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PRICE 5c

# ST. GEORGE HISTORICAL SOCIETY BULLETIN

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4/2-6 Louisa Road,  
BIRCHGROVE 2041

June, 1987

Dear Friend and Member,

The June Meeting will be held as follows:

Date: Friday, 19th June, 1987 at 8.00 p.m.

Place: Council Chamber, Town Hall, Princes Highway, Rockdale

Business: General

Syllabus Item: Mrs Betty Goodyer, from Bankstown Historical Society, will be Guest Speaker on this occasion, the subject she has chosen - "Daisy Bates"

Supper Roster: Mrs Preddy, Captain and Miss Callister & Mrs Teychenne

LADIES PLEASE BRING A PLATE

Mr. A. Ellis,  
President and Research  
Officer

Phone: 587 1159

Mrs B. Perkins,  
Publicity Officer

587 9164

Mrs K. Hamey,  
Secretary and Social  
Secretary

818 4954

Mrs E. Wright,  
Treasurer

Phone: 599 4884

Miss D. Row,  
Asst. Treasurer

Mrs E. Eardley,  
Bulletin Editor

Phone: 59 8078

If nobody smiled and nobody cheered and nobody helped us along,  
If every minute looked after himself, and good things all went to the strong,  
If nobody cared just a little for you and nobody thought about me,  
And each stood alone in the battle of life, What a dreary old world this  
would be

Anonymous - Friendship Book, 1976

Tact is the ability to describe others as they see themselves

Anonymous

SPECIAL NOTICE

Our apologies for the late presentation of the May bulletin. Monthly meetings are held regularly on the third (3rd) Friday of each month. Should change be found necessary you will be duly notified.

The Syllabus Item presented by Mr. Noel Thorpe, one of our early members, was greatly enjoyed by those present.

Syllabus Items are arranged for your pleasure and enjoyment. Speakers travel long distances, at times, and much care goes into the preparation of their address and the selection of slides to illustrate the same. All speakers trust that our members enjoy their efforts to please. Your support is greatly valued. e

Thank you

Arthur Ellis  
President

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"  | ) |                  |
| No. 3 | "Saywells Tramway - Rockdale to Lady Robinsons Beach"                    | ) | Book Nos.1-8     |
| No. 4 | "Arncliffe to Bexley Tramway"  | ) | \$2.50 each      |
| No. 5 | "Our Heritage in Stone"  | ) | plus postage     |
| 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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BROUGHTON BISHOP OF AUSTRALIA (contd.)

-Southern Cross

February 1986

with permission

Anglican Information Office.

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

\* Was Bishop Broughton supportive of evangelic clergy?

When Bishop Broughton arrived, he found that the pre-dominant school of churchmanship in the diocese was Calvinist evangelicism, typified by Samuel Marsden.

Broughton realised that he needed the support of these senior and experienced clergy. Marsden himself died within two years of Broughton's elevation to the episcopate, although their relations on the whole were quite good. Broughton kept on good terms with William Cowper whom he made Archdeacon and who was the leading evangelical clergyman. It is quite true that they were very different in churchmanship, but their personal relations were good.

Broughton was prepared to accept the existence of evangelicism. On the other hand when it came to recruitment of clergy, his control was fairly limited, and he preferred to recruit and to give preferment to young Tractarian clergy.

\* What was his problem with the evangelical clergyman as St. Mark's Alexandria?

In 1848 there was a great storm in the diocese of Sydney when Sconce and Makinson became Roman Catholics. At the same time there were 2 young Irish deacons, 1 of whom was stationed at St Mark's, Alexandria - the only church in the eastern suburbs - now St Mark's Darling Point. These young deacons protested against what they thought was the pro Roman sympathies of those who controlled the education of ordinands in Sydney at St James' College. They criticised Broughton strongly and rather hot-headedly.

It is important to note that they were supported by influential laity who were alarmed by what they thought were the pro Roman sympathies of Broughton's Tractarianism.

Broughton declined to ordain these two young men as priests. It was some years before either was ordained as priest and then in the diocese of Melbourne where the evangelical Bishop Perry regarded them with much more sympathy.

In a sense they were wrong to exaggerate the issue. It wasn't their business. But it did precipitate the beginning of a considerable lay backlash against Broughton's whole concept of the church and the way in which he governed it.

Therefore, it is of considerable significance in that it marks the first protest against Broughton's whole ecclesiastical polity.

\* Was Bishop Broughton a builder of churches?

Yes. Up to 1836, churches for the Anglican Church were provided by the colonial government. In a sense, therefore, Broughton

BROUGHTON BISHOP OF AUSTRALIA (contd.)

would co-operate but the initiative lay with the colonial authorities. But in 1836 Governor Bourke, against the wishes of Broughton, passed the Church Act in N.S.W. which created an extensive scheme for the building of churches. Many denominations benefitted through a system whereby the state would subsidise local and voluntary contributions between the sums of 300 on the one hand and 1,000 on the other. This gave enormous freedom to church buildings of all kinds and Broughton was quick to take advantage of it. He collected large sums of money and then laid claim to State funds.

As a result he was able to either found or consecrate something like a 100 church buildings. Many of these were small churches which were used for schools during the week and for Divine Worship on Sundays. Few remain, simply because they have been superseded by more elaborate and specialised buildings.

There are perhaps 30 or 40 Broughton buildings used either as church halls or as churches in the state of N.S.W.

St. Andrew's Cathedral had its foundation stone laid in 1837 and grew steadily to completion, although it wasn't completed during Broughton's episcopate.

The church of Christ Church - Christ Church of St. Laurence - in George Street, is a Broughton church.

St. Peter's, Cook's River is a fine example of an early Broughton church in the style known as Churchwarden's Gothic.

A number of buildings of the same kind between Parramatta and the Blue Mountains, for example, St Mary Magdalene, St Mary's and St. Stephen's, Richmond, are good examples of the Broughton period. So also is the church at Camden.

\* Were there any notable Broughton churches built outside of N.S.W?

Various churches were built outside what is the present state of N.S.W. during Broughton's episcopate.

Perhaps St. James' Old Cathedral in Melbourne is the most important. It became the principal church in Melbourne and was the church in which Bishop Perry was installed as first Bishop of Melbourne at the beginning of 1848.

\* I recall there was some difficulty about fund-raising for St. James' Old Cathedral - is that right?

Yes. The Church Act had run into difficulties. The State no longer had sufficient funds to automatically provide its share, and it was starting to tighten up on the definition of local contributions. Broughton, who was a shrewd administrator, and somewhat an unscrupulous one, tended to use funds raised in England, and to earmark those as local contributions. The State Government objected to this practice on the grounds that it was not what the Act intended and St. James' Old Cathedral in Melbourne became a test case in this matter. Broughton lost, was over-ruled and therefore had to rely very much more on purely local contributions.....



BROUGHTON BISHOP OF AUSTRALIA (contd.)

\* Mrs Barker, the wife of Bishop Barker, was very active in the Diocese of Sydney. Was Mrs Broughton active in her husband's work in the same way?

Not in the same way. She thought of her role quite differently. She was the daughter of a clerical school master, who had been Broughton's housemaster when he was at The King's School, Canterbury. So Sarah and William Broughton had known each other more or less from childhood. This was a love match and a very long and happy marriage.

Mrs Broughton thought of herself as providing a secure home background for the bishop and the two daughters of the marriage principally at Tusculum, in what is now Kings Cross.

She was a shy woman who didn't like society very much, certainly the colonial society of her day. Remember she lived in a society which was very largely convict, a crude, materialistic society. It could not have been easy for her to be involved in social activities which were the norm.

Remember also that her husband was often away from home on extensive episcopal tours, and she had two daughters to bring up.

Mrs Barker, on the other hand, lived at a time when conveniences of travel were greater, and normally accompanied her husband on his tours. She had no children, so there is a substantial difference. Sarah Broughton was very much the homebody, and it was a role which Bishop Broughton appreciated. Mrs Barker was much more a public figure. She had been brought up in a more public way, and she didn't have the home responsibilities of Sarah Broughton.

\* In the Southern Cross is a space on page 33 of the February 1986 edition. Quite obviously the question inadvertently not printed was referring to Bishop Broughton keeping in touch with his wife when away from home...

Indeed he did and in the Moore College Library, there are many little half-page notes where he'd write say from 50 to 100 miles from Sydney, saying: "My dearest Sally, things are going well on my tour. Tonight I'll be staying at Mr so-and-so's house and I expect to be home in Sydney for dinner on Saturday. I remain, Your loving husband, W.G.Australia." He was a man who was quite incapable of getting down to the common level. Even though his relations with his wife were very loving, and very personal, he always signed himself - even in the most intimate letters - by his official signature.

\* Mrs Broughton died here in Australia. Where is she buried?

She is buried in what is now St. Stephen's Cemetery, Newtown. In 1848-9 it became clear that the principal cemetery in Sydney, the Devonshire Street Cemetery on the site of the present Central Railway Station, was overcrowded and moves began to find an alternative. Among these moves was the action of several enterprising members of the Church of England, who decided to set up a private Anglican cemetery. They secured land on Governor Bligh's old grant at Camperdown, set up the Church of England Cemetery Company, and began to sell off plots of land.



BROUGHTON BISHOP OF AUSTRALIA (contd.)

Mrs Broughton died in 1849 quite suddenly. It was a time when Bishop Broughton himself was very ill, so ill that he was unable to be told of her death. The Cemetery Company with which the bishop was associated, found that one of its first clients, was Sarah Broughton. In 1872, the present church of St Stephen, Newtown, was built within the cemetery. In later years much of the cemetery area has been turned into a public park and what's left of the graves have been transferred to a small area of cemetery around the church. Mrs Broughton died on Sunday 16 September 1849 aged 66 years.

\* Was he an eloquent preacher?

No, he was a clear, logical, learned preacher, but no great orator. He was not a man who attempted to sway his audience by the force of his words. He simply put the facts, as he saw them, to his audience. At a time of very long sermons, his sermons were relatively short. The problem with most 19th century preaching is that we don't really know what happened. The sermons we have printed were normally special ones, written for a special occasion with great care....However from the survivors we have, it is fairly evident that they are clear, logical expositions, normally on scriptural texts, often with strong historical content, but not intended to appeal to the emotions of his audience at all. Perhaps the finest sermon he gave was at his installation at St. James', where he preached a very eloquent sermon on justification by faith.

\* Who were the leading clergy of his time?

Apart from Broughton himself, the principal clergyman was the Reverend William Cowper, who had arrived in Sydney in 1809, an old colonial chaplain, and a friend of Marsden's, a strong Calvinist evangelical. He became the minister of St. Philip's Church and remained there until his death in the late 1850s, a last survivor in a sense of the early colonial period. There was a strong bond between them, and Broughton made Cowper his only Archdeacon. Cowper was, therefore, in a sense, the principal clergyman in N.S.W., next to Broughton.

But Broughton's principal associates were younger and often Tractarian clergymen who had come out in the late 1830s. Principal of them was Robert Allwood, the incumbent of St. James' Church, Sydney, who arrived late in 1839. Like Broughton, he was a Cambridge graduate, a man of considerable learning, a fine administrator, a fine preacher and a man who, after Broughton's death, possibly was sounded out to be his successor.

Broughton's second most important associate was William Horatio Walsh, who was the minister of Christ Church St. Laurence. He was an attractive Tractarian minister who was responsible for the development of a strong musical tradition within the Diocese of Sydney.

BROUGHTON BISHOP OF AUSTRALIA (contd.)

\* How did the size of his diocese change during his episcopate?

He arrived back in Sydney in June, 1836 after his consecration and was installed as Bishop of Australia in St. James' Church Sydney. The diocese which Broughton ruled, the Diocese of Australia, included the whole of the Australian mainland, the island of Tasmania, and possibly, though the lawyers were in some doubt, about this, the islands of New Zealand.

In 1841 George Augustus Selwyn became the first Bishop of New Zealand thus relieving Broughton of a rather problematical part of his diocese. In 1842, Van Diemen's Land was separated... Francis Russell Nixon arrived to be bishop in 1843. In 1847 the main sub-division occurred. New dioceses were set up in Adelaide, Melbourne and in Newcastle. Adelaide, for South Australia and what is now Western Australia, and Melbourne for what was soon to be the new colony of Victoria, and Newcastle from the Hawkesbury River in N.S.W. up to roughly the latitude of Rockhampton.

So that from 1847 Broughton found himself as the Bishop of a new diocese, the Diocese of Sydney, which he regarded as the logical and practical continuation of the old Diocese of Australia. In effect, this included the southern and central parts of what is now the state of N.S.W.

Broughton, by his Letters Patent in 1847, became the Metropolitan of Australasia, that is, he was the Metropolitan Bishop over all the other bishops of the area. In 1850, he summoned his 5 suffragans to a famous conference in October 1850 at Sydney, and they acknowledged him as their Metropolitan. There is no doubt, that he always remained the episcopal leader of the Australian church.

\* What would you say was the unique contribution of Bishop Broughton to the Australian Church?

His unique contribution was that it happened then and not at any other time. Broughton's contribution is to create a sense of there being a church. When he arrived in 1829 he found a dozen rather ill assorted colonial chaplains, half a dozen church buildings and a gaol chaplaincy. By the time of his death in 1853, there is a well established church, beginning to develop its own system of government, with its own sense of autonomy, its own sense of being within the community.

It is Broughton more than anybody else who turns the gaol chaplaincy into the colonial anglican church.



BROUGHTON BISHOP OF AUSTRALIA (contd.)

\* How should the Diocese of Sydney look to Bishop Broughton?

I think very much as its founder. Whatever differences there may be between Broughton and later traditions in Sydney, there is no doubt that it is Broughton who found the diocese. Broughton who lays its foundations, very firmly. He was very conscious of the need to establish strong links with the principal theological and churchmanship developments within Great Britain and the Continent.

The particular kind of churchmanship which he advocated was not necessarily that which the Diocese of Sydney later was to espouse. But, nevertheless, he created this notion that the Australian Church is an off-shoot of the Christian Church in its European setting. He helped establish the tradition of the Australian Church, taking over and refining and adjusting and adapting the important traditions of theology and churchmanship from Europe to Australia.

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The St. George Historical Society records its appreciation and gratitude to the Anglican Information Office and Southern Cross of February 1986 - for permission to record and keep within its Bulletin such detailed and interesting information.

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Australia is a huge country - but to-day air travel reduces great distances to a few hours.

In 1829 William Grant Broughton arrived and his nearest bishop or was it archbishop, was far away in Calcutta. Notice to this effect is recorded on the board outside St. Andrew's Cathedral. Worth pausing to read.

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