

WILLIAM GRANT BROUGHTON

"His life ought to have been written long ago in full detail" said Henry Bailey, second Warden of St. Augustine's College, sometime in the 1880's. He was writing a pamphlet in the S.P.C.K. series Mission Heroes, *Bishop Broughton of Australia*, partly in homage to the man to whose advocacy the resurgence of St. Augustine's as a centre of missionary religious education was due. To the best of our knowledge the remark still stands: what follows is the sketch of a sketch.

Broughton was born at Westminster in 1788, the year, searchers out of coincidences will note, in which the first convict transports sailed for Botany Bay. His father "held a lucrative and confidential appt. under Govt. more immediately connected wh. ye Department of the Ld. Chamberlain in wh. he was honoured by ye esteem of ye late Mqs. of Salisbury" but the family seem to have been hard up all the same. As soon as the boy was old enough to qualify, a claim was made on his behalf for one of the Heyman scholarships tenable "by poor Scholars of the Founder's kin" at King's. These benefactions, the oldest after the King's Scholarships themselves, are still in demand, even though their monetary value, unchanged through centuries, is now trifling: but in Broughton's day they were tantamount to a free education, at school and at Cambridge. He was appointed to one in January, 1797, and became a boarder with the Revd. John Francis, the Second Master. At Christmas he was elected King's Scholar, so one might have thought that financially his education was secure: yet shortly before his death he wrote to his mother, *à propos* of entertaining one of the Cecils, "I could not help thinking how strange is the course of events which brings one of *that* family to my house; and I think that my having the honour of being able to receive and entertain him on terms of equality, may lawfully gratify you, and make some little return for the exertions and sacrifices which you and my dear father made to give me education". The Headmaster, Christopher Naylor, reported that "Broughton had what St. Paul calls 'a merry heart'," an ambiguous remark in the mouth of one whom "we respected but did not love". "In spite of his lameness", says one who knew him at school, "he was always full of fun and frolic—quite a *boisterous* playmate". We have come across no other reference to this lameness, a material handicap during his Australian work, one would have thought. After five years his King's Scholarship terminated (Christmas, 1802) but he remained at school for another two years. Perhaps it is to this period that his remark above applies. It would certainly have been justified if he had had to vacate the Heyman award as well, and this is possible: a stronger claimant to Founder's kin had the right to supplant a more distant one peremptorily. There is the chance for some research here, as well as into another slightly curious episode: the date of his leaving the school was at the time recorded as May, 1804, but was many years later, "at the request of the Bp.", amended to December, 1804. It is usually said that he gained an exhibition to Cambridge at this stage, but was unable to make use of it as it was insufficient. There is no record of such an award from the School Feast Society, and the matter must remain doubtful for the present. We do not know how Broughton occupied himself in the years 1804-1807, but in the latter year he obtained a clerkship in the Treasury of the East India Company. The Marquess of Salisbury and a distant (Heyman) kinsman, John Nairn, acted as guarantors. By 1813 he had left India House, determined on Cambridge and ordination. He returned to Canterbury to resume his studies, and presumably lodged again with the Francis family, for we know (Gilbert's *Reminiscences*) that Francis arranged mathematics lessons for Broughton and two King's boys "but without Rev. C. Naylor's knowledge". The clandestine lessons were given by a young Cambridge don, formerly a King's Scholar, Henry John Hutchesson. It is a tribute to Broughton's personality that Hutchesson remained a lifelong friend and supporter, endowing eventually a valuable scholarship at St. Augustine's specifically for Broughton's purposes, and that the same is true of George Gilbert, another of the trio, who bequeathed his entire fortune to St. Augustine's. It is even possible that the news that Broughton had founded a school in Australia, The King's School, Parramatta, stirred the remaining member of this little group into starting Marlborough College—at any rate Charles Eaton Plater did just that.

In 1814 Broughton received one of the Feast Society Exhibitions and was able to proceed to Cambridge, to Pembroke Hall. He graduated with distinction, 6th Wrangler, in 1818, and to make the year more memorable he was ordained and he married. His bride was Sarah Francis, eldest daughter of his old master, so perhaps his Canterbury sojourn was not entirely given over to mathematical exercises. He was appointed to the curacy of Hartley Wespall, in Hampshire, very near the Duke of Wellington's seat of Strathfieldsaye, a geographical accident that shaped his ensuing life. The finger of providence also, perhaps temerarily, advanced the fearsome Dr. Keate of Eton to be Broughton's rector there, but it is surely to this that we can trace Broughton's friendship with Edward Coleridge, the Eton master who, more than anyone, was to bring about the rehabilitation of St. Augustine's. At Hartley Wespall Broughton's energy and scholarliness brought him to Wellington's attention. In 1828 he was appointed to the Chaplaincy of the Tower of

London but within a few months "his Grace sent to acquaint me that the Archdeaconry of New South Wales was vacant. . . . Within a few days I proceeded to Strathfieldsaye, and was admitted by the Duke of Wellington to an interview during which he told me that, in his opinion, it was impossible to foresee the extent and importance of the colonies to which he had drawn my attention. His sagacious mind was directed to all possible events that might arise . . . in those colonies; and he added 'They must have a Church'. . . . This was spoken with that degree of energy and good sense which distinguished every word that fell from his lips." Broughton accepted the post.

He arrived at Sydney in September, 1829, to face this task: "There were eight churches and twelve clergymen in New South Wales. Melbourne was uninhabited, and South Australia was in a similar state. In Van Diemen's Land there were four churches and six or eight clergymen. (One man alone) had plunged into the darkness of New Zealand. . . . Imagine your own Archdeacon (this was spoken at Barnet in Hertfordshire) having one church at St. Alban's, another in Denmark, another at Constantinople, while the Bishop should be at Calcutta. . . . In point of fact no human strength could bear the toil". In his first five years Broughton visited all the settlements within his purview, and did what he could to encourage the building of churches and schools. He also directed attention to the needs of the Aborigines, and projected a grammar of their language. But it was evident that without substantial help from England, in money and trained men, nothing effectual could be done, and in 1834 Broughton returned home to press the appeal. In September he attended the Feast Society's Anniversary Dinner, at the Fountain Hotel in Canterbury. He was spied, while yet in the street, by the Duke of Wellington who was one of the guests. "He is a superior man" said the Duke, and fetched him in himself. "The health of Archdeacon Broughton having been proposed, the venerable Archdeacon said he had been long absent from his native land, and been round the world; but nothing could erase the recollection of—nothing sever his connection with, the King's School at Canterbury—(applause) . . . He had been placed at the head of Christianity in a country where education was unknown—he spoke of New South Wales; and it was part of his duty. . . ." Unfortunately our newspaper cutting is incomplete, but it is known that Broughton told the gathering of his foundation of the Parramatta school, and of his naming it the King's School after his own. Broughton's appeal to the country to face its responsibilities met with a good response, and the sum of £13,000 was eventually placed at his disposal. The number of clergy was doubled, and Broughton himself was consecrated first Bishop of Australia. In 1835 he was again at Canterbury, preaching the Anniversary Sermon; in it he returned to his theme of the importance of orthodox education. He returned to Australia in the spring of 1836, and redoubled his efforts. He built churches—sometimes helping with his own hands—visited, preached, fought for the pre-eminence of the Church of England. There were tussles in the Legislative Council on this last point, when somewhat surprisingly the Bishop's opponents included the Governor, Sir George Gipps, another King's Scholar. Broughton carried the day. All the time he was conscious of the need for more trained men, and of the impossibility that Australia should produce them quickly enough, and in sufficient numbers. His letters to his friends in England are almost despairing. Thus to Edward Coleridge: "The extremity to which I am reduced through want of clergymen is truly heart-rending. . . . I am willing to work, and do work, I believe, harder than any curate in the king's dominions, but without proper instruments it is impossible to do the work required. . . . Is it really impossible to find among the young graduates . . . some duly qualified and willing to engage in our service?" Or again "Pray do your best to bring about under some suitable direction or other the design of a seminary in which students may be trained for the sacred office in the Colonies." Broughton's life—as perhaps most others—contains a number of arresting coincidences, but none more striking than that at this very juncture a rich man had bought himself an abbey with only a vague idea of how it might come in handy. The man was A. J. Beresford Hope, the abbey St. Augustine's whose "walls which once resounded with the solemn chant and swelling anthem now (1843) re-echo the wild, fiendish revelries of the bacchanalian or the maddening curse of the gamster." The racket subsided in the following year, when Beresford Hope became the owner of this "elegant Freehold Property", but what was he to do with it? His friend, Edward Coleridge, knew: did Beresford Hope "mean to give his site for a missionary college"? He had not any such definite idea but by the end of the year, 2nd December, 1844, he wrote to Coleridge "St. Augustine's is yours". Victorian energy brought the full scheme into operation in less than four years, and on 29th June, 1848, the restored and amplified buildings were inaugurated as the Missionary College of St. Augustine. "Had Bishop Broughton not . . . written his burning words of entreating appeal St. Augustine's . . . would not have been called into being" is the judgement of the historian of the College.

The Church which the Duke of Wellington had decided the colonists "must have" could now be planned on the appropriate scale, and Broughton's energy and intellectual power were devoted to the task. Also his money, for the establishment of new Australian dioceses meant more bishops to be paid: Broughton offered to forgo half his own salary for this purpose. A quarter was accepted, but "Let no man think me

a fool; I have just been a journey of 1,500 miles, occupying more than three months, and I ought to start again tomorrow. It cannot, must not go on". The burden had to be shared, and in 1847 the requisite subdivision of the vast Sydney diocese took place, Broughton becoming Metropolitan of Australasia. A matter which now engaged his attention was the relation of the developing Australasian Church with the central authorities at home. His ideas crystallised in a scheme of self-government well ahead of its time and closely resembling present practices. In August, 1852, Broughton sailed once more for England, to present his proposals.

After a terrible voyage via Panama during which yellow fever carried off "the captain, the purser, an engineer, and seven or eight men," and during which Broughton's "self-sacrificing devotion . . . won the admiration of every one" he landed at Southampton on 19th November, 1852. By a Broughtonian coincidence this was the precise day of the Duke of Wellington's funeral—a blow to his hopes of enlisting that powerful ally on his side. Broughton himself suffered a collapse of health, scarcely surprising in a man of rising 65, and spent some weeks in unwonted inactivity. He rallied, and began his programme of canvassing and negotiation. But early in February, while he was staying in London with Lady Gipps, widow of his fellow King's Scholar, he was again taken ill. He died on Sunday, 20th February, 1853.

Broughton's national standing, and his love for Canterbury—he had said that "from Canterbury he had derived all that he prized in life"—made it fitting that he should be buried in the Cathedral. "On Saturday, February 26th, (the body) was borne . . . into the Cathedral, . . . the Masters and the fifty Scholars of the King's School, in their surplices, preceding the body; the Fellows and Students of St. Augustine's College closing the long line of mourners". The Warden of St. Augustine's and Edward Coleridge were among the pall-bearers. A memorial fund was quickly subscribed, having among its objects the endowment of a Broughton scholarship at St. Augustine's and of Broughton prizes at King's; and a monumental effigy was set over his tomb. The inscription begins "In hac ecclesia institutus puer" (words which sank into the mind of Walter Pater, then a new boy of three weeks' standing in the school, to reappear in *Emerald Uthwart*) and closes with the words which are said to have been Broughton's last: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea". The commemoration of this great man's name by King's at St. Augustine's is surely singularly apt.

P.P.