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Yours sincerely,

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"A Constitutional Study of the Church of England
in Australia, 1847 - 1872"

Ellis David Daw

Submitted in fulfilment of the requirements for
the degree of Master of Arts of the
Australian National University

1971



The sources on which I have drawn
have been acknowledged and the
thesis is my own composition.

E.D. Daw

E.D. Daw

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ABBREVIATIONS

I. Barker's Diary	Journals and Correspondence of Frederic and Jane Barker, Uncat. MSS 455, Mitchell Library, Sydney
<u>Hansard</u>	<u>Hansard's Parliamentary Debates</u>
<u>J.L.C. N.S.W.</u>	<u>Journal of the Legislative Council of New South Wales</u>
Longley Papers	Letters and Papers of Charles Thomas Longley (Archbishop of Canterbury, 1862-68), Lambeth Palace Library, London
<u>S.M.H.</u>	<u>Sydney Morning Herald</u>
Tait Papers	Letters and Papers of Archibald Campbell Tait (Archbishop of Canterbury, 1868-82), Lambeth Palace Library, London
<u>V. & P.L.A. N.S.W.</u>	<u>Votes and Proceedings of the Legislative Assembly of New South Wales</u>
<u>V. & P.L.C. N.S.W.</u>	<u>Votes and Proceedings of the Legislative Council of New South Wales</u>
<u>V. & P.L.C.V.D.L.</u>	<u>Van Diemen's Land. Votes and Proceedings of the Legislative Council</u>

II. The titles of the various official reports of synod proceedings have all been abbreviated to a standard form e.g.,

Sydney Synod Proceedings 1870

The full titles may be found in the Bibliography.

PREFACE

"We are at present at the first page only of the Church of England's Australian history". (1870)¹

"Reforms, alas! march but slowly in ecclesiastical bodies". (1872)²

There have always been those who prefer to see the building up of an organisational framework for the Church as detracting from its main task. But it has not been the form or extent of organisation which has determined whether the wider work of the Church has been helped or hindered; rather, it has been the ease with which that organisation has been able to adapt to changing circumstances which has been important. In the nineteenth century, the various churches in the Australian colonies all had to search for a means whereby this could be accomplished. This study is concerned with the efforts of the Church of England to do this during some of its most crucial years.

Earlier studies involving this field fall into two main categories. Some have been rightly concerned with constitutional developments in one or other of the various dioceses or with the lives of those who led them. Others, fewer in number, have been too comprehensive in either scope or time to give the constitutional aspects of the Church's development the attention and the interpretation which they require. Much of this development still remains to be examined in detail; but it is my hope that this study goes some way towards filling the gaps which have been left.

For at least one contemporary observer, the subject of colonial church government was "undoubtedly one not only of very great practical importance, but also of very great practical difficulty".³ This would be

¹ Editorial in the Church of England Messenger, Melbourne, 24 March 1870, p. 2.

² The Reverend Zachary Barry, letter to the editor, S.M.H., 27 September 1872, p. 3.

³ Melbourne Church of England Messenger, October 1850, p. 261.

a fair judgement still. One of the most pressing difficulties has been the scattered and fragmentary nature of the various records. Few are complete in themselves; some have disappeared altogether. The attention which this study gives to the roles of the various bishops reflects more than the key, often dominant part which they played in the life of the Church in Australia, and the moral authority which attaches to the episcopal office. It also reflects the relative lack of sources which throw light on the attitudes and activities of the leading members of the clergy and laity. As for the ordinary Anglican in the Australian dioceses of a century ago, he least of all left any record of what he felt, and why.⁴ Even where published records do survive, much was often left unsaid.⁵

But if the difficulties have been important, so have the rewards. The counsel and encouragement of Mr. D.W.A. Baker and Mrs. B.R. Penny, both of the Australian National University, has earned my continuing gratitude. I am grateful to Mr. S.C. Bennett, also of the A.N.U., for his assistance in various ways, and to many people at the Royal Military College who provided support for research undertaken out of Canberra. The staffs of the Latrobe, Oxley, Mitchell, and Bridges Memorial Libraries have been of assistance in various ways, as have many people at the State Archives of Tasmania, the Queensland Parliamentary Library, and the Library of Lambeth Palace, London. Special acknowledgement is due to the librarians at St. Mark's Institute of Theology and at the National Library of Australia, Canberra. The Registrars of the diocese of Sydney (successively the Right Reverend H.G.S. Begbie and Mr. John Denton) and of the diocese of Melbourne (successively Mr. C.W.H. Barnes and Mr. W. Feltham) have been unfailing in

⁴ This is a difficulty which is by no means confined to Anglican church history. See, for example, O'Farrell, Patrick, The Catholic Church in Australia. A Short History: 1788-1967, Melbourne, 1968, p. vii.

⁵ See, for example, Bishop Tyrrell's remarks on the fuller publication of diocesan synod proceedings, in Maitland Mercury, 16 May 1868.

their patience and assistance. Mrs. E.H. Colville readily gave me permission to use the papers of her great-grandfather, Archbishop Tait. Many others, too numerous to mention individually, have given generously of their time and advice whenever I sought it. The typing has been the work of Miss Marion Parkins (now Mrs. Connors), to whom my thanks are due.

For the unfailing support of my wife throughout this project, I am especially grateful.

INTRODUCTION

The history of the Church of England during much of the nineteenth century, both in England itself and in many of the British colonies, can be seen as a search for some form of self government. In England, this search took the form of the movement for the revival of convocation. In the colonies - especially those in Canada, New Zealand, South Africa, and Australia - it was largely an imitation of earlier developments in the Protestant Episcopal Church of the United States.

The forces which brought these movements into being were, to a limited degree, common to both England and the colonies. As the balance of social forces shifted, the Church in both contexts found that it was increasingly unable to rely on the state and the upper classes for support. As institutional autonomy increased, so too did the demand for representative bodies which could control its growth and facilitate its acceptance. In the colonies, the trend towards removing any traces of quasi-establishment which the Church of England enjoyed soon became apparent to all who cared to observe it. Coinciding with this trend was the increasing inability or unwillingness of the colonial bishops to remain in sole control of their often large and growing dioceses. For these and other reasons, there was a movement in the colonial Church, beginning in the 1840s, towards the introduction of synodical government along the lines of the model provided by the American Church.¹

The purpose of this study is to examine the constitutional development of the Church of England in the province of Australia from its creation in 1847 until a synod for the whole province was formed twenty-five years

¹ See Thompson, Kenneth A., Bureaucracy and Church Reform. The organizational response of the Church of England to Social Change 1800-1965, Oxford, 1970, p. 91; and Stephenson, Alan M.G., The First Lambeth Conference 1867, London, 1967, p. 58.

later in 1872. The Church in Australia had not had any bishops at all until 1836, when William Grant Broughton was consecrated to the new diocese of Australia. In 1842, the diocese of Tasmania was formed; and in 1847 three more dioceses were formed and a province was created with Broughton as its first metropolitan.

Although Broughton lost little time in seeking to introduce synodical government into his province, he died in 1853 before the work had progressed very far, and the task fell to his successor. The creation of a complete structure of synods for the growing province proved to be a piecemeal and somewhat irregular process. Despite Broughton's plans, it was accomplished in two clearly separate stages, for it was not until the mid-1860s that the various dioceses had all achieved synodical government. By that time, the Church was being seriously shaken by a series of legal decisions which were of far reaching importance for its further constitutional development. The second part of this study, which is concerned with the creation of a higher synod for the Church in Australia as a whole, must be seen against the background of those decisions and of the reactions of churchmen to them.

The study initially reveals how little the churchmen in each diocese sought to achieve a common approach to the problems which were confronting them. But if there was little uniformity in pace and in the resulting bases of organisation, there was some uniformity of purpose. When they came to attend to the needs of the province, it was a different story. Although there was widespread concurrence that a higher synod should be formed, there were sharp differences over its role and its purpose. They were differences which involved the fundamental question of the relationship between the Church in Australia and its parent Church in England.

The creation of a synod for the Church in Australia as a whole in 1872 was but the first stage in the working out of questions which continue to occupy the energies of churchmen today.