

THE
FAREWELL ADDRESS
OF
WILLIAM GRANT BROUGHTON, D.D.

Late Lord Bishop of Sydney and Metropolitan,

DELIVERED IN THE SCHOOL ROOM, ADJOINING THE
CATHEDRAL CHURCH OF ST. ANDREW,
IN SYDNEY,

ON SATURDAY, THE 14TH AUGUST, 1852.

On the Eve of his Embarkation for England.

“LET BROTHERLY LOVE CONTINUE.”

SYDNEY, NEW SOUTH WALES :

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1853.

GREENWELL ADDRESS

WILLIAM GREENWELL, M.D.

LECTURE ON THE HISTORY OF THE

SCIENCE OF MEDICINE, AS
ILLUSTRATED BY THE HISTORY OF THE

ART OF MEDICINE, FROM THE

EARLIEST TO THE PRESENT

PERIOD, WITH A HISTORY OF THE

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PERIOD, WITH A HISTORY OF THE

PREFACE.

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THE fact that not a single communication of an official or pastoral character has been received in the Colony from our late revered Bishop and Metropolitan, since he left these shores, makes the Address which he delivered to the assembled Clergy and Laity on the day of his departure, an object of peculiar and affecting interest. Few who heard it can forget with what emotion it was spoken: with what tearful attention it was listened to. Those portions of it which enunciate the high and holy purposes wherewith he set out on his perilous voyage, remain as striking records of the largeness and soundness of his views for building up the Australasian Church in integrity and strength; and will serve as a precious guide to them that come after him in the pursuit of the same important and holy ends. His own labours are over, but others shall enter into his labours. Such portions of it, again, as allude to the uncertainty of his own life, have now acquired a prophetic meaning, the realization of which, fills the hearts of many amongst us with deep and unaffected sorrow; while his appeals for forgiveness of wrong to those whom he had unwittingly, and in the faithful discharge of his high and holy office, offended, his tenders of forgiveness to all who had offended or misjudged him, and his words of earnest

exhortation to brotherly love and mutual forbearance, and good will, have now the force of a solemn farewell from his bed of death. These words, being dead, he yet speaketh. It is in the hope that they may avail, not only to testify to the nobleness and greatness of heart of our late Venerable Father in God, in all that pertained to the exercise of his pastoral office amongst us ; but also to "stablish, strengthen, and settle" those from whom he has been by the hand of God removed, in the dispositions of kindliness toward himself, and in the brotherly kindness one toward another, to which in the hour of separation he exhorted them, that some of his friends have taken upon themselves to reprint the following Address. With this object in view they affectionately commend it to the dutiful attention of the Brotherhood, offering it as a Supplementary Memorial of the worth and eminent services to the Australasian Church, of him whose face, it has pleased God to ordain, they shall see no more.

Sydney, June 13th, 1853.

THE BISHOP'S FAREWELL.

ON Saturday morning the Lord BISHOP OF SYDNEY bade farewell to the Clergy of Sydney and the members of the Church, previous to his departure for England.

Divine Service was celebrated in the Cathedral at 10 o'clock in the morning, at which a large number of persons were present, and partook of the Holy Communion at the hands of the BISHOP, assisted by the Venerable ARCHDEACON OF CUMBERLAND, the Rev. R. ALLWOOD, and the Rev. GEORGE KING.

After the service the congregation adjourned to St. Andrew's school-room, in the Cathedral Close, for the purpose of receiving the BISHOP's farewell address.

The school-room was completely filled. His Lordship having taken his seat,

The Venerable ARCHDEACON OF CUMBERLAND, in the name of the clergy of the diocese, addressed his Lordship as follows :—

To the Right Reverend Father in God, William Grant, Lord Bishop of Sydney and Metropolitan.

MAY IT PLEASE YOUR LORDSHIP,

We, the undersigned licensed and officiating clergymen within your diocese, are unwilling to allow you to depart from the province, for England, without conveying to you an expression of our sincere attachment to the high office which you hold in the Church, and of our earnest hope that the important and pious objects for which you have deemed it necessary to undertake so long and perilous a voyage may be realised.

We desire at the same time to tender the warmest assurance of our own personal respect and regard for your Lordship : and fervently pray that it may please Him who ruleth the winds and commandeth the waves, and whose never-failing Providence ordereth all things both in Heaven and Earth, to conduct you safely in your travels, "by land or by water," and to grant you a successful issue of all your self-denying endeavours to promote the glory of God and the good of His Church.

We have the honour to be,

My LORD,

Your Lordship's most obedient and

Faithful Servants,

FAREWELL ADDRESS.

MY DEAR VENERABLE AND REVEREND BRETHREN,

I thank you from the depth of my heart for the affectionate and brotherly address which you have now presented to me. It is indeed a good and joyful thing, brethren, to dwell together in unity. As we have lived so long under the influence of that feeling, I trust that in now separating for a time we shall not depart from it. As I have been at all times sensible of the importance of your services in the Church, and now desire emphatically to recognise it, so I trust you are assured I have had no object in view in all that I have attempted or accomplished, but to co-operate with you and to direct you in your endeavours to teach the people of the Lord the way of truth and to lead them in a plain path. In acknowledgement of your devout supplication for the mercy of God to watch over and protect me on the arduous voyage upon which I am now about to enter, suffer me to assure you of my earnest prayer that the blessing of the same God may rest upon you in your lives, in your ministry, in your families, and in every undertaking by which you are attempting, with sincerity, and in a true spirit of faith, to promote the glory of God and to set forward the salvation of mankind.

And now having discharged imperfectly the debt of thankfulness, which the clergy by the unanimity of their proceedings have entailed upon me, I desire my brethren of the laity, from whom I have experienced so many acts of personal kindness, and proofs of strenuous and disinterested earnestness to serve the cause of the Church, to address to you no less than to those who are set to watch for your souls, the few observations which I have now to offer: conceiving that to the Clergy their import cannot be greater than to you, who constitute with them the body of Christ's holy Catholic and Apostolic Church.

The progress of events, if watchfully observed in a spirit of self-surrender to the Divine Will, and under a conviction that all things are subject to its direction, affords the safest and surest guidance to those who are set for the work of the ministry in the Church. In forming a decision as to my own future proceedings, I have looked to that guidance and entertain a humble persuasion that it bids me direct my course once more to the shores of England. I go, let me trust, for your benefit; to consult the judgment of the Church upon many important questions, and to abide by its decision. You will not require me to tell you that this is, personally, an involuntary exertion. My years are no longer such as to render a voyage of this extent and duration an easy task. To this country I am attached by long connection, by the strongest sense of duty, and by all domestic ties and remembrances. To England, on the contrary, absence has rendered me comparatively a stranger, without an object to accomplish there, excepting that which I have spoken of as impelling me to this undertaking: namely, your welfare. Let me earnestly solicit the benefit of your prayers and intercession for my preservation; and still more for my success in the important work which is now to be entered upon in faith. My trust is that God will make me his instrument in assisting to stablish and strengthen this Church, "whereof I am made a minister according to the dispensation of God which is given to me for you."

Upon this point my mind is filled with confidence, derived from past experience of the Divine blessing vouchsafed to a similar undertaking. Eighteen years ago when I embarked for England, there was established here, one Archdeaconry, within which there were, in this colony, twelve clergymen licensed to minister. Eight churches then existed and no more. The limits of that one archdeaconry contain, at this time, the province of a metropolitan bishop, having jurisdiction over six suffragan sees: and this, through the Infinite mercy of God has arisen out of that proceeding to which I was then directed,—and which I have now once more in contemplation; the same mercy in both

instances let us hope guiding my judgment. The bishopricks of New Zealand, Tasmania, Adelaide, Melbourne, Newcastle, and Christ Church, have since sprung forth from the smallest of seeds, which was sown at the epoch here spoken of. So also has the great increase of clergymen who have been introduced into, and are now ministering in, this and the other dioceses. With few exceptions, all the links in this wonderful chain may be traced to, and connected with, the appeal which was made in 1834-35, to the piety of the Churchmen of England, on behalf of their brethren in Australia. And to confine my notice to those additional Churches which have been erected since 1836, within the principal portions of this Diocese, let me explain to you that no more than one Church, (Saint John's at Canberry, built by the late Robert Campbell, Esquire, aided only by the Colonial Government,) out of the entire number, has been or could have been erected but for those large donations which have been entrusted to me for distribution towards these pious uses, by men of earnest zeal for the Propagation of the Gospel, with whom my former visit to England enabled me to form association.

While I pray that it may be Thy pleasure, O God, to direct my steps to the attainment of as important results in the present instance, I must press upon your observation that it is not the material so much as the moral constitution of the Church which now forms the subject of anxiety. My design was to solicit in the proper quarter, the removal of those restrictions by which our Church is at present inhibited from the free exercise of those faculties of self-guidance with which she was originally endowed; that there might no longer exist any obstacle to the meeting of the Bishop, clergy, and laity in a lawful assembly, to consult and make regulation for the better management of the affairs of the Church within this diocese. But it appears that while we have been here engaged in these considerations, the attention of Parliament prior to any application on our part, has been directed to the introduction of the same measures, on behalf not of this diocese only, but on behalf of a very considerable portion of the

Colonial Churches. By a bill introduced by the Member for the University of Oxford, it is proposed to enact that in each of the colonial dioceses named in the bill, or to be hereafter included by the authority of her Majesty, it shall be lawful for the clergy and laity, under suitable regulations, and with the assent of the Bishop, to frame such regulations as by the concurrence of all shall be deemed most salutary and conducive to the welfare of the Church. So far as our acquaintance with the proposed measure at present extends, the purpose of it appears to be in exact agreement with the proposition of the Bishops assembled here in 1850—that is, to extend to the laity of the Church a degree of active influence, which from the outset they have never possessed directly, and perhaps hardly indirectly, in the management of its affairs. The concurrence of so many portions of the Church in the same views at the same instant, from east to west, from north to south, from the centre to the outermost limit, and the adoption of the same by the most distinguished statesmen, urged forward by no impulse or solicitation from us, but by their own thoughtful conviction that this is the path to be traversed in pursuit of the most advantageous constitution for the Universal Church, are assuredly tokens and signals that this movement forms part of a providential arrangement of God, under which He will provide that as her days are, so shall the strength of His Church be. It is not in my power at present, from want of sufficient information on the subject, to embody in description what the final character of this measure is likely to prove. So far, however, as I can read it I read it in hope, and under a persuasion that its provisions will be so carefully drawn up, so maturely considered, and so cautiously adopted, that they may prove a benefit, a blessing, and a support to the Church of the Lord through many coming centuries; and, it may be, even to the end of the world. Had I been in a position to recommend a course of proceeding, my advice I acknowledge would have been, that previously to the initiation of any Parliamentary proceeding, Her Majesty should have been advised to issue a Commission to enquire into and report upon the state of the entire Colonial Church: a subject, I have reason to think,

imperfectly understood in England. This Report after having been submitted to Her Majesty, I conceive it might have been serviceable to refer to sub-committees of Churchmen in each Colonial Diocese ; that they might have opportunity of examining into the proposed Constitution, and of expressing to the Queen their satisfaction with or disapproval of, any particular portion of it. After this, consideration having been bestowed afresh upon any points against which objections had been raised, and the Report of the Commission amended accordingly, the same might have been again submitted to the judgement of the highest tribunal and have been finally authorized by Her Majesty as Chief Governor of the Church of England. Or it might, if deemed preferable, be sanctioned by Act of Parliament which includes the Queen's assent. The principles to be kept in view in giving the sanction of the Civil Authority to such an ecclesiastical ordinance are three. First, that all approach towards an Erastian character be scrupulously avoided ; that is, that the State do not assume to itself the right to alter the existing laws of the Church, or to impose rules of Government, unless the Church (both clergy and laity) shall have had a previous opportunity of examining into the proposed settlement, and judging whether it is fully agreeable to the law of Christ: Secondly, that all the fundamental rules of the Church of England, whether as to doctrine, or as to its rule of discipline, be duly maintained ; and Thirdly, that one uniform system be established throughout *all* the Colonial Churches (uniform I mean as to all vital and essential observances) whereby they may be bound together in one great system of unity, and so form collectively, one with another, and with the parent Church of England and Ireland, one great assembly of saints engaged throughout the world in spreading abroad the truth of the glorious Gospel, that all men may be brought to the knowledge of it, and the nations may be prepared for the appearing of the Great God and our Saviour Jesus Christ. This, I entertain a strong hope is part of the high destiny reserved for the Church of England by the extension of her colonial empire.

It may be that the motives which often impelled the agents and instruments in that extension were worldly and sordid. In many cases, we know they were so. But all our fears may be composed by the remembrance that however the nations may rage together, in pursuit of objects of their own, the Lord is the Great King over all the earth. The fierceness of man shall turn to his praise, and the fierceness of them shall He restrain, and make them all work together for the establishment of His own glory and the redemption of His chosen people. And now brethren, as numbered among those who have been called to bear a part in forwarding the development of the kingdom of heaven upon every inhabited shore of the world, in this moment of separation from you whose welfare has been the constant object of my anxiety, my earnest exhortation to you is, that you be at peace among yourselves, and let the fruit of the Spirit be shown among you in the love and joy, the goodness, the gentleness, the meekness, temperance, and faith, whereby as many of you as are called to the ministry may make full proof of it, and as many as are to seek knowledge from your lips, so study to adorn the doctrine of God in all things, that all who behold you may report that God is in you of a truth. For myself, I desire with much earnestness two things ; first, the benefit of your continual intercession for me before the throne of grace, that I may be preserved from bodily perils, and, much more, sustained in the spirit of a sound mind for the discharge of the arduous and solemn embassy to which the Lord has appointed me ; and, secondly, that if in the discharge, during so many years, of the duties of my office, I have ever, through misuse of the discretion which is attached to it, given cause of offence to any, they will forgive the wrong at my present earnest solicitation and on my humble confession of it. It has never been an intentional wrong you may be assured. But I am so deeply penetrated with a sense of the infirmities of mind and character which are inherent even in those who most earnestly endeavour to do the best, that I can never be free from the apprehension of having given proof in my own conduct of the infirmity I am speaking of. Forgive me this wrong I pray you ; as I do

most freely and from my heart forgive if any have offended me. We have partaken together, it may possibly be for the last time upon earth, of that blessed communion which is not only an outward symbol, but ought verily and indeed to fill us with the substance of that peace which Christ left as his last bequest to his followers ; and in the fellowship of which we are made one with Him. Thus let us separate, remembering the precept, be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you ; and may the blessing of God Almighty, the Father, the Son and the Holy Ghost, be upon you, and remain with you for ever. AMEN.

The address was listened to with the greatest attention by the assemblage present, and many were moved to tears, particularly at those passages in which his Lordship alluded to the ties of affection and remembrance which bind him to this southern land, and those wherein he begged to be forgiven for any offence which he might unconsciously have given to any of his bretheren in the course of discharging the onerous and responsible duties of his office.

Mr. CHARLES CAMPBELL, said that he had been requested by many of those present to assure his Lordship that had more time been allowed he would have received an address from the laity, expressive of their affectionate and respectful sympathy, and of their earnest prayer that he might be providentially preserved, both in body and mind, during his long and probably eventful journey.

The BISHOP then again wished his flock farewell, expressing his hope that every blessing would attend them till his return ; and having shaken hands with his friends, his Lordship left the room, followed by the best and most earnest wishes of every one present for his safety and success.

His Lordship sailed from Sydney, on board the *Salacia*, bound to Lima, on the morning of Monday, the 16th August, 1852.

APPENDIX.

THE following is reprinted from the "*Kentish Gazette*," of 1st March, 1853.

DEATH OF THE BISHOP OF SYDNEY.

The Right Reverend Dr. William Grant Broughton, Lord Bishop of Sydney, and Metropolitan of Australasia, died on Sunday, the 20th ult. at the house of Lady Gipps, 11, Chester-street, Belgrave-square, London, in the 64th year of his age.

His lordship arrived in England a few weeks since by the "*La Plata*," (known as the fever ship,) having previously, by letter, announced to the Rev. Ernest Hawkins, the Secretary to the Society for the Propagation of the Gospel in Foreign Parts, his intention of visiting his native land in the following terms:—

"The course by which I am to proceed is first to Callao (Lima); thence by steamer to Panama; and, finally, by the West India Mail to London. . . . I wish to appear in South America as representing the cause of the Church of England. It has never, in fact, had any representatives there except the bishop and clergy of Guiana, who are cut off from intercourse with the western coast. I have made some ineffectual attempts to open a communication with any clergymen of our Church who may be residing and officiating in Peru, but have never been able to ascertain that there is any one so placed. Yet I know that there are numerous families of English there. My presence, therefore, will enable me to inquire, to administer the holy sacraments, to confirm, and to preach; and if I may, under God's protection, remain there a few weeks, I trust that the appearance of an English bishop in the capital of the Incas may lead to consequences which the society will feel an interest in hearing of."

Dr. Broughton was educated at the King's School, Canterbury, and in 1814 became a member of Pembroke Hall, Cambridge. He took the degree of B.A. in 1819, and was the sixth Wrangler of that year. (He proceeded M.A. in 1823, and D.D. in 1836.) He soon after married Sarah, eldest daughter of the Rev. John Francis, rector of St. Mildred's, in this city, by whom he had a son and two daughters. Mrs. Broughton died a few years since, and lies buried at Sydney. His son died in infancy. His daughters, who survive him, are married and settled in New South Wales. Dr. B. was on his first entering into Holy Orders, curate to Dr. Keate, at Hartley Wespall, and afterwards became curate of Farnham, on the appointment of Dr. Tomlin, then Bishop of Winchester. The vicinity of Hartley to Strathfieldsaye had recommended him to the notice of the

late Duke of Wellington, who without solicitation on his part, appointed him Chaplain to the Tower of London, and shortly afterwards offered him the Archdeaconry of New South Wales, vacant by the resignation of Archdeacon Hobbs Scott. Seventeen years ago he returned to England and was consecrated the first Bishop of Australia. The consecration was performed in the Chapel of Lambeth Palace, by the late Archbishop of Canterbury (Dr. Howley,) the Bishop of London (Bloomfield,) the Bishop of Winchester (Sunner,) and the Bishop of Gloucester (Monk). The sermon was preached by the Rev. Dr. Molesworth, now Vicar of Rochdale. At the same time and place was consecrated the Right Rev. Dr. St. George Jehosophat Mountain, Bishop of Montreal.

In 1843 the Diocese of Tasmania was separated from the See of Australia, and Dr. Francis Russell Nixon consecrated Bishop thereof. In 1848 the Bishopricks of Adelaide, Melbourne, and Newcastle, were also formed from the Bishoprick of Australia, and Dr. Broughton having been constituted Metropolitan of Australasia, with the four above mentioned Bishops, and the Bishop of New Zealand as his suffragans, took the title of Bishop of Sydney instead of Bishop of Australia. It is well known that Miss Burdett Coutts endowed the Bishopric of Adelaide; but Bishop Broughton gave up £500 per annum out of a stipend of £2000, towards the endowment of Newcastle and Melbourne, and offered to surrender another £500 if necessary.

His extensive visitations, and his administration of his large diocese as Bishop and Provincial Primate, are in some degree explained in his journals, published by the Society for the Propagation of the Gospel in Foreign Parts, and his charges and several sermons are well known in ecclesiastical circles. His noble protest against the appointment of a *Bishop of Sydney by the Pope*, is well known, and is mentioned by him in his last speech at a meeting of the members of the Society for the propagation of the Gospel in January, in which also his lordship related his intercourse with the late Duke of Wellington. The speech is contained in the last number of the Ecclesiastical Gazette. The Bishop had returned to England by the wish of his suffragans in order to obtain powers for the adjustment of the Australasian Churches by means of Synodal action, and to consult with Colonial Bishops from other parts of the British dominions, on the difficulties of the churches in those parts, and the means for freeing them from unnecessary restrictions. After the fearful incidents of his voyage in the "La Plata," his lordship had suffered severely in health on his first arrival in England, but was sufficiently recovered to be able to visit the Bishop of Winchester, at Farnham Castle. On his return to town, he was seized with bronchitis, and after six days' illness, expired at the house of Lady Gipps, (widow of the late Sir George Gipps, Governor of New South Wales, his

intimate friend and schoolfellow,) 11, Chester-street, Belgrave-square, London. His late hours of consciousness were occupied in pouring forth pious ejaculations and prayers, and citing passages of Holy Scripture. Nearly his last words evinced his feelings as a Missionary Bishop. They were—"The earth shall be filled with the glory of the Lord." After a few more words expressive of humble regret that he should no longer be permitted to be an instrument of furthering that glory, because * "the waters of death had come over him," he fell asleep in sure and certain hope of the resurrection to eternal life through Him who is the Bishop and Shepherd of souls.

THE FUNERAL.

It having been resolved to bury the deceased prelate near the spot, with which he had been identified in younger years, and where he had received his education, preparatory to proceeding to college,—the body was removed to Canterbury, and remained at the Deanery, until the interment took place, on Saturday last,—when the body of the deceased arrived at the Cathedral to be placed in the Chapter House, the door being attended by mutes with their staves. The coffin, which was covered with a rich velvet and satin pall, was surmounted by plumes, and in front of which was placed the Bishop's cap, covered with a black gauze veil. The procession was marshalled in the Chapter House, and proceeded through the Cloisters, and entered the Cathedral by the north-west door, the choir singing the Burial service by Dr. Croft. On reaching the centre of the nave, the coffin was placed on tressels, the mourners and others arranging themselves on benches on the north and south sides of the nave. The psalms were chaunted, to Felton's well known Burial Chant.

The following was the order of procession :—

Masters of the King's School.

Fifty King's Scholars.

Choristers.

Lay Clerks.

Minor Canons.

Vergers.

Canons.

The Right Rev. the Lord
Bishop of Quebec.

The Right Rev. Samuel
Carr, (late Lord Bishop
of Bombay.)

The Rev. the Warden of St.
Augustine's College.

THE BODY

The Rev. Ernest Hawkins.

The Rev. Edward Coleridge.

George Gipps, Esq.

The Mourners.

Officers of St. Augustine's College.

Students of ditto.

Clergy in their robes.

NOTE—Private Letters say that his last words were "As the waters cover the sea," He may have used both expressions. In either case his words would be singularly apposite to his condition, ministerial and personal, at that particular time.

The Lesson was read by the Ven. Archdeacon Harrison in a most impressive manner. When the body was lowered into the vault, the anthem, "I heard a voice, &c.," by Reading, was sung. The effect of the voices in the magnificent nave of the Cathedral can scarcely be imagined; we can say that the singing was truly admirable, and deeply affected every one present. The remainder of the service was read by Archdeacon Harrison, the choir making the responses.

The Duke of Newcastle, (Secretary of State for the Colonial Department,) and the Chancellor of the Exchequer, had been expected, but were prevented from attending by urgent business.

The coffin bore the following inscription:—

WILLIAM GRANT BROUGHTON, D.D.,
BISHOP OF SYDNEY AND METROPOLITAN.

Born, April, 1788,

Died, February, 1853.

Our readers will be interested in hearing that until the present occasion, there has not been any instance of the interment of a Bishop in the Cathedral since the Reformation.

All classes of our citizens were enabled to witness the interesting ceremonial, and the greatest order and decorum prevailed throughout the proceedings.