

Chapter 4

Trinity Grammar School

One of the outstanding features of the foundation of both the King's School and Shore was the fact that both schools were undoubtedly the product of the initiative and drive of one man. As shall be demonstrated below, Trinity too owes its existence to the leadership and zeal of one man - the Rev. George Chambers. Broughton and Barry, as Bishops of the Diocese, exercised great influence and power over the direction of Church education and the foundation of both The King's School and Shore reflect that influence in terms of the level of Diocesan support they were given. Chambers, on the other hand, was in no such position to influence Diocesan politics and finance and the foundation of Trinity Grammar was an entirely different proposition to the foundation of King's and Shore. Nevertheless, the type of school which was to be established was very similar in style and intent to the two schools already examined.

Why was Trinity Grammar established?

As previously stated, the foundation of Trinity Grammar was almost solely the work of the Rev. George Chambers. The school which became Trinity Grammar was entirely his vision, and the character of that school was to be determined by his ideas and philosophy with regards church schools. Why was Chambers interested in education?

The sixth child in what would become a family of eight, Chambers was born in 1877 and raised in the inner city suburb of Redfern. His family were regular attendees of St Paul's Church of England, Cleveland Street, and at his confirmation at this church in 1892, Chambers was challenged to consider the direction which his life would take him. Writing many years later, he reflected that:

Confirmation placed before me the alternatives, to live for myself or to live for others. As I knelt before the Bishop a real dedication of my life took place, and this was followed by a decision to engage in the teaching profession.¹

Chambers had, by this stage, qualified for training as a pupil teacher. His teaching career lasted eight years during which time he matriculated and graduated from Sydney University with a Bachelor of Arts, majoring in English, History and Philosophy.²

Chambers was challenged at this time to consider the ministry of the Church and in 1900, he entered St Paul's College and spent a year reading Divinity. The following year he spent at Moore Theological College and at the end of 1901, he gained second class honours in the Oxford and Cambridge Preliminary Examination for Holy Orders. On 22 December 1901, Chambers began parish ministry at St Clement and St Luke, Mosman.³

At the beginning of 1904, Chambers was invited back to Moore College to continue his educational career as its Vice-Principal. Despite his relative youth and inexperience, Chambers proved to be an inspired choice. He was apparently very popular among his students, and proved to be an inspiration in both the social and spiritual realms. As his biographer describes it, '[m]any of the leaders of the Australian Church of a generation ago were Chambers' discoveries.'⁴ In 1910, Chambers was made a member of the Sydney Church of England Grammar School Council, and in the same year, he was invited to share the parish responsibilities of Holy Trinity, Dulwich Hill with the Curate, while the Rector was on leave in England. When the Rector decided against returning to Australia, his position was offered to Chambers, who, looking for a fresh challenge, promptly accepted.

1 N. de S.P. Sibtain, *Dare to Look Up - A Memoir of Bishop George Alexander Chambers*, Angus and Robertson, Sydney, 1968, p. 4.

2 loc. cit.

3 *ibid.*, p. 5.

4 *ibid.*, p. 7.

Chamber's vision for a school in Sydney's west

Despite the fact that the average resident of Dulwich Hill was 'moderately well-off', the relatively poor condition and provision of church-owned buildings was immediately obvious to the new Rector.⁵ They were not, however, to become his cause of immediate concern. Of greater concern to Chambers was the lack of suitable schools for his parishioners' children in the immediate area. This particular aspect of Trinity's foundation is in direct contrast with that of The King's School and Shore. While geographical considerations were of concern to the founders of those schools in terms of determining where best to locate, they were not, in and of themselves, factors which led to the foundation of those schools. Their location was at best, a side issue which was considered only after it had been decided that an Anglican school was to be set up. Trinity, on the other hand, owes its existence to the relative dearth of similar schools in the area of Sydney's western suburbs.

In the week in which Trinity was launched, a list of registered schools was published in the press. In addition to a number of Catholic Schools, the following non-Government schools catering for boys were listed: Sydney Grammar School, Newington College, The King's School, Sydney Church of England Grammar School, Scot's College and Barker College.⁶ Realistically, boys living in the eastern, western and southern suburbs of Sydney could choose from Sydney Grammar, Scots College or Newington. Chambers saw the matter quite simply. In outlining what he saw as the necessary type of school, Chambers stated:

There is no Church of England School of the kind in the Western Suburbs of Sydney. The rapid progress of the district with the

⁵ *ibid.*, p. 10.

⁶ C.E. Latham and A. Nichols, *Trinity Grammar School: A History*, The Council of Trinity Grammar School, Sydney, 1974, p. 18. Why St Andrew's Cathedral School was not listed is unclear, but it was perhaps because of its particular mission as a school for Cathedral choristers.

increasing population calls for the establishment of an educational institution in connection with the Church...⁷

Heath has suggested that there are four common reasons for establishing an independent school.⁸ Firstly, to preserve a minority religious or ethnic identity in a larger society; secondly, to provide suitable alternatives to what may be considered ideologically unsuitable or hostile institutions; thirdly, to provide leadership for church and society in order to influence that church or society; and, finally, to evangelise society. In seeking to establish Trinity in the western suburbs of Sydney, Chambers could certainly be seen to be providing an alternative to Newington College, which was the most obvious choice for parents seeking an independent education for their boys.

That the area was one with a burgeoning population is evidenced by an examination of enrolment figures at the Dulwich Hill Public School set out below. These figures demonstrate an increase of some 486% during the twenty-five year period following 1890.

*Student Enrolments at Dulwich Hill Public School: 1890-1915*⁹

Year	Enrolment
1890	256
1895	500
1900	>600
1910	>1000
1912	1200
1915	1500

On numbers alone, Chambers could be considered justified in his decision to open a new school in the area. Whether such a school as he planned was

⁷ *Parish Messenger*, Vol.xiii., no. 11, November 6 1912, p. 7.

⁸ P.J. Heath, *Trinity - The Daring of Your Name*, Allen and Unwin, Sydney, 1990, p. 11.

⁹ Dulwich Hill Centenary of Public Education, 1885-1985, Unpublished booklet prepared for the celebration of the centenary of Dulwich Hill Public School, 1985, quoted in Heath, *op. cit.* p. 11.

sited to the district can certainly be determined in the affirmative with the benefit of hindsight, however, at the time, Chambers was perhaps taking a risk, given the somewhat heterogenous population of the surrounding area. While reporting on the total number of dwellings erected in the previous twelve months in the neighbouring Canterbury-Hurlstone Park district, the Sydney Morning Herald stated that '[t]he class of the buildings erected was chiefly working men's dwellings, for this is largely a working man's district.'¹⁰ Seemingly contradicting this, however, was a Mayoral Minute of Ashfield Council for 1913 which stated that their Council area came 'second out of forty-two municipalities in the average cost of each building, emphasising the splendid class of residence being erected'.¹¹ Given the evidence presented below, that Chambers' vision extended beyond a simple parish school, he was perhaps well justified in his faith that his school would succeed.

Public interest in State education

Chambers would have been aware of the renewal of public interest in education which had been seen in the early years of the new century. Such renewal occurred for a number of reasons. Firstly, Federation deprived the states of many powers and, in one sense, enabled them to spend more time on areas where they still had power, such as education. Secondly, declining birthrates meant that more money was often available within families for education. The nature of the existing education was itself contributing to this upsurge in interest, with the unplanned spread of examinations and the increase in the number of subjects both causing widespread confusion among the community at large. A fourth reason was the fact that better economic times were seeing a reaction against the fiscal cuts to education which had occurred during the 1890s. Finally, the reform in education which was at the time occurring overseas, led to a reconsideration of the structure of education,

¹⁰ *Sydney Morning Herald*, July 3, 1915, quoted in Heath, op. cit. p. 11.

¹¹ Ashfield Council Mayoral Minute, year ending 31 December, 1913, quoted in Heath, op. cit. p. 11.

the values permeating the curriculum, and the methods of teaching.¹² Such a renewal of interest, may have provided sufficient confidence for Chambers to press ahead with his venture.

The establishment of an Anglican parish school in 1913 was an unusual and farsighted venture. Following the 1880 Act which made education 'free, compulsory and secular', Anglicans in Sydney had largely accepted that a State education was a suitable one for their children. The Synod of the Diocese had no policy on education, and the only Diocesan schools to be established after 1880 and prior to 1913 were the Grammar Schools for Boys and Girls at North Sydney and Darlinghurst, respectively, and St Andrew's Cathedral School. This is not to say, however, that everyone was satisfied with the education which was being given in the State schools.

Most of the renewed interest in education, alluded to above, manifested itself in criticism against the system of education which was currently operating in NSW. Speaking at the Annual Conference of the Public School Teachers of NSW on 26 June, 1901, Francis Anderson, Professor of Logic and Mental Philosophy at the University of Sydney, in describing this very system, spoke out against 'the conspiracy of adulation with regards to its undoubted merits, or the conspiracy of silence with regards to its equally undoubted defects'.¹³ A number of problem areas need highlighting. Teacher training, especially the pupil teacher system was generally held to yield unsatisfactory results. Anderson complained that pupil teachers often received little more than one hour of instruction per day and for the rest of the time were left to fend for themselves with classes of 50, 60 and sometimes, even 80 pupils. No systematic instruction was provided once the four year apprenticeship was completed, and only a very small minority ever managed to enter the Training College.¹⁴

12 A. Barcan, *Two Centuries of Education in New South Wales*, New South Wales University Press, Kensington, 1988, p. 176.

13 F. Anderson, *The Public School System of New South Wales*, Angus and Robertson, Sydney, 1901, p. 3, quoted in *Sources in the History of Australian Education*, ed. C. Turney, Angus and Robertson, Sydney, 1975, p. 229.

14 *ibid.*, pp. 231-232.

The curriculum, furthermore, was held to be narrow and 'bookish', concentrating too much on what Anderson described as the 'receptive powers of the intellect' while neglecting the 'active and productive faculties'.¹⁵ The fiscal responsibilities of the Minister for Public Instruction meant that change to curriculum and organisation were slow to eventuate.¹⁶

The decline in religious instruction was also a cause of concern for some. The Speaker of the NSW Legislative Assembly, Henry Willis, was one who spoke out against the system. At the annual teacher's conference in December, 1912, he described the secular system as godless, claiming that '[y]ou have a system that God is not in the midst of, and I fear He is not in the midst of us in our secular system of education.'¹⁷ In establishing Trinity, then, Chambers can be seen to have provided a solution to the problems outlined above.

What type of school did Chambers envision?

Certainly, at its inception, Trinity was a parish school. When Chambers first raised his idea for a school with his Parish Council, his plan was for the school to be opened in the Parish Hall. When the school eventually opened some eight months later, it began in the area in a large house which doubled as the Rectory.¹⁸ Parishioners were expected to take an active interest in the foundation and inception of the school, and Chambers turned to prospective parents within the congregation with the expectation that their sons would join the new school.¹⁹ It was even expected that the curates at Holy Trinity would teach at the school, and, indeed, the Masters at the school would preach at Holy Trinity²⁰

15 *ibid.*, p. 230.

16 J. Lawry, 'Understanding Australian Education 1901-1914', in *Australian Education in the Twentieth Century: Studies in the Development of State Education*, eds J. Cleverley and J. Lawry, Longman, Melbourne, 1972, p. 2.

17 Latham and Nichols, *op. cit.*, p. 18.

18 *ibid.*, p. 28.

19 Heath, *op. cit.*, p. 14.

20 de S.P. Sibtain, *op. cit.*, p. 12.

Chambers, however, perceived right from its very inception, that Trinity, though established initially as a parish school, would grow to become something much more grand. Both de S.P. Sibtain and Latham and Nichols have suggested that the Archbishop of Sydney was asked to support the founding of the school and also that an Advisory Council was established to advise the School Committee, each of which would suggest that a venture beyond the normal parish school was envisaged.²¹ Despite the fact that Latham and Nichols go so far as to suggest that the Advisory Council consisted of 'prominent clergy from throughout the diocese, as well as two educationalists, a doctor and a lawyer', more recent analysis has raised doubt as to the existence of such diocesan support.²² Nevertheless, Chambers himself has recorded his appreciation of the support provided by the Archbishop with regards his plans for the establishment of the school, and it is likely that some discussions, at an informal level, took place among the diocesan hierarchy.²³

That Trinity was, from the beginning, intended to be more than just a parish school is further indicated by the outcomes that it was perceived would be the result of a Trinity education. In a report of the opening of the school on 1 February, 1913, Chambers is quoted as saying that it was hoped the school 'would grow to a very large Church Secondary School' and that 'the making of character and the training of leadership were the aims of the school'.²⁴ It was Chambers' intent to establish, right from the beginning, a Grammar School providing 'education of the highest order.'²⁵ While not shying away from the school's humble beginnings, Chambers, in the 'Grammar School edition' of the *Parish Messenger*, stated with regards the school's aims that:

The development of character, personality and leadership will be the underlying idea in the methods adopted, and in the teaching given. The boys will be trained in habits of thought, feeling and action, that

21 *ibid.*, p. 13, and Latham and Nichols, *op. cit.*, p. 26.

22 Heath, *op. cit.*, p. 14.

23 Papers of G.A. Chambers, TGS Archives 103/8 Box 57

24 Trinity Grammar School, Dulwich Hill - Opening, p. 1, Papers of Dr R. Chambers, TGS Archives 103/39

25 Trinity Grammar School Prospectus 1913, TGS Archives 38/1 Box 29

their latent powers may be cultivated to the fullest extent, and that they may become capable for all the purposes and duties of life.²⁶

Writing a few years after the school began, Chambers indicated the importance of the Public School tradition of England in shaping his aims for the school.²⁷ In describing the way in which character building was underway at Trinity, Chambers cites the 'Great Public Schools in the Old Country' as exemplars of the way in which a nation's leaders were trained.²⁸ It should also be noted that the school's founding Headmaster, Kenneth Henderson, in his speech at the school's opening, used language reminiscent of Thomas Arnold in describing the need to 'have a live *esprit de corps* amongst the boys, which means that a boy must be prepared to make personal sacrifices and give of his best for the school...Every boy must feel that the honour of the school is in his keeping.'²⁹ Such an influence was evident even in 1988, when, at the Seventy-fifth Anniversary Service, the then Headmaster, James Wilson Hogg reflected on the nature of the school. Hogg described Trinity as a nineteenth century school in the sense that, as it was founded in 1913, the great changes to morality, thought, and social cohesion that World War I ushered in had not yet occurred. The school's standards and values were rooted in an '[a]ge of Faith and personal integrity', and once again echoing the words of Arnold, he claimed that the 'primary responsibility of a church school is to produce Christian men'.³⁰

Chambers' vision for the future of the school, and in particular, his intent that the school would grow in stature and influence, is perhaps best expressed by his own words in the Parish Messenger of 5 February, 1913. In his regular 'To the parishioners' opening, he stated:

²⁶ Parish Messenger, op. cit., p. 7.

²⁷ This tradition and its influence on Shore was detailed in Chapter 3. It is not considered necessary to review this influence here, though it should be noted that the impact of this tradition, as it applied to Shore, can just as well be applied to Trinity.

²⁸ *Parish Messenger*, Vol.xvi., no. 11, November 1 1915, p. 2.

²⁹ Trinity Grammar School, Dulwich Hill - Opening, op. cit., p. 5.

³⁰ J.W. Hogg, Speech at the Trinity Grammar School Jubilee Year Service of Commemoration: Holy Trinity, Dulwich Hill 6th March, 1988, TGS Archives, p. 4.

In the establishment of Trinity Grammar School, we are laying the Foundation of an institution which will bring great and lasting benefit to the Church and the community at large. I have no doubt whatever of the success of the school. God is at the back of it, and the encouragement already received in the enquiries and promises made, is an earnest of big things in the future.³¹

As intimated by his words above, Chambers intended that Trinity would be more than just a Grammar School. While such schools had much in common, particularly in the areas of curriculum and governance, not all Grammar Schools were religious schools. This had been demonstrated in Sydney itself by the successful Sydney Grammar School. Chambers' vision included much of the ethos and curriculum of traditional Grammar Schools, and without doubt, his experience as a Councillor for Shore had widened his experiences of such schools, having himself been schooled in a State school. Chambers, however, was to lay a particular emphasis on Trinity's spiritual tone, in much the same manner as Broughton and Barry had with the King's School and Shore respectively.

Trinity was to be a Church school, a Church of England School, of which such kind was not to be found 'in the Western Suburbs of Sydney.'³² It was a school in which the highest standards of instruction would be given 'side by side and permeated with the great principles of our Christian Faith, as held by the Church of England.'³³ Some fifty years after its foundation, Chambers, when reflecting on the school's beginning said '[i]t was to be a Church School in reality where Christianity would be caught as well as taught.'³⁴

Chambers' understanding of religious education

There is no doubt that Trinity Grammar was meant to provide a "religious education". A fuller understanding of the type of school which Chambers

31 *Parish Messenger*, Vol.xiv., no. 2, February 5 1913, p. 1.

32 *Parish Messenger*, Vol.xiii., no. 11, November 6 1912, p. 7.

33 loc. cit.

34 Papers of G.A. Chambers, TGS Archives 103/8 Box 57.

envisioned can, therefore, be gained by exploring what he believed with regards religious education. Given Chambers' relative personal obscurity at the time at which Trinity was founded, it is not surprising that only a small number of written sources appear to have survived which provide a clue as to his thinking in this regard. Two sources which do provide some insight are newspaper reports which appear as cuttings amongst a collection of Chambers' personal papers held in the Moore College Archives. Both of these cuttings purport to quote at length from two sermons which Chambers delivered on the subject of education at Grafton Cathedral and St Mark's, Darling Point. Within these sermons, Chambers reflects on his understanding of the relationship between education and Christianity, and in so doing, provides us with a further insight into the nature of the school that he established.

According to Chambers, education involved much more than just the acquisition of knowledge. Education was about the development of the whole personality - body, soul, mind and spirit.³⁵ Indeed, Christianity and education were fundamentally linked at this point, for both were concerned with a striving for perfection.³⁶ In developing the body, Chambers extolled the virtues of sport and all kinds of physical recreation. He believed that playing fields were a 'significant part of the equipment of every good school'.³⁷ Encouraging a love of the beautiful as expressed in both nature and art, was the means by which education will cultivate the soul. The mind was to be trained to think out problems, in order that reason would balance passion, and so that the rational side of the human personality would be the guiding force for action.

Here Chambers demonstrated the influence of the 'New Education' upon his own thinking. The 'New Education' was a somewhat confused and complex movement which had its origins in the ideas and practices of both European and American educational theorists, although Australians drew their main

³⁵ 'Real Education', undated and unsourced. Chambers cites ten years experience at Trinity in the sermon, so it must have been delivered c.1923. Moore College Archives.

³⁶ 'Religion and Education', *Daily Telegraph*, 21 February, 1921.

³⁷ 'Real Education', op. cit.

inspiration from England.³⁸ Within this philosophical shift, the place of the child in the educational process was given greater and renewed emphasis. Such a view was perhaps best illustrated by the words of John Smyth, the principal of the Teacher Training College in Melbourne. According to Smyth, educationists:

...have come to see that the child is the centre of the whole system, that for his advancement schools, teachers, methods, and government exist, and that rightly to understand him is to get a key that will unlock most of the problems that have ever concerned the minds of educationalists.³⁹

This emphasis on child development had further ramifications for social reform, with a greater expectation now being placed on the outcomes of education to produce citizens who could, as a result of increased democratisation, play a meaningful part in controlling the country's political destiny. Sometime after his return to Australia, following a tour of American schools, the then Director of the Department of Public Instruction, Peter Board, wrote that secondary schools:

...are definitely intended to produce effective citizens...they should definitely aim at giving to the boys and girls that pass through them a knowledge of the duties of citizenship, and some training in the obligations these duties involve.⁴⁰

Significant curriculum change was another outcome of the 'New Education'. While these were naturally enough concentrated in the primary area, there was a subsequent flow on effect for the secondary school system. The obsession

38 A.G. Austin and R.J.W. Selleck, *The Australian Government School 1830-1914*, Pitman Publishing, Melbourne, 1975, p. 192.

39 J. Smyth, 'The new attitude in education', *New South Wales Educational Gazette*, Vol. xiii, no. 5, 1903, p. 119.

40 P. Board, *Australian Journal of Education*, vol.viii, no.7, 16 January, 1911, p. 7 in *Sources in the History of Australian Education*, ed. C. Turney, Angus and Robertson, Sydney, 1975, p. 317.

with the 'three Rs' slackened and other subjects, such as science, drawing, physical training, history and literature were given greater prominence.⁴¹

Chambers demonstrated his cognisance of the new methodology by stating that '[n]o mere stuffing of the mind with facts is considered sufficient, but the training to think for oneself, to form sound judgments, and to come to right conclusions from evidence available.'⁴² The curriculum to be implemented at Trinity further demonstrated the influence which the 'New Education' had upon Chambers' ideas. With its emphasis upon meeting the needs of 'individual boy[s]', the curriculum at Trinity, particularly in the final two years, was structured:

so that a training might be given appropriate to the boy's future work, whether at the University or in some other walk of life...The cultivation of imagination, literary taste, and originality of thought will receive attention in the course.⁴³

The training of the spirit, however, was the most important component of education, for it was possible, according to Chambers, to be fully trained in body, soul and mind, and yet still be without 'real education'. Herein lay the danger of secular education. For Chambers, secular education was both 'maimed and harmful'.⁴⁴ It was maimed in the sense of being less than complete; it lacked that vital component which could make it a true agent of progress. At the same time, it led to an unbalanced development of personality, with the body, soul and mind maturing at the expense of the spirit. The role of the church was to ensure that, right across the community, both in the state system and in church-based education, the spirit was trained to the fullest extent possible. It was at this point that Chambers was closest in his thinking to that of Broughton and Barry. Education at Trinity would be about creating a conscious awareness of God and of the boys' role in God's plan for

41 Austin and Selleck, *op. cit.*, p. 192.

42 'Real Education', *op. cit.*

43 *Parish Messenger*, Vol.xiii., no. 11, November 6 1912, p. 7.

44 'Religion and Education', *op. cit.*

this world. In so doing, the body, soul and mind would be brought into balance with the soul's understanding, and the education would be complete. Such an ideal would be essentially in keeping with what had been planned for both King's and Shore.

Chambers believed that in training the spirit, the unconscious influence was often the best. It was this premise which led Chambers to place great emphasis on 'atmosphere and environment'. The atmosphere and environment provided by the church was the means by which the human spirit became conscious of its 'divine destiny'. Chambers believed that:

In all true education we need to learn that we come from God, we are here to work for God, and one day we shall go back again to God to render an account to Him. It is because this all important lesson is not learnt that the community is suffering in so many ways today.⁴⁵

Once this lesson was learnt, the truly educated would become a servant of his fellow human beings, seeking to do everything possible, in every way possible, for as many people as possible, whenever possible. This ideal characterised Chambers' desire for those who would be educated at Trinity. The ideal would not be realised by teaching 'religion' as a subject just like any other. Chambers believed that Christianity should permeate all other training.⁴⁶ Again we see a school founder express an ideal which would appear not to have been put into practice. As would appear to be the case with The King's School and Shore, the founder's understanding of theology, and its application to education, was inconsistent with the practice established at the school for which they were responsible.

A further aspect of Chambers' vision was that the boys attending Trinity would have set before them the plain example of the Christian faith, as characterised by the Masters. Such men should 'have a strong sense of

⁴⁵ 'Real Education', op. cit.

⁴⁶ loc. cit.

vocation, and should feel themselves to be responsible for the moral and spiritual development of their pupils as they are for their bodily and mental training.⁴⁷ The boys at Trinity would see Christianity in action and would seek to come to their own personal understanding of what Christianity meant, not just because of the lessons they were taught, but as a result of the whole school being imbued with a Christian tone and philosophy. As was the case at King's and Shore, then, it was clearly Chambers' intention to employ only Christians as staff.

It was not, however, merely the setting of the right tone which was important. Systematic instruction in 'Holy Scripture and the doctrines of the Church of England' was to form an integral part of a boy's education.⁴⁸ As was the case with The King's School, Chambers saw a need for not only general instruction in the truths of Christianity, but also specific instruction in the Church of England's own doctrines. This was to be expected with the school being largely intended for boys from, at first instance, the local parish, and then as it grew, from parishes further afield. The requirement for specific catechization was not designed to increase the exclusivity of the school, but rather, was a reflection of the firm belief that the doctrines of the Church were based on biblical principles and were the present day church's best understanding of the Christian faith as handed down through the centuries. According to Chambers, it was in a church school that the most appropriate atmosphere was available for the best results to be secured in the training of the whole personality. A church school education that encouraged both directly and indirectly, a consistency of thought and action, should not be seen by parents, who seek the best for their children, as a luxury, but as a necessity.⁴⁹ The failure to provide such an education, and indeed, the failure on the part of the Diocese to provide monetary support for such education, would see many parishes disappear, leaving the church building to remain 'as a relic of the past, because the great mass of people have drifted away from Christianity.'⁵⁰ The

47 *The Triangle*, June 1917, p. 2.

48 *Parish Messenger*, Vol.xiii., No. 11, November 6 1912, p. 8.

49 loc. cit.

50 'Religion and Education', op. cit.

emphasis, then, would appear to be on serving the Church in this world by providing clear and practical teaching of Church doctrines, rather than on serving the eternal interests of boys who themselves may not have a personal knowledge of salvation. Such an evangelistic purpose, which was not an overt function, even of King's or Shore, appears to have been further diminished in the foundation of Trinity.

Conclusion

The foundation of Trinity, eight years prior to the sermon cited above, must be seen in the context of such a belief. It is likely that Chambers' positive experiences at Trinity during its early years served to reinforce the ideas and attitudes demonstrated by his two sermons of the early 1920s. His vision for a school that would serve the interests of his church and Christianity was indeed, the school that began at the outset of 1913.

The school was Chambers' handiwork. His zeal and drive to see the school established cannot be understated and those who would later write histories of the school, have not attempted to underplay his role.⁵¹ Both the King's School and Shore have been seen to be the product of individual initiative, but perhaps even the role of Broughton and Barry in their respective schools, was overshadowed by the drive of Chambers. That Trinity was a product of Chambers' vision can at times be a source of frustration for those who would seek to understand the forces which drove its inception. As the school's most recent historian wrote when describing the founding years, '[s]o much of the progress of the school in these years is not documented because it germinated and bore fruit in the mind of Chambers.'⁵² Certainly, there is no evidence yet available which contradicts such an assertion. Nevertheless, it has been amply shown that Chambers' vision was for a school which would be based largely on the traditional Grammar School model, serving the interests of Christian

⁵¹ For example, Heath, *op. cit.*, p. 12, and Latham and Nichols, *op. cit.*, p. 26.

⁵² Heath, *op. cit.*, p. 18.

parents who sought for their children, an education based on the principles of Christianity.

It was suggested in the previous chapter that the establishment of Shore was in one sense, symbolic of the Church of England's recommitment to education. The establishment of Trinity, however, was a much more personal gesture. Chambers certainly was committed to what he saw as 'real education' and in establishing Trinity, he ensured that his parish and its members would share in his commitment. The failure of the Diocese to support the venture, however, is indicative of the stance which was taken in official Diocesan circles at that time with regards education. There is a trace of bitterness in Chambers' own recollections of the times. In commenting on the foundation of the school, sometime after his retirement, he recalled that:

There was no money, and, apart from the Archbishop of Sydney, cold water was thrown upon the proposal from quarters where sympathy and encouragement might well have been expected.⁵³

Despite these early discouragements, Trinity was founded as a school whose chief aim was to serve the needs of the Church of England in the inner western suburbs, and the Diocese on a broader scale.

⁵³ Papers of G.A. Chambers, TGS Archives 103/8 Box 57.

Chapter 5

The Illawarra Grammar School

A new phase of Church of England schooling was begun with the foundation of The Illawarra Grammar School. Traditionally, Church of England primary schools had been founded alongside parishes with their aim being to satisfy the needs of parish parents seeking a religious education for their children. Where secondary schools were established in conjunction with the primary school, it was not uncommon for diocesan leaders to be heavily involved in their establishment, as we have seen was the case with The King's School and Shore. While Trinity Grammar has been shown to be an exception to this model, The Illawarra Grammar School represents something of a new approach again.

The major difference between the establishment of TIGS (as it came to be known) and the establishment of the previous schools under examination, was the high level of involvement on the part of the laity in the establishment of the school. At Kings, Shore and Trinity, a single churchman was largely responsible for not only establishing the tone and ethos of the school, but also for arranging most of the logistical tasks involved with each school's establishment. It should be remembered that Shore's School Council consisted equally of clerics and laymen, and some input was therefore made to the establishment of that school by the laity. Such involvement, however, has to be seen in the context of the dominant position which Bishop Barry had in the establishment of that school. It could also be argued that greater involvement of the laity had begun with the establishment of Trinity, but this was probably a result of its beginning as essentially a parish school. It is of some interest to note that increased lay involvement in school foundation occurred concurrently with an increased participation among the laity in church matters generally, and as clerics increasingly recognised the need to involve the laity in positions of leadership and responsibility, their involvement in tasks such as

the planning for new schools increased.¹ Whatever the case, the establishment of TIGS was strongly influenced by the involvement of the laity.

In a brief account of the school, written in 1984 for the school's Silver Jubilee, the school historian, who himself was involved in the establishment of the school, asks the question: "Who were the school's real founders?"² His answer to this question is of interest because it lends weight to the argument that a new model of school establishment was adopted by TIGS. He first of all cites Archdeacon H.G.S. Begbie as the dominant force, describing him as contributing the 'leadership' and the 'main thrust'. At first glance this would appear to be in keeping with earlier models, with clerical leadership dominant, especially that of a leading churchman. A closer reading of Beale's account of those early days, however, reveals a strong contribution from others on the founding committee, both clergy and laity. Indeed, there were times when Begbie was happy to take a 'backseat role', and allow others to carry on the task of getting the school underway, satisfied in the knowledge that progress was being made.³ Personal communications with the school's founding headmaster, the Rev Richard Bosanquet, would appear to support this suggestion of Begbie's low key role. In response to a question posed regarding Begbie's role in the establishment of the school, Bosanquet stated simply that:

Begbie was exceedingly supportive of the whole idea and as chairman of the committee, his input for a Christian emphasis was very valuable. He was responsible for the latin motto.⁴

There does not appear to be sufficient evidence to suggest that Begbie's role was in any way in keeping with that of Broughton, Barry or Chambers in terms of their respective schools. Certainly, he chaired the committee set up to establish

1 The changing role of the laity in Australian churches is dealt with by I. Breward, *A History of the Australian Churches*, Allen and Unwin, Sydney, 1993, and S. Piggitt, *Evangelical Christianity in Australia*, Oxford University Press, Melbourne, 1996.

2 E. Beale, *The Illawarra Grammar School 1959-1984*, The Illawarra Grammar School, Wollongong, 1984, p. 14.

3 loc. cit.

4 Letter from R. Bosanquet, 23 March, 1996, in author's possession.

the school, and may even have been the dominant force on that committee, but he cannot be said to have been the sole founder of the school.

This makes proceeding further with this chapter somewhat difficult, for its existence is predicated on being able to establish the aims and ideas with regards education, and especially religious education, of the school's founder(s). Added to this problem is the relative paucity of sources which survive from the period of establishment. While the cupboard is reasonably bare in comparison with the availability of sources for the other schools, some conclusions are still able to be drawn in terms of determining why TIGS was established and describing the type of school which the founders sought to establish.

Why was TIGS established?

While the Church of England was keen to see independent schools established within the diocese, little progress was being made. No new schools were established by the church in the period between the establishment of Trinity and the establishment of TIGS.⁵ The Diocesan Board of Education was given very little in the way of funds, with their own existence often being dependent upon the generosity of parishes who would spare what little they could afford towards the Board's objective of establishing schools.⁶ The Board's fiscal constraints were further exacerbated by the fact that the Diocese would not brook any suggestion of State aid for Church schools.⁷ While a shortage of funds might appear to be the *prima facie* reason for the failure of the Diocese to establish new schools, it must be recognised that the Church of England, especially within the Sydney Diocese, had a great deal of wealth, although much of it tied up in land and buildings. Nevertheless, the failure to progress in terms of establishing new schools must, to some extent, be seen as an

⁵ SCEGGS Darlinghurst purchased a property in the Wollongong region and established a branch school there in 1955. Even if this school could be considered a 'new' school, SCEGGS Council was and is not under the ordinance of Synod. Another girls school, Danebank College, came under the ordinance of Synod in 1933, but it had been established as a private venture school many years earlier.

⁶ Beale, op. cit., p. 1.

⁷ *ibid.*, p. 2.

indication of the priority given to such ventures by the Diocese during the middle part of this century.

During the 1950s, the issue of education was again at the forefront of public debate. Many people were dissatisfied as to the outcome of this debate, and independent education was seen as an increasingly attractive option for those who could afford it. The demand for independent education which occurred in this region during the latter half of the 1950s and was finally made manifest in the foundation of TIGS, was, therefore, greatly influenced by the perception of problems within the state system.

In many ways, the crisis can be seen in numerical terms. First of all, the 1950s saw a rapid rise in the number of pupils seeking secondary education. During this decade, state secondary school enrolments rose by 85% to reach 158243 pupils.⁸ Barcan cites a number of reasons to account for this rapid increase in enrolments, including high post-war birth rates and rising immigration; post-war prosperity which enabled more parents to keep their children in school; technological change which meant an increased demand for better educated workers; loss of public confidence in the Intermediate Certificate after it ceased to be based on an external exam, which meant an increased number stayed on for their Leaving Certificates; and the fact that entry to the new white collar class often required some form of tertiary education.⁹

What faced the new Director-General of Education, Dr H.S. Wyndham, upon his appointment in December of 1952, was thus an essentially material crisis. Rapid increases in enrolments left the Education Department with a shortage of buildings, a shortage of teachers, and a shortage of funds. Of particular note was the teacher shortage, which led the Department of Education to recruit up to 25% of those passing the Leaving Certificate for teacher training.¹⁰ Two-year

⁸ A. Barcan, *Two Centuries of Education in New South Wales*, New South Wales University Press, Kensington, 1988, p. 238.

⁹ loc. cit.

¹⁰ *ibid.*, p. 239.

training courses aimed at producing teachers who would only take classes in the junior secondary years were introduced to fill the gap, however, in reality, many of these teachers were used to teach senior classes. Increasingly, then, the teaching service was coming to be dominated by inexperienced, under-trained teachers, as evidenced by the fact that in the sixteen years following 1950, the proportion of state secondary school teachers who were graduates fell from 64% to 42%.¹¹

It should finally be noted that there was also, in a sense, a philosophical crisis in education. The upheaval brought about by the numerical and material crises already described, saw the establishment in 1953 by the Minister for Education, R.J. Heffron, of a Committee to Survey Secondary Education in New South Wales under the chairmanship of Wyndham. It is sufficient here to note that the major findings of the Committee resulted in the establishment of a system of State Comprehensive High Schools, catering for the needs of all students. The Committee had recognised 'the emergence of the view that secondary education is the education not of a select minority, whatever the basis of selection...but of all adolescents, irrespective of their variety of interests, talents and prospects' and therefore held that it was the responsibility of the state 'to provide suitable education, not only for the "average" adolescent, but also...for the adolescent of talent and for the adolescent who is poorly endowed.'¹² During the course of the Committee's undertaking, the philosophical debate as to the question of comprehensive versus selective high schools had raged, virtually uninterrupted. While the Committee eventually came down on the side of comprehensive high schools, some selective schools were allowed to retain an element of selectivity. While the majority of these schools were in Sydney, it is interesting to note that one academically selective school was allowed to remain in Wollongong.¹³

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- 11 R.M. McDonnell, W.C. Radford, and J.A. Keats, *Review of Education in Australia 1948-1954*, Australian Council for Educational Research, Melbourne, 1956, p. 85.
- 12 Report of the Committee to Survey Secondary Education in NSW, 28 October, 1957, p. 63, cited in Barcan, op. cit., p 240.
- 13 Barcan, op. cit., p. 245.

While the presence of one academically selective school may have provided some comfort for those in Wollongong who were concerned with the direction of state education, it was obviously not sufficient to stave off the establishment of an independent school. For protestant families in the Wollongong region who desired an independent education for their children, the only alternative they had involved sending their son or daughter away to boarding school for there were no protestant independent schools within the district. The establishment of some kind of independent school in Wollongong became, therefore, a critical issue.

Meetings were held as early as 1952 which saw parties interested in the establishment of a Church of England Grammar School in the district generally known as the Illawarra, gather together in the parish of St Michael's, Wollongong. In 1953, a committee, under the chairmanship of Archdeacon Begbie, who was also the Rector of St Michael's, was established to investigate the feasibility of establishing such a school.¹⁴ At this stage, it had not even been decided whether the school to be founded was to be a boys' school or a girls' school. Indeed, in the early years, a co-educational school was contemplated for it offered a broader base of support, and the need for both boys and girls was apparent.

This apparent need itself, can perhaps be traced to demographic changes which had occurred within Wollongong during the first half of the present century. Various natural advantages, including rich local supplies of coal and a safe harbour, meant the Illawarra had gradually undergone a process of industrialisation. New industries were consistently, though tentatively, added to Wollongong, until the future of the area was assured with the establishment of the steelworks in 1928.¹⁵ The onset of the Depression hindered growth in the region, however, the stimulation provided by World War II saw industry booming in the early post-war years. Such growth required an expansion in the white-collar staff required by industry and especially those at executive level.

¹⁴ Beale, *op. cit.*, p 3.

¹⁵ *ibid.*, p. 1.

According to Bosanquet, many of these men had themselves been educated in Grammar schools in either Sydney or Melbourne, and as their number grew, so did the demand for educational institutions which reflected their own experiences.¹⁶

At the time of the founding committee's inception, it was not only the question as to whether it was to be a school for boys or girls that was left unanswered. The most obvious questions of finance and location were also to be decided. Despite the fact that industrial executives were desirous of an independent school for their children, no-one was ready to provide benefaction for such a school. As stated above, the Diocesan Board of Education was in no position to provide funding and the best hope was believed to be in attracting the interest of an already established school in Sydney.¹⁷ In 1953, a suitable location was offered to Begbie in the suburb of Keiraville. The site was approximately fifteen acres of land, along with Glennifer-Brae, the family home of the Hoskins family. The committee took up its option to purchase the land, subject to finance being made available. Perhaps reflecting the real intentions of the majority of the committee and interested parties, both of the Sydney schools which were sought out to provide support were boys' schools - The King's School and Shore.

After early signs of interest, The King's School declined involvement, and Shore was unable to come to a decision. Before the land could be offered on the open market, however, the Council of Sydney Church of England Girls Grammar School, Darlinghurst, made an offer to purchase the site, as well as two other adjacent sites which had been granted to the Wollongong City Council and Wollongong Legacy. All offers were accepted and SCEGGS - Glennifer-Brae opened on 5 February, 1955.¹⁸ While the committee was happy to see the establishment of a Grammar School for girls, its foundation provided further impetus to the foundation of TIGS. Enrolments at Glennifer-Brae

16 Bosanquet, *op. cit.*

17 Beale, *op. cit.*, p. 3.

18 *ibid.*, p. 6.

increased steadily and it immediately acquired a good status within the community. It was natural that parents would be encouraged by this to further seek a similar education for their boys.¹⁹

One final reason for the establishment of TIGS should not be overlooked. Church of England schools, providing a Christian education for the youth of the area, were non-existent until the 1950s. There were, according to the founding Headmaster, a group of parents who longed to be able to provide a Christian education for their children. Many in this group were involved from the early days of 1952, and even prior to that, in trying to establish a Christian school.²⁰ It is a pity, however, that no documentation from that time, which purports to describe the exact nature and intention of such a school, has come to light.

What type of school would TIGS be?

While the involvement of the laity in the establishment of TIGS can be seen, to some extent, as a move away from the traditional model of church school establishment, by choosing a cleric as their founding headmaster, the founding committee were perhaps more conservative than some of their antecedents, who opted for laymen as their founding 'Heads'.²¹ The Rev Richard Bosanquet was appointed during the second half of 1958 as TIGS' first headmaster, and according to his own recollections, his appointment was made by Archdeacon Begbie and another committee member, the Rev Roy Gray, without committee consultation.²² Bosanquet had limited teaching experience, however, his experience as a teacher of Divinity, English and Social Studies at Shore, in the years immediately prior to the TIGS appointment was considered sufficient, and indeed, most beneficial in preparing him for the role of founding headmaster.

19 Bosanquet, op. cit.

20 loc. cit.

21 A cleric had been appointed as the founding Headmaster of The King's School, however, laymen were appointed to begin both Shore and Trinity.

22 loc. cit.

It would appear that little thought had been given in the many meetings held prior to the appointment of Bosanquet, as to the character of the school being established. It would appear that the committee generally accepted that what they were founding was an independent, Church of England, Grammar School, with the characteristics of such a school being so familiar that it was felt it was unnecessary to set them down on paper. According to Bosanquet, the committee placed a lot of trust in him to establish the character of the school. Certainly, the committee were not trying to establish a new type of Church of England school; they were more than happy to see an existing school replicate itself in their own region. Bosanquet himself recognises that his appointment was largely made because he was seen as best being able to duplicate the practices of Shore.²³

In accordance with the aims of at least some of the school's founders, the school set out to be a 'Christian School'. As he explained in his final Headmaster's Report in 1965, Bosanquet saw this as teaching 'the Christian Faith in a Christian context'.²⁴ Religious education was, then, taught as a compulsory subject using Shore's Religious Education syllabus. The founding committee was happy to leave any considerations as to Religious Education to Bosanquet. It was designed, in Bosanquet's eyes, to introduce the children to Jesus Christ, as the only mediator between God and man. In a sense, the whole school education was to revolve around Religious Education for 'our aim was not a child-centred education, but a Christ-centred one.' The staff, too, in their own subject areas, through personal example, would be 'channels of Christian truth'.²⁵

Interestingly, Bosanquet recalls that at no stage was it considered that the staff would all be Christians themselves. To seek an entirely Christian staff was considered unrealistic given the shortage of teachers during the period and given Wollongong's location. Furthermore, the committee was not seeking to

23 loc. cit.

24 R. Bosanquet, *The First Seven Years*, Headmaster's Report, 14th December, 1965.

25 Bosanquet 1996, op. cit.

establish a school 'that was a "hot-house" for Christian education where the real world was in no way experienced.'²⁶ It is at this point, then, that the influence of the laity on the committee is seen at its keenest. According to Bosanquet, the committee included some who were not practising Christians, and whilst they were largely 'happy with what the "religious" on the committee wanted'²⁷, it is not unreasonable to surmise that it was their influence that saw TIGS acquire staff who were not themselves, Christians.

This raises the question as to what non-Christians were seeking to achieve on the founding committee of a 'Christian School'. The answer lies in the second characteristic of TIGS, namely, its establishment as a Grammar school. All on the committee, Christians and non-Christians alike, sought to establish a particular style of school, characterised by those schools already examined in the course of this thesis. Again, while little documentation to this effect survives, the intention of the committee to establish a school along the lines of Shore suggests a traditional Grammar school model was the one to be adopted.

Bosanquet was again left to establish this model, with the committee choosing to concentrate principally on questions of location and buildings. His experiences at Shore were undoubtedly utilised in the early years to establish the school's character and routine. Not only was Shore's Religious Education syllabus borrowed, but also their disciplinary system and even their staff meeting routine. As Bosanquet recalls it, when faced with a particularly difficult problem, he would ask himself 'What would Robson [Shore's headmaster] do under these circumstances?'²⁸

In his 1963 Headmaster's report, Bosanquet described what parents could expect TIGS to do for their children. The sorts of outcomes described are largely in keeping with those of the historical Grammar school model. They include developing a boy's personality, including raising his awareness of the

26 loc. cit.

27 loc. cit.

28 loc. cit.

expectations placed upon him; developing in him a sense of moral purpose, with team games playing a key role at this point; developing his sense of citizenship, both at the level of competition as well as co-operation; developing his sense of responsibility towards the home and family by influencing his code of morality; and assisting him to become a self-supporting member of the community, guiding him into a career to which he was best suited.²⁹ Despite Bosanquet's recollections that the ideal of Religious Education was to introduce the boys to a personal relationship with Christ, the description above would appear to describe the overall emphasis of an education at TIGS in terms other than evangelism. The broader aims had much more to do with ensuring behavioural outcomes that were perceived as being consistent with what could be expected of "Christian gentlemen", than they did with winning souls for the Kingdom of God. This movement away from evangelistic purposes, first noted in the establishment of Trinity Grammar, can be seen to continue, then, with the foundation of TIGS.

Conclusion

A lack of both primary and secondary sources makes the drawing of conclusions regarding the foundation of TIGS a difficult and, indeed, hazardous exercise. A heavy reliance on the founding headmaster's ability to recall accurately events of more than thirty-five years past means it is possible to at best postulate with some hesitation as to the intentions of the school's founders. That Bosanquet himself was involved to some extent in those deliberations, including attendance at committee meetings for perhaps the six months prior to the school's commencement, gives added credence to his position as an authority on the school's foundational aims.

As described above, the process by which TIGS came to be established, was not consistent with the Church of England's previous experience. The lack of a single visionary, whose personal drive and beliefs would dominate the establishment of the school, makes for a stark contrast with those three schools,

²⁹ R. Bosanquet, Headmaster's Report, Dec, 1963.

heretofore examined, and paved the way not only for the involvement of church laity, but indeed, the involvement of those perhaps only vaguely associated with the church. It is hard to imagine any of the previous three schools' founders contemplating the employment of staff who were not themselves Christians, yet from the very beginning it was seen as a likely and perhaps even desirous situation on the part of the TIGS founding committee.

Previous chapters have explored in some detail the personal views of the respective schools' founders with regards education. Such views had clearly been reasoned to coincide with their particular Christian world-view and to greater and lesser degrees, had been promulgated among those who would become the school's clientele; the intentions of the schools were clear and widely known. That these schools were based on the traditional Grammar school model was an adjunct to the higher purpose of establishing schools where Christianity was taught and practised. For TIGS, however, no such rationale exists and it appears likely that such considerations were not contemplated.

It is not unreasonable to conclude that for the founders of TIGS, the Grammar school model and all the trappings that went along with it, was the primary purpose for TIGS' establishment. Of course, the establishment of an independent Church of England school would provide the opportunity for church-attending parents to send their children to a school where the basic tenets of their religion would be reinforced. This does not, however, appear to be the primary aim. In establishing a school that would be like Shore, the founders were not aligning themselves with Bishop Barry's ideas with regards religious education. Rather, they were establishing a replica of the school that Shore had become; a school with an excellent reputation for academics and sport, whose old boys filled executive positions in large Sydney firms, but one, who in Bosanquet's recollection, 'did not seem to do too well in producing candidates for Anglican ministry.'³⁰

30 Bosanquet 1996, op. cit.

Chapter 6

The Macarthur Region Anglican School

For the first three schools under examination it was shown that one individual dominated the establishment of each school. In each case, this individual was a clergyman. In the previous chapter, a break from this tradition was established with The Illawarra Grammar School being founded by a committee which consisted of both clergy and laity. The foundation of Macarthur Anglican School¹ was to see this change in foundational method continue.

As was the case in the previous chapter, it is no longer possible to examine the educational philosophy of the “founding father” in order to gain an insight into why the school was established. Such a figure does not exist for these latter two schools. The object then is to take a broader perspective and determine the forces at work that saw the school established, as well as to describe the style of school that came into existence. Interestingly, despite the similarities described in terms of foundational method, in many ways, the foundation of Macarthur has more in common with its earlier forebears, than it does with the foundation of Illawarra Grammar.

Why was Macarthur established?

The initial phase

The committee which brought Macarthur into existence was established about the middle of 1980 at a meeting of the Anglican clergy from the deanery

¹ The school’s full title under the ordinance which brought it into existence is the Macarthur Region Anglican Church School. For simplicity, it will be referred to throughout this chapter as Macarthur.

of Macarthur in Sydney's south-west.² At this deanery chapter meeting, a resolution was passed to establish a committee to investigate the feasibility of establishing an independent Anglican school to serve the deanery of Macarthur.

If any one individual could be said to have played a dominant role in establishing Macarthur, it would be the Rev. Donald Anderson who raised the motion in the chapter meeting to establish the committee. Anderson was appointed as chairman of the feasibility committee and remained on the interim committee which was established in May 1981, as well as the founding council which was formed under the school's ordinance in 1982. It was not only his presence on committees which gave Anderson a pivotal role. As chairman of the feasibility committee, Anderson was given the opportunity to hand-pick the members of this and the subsequent interim committee. As a result, many of the laymen on the committee were members of Anderson's congregation at St Andrew's, Airds, and they were chosen for their like-mindedness in relation to their views regarding the style of school which was to be established.³

According to Canon Alan Patrick, who served as Chairman of the interim committee from May 1981 until the school council was formed in September 1982, the initial impetus for the foundation of an independent Anglican school came from the lay people in local parishes.⁴ The laity saw the need for such a school and stirred their clergy into action. This may well be the case, but as a local clergyman, Rev. Barry Marsh remembers, 'it certainly didn't begin because

² The exact date of this meeting has been difficult to establish. A member of the founding council of Macarthur, established by a Synod Standing Committee ordinance in 1982, the Rev Barry Marsh, believed that the meeting was held on 20 June 1981. Minutes of a later committee, however, date from 8 May 1981. The Area Dean at the time, Canon Alan Patrick, remembers being overseas in 1980 for nine months, and during this time, the deanery meeting in question was held. The middle of 1980 is as close an approximate as can be made at this time.

³ Tape of an interview between the author and Canon Donald Anderson, at Sylvania, N.S.W., 10 June 1996, in author's possession.

⁴ Tape of an interview between the author and Canon Alan Patrick, at Darling Point, N.S.W., 27 June 1996, in author's possession.

there was a vast clamouring [for such a school] on the part of large numbers of families.⁵ Marsh believes that the desire may well have been there, but it wasn't being articulated among the laity to any great degree. The work of the interim committee, however, which as Marsh put it, 'plumbed the depths' to determine the strength of demand for such a school, inspired the laity to get behind the project. Why was there a desire, whether on the part of clergy or laity, to see an independent Anglican school established in the Macarthur region?

Sociological and demographic change

The Macarthur region was serviced by one or two Catholic high schools, and during the period leading up to 1980, most parents who desired an independent education for their children, whether Protestant or Catholic, were able to find satisfaction within the Catholic system.⁶ As the population in the area grew, however, demand for places in the Catholic system began to outstrip supply, and even Catholic families found it difficult to find positions in Catholic schools. Placement in such schools, then, became much more difficult for Anglicans, and while this served to appease the angst of local Anglican clergy who may have been displeased with their parishioners' involvement in the Catholic system, it created the need for an alternative form of independent education.

At about the same time as plans for Macarthur were getting off the ground, a Presbyterian secondary school was being mooted for the region. This may well have served to satisfy the desire for independent, non-Catholic secondary education, at least in the short-term. Indeed, this proposal by the Presbyterians was instrumental in the Macarthur interim committee promoting their cause as an infants and primary school in the first instance.⁷ The failure of the

5 Tape of an interview between the author and Rev. Barry Marsh, at Cobbitty, N.S.W., 24 June 1996, in author's possession.

6 Patrick interview, op. cit.

7 Macarthur Region Anglican Church School Committee minutes, 11 September, 1981.

Presbyterian proposal to eventuate was one of the reasons why this initial decision was changed so that Macarthur would begin as a secondary school.⁸

This desire for independent education was not occurring in the Macarthur region in isolation. Throughout the 1970s, enrolments in private secondary education had risen steadily. In 1972, there were 87707 students enrolled in private secondary schools. By 1975, this had risen to 91839, and to 92964 by 1977.⁹ Between 1977 and 1979, the proportion of students enrolled in non-government secondary education, increased from 23.5% to 24.6%.¹⁰ This growth was not necessarily occurring evenly across Catholic and Protestant systems. Nor was it simply a case of changing schools at the completion of the primary years.

In 1980, government schools accounted for seventy-seven per cent of children in the first year of high school, non-Catholic private schools for about six per cent. By the last year of high school, the proportion of children attending state schools shrank to sixty-four per cent and that attending non-Catholic private schools grew to fifteen per cent.¹¹

The desire for independent, Protestant, secondary education was therefore widespread and certainly, as shall be discussed below, symptomatic of the time.

Before returning to this theme, however, it needs to be noted that in the Macarthur region, the desire which the interim committee were responding to (or perhaps themselves were generating), was a desire not only for an independent education, but an independent, Anglican education. There were those, who, even when the opportunity was available to send their children to the local Catholic schools, had chosen to send their children to Anglican

⁸ Macarthur Region Anglican Church School Committee minutes, 6 August, 1982.

⁹ A. Barcan, *Two Centuries of Education in New South Wales*, New South Wales University Press, Kensington, 1988, p. 282.

¹⁰ *ibid.*, p. 295.

¹¹ P. Miller and I. Davey, 'The common denominator: schooling the people', in *Constructing a Culture: A People's History of Australia Since 1788*, eds V. Burgmann and J. Lee, McPhee Gribble/Penguin, Melbourne, 1988, p. 26.

schools in Sydney such as Trinity Grammar, St Andrew's Cathedral School and Meriden School for Girls. Such a decision placed great strains on the children and the families as a whole, for it meant either a number of hours travelling each day, or in some instances, the children becoming boarders. The desire to see an education such as had been sampled at Anglican schools in the city, was, therefore, an important consideration for the committee, and as the founding Headmaster, Mr David Lloyd remembers it, a significant driving force behind the establishment of the school.¹²

We can return now to the sense in which this desire for independent education was a reflection of the times. The two decades immediately preceding 1980 were responsible for what Barcan has described as a 'cultural and social revolution'.¹³ The changes that occurred in the 1960s and 1970s brought about a disintegration of old traditions and saw the emergence of a new social order. Egalitarianism, permissiveness, pluralism and relativism were on the rise. As with all social revolutions, society's intellectuals were at the forefront seeking change and the nation's universities became a flashpoint for unrest and civil disobedience. As a consequence of this intellectual debate, school curricula underwent some radical transformations with the introduction of a new set of educational aims. The old aims, essentially based on turn of the century thinking, revolved around gaining a mastery over knowledge and intellectual skills; passing on a cultural heritage, including the inculcation of a middle-class, Christian-humanist morality; and the development of good citizenship, which included both character training and vocational development.¹⁴ However:

The new aims of the 1970s were markedly different. The balance of personal and social aims had shifted towards the individual - individual development, creativity, mental skills, investigation skills, personal and moral autonomy, exploration of feelings.¹⁵

12 Tape of an interview between the author and Mr David Lloyd, at Pymble N.S.W., 6 June 1996, in author's possession.

13 Barcan, *op. cit.*, p. 264.

14 *ibid.*, p. 265.

15 *loc. cit.*

There was a re-discovery during this period of 'progressive education' that had originally emerged in Australia in the 1930s. One aspect of progressive education in particular that gained some support during this period was the idea of the open classroom. Implicit in the idea of an open classroom was the acceptance of more 'open' relations between teachers and their students and the diminution in importance of what had generally been considered as socially accepted values.¹⁶

A further change during this period was the rise to prominence of special interest or minority groups. The increasingly accepted view was that Australia was a multicultural and pluralist society and minority groups benefited from increased government funding as a result.¹⁷ More traditional power bases such as the church and the family were rendered less effective in the field of education as agents of influence and change. The people of the Macarthur region were not isolated from these changes. As Anderson remembers it:

There was also a high degree of paranoia about the state system, particularly at the high school level, and this was probably brought on by the perceived numbers of children which came out of many housing commission settlements around Campbelltown, and the belief was that they so influenced the schools that the high schools were not manageable. Children who wanted to learn would be at a great disadvantage.¹⁸

Housing Commission areas such as those in the Campbelltown area, contain a high proportion of welfare recipients. With the ever-increasing rates of marital breakdown, many of these families contained only one parent and 'children of single-parent families were less likely to achieve success at school and more likely to be disturbed and provide discipline problems.'¹⁹ Both Marsh and Patrick recalled the desire on the part of local parents to send their children to a school with discipline as being the primary reason for parents wanting an

16 *ibid.*, p. 266.

17 *ibid.*, p. 281.

18 Anderson interview, *op. cit.*

19 Barcan, *op. cit.*, p. 305.

independent school system. They recollect a disenchantment with the state system that had more to do with the perceived lack of discipline, than it did with ideology or educational philosophy. In December 1978, a committee was established by the NSW state government to look into matters relating to discipline in state and non-state primary and secondary schools. In its report handed down in 1980, the committee found 'little evidence to support claims that there is a general breakdown on discipline in schools.'²⁰ The committee did admit, however, that teachers and parents were concerned at the current situation in secondary schools.

If a lack of discipline was going to result in educational disadvantage then parents would understandably be greatly concerned. They were well aware of the depressing statistics in relation to youth unemployment that had progressively worsened throughout the 1970s. In 1974, the proportion of unemployed who were in the fifteen to nineteen age group was around four per cent. In 1975, this proportion had increased to ten per cent, and by 1978 it was sixteen per cent. This increase in youth unemployment:

...coupled with reduced opportunities for apprentices, and the abolition of the School Certificate as an external exam encouraged more lower ability pupils to proceed to the senior school.²¹

Retention rates had been steadily increasing since the mid-1950s, and by 1967, the year in which the Higher School Certificate was introduced, just over twenty per cent of students continued to year 12. Retention rates peaked during the 1970s, in 1978, at just under forty per cent, and while there was a small decline for a couple of years following 1978, retention rates again began to increase in the early years of the 1980s.²² The increase in school populations as a result of rising retention rates, served to increase the perception among parents that state schools were unable to meet the educational needs of their

²⁰ M.E. Thomas (Chairman), *Self Discipline and Pastoral Care, A Report of the Committee of Inquiry into Pupil Behaviour and Discipline in Schools, 1980*, in *ibid.*, p. 291.

²¹ *ibid.*, p. 287.

²² B. McGaw, *Their Future: Options for Reform of the Higher School Certificate*, Department of Training and Education Co-ordination, New South Wales, 1996, p. 8.

children. If increases in funding were not keeping pace with the growth in enrollments, proportionally less was being spent on a student's education per pupil.

The sociological changes described above, were providing the state government with a number of difficulties, particularly in terms of determining the goals of education in their schools. Speaking at a seminar in 1978, on the topic 'Is it time for an educational audit?' the Education Minister, Mr Eric Bedford, suggested that with Australia becoming increasingly pluralist, the danger was that the purpose of school would lose definition and schools would appear to become ineffective. Such thinking was based on the premise that schools 'reflect society and are effective to the extent that they reinforce the values of society.'²³ If those who sought to establish an independent school in the Macarthur region had opportunity to hear Bedford's remarks, it is reasonable to assume they would have echoed his sentiments. To make it necessary to establish a school where their own values would shape the values of the school, they must have believed that society's values had significantly shifted away from those that they themselves held. They had grown suspicious of the influence that schools were having on their children, and they desired an opportunity to educate their children in schools that upheld their own standards of morality.²⁴ In recalling the desire of the school's founders, Marsh states that:

...they had wanted it to be a school for Christian families, involved in our churches, where what was being taught at home by parents and at church by the pastor, could then be supported by the students' education at school.²⁵

There is some evidence to suggest that state schools were indeed deficient in their teaching of morality. The Report of the Committee to Consider Religious Education in NSW Government Schools, submitted in Nov 1980, revealed that

²³ Seminars on Education, Seminar One, Is It Time for an Educational Audit?, 22 April, 1978, Transcript, in Barcan, op. cit., p. 290.

²⁴ Patrick interview, op. cit.

²⁵ Marsh interview, op. cit.

twelve per cent and thirteen per cent of infants and primary teachers respectively, did not know that the 1880 Public Instruction Act required general religious teaching to be part of the school program. Thirty-one per cent and thirty-four per cent respectively said they were not familiar with the General Religious and Moral Education Curriculum.²⁶ The 1980 version of this curriculum included (as had the 1964 version it replaced) the aim of fostering 'those moral and ethical qualities which have inspired the lives of great men and women of our own and other cultures'.²⁷ Even this aim was not being promoted in many of the state's schools. It is likely that this perceived deficiency on the part of the state schools was a significant factor for those whose children made up the students at Macarthur from day one. The foundation headmaster, whose job it was to interview all prospective students and parents, recalls that the initial crop of students were made up of church families, whose agitation had started the foundation process off in the first instance.²⁸

Peripheral reasons

Two other reasons, in addition to those described above, have emerged as to why Macarthur was established in early 1984. Given the changes outlined above, and the resultant dissatisfaction amongst parents, it is not surprising to learn that a number of other groups were seeking to establish an independent school in the region. A move by the Presbyterian church to establish a school was alluded to above, however, this was not the only school being proposed. Anderson remembers what he described as a 'non-religious, secular group' also seeking to gain support for the establishment of a school.²⁹ While both of these ventures failed to get started, a third group had established an independent school, modelled after the American system known as Accelerated Christian Education (ACE). This system had begun in Texas in 1970, and the first school

26 Barcan, op. cit., p. 294.

27 loc. cit.

28 Lloyd interview, op. cit.

29 Anderson interview, op. cit.

to use the system in Australia began in Blackheath in 1977. Between 1978 and 1983, seventy-three ACE schools were established throughout Australia.³⁰

Such moves by various groups to establish schools in the region provided an impetus for local Anglicans to hasten their own ambitions with regards an independent school. It is reasonable to surmise that had an alternative, viable, independent school been established, even by a secular organisation, the task of establishing an Anglican school would have been made much more difficult. In addition to this, the thought of those involved in promoting an Anglican school was:

...why let others who have got no Christian mission make the running...there were a lot of competitors in the field and we felt we were just as entitled as anyone else, having thirty per cent of the population who claimed to be Anglican, to be in the field, so we pushed ahead.³¹

Such thinking provides a clue as to the second of the peripheral reasons for the establishment of the school. Given the evangelical nature of the Anglican diocese of Sydney, it is natural that those who sought to establish a church-based institution within the community, would seek to use this vehicle for gospel outreach, despite the move away from this foundational aim in the establishment of both Trinity and TIGS. It was evident from interviews with four of the school's founders, that, as will be discussed in the next section, replicating an existing Anglican School was not considered to be an option. Although not explicitly stated, it appeared that the perceived lack of gospel outreach in schools that could have been considered as potential models, was of some concern to the school's founders.

The establishment of Macarthur school was seen by the foundation headmaster as 'a real work for Christ.'³² It was an opportunity to present to

30 Barcan, op. cit., p. 298.

31 loc.cit.

32 Lloyd interview, op. cit.

non-Christian families the saving power of the gospel of Jesus. Anglican schools, according to Anderson, provide a great opportunity for evangelism and pastoral care, reaching people 'who otherwise would be outside of the influence of the Christian church.'³³ Therefore, while the evidence points to the impetus for the school being provided by Christian families and with the main reasons why the school was established relating to the provision of an education more in keeping with the Christian tradition than that provided by state schools, the opportunity to use the school for gospel purposes did not escape those who were most closely associated with the school's foundation.

What type of school would Macarthur be?

Having established that they would begin an independent school in the Macarthur region, the interim committee were faced with the task of determining the type of school to be established. It is of course, too simplistic to assume that these two decisions were made independently of each other. From a chronological perspective, decisions as to the type of school that would be established took place concurrently with the feasibility investigations alluded to at the beginning of this chapter. In determining feasibility, it was necessary to get prospective parents to make at least tentative commitments towards the school and these parents would have needed some indication as to the type of school which was to be established. It is fair to say then, that many of the characteristics of the school that are detailed below, were decided upon at the very earliest stage of the school's inception, and, indeed, were part of the process which saw the need for the school established.

As was the case with the establishment of The Illawarra Grammar School, Macarthur was not established as a parochial school by any one parish. Even though the school came to be established on property owned by the parish of Narellan and the rector of this parish, as a result, became the honorary chaplain, it was always to be the case that the school was to be an area deanery school; a school which would serve the wider area designated as the Deanery of

³³ Anderson interview, op. cit.

Camden, made up of all the Anglican churches within that region. The establishment committees contained members who were rectors in charge of various parishes within the deanery and the process that resulted in the establishment of the school can be dated from the deanery chapter meeting referred to above. It was felt that a deanery school would be able to draw upon the resources of, and gain support from, the whole region in a way that a parochial school could not. It was also felt that a deanery school would give the interim committee more 'clout' with the diocese as far as getting established was concerned.³⁴

A radical departure from the accepted model of school that had been traditionally established in the diocese was considered by the interim committee. Rather than just establishing another of these schools, the committee felt it necessary to consider the particular needs that existed within the region of Macarthur. As part of this process, the committee considered at least two systems of schooling that were somewhat similar philosophically, although differed in their approach to school governance.

The two systems, known as Parent-Controlled Christian Schools and Christian Community Schools had begun in Australia during the late 1960s and early 1970s. By 1982 and 1983 respectively, each system had eleven schools established within NSW.³⁵ Both, however, were rejected by the committee in favour of the diocesan model. As Anderson recalls, 'we wanted to have a broad Anglican institution established where Anglicans from various congregations in the Campbelltown area could have input.'³⁶ It was perhaps felt by the committee that to establish a school modelled on either of these systems was a risk that should not be taken. Such schools were not, and perhaps even today are not, well understood among the traditional denominations, let alone the wider community. Their traditional support base has been found in smaller protestant denominations, such as Baptist and Dutch Reformed churches and

³⁴ Patrick interview, *op. cit.*

³⁵ Barcan, *op. cit.*, p. 298.

³⁶ Anderson interview, *op. cit.*

the fact that each school is fiercely independent in terms of its governance has provided the opportunity for some schools to take up extreme positions in terms of issues as diverse as biblical hermeneutics and enrolment policies. Even though the Anglican diocese of Sydney is largely taken to be evangelical, the nature of any Anglican diocese is such that it includes a great diversity of theological belief and opinion. To establish a school based on a system described variously as 'fundamentalist'³⁷ and 'anti-systemic'³⁸, would be to risk alienating sections of the Anglican community, and therefore put the viability of the school in doubt.

Establishing a diocesan school was all about providing security for it meant that the school would be accepted as part of the Anglican system.³⁹ The belief was that Anglican schools had a good reputation within the community and that parents would feel comfortable sending their children to an Anglican school, even if they themselves were not Anglican. As part of the diocese, such schools could expect to receive some measure of support, although not financially, from other schools in the diocese. Such support extended to that provided by the Diocesan Board of Education, particularly in the form of advice for new schools. Having the backing of the Anglican church was also considered advantageous when dealing with government departments. This was particularly the case when it came to demonstrating to the Schools Commission that the demographics of the area could support the establishment of an Anglican school.⁴⁰ One final advantage to be gained from establishing a diocesan school was the generally accepted principle that the local rector would become the honorary school chaplain. This was a financial bonus because it provided for the teaching of numerous periods of Biblical Studies lessons each week, funded entirely by the local parish.

³⁷ C. Speck and D. Prideaux, 'Fundamentalist education and Creation Science', *Australian Journal of Education*, 37 (3), 1993, p. 279.

³⁸ B. V. Hill, 'Is it time we deschooled Christianity?', *Journal of Christian Education*, Papers 67, 1978, p. 17.

³⁹ Patrick interview, op. cit.

⁴⁰ loc. cit.

Because of the existence of the relatively new breed of 'Christian' schools, it was felt necessary to distinguish Macarthur by name as an Anglican Church School, rather than refer to it as a Christian School. From the committee's viewpoint, however, what they were establishing was indeed, a *Christian school*. The religious teaching that was to occur would supposedly be in the form of broad Christian principles, rather than Anglican doctrine or history. It must be noted, however, that 'instruction in the doctrine of the Anglican Church of Australia' was one of the stated means by which Macarthur would '[d]evelop in the student an understanding of the school as a Christian community'.⁴¹ Such teaching was to be biblical in character, although, the specifics of how Christian education was to permeate the curriculum were not dealt with in great detail by the committee. The logistical problems of establishing a school from the ground up, including the necessary government paperwork, meant the committee largely left the organisation of how these Christian principles were to be inculcated up to the foundation headmaster.⁴²

In establishing a Christian school, the committee sought to commence an institution which would glorify God and 'bring people to Him.'⁴³ The school was to be 'Christ-centred', and Lloyd believes the emphasis was on setting a personal example for the students.⁴⁴ Christianity was to be 'lived out' in a way that made it obvious that all those associated with the school, staff and council alike, were Christians. In theory, this in turn would serve to attract students to seek out a Christian understanding for themselves and for those who were already Christian, it would serve as an example and encouragement.

Unlike Illawarra Grammar, who were prepared to employ non-Christians from the outset, the foundation committee at Macarthur were intent on employing Christians only. The understanding of the committee was that the school would only employ committed Christians who were demonstrably connected to an established congregation. It is the belief of Barry Marsh that

41 Macarthur Anglican School Policy Statements - Aims and Objectives of the School, n.d.

42 Anderson interview, op. cit.

43 loc. cit.

44 Lloyd interview, op. cit.

'there would not have been a dissenting voice from that view, up to 1984 when the school was established and for some years beyond it.'⁴⁵ The founding headmaster agrees that this was indeed the policy of the committee, however, he ascribes the fact that the school began with four Christian teachers, more to the providence of God, than to the will of the committee. His own view was that 'we'd take the best available and pray that they would be Christian.'⁴⁶

The intention of the committee was to found an educational institution where there would be educational integrity. The education offered at Macarthur was to be, as a minimum, equal to that offered in the state high schools, and better if possible. Such an aim carries with it potential conflict when held alongside the aim of providing a Christian education with a staff who were themselves, exclusively Christian. Although Lloyd believes that such tension was effectively nullified 'because the Lord sent [him] Christians'⁴⁷, Anderson remembers the committee dealing with the issue.

...we resolved to, if we found ourselves in a situation [of choosing between a Christian and a much more capable non-Christian], employ the non-Christian. But we also said that the non-Christian would have to be willing to accept the ethos of the school. He'd have to be a fellow traveller and if he moved away from that position, he'd have to move out of the school. We also took the point of view that we couldn't do that day after day. We'd end up with a school full of non-Christians, or one or two Christians, and we weren't prepared for that either.⁴⁸

At best, such a decision must be seen as a compromise. Perhaps that is why interviews of potential staff were never dogmatic in the area of Christian faith. If the interviewee described themselves as Christian, then this was accepted. As Patrick remembers it, '[w]e didn't set up an inquisition of these teachers, we didn't quiz them about things like that, we just accepted them at their word.'⁴⁹

45 Marsh interview, op. cit.

46 Lloyd interview, op. cit.

47 loc. cit.

48 Anderson interview, op. cit.

49 Patrick interview, op. cit.

Perhaps such a policy was the best way to avoid the potential conflict associated with such a compromise.

Even though the way in which Christianity was to permeate the curriculum was to be left to the headmaster to determine, the committee did make some decisions in relation to the way in which religious education was to be undertaken in the school. The model of religious education adopted was in keeping with the decision to establish a diocesan school, for it largely reflected the practice which had come to be accepted as the norm in diocesan schools in Sydney. Essentially this involved adding on to the core curriculum a number of institutional activities which reinforced the message of Christianity. The first of these was the provision of Biblical Studies as an essential part of the curriculum, with one period per week being taught from the time of the school's inception. Secondly, chapel services were conducted once a week, initially being held in the small church which was on the school site at Narellan. The third and final addition was the presence of the honorary chaplain who not only conducted the chapel services, but also had a role in the teaching of Biblical Studies.

In the chapter on The King's School, it was noted that some have interpreted Bishop Broughton's understanding of religious education to preclude any distinction between sacred and secular, and that his statements with regards education suggested no such dichotomy would be undertaken at King's. It was also noted in that chapter, however, that the reality at King's was somewhat less idealistic than could be imagined from Broughton's writings. Indeed, such a dichotomy has come to characterise Anglican education as practised within the Sydney diocese since the establishment of King's and it is not surprising that Macarthur too adopted such a model upon establishment. The opportunity to break away from such a practice was perhaps lost once the decision was initially made to undertake a diocesan school venture, rather than establish a school along the lines of the new Christian School movements. It must be noted that David Lloyd, who was given the task of incorporating the teaching of Christianity into the curriculum, in his role as founding headmaster, believes that in the early days, 'there was a very strong feeling that

every subject had to be taught from the Christian point of view.⁵⁰ A further opportunity, as presented by such feelings, to break away from the dualism practised in the Anglican school system, was perhaps lost when the compromise in relation to staffing first arose.

While the school's foundation committee kept with Anglican tradition with regards its approach to religious education, it did decide to adopt a less traditional model to the extent that it sought to avoid some of the characteristics of a traditional grammar school. One way in which they made this explicit was to deliberately shun the use of the word 'grammar' in their title. The word 'grammar' was considered too 'up market' as far as the committee was concerned.⁵¹ It was seen as a word associated with schools which were elitist, and the establishment committee was attempting to create a school where elitism in any form was avoided.⁵²

The choice of David Lloyd as the founding headmaster was bound to make this aim a difficult one to put fully into practice. Lloyd's own schooling was conducted at Sydney Grammar, and his experiences as a teacher and as a headmaster were confined to Sydney Grammar, Newcastle Girls Grammar and Pittwater House Grammar and, hence, the grammar school model was the only one he had experienced. Tension, then, was likely to arise as the differing approaches came into conflict. As far as the committee was concerned, 'the assumption was that the Head would do as he was told.'⁵³ From Lloyd's point of view, however, 'an independent school is the Headmaster.'⁵⁴ Perhaps the first area where conflict arose was with regards to the employment of staff. According to both Anderson and Marsh, David Lloyd had a very strong desire to be a member of the Association of Heads of Independent Schools in Australia (AHISA).⁵⁵ In order to qualify for membership, he had to have the

50 Lloyd interview, op. cit.

51 Marsh interview, op. cit.

52 Anderson interview, op. cit.

53 loc. cit.

54 Lloyd interview, op. cit.

55 Anderson and Marsh interviews, op. cit.

right to 'hire and fire' his staff without recourse to the school council, a right which the Macarthur School Council refused to grant outright. The council established a staffing committee who were responsible, on the council's behalf, for the employment of all staff.⁵⁶ While this arrangement was apparently satisfactory as far as enabling David Lloyd to gain membership of AHISA was concerned, the tension that arose between the headmaster and the school council over this issue still exists to this day.⁵⁷

The key issue was to establish a school that was appropriate for the Macarthur region, rather than 'slavishly clone one of the other schools'.⁵⁸ As part of the process of making the school non-elitist, it was decided to adopt a low-fee structure with fees approximately one-third of those adopted by other diocesan schools. The intention was a noble one - not to exclude anyone on the basis of cost.⁵⁹ The low-fee structure was adopted, not only because it was felt to be what the people of the region could afford, but also because the school was seen to be competing with Catholic systemic schools who themselves had quite low fees. It was felt that prospective parents were 'happy to pay that [ie. Catholic fees] or a little bit more to go to an Anglican school but you couldn't go much above that.'⁶⁰ It was felt that parents who wanted an educational experience for their children that included a broad range of resources and subject choices, could send their children to one of Sydney's high-fee paying Anglican schools, assuming they could afford to do so.

A further way in which the school can be seen to have been established with a degree of independence from the model previously adopted by diocesan schools, was the decision to operate as a co-educational school, rather than a single-sex one. This decision was in keeping with the trends of the time in general educational circles. Between 1975 and 1980, sixteen single-sex government schools were closed, eight of each gender, and in his 1981 report,

56 Marsh interview, *op. cit.*

57 Noted by the author in interviews with Anderson and Marsh.

58 *loc. cit.*

59 It was noted by Marsh, however, that even the lowest cost always excludes someone.

60 Patrick interview, *op. cit.*

the NSW Minister for Education committed the government to a continued policy of co-education.⁶¹ It is likely, however, that the committee was just as influenced by the consideration that a co-educational school doubled their potential market, as by the increasingly conventional nature of co-education.

Despite the intention to create a school which was aimed at the specific needs of the local area, and the corresponding reluctance on the part of the committee to avoid replicating a school model already in existence, the decision was made by the committee to establish a set of aims and objectives, based on those already in place at St Andrew's Cathedral School in Sydney. The choice of St Andrew's as a model was a very deliberate one. The belief of the committee was that St Andrew's was not an elitist school. Furthermore, it had a reputation, at least among clergy, as an overtly Christian school with a very strong philosophy of Christian education.⁶²

A sub-committee was established, then, on 22 April, 1982, to write an aims and objectives policy.⁶³ The broad structure of the document is identical to the Aims of St Andrew's Cathedral School, adopted by that school's own council in 1983.⁶⁴ The document contains the central aim of developing in students the spiritual, academic, physical and social domains, 'based on a clear Biblical perspective in accordance with the doctrines and principles of the Anglican Church of Australia'.⁶⁵ The remainder of the document expands on the specific content of each of these domains, and to some extent, outlines the way in which these aims will be met. It is not necessary here to laboriously detail each of the aims set out in the document. The type of school that was to be established at Macarthur has been quite sufficiently described above. What must be noted, however, from the Aims and Objectives document, is the theological approach that is inherent within its structure.

61 Barcan, *op. cit.*, p. 307.

62 Anderson interview, *op. cit.*

63 Macarthur Region Anglican Church School Committee minutes, 22 April, 1982.

64 The Aims of St Andrew's Cathedral School, 1983.

65 Macarthur Anglican School Policy Statements - Aims and Objectives of the School, n.d.

The issue of dualism in the approach to education at Macarthur has been noted above with respect to the way in which they approached religious education. It is clear that this division between the spiritual realm and the secular realm has been reinforced, at the very least sub-consciously, by the Aims and Objectives document. The possibility of it being a sub-conscious division is allowed for, as my experience of talking to some of those involved with the establishment of the school would have led me to believe that their intention was to create a school where all aspects were to be approached from a Christian perspective. Clearly, however, the division of the school's aims into those that were spiritual and those which, by exclusion and separation, were not, serves only to perpetuate the dualist theological approach which has underpinned Anglican schooling within the Sydney diocese since its inception.

Conclusion

The genuineness of those associated with the foundation of Macarthur, to found a school that would be characterised by a clear commitment to the Christian faith, was amply demonstrated to this author during the hours spent talking to four of their number. A clear model of the type of school that would be established, was fashioned and shaped in the course of many meetings held during the three years leading up to the school's establishment. In many respects, the committee charged with the responsibility of formulating the school and its policies, sought to break free from the model of Anglican schooling that had taken shape during the previous one hundred and fifty years. They sought, perhaps, to recapture the spirit of those earlier schools' founders who, too, had established schools with the foundational aims of seeing students grow in their knowledge and love of Christ.

The committee was not always successful, however, in matching their rhetoric when it came to practical issues associated with putting aims into effect. In the area of staffing, for example, the intention certainly was to employ Christians, yet the committee made provision for the possibility that a non-Christian may have to be employed and did not seek to enquire too deeply as to the genuineness and level of any applicant's commitment. As outlined above,

they spoke of the need to approach all aspects of education from a Christian and biblical perspective, yet they structured their Aims and Objectives document around a dualistic theology. Such inconsistencies can, perhaps, best be seen as concessions to the exigencies of the day.

In many other ways, the committee was successful in breaking free from the model that had evolved within the diocese of Sydney. In this sense, Macarthur can be seen to be the beginning of a new era of Anglican schooling in the diocese. The emphasis on accessibility in terms of fee structure, the co-educational nature of the school and its desire to be non-elitist are particularly important when considering Macarthur as representative of a new breed of schools. The issue of low-fee schools has certainly been an item of discussion within the diocese over the past few years and the Sydney Anglican School's Corporation has set its sights on establishing a series of low-fee schools, particularly in the area of western Sydney.⁶⁶ It remains to be seen whether or not such schools continue to retain the emphasis of the founders of many of Sydney's Anglican schools, including Macarthur, of providing an education in the context of an evangelical Christian world view.

⁶⁶ *Sydney Morning Herald*, August 22, 1996.

Chapter 7

Conclusion

Introduction

It is not uncommon to hear Christians lament the loss of direction that they perceive to have occurred in relation to what are best described as traditional church schools.¹ Such criticism would appear to imply that these schools are no longer *Christian* in the sense that they once were and that such schools were, at some earlier time in their history, moving in a direction that these critics found to be satisfactory. This conclusion will firstly consider the sense in which the schools under examination were Christian at the time of their foundation. It will then briefly consider a number of changes that have occurred in relation to the foundation of these schools over time. Thirdly, it will suggest, on the basis of the five schools examined some distinguishing characteristics of this type of school. Finally, it will propose two areas of further research that present themselves as a natural follow-on from the work herein undertaken.

Founding Anglican Schools: Christian or not?

The obvious place to begin in considering this question is to look at the school's founders themselves. Each school under examination was brought into existence by the actions of men, and to a lesser extent women, who were themselves Christian.² The founders themselves were Christians who saw themselves as founding Christian schools. It is clear, however, that the founders' own beliefs do not of themselves make the schools Christian, nor do

¹ See p 3 of the Introduction. The criticisms cited here I have heard echoed on countless occasions in many discussions with Christians interested in education.

² Officially, the founders of each of the first three schools were men. I am unsure of the exact composition of the founding committee of TIGS, however, the founding committee of Macarthur included one woman.

their beliefs that they were founding Christian schools. It is not enough to believe that the character of what one is founding is of a certain type; it must exhibit characteristics of that type, or at least be set up in such a way as to have such characteristics integral to the plans being laid. What, then, were the characteristics of these schools at the time of foundation which indicate that they were Christian?

Three areas stand out in this regard. Firstly, each school was established under the auspices of the Anglican church. It was the intention of the founders of each school that the school would be accountable to the church in some way, and would, in and of itself, be representative of the church. They were established as *Anglican* schools, and in this sense were Christian, at least by association. Secondly, the schools were established with the express purpose of promoting Christianity. The founders of each school certainly recognised the importance of providing an education that would adequately prepare children for life in this world. To this end they sought to provide instruction in subjects commonly found in all schools. In addition to this, however, the founders sought to provide an education that would prepare students for their futures beyond this world. They therefore provided additional instruction in matters of Christian doctrine. The schools can thus be considered as Christian on account of the content of their instruction. Finally, while the school institution itself is not inherently Christian, the schools examined in this study contained other institutional components that were themselves Christian.³ Institutions such as chapels, chaplains and biblical instruction, even if they were not provided for at the time of foundation, were a vital part of the larger vision of each of the schools' founders. Such institutions had long been considered a vital part of Church schools and these schools can thus be seen to be Christian in as much as they contained Christian institutions.

³ An institution in this context is taken to mean a person, object or practice that by its nature is associated with a particular belief or custom.

Founding Anglican Schools: Changes over time

The general conclusion that must be drawn here is that very few fundamental changes have occurred over the one hundred and fifty year time frame of this study in relation to the style and direction of schools that were established. There are some areas of obvious difference such as fee structure and even curriculum. These changes, however, are largely in keeping with changes brought about by forces external to the schools themselves, such as continuing periods of inflation and changes in Department of Education syllabi. What changes have occurred in the foundation of these schools, in areas that might be considered integral to the nature and style of school that was formed?

One key area of change has been in the nature of the founders themselves. In the first two schools under examination, the founders were individuals with power and authority in the church. They were Bishops who had access to the resources necessary to establish schools with ambitious plans for the future. The establishment of Trinity Grammar in 1913, however, brought about a change in this area. The school's founder, G.A. Chambers was still a "churchman", however, he wielded little authority within the church as a whole. The involvement of the clergy in school foundation continued with the establishment of the final two schools. With neither of these schools, however, could it be said that they had a single founder. Committees consisting of both laity and clergy were organised to oversee the foundation of each school. Given this significant shift, it is somewhat surprising to find that such little change has occurred in the style and character of schools that have been founded.

A second area of change has occurred in terms of the geographical focus of these schools. The Kings School largely could be said to have had no geographical focus at all. It drew pupils from all over the colony and was

established essentially as a unique institution.⁴ Similarly, Shore's pupils came from throughout the Sydney region, however, the choice of location on the north shore of the harbour was at the time, justified because of the potential for growth. The foundation of Trinity, however, again saw some change occurring. Trinity was established with the express purpose of serving the needs of the people of western Sydney. Likewise, the foundation of both TIGS and Macarthur was predicated on the understanding that they would serve the needs of a particular geographical community. This shift in focus has had some impact on the nature of the school established at Macarthur, with the founders expressing the desire to found a school, suited to the needs of the region. Little change was noted, however, in the nature of Trinity or TIGS as a result of their geographical focus.

The final area of significant change was in the selection of staff. It was the intention of Broughton at The King's School, to staff the school entirely with clergy. His concern that the students be provided with a sound religious education was paramount. The evidence would suggest that Barry saw religious education as being equally important, however, by the time Shore was founded, not only was Barry prepared to accept lay teachers, he was prepared to appoint a lay Headmaster. This trend away from clergy as staff continued with the foundation of Trinity, although this should not be seen as a "watering down" of the intention to provide an education that was Christian. Each of the founders of the first three schools expressed similar views with regards the importance of Christian education, provided by Christian staff. The same cannot be said, however, with regards the founders of TIGS, who were, the evidence suggests, not only prepared to appoint non-Christians as staff, but actively sought to do so. Perhaps the appointment of a clergyman as the school's first headmaster was intended to offset the appointment of non-Christian staff. The final school, Macarthur, appears to lie somewhere in the middle of these two approaches. There appears to have been a strong desire to

⁴ L.D.H. Waddy, *The King's School 1831-1981*, The Council of the King's School, Parramatta, 1981, p. 22. The King's School established in Sydney faced some competition from Lang's Australian College and potentially Sydney College, yet to be opened. The school at Parramatta, however, faced little or no competition at the time of its inception.

appoint Christians only, however, at the same time, there was a desire to maintain what was seen as a minimum academic standard. At the time of its foundation, Macarthur's founders appeared to be reacting against the same perceptions about Church schooling that have been outlined at the beginning of this chapter. Yet the desire to provide an education that was competitive with other similar schools meant they were prepared to compromise on the composition of the school's staff, even though they claim not to have done so at the time of foundation.

Founding Anglican Schools: Distinguishing characteristics

The final process of drawing conclusions from this research involves making generalisations about the nature of Anglican church schools within the Diocese of Sydney. The generalisations drawn from this research are based on the assumption that the intentions of the founders have been put into practice in the schools described.

Firstly, Anglican church schools within the Sydney Diocese have been established by the church, for the church. As a result, the schools are responsible and accountable to the church, as opposed to being responsible and accountable to the state or to families. This has particular consequences, not only in terms of what will be taught, but perhaps more importantly in terms of the schools' ability to respond to change. As part of a larger, historically conservative institution, these schools could be perceived as being slow to change and adapt to modal shifts in educational thought and practice, as well as to changes in society at large.

Secondly, Anglican church schools within the Sydney Diocese have been established on the assumption of a dualist approach to theology. It is somewhat beyond the scope of this conclusion to explore in detail this approach that has its roots in medieval scholasticism and the consequent work of both Thomas Aquinas and William of Ockham.⁵ Such schools would

⁵ S. Fowler, 'Contemporary thought: synthesis and coexistence', in *No Icing on the Cake:*

appear to endorse the view expressed by the Roman Catholic theorist, Father E.J. Storman that the value of the church school lay not 'in any particular twist given to the subjects studied' but in the establishment of a learning environment where different subjects could be studied alongside a confessed commitment to Christian values.⁶ This view runs counter to the approach taken by the Christian School movement alluded to in Chapter 6. In such schools, a more thorough and far-reaching approach to theology is adopted. In such schools, on the assumption that knowledge is not neutral, an attempt is made to bring a Christian perspective to bear on all subjects. In the church schools examined in this study, this approach to what are traditionally seen as "secular" subjects, was not part of the schools established, despite some rhetoric on the part of the founders to the contrary.

Finally, Anglican church schools within the Sydney Diocese have come to be established on the assumption that maintaining an entirely Christian staff is not necessary in order to found a Christian school. It is hard to imagine that the founders of the three schools examined in Chapters 2 to 4 would give credence to such a view. Perhaps though, this was in keeping with the times in which they lived, where Christianity was a more pervasive influence, and nominalism was the minimum that could be expected from the vast majority of the population. With the pressures of secularisation and pluralism has come a diminution of the expectations with regards the Christian commitment of the staff of church schools. Even allowing for proposed changes to the establishment of Anglican schools within the Sydney Diocese as described below, it is interesting to note that prominent Anglican clergy are still acceding to the pressures of a competitive educational environment. Archdeacon Perini, in a recent article, suggested that '[e]ducational quality should not be sacrificed but a conscious preference should be made, wherever possible, to appoint active Christians who can commit themselves to the values of the

Foundations for Christian Education in Australia, ed. J. Mechielsen, Brookes-Hall Publishing, Melbourne, 1980, describes the history and philosophy behind such an approach.

⁶ E.J. Storman, 'Inadequacies in the concept of neutrality', in *Melbourne Studies in Education*, ed. E.L. French, Melbourne University Press, Melbourne, 1964, p. 50.

school.⁷ In the context of the article, it is clear that Perini has a desire to see Christians employed within Anglican schools, however, the caveat of maintaining 'educational quality' enables the continuation of a convenient escape clause for those Anglican schools unwilling to employ only Christian staff.

Founding Anglican Schools: The future

It has been interesting to note during the course of this research, the increased awareness within the Diocese of Sydney of the importance of Christian education. This awareness came to a head during the 1994 Anglican Synod with the announcement by Archbishop Goodhew of a plan to establish 'low-fee, mission minded, Anglican schools in growth areas.'⁸ It would appear that these schools will differ at the time of their foundation from each of the schools examined in this study in three main ways. The schools will be established with fees set at what is believed to be the lowest possible level; they will have evangelism as a primary goal; and they will be entirely staffed by Christians.⁹ An examination of these schools at the time of their foundation would be a natural follow-on from the research conducted herein.

A second area which deserves further research is the extent to which the schools examined in this study have been able to maintain the specific intentions of their founders. It has been a valuable exercise to undertake an analysis of the intentions of these schools' founders, however, the theory needs now to be tested by practice.

⁷ P. Perini, 'Anglican schools in the mission of the Church', *Southern Cross Quarterly*, Spring, 1996, p. 13.

⁸ Reported in J. Lambert, 'A rationale for new Anglican schools', *Southern Cross Quarterly*, Spring, 1996, p. 14.

⁹ *ibid.*, pp14-15. The fees being suggested for these schools are significantly lower than those charged at Macarthur Anglican School which purported to have a similar aim.

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