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Instructing them in ‘the things of God’: The response of the Bishop and the Synod of the Church of England in the Diocese of Sydney to the Public Instruction Act 1880 (NSW) regarding religious education for its children and young people, 1880-1889

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BEd (Canberra)

A thesis submitted in fulfillment of the requirements for the degree of Master of Education (Research)

2014
AUTHOR’S DECLARATION

This is to certify that:

I. this thesis comprises only my original work towards the Master of Education (Research) Degree
II. due acknowledgement has been made in the text to all other material used
III. the thesis does not exceed the word length for this degree.
IV. no part of this work has been used for the award of another degree.
V. this thesis meets the University of Sydney’s Human Research Ethics Committee (HREC) requirements for the conduct of research.

Signature:

Name: Riley Noel WARREN

Date:
Preface and Acknowledgements

Undertaking this research has allowed me to combine three of my interests; history, education and the Anglican Diocese of Sydney. History was the major concentration of my first degree. I retired in 2008, after twenty years, from the Headmastership of Macarthur Anglican School, Cobbitty, NSW. I have served for a similar time on the Synod of Sydney and its Standing Committee as well as some time on Provincial and General Synods. I have an abiding interest in the affairs of the Diocese of Sydney generally and particularly in educational matters.

I acknowledge Professor Geoffrey Sherington who first encouraged me to undertake research in the field of Education History and was my associate supervisor. Dr. Robert Tong AM has encouraged me throughout the research process and I thank him for his most apposite and helpful comments. I also express my appreciation to my colleagues Dr. David Nockles and Dr. Allan Beavis and to my Godson, the Reverend Peter Tong, for their valued assistance. I acknowledge the cheerful and helpful assistance of Ms. Philippa Crosbie of the University of Sydney’s Fisher Library, whose skills in finding articles that I could not, was greatly appreciated. I also acknowledge the assistance of library staff of Moore Theological College, Sydney.

Most especially I express my thanks and great appreciation to my supervisor, Dr. Helen Proctor, whose full encouragement, support and wisdom not only made it possible for me to continue and complete the research but showed genuine interest in it and in so doing made the whole process so enjoyable.

Finally my heartfelt and loving thanks go to my wife Pam, whose enthusiasm, endless support and patience, at no little personal sacrifice, as well as her word processing skills, combined to allow me to bury myself in my study to complete the thesis.
Abstract

The role of the Church of England as an education provider in the colony of New South Wales prior to the Public Instruction Act 1880 (NSW) is well documented by education historians. Very little is written about its role after 1880. There is an assumption generally held by education historians that following the promulgation of the various secular education acts in Australia’s colonies in the latter decades of the Nineteenth Century, the Church of England 'gave up' its schools. As a consequence, it neglected the religious educational and spiritual care of the majority of its children and young people, concentrating its efforts on establishing a small number of elite grammar schools for the children of the wealthy. The thesis endeavours to test this assumption insofar as the evangelical Diocese of Sydney is concerned by researching the official documents - the Proceedings of Synod - to ascertain the Church's response to the 1880 Act during the decade of the 1880s. The role of the leaders of the Diocese and their influence on the Church's response is also examined. The research reveals that the Diocese of Sydney did not simply 'give up' its schools and concentrate on a few elite schools. Instead, it undertook a concerted effort to reach as many of its children as possible with instruction in the faith, be they in Public schools, Church Schools, Grammar Schools or in Sunday Schools. The research shows that Bishop Barry focused his educational efforts in areas quite different to those of Bishop Barker and Dean Cowper.
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1. Introduction

The Public Instruction Act 1880 (NSW) presented the Christian churches of the Colony of New South Wales with two significant inevitabilities; i) the withdrawal of funding that assisted them to maintain their denominational schools and ii) secular, in the sense of non-denominational, teaching for their children in Public Schools. Across Australia in the 1870s and 1880s various types of secular education bills passed each colony’s legislature. One of the major expectations of these Acts was to force the closure of denominational schools thus ensuring that each colony had a uniform secular education system devoid of sectarian animosity. That the purpose was not achieved, because of the tenacity of the Roman Catholic Church, had not been foreseen by the legislators, nevertheless they were generally successful with regard to the demise of Church of England schools.

In God’s Empire Hilary Carey traces the growth of British missionary societies as an adjunct to the expansion of the British Empire helping to create, what in the nineteenth century was sometimes called ‘Greater Britain’. While acknowledging that social historians have covered both the secular and commercial aspects of British emigration Carey makes the salient point that without considering the ‘religious aspects’ the ‘whole story’ cannot be told.¹

This thesis contends that the history of Church of England education in New South Wales after the 1880 Act cannot be properly comprehended by relying on an understanding of church and state power politics alone. The deep concerns of the churchmen of the time regarding the church’s spiritual responsibility towards its young people, in its true sense has been neglected. With the concept of the ‘whole story’ in mind the thesis examines the response of the Church of England in the Diocese of Sydney to the Public Instruction Act 1880 (NSW) particularly examining the Church’s response to the concerns of its members regarding the religious or spiritual welfare of the children under their care.

In his Gospel, St Mark relates that Jesus was teaching his disciples that he would be rejected by the religious leaders, would be killed and after three days come back to life. Peter, clearly unhappy with Jesus’ words remonstrates with Him. Jesus rebukes Peter saying, ‘Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men’, (Mark 8:33 KJV). As there was no established State religion in New South Wales, then the State can only be, at best, a humanist State with a secular curriculum – dealing with the ‘things that be of men’. The ‘things that be of God’ is the spiritual element of the church’s work and therefore beyond the scope of a secular State as a provider of education. Prior to the 1880 Act both elements were taught in the Church’s denominational schools (later called Day Schools); from 1880 onwards the Church needed to find other ways to teach its children ‘the things of God’. Clearly Peter was expected by Jesus to concentrate on ‘the things of God’. As Peter was the rock on which Jesus said He would build his church², it follows that the Church should also concentrate on ‘the things of God’.

Religion and schooling are current topics of interest to many people both within and outside the Church, especially with the recent debate in New South Wales over Ethics classes conducted at the same time as Special Religious Education (SRE)³, as well as the rapid rise in faith-based schools in Australia since the 1980s. The Anglican Church⁴ in the Diocese of Sydney provides a good example of the rise in faith schools. In 1980, a century after the Public Instruction Act 1880 (NSW), there were fifteen diocesan schools⁵ catering to the more affluent

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² 'And I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.' Matthew chapter 16, verse 18 (KJV)
⁴ The Anglican Church of Australian was adopted as the Denomination’s name in 1981 almost twenty years after the Constitution of the Church of England in Australia was adopted in 1962. While the name 'Anglican' was occasionally used as a shortened form for Church of England during the Nineteenth Century, this thesis will use the name of the denomination most commonly used during the period researched: Church of England. See J. Davis, Australian Anglicans and Their Constitution (Canberra: Acorn Press, 1993). 1.
⁵ The King’s School, St Catherine’s School, St Andrew’s Cathedral School, Sydney Church of England Grammar School (Shore), Barker College, Trinity Grammar School, Danebank Anglican Schools for Girls, Abbotsleigh School for Girls, Tara Anglican School for Girls, The Illawarra Grammar School, Arden Anglican School, Loquat Valley School, Claremont College, Roseville College and St Luke’s Grammar School. There were also eight other higher fee charging schools with a looser Anglican affiliation in the diocese; Cranbrook School, Meriden School, Kambala Girls
members of the Church and wider society. However some thirty years later that number had more than doubled with the establishment of lower fee paying schools mostly in the western and southern parts of the Diocese. These new schools provide access to Anglican schooling to thousands of families who could not afford the more expensive schools. The desire of the Diocese to provide education for the less wealthy members of the community, as evidenced by the establishment and growth of those schools since the 1980s, should not be considered a new initiative. In the nineteenth century, up to the 1880 Act, government funding allowed Church schools to reach a far wider population than after the Act.6

The Church of England’s contribution to the schooling of the colony’s children was, up to 1880, far from insignificant. For the first fifty years of its existence the Governors of the colony of New South Wales had expected the Church of England to supervise the education of the colony’s children.7 Historians writing on education in New South Wales prior to 1880 invariably cover the role of the Church of England, yet little has been written on its role in the education of its children as a consequence of the 1880 Act. Such writing, post the Public Instruction Act 1880 (NSW), generally focuses on the growth of the Public Education System8 or the history of Catholic Education in New South Wales.9 Accounts by historians such as Brian Dickey, using a broad brush, describe how the Church of England did not follow the Roman Catholic lead in maintaining its

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6 Bishop Barker in a letter dated 19.5.1869, to the Council of Education, implies that denominational schools, unlike public schools, provided schooling to many levels of society including 'poor districts'. Quoted in K. J. Cable, "The Church of England in New South Wales and its policy towards education prior to 1880" (Unpublished Thesis in two parts, Sydney, 1952), Part II, 119.

7 Ibid., Part I 1-8.


schools, but rather focused its efforts on a few élite colleges. Such views have tended to close down further discussion of any ongoing efforts by the Church of England for its children after 1880 with the result that there is little current literature concerning the results of the various Public Instruction Acts in Australia.

It is timely therefore to revisit an earlier period to gain an understanding of the motivations that led the Church to want to continue its role in education, particularly the spiritual instruction of its children as well as to discover what methods it chose in order to accomplish that. It is hoped that this research will shed light on an important, but neglected period of education history in New South Wales and perhaps give some insight into the motivation for the recent growth of low fee paying schools.

The area chosen for the research is the Anglican Diocese of Sydney and the period is the decade of the 1880s. The Diocese of Sydney has been chosen because of its historical leadership in the education of the colony’s children, its standing as the senior and most populous Diocese in Australia, its long established Church of England schools and its well preserved historical records – The Proceedings of the Synods. A decade immediately after the 1880 Act is an appropriate time span to observe how the Church sought to cater for the spiritual needs of its children; who acted, what was done and how.

The boundaries of the Diocese of Sydney by 1880 stretched as far west as Wallerawang, as far south as Ulladulla and in the north to the Colo River and Broken Bay – an area of some 7,000 square kilometres. Historically its theology

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11 Meticulous records of each day’s Synod meetings were kept including the full text of the President’s Charge, questions, petitions, notices of motions and ordinances, records of debate including motions, amendments and who moved and seconded them and whether they were passed or lost, were all recorded, but not what was said in debate. At the beginning of each day of a Synod Session Minutes of the previous day’s meeting were read and confirmed. Reports from the various committees of Synod are received and recorded. Various Appendices and Annual Statistical Returns also form part of the Synod papers. All of these were compiled and published usually before the end of the year in which the Session of Synod was held and published in book form at the end of each Synod under the title The Proceedings of the 'Nth' Synod.
was predominantly evangelical. Teaching the need for personal salvation and knowledge of the Bible so as to guide daily living were and remain defining elements of Sydney evangelical Anglicanism.

In the middle of the 1800s, debates in England regarding education led to the passing of the Elementary Education Act 1870 allowing local governments to establish schools which had hitherto been the province of charitable (churches) and private institutions. It was against this background that education debates took part in New South Wales. The Public Schools Act 1866 (NSW) and the Public Instruction Act 1880 (NSW) both sought to promote the State as the proper and natural provider of education for its children. Both dealt blows to denominational schools, which prior to 1866 had been the dominant provider of education. In seeking to understand what actions the Anglican Church took in response to the 1880 Act, it is necessary to go to the very centre of Diocesan decision-making; the Synod of the Church of England of the Diocese of Sydney.

The Synod is the central body that governs the Diocese and with the Bishop, decides policy. A study of the documents of Synod is essential to discovering and understanding the Church’s response. Synods are meetings of the clergy and laity of the Diocese, held to make ordinances upon and in respect of all matters and things concerning the order and good government of the Church of England.

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13 In Sydney a Synod exists for a three-year period. The different meetings of a synod are called Sessions. Sessions of Synod are held annually and sometimes more than once a year if circumstances require. Sessions of synods in the nineteenth century lasted from a few days to up to two weeks. The operation of a synod is somewhat like a parliament, loosely following the rules of debate of the British House of Commons. Synod Sessions began with an address (called a Charge) by the President who would normally comment on events of the past year and often raise matters he expected to be discussed during the session. To assist Synod in its work, committees may be appointed and their reports received, usually annually. To assist the Bishop to oversee the diocese between Synods a Standing Committee was appointed and its Report was likewise received annually.
and the regulation of its affairs within the Diocese. The Bishop of the Diocese presides at Synod and is referred to as the President.

Examining the *Proceedings of Synod* from the 1880s reveals how the Diocese responded to the 1880 Act and the attitude and actions of the Bishops, clergy and laity to the education of Church of England children. The *Proceedings* reveal those who were leaders in education matters, took part in debate, and prepared reports. Conflict and unanimity among Synod members on education matters are also revealed. The documents themselves interpret the church’s response and give an informed religious dimension to that response.

Document research according to McCulloch had fallen into disrepute in the second half of the twentieth century, whereas it was much used in the first half. He makes a plea for education historians to return to such a wealth of material for their research. He points out that official documents provide a huge source of material for the researcher that is ‘directly related to administration and policy involving the general maintenance of affairs as well as the day to day discussion of issues and problems.’ The *Proceedings of Synod* are a neat fit with McCulloch’s document research appeal.

The *Proceedings of Synod* are a reliable record of decision-making and policy formation at the highest level of the Church of England in Sydney. Fifteen separate Synod sessions are covered in the research for this thesis with all their reports, tables and other appendices.

Chapter 2 covers the review of the literature dealing with Church of England education in late nineteenth century Sydney and exposes a gap in the literature. The following three Chapters attempt to close that gap by showing the Diocesan response as revealed in the *Proceedings of Synod*. Chapter 3 covers Religious

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14 The *Church of England Property Management Act 1866* (NSW) gave legal effect to a constitution which allowed the Church of England to make decisions for the ‘management and good government’ of the Church. All the main provisions of that constitution are now found in the schedule to the *Anglican Church of Australia Constitutions Act 1902* (NSW).

Instruction in Public Schools; Chapter 4, Sunday Schools and the Sunday School Institute; Chapter 5, Church of England Day Schools and Grammar Schools. Chapter 6 presents the conclusion to the research findings.
2. Literature Review

2.1 Introduction

The role of the Church of England in providing education to the children of the colony of New South Wales prior to 1880 has been covered by many education and general historians, often in great detail. The seminal academic contribution on the topic of Church of England schooling in the nineteenth century is Ken Cable’s 1952 Master of Arts Thesis, although his thesis does not go much beyond 1880. Similarly there is a significant body of writing on the effects of the Public Instruction Act 1880 (NSW) on the growth of Public Schooling and the maintenance of Catholic Schooling after the 1880 Act. Writing on the effects of the 1880 Act on a hitherto major education provider, the Church of England in New South Wales, particularly in the Diocese of Sydney is scarce.

This review covers the research decade of the 1880s including relevant events leading up to the Act. As the Church had to contend with the rise of secularism and its attack on Christianity in the latter part of the nineteenth century, literature referring to secularism and education as regards the Church in Sydney is reviewed. Ken Cable and Stephen Judd give a general overview of the history of the Diocese of Sydney from its beginnings until about 1980, providing brief but valuable insight into Anglican schooling beyond 1880.

Historians such as A. G. Austin and Walter Phillips have written on the Australian secular education acts of the 1870s and 1880s. Writers on the history of individual Church of England schools, the Sunday School movement and Children in the nineteenth century also mention the effects of the 1880 Act. Much of what

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16 Cable, “The Church of England in New South Wales and its policy towards education prior to 1880.”
17 See Barcan, Two centuries of education in New South Wales.
19 S. Judd and K. J. Cable, Sydney Anglicians (Sydney: Anglician Information Office, 1987).
has been written is now thirty to sixty years old (some older) which confirms what Hilary Carey, Ian Breward, Nicholas Doumanis, Ruth Frappell, David Hilliard, Katherine Massam, Anne O’Brien and Roger Thompson lamented when they wrote in 2001 ‘until recently Anglicanism was the sleeping giant in Australian religious historiography and large tracts of its history lay unexplored.’ However since the beginning of the twenty first century there has been an increase in writings that cover, to a limited degree, the Church of England in Sydney during the latter decades of the nineteenth century.

Hillary Carey’s book on the relationship between the expansion of the British Empire and the concomitant expansion of missionary societies makes the point that there was a spiritual element that motivated the mission expansion and that to ignore it leaves a gap in the historical story. Stuart Piggin who researches Christian heritage in Australian history would agree. He seeks to show the contribution of evangelicals to the formation of Australian society. Ian Breward, in the same vein, but with broader strokes, seeks to acknowledge the role of Christianity in the formation of national cultures in Australasia.

Brian Dickey and Brian Fletcher are two contemporary writers of general Church of England history in Australia and contributed chapters to Anglicanism in Australia. Dickey concentrates almost entirely on corporate Anglican schools in his discussion on Education, covering the period 1861-1900 where such schools catered for only a small percentage of Church of England children. It is unfortunate that he dismisses the many Church of England elementary schools across Australia, which during the first half of his chosen period catered for a significant (albeit declining) number of children. He makes the points that with the ending of state aid Anglican schools could not afford to be maintained, unless

they were in suburbs where the parents could afford to pay fees. He posits that as the Church of England considered Public Schools were in effect ‘Protestant’ and as it was the majority denomination, it was content to do little or nothing other than to concentrate on a few prestigious secondary colleges. As he also acknowledges that the Church of England could not overturn secular education acts in Australia, it seems disingenuous of him to criticize the church for pursuing the only avenue left for them vis à vis education – fee paying schools.

Fletcher believes that society’s mood in the second half of the nineteenth century was for universal education under the control of state governments (rather than denominational control) and open to all children, no matter their creed. While Church of England clergy across Australia, with some exceptions, wished to retain their denominational schools, he expresses the view that it was the laity who realized that the state and not the Church had the resources to provide schools for the colonies' growing populations. Cable would concur. Fletcher also claims the laity were supportive of educating children of all beliefs together, as a result Synods generally supported state education. He claims that the changed educational role of the Church of England brought a renewed emphasis to Sunday School activities and allowed the Church to take a lead in the development of secondary education, but makes the point that probably both of these only attracted children from middle-class families, whereas before the Church’s schools had provided schooling for all levels of society.

2.2 Secularism and Christianity

Secularism can provide a rich study in itself. Indeed several historians writing on the latter decades of nineteenth century New South Wales make it a major topic

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26 Ibid., 69.
27 Ibid.
30 Fletcher, "Anglicanism and the Shaping of Australian Society," 302-03.
31 Ibid., 303.
especially when discussing education. Much of the discussion centres on the meaning or interpretation of the word ‘secular’. Catherine Byrne’s recent article in the Journal of Religious History, claims that the opportunity for the New South Wales government to create a really secular schooling system failed in 1880 because, according to her, they did not have a commitment to a proper philosophy of secularism but instead made decisions regarding Public Schooling that the populace would accept. She traces the meaning of secular from the Latin ‘saecularis’ – ‘old age’, or ‘generation’ or ‘a long time’, but shows that in ecclesiastical Latin it had a more defined usage of ‘in the world’ as opposed to ‘in the church’. She shows that Locke used it to distinguish the business of civil government from that of religion. Secular, therefore, refers to things of ‘this world’, not to things from the ‘other world’. It is possible to see a parallel to Jesus’ admonition of Peter to concentrate on the ‘things of God’ and not on ‘the things of men’; that is the spiritual, not the secular.

According to Phillips the philosophy of secularism began its open attack on the church in the early 1870s and reached its height in the 1880s in both Sydney and Melbourne. It was in the cities that ‘freethought lecturers assailed Christianity.’ Colin Wellard’s unpublished thesis explains that in the matter of education the Rationalists were thoroughly secular and sought to neutralize the influence of the Church in State schools and that in general terms, the Rationalist position of the age portrayed religion as the enemy of freedom, progress and enlightenment.

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34 Ibid., 21.


36 Ibid., 23.

The Public Instruction Act 1880 (NSW) included a definition for ‘secular’, which in essence meant ‘non-sectarian’. Parkes sought to bring the community together and invited the churches to co-operate with the government over the Act. Byrne sees this as Parkes aborting the secular principle38 – but she does not say which or whose principle; clearly it was not the New South Wales Legislature’s principle. Nor were objections raised from the Public School League, whose understanding of the term ‘secular’ was very moderate; their Manifesto stated ‘the scripture lessons and other class books, now generally used in our Public Schools, the League has no objection to urge, nor does it object to religious instruction being given.’39 Did the Act fail the test of being ‘secular’ as Byrne believes? If its purpose was to force the closure of all schools except its own, such that there would be a uniform secular education across the state, then it failed that test. If it sought to establish a ‘secular’ Public Schooling system within its own definition of ‘secularism’, then it succeeded.

Phillips says that Bishop Barry ‘believed the main issue of the day was not in the contending forms of churchmanship, but in the greater conflict between secularism and Christianity.’40 The effects of secularism were far ranging, although not as far as the secularists might have liked. Breward notes that the influence of the Bible and its moral teaching remained powerful.41 Piggin would agree; he says the abolition of state aid to schools did not mean religious beliefs declined, nor that the government was secular, only anti-sectarian. He claims that the laity, who were predominantly evangelical, supported non-denominational Christian education,42 that is Public Schools with General Religious Education (GRE) as well as Special Religious Education (SRE). Cable claims that those within the Church of England supporting the Act ‘regarded it as a victory for secular Protestantism against a form of priestly Romanism.’43 Piggin makes the very interesting claim that Public Schools, far from being a triumph of

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38 Byrne, “"Free, Compulsory and (Not) Secular”; The Failed Idea in Australian Education,” 32.
39 Quoted in Barcan, Two centuries of education in New South Wales: 123.
secularism, ‘were evangelicalism’s greatest achievement in the realm of social engineering.’

2.3 The Church of England and Education Prior to 1880

Before examining the literature dealing with the Diocesan response, a brief examination of the years leading up the 1880 Act, will provide a useful background to that response.

Ken Cable’s thesis covers the changing relationships between the Church and the State, as embodied in the Governors of New South Wales and later in the Legislature, showing that initially the Governors expected the Church of England to provide education and financially assisted it to do so. Over time other denominations also engaged in schooling and by the middle of the nineteenth century the colonial administration had begun its own schools. Cable points out that these changes diminished the role of the Church of England as an education provider such that by 1880, it was generally accepted the State was the appropriate, and should be the only provider of schooling for the colony’s children. To ensure that, the Public Instruction Act 1880 (NSW) sought to force the closure of Church of England and other denominational schools by removing all funding to them. Cable makes the point that while the laity had come to accept this situation, the Church’s hierarchy had not, its policy remained unchanged. This important point is one that Cable makes in a number of places; that the policy of the Church was to keep its schools. Historians such as David Hilliard mislead when they claim the Anglican Church ‘gave up’ their schools implying it

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45 Cable, ”The Church of England in New South Wales and its policy towards education prior to 1880.” Cable’s Bibliography is extensive and covers Acts of Imperial and NSW Parliaments, as well as other states’ Acts, Parliamentary debates, (Imperial and NSW), British Parliamentary Papers and NSW Parliamentary Reports. Official Statistics (NSW), Legal Reports. Various Official Correspondence (Colonial Secretary, Church and Schools Corporation, National School Board, Denominational School Board, Council of Education). Official Documents - Ecclesiastical and Institutional, Minute Books and Registers. Personal Correspondence. Diocesan and various Church’s archives. Reports from various Church organisations (e.g. SPG, SPCK, St. Paul’s College, Moore College). English and Australia Newspapers. Learned Journals and Private Manuscripts.
46 Ibid., Part II, 111.
47 Ibid., Part II, 118.
48 Ibid., Part II, 118,46, 49, 50.
was a voluntary act. P. D. Davis in fact shows that the Synod of 1879 voted in support of Bishop Barker’s stance that its schools remain and that they continue to receive funding.

Davis’s chapter on Bishop Barker demonstrates that despite the Church’s official policy there was a marked decline in the percentage of children attending Church of England schools from just over twenty percent in 1867 to fewer than nine percent in 1878. He links this with what he calls a ‘subtle change’ in the attitude of churchmen whom he says were wondering if the effort to keep open the denominational schools was worthwhile. Certainly most were not sending their children to them.

In discussing what he calls the high point of Anglican schooling, Cable makes the point that while the year 1880 is usually taken to mark the turning point in the history of education in New South Wales, from an Anglican policy viewpoint that stage had been reached with the Public Schools Act 1866 (NSW). Davis would concur, as he states that in many ways 1866 marks the climax of Barker’s educational achievements, as it was over the 1866 Act that Barker made his stand for denominational schools.

At a public meeting reported in the Sydney Morning Herald, Barker said that the Bill, introduced into the Legislative Assembly by the Colonial Secretary, purported ‘to make a better provision for the administration of the public funds devoted to education’ was in fact a ‘Bill to extinguish the Denominational System’ and destroy religious education. Barker fought hard against the 1866 Bill but did not get all he hoped for. His efforts did not go unrewarded as compromises

53 Ibid.
were introduced to accommodate the Church of England.\textsuperscript{57} Along with continued, though reduced funding, these included a definition of what ‘secular’ meant, the opportunity for clergy to visit Public Schools each day for religious instruction of not less than one hour\textsuperscript{58} and the inclusion of ‘general religious teaching’ as part of ‘secular instruction’.\textsuperscript{59} These remarkable efforts of Bishop Barker for the spiritual welfare of the colony’s children are still in evidence today. Davis shows Barker and his Church’s hand behind the changes.\textsuperscript{60} It is no doubt to these achievements that Piggin refers when he claimed they were Evangelicalism’s greatest achievements in social engineering. While Barker’s efforts were pivotal in these concessions, Spaull shows he had an ally in Parkes, who declared that:

He would never give up a system of general religious instruction in the schools because he did not believe that any people would become a great nation without a profound faith, which was essential to the higher qualities of humanity and the performance of the higher duties of citizenship.\textsuperscript{61}

Barcan does not acknowledge Barker’s efforts. He shows, however, their results in that from 1867 Scripture (General Religious Instruction) was added to the curriculum\textsuperscript{62} and records that the Irish Scripture Readers adopted in the 1850s were in use in Public Schools until they were replaced in the 1920s.

Judd and Cable explain that Barker was a champion of Church parish schools because he saw them as an outreach into the community. He believed that education was a primary parochial function as it attracted the poor to the local church through their children’s schooling thus proving a focus for the church’s action in the community.\textsuperscript{63} Davis shows that while Barker was defending his schools, he also developed plans to reach the Church’s children through alternate means; ‘from 1867 to 1879 virtually every synod heard the bishop comment on the necessity to teach the children in the Public Schools and to supplement that

\textsuperscript{57} Davis, "Bishop Barker and the Decline of the Denominational System," 145.
\textsuperscript{58} Public Schools Act 1866, section 19
\textsuperscript{59} Public Schools Act 1866, section 30
\textsuperscript{60} Davis, "Bishop Barker and the Decline of the Denominational System," 145,46.
\textsuperscript{61} Smith and Spaull, History of Education in New South Wales 1788-1925: 172.
\textsuperscript{62} Barcan, Two centuries of education in New South Wales: 109.
\textsuperscript{63} Judd and Cable, Sydney Anglicans: 102.
with the work of the Sunday Schools.’\textsuperscript{64} Most of the remainder of the Literature
Review will cover these topics. Prior to that it is important to review the
literature on the two most influential men in Church matters and particularly
education during the 1880s: Dean William Macquarie Cowper and Bishop Alfred
Barry. Unfortunately the most recent writing on the contribution of these men is
some thirty to forty years old.

\textbf{2.4 Dean William Cowper and Bishop Alfred Barry}

The Reverend W. M. Cowper was the son of the Reverend William Cowper, who
was the first parish clergyman in Australia and was rector of St Philip’s, Church
Hill for forty-nine years.\textsuperscript{65} W. M. Cowper was the first Australian born (1810)
Anglican clergyman and was an evangelical\textsuperscript{66} who led the Diocese from 1881 to
1884 in the absence and subsequent death of Bishop Barker until the arrival of
Bishop Barry and again in 1889 after Barry resigned the See. Thomas makes the
unexpected claim that Cowper could not really be classed as an evangelical\textsuperscript{67} but
provides no evidence in support. Indeed the evidence is to the contrary.

Cowper was a strong supporter of the evangelical Bishop Barker. Mrs Barker
warmly described him as one of ‘our own people’.\textsuperscript{68} It was Cowper whom Barker
entrusted to commence the theologically evangelical Moore Theological College
in 1856.\textsuperscript{69} Barker placed even greater trust in Cowper appointing him as Dean of
St Andrew’s Cathedral and Archdeacon of Sydney in 1859,\textsuperscript{70} making him the next
most senior clergyman in the Diocese after the Bishop. It is highly unlikely that

\textsuperscript{64} Davis, "Bishop Barker and the Decline of the Denominational System," 149-50.
\textsuperscript{65} P.G. Bolt, \textit{William Cowper (1778-1858) The indispensable parson: The life and influence of
Australia’s first parish clergyman}, Studies in Australian Colonial History (Camperdown: Bolt
Publishing Services, 2009), 7.
\textsuperscript{67} O. W. Thomas, "The Anglican Sunday Schools in the Diocese of Sydney in the Nineteenth
Century, concentrating particularly upon the latter half of that century" (Unpublished thesis,
Sydney, 1966), 17.
\textsuperscript{68} M. L. Loane, \textit{Hewn from the Rock: Origens and Traditions of the Church in Sydney} (Sydney:
Anglican Information Office, 1976), 76.
\textsuperscript{69} Ibid., 81.
\textsuperscript{70} K. J. Cable, "Cowper, William Macquarie (1810–1902)," vol. 3, \textit{Australian Dictionary of
and Traditions of the Church in Sydney}: 86.
such high offices would have gone to any but a staunch evangelical clergyman. Cable makes the important point that Cowper was entirely loyal to Barker and was closely identified with his policies.\(^71\) Loane describes him as ‘the most prominent clergyman of all during Barker’s episcopate’.\(^72\) After the turbulent Barry years it was Cowper who ‘sounded the chord of peace’ in the Diocese.\(^73\) Following his death in 1902, James Hassall in his book *In Old Australia* wrote of him that he was ‘a man beloved and venerated above almost all others.’\(^74\)

Alfred Barry was a different man altogether. He was born in 1826, the son of Sir Charles Barry, a noted architect. He was a gifted academic gaining an MA from Cambridge in 1851, a BD in 1860 and a DD in 1866 and was priested in 1853.\(^75\) His career was in the schoolhouse rather then the parish.\(^76\) According to Sherington he was a leader in the reforms in Public Schooling in the mid 1800s.\(^77\) Sherington calls Barry ‘a great educator for the church’ who believed the English Public School a good means of establishing the Christian faith among the young.\(^78\)

Sherington points out that the evangelicals in the Diocese had not supported Barry’s election to the See of Sydney.\(^79\) Loane says of him that theologically he was a Broad Churchman who thought it wise to permit all schools of thought and forms of worship in the church.\(^80\) Barry’s special contribution to the Diocese says Loane ‘was the impetus he imparted to all levels of the church’s education’ and that at heart he was a schoolmaster with education as his chief interest.\(^81\) Cable

\(^71\) Cable, “Cowper, William Macquarie (1810–1902).”
\(^72\) Loane, *Hewn from the Rock:Origens and Traditions of the Church in Sydney*: 86.
\(^73\) Ibid., 128.
\(^74\) Quoted in ibid., 87.
\(^76\) Barry was a schoolmaster from 1851. He became Headmaster of Leeds Grammar School in 1854, Cheltenham Grammar School in 1862 and King’s College, London from 1868 to his appointment to the See of Sydney in 1883. Cable comments in his Australian Dictionary of Biography article on Barry that ‘he preserved a schoolmasterly attitude for the rest of his life.’
\(^78\) Ibid., 11.
\(^79\) Ibid., 9.
\(^81\) Ibid.
concurs pointing out that Barry determined to retain as many church schools as possible, took full advantage of Religious Instruction in Public Schools and ensured the church took a role in secondary and higher education.82

2.5 Religious Instruction in Public Schools after 1880

The Public Instruction Act 1880 (NSW) retained the 1866 Act’s provision for clergy to enter public schools to teach Religious Instruction. Phillips shows that, at a public meeting in 1880, Barker foresaw that by the end of 188283 many of the (Church of England) schools in the suburbs and country would cease to exist. Anglicans would need to make the most of the opportunities open to them in Public Schools, where most of their children would soon be taught.84

Phillips points out that putting the provisions of the Act into practice was not straightforward: other than in large suburban schools, the adherents of the smaller Protestant denominations were spread out such that the practicality of providing religious instruction to them all was a mammoth task.85 He shows that Barker was happy for non-Church of England children to attend Church of England religious instruction. While some of the Protestant denominations concurred (Baptists and Congregationalists), Presbyterians complained about possible proselytizing.86 There were discussions as to the four Protestant denominations sharing responsibility for religious instruction led by the Presbyterians, but with little substantial results.87

Phillips shows that Barry was briefed by Parkes in London on the provisions of the Public Instruction Act.88 Judd and Cable claim that he

82 Cable, "Barry, Alfred (1826-1910)."
83 1882 was the last year denominational schools would receive any funding from the government under the terms of the Public Instruction Act 1880 (NSW).
84 Phillips, Defending “A christien country”: churchmen and society in New South Wales in the 1880s and after: 216.
85 Ibid., 217,18.
86 Ibid., 218,19.
87 Ibid., 219.
88 Ibid., 220.
quickly saw that any Anglican policy on education had to be oriented towards the public schools: the surviving handful of denominational schools could never be the cornerstone of an Anglican elementary education policy. It was in the public system the ‘truceless war’ between Christianity and secularism would be fought.\footnote{90}

According to Phillips, Barry was keen to see that the best use of religious instruction as possible was made; seeking the cooperation of the other Protestant denominations to make it work. He goes on to say that Barry's initiatives, while meeting warm approval at first, eventually founded on the rocks of the various denominations’ firmly held individual views and general suspicion of motives.\footnote{91} According to Judd and Cable the Anglicans would need to go it alone if its children were to receive spiritual nurture. Barry's leadership in Religious Instruction goaded the other denominations into some form of action.\footnote{92}

### 2.6 Sunday Schools

Sunday Schools were first established, as an institution, in England by Robert Raikes in 1780. Beverley Earnshaw describes how Raikes had been saddened by the children he observed, who worked in factories during the week and on their one day off in the week, ran untrammelled in the streets, harassing, cursing, swearing, fighting and stealing.\footnote{93} She claims these children were spiritually destitute\footnote{94} and shows that to give them something more worthwhile to do on Sundays, Raikes established four Sunday Schools in his and others’ homes where they would be taught to read, particularly the Bible, learn the Catechism and

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\footnote{89} The phrase ‘truceless war’ was first used by Barry in his Synod Charge of 1884. \textit{Proceedings of the Second Session of The Sixth Synod of the Diocese of Sydney}, (Sydney: Joseph Cook & Co., 1884). 24.

\footnote{90} Judd and Cable, \textit{Sydney Anglicans}: 130.

\footnote{91} Phillips, \textit{Defending "A christian country": churchmen and society in New South Wales in the 1880s and after}: 220-37.

\footnote{92} Judd and Cable, \textit{Sydney Anglicans}: 135-36.


\footnote{94} Ibid., 3,4.
have the church services explained to them. From these beginnings the Sunday School movement spread throughout the United Kingdom and abroad including the colony of New South Wales; another example of spiritual enterprises forming part of Greater Britain.

Earnshaw notes that the roles of Sunday School had changed as the nineteenth century progressed. Originally the roles were both secular and spiritual; children ‘in the nineteenth century ... heard the Gospel whilst leaning reading, writing, arithmetic and needlework.’ The passing of the Public Instruction Act 1880, Earnshaw says, marked the end of an era in Sunday School work, since compulsory attendance at school obviated the need for secular instruction in Sunday Schools. She suggests that two roles continued after 1880, the secular replaced by a social role – children’s social life revolved around the church with the spiritual role of the Sunday School continuing.

Barcan likewise addresses Sunday Schools. He believed a greater interest in Sunday Schools was how the Church of England compensated for their diminished role in elementary schools after 1866. He shows that between 1868 and 1874 Church of England Sunday Schools across New South Wales increased from 243 to 347 and by 1880 had increased by over one hundred percent. Indeed Roman Catholic, Presbyterian and Methodist Sunday Schools all increased in that period. Barcan sets his statistics against the background of the loss or diminution of denominational schools during that time, drawing a mitigating link between the growth in Sunday Schools and that loss. That may have been the case, however he neglects to point out that the population of Sydney alone in 1861 was 56,000 and that grew to 221,000 by 1881 – a growth of almost 400 percent. The Sunday School growth could certainly be explained by simply the Churches attempting to keep up with the population growth.

95 Ibid., 2.
96 Ibid., 61.
97 Ibid.
98 Ibid., 61.
100 Ibid.
In indicating that the Church of England was the last of the Protestant churches to give up its denominational schools Sherington believes they did so ‘because most now believed they could rely on the Church’s Sunday Schools to instruct the faithful.’\textsuperscript{101} This seemed to be a general opinion as Henry Parkes stated in 1876 ‘the proper supplement to the Public schools is the Sunday School.’\textsuperscript{102} Thomas, writing on eighteenth century Sunday Schools in Sydney, provides a quote from the February 1875 issue of the \textit{Australia Churchman}: ‘The Church combined with the Sunday School, not the day school, was the real hope of a religious teaching which would lead to personal religious conviction.’\textsuperscript{103} The clear intent was its desire to see Church of England children led to a ‘personal religious conviction’\textsuperscript{104}. Not all however, considered Sunday Schools a sufficient supplement to Public Schools. Dean William Cowper, who was a firm supporter of Church of England schools and had lived through the turmoil of their losses, complained that ‘... teaching in schools for an hour or two on the Lord’s Day’ did not adequately meet what had been achieved in Church of England elementary schools.\textsuperscript{105}

To ensure Church of England and not dissenting teaching prevailed in Sunday Schools Barker established the diocesan Sunday School Institute and made use of the publications of the English Church of England Sunday School Institute. Thomas quotes from \textit{The Church of England Chronicle}, ‘no matter how much sympathy we have towards dissenting instruction and Sunday Schools, we must aim to teach Anglican children Anglican doctrines.’\textsuperscript{106} He goes on to quote from Dean Cowper who, speaking about the publications of the Church of England Sunday School Institute said:

\begin{footnotesize}
\begin{enumerate}
\item Thomas, "The Anglican Sunday Schools in the Diocese of Sydney in the Nineteenth Century, concentrating particularly upon the latter half of that century," 25.
\item Ibid.
\item W. M. Cowper, \textit{The Autobiography and Reminiscences of William Macquarie Cowper Dean of Sydney} (Sydney: Angus and Robertson, 1902), 183.
\item Thomas, "The Anglican Sunday Schools in the Diocese of Sydney in the Nineteenth Century, concentrating particularly upon the latter half of that century," 20.
\end{enumerate}
\end{footnotesize}
One important feature is found in these publications; that they have a definite Church of
England character, combined with pure Evangelical truth, and if we wish to retain
possession of our young people, we must train them to understand why they are members
of the Church of England, Reformed and Protestant as she is, and not members of other
religious communions by which they are surrounded.107

Thomas believed the Institute worked hard, but he shows from the results of a
survey conducted in 1887 that ‘very little use appears to be made of the
advantages offered by the Diocesan Sunday School Institute’108 and draws the
conclusion that Sunday Schools failed to fulfill Barker’s hope that they, together
with Religious Instruction, ‘would be the best means of providing spiritual
nurture for Anglican children.’109

Judd and Cable provide a more positive summary about the rise in importance of
Sunday Schools as a consequence of the demise of Church of England schools:
‘The Sunday School became a regular part of parish life. It supplemented
religious instruction in the government schools. It reconciled Anglicans to the
steady loss of their own schools. Above all, it engaged the involvement of the
people of the parish.’110

It seems there is uncertainty in the literature regarding both the success and the
usefulness of Sunday Schools as a response to meeting the spiritual needs of
Church of England children after the 1880 Act.

2.7 Church of England Schools

The general assumption that parish schools ceased to exist in the Diocese of
Sydney as a result of the 1880 Act is supported by the lack of writing from
historians about them apart from a few general parish histories. Judd and Cable
briefly mention them with these words: ‘despite brave, but sporadic shows of

107 Ibid., 21.
108 Ibid., 29.
109 Ibid., 40.
110 Judd and Cable, Sydney Anglicans: 103.
support, few Anglican schools survived the loss of Government support.'

In Bryan Cowling’s brief chapter on the history of the Anglican education in the Diocese, he makes the point that the Church has always had education as part of its mission and that its contribution to education of the young in New South Wales was significant. Cowling states that the Church of England ‘handed over their remaining schools to the Government in return for guaranteed access to Public Schools to provide Special Religious Instruction to the children of their particular religious persuasion. This effectively ended eighty-eight years of Anglican parochial schooling in the colony.’

The Church of England established a number of good quality fee charging schools across Australian in the last two decades of the 1800s according to Dickey. Sherington, Petersen and Brice produced a Table that showing that sixteen such schools were established in Victoria and twenty-three in New South Wales, of these nineteen were in Sydney. By the time Barry arrived in Sydney there was already a number of secondary schools in operation; Protestant, Catholic, State and private venture schools.

While the Church of England had the long established (1831), but waning Kings School and the small St Catherine’s School (1856), the Methodists moved Newington (1867) to Stanmore, an upcoming suburb, the Roman Catholics established St Aloysius, St Ignatius and St Joseph’s in quick succession from 1879 before the final end of funding in December 1882. In 1883 the State opened Sydney Boys and Sydney Girls High Schools. Each was responding to the need for education in Sydney.

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111 Ibid., 129. St Mark’s Darling Point continued its school until 1913 when the building was leased to Miss Van Heuckelum for Edgecliff Preparatory School. That school was acquired by Sydney Grammar School in 1956. See Susan M W Withycombe, Honourable Engagement (St Mark’s Darling Point 2002).


113 Ibid., 29.


117 Ibid., 8.
for secondary schooling. As Sherington puts it ‘in comparison, Anglican efforts in
Secondary education now appeared somewhat tardy.’118

Judd and Cable provide insights as to Barry’s motivation as he embarked on his
school improvement and building programme believing that education was
‘perhaps the chief need of a community’.119 According to them, education for
Barry had both a social and a spiritual imperative: education would aim to meet
the needs of society and at the same time meet its spiritual needs, as the Church
saw them.

Barry believed that education was the linchpin for the Church’s relationship with the
community it sought to serve and to save. It was by education that the Christian faith
would be implanted in the young. It was by education that those same young people would
re-affirm that faith in adult life.120

According to them Barry exercised ‘deft management’ of the St James resumed
lands funds.121 He was able, in 1885, to up-grade The Kings School at Parramatta
by building a new Chapel, extending existing buildings, appoint a new reforming
Headmaster and bring the school under the control of Synod. Also in 1885 he
established a Choir School for St Andrew’s Cathedral, encouraged and supported
St Catherine’s School in Waverley and foreshadowed the founding of a Girls
Grammar school in Darlinghurst.122 The major part of the St James fund was put
towards the establishment of a new Church of England Grammar School at North
Sydney. This school was eventually named Sydney Church of England Grammar
School (SCEGS – known as ‘Shore’)

118 Ibid., 9.
119 Judd and Cable, Sydney Anglicans: 128.
120 Ibid.
121 This was the compensation from the Government for resuming the lands of the St James’
School in Sydney. The land was then used to establish the new Sydney Boys High School and the
Sydney Girls High School. These schools later moved to their current sites on Anzac Parade.
David Jones Elizabeth Street Store now occupies the original site of the St James School.
122 Judd and Cable, Sydney Anglicans: 131.
St James’ Grammar School Commemorative Stone Plaque

Figure 1: St James’ Grammar School Commemorative Stone Plaque

Photo: P. Warren
This tablet, in the grounds of St James’ Church, is perhaps all that remains of St James School. It reads:
Saint James’ Grammar School
Erected AD MDCCXL
William Grant Broughton DD
Bishop of Australia

Sherington shows Sydney’s population was growing and its make up changing. The population was 260,000 in 1881 and twenty years later it was 488,000 and the percentage of professional and educated as well as those in trade and commerce were greatly increasing.123 Simon Godden comments that it was time for the Church of England to respond to the growing demand for secondary education and at the same time showing that it still had an education mission.124 ‘Shore’ it appears was to be the answer. Sherington sees its establishment as a catch up by the Church of England to the other major schools established in Sydney some decades earlier.125 Godden agrees but adds a spiritual and a political reason for the foundation of ‘Shore’. The establishment of ‘Shore’ helped to alleviate the apprehensions of those Churchmen who thought the Church had

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abandoned its educational mission to its children and at the same time it helped to offset, to some extent, the prominence in education that the Roman Catholics were able to maintain, and even expand, during this period.\textsuperscript{126}

The Christian faith, Barry believed, would be planted in the young while they attended these schools.\textsuperscript{127} Barry, quoted by Sherington, gives some insight into his own hopes for what the pupils would be taught; ‘they would teach them that there was something higher than even the higher things of this world, and that there was a training which belonged not merely to time, but to eternity.’\textsuperscript{128}

Dickey’s claim that the Church concentrated on prestigious secondary schools has some purchase in Sydney Diocese under the leadership of Bishop Barry, but the literature shows that such schools were not the Church’s only response of the Diocese to the 1880 Act.

\textbf{2.8 Conclusion}

The literature review reveals a wealth of writing on the role of the Church of England as an education provider prior to the \textit{Public Instruction Act 1880 (NSW)}, which has been helpful in providing a background for the research into the 1880s. However very little can be found on that topic covering the years after 1880.

What the literature does acknowledge after 1880 are concerns about secularism. Some literature, thirty or more years old touches the spiritual welfare of children in Church of England Grammar schools and Sunday Schools. The continuing Day Schools receive scant acknowledgement and very little is mentioned regarding the spiritual welfare of Church of England children in Public schools.

\textsuperscript{126} Godden, “Founding Anglican Schools: A study of agents and events which influenced the formation of five Anglican schools within the Diocese of Sydney,” 42.
\textsuperscript{127} Judd and Cable, \textit{Sydney Anglicans}: 128.
The Literature Review has disclosed a gap in Education History literature regarding the question raised by this thesis: religious teaching of Church of England children in the Diocese of Sydney after the *Public Instruction Act 1880* (NSW). The next three chapters will explore that gap.
3. Public Schools

3.1 Introduction

This Chapter shows the concerns of the members of Synod for the spiritual welfare of the Church's children following the decline of its denominational schools and the concomitant move of children from them to Public Schools. Synod established the Religious Instruction in Public Schools Committee as part of its response to its concerns. This Chapter gives specific examples of the activities of the Committee as well as identifying difficulties faced by it in providing the Religious Instruction allowed for in the Act, particularly regarding the vastly different challenges posed by city and country parishes. The matter of General Religious Instruction and the efforts of the Diocese to influence its provision are briefly examined.

During the 1870s most of Australia’s colonies implemented laws to govern the education of each colony’s children. Generally known as the ‘free, compulsory and secular’ Acts, these followed earlier ‘compromise’ Acts.129 A. G. Austin, writing some forty years ago, points out that the ‘compromise’ Acts had included a section for religious education within them, but that the ‘secular’ Acts removed that allowance except in the colonies of New South Wales and Western Australia,130 interestingly the two main penal colonies. Whereas in Victoria the ‘secular’ Act can be seen as significantly reducing the Christian influence in education, no such effect is evident in the relevant section of the 1866 and 1880 Acts of New South Wales as the comparison in Table 1 demonstrates.

129 Austin, Australian Education 1788-1900: 173-75.
130 Ibid., 175.
Table 1: Comparisons of relevant section of the Public Schools Act 1866 and the Public Instruction Act 1880

<table>
<thead>
<tr>
<th>Public Schools Act 1866</th>
<th>Public Instruction Act 1880</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sect. 19. In every public school four hours during each school-day shall be devoted to secular instruction exclusively... and a portion of each day not less than one hour shall be set apart when the children of any one religious persuasion may be instructed by the clergyman or other religious teacher of such persuasion...</td>
<td>Sect. 17. In every Public School four hours during each day shall be devoted to secular instruction exclusively and a portion of each day not more than one hour shall be set apart when the children of any one religious persuasion may be instructed by the clergyman to other religious teacher of such persuasion...</td>
</tr>
<tr>
<td>Sect. 30. In the construction of this Act the words “secular instruction” shall be held to include general religious teaching as distinct from dogmatical or polemic theology.</td>
<td>Sect. 7. In all schools under the Act the teaching shall be strictly non-sectarian, but the words “secular instruction” shall be held to include general religious teaching as distinct from dogmatical or polemic theology.</td>
</tr>
</tbody>
</table>

Source: A. G. Austin

The wording, although appearing in different sections of the two Acts, is almost identical. Obviously New South Wales did not intend to follow the fully secular position taken by Victoria. While the 1880 Act put an end to Government funding for denominational schools, it in no way drove Christianity from public schools; the provisions, so hard fought for by Bishop Barker for General and Special Religious Instruction remained.

3.2 Establishing the Religious Instruction in Public Schools Committee of Synod

That Barker had to constantly urge clergy to take up the provisions of the Act and teach Religious Instruction indicates that many were not doing so. In 1878, Barker stated that ‘few questions can be of more importance than the religious instruction of our children in Public schools’ In response, a motion,

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131 Ibid., 176.


133 Davis, "Bishop Barker and the Decline of the Denominational System,” 149,50.

moved by the Dean (William Macquarie Cowper) to take steps to impart religious knowledge to those children was passed unanimously.\textsuperscript{135} The committee thus appointed reported in 1879 with six recommendations.\textsuperscript{136} A lengthy, robust debate ensued, with all the resolutions passing, except that which placed the costs of teaching Religious Instruction on the parish.

The \textit{Proceedings of Synod} do not record details of debate, however the \textit{Sydney Morning Herald} often did, sometimes verbatim. Synod debates published in the \textit{Sydney Morning Herald} reveal many of the concerns and prejudices regarding the spiritual education of the Church's children, both in 1879 and the following year. Synod was divided on many issues including negativity towards, as well as support of, Public Schools, antagonism towards the Church's schools, conflict between clergy and laity and concerns about the effectiveness of Sunday Schools. Such were the issues against which the Committee began its work to bring Religious Instruction to its children in Public Schools.

The debate showed that a number of clergy believed that the very existence of Public Schools was anathema because of their secularism, as well as a threat to Church of England schools. The Reverend Mr. Saliniere indicated the perplexity and annoyance of some Synod members that the Church could contemplate entering Public Schools for Religious Instruction since it had spoken against them in supporting its own schools.

He burned to think that they should ever embrace a system they had so repeatedly denounced. Again, he thought the more they strengthened the Public Schools the more they weakened their own.\textsuperscript{137}

Debate about Religious Instruction revealed tension between the clergy and the laity. Some members of the laity goaded the clergy for not getting out into the Public Schools. Mr. G. R. Dibbs, a member of parliament, was reported thus

he thought that the report issued by the Committee was a reflection on the clergymen of the Church of England, and that the excuses given by them for their neglect of this work of instructing the children in the schools were not creditable to them.\textsuperscript{138}

\textsuperscript{135} Ibid., 36.
\textsuperscript{136} See Appendix 1 for a the text of the recommendations of the Committee appointed by Synod on the 5th December 1878 to advise on how best to impart Religious Instruction in Public Schools.
\textsuperscript{137} "Church of England Synod," \textit{Sydney Morning Herald}, 26th June 1879.
In response it was pointed out that if the laity provided funds a lot more could be done. The Reverend J. R. Blomfield stated that

> he hoped the matter would be taken up heart and soul by the laity as well as the clergy ... he and his brother clergymen were willing to do the work if the laity found the money.\(^{139}\)

The debate also provided the opportunity for the laity to express their lack of support for Church of England schools. Mr. G. R. Dibbs’ plan was to rid the Diocese of its schools:

> Let them cast them away...the Denominational schools were admittedly dying out, and the sooner the better...if the clergy wished for the assistance of the laity they must face the inevitable doom of the Denominational schools, and consider how best to reach the thousands of young minds now growing up in the Public Schools.\(^{140}\)

His solution was to give all the Church of England schools to the Board of Education and use the funds gained thereby to assist the clergy to give religious instruction in the Public Schools.\(^{141}\) While this may have had merit, it was rejected by Synod.

Not all clergy saw Public Schools in a negative light. Canon Moreton lamented that denominational and Public Schools were placed in antagonism to each other.

> After twelve years experience in Public schools and after nine years experience in Denominational schools in this city, it was his solemn conviction that the Public school did afford every facility for training up their children as members of the Church of England and as members of the Church of Christ, as did its sister school, the Denominational.\(^{142}\)

He looked upon Public Schools as one of the most important allies of the clergyman because they allowed the clergyman to meet Church of England families of whom they did not have previously knowledge.\(^{143}\) Dickey’s contention that the Church of England did not use education for evangelism\(^{144}\) must be questioned at least as far as Sydney Diocese was concerned.

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138 Ibid.
139 Ibid.
140 Ibid.
142 "Church of England Synod."
143 Ibid.
Overall the debate indicated Synod’s support for Religious Instruction in Public Schools. The laity was keen to ensure that the many Church of England children in Public Schools had their spiritual needs met. Commander Sadlier, concerned that the ‘spiritual welfare’ of the children had been so neglected, indicated his support. 145 Mr. Stuart believed that the Church of England could not stand aloof from its duty towards children in the Public Schools and should take hold of every opportunity given to carry out Religious Instruction. He went on to say he would rather give Religious Instruction in the Public Schools than have the children receive none. 146

The Proceedings show that some of these themes were to be repeated in debate in the 1880s. What comes through clearly is that Synod members were engaged by the question of how to care spiritually for the children under their charge. Even though the members evidently held strong and often opposing opinions, the over-riding concern was clearly for the spiritual well being of the Church’s children as evidenced by the complete support for the Dean’s motion.

A new committee was appointed to carry into effect Synod’s resolutions and to act on its behalf for the spiritual and moral oversight of the Church’s children in Public Schools. 147 The Committee’s membership represented the highest echelons of Sydney’s political, commercial, legal and ecclesiastical fraternity, 148 indicating Synod’s support and high expectations of success. The committee reported annually to Synod throughout the 1880s.

3.3 Religious Instruction in Public Schools 1880 - 1885

At the annual Religious Instruction public meeting in February 1889, the visiting Bishop of Rochester expressed his surprise at the access the clergy had to

145 "Church of England Synod."
146 Ibid.
148 The other members were the Rev E. G. Hodgson, Inspector of Diocesan Schools, the Rev W. Hey Sharp, Warden of St Paul’s College, Mr. T. A. Dibbs, General Manager of the Commercial Banking Company of Sydney, who was Treasurer of the Committee, Mr Alexander Gordon, lawyer and later Chancellor of the diocese, Mr Judge Wilkinson, Sir George Innes, politician and judge, Mr (later Sir) Alexander Stuart on boards of various major companies, Trustee of NSW Saving Bank, politician.
schools in the colony and ‘implored them to hold fast to this great matter of religious instruction in the schools. As one of the anchors, as one of the foundations, of their national life and well being.’ A decade earlier Synod had assigned to the Religious Instruction Committee the mammoth task of the responsibility of teaching Church of England children in Public Schools in the Diocese the Christian faith, or more simply put, teaching them ‘the things of God’.

The Annual Reports reveal that many problems confronted the Committee in fulfilling its responsibility: problems posed by geography in country parishes where small Public Schools were widely spread; problems of size in city parishes where providing enough scripture teachers for the large enrolments was the challenge. Others included finding suitable helpers to teach, funding the costs associated with Religious Instruction and dealing with long established antagonism to Public Schools.

The Committee was faced with a number of logistical questions; who will do the teaching, how and what will they teach, how frequently, how much can be reasonably accomplished, will all the clergy comply, where will the teaching take place, what time will be allocated and how much will it cost to bring Religious Instruction to the children?

The Reports show that from the outset the Committee acted in a professional, methodical and organized way in carrying out its duties. Dean Cowper took the leadership of the Committee, with most of the reports appearing under his name. He instigated a survey of parishes to determine which had Public Schools in them and how much Religious Instruction was undertaken. The survey and its results (Public Schools and Special Religious Education - Annual Returns) were published in the Proceedings of Synod from 1880 to 1885 as an attachment to the Committee Report. These Reports provided information about the organisation, logistics and breadth of the Committee’s undertakings and provided it with

information that allowed it to plan its strategy based on real evidence in a modern bureaucratic way.

The Committee, stressed that the quality of its religious teaching was to be ‘regular and systematic in character, corresponding in these respects with the character of the secular teaching.’\footnote{Proceedings of the Third Session of The Fourth Synod of the Diocese of Sydney: 62.} It considered Religious Instruction needed to be on an equal footing with secular teaching and delivered in the same professional manner. An annual examination and giving of prizes\footnote{Ibid., 63.} was mooted, which came into effect a few years later as will be shown.

The Committee’s 1880 Report contained five comprehensive Appendices indicating the commitment and capability of the Committee in performing its role on Synod’s behalf.\footnote{Three of these (Appendices B, C and D) showing who might teach, what might be taught and to what ages are attached to this Thesis as Appendix 2} The Report stated that the clergy were ‘generally speaking, exerting themselves in the direction of the proposed scheme, and much is being done,’\footnote{Proceedings of the First Session of The Fifth Synod of the Diocese of Sydney: 100.} however the tone of the debate in Synod suggested otherwise.

The Report pointed the way forward; appealed for better funding, set out a syllabus, acknowledged the need for helpers for the clergy, even listing what sort of people could be suitable and indicated its preparedness to pay for salaried teachers to assist the clergy.\footnote{Ibid., 105. These included possible future catechists, future teachers - both men and women, members of the Church of England willing to offer themselves and qualified teachers.} A key decision to reduce the number of Religious Instruction lessons to one or two a week revealed that the provision of the Act allowing for the clergy to visit five days each week was logistically beyond the Church to meet. Even so the Report was optimistic: its expectations that the clergy and lay helpers could possibly accomplish all of the Syllabus set out in Appendix D in the recommended two one-hour lessons, (or less) a week seems more an indication of desire than reality.

The difficulties and challenges faced by the Committee did not prevent it pursuing its spiritual goals with much success. In 1885 it was recorded that there were three Public Schools in St Paul’s, Redfern parish with a combined
enrolment of 1,975; the two schools in St Barnabas’, Broadway parish had 1,201.\textsuperscript{158} Finding the staff to teach all those children each week was as much as a challenge as for example getting around the twelve much smaller but widely spread schools in the Ulladulla parish.\textsuperscript{159} The greatest assistance to the clergy came from volunteers and paid qualified teachers. Table 2 shows the number of salaried teachers steadily increased during the 1880s with the mix of genders being fairly even.\textsuperscript{160} Men were employed exclusively where country travelling was required as well as in some of the city parishes.

The Deanery of Camden sheds light on how the Religious Instruction Committee made use of its limited funds. A Mr. Latty was paid £65 in 1881, increased to £100 in 1882. Each week he travelled over 100 miles to eight schools, making between eleven and twelve visits reaching some 200 pupils.\textsuperscript{161} He resigned after two years and was replaced by a Mr. Dowe at the same salary of £100 per annum, but with an additional £20 to pay for the upkeep of his horse.\textsuperscript{162} Throughout the 1880s the amount given to parishes to pay for teachers increased, but it was never sufficient to meet parish requests for assistance.\textsuperscript{163} Teaching Religious Instruction, as Judd and Cable state ‘had become a normal part of the weekly round of the local parson.’\textsuperscript{164} The Table published in the 1884 Report (Table 2) provided some information but disappointingly left out statistics as to how many children were being reached and how many not. What can be learnt from the 1884 data is that on average a clergyman gave two lessons each week, volunteers one and the salaried teachers gave thirteen.

\textsuperscript{158} Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney,  (Sydney: Joseph Cook & Co., 1885). Annual Return.
\textsuperscript{159} Ibid., Annual Return.
\textsuperscript{162} Proceedings of the First Session of The Sixth Synod of the Diocese of Sydney: 86.
\textsuperscript{163} Every Report of the Religious Instruction Committee during the 1880s contained a request for the amount it required to meet the demand, but rarely was any more than two thirds of that amount received.
\textsuperscript{164} Judd and Cable, Sydney Anglicians: 102.
Table 2: Impartation of Religious Instruction, how much and by whom

<table>
<thead>
<tr>
<th></th>
<th>1880</th>
<th>1881</th>
<th>1882</th>
<th>1883</th>
<th>1884</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parishes</td>
<td>68</td>
<td>73</td>
<td>78</td>
<td>77</td>
<td>79</td>
</tr>
<tr>
<td>Parishes with no Public Schools</td>
<td>8</td>
<td>10</td>
<td>7</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Clergy who give Religious Instruction</td>
<td>48</td>
<td>52</td>
<td>57</td>
<td>58</td>
<td>63</td>
</tr>
<tr>
<td>Lessons given weekly by clergy</td>
<td>98</td>
<td>105</td>
<td>107</td>
<td>106</td>
<td>125</td>
</tr>
<tr>
<td>Parishes where no Religious Instruction is given</td>
<td>4</td>
<td>7</td>
<td>3</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Parishes giving no returns</td>
<td>6</td>
<td>2</td>
<td>4</td>
<td>13</td>
<td>2</td>
</tr>
<tr>
<td>Salaried teachers</td>
<td>2</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Classes taught by salaried teachers</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>80</td>
</tr>
<tr>
<td>Voluntary teachers</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>Classes taught by voluntary teachers</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>14</td>
</tr>
</tbody>
</table>

Source: Table included in the Annual Report of the Religious Instruction Committee 1884

In 1883 the Committee decided a review of its work would be timely. A graded series published by the Church Of England Sunday School Institute in London was recommended, prompting a review of the syllabus so enthusiastically devised in 1880. Modifications reducing content were made to fit the Institute’s material resulting in a more clearly and systematically framed syllabus.

An interesting aspect of the review was the decision to implement an annual examination with prizes. The wording of the review, however, raises a question as to whom it was to be examined: the pupils or the paid teachers:

(i) That an examination of all children receiving religious instruction by paid Agents be made every year during the month of June, in subjects taught during the preceding eleven months.

(ii) That with the consent of the clergy and others giving Religious Instruction in Public Schools, such examination be extended to their classes.

A system for examination and prize distribution accompanied the subcommittee’s report. Initially the examination and prizes was successful with

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166 Proceedings of the First Session of The Sixth Synod of the Diocese of Sydney: 95.
167 Ibid.
168 Ibid., 96-97.
169 Ibid., 95.
many pupils sitting for the exams whose teachers were not paid by the Committee. However with reduced income from 1886 (see Table 4), the exam and prize giving system diminished and for a few years ceased. This downturn coincides with Bishop Barry’s focus away from Religious Instruction and towards establishing new Grammar schools.

Synod’s continuing commitment to the spiritual welfare of its children was evidenced in 1883 by a motion passed giving the responsibility of teaching Religious Instruction to the Committee in those parishes where the clergyman still refused to do so, showing it would not allow its work in Public Schools to be held up by dissident clergy. A further motion encouraging the Religious Instruction Committee to ‘take such steps as it may seem expedient to provide religious teaching in ... the proposed (government) High Schools’ reflects the same commitment.

A more comprehensive Survey was undertaken in 1885 providing the Committee with a plethora of detailed information. It showed the Diocese had eighty-six parishes containing 314 Public Schools. In fifty of those parishes, all Public Schools received Religious Instruction, reaching 14,043 children in 176 schools. In the remaining thirty-six parishes there were 138 Public Schools. Table 3 shows that there were four parishes in which no Religious Instruction was conducted in their Public Schools. Of the rest, fifty-three had enrolments of fifteen children or less. Referring to these smaller schools Barry said ‘we cannot neglect the lambs of Christ’s fold just because they are scattered in the

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170 Ibid.
173 Ibid., 46.
174 Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney. Public Schools and Special Religious Instruction - Annual Returns
175 The number was determined by adding up the number of Public Schools shown in the Annual Return published in the Proceedings of the Third Session of the Sixth Synod. However on page 124 the Annual Report of the Religious Instruction Committee claims there are 317 Public Schools in the Diocese. While the difference is small it is an indication of the difficulties the Committee faced in gathering information from so many sources.
His plan to reach those children, as is shown elsewhere, was to work in concert with other Protestant denominations.

Table 3 shows how well the clergy had strategized with their limited resources to provide as much Religious Instruction as possible in challenging parishes of the Diocese, reaching 4,435 or over sixty percent of children in those parishes. Parishes where some schools received no Religious Instruction were generally in country areas with low enrolments and where geography often impeded travel. Table 3 shows that overall more children received Religious Instruction in those parishes, than did not.

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177 The Willoughby rector did not offer Religious Instruction to the 214 Church of England Children in the two Public Schools in his parish. Table 9 shows that it had its own Day School with 59 children enrolled. A conclusion could be drawn that he refused to go attend the Public Schools on principle. Whatever the reason 214 children in his parish were denied the benefit of spiritual instruction.
<table>
<thead>
<tr>
<th>Parish</th>
<th>Public Schools in Parish</th>
<th>Schools receiving Religious Instruction (Church of England children on roll)</th>
<th>Schools not receiving Religious Instruction (Church of England children on roll)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berrima</td>
<td>5</td>
<td>1 (40)</td>
<td>4 (30)</td>
</tr>
<tr>
<td>Broughton Creek</td>
<td>14</td>
<td>1 (54)</td>
<td>13 (202)</td>
</tr>
<tr>
<td>Burwood/Five Dock</td>
<td>3</td>
<td>2 (145)</td>
<td>1 (63)</td>
</tr>
<tr>
<td>Camden</td>
<td>10</td>
<td>9 (301)</td>
<td>1 (1)</td>
</tr>
<tr>
<td>Campbelltown</td>
<td>3</td>
<td>1 (81)</td>
<td>2 (40)</td>
</tr>
<tr>
<td>Castle Hill</td>
<td>7</td>
<td>3 (111)</td>
<td>4 (83)</td>
</tr>
<tr>
<td>Dapto</td>
<td>8</td>
<td>0</td>
<td>8 (202)</td>
</tr>
<tr>
<td>Hartley</td>
<td>7</td>
<td>5 (90)</td>
<td>2 (9)</td>
</tr>
<tr>
<td>Holdsworthy</td>
<td>3</td>
<td>1 (24)</td>
<td>2 (69)</td>
</tr>
<tr>
<td>Jamberoo/Shellh'bour</td>
<td>6</td>
<td>3 (95)</td>
<td>3 (54)</td>
</tr>
<tr>
<td>Kangaroo Valley</td>
<td>8</td>
<td>5 (80)</td>
<td>3 (16)</td>
</tr>
<tr>
<td>Kiama</td>
<td>6</td>
<td>1 (96)</td>
<td>5 (94)</td>
</tr>
<tr>
<td>Kurrajong</td>
<td>4</td>
<td>2 (89)</td>
<td>2 (44)</td>
</tr>
<tr>
<td>Lithgow</td>
<td>4</td>
<td>1 (90)</td>
<td>3 (62)</td>
</tr>
<tr>
<td>Liverpool</td>
<td>6</td>
<td>2 (292)</td>
<td>4 (83)</td>
</tr>
<tr>
<td>Manly</td>
<td>4</td>
<td>2 (165)</td>
<td>2 (25)</td>
</tr>
<tr>
<td>Mittagong</td>
<td>3</td>
<td>1 (104)</td>
<td>2 (42)</td>
</tr>
<tr>
<td>Ermington</td>
<td>3</td>
<td>2 (207)</td>
<td>1 (50)</td>
</tr>
<tr>
<td>Penrith</td>
<td>7</td>
<td>5 (335)</td>
<td>2 (54)</td>
</tr>
<tr>
<td>Picton/The Oaks</td>
<td>10</td>
<td>4 (208)</td>
<td>6 (63)</td>
</tr>
<tr>
<td>Pitt Town</td>
<td>6</td>
<td>3 (224)</td>
<td>3 (55)</td>
</tr>
<tr>
<td>Prospect/Seven Hills</td>
<td>4</td>
<td>3 (172)</td>
<td>1 (55)</td>
</tr>
<tr>
<td>Richmond</td>
<td>2</td>
<td>1 (140)</td>
<td>1 (54)</td>
</tr>
<tr>
<td>Ryde</td>
<td>4</td>
<td>3 (218)</td>
<td>1 (6)</td>
</tr>
<tr>
<td>Shoalhaven</td>
<td>16</td>
<td>5 (177)</td>
<td>11 (167)</td>
</tr>
<tr>
<td>St George</td>
<td>6</td>
<td>2 (114)</td>
<td>4 (154)</td>
</tr>
<tr>
<td>Summer Hill</td>
<td>2</td>
<td>1 (137)</td>
<td>1 (25)</td>
</tr>
<tr>
<td>Ulladulla</td>
<td>11</td>
<td>2 (68)</td>
<td>9 (147)</td>
</tr>
<tr>
<td>Wallerawang</td>
<td>4</td>
<td>2 (89)</td>
<td>2 (41)</td>
</tr>
<tr>
<td>Waterloo</td>
<td>2</td>
<td>1 (218)</td>
<td>1 (94)</td>
</tr>
<tr>
<td>Willoughby</td>
<td>2</td>
<td>0</td>
<td>2 (214)</td>
</tr>
<tr>
<td>Windsor</td>
<td>9</td>
<td>2 (64)</td>
<td>7 (119)</td>
</tr>
<tr>
<td>Wollongong</td>
<td>6</td>
<td>1 (97)</td>
<td>5 (179)</td>
</tr>
<tr>
<td>Blacktown*</td>
<td>1</td>
<td>0</td>
<td>1 (42)</td>
</tr>
<tr>
<td>Gordon/Hornsby*</td>
<td>6</td>
<td>3 (110)</td>
<td>3 (78)</td>
</tr>
<tr>
<td>Blackheath/Katoomba*</td>
<td>2</td>
<td>0</td>
<td>2 (161)</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>204</strong></td>
<td><strong>80 (4,435)</strong></td>
<td><strong>124 (2,865)</strong></td>
</tr>
</tbody>
</table>

Source: Table compiled by R Warren from the Public Schools and Special Religious Instruction - Annual Returns 1885\(^{178}\)

* Extra Parochial

\(^{178}\) Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney: Inserted adjacent to p 123.
Notes: i. the figures in parenthesis represent the number of Church of England children on the roll of those schools but do not include Infants.
ii. the numbers in italics indicate where there were more children in the parish not receiving Religious Instruction than receiving it.

The Religious Instruction Committee had made steady advances since 1880. Some eighty-seven percent of Church of England children received Religious Instruction in Public Schools by 1885, which is a little better and more accurate a figure than Judd and Cable’s maximum claim that ‘they only ever reached about 80%.’ An analysis of the information in the 1885 Report reveals 18,500 children received Religious Instruction from seventy-two clergy, eleven paid teachers and three volunteers at an average of 215 children per teacher per week. When broken down further these figures are even more revealing showing that the eleven paid teachers taught 159 classes to 7,500 pupils between them, at an average of over 680 pupils per teacher per week in some fourteen classes per week. It would seem the paid teachers certainly earned their salaries. The average for the clergy and the volunteer teachers was a little over 145 pupils per week. The lessons consisted mostly of Bible stories, with occasional Prayer Book lessons and large sections of each to be committed to memory (see Appendix 2).

Funding was a constant problem. Each year the Committee's Reports expressed frustration that it was unable to meet the demand of providing instruction for all of their children because it lacked funds to pay for the extra teachers needed. The Committee had sought an annual income of £1,500 from 1884 until 1889 when it was raised to £2,000. Money was raised by voluntary contribution from Synod members and others wishing to support Religious Instruction and from Church Offertories (money placed in the collection plate). No help could be expected from the Diocese, as it was not cashed up: the Church Society, which

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179 Judd and Cable, *Sydney Anglicans*: 130.
181 The financial statements for that year published as part of the Committee's Report show that fourteen teachers, seven men and seven women, were funded in 1885 although the report states that the increase from the previous years was from seven to eleven. The discrepancy can most likely be accounted for with resignations and new employees during the year.
184 *Proceedings of the First Session of The Eighth Synod of the Diocese of Sydney*: 19.
was the organization that raised and held funds for the Church, was in debt to
the extent of £1,000, and there was still several thousand pounds owing from the
building of St Andrew’s Cathedral.185

Table 4: Income and Expenditure, Teachers, Schools Reached and Classes Taught

<table>
<thead>
<tr>
<th>Year</th>
<th>Committee Meetings</th>
<th>Income (nearest pound)</th>
<th>Expenditure (nearest pound)</th>
<th>Income Sought</th>
<th>Salaried Teachers</th>
<th>Number Of Public Schools</th>
<th>Public Schools Receiving Religious Instruction 80+</th>
<th>Classes Taught Clergy</th>
<th>Classes Taught Salaried Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1880</td>
<td>Not recorded</td>
<td>Not recorded</td>
<td>Not recorded</td>
<td>3</td>
<td>169</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1881</td>
<td>12</td>
<td>£91</td>
<td>*</td>
<td>3</td>
<td>178</td>
<td>96</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1882</td>
<td>15</td>
<td>£319</td>
<td>£305</td>
<td>*</td>
<td>6</td>
<td>181</td>
<td>141</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1883</td>
<td>16</td>
<td>£357</td>
<td>£216</td>
<td>*</td>
<td>6</td>
<td>207</td>
<td>110</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1884</td>
<td>11</td>
<td>£413</td>
<td>£390</td>
<td>£1,500</td>
<td>7</td>
<td>306</td>
<td>130</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1885</td>
<td>16</td>
<td>£936</td>
<td>£748</td>
<td>£1,500</td>
<td>11</td>
<td>317</td>
<td>160</td>
<td>131</td>
<td>159 (to 7,500 children)</td>
</tr>
<tr>
<td>1886</td>
<td>12</td>
<td>£944</td>
<td>£891</td>
<td>£1,500</td>
<td>13</td>
<td>Not recorded</td>
<td>Not recorded</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1887</td>
<td>13</td>
<td>£724</td>
<td>£875</td>
<td>£1,500</td>
<td>11</td>
<td>*</td>
<td>*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1888</td>
<td>8</td>
<td>£769</td>
<td>£825</td>
<td>£1,500</td>
<td>12</td>
<td>*</td>
<td>*</td>
<td>137</td>
<td>123</td>
</tr>
<tr>
<td>1889</td>
<td>10</td>
<td>£1,027</td>
<td>£997</td>
<td>£2,000</td>
<td>18</td>
<td>*</td>
<td>*</td>
<td>137</td>
<td>168</td>
</tr>
</tbody>
</table>

Source: Table compiled by R Warren from the Annual Reports of the Religious Instruction Committee186

Table 4 shows that by 1887 and 1888 a decline had set in. Unfortunately for the
Committee, Church Offertories for Religious Instruction dropped from £278.2.3
in 1886 to £80.6.9 in 1887 – a rather novel explanation of too many ‘wet
Sundays’ during 1887 was given187. However as will be shown other factors were
mitigating against the work. Table 4 shows the overall income decreased from
about £944 to £724 – less than half of the £1500 sought. Some consequences of

186 The Reports of the Religious Instruction Committee were included as an Appendix to the Proceedings of Synod. Unfortunately the reporting was not uniform from year to year. Sometimes information was included for a few years and then dropped. Discrepancies also appear, possibly as a result of differing interpretations of the information gathered by the Committee.
the income shortfall included the dispensing of a paid teacher halfway though the year and the cessation of examinations and prizes in 1887.\textsuperscript{188}

\subsection*{3.4 Bishop Alfred Barry}

Under Bishop Barry the Diocese saw a greater focus on education. Bishop Barry’s devoted over forty percent of his first Synod Charge in 1884 to educational matters. The bishop enthusiastically encouraged Synod with these words ‘let us be true to our old traditions by throwing ourselves heartily into the promotion of education in all its grades and forms.’\textsuperscript{189} His vision for education was initially comprehensive:

\begin{quote}
In the elementary schools, which lie at the root of it all; in the middle schools and grammar schools, which occupy the next places; in the University and the college, crowning the education structure – in all of these I trust the Church of England, as she has done in old days ... so now will throw herself heartily into the common work and will do whatever part devolves to her.\textsuperscript{190}
\end{quote}

Barry’s commitment to education was far broader than that of Barker and Cowper. Barry’s interest was in education \textit{per se}. Rather than being critical of the Public Schools established by the New South Wales government he said that

\begin{quote}
We should, I think, feel proud and glad that this young community has made so great a sacrifice for the all-important work of universal education; and we should do all that lies in us to encourage and strengthen that wise and noble action.\textsuperscript{191}
\end{quote}

Barry saw the Church's role as influencing society towards Christianity, saying it should ‘strive, any way and every way, so far as we may rightly do so, to make the education of the country a Christian education – in substance, in spirit, in

\begin{footnotes}
\footnote{188 Ibid., 164.}
\footnote{189 Proceedings of the Second Session of The Sixth Synod of the Diocese of Sydney: 23.}
\footnote{190 Ibid.}
\footnote{191 Ibid.}
\end{footnotes}
tone.'

He presented a polemic view of religious education by rejecting the phrase ‘non-religious’ in current use at the time as a sort of non-pejorative substitute for ‘secular’ and acknowledged that Church was engaged in a ‘truceless war’ with it. To Barry education was either ‘religious’ or ‘irreligious’ there was no neutral position. Barry acknowledged the Church of England was no longer ‘Established’ but still saw it as the major denomination and thus influential in society. As the state could only offer a secular education, Barry hoped to use the Church’s influence to make it as Christian as possible.

In his first two years Bishop Barry indicated his support of Religious Instruction in Public Schools. In public speeches he had referred to Religious Instruction as the Church’s ‘bounden pastoral duty’, he did ‘not see how we can relinquish it, or substitute anything else for it, without unfaithfulness to our pastoral relation to our own children’ and ‘it is a sacred duty laid upon us as a Church; it is worth any labour and sacrifice to do it.’ He also indicated his pleasure of the work and results of the Religious Instruction Committee, which had achieved ‘far larger than is commonly represented and believed.’ Yet, despite the thousands of his children reached with Religious Instruction in the Diocese, Barry’s enthusiastic support for it appeared to wane.

3.5 Religious Instruction in Public Schools 1886-1889

Barry’s Charges during his five years as Bishop reveal an apparent decline in support of education for the majority of his children through Religious Instruction to a determined focus on education for the children of the élite. Indeed the fulsome words of his 1884 Charge regarding Religious Instruction could be explained as being influenced by the Dean who chaired the Religious Instruction committee and was deeply committed to it. After all Barry had only been in the Diocese a few months before the 1884 Synod and was obviously

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192 Ibid.
193 Ibid., 23,24.
194 Ibid., 19.
195 Ibid., 25.
196 Ibid.
reliant on the man who had run the Diocese for several years to acquaint him with its various foci. While education continued to be a major emphasis in his Charges, Religious Instruction received ever-briefer mentions.

Up to 1885 the Religious Instruction Committee's work had been progressing well. However Table 4 shows a leveling of support in 1886 and a downturn in support in 1887 and 1888. The Proceedings of Synod for the years 1887-88 shed light on how such a situation might have arisen showing that a number of serious matters took the attention of Synod away from Religious Instruction. These include the Bishop's criticism of Synod for 'party spirit', which he labeled 'factious' and 'schismatic';197 and his call for loyalty to him by Synod members. The Bishop was criticized by Synod on two other matters that ended with his humiliating back down; his desire for a depiction of the Crucifixion in the Cathedral198 and his appointment of a Tractarian with liberal theological beliefs199 to head the evangelical Moore Theological College. For evangelical churchmen both the Crucifixion depiction incident and the Moore College matter indicated the poor judgment of their Bishop. About the same time the Religious Instruction Committee had lost four very significant members200 and throughout 1887 the Dean was on leave in England such that much of its original strong leadership was missing. This combination of events gives some explanation as to why a focus on Religious Instruction in Public Schools was absent at Synod.

The shift in interest away from Religious Instruction in Public Schools began in Barry's 1885 Charge. Again a significant part of the Charge was addressed to education matters. However less than twenty percent of that dealt with Church of England children in Public Schools and the Religious Instruction they received. Most of what he addressed on Public Schools had to do with the provisions of

198 Ibid., 55.
200 Canon King (a leading cleric), Mr. Uther (Treasurer), Canon Hey Sharp (Master of St Paul's College and Secretary since the committee was formed) and the Chancellor, The Honourable Alexander Gordon. Proceedings of the First Session of The Seventh Synod of the Diocese of Sydney, (Sydney: Joseph Cook & Co., 1886). 154.
Section 7 of the Act – General Religious Instruction. The fact that over eighty percent was devoted to what can be called Grammar Schools and the Choir School at St Andrew’s Cathedral indicated his focus was not where the majority of his children were schooled. Barry’s long experience as a Headmaster of prestigious Grammar schools in England helps both to explain his education focus, while at the same time limiting his vision beyond them."

In his 1886 Synod Charge Barry appeared to offer faint praise when he stated that the Religious Instruction Committee’s work ‘has steadily advanced’ and that the work has ‘been able to persevere and slightly increase its scope of usefulness’. The so called ‘usefulness’ of Religious Instruction saw it reaching some 18,500 Church of England children the previous year, yet Barry quickly moved away from Religious Instruction in his Charge, to praise the efforts of those who have been able to keep the Church’s Day Schools operating because they reached 2,000 children (see also Table 7). The same dismissiveness was repeated the following year where he again commends the ‘large usefulness’ of Religious Instruction dealing with it in three and a half lines of his Charge. That Barry considered Religious Instruction in Public Schools and the religious education of the Day Schools ‘the lower and more popular branches’ of Church education, in other words not where the children of the élite were educated, could explain his scant treatment of them. By 1888 Religious Instruction in Public Schools was no longer mentioned in his Charges.

The Religious Instruction Committee, openly concerned by the downturn they reported to Synod in 1887, concluded their report warning their work should ‘not be allowed to languish’ for if it did ‘it would be a discredit to the Church’ and ‘a failure in obedience to a distinct call of her Divine Master’. Yet despite all of

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203 Ibid., 19
204 Ibid., 23
206 Ibid.
207 Ibid., 164.
these problems the Committee’s 1888 Report showed that the work in the Public Schools continued faithfully, reaching 26,000 of its children that year.\textsuperscript{208}

Dean Cowper returned from leave during 1888. At the end of that year Bishop Barry resigned the See and returned to England. The Synod of 1889 saw Cowper drawing Synod’s attention back to Religious Instruction stating that ‘the immense importance of imparting this religious instruction to the children of our church who attend those schools cannot be over estimated.’\textsuperscript{209} Similar views are evident in Cowper’s Charges of 1881, 1882 and 1883. His leadership of the Committee was resumed upon his return. Table 4 shows that income increased and an additional paid teacher was employed.\textsuperscript{210} The number of classes taught by employed teachers increased from 123 in 1888 to 168 in 1889. However after the downturn of 1887 and 1888 only about seventy-five percent of the 35,500 Church of England children in Public Schools received Religious Instruction each week.\textsuperscript{211}

The success of Bishop Barker and Dean Cowper’s strategy to reach Church of England children in Public Schools rather than just denominational schools can be seen most clearly by comparing the number of children receiving spiritual input in Church of England schools in 1879 (8,011) to those receiving Religious Instruction in Public Schools in 1889 (some 26,600), vindicating Synod’s support of teaching Religious Instruction in Public Schools.

\section*{3.6 General Religious Instruction}

The \textit{Public Instruction Act 1880} (NSW) provided for two types of religious instruction for the children of New South Wales, as had the 1866 Act (see Table 1). Section 7 of the 1880 Act makes clear ‘the words “secular instruction” shall be held to include general religious teaching as distinct from dogmatical or polemic

\begin{thebibliography}{99}

\bibitem{208} Proceedings of the Third Session of The Seventh Synod of the Diocese of Sydney, (Sydney: Joseph Cook & Co., 1888). 158.
\bibitem{209} Proceedings of the First Session of The Eighth Synod of the Diocese of Sydney: 19.
\bibitem{210} Ibid., 122.
\bibitem{211} Proceedings of the Third Session of The Seventh Synod of the Diocese of Sydney: 158.
\end{thebibliography}
theology.’ A sort of ‘common Christianity’ was to be taught or as it was often called in the 1880s, ‘Scripture’.\textsuperscript{212} Synod received conflicting reports as to its effectiveness in Schools.\textsuperscript{213}

Although Scripture was outside the remit of the Churches as it was to be given by the class teachers using the Department’s syllabus,\textsuperscript{214} Barry sought to work with other denominations to influence what was taught in scripture lessons, but suspicion especially by Presbyterians, prevented any success. Barry’s hopes of making the Christian faith an integral part of the public school system were dashed.\textsuperscript{215} Little of General Religious Instruction was heard of in Synod after 1884 and nothing of concerted efforts with other Protestants after 1885.\textsuperscript{216}

3.7 Conclusion

The material contained in the \textit{Proceedings of Synod} over the decade of the 1880s provide clear evidence that the Diocese of Sydney endeavoured to reach the thousands of its children in Public Schools to provide them with spiritual teaching. They did this because their children, except for a comparatively small number, were no longer in Church of England schools. The Church was motivated for three reasons: firstly to ensure their children heard about Jesus and became His followers; secondly so they would learn how to live a life that was upright and so contribute to society; and thirdly as a counter to the concerns the Church had regarding secularism.

Dickey’s contention that as the Church of England considered the public schools were in effect ‘protestant’ and as the Church of England was the majority denomination, it was content to do little or nothing other than to concentrate on a few prestigious secondary colleges\textsuperscript{217} certainly did not apply to Sydney

\begin{footnotes}
\footnote{Barcan, \textit{Two centuries of education in New South Wales}: 109.}
\footnote{“Religious Instruction in Public Schools,” \textit{Sydney Morning Herald}, 11th July 1884.}
\footnote{C. Turney, ed, \textit{Sources in the history of Australian education} (Sydney: Angus and Robertson, 1975). 198.}
\footnote{Judd and Cable, \textit{Sydney Anglicans}: 130.}
\footnote{\textit{Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney}: 56.}
\footnote{Dickey, “Secular Advance and Diocesan Response 1861-1900,” 69.}
\end{footnotes}
Diocese. Under Dean Cowper’s leadership the amount of Special Religious Instruction given by clergy and various salaried and other helpers was impressive, generally overcoming challenges. The Church took a realistic and professional approach to its task. The numbers receiving Religious Instruction continued to grow throughout the decade, although experiencing a percentage decline during Bishop Barry's episcopate. Nevertheless over seventy-five percent of Church of England children were reached regularly with ‘the things of God’ in the Public Schools of the Diocese.

The next Chapter considers Diocesan Sunday Schools, the expectations the Church had of them and to what extent they were fulfilled.
4. Sunday Schools

4.1 Introduction

This chapter shows that prior to the Public Instruction Act of 1880 the Church’s Day Schools and its Sunday Schools were its chief means of religiously educating its children. However even before the Act, and cognizant of declining numbers in the Church’s Day Schools, The Australia Churchman stated: ‘The Church combined with the Sunday School, not the day school, was the real hope of a religious teaching which would lead to personal religious conviction.’\textsuperscript{218} While Sunday Schools had been an integral part of the ministry of the Church of England in Sydney since the early part of the nineteenth century, with the closure of most of its Day Schools they became even more important. The Proceedings show that Synod set up a Sunday School Committee much like the Religious Instruction Committee to oversee Sunday School work, although it was not nearly as effective.

It was hoped that those children who were able to attend the Church’s Day Schools would hear the Christian message during the week and have that reinforced at Sunday School. Even Parkes commented that ‘the proper supplement to the public school is the Sunday School.’\textsuperscript{219} Barker considered such views insufficient for the Church to reach its children and stated that Religious Instruction in Public Schools was necessary, because not all Church of England children in Public Schools attended Sunday School.\textsuperscript{220} Attendance at both was the ideal.

4.2 Sunday School Reform

There were a number of calls in Synod for reform of Sunday Schools in the Diocese. In his Synod address in 1880 Bishop Barker indicated some deficits when he commented on the youth and inexperience of Sunday School

\textsuperscript{218} Thomas, “The Anglican Sunday Schools in the Diocese of Sydney in the Nineteenth Century, concentrating particularly upon the latter half of that century,” 25.
\textsuperscript{219} Morris, “Henry Parkes - Publicist and Legislator,” 177.
\textsuperscript{220} Proceedings of the First Session of The Fifth Synod of the Diocese of Sydney: 16.
teachers, which helps to explain the Synod motion of the Diocesan Inspector of Schools, the Reverend E. G. Hodgson, the previous year: “That in the opinion of this Synod efforts should be made to improve the organization of and teaching in Church Sunday Schools.”

Addressing the same issue a few years later, the Dean, as Vicar General, stated in his 1882 Charge:

There is much room for and much need of improvement in our Sunday schools. The teaching is often too indefinite in its character and purpose, and wanting in exactness, in accuracy and in method. It lacks the power which such teaching derives from homely, familiar and practical illustrations, and of pointed application to the daily life, with a view to the formation of principles and characters in our scholars. The aim of the teacher should not be merely to impart knowledge; he should aim at influencing the heart, and by the blessing of God upon his work, leading those whom he teaches to become true followers of our Lord and Saviour Jesus Christ. It is probably for want of attention to these objects that so much of our Sunday school teaching fails to produce the results which are expected...

Mr. Hodgson’s motion was carried only a few days after the Religious Instruction in Public Schools Committee had been established by the same Synod. The Sunday School Committee was to report on how to accomplish an improvement in the organization of and teaching in Church Sunday Schools. Like the Religious Instruction Committee it had a number of very influential clergy and lay members to ensure its success; indeed many were on both committees. The Sunday School Committee presented its first report to Synod in 1880 that included a series of eight recommendations all of which, with minor alterations, were accepted. Public interest in the Committee’s activities can be gained by the fact that the entire Sunday School Committee Report was published in the Sydney Morning Herald on the 29th June 1880. As the Diocese entered the decade of the 1880s it demonstrated its concerns for its children by establishing two

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221 Ibid.
225 Ibid., 37.
226 Proceedings of the First Session of The Fifth Synod of the Diocese of Sydney: Appendix B 104-06.
committees that it believed would assist it in providing for their spiritual education given the imminent closure of most of its schools.

The Committee set to work on three recommendations during 1881, two of which were pivotal to the success of Sunday School improvement – those of determining the syllabus to be studied and forming local and diocesan Sunday School organizations. Like the Religious Instruction Committee, the Sunday School Committee concentrated quickly on what was to be taught.227 Dean Cowper was keen to use only Church of England publications rather than the dissenting churches’ material. He wanted the children to learn why they were ‘Church of England, Reformed and Protestant...and not members of other religious communions by which they are surrounded.’228

With a view to forming an association, like the Church of England Sunday School Institute in England, the committee drew up a Constitution and a set of Rules, which were based on those of the English equivalent. Copies were circulated ‘among the Officers of the Sunday Schools of the Diocese, and public meetings of members of the Church of England were held, at which the scheme was fully discussed. A Church of England Sunday School Institute was established on the 14th December 1880.’229 It was this Institute that the Committee believed would help to improve the quality of Sunday School teaching. Having been set up, the Institute reported that it was preparing to hold its first ‘Training and Model Lessons’ in the winter months in both the city and suburbs for the assistance of Sunday School teachers.230

A difficulty arises regarding exactly when the Sunday School Institute was established. While it is clear from Cowper’s report in the *Proceedings of Synod of

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227 The Committee had prepared and had printed, courses of lessons for ‘Elder Classes’ of Old Testament history, the Book of the Acts of the Apostles, and the Church Catechism: and for ‘Junior Classes’, a course covering the more important ‘Scripture Facts and Truths’, each course being adapted to the ‘Course of the Ecclesiastical Year’. *Proceedings of the Second Session of The Fifth Synod of the Diocese of Sydney:* 119.

228 Thomas, “The Anglican Sunday Schools in the Diocese of Sydney in the Nineteenth Century, concentrating particularly upon the latter half of that century,” 20.


230 Ibid., 120.
1881 that the Sunday School Committee set up a diocesan Sunday School Institute on the 14th December 1880, according to Judd and Cable ‘the institute began in a small way in 1856. By the 1870’s it was a large organization and was restructured in 1879.’ Thomas supports this view when he writes of Hodgson’s appointment in 1877 ‘one of the first results was the revival of the Diocesan Sunday School Institute.’ If, according to Cowper, it was again established at the end of 1880 it seems to have been an organization that needed constant renewing. Whenever it was actually established, it was (re)created in 1881 with Synod’s blessing.

It was expected that all parish Sunday Schools would join the Institute and that the Committee would work through that body to ‘improve the organization of, and teaching in, Church Sunday Schools’ and ‘rendering (them) more systematic, more practical and complete.’ In reality the Sunday School Committee handed over its responsibilities to the Sunday School Institute. Synod received reports from time to time from the Sunday School Committee. However, unlike the Religious Instruction Committee, it no longer exercised direct control of the activities of the many diocesan Sunday Schools, although of course, the parish clergyman did. The Committee and the newly formed Institute received great trust from the Synod. As will be shown, as far as the Institute was concerned, the trust was ill judged.

The Committee only met twice in 1882 while the Dean was in charge of the Diocese. The Dean’s other commitments may have lessened the time he normally had for the Sunday School Committee. Its Report to the Synod was brief and indicated that the Committee believed it had achieved several of the recommendations, including the formation of a Sunday School Institute. By the end of 1882 a systematic course of instruction from the Holy Scriptures and the

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232 Thomas, “The Anglican Sunday Schools in the Diocese of Sydney in the Nineteenth Century, concentrating particularly upon the latter half of that century,” 22.
235 *Proceedings of the Third Session of The Fifth Synod of the Diocese of Sydney - Part II*: 11.
Book of Common Prayer had been achieved.\textsuperscript{236} The Dean stated in 1883 that it had not been necessary to call together the Sunday School Committee since the last Synod thus suggesting that it believed its remit was being fulfilled by the Sunday School Institute whose Report that year was laid on the table of Synod for the first time.\textsuperscript{237} In his Charge, Dean Cowper said that he was able to state that the Sunday School Institute for the Diocese had been working satisfactorily; three conferences had been held regarding general subjects connected with Sunday School efficiency. Also model lessons had been given at eleven centres to the great benefit those who heard them.\textsuperscript{238}

Table 5: Church Day Schools and Sunday School Statistics

<table>
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<tr>
<th>Year</th>
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<th>Church Schools</th>
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<th>Ave Attendance</th>
<th>Parishes with Sunday Schools</th>
<th>On Roll</th>
<th>Ave Attendance</th>
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Source: Complied by R Warren from the Annual Diocesan Statistics included in the Proceedings of Synod

Note 1. With Dean Cowper again in charge of the Diocese there is a seven percent increase in both Church schools and Sunday School enrolments from 1889 to 1890.

\textsuperscript{236} Proceedings of the Second Session of The Fifth Synod of the Diocese of Sydney: 120.
\textsuperscript{237} Proceedings of the First Session of The Sixth Synod of the Diocese of Sydney: 97 Appendix No. XVII.
\textsuperscript{238} Ibid., 24.
The advent of Bishop Barry to the Diocese brought into keen focus educational matters. In his epic first Synod Charge in 1884, where he devotes so much time to education, Sunday Schools rate only a small somewhat vague mention: ‘and here let me especially lay stress on the work of our Sunday Schools, as of infinite importance – of more importance indeed than ever – in the present condition of the question’.239 His lack of comment was extraordinary considering the size and importance of Sunday Schools in 1884 as Table 5 shows; there were seventy-seven parishes in the Diocese with Sunday Schools totaling an enrolment of over 18,500240 – the same number of children who in 1885 were able to receive Religious Instruction in Public Schools. Barry quickly moved away from the established work of Sunday Schools to suggest that they needed to be extended ‘to adult classes, especially after Confirmation, ... to children of classes somewhat above the working class, (who were) often more ignorant of Scriptural truth.’241

It would be fair to say that Bishop Barry did not have Sunday Schools as one of his priorities. In 1885 Sunday Schools received no mention either by the Bishop in his Charge or in the Proceedings, apart from tabling the Report of the Sunday School Institute. Barry’s Charge once again contained a significant section dealing with children’s education, the emphasis, however, being on Church Grammar schools, not Sunday Schools. While Sunday Schools in England may have been considered the realm of the non-conformists, that was not the case in Sydney where Church of England Sunday Schools had existed for some thirty years before Barry’s arrival. They catered for the spiritual education of over 19,000 children by 1885, the majority of whom were not in the upper echelons of society.

It began to appear that the Sunday School Committee had misplaced its trust in the Sunday School Institute to carry out the work entrusted to it by Synod. The Institute’s Reports were not tabled each year and the Sunday School Committee did not present a Report after 1883 and appears to have been wound up,

240 Ibid., Ecclesiastical Stratistics for the Diocese attached to the Synod Proceedings for 1884.
241 Ibid., 24.
although there is no mention in the *Proceedings* to that effect. It is noteworthy that while some Reports of the Sunday School Institute were tabled at Synod there is no mention of the Sunday School Committee by either the Bishop, or in debate. It appeared the Sunday School Institute had subsumed the work of the Sunday School Committee. As the Institute was not a creation of Synod and as this thesis is based on researching the *Proceedings of Synod* from 1880 to 1889, research into the Sunday School Institute lies outside the scope of the thesis and has not been investigated. However it does appear that its progress was less than satisfactory when measured against the remit given to the Sunday School Committee by Synod.

Concerns regarding Sunday Schools came to the fore again in 1886. No report of the Sunday School Institute was received by Synod that year and while the Bishop’s Charge mentioned Sunday Schools they were only tangential to other matters. It was becoming clear that some Synod members were not happy with the work of the Sunday School Institute, nor with the state of the Diocese’s Sunday Schools. Only seven years after the Reverend E. G. Hodgson’s motion on reforming Sunday Schools was passed, the Reverend H. L. Jackson moved yet another motion regarding Sunday Schools that was passed as follows:

> That a Committee be appointed to confer with the Committee of the Sunday School Institute with reference to the state of Sunday Schools in the Diocese and the possibility of increasing their efficiency, with power to make such enquiries as to then seem necessary and to report to the Synod at the next session.\(^{242}\)

Although the *Proceedings of Synod* do not record why the Reverend Jackson promoted this motion, the fact that so little had been heard regarding Sunday Schools over the previous three years at Synod is a reasonable indicator of a degree of unease among some members of Synod regarding the health of Sunday Schools. In fact from Table 5 it can be seen there were more children attending Sunday School in 1883 and 1884 than in 1886. That together with the apparent lack of interest from the Bishop towards Sunday Schools may explain why Synod.

\(^{242}\) *Proceedings of the First Session of The Seventh Synod of the Diocese of Sydney*: 90.
passed the motion. The unease was justified when the committee's Report was presented to Synod in 1887.

The new Sunday School Committee surveyed the seventy-six parishes with Sunday Schools and received fifty-two replies. The report showed that those in charge of Sunday Schools apparently did not hold the services of the Sunday School Institute in high regard; 'very little use appears to be made of the advantages offered by the Diocesan Sunday School Institute.' Nor did it appear that the Institute was meeting the needs of the Diocese in establishing and growing Sunday Schools; 'the Committee feel that our Sunday Schools are scarcely keeping pace with the increase in population' – a rather generous statement as it is clear from Table 5 they were not. The Report is thorough, covering much the same ground as the 1879 Report on Sunday Schools, but pointing out that there was not enough emphasis on missionary work, the liturgy, or annual exams and that teachers were not doing enough preparation or providing reports to parents on their children's progress. It was a fine Report, but its timing was unfortunate, in that Synod was embroiled in other more urgent, but as far as the spiritual education of the Diocese's children, much less important matters. No mention of the Report was made at Synod other than its tabling, nor was the new Sunday School Committee heard of again in the 1880s.

The Sunday School Institute's Report was printed for the first time as part of the Proceedings of Synod for 1887. The Report notes that it is the seventh such report and regretted 'that the year had not been productive of more successful work in connection with our Sunday Schools.' It is a weak report, lacking enthusiasm, blaming its ineffectiveness on a lack of support from parishes, and did not seek to question that lack of support. Even as it listed its achievements of the previous

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244 Ibid., 175.
245 Ibid., 174-75.
246 This refers to the debates outlined in Chapter 3 regarding the Catheral Reredos and the Moore College Principal.
248 Ibid., 171.
year its ineffectiveness was to the fore; eighteen of twenty-one candidates for the Sunday School Teachers’ exam passed,\textsuperscript{249} however there were 1,416 Sunday School teachers in 1887.\textsuperscript{250} The report also lists the parishes that belonged to the Institute – twenty\textsuperscript{251} – yet there were at least seventy-six parishes in 1887 with Sunday Schools\textsuperscript{252}. As the Institute had been operating for seven years, it begs the question as to why only a quarter of the parishes belonged to it. No report from the Institute was presented or printed in the Proceedings of 1888, nor did the Bishop in his Charge mention Sunday Schools, probably indicating that the commitment to improve them was waning.

A Report from the Institute did appear in the Proceedings of 1889, the wording of which (‘Your Committee’ – used several times in the Report) seemed to imply some form of closer arrangement with the Diocese. Though couched in positive terms, it shows not much improvement from the previous report. It notes that twenty-one out of twenty-two Sunday School teachers passed the Institute’s examinations, which was ten up on the previous year\textsuperscript{253} – although hardly impressive considering there were 1,560 Sunday School teachers in the Diocese in 1889.\textsuperscript{254} An innovation mentioned was a Sunday School Magazine. However the magazine was not being taken up in the number hoped for and was running at a loss.\textsuperscript{255} Whatever the Institute was doing, it was not attracting the support it expected. Of the ninety-eight parishes and districts in the Diocese in 1889, eighty-eight operated Sunday Schools\textsuperscript{256}, yet membership of the Institute had dropped from twenty in 1887 to thirteen in 1889 and there were only five clergy and fourteen teachers who were members.\textsuperscript{257} While the Institute did provide model lessons and lectures to Sunday School teachers, it had failed the Diocese in capturing the support of Sunday School teachers and their parishes. Not surprisingly the Institute’s report stated ‘that much remains to be done before

\begin{itemize}
\item \textsuperscript{249} Ibid.
\item \textsuperscript{250} Thomas, "The Anglican Sunday Schools in the Diocese of Sydney in the Nineteenth Century, concentrating particularly upon the latter half of that century," 44.
\item \textsuperscript{251} Proceedings of the Second Session of The Seventh Synod of the Diocese of Sydney: 172.
\item \textsuperscript{252} Ibid., Ecclesiastical Statistics for 1887.
\item \textsuperscript{253} Proceedings of the First Session of The Eigth Synod of the Diocese of Sydney: 115.
\item \textsuperscript{254} Ibid., Ecclesiastical Statistics 1889.
\item \textsuperscript{255} Ibid., 116.
\item \textsuperscript{256} From the Ecclesiastical Statistics included at the end of the Synod Proceedings for 1889.
\item \textsuperscript{257} Proceedings of the First Session of The Eigth Synod of the Diocese of Sydney: 117.
\end{itemize}
the Sunday School system can be said to be anywhere near the perfection to which it ought to be brought.'

The Sunday School Institute faced two major issues that contributed to its ineffectiveness. One was the lack of interest in Sunday Schools by the Bishop and the other was that the Institute’s Committee was not a Synod committee and therefore lacked Synod’s regular monitoring. The Diocese had distanced itself from the oversight of its Sunday Schools by placing its trust in the Sunday School Institute to oversee Sunday School growth and efficiency. While there was growth in Church of England Sunday Schools, enrollments it did not really keep up with population growth. This is demonstrated in Table 6 comparing combined enrollments of the two educational institutions operated by the Church of England in Sydney; one the year before the 1880 Act came into being and the other a decade later.

Table 6: Comparison of enrolments between Day Schools and Sunday Schools

<table>
<thead>
<tr>
<th>Year</th>
<th>Number enrolled in Church of England Sunday Schools</th>
<th>Number enrolled in Church of England Denominational schools</th>
<th>Total enrolled in Church of England schools and Sunday Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1879</td>
<td>15,710</td>
<td>8,011</td>
<td>23,721</td>
</tr>
<tr>
<td>1889</td>
<td>20,946</td>
<td>1,794</td>
<td>22,740</td>
</tr>
</tbody>
</table>

Source: Compiled by R Warren from the Ecclesiastical Statistics for 1879 and 1889

### 4.3 Services for Children

The Ecclesiastical Statistics that accompany the *Proceedings of Synod* reveal another outreach to the children of the Diocese; that of Sunday Church Services for Children. Apart from a brief reference of Bishop Barry’s in his 1884 Charge where he mentions that Sunday Schools should have a ‘fuller connection with children’s Services’, is not mentioned anywhere else in the *Proceedings*. The Ecclesiastical Statistics show that about twenty percent of parishes in the 1880s

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258 Ibid.
attempted to provide additional spiritual development for their children by offering special Church Services focused on them.

4.4 Conclusion

The Sunday School Institute, even going back into the 1870s seemed to need constant revitalizing and so as an agent for efficiency it failed. Thomas, sees it a little differently when he states ‘despite the Institute’s work, not a great deal of progress had been made’ and ‘there was a disappointing response from the parishes to the plans and efforts of the Sunday School Institute.’ The evidence is that it was more a case that the Institute’s work was not what was wanted by the parishes and the Sunday School teachers, even though they made use of the English Sunday School Institutes teaching material. Nor were Sunday Schools an educational focus of the Bishop. Despite the growth in Sydney’s population the average enrolment per Sunday School across the decade of the 1880s dropped by eleven percent. While Sunday School enrollments grew to over 20,000 by 1889, the number should have been much higher.

Many had pinned their hopes for spiritual teaching to Church of England children through Sunday Schools as an adjunct to Religious Instruction in Public Schools. The achievements of the Sunday School Institute during the decade, compared with those of the Religious Instruction Committee is stark. Each had to contend with little real support from the Bishop in the second half of the decade. The difference between the outstanding achievements of the one and the relative failure of the other may be traced to their monitoring by Synod. One was constantly under Synod’s gaze; the other was given over to a non-Synod body to supervise and it languished.

[260] Thomas, “The Anglican Sunday Schools in the Diocese of Sydney in the Nineteenth Century, concentrating particularly upon the latter half of that century,” 27.
[261] Ibid., 40.
[262] Statistics gathered from Table 5.
The next Chapter covers the continuing Church Schools, Bishop Barry’s attitude to them and his commitment to Grammar schools.
5. Church of England Schools

5.1 Introduction

This Chapter shows that the Diocese sought to continue the Day Schools in the 1880s thus providing spiritual care for its children who attended them and with the arrival of Bishop Barry, a renewed focus on Church schools; revealing what type of schooling he promoted and for whom.

5.2 Church of England schools prior to 1880

Quotes from Diocesan leaders from Bishops Broughton to Barry leave no doubt as to their conviction regarding the value of Church of England denominational schools and their desire to retain them. They were the Church’s preferred means of providing general as well as spiritual and moral instruction to their children. Many in the Church, but particularly its senior clergy, keenly regretted the closure of most of them as a result of the Public Instruction Act 1880 (NSW). The reality was that often better equipped Public Schools in the Diocese, together with the cessation of funding, saw the number of Church of England Day Schools decline as parents began to move their children into the new schools (see Table 7).

264 Bishop Broughton: 'The schools which your ... plans would help abolish are to the Church ... the artery through which the very life blood is conveyed from the heart to the extremities.' Smith and Spaull, History of Education in New South Wales 1788-1925: 76.
Bishop Barker: 'Our duty is ... to maintain our own schools as far as practicable.' Proceedings of the First Session of The Fifth Synod of the Diocese of Sydney: 15.
Dean Cowper, as President of Synod: 'Every effort should be made to preserve them ... so as to secure to as may as possible of our children the great blessing of a religious education.' Proceedings of the Second Session of The Fifth Synod of the Diocese of Sydney: 20
Bishop Barry: 'I have never disguised my conviction ... that the change through which most of them have been lost was a disastrous change ... those which remain to us I trust we shall endeavor to keep at what ever sacrifice – keep them as home of unfettered religious education.' Proceedings of the Second Session of The Sixth Synod of the Diocese of Sydney: 25.
Cleverley considers that the early colonists were remarkable in their achievements regarding the education of the colony’s children.\textsuperscript{265} He shows that Governor Phillip was given ‘Additional Instructions’ that provided for the establishment of Church of England churches and schools.\textsuperscript{266} Cowling states that as the colony grew and churches were established ‘invariably a parish school was also established and conducted by the parish clergyman.’\textsuperscript{267} As long as the Church of England took the initiative in schooling, the administration was under no pressure to do so, especially as during the first forty years of the Colony the Church had shown itself to be a competent educator.\textsuperscript{268} However the growth of the colony outstripped the Church’s ability to provide schooling wherever it was needed, as a consequence the Colonial Administration began to establish schools of its own, initially called National Schools.\textsuperscript{269}

In the second half of the nineteenth century the Government was promoting the concept of only one system of schools in the state – that of the Public Schools. The \textit{Public Instruction Act 1880} (NSW) was to see an end to Church schools by the simple expedient of removing any financial support from them. While this failed as far as the Catholic schools were concerned, it all but closed the Church of England schools in New South Wales. Cowling’s contention that the Protestant Churches handed over their remaining schools to the government in return for access to schools to teach Religious Instruction\textsuperscript{270} is not accurate. The clergy already had access to teach Religious Instruction from the provisions of the 1866 Act and in the Diocese of Sydney not all the parish schools closed or were ‘handed over’ after 1880 as can be seen in Table 8.

\begin{thebibliography}{9}
\bibitem{266} Ibid., 3.
\bibitem{267} Cairney, Cowling, and Jensen, \textit{New Perspectives on Anglican Education Reconsidering Purpose and Plotting a Future Direction}: 27.
\bibitem{268} Ibid.
\bibitem{270} Cairney, Cowling, and Jensen, \textit{New Perspectives on Anglican Education Reconsidering Purpose and Plotting a Future Direction}: 29.
\end{thebibliography}
5.3 Day Schools

The Presidential Charge in 1880 Synod makes plain the bitter disappointment of Bishop Barker in the passing of the Public Instruction Act 1880 (NSW). He lamented that ‘the religious instruction given in various Church of England schools will cease’ as their schools will be forced to close once funding ended in 1882. The Bishop acknowledged that the majority of the laity was in favour of the new Act as were a number of the clergy. Both Barker and Cowper wished to retain the Church’s Day Schools. They took the view that the spiritual and moral teaching in their Day Schools provided real spiritual benefit not only to those who attended them, but through them, to the community. Their loss according to Barker would have ‘injurious effects upon the character of the people.’ Similarly Cowper stated their loss was a ‘loss to the best interests of the community’. 

The debates recorded in Chapter 3 regarding whether or not to teach Religious Instruction in Public Schools were set against the desire of a number of Synod members to do all they could to retain the Diocese’s Day Schools. The issue became polarized: either Day Schools or Public Schools. One member declared Public Schools were a ‘wrong system’ and that its pupils lacked moral restraint, another that the Church’s own schools were weakened by supporting the state schools. Mr. G. R. Dibbs wanted to get rid of all Day Schools. Cowper, commenting on the secular aspect of Public Schools (as opposed to the Church’s schools) said that its pupils would have no principle to guide them except self interest. Surprisingly the Reverend Saliniere’s motion ‘that it is the duty of the Church of England to maintain and uphold her schools by voluntary effort’ received the support of Synod, which brings into question,

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271 Proceedings of the First Session of The Fifth Synod of the Diocese of Sydney: 15.
272 Ibid.
273 Ibid., 14-15.
275 "Church of England Synod."
276 Ibid.
277 Ibid.
279 Ibid., 67.
as regards Sydney, Fletcher’s assertion that Synods supported state schools.\textsuperscript{280} Although the majority of the laity and many clergy supported Public Schools no motions were passed to that effect in Sydney.

The \textit{Proceedings} reveal that Saliniere’s motion, as well as Barker and Cowper’s enthusiasm for maintaining the remaining Day Schools were hollow. In 1882, the last year of government funding, Cowper, as acting President, made no mention in his Charge of a plan for maintaining the schools, which possibly caused a layman, Mr. Page, to ask what, if anything, Standing Committee was doing to retain the diocesan schools.\textsuperscript{281} Cowper weakly replied ‘I do not think the Standing Committee has any such intention. I am however informed that efforts will be made in some of the Parishes to maintain the schools existing therein.’\textsuperscript{282} Cowper’s Charge of 1883 made no mention of Day Schools, nor were they mentioned in any meaningful way during debate. Despite Synod’s acknowledgement of the spiritual importance of Day Schools to the Church’s children and the community, Cowper and Saliniere failed to present any strategy or plan to retain them.

A few years later two ill considered plans were presented, purporting to assist in retaining of Church’s schools, one in 1885 by Bishop Barry and the other in 1887 by the Reverend H. W. Mort – both were rejected. Bishop Barry, aware of the Catholic Church’s solution to maintain its schools, raised the possibility of inviting members of Anglican sisterhoods into the Diocese.\textsuperscript{283} Synod reacted emphatically by passing the terse motion: ‘it is undesirable to establish sisterhoods in the Diocese.’\textsuperscript{284} Such High Church creations were not welcome in evangelical Sydney. Mr. Mort’s plan to remove some parish offertory funds earmarked for Religious Instruction purposes to assist Day Schools failed.\textsuperscript{285} For parish Day Schools to survive they would have to do so on their own by charging for tuition, as they would have no financial support from the Diocese.

\textsuperscript{280} Fletcher, "Anglicanism and the Shaping of Australian Society," 302-03.
\textsuperscript{281} \textit{Proceedings of the Third Session of The Fifth Synod of the Diocese of Sydney} - Part II: 34.
\textsuperscript{282} Ibid.
\textsuperscript{283} \textit{Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney}: 28.
\textsuperscript{284} Ibid., 62.
\textsuperscript{285} \textit{Proceedings of the Second Session of The Seventh Synod of the Diocese of Sydney}: 104.
Even without Diocesan support a small number of Day Schools survived the 1880s. There had been a steady decline in the number of schools, although not in overall enrolments during the 1870s up to 1882, the last year of funding. After that date the decline is dramatic as shown in Table 7.\textsuperscript{286}

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>Enrolment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
<td>46</td>
<td>8,200</td>
</tr>
<tr>
<td>1880</td>
<td>34</td>
<td>7,878</td>
</tr>
<tr>
<td>1881</td>
<td>31</td>
<td>8,894</td>
</tr>
<tr>
<td>1882</td>
<td>26</td>
<td>7,751</td>
</tr>
<tr>
<td>1883</td>
<td>10</td>
<td>2,571</td>
</tr>
</tbody>
</table>

Source: Compiled by R Warren from the Ecclesiastical Statistics in the Proceedings of Synod 1875, 1880, 1881, 1882 and 1883.

Education and spiritual instruction provided in the 46 parish Day Schools operating in 1875 reached a cross-section of Sydney’s society, including poorer areas, as attested by the geographical location of the schools\textsuperscript{287} and reached 8,200 children. After the 1880 Act the average enrolment between 1880 and 1882 changed little at 8,100, an indication that while government assistance was available many parents preferred to keep their children at Church of England schools. Table 8 provides enrolment and average attendance data of continuing Day Schools for the rest of the decade.

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\textsuperscript{286} See also Table 8 which shows the surviving Day Schools. St Andrew’s Cathedral Choir School was a different category to the other Day Schools in Table 8.

\textsuperscript{287} Country schools included, Appin, Bowral, Kiama, Kurrajong, Pitt Town, and Windsor. Inner city schools included Balmain, Milson’s Point, Redfern, Glebe, Broadway, Darlinghurst. Established suburbs included Parramatta, Randwick, Waverley, and Darling Point. Newer suburbs included Burwood and Castle Hill.
### Table 8: Continuing Church of England Day Schools after Cessation of Government Assistance and their enrolment

<table>
<thead>
<tr>
<th>School</th>
<th>'83 Roll</th>
<th>Ave Roll</th>
<th>'84 Roll</th>
<th>Ave Roll</th>
<th>'85 Roll</th>
<th>Ave Roll</th>
<th>'86 Roll</th>
<th>Ave Roll</th>
<th>'87 Roll</th>
<th>Ave Roll</th>
<th>'88 Roll</th>
<th>Ave Roll</th>
<th>'89 Roll</th>
<th>Ave Roll</th>
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<td>Newtown</td>
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<td>34</td>
<td>25</td>
<td>33</td>
<td>25</td>
<td>34</td>
<td>35</td>
<td>42</td>
<td>30</td>
<td>30</td>
<td>24</td>
<td></td>
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<td></td>
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<tr>
<td>St Stephen's</td>
<td>321</td>
<td>328</td>
<td>68</td>
<td>315</td>
<td>60</td>
<td>328</td>
<td>54</td>
<td>47</td>
<td>40</td>
<td>43</td>
<td>31</td>
<td></td>
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<tr>
<td>Parramatta</td>
<td>276</td>
<td>219</td>
<td>221</td>
<td>139</td>
<td>154</td>
<td>256</td>
<td>179</td>
<td>111</td>
<td>176</td>
<td>117</td>
<td>107</td>
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<td>Peterham</td>
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<td>70</td>
<td>113</td>
<td>70</td>
<td>140</td>
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<tr>
<td>All Saints</td>
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<td>Redfern</td>
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<td>113</td>
<td>70</td>
<td>113</td>
<td>70</td>
<td>140</td>
<td>120</td>
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<tr>
<td>St Saviour</td>
<td>342</td>
<td>328</td>
<td>360</td>
<td>379</td>
<td>315</td>
<td>328</td>
<td>268</td>
<td>333</td>
<td>242</td>
<td>333</td>
<td>242</td>
<td>242</td>
<td>177</td>
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<tr>
<td>Christ Church</td>
<td>492</td>
<td>320</td>
<td>302</td>
<td>240</td>
<td>335</td>
<td>215</td>
<td>210</td>
<td>336</td>
<td>233</td>
<td>381</td>
<td>265</td>
<td>435</td>
<td>281</td>
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<tr>
<td>St Lawence</td>
<td>199</td>
<td>114</td>
<td>120</td>
<td>90</td>
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<td>133</td>
<td>210</td>
<td>127</td>
<td>-</td>
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<tr>
<td>Darlinghurst</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>St John's</td>
<td>281</td>
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<td>158</td>
<td>309</td>
<td>156</td>
<td>240</td>
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<td>260</td>
<td>189</td>
<td>264</td>
<td>198</td>
<td>219</td>
<td>179</td>
</tr>
<tr>
<td>Bishopthorpe</td>
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<td>340</td>
<td>450</td>
<td>330</td>
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<td>320</td>
<td>420</td>
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<td>260</td>
<td>375</td>
<td>250</td>
<td>219</td>
<td>170</td>
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<td>St Mark's</td>
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<td>160</td>
<td>180</td>
<td>140</td>
<td>180</td>
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<td>150</td>
<td>200</td>
<td>170</td>
<td>205</td>
<td>166</td>
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<tr>
<td>Redfern St Paul's</td>
<td>50</td>
<td>40</td>
<td>60</td>
<td>45</td>
<td>59</td>
<td>50</td>
<td>45</td>
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<td>45</td>
<td>30</td>
<td>40</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Church Hill St Philip's</td>
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<td>40</td>
<td>60</td>
<td>45</td>
<td>59</td>
<td>50</td>
<td>45</td>
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<td>45</td>
<td>30</td>
<td>40</td>
<td>35</td>
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</tr>
<tr>
<td>Willoughby St Thomas'</td>
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<td>-</td>
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<td>-</td>
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<td>44</td>
<td>44</td>
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<tr>
<td>Cathedral Choir</td>
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<tr>
<td>Totals</td>
<td>2571</td>
<td>1720</td>
<td>2101</td>
<td>1523</td>
<td>2144</td>
<td>1505</td>
<td>2100</td>
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<td>1645</td>
<td>2023</td>
<td>1456</td>
<td>1794</td>
<td>1335</td>
</tr>
</tbody>
</table>

Source: Complied by R Warren from the Ecclesiastical Statistics 1883-1890 in the *Proceedings of Synod*

Notes:  1 In 1883 Randwick and St James schools existed, but closed that year and so have not been included.
        2 Numbers in italics are estimates determined by R Warren there being no returns received from those parishes in those years.
        3 Average on Roll for 1884-1889 was 2,034 and Average attendance was 1,462

Most of the surviving Day Schools were in the inner-city parishes where many working class families were domiciled which questions Dickey’s contention that these schools only survived because they were in parishes where parents could afford to pay fees. Determining how these schools were able to survive would require further investigation beyond the information provided in the

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Proceedings of Synod. Was there, for example, a relationship between the churchmanship of parishes and surviving Day Schools? Two inner city parishes maintaining their Day Schools were Christ Church St Lawrence, which was strongly High Church, and St Philip’s, strongly evangelical. Similarly, a school found in an inner city parish does not of necessity indicate that those who attended it were from poor families.

Bishop Barry’s episcopate covers the settled enrolment years of the 1880s, and this is not surprising considering Barry’s comments in 1885 where he re-affirms his support of Day Schools saying that the system of denominational and government schools was ‘the best in the abstract for education itself, best for needful economy, best in consideration of religious liberty.’\footnote{Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney: 25.} His focus on education and verbal support for his Day schools would have encouraged their continuation and enrolments. In fact a new Day School commenced in Bondi in 1891\footnote{Proceedings of the Second Session of the Eighth Synod of the Diocese of Sydney, (Sydney: Joseph Cook & Co., 1891). Ecclesiastical Statistics 1891.} and perhaps there were others outside the research decade.

Ten Day Schools survived the decade, and did so without any real help, other than encouragement, from the Diocese despite Synod affirmations desiring them to be maintained. Fees had to be charged to keep them from failing. Though small in number, they were still one of the means available to the Church to teach the faith among its young people. Dean Cowper said of them in 1889, that they presented both a secular and religious education to their pupils, preparing them for life,\footnote{Proceedings of the First Session of The Eighth Synod of the Diocese of Sydney: 18.} which is precisely what the Church expected of its Day Schools. What happened to them is beyond the scope of this thesis, although none survived past the Second World War.
5.4 Grammar Schools

Parish Day Schools were not the only Church of England schools in the Diocese at the beginning of 1880. Two other fee paying schools offered a higher level of education to Church of England children. Bishop Broughton commenced The Kings School in 1831 to provide a form of secondary education preparing its boys for future leadership.  

Mrs. Barker commenced a Clergy Daughters’ School in 1856 as a place where the daughters of country clergy ‘would receive the educational opportunities of city girls.’ Known as St Catherine’s School, it also opened its enrolment to some girls who were not the daughters of clergy. Under Bishop Barry the focus for the education of Church of England children in the Diocese shifted from that of Religious Instruction in Public Schools and Sunday Schools to schools of the type already represented in Sydney by The Kings School and St Catherine’s.

As shown in previous Chapters, Bishop Barry’s first two Synod Charges contained major focuses on education. In 1885 he produced a hierarchical list of educational importance; expansion of St Paul’s College at Sydney University, the transference of Moore College from Liverpool to be close to Sydney University and St Paul’s College, development of The Kings School in Parramatta, creation of a new Grammar School in Sydney, creation of a Cathedral School, the need for a Church of England Girls’ High School, parish Day Schools and finally Religious Instruction in Public Schools.

Barry’s list reveals his attitude to the education of young people in his Diocese. The Church’s Day Schools or Public Schools he counts as schooling for the general populace. While a significant section of his 1885 Charge dealt with the

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293 J. West, Daughters of Freedom (Sutherland: Albatross Books Pty Ltd, 1997). 92.
294 Bishop Barry pointed out in his 1886 Charge that the removal of Moore College to Sydney allowed the Liverpool buildings to be used for a ‘Church Grammar school for the middle class, occupying a place just below such institutions as The Kings School, Parramatta.’ The Grammar School in Liverpool was reported operating in the Presidential Charge of 1889 with the Bishop of Sydney as Chairman.
296 Ibid., 25.
education of the Church’s school age children, less than twenty percent of it dealt
with where the thousands of Church of England children attended: the Public
Schools. The rest (over eighty percent) was devoted to what can be called
Grammar Schools and the Choir School at St Andrew’s Cathedral, which catered
for a very small percentage of the Church’s children. The same pattern continued
in 1886; seventy percent on Grammar schools, ten percent on Religious
Instruction in Public Schools and thirteen percent on Day Schools. In 1887;
eighty percent on Grammar schools, twelve percent on Day Schools and eight
percent on Religious Instruction. And 1888; one hundred percent on Grammar
schools.

Barry’s education interests and actions did not focus on where the majority of
his children were schooled. Despite initially making impressive statements about
Religious Instruction such as ‘it must always take the chief place in educational
work’\(^{297}\) it was obvious his real interest was in Grammar schools. In many ways
this is not surprising given his decades of experience as Headmaster of three
English Grammar schools\(^{298}\). It is clear he saw a need in Sydney to expand the
existing Grammar schools and to establish others. His views can be understood
as the Church assisting to expand ‘Greater Britain’ and is evidenced by his 1885
statement ‘we want schools of the type of our English Public Schools, to train our
boys of the upper and middle classes.’\(^{299}\) Sherington, Petersen and Brice make
the point that by the time Barry arrived in Sydney, Church schools ‘all more or
less deliberately engaged in the production of leaders for a democratic society
that was part of the British Empire;’\(^{300}\) leaders that would be expected to lead
morally in a Christian way.

Barry at first promoted his Day Schools\(^{301}\) but later became dismissive of them.
Table 9 shows that three of the Day Schools had extended their elementary

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\(^{297}\) Ibid., 26.
\(^{298}\) Leeds Grammar School 1854, Cheltenham College 1862 and King’s College, London 1868-83.
\(^{299}\) Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney: 23.
\(^{300}\) Sherington, Petersen, and Brice, Learning to lead: a history of girls’ and boys’ corporate secondary schools in Australia: 2.
\(^{301}\) Proceedings of the First Session of The Seventh Synod of the Diocese of Sydney: 23.
schools into Grammar Schools. Barry did not acknowledge these schools as Grammar Schools of the type he wished to establish. To him they were simply Day Schools in the 'lower branches' of the Church's educational work. While 'lower branches' can refer to the elementary levels of the education tree with higher branches corresponding to university education, Barry’s dismissiveness of the places where most of his children were schooled was extraordinary.

Barry's commitment to the education of children from the higher levels of society can be seen in his first mention of Sunday Schools in 1884, when he moved quickly away from the 18,500 children the Church was reaching through them, and suggested that the work needed to be extended 'to children of classes somewhat above the working class.' The same attitude is evidenced when he spoke of the need for laymen to be involved in the Church's work including members of Synod. He called for 'men of higher culture, social standing and education'; laity 'of the highest education, thought and culture.' Cable makes the point that 'Barry was a cultivated man and deplored, not always in private, what he considered to be the low intellectual standard of Sydney society and was always ready to suggest improvements.'

Status was important to Barry as revealed in his Charge of 1884. Explaining his view of the Church of England in Sydney he speaks of inherited 'prestige... privilege and responsibility of leadership'. He went on to tell Synod that the Church is involved in 'a noble and faithful work ... one which in the long run will prove to be the secret of influence and power.' In praising Governor Carrington, whom Barry calls 'the first lay member of our Church,' for his support of Church enterprises, he went on to state 'we cannot but feel how much his actions have stimulated ... the sense of duty and the interest of all lay

302 St Philip's Church of England Grammar School at Church Hill, St Stephen's Church of England Grammar School in Newtown and St John's Grammar School, Parramatta.
305 Proceedings of the First Session of The Seventh Synod of the Diocese of Sydney: 27.
306 Ibid., 26.
307 Cable, "Barry, Alfred (1826-1910)."
309 Ibid.
churchmen, especially those of high social standing, in the work of the Church.'\textsuperscript{311} Barry, ever seeking preferment according to Cable,\textsuperscript{312} apparently did not let opportunities pass him by if it placed him in high regard by those in power.

The \textit{Proceedings} reveal time and again that Barry showed only passing interest in the education of those he considered lower or working class – that is, the majority of the children in his flock. ‘Influence’, ‘prestige’, ‘power’, ‘privilege’, ‘leadership’, ‘high social standing’, ‘men of higher culture’, ‘children above the working classes’, ‘boys of the middle and upper class’ - such words and phrases, used by Barry, indicate an élitist stance. Barry’s commitment to the higher levels of society, in which he held a prime position, appears to be a strong motivator for his push to establish Grammar schools into the Diocese.

Sherington points out that around the time of the Public Instruction Act of 1880 other Christian denominations established new secondary schools in Sydney, as did the Government.\textsuperscript{313} Stating that the Church of England’s efforts in secondary education appeared somewhat tardy,\textsuperscript{314} he implies Barry’s promotion of Grammar schools was a catch-up to other denominations. However the Diocese had The Kings School and St Catherine’s School, which Barry acknowledged when he stated ‘we have been breaking ground here already for both boys and girls.’\textsuperscript{315} Armed with his experience in Secondary Grammar Schooling in England, Barry sought to develop the Grammar schools already in the Diocese and develop others.\textsuperscript{316} Using funds from the resumption of St James’ School, he commenced a program to provide fine schools for the élite of Sydney society. The Kings Schools was renovated and expanded, St Catherine’s School was encouraged to grow, St Andrew’s Cathedral School was established in 1885, the new Grammar School was established on the North Shore of Sydney in 1889 and plans for a Church of England Girls High School were put in place. Barry’s

\textsuperscript{311} Ibid.
\textsuperscript{312} Cable, "Barry, Alfred (1826-1910)."
\textsuperscript{313} The Roman Catholics built St Aloysius (1879), St Ignatius (1880) and St Joseph’s (1881) at that time; the Methodists re-established Newington at Stanmore in 1880 and the Government established Sydney Boys and Sydney Girls High Schools in 1883.
\textsuperscript{315} \textit{Proceedings of the Second Session of The Sixth Synod of the Diocese of Sydney}: 26.
\textsuperscript{316} \textit{Proceedings of the First Session of The Seventh Synod of the Diocese of Sydney}: 21-23.
enthusiasm for Grammar schools, both in word and deed, suggest that it was much more than a simple ‘catch up’ that motivated him. He wanted to re-create the Great Public Schools of England in Australia: the English Church assisting the creation of Greater Britain.
Table 9: Enrolment and Attendance at Church of England Grammar and Day Schools

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Source: Compiled by R Warren from the Appendices attached to Standing Committee Report to Synod (1886-1890)

Notes:
1. R= number on roll, A= number attending
2. Figures in parentheses and italics are estimates determined by R Warren as there being no statistics received that year
3. St Saviour’s Redfern school began in 1887. There is no record after 1886 of St John’s Primary School, Bishopthorpe. (see Table 8)
4. There are no statistics recorded for the Clergy Daughters School, St Catherine’s that existed throughout these years
5. Average on roll 1885-1890 was 1,938, Average attendance was 1,458
5.5 Synod Appointed School Councils

Barry considered Diocesan supervision of schools through Synod appointed Councils was important and created The Kings School Council in 1885 making it part of ‘new developments to meet the growing requirements of our times.’\(^{317}\) He insisted the new Grammar School in Sydney,\(^{318}\) could not go ahead until the School Council was elected by Synod,\(^{319}\) which duly occurred in 1887.\(^{320}\) Given his views on Councils it is hard to understand that contrary to this, in discussions to create a Church of England Girls High School the Bishop suggested thought be given to the creation of a Girl's High School Company as he had observed in England.\(^{321}\) Perhaps lack of funds could be an explanation or that a Girls school did not warrant such supervision. A few years later Standing Committee recommended ‘those who are favourable to such a movement’\(^{322}\) set up the girls’ school rather than Synod.

5.6 Conclusion

A small number of the Church's Day Schools soldiered on during the 1880s with nothing more than encouragement from Synod or the administrators of the Diocese, maintaining an enrolment of some 2,000 children. Many of them were in working class sections of the Diocese and yet somehow tuition costs were met, as was the spiritual input for their pupils.

It was for the few that Barry did not spare his efforts. He spelt out at the beginning of his episcopate that he believed The Kings School and St Catherine’s School were not sufficient to meet the needs for Grammar schooling in his growing Diocese. These schools, as well as the continuing Day Schools, ensured that spiritual teaching was provided to those who attended, making them an integral part of the Diocese’s response to the Public Instruction Act 1880 (NSW).

\(^{317}\) Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney: 23.
\(^{318}\) Later to be known as Sydney Church of England Grammar School (Shore).
\(^{320}\) Ibid., 44.
\(^{321}\) Proceedings of the Third Session of The Sixth Synod of the Diocese of Sydney: 25.
\(^{322}\) Proceededings of the First Session of The Eighth Synod of the Diocese of Sydney: 74.
His efforts towards such schools however, saw a concomitant decline in support of Religious Instruction in Public Schools and Sunday Schools.
6. Conclusion

Up to 1880 the chief means available to the Church of England in Sydney, to ensure its children received a basic education as well as spiritual and moral instruction was through its parish elementary schools (Day Schools), often supplemented by Sunday Schools. The parish schools were spread across the Diocese so that all levels of society were able to attend.

While not stated as a of the purpose of the Public Instruction Act 1880 (NSW) it appears from the evidence that the abolition of denominational elementary schools was one of its desired outcomes. Cable makes clear the cessation of funding was expected to have that effect. Nevertheless that was not achieved. The Catholic Church defied the Act continuing and expanding its schools. Many Church of England schools in Sydney closed, however ten remained throughout the 1880s.

The thesis set out to explore in what way the Church of England in Sydney responded, as regards its responsibilities, both educational and spiritual, towards its children in the wake of the 1880 Act. Research was deliberately restricted to the documents known as The Proceedings of Synod, because of wealth of information they provided. The series of the Proceedings used for the research covered some fifteen years giving the conversation both flow and detail over the period of the 1880s and revealing the changing ways of approach and discussion from the very centre of the Diocese.

The Proceedings of Synod show that Sydney did not follow what Dickey suggested was the general pattern across Australia - do nothing and concentrate on a few prestigious secondary schools. What emerges is that the evangelical Diocese of Sydney undertook a determined three-pronged approach to reach its children.

Firstly it set out to reach as many children as possible in Public Schools with Religious Instruction, raising funds to pay for teachers and material. Some eighty-five percent of children across the Diocese received Religious Instruction by 1885 and averaging some seventy-five percent for the rest of the decade. The Synod Committee charged with that responsibility believed that if more funds had been made available more children would have been reached.

Secondly it sought to improve the organization of and teaching in Sunday Schools as an adjunct to Religious Instruction in Public Schools. A non-diocesan committee, the Sunday School Institute, took over that responsibility and failed to achieve what was expected of it. Although Sunday School numbers increased, they did not keep up with population growth.

Thirdly it encouraged the continuation of Church of England Day Schools, although providing no financial or strategic support for them to do so. Under Bishop Barry the focus changed to Church of England Grammar schools with the two existing Grammar schools upgraded and modernized and new Grammar schools commenced or mooted.

Most Church of England children in the Diocese in the 1880s attended Public Schools and it was to those children that the main response was initially focused. The Proceedings show that Synod, under Dean Cowper’s leadership, acted thoroughly and professionally. Challenges of large enrolments or geographical distances were met with well planned strategies. Under Barry there was a downturn of support and interest in Public Schools. After he resigned and Cowper became Vicar General the focus again returned to where most children were schooled.

Synod believed Sunday School reform was needed. Attempts by it to do so in 1880 and again in the middle of the decade did not prove successful. Comparison between the work of the Religious Instruction committee and that of the Sunday School Institute shows the latter to pale. Possibly the lack of Synod oversight of the Sunday School Institute contributed to its underperformance. Further
research into the Sunday School Institute: its management and programs, which was beyond the scope of this thesis, may shed light on why it failed the Diocese.

Ten of the Church’s Day Schools continued throughout the 1880s with a combined enrolment of some 2,000 pupils, indicating the desire of many parents, from various levels of Sydney society, for a Church based education even if some fees had to be paid. None of those surviving schools exists today. Research into how long they survived, whether there was a connection between the surviving schools and the churchmanship or the socio-economic status of the parishes together with an exploration of any new parish schools created after the decade of the thesis would add to a better understanding of this aspect of Anglican education history in Sydney.

Are the recently developed ‘low fee’ Anglican schools a modern day continuation of the Day Schools of the nineteenth century? Research into Diocesan attitudes to the education of its children, particularly in relation to secularism, in the 1880s and in the 1980s, when the new ‘low fee’ Anglican schools commenced may reveal parallels.

Barry saw a need to reform the two existing prestigious schools and a need for more Grammar schools. His success in this area is his lasting legacy to the Diocese. In reforming The Kings School and creating ‘Shore’, Barry insisted that they have School Councils established and elected by Synod, thus ensuring monitoring by Synod of the schools’ growth and the spiritual teaching of its pupils. Where such monitoring was lacking, as was the case with the Sunday School Institute, things could and did go awry. Further research into Barry’s suggestion, which was taken up by Standing Committee, of a body outside the ‘control’ of Synod be used to establish the Church of England Girls’ school would prove enlightening, particularly as it may shed light on why the various Anglican schools a century later have differing legal ties or levels of relationship to the Diocese. Such research could also help to define what it means to be an Anglican School.
The *Proceedings of Synod* over the decade of the 1880s have shown the Church of England in the Diocese of Sydney was committed to ensuring its children received some form of spiritual education be they in Public Schools, Sunday Schools or Church Schools. The 1880 Act galvanized it into action. Dean Cowper’s leadership of the Religious Instruction Committee saw that organization achieve impressively in Public Schools throughout the decade even though there was a downturn for a few years under Bishop Barry. Teaching of Religious Instruction in Public Schools continues today. Sunday Schools today have changed to be more of a child minding enterprise with Bible stories during more formal Church Services, although church based youth groups still play an important role in the social and spiritual development of their teenagers. Day Schools continued their Christian education throughout the decade; none of these survived past the 1940s. Whereas the fine grammar schools encouraged or established by Bishop Barry together with those added over the decades since the 1880s are an integral part of current diocesan schooling as are the newer ‘low fee’ schools. In all three areas the Church continues its work among its young people as it began, teaching them ‘the things of God’.
Appendix 1

Report of the Committee appointed by Synod on the 5th Day of December 1878.

Recommendations

The Committee having availed itself of the several aids and sources of information before pointed out, begs now to submit the following Recommendations with the view of giving effect to the Resolution of the Synod:

1. That the Religious Instruction given in Public Schools should be of a regular and systematic character, corresponding in these respects with the character of the Secular Teaching; and that with this view a scheme of Religious Instruction, prepared under the authority of, and sanctioned by the Bishop, should be used in Public Schools.

2. That the Bishop should be respectfully requested to invite the Clergy to arrange among themselves, subject to his Lordship’s sanction, for the superintendence by them of the Religious Instruction in the Public Schools in their several neighbourhoods.

3. That pecuniary assistance towards providing the books and appliances needful for carrying on the Religious Instruction in Public Schools of the Church of England children of every Parish or District, should be systematically rendered out of the Church funds of that Parish or District.

4. That with the view of supplying the Clergy with the aid necessary to enable them to perform the work suggested, recourse may be had, among others, to the following agencies:

   (a) Young men intending to offer themselves as Catechists who may be disposed to devote some portion of time under the superintendence of the Clergy, to the work of Religious Instruction in Public Schools, receiving some pecuniary recompense for this occupation of their time.

   (b) Young persons of both sexes intending to devote themselves to the profession of Teachers who may be willing as a preparation to place themselves, for a limited time, at the disposal of the Clergy, to assist in
giving Religious Instruction in Public Schools – receiving in return, either some pecuniary recompense or assistance in their studies.

(c) Members of the Church of England who may be inclined to place their services at the disposal of the Clergy with or without pecuniary or other recompense.

(d) Duly qualified salaried Teachers, who may be employed, under the direction of the Bishop, in such other Church work as to his Lordship may seem fit.

5. That a Committee be appointed by the Synod to assist the Bishop in initiating, and supporting the agencies above suggested. That the organization and disposal of these agencies should be under the management of the Diocesan Inspector of Schools, subject to the superintendence and control of the Bishop, assisted by the Committee, and that the Committee should have power to promote the establishment of an Institution in the nature of a Training School or College in which all who are desirous of aiding in the work of Religious Teaching generally, and of giving Religious Instruction in Public Schools in particular, may themselves receive instruction in connection with such work.

6. That in order to stimulate and encourage the Scholars in Public Schools to attain proficiency in Religious knowledge, an annual Examination and giving of prizes should be instituted on the plan (as far as applicable) in operation in England, known as the “Annual Examination in Scripture knowledge for the prizes given by Mr. Francis Peek, and the Religious Tract Society to the Scholars of the Schools under the School Board for London,” and that assistance be solicited to the carrying out of this plan from the Diocesan Educational and Book Society, and from private Members of the Church.
Appendix 2

Report of the Committee Appointed by the Synod on the 27th day of June 1879 to carry into effect the resolutions passed by the Synod on Religious Instruction in Public Schools.

APPENDIX B TO RELIGIOUS INSTRUCTION REPORT.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

It will be remembered that in December last the attention of the Synod of the Diocese of Sydney was drawn to the fact that a very large number of children belonging to the Church of England are now in attendance at the Public Schools. In connection with this subject a Resolution was proposed and carried to the effect that advantage should be more generally and systematically taken of the opportunity for religious instruction afforded by the present Education Act. By this Act it is provided that during one hour in each school-day religious instruction may be given to children in the Public Schools by the Ministers or other authorized teachers of the Denomination to which the children belong.

Upon passing of the Resolution above alluded to, the Synod appointed a select Committee to consider how the resolution could best be carried into practical effect.

At the session of the Synod held in June 1879, this Committee brought up its Report. The Report was adopted, and will be found in full at page 59 of the printed Proceedings of the Synod. It contains a summary of the facts ascertained by the Committee, together with a statement of the objects to be aimed at, and the difficulties to be overcome. It concludes with a number of Recommendations calculated to give practical effect to the desire of the Synod.
The Recommendations of the Committee were very fully debated by the Synod, and finally adopted. They recognise the fact that it is quite out of the question to expect that the Clergy can themselves do all that is required to be done in the way of giving religious instruction in the Public Schools. And accordingly they suggest various agencies by which the work of the Clergy in this direction may be advantageously supplemented.

These agencies are as follows:-

(a) “Young men, intending to offer themselves as Catechists, who may be disposed to devote some portion of their time, under the superintendence of the Clergy, to the work of Religious Instruction in Public Schools, receiving some pecuniary recompense.

(b) “Young persons of both sexes intending to devote themselves to the profession of Teachers, who may be willing to place themselves for a limited time, at the disposal of the Clergy, to assist in giving Religious Instruction in Public Schools – receiving in return some pecuniary remuneration or assistance in their studies.

(c) “Members of the Church of England who may be inclined to place their services at the disposal of the Clergy, with or without recompense.

(d) “Duly qualified salaried Teachers, who may be employed under the direction of the Bishop in such other Church work as to his Lordship may seem fit.”

The Synod then proceeded to appoint a permanent Committee “to assist the Bishop in initiating and supporting the agencies above suggested.” The Committee set to work at once to collect detailed information as to the number of Church of England children attending the various Public Schools throughout the Diocese, and the amount of Religious Instruction which the Clergy could themselves give or provide for in these Schools. The Committee found that the Clergy are as a rule, exerting themselves in the direction of the proposed scheme, and that much is being done to carry it out. But if the work is to be done effectively, the Clergy must have help in doing it. Where the Schools are largest and need most time and attention, the Clergy have already the
oversight of the large population of a city parish. Where the Schools are small, they are also numerous and often very widely scattered. For these reasons the Committee feel that, if the wishes of the Synod are to be carried out – if, that is, the thousands of Church of England children who are now in the Public Schools are to be taught the religion of their Church – it is absolutely necessary to appeal to the liberality of Churchmen for the means to provide at least ten salaried Teachers to aid the Clergy in this most important branch of their work. If this appeal should be responded to, the Committee believe that they will be able to provide, as a general rule, at least two religious lessons a week in each Public School. In the case of some Schools more than this is already being done; in the case of others, it may not be possible, perhaps not desirable, to do so much as this. But taking the Diocese as a whole, the Committee feel convinced that with the assistance now asked for, they will be able to carry out, in a manner fairly commensurate with its importance, a work which in the deliberate judgment of the Synod it is the duty of the Church at once and heartily to undertake.

Donations or Subscriptions towards this object will be gladly received by the Warden or Vice-Warden of St. Paul’s College (the Hon. Secretaries), or by Mr. T. A. Dibbs, (the Treasurer). It is obvious that in a work of this continuous kind, what is most to be desired is the steady support of annual subscriptions.

APPENDIX C TO RELIGIOUS INSTRUCTION REPORT

SUGGESTED SCHEME OF RELIGIOUS INSTRUCTION FOR PUBLIC SCHOOLS

It is suggested that the Religious Instruction given in the Public Schools should comprise the following elements:

I THE COMMITTING TO MEMORY OF PORTIONS OF THE HOLY SCRIPTURES.
II  THE STUDY OF PORTIONS OF THE HOLY SCRIPTURES

III  MISCELLANEOUS RELIGIOUS TEACHING

I  The following are suggested as suitable PORTIONS TO BE COMMITTED TO MEMORY :-

Psalms I (sic), xi, xxiii, xxv, xxxii, xxxiv, li, ciii, cxi, cxxxix, cxliii.
Proverbs I, ii, iii, iv.
Ecclesiastes xi, xii.
Isaiah liii, lv.
Hosea xiv.
The Beatitudes.  St. Matthew v. 1 – 12.
The Two Great Commandments.  St. Matthew xxxii. 37 – 40
The Foundation of the Apostles’ Creed.  1 Corinthians xv. 1 - 8

II  The following are suggested as suitable PORTIONS OF SCRIPTURE FOR STUDY:-

1  The Life and Teaching of our Blessed Lord and Saviour, as contained in the four Gospels.
3  Old Testament Biography.
4  Old Testament History.

III  The following are suggested as appropriate subjects for MISCELLANEOUS RELIGIOUS TEACHERS.
1. The meaning of the names of the Books of the Bible, with such a knowledge of the order in which they are arranged as to enable the scholars to turn readily to any chapter and verse to which the teacher may find it expedient to refer.

And, where practicable -

2. Such a knowledge of the contents of the Book of Common Prayer, as to enable the scholar to use the Book intelligently.

And, where practicable –

3. An intelligent acquaintance with the Church Catechism.

The following are suggested as PORTIONS OF OLD TESTAMENT SCRIPTURE BIOGRAPHY specially appropriate for STUDY :-

THE LIVES OF :-

Adam, as contained in Genesis i. 26 – 30, ii 7 – iii 24, v. 1-5; in connection with which reference might be made to Romans v. 12 – 20, 1 Corinthians xv. 21 – 23, 45 – 49, 2 Corinthians xi. 3, I Timothy ii, 13 – 14

Noah, as contained in Genesis vi. 5, ix. 29; in connection with which reference might be made to Psalm civ 6 – 9. Isaiah liv. 9 – 10, Ezekiel xiv. 14, St Matthew xxiv. 37 – 39, Hebrews xi. 7, 1 Peter iii. 20, 21, 2 Peter ii. 5, Revelation iv. 3.

Abraham, as contained in Genesis xii. 1 – 9, xiii, xiv, xviii, xxi, xxii, xxliii, xxv. 5-10; in connection with which reference might be made to Exodus vi. 3, Joshua xxiv. 3, Nehemiah ix, 7, 8, Isaiah xli. 8, li, 2, St Matthew3 viii. 11, St. Luke xvi. 22 – 25, St John viii. 39, 40, 52 – 58, Acts vii. 2 – 8, Romans iv. 16 – 24, Galatians iii. 6 – 9, Hebrews xi. 8 – 10, 17 – 19, James ii. 21 – 23.

Jacob, as contained in Genesis xxv. 27 – 34, xxvii., xxviii., xxix. 1 – 14, xxxii., xxxiii., xlv. 25 – 28, xlvii. 27 – 31, xlix. 28 – 33; in
connection with which reference might be made to Hosea xii.
3 – 5 – 12, Malachi i. 2, 3, St Matthew viii, 11, Acts vii. 12 –
15, Romans xi. 11 – 13, Hebrews xi. 21.

Joseph, as contained in
Genesis xxxvii., xxxix. 1 – 6, 20 – 23, xl. – xlv. 24, xlvi. 29
– 34, xlvii. 1 – 26, 1.; in connection with which reference
might be made to Hebrews xi. 22.

Moses, as contained in
Exodus ii., and throughout the remainder of the Pentateuch,
in connection with which reference might be made to
Jeremiah xv. 1, Acts iii. 22, 23, vii. 21 – 41, Hebrews xi. 23
– 26, 2 Timothy iii. 8.

Samuel, as contained in
1 Samuel i. – xvi. 13, and xxv. 1, in connection with which
reference might be made to Psalm xcix. 6, Jeremiah xv. 1.

David, as contained in
1 Samuel xvi., 1 Kings ii. 10; in connection with which
reference might be made to St Mark ii. 25, 26, xii. 35 – 37,
Acts xiii. 36, 37.

Solomon, as contained in
1 Kings ii. 12, xi; in connection with which reference might
be made to Nehemiah xiii. 26, Psalms lxxii, St. Matthew vi.
28, 29, xii. 42.

Elijah, as contained in
1 Kings xvii., 2 Kings ii. 11; in connection with which
reference might be made to Malachi ix. 5, 6, St Matthew

Daniel, as contained in
Daniel, i., ii., v., vi., and xii. 5 – 13

The following are suggested as suitable PORTIONS OF OLD TESTAMENT
HISTORY FOR STUDY :-

1. The Exodus.
2. The Settlement in Canaan.
3. The Captivity.
4. The Restoration.
SUGGESTED ADAPTATION OF THE SCHEME OF RELIGIOUS INSTRUCTION

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