, schools and generally acquaint himself with the circumstances in Australia. One finds him travelling by ship to New Zealand, to Van Diemen's Land, to Port Phillip, Geelong and Portland. At the same time he undertook extensive inland visits.

Broughton was slightly lame, a result of an undergraduate accident at Cambridge. He rode with some difficulty and it was not easy for him to ride for long periods. For the most part he would use a simple carriage, which was a great difficulty in the virtually un-made roads of inland N.S.W. On average, he was away from Sydney between 4 and 5 months every year, normally for periods of 6 to 8 weeks, at a stretch. Much of our knowledge of the history of the Church in inland Australia, is to be found in the long reports which he wrote to his wife, to his ecclesiastical superiors in England, and to various missionary and money raising bodies abroad, describing his duties and describing his impressions of his tours.



\* From 1833 the Church of England in England had to come to terms with a new movement called the Tractarian or Oxford Movement. Was Bishop Broughton an Oxford Movement man?

In certain respects he was a most emphatic Oxford Movement man. On the other hand there were aspects of the Oxford or Tractarian Movement of which he disapproved. The movement which began at Oxford in 1833 was essentially an affirmation of the independence of the Church of England from what was considered to be the undue control of the State.

In its early years the Tractarian Movement tried to formulate the basis for the real independence and integrity of the Church of England. It found this in the Church's guardianship of its sacraments, the Church's mission to society as a whole, and the church's sense of historic continuity by the unbroken succession of its bishops, back to Saint Augustine of Canterbury and from him, to Apostolic times. The Tractarian Movement, therefore, emphasised in England the spiritual independence and integrity of the Church at a time when the state seemed unduly to be pressing upon it.

Broughton was too old, in a sense, to be a Tractarian. He was an experienced clergyman and by 1833 was not likely to change his view.

\* Did Bishop Broughton, like the bishops in England, have to deal with Tractarian clergy who became Roman Catholics?

Yes, but to a much smaller degree. In Australia, Roman Catholicism, was thought of in terms of Irish Catholicism, therefore there was a strong prejudice against it. There was far less inclination on the part of Australian Anglicans to convert to Rome than was the case in England. However, there were 2 such clergy - Robert Knox Sconce and Thomas Cooper Makinson, who became Roman Catholics in 1848.

This was a blow to Broughton who had hitherto prided himself on the separation of Tractarian Anglicanism on the one hand, and Irish Catholicism on the other. The separation was more painful because Sconce was a particular protege of Broughton's who had great hopes for him. Broughton had made Sconce the minister of St Andrew's temporary cathedral in George Street. Inevitably there was great criticism of Broughton's Tractarianism, particularly from evangelical clergy and many low church laity. There was a sense in which Tractarianism in Sydney never quite recovered from the blow dealt to it by the succession of these two Anglican clergy.

\* Did Bishop Broughton have a Tractarian view of the episcopal role? Is it possible to compare his concept of the role of a bishop with that of his successor in the See of Sydney, Bishop Barker?

Tractarians place great emphasis on the role of the bishop, holding that the historic episcopate in the apostolic succession of the bishops of the Anglican church, was an essential ingredient in Anglican polity and indeed a constant reminder of the apostolic character of that church. In Australia the role of the bishop was particularly important, since in law there was no other authority which could be maintained.

From 1836 Broughton found that his role as bishop was a crucial one. One also has to remember that the number of experienced senior clergy was relatively few, the number of active and effective laymen was equally small, therefore a great pressure was always placed on the bishop, who was something of a lone figure. So there's a combination in Australia of the Tractarian theory of the importance of the bishop and the sheer hard colonial fact that the bishop stood out very much from his fellows. In a sense Broughton's problem was that he grew used to this role.

From 1850 on a movement began for the development of a synodical government. Broughton was reluctant to give particularly to the laity, that degree of authority which he had hitherto exercised as bishop. Barker, arriving in 1855, found a situation of some confusion. Broughton had left a legacy of dispute between the bishop, some of his clergy and many of his laity, about the role of the laity in synodical government, which was one of the reasons for the slow development of synodical government in the Dioceses of Sydney and Newcastle. It took many years for this dispute to be resolved.

Barker, as a low churchman, has a less exalted view of the bishop. He thought of the bishop very much as a superintendent and a chief pastor, and placed relatively little emphasis on the apostolic character of the bishop. To Barker, a bishop was a practical man of affairs who was in charge of the diocese rather than a figure invested with high theological significance.

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To be continued in a later Bulletin.



OF INTEREST ...

The following details have been sent to the St. George Historical Society by Lorna McCluskey - nee Gibbons - following the purchase of the Society's booklets.

"My great-great grandfather Thomas Francis and great-great grandmother Sarah Potter Gibbons lived in the Paddington and Surry Hills areas.

Their son - my great grandfather - Thomas Francis Gibbons married in St Peters Church Woolloomooloo in 1879, to Sarah Lydia Moore.

They had three children and lived at Darlinghurst. Great grandfather Thomas Francis was an employee of the Gas Company for 52 years and retired at the aged of 72. From one newspaper clipping, at the time of my grandfather's death - "The St. George and Sutherland Shire Leader 26th August 1971" - I discovered great grandfather had lived in the Rockdale area since 1888. He had lived in a house called "Valleta" on the corner of Harrow Road and Monomeeth Street and later moved to 1 Park Avenue. He called it "Valleta" too. Great grandfather's death is recorded in the "Propeller" of 20th September 1929.

His sons were well known in the district.

1. Harold Victor Gibbons - my grandfather - married Florence Jessie Woods and lived at 101 Harrow Road Bexley for 65 years, until his death. For 53 years he was active in the Kogarah and Bexley MUIOOF Lodge. He was remembered for his work with St. George Hospital Board, by having Gibbons Ward named in his honour. Their daughter Mavis, died at the end of 1986. Mavis remained single and cared for her parents till their death. Then she married Wallace Brown, who died ten months after they were married.

2. Ernest Alfred Gibbons married Flora Jolly and resided in his father's residence at 1 Park Avenue Bexley. He was a life member of the St. George Bowling and Recreation Club. In 1954 he had a 5 rink green named after him.

3. Clarence Francis Gibbons spent most of his married life in Gunnedah. But he came home to Bexley when it was discovered he had a heart problem. All are interred at Woronora Cemetery and Crematorium.

My grandmother - Florence Jessie Gibbons - was a member of the Rockdale Red Cross and was presened with a badge for twenty years of service."

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