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#### “The One Thing Needful”:

Three Evangelical Anglican Women in the Hunter Region of NSW, 1825-1850.

Paul Robertson\*

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#### Introduction

There is a distinct pride in parts of Australia where communities celebrate notorious characters from their past. Australia’s convict origins easily allow us to find them. If one is a woman, then all the better! One example is Maitland’s Molly Morgan, for Maitland was once known as Molly Morgan’s Plains. In 1790, at the age of 23, this former Mary Jones was transported to New South Wales for stealing yarn. Escaping and returning to England in 1794, and apparently forgetful of her husband William Morgan, she entered into a bigamous marriage with Thomas Meares (or Meyers). Yet again transported to New South Wales, this time for arson, Molly settled at Maitland. Not to be damned as a whore, she proceeded to make a success of her life by prudent, enterprising business habits. Her public house was a geographical and social meeting point in the Hunter Valley, hence Molly Morgan’s Plains. About 1826, she married a third time, to Joseph Hunt, dying in 1833 in comfortable

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circumstances. Long before her death the more masculine name of Wallis Plains had overtaken that of Molly's.<sup>1</sup> Today, Maitland's Molly Morgan Motel attests to this colourful woman.

For Maitland to find a more honoured (or is it "honourable") woman, the name of Caroline Chisholm springs to mind. What later became the Maitland Hospital had its origins in February 1842 as a home and employment centre for immigrant women, established by this now iconic figure in Australian history.<sup>2</sup> It was Chisholm who handed on to future generations in Australia, the expression 'God's Police' (meaning 'good and virtuous women') which was popularised by the feminist writer Anne Summers. Such immigrants Chisholm reported were essential for a "well conducted community" in the Colony.<sup>3</sup>

'God's Police' is now too harsh a caricature (as is 'Damned Whores') to describe the women who took part in pioneering free settlement in the Hunter Region during the twenty-five year period between 1825 and 1850. Among them were three Evangelical Anglican women who brought their faith with them and helped establish a Church.<sup>4</sup> Through the preservation of their letters and journals, we read of a robust Evangelical Christian faith. Letters written by Christiana Jane Blomfield survive, as do letters and the Journal of Lady Isabella Parry, and a letter from Anne Loane Hungerford.<sup>5</sup> It is to these three women we now turn, to examine from those documents, their involvement in, and influence on the Hunter Region. A picture emerges from their lives and beliefs of an Evangelical Anglican presence in a regional part of Australia.

## 1. Christiana Jane Blomfield: Evangelical Piety and the Pioneering Spirit.

Christiana Blomfield's fifteen years in the Hunter Valley from 1824 to 1839 came during a strategic time of the establishment of free settlement and the growth of the town of West Maitland. Attending to the education of her children, she also became a friend, support and confidante of Lieutenant John Wood, the Catechist at Maitland, and his wife Rachel. The Blomfields remained there long enough in the district to welcome the first Rector of the new parish of St Mary's West Maitland, when the Evangelical Anglo-Irish William Stack arrived in 1838. Her correspondence with friends in Maitland after she left gave encouragement to them. Christiana also encouraged her son John in his theological studies at Stroud and in his perseverance towards ordination, revealing herself as a woman of considerable persistence. Perhaps of even deeper interest for the latter day 20th Century Evangelicals is the familiar tone, resonant of her Evangelical Christian faith.

Christiana Jane was the daughter of Richard and Christiana Eliza (nee Passmore) Brooks of "Denham Court" near Minto in New South Wales. She had married Captain Thomas Valentine Blomfield in 1820. Blomfield settled on his grant "Dagworth" near Maitland early in 1824, with Christiana joining him in the September.<sup>6</sup> For Maitland, therefore, she represents one of the very earliest of the wealthier settler women.

Writing from Maitland to her sister-in-law, Louisa Edwards, in England, during 1830 and 1831, Christiana used a language evocative of Evangelical thought and piety.<sup>7</sup> She had had to come to terms with her God and the apparent harshness of the Australian land. Drought and floods during the previous three years had in her view "been almost the ruin of this once flourishing colony".<sup>8</sup> Pioneering the fertile flood plain of the Hunter River posed risks, and she knew it to be sinful "to repine at the ways of Providence". There was a recognition that despite the difficulties, God was to be honoured:

We must recollect that we do not come into the World expecting perfect happiness. We have a great many blessings, more than we deserve, and I hope we are sensible to the mercies of the Almighty.

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Still, there were times when she could not think everything was for the best, “though afterwards we feel it is so”.<sup>9</sup>

It might be suggested that Christiana’s beliefs were common among many other Christians at that time. This may be so. However later evidence from her writings indicates that Christiana was decidedly Evangelical in her beliefs.<sup>10</sup> Of prime importance was her desire to “serve God”. Her second desire was to ensure that she raised her children to do the same. Setting up a school room on the verandah at “Dagworth”, Christiana employed a convict to tutor her children in all subjects except religious instruction. This latter task she reserved for herself:

They come to me for an hour of a morning, when they read a portion of the Scripture, which I explain to the best of my ability, and I encourage them to make remarks on what they read. This hour is considered quite a recreation, and I endeavour to make it a pleasure to them.<sup>11</sup>

For Christiana the great interference in such a godly enterprise was to find herself “constantly ... thinking of worldly affairs and occupied with selfish feelings”. Anticipating Louisa’s reply in her struggle, Christiana wrote: “I know you will say, then why do you not pray for God’s Holy Spirit to assist you.” Christiana countered by writing that she “earnestly” did so “at times, but still I find I do not overcome evil passions as I ought”. Her only recourse was to return to the Christian’s trusted weapon: “I will study the Bible ... and ask for assistance from the Almighty to do His will.”<sup>12</sup>

Such frankness by Christiana on the state of her spiritual health allows a glimpse into her Evangelicalism. There is the acceptance of Divine Providence. There is the self examination, the desire to serve God and raise up a Christian family, the sense of unworthiness, the fight to control wayward thoughts, the call for the Holy Spirit’s help, the need to study the Bible. Her soul searching showed Christiana’s Christian religion to be a serious matter. Furthermore she was grateful for the local Evangelical catechist, John Wood and his wife Rachel. He was a “good man” and his wife “a cheerful, pleasant woman”. Wood performed the duties of a clergyman in the district and gave much comfort and friendship to his Blomfield neighbours.<sup>13</sup>

## Mother, Son and the Ministry

Though the Blomfield family left Maitland in 1839 after fifteen years at “Dagworth”, returning to live on the Brooks estate at “Denham Court”, Christiana’s influence at Maitland was to continue. She maintained an affectionate connection with her “dear old friend”, the recently widowed Rachel Wood, and with Rachel’s daughter Mary.<sup>14</sup> Her influence also continued through her third son, John Roe Blomfield. Born shortly after her arrival in Maitland, Christiana shows a mother’s disarming honesty when describing young John as a six year old. He was “most affectionate but fretful, and an odd looking child”.<sup>15</sup> As a young man, John felt drawn towards ordination. His mother encouraged him, and also his friendship with his childhood friend at Maitland, Mary Wood. Writing to Mary in 1848 Christiana reveals that though John only wrote to his parents on “business” matters, he “no doubt” wrote to Mary on “something more interesting”.<sup>16</sup> Christiana placed all her sons “under God’s guidance and protection and my prayers in every way for (them) are answered”.<sup>17</sup>

As to the matter of John’s preparation for ordination, Christiana took an active interest. He had been sent by the Bishop of Sydney, William Grant Broughton, first to the short-lived St James Theological College at Lyndhurst in Sydney, then to work with and study in the Hunter Region under The Reverend William Macquarie Cowper at Stroud, in the new diocese of Newcastle. Christiana’s letters to her son contain much news, advice and opinion! She recommended that when John was teaching at the school he should “attend entirely to school duties, and not to read or have your thoughts occupied with anything else”.<sup>18</sup> From her experience at

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I found when I was teaching if I attempted to work or do other things I got out of temper and it was twice as irksome as when my whole attention was given to the children.<sup>19</sup>

Concerning John’s theology, Christiana kept a close watch:

I read with surprise the article you mentioned as I heard you say Archbishop [JB] S[umner]’s opinions were opposed to the doctrines there set forth. I was going to ask you about it if you had not mentioned it.<sup>20</sup>

As for her own perplexity over a controversy between Bishop Wilson and Dr Barton, Christiana showed patience and wit.

I pray to be enlightened and I believe I shall be so but the arguments are so good on both sides that I am inclined to neither. I desire to be guided by Scripture but the more I try the more I am puzzled.<sup>21</sup>

Noting the money involved in paying for John’s studies, Christiana rather coyly ventured:

I shall add your expenses to your little calculations in my little book. I hope to send you some handkerchiefs, night shirts, and waist coat ... I must wish you good night and may God bless, direct and fit you for His service ...

Ever your affectionate Mother.<sup>22</sup>

The apparent delay over John’s ordination began to preoccupy Christiana’s thoughts. Conscious of the responsibilities involved in the Ministry, and the need for the Church to select candidates carefully, she nevertheless believed her son had the ability. She trusted

that our Heavenly Father will endow you abundantly with His Holy Spirit and fit you for His service if it be his will that you should enter the Church. I always pray that he will give you a wise and understanding heart and a right judgement in all things especially of the Holy Scriptures. That you may be placed where you can best promote his honour and glory. That you may take delight in your duties and have health and strength to perform them, and be a zealous and faithful minister of the gospel of our Lord and Saviour Jesus Christ, through whose intercession I offer up my prayers, and in God’s good time I doubt not that my prayers will be answered.<sup>23</sup>

Considering that Broughton had become somewhat of a stumbling block to John’s ordination, Christiana at first did not necessarily see churchmanship as an issue: “for if he (Broughton) is a high Churchman there are many Prelates more inclined to Puseyism than he is.”<sup>24</sup> Christiana was leaning towards another prelate, William Tyrrell, the Bishop of Newcastle. Writing to Rachel Wood at Maitland in August 1850, she expressed the hope that John “will be in the Newcastle Diocese, for he will more likely be able to get a parsonage”.<sup>25</sup> She was well satisfied with the progress of her son. Religion had

indeed influenced all his actions and subdued his temper. I feel that my prayers have been answered and that if it is God’s will to call him to the ministry he will be guided by his Holy Spirit for the sacred office.<sup>26</sup>

Broughton’s hesitation over accepting John for ordination had now taken on the impression in Christiana’s mind of party spirit. If her son’s “ideas on some subjects do not coincide with what he (the Bishop) conceived to be ‘The

Doctrines of the Church of England,” then, she asked John, “Why did he send you to study under a man (the Evangelical WM Cowper) who holds these opinions?”<sup>27</sup> It appeared Broughton had nothing for him and Christiana returned the Bishop’s advice to her son:

if it would be to your advantage to take orders in the Newcastle Diocese he [Bishop Broughton] would not wish to be any hindrance to it.<sup>28</sup>

Christiana’s correspondence detailed lengthy advice as to how John should proceed in his dealings with the Bishop of Newcastle. Hers was a personal involvement:

I think I should wait on the Bishop of Newcastle and offer myself to him telling him you had the Bishop’s permission to do so, and he perhaps might be more decided in his answer should Mr Cowper recommend you to his notice. That would be the more correct way.<sup>29</sup>

Mother was living through her son’s every move, as though she was offering herself for ordination.

Christiana’s health was beginning to fail. Writing to her son in October 1850 she hoped that God “will restore me to health and strength and make me use these talents in his service”.<sup>30</sup> Knowing her dependence on God, Christiana prayed for grace:

For myself I can do nothing nor can I plead a single merit of my own. I am altogether sinful and should have no hope but for the merits and intercession of our Saviour.<sup>31</sup>

She had been reading Paul’s Epistle to the Romans, and particularly “the doctrine of ‘justification by faith’”. Her understanding was profound:

I always pray that love to God would influence all my actions and I hope my prayer will be answered as I ask in faith, and I can with truth say I desire earnestly to love God. But I so often find that ‘when I would do good evil is present with me,’ but I will not despair, but trust that God will strengthen me by his Holy Spirit and fit and prepare me for his Heavenly Kingdom which I hope to attain through the merits of Christ alone.<sup>32</sup>

Christiana lived to see her son made deacon by Tyrrell on 16 March 1851, the first locally born and trained candidate ordained in the diocese of Newcastle.<sup>33</sup> Christiana also rejoiced in her son’s marriage to Mary Wood in November that same year, and of their location at the Lochinvar parsonage.<sup>34</sup> She did not live to see him ordained a priest in December the following year. Her death on the 31 October 1852 at the early age of 50 years left John, according to his biographer, “bereft of his mother’s wise and spiritual counsel”.<sup>35</sup>

Recognisably Christian, recognisably Evangelical, and recognisably Anglican, Christiana Blomfield’s religious writings bear the mark of a woman in genuine harmony with the God she loved, and who, to her, so faithfully answered her prayers.

## 2. Isabella Parry: Earnestly Seeking the “One Thing Needful”<sup>36</sup>

Isabella was the wife of Sir W Edward Parry, the famous Polar Explorer, who was Superintendent (Commissioner) of the Australian Agricultural Company from 1830 to 1834.<sup>37</sup> Their home while in Australia was at “Tahlee” on Port Stephens, near the AA Company’s headquarters at Carrington (or Carribeen). She was the daughter of Sir John and Lady Maria Stanley of Alderley, near Stroud in Gloucestershire. At the age of twenty-four, in 1826,

she married Edward Parry.<sup>38</sup> Both were ardent Evangelical Christians.

Faith and family dominated Isabella's life, and become key words in understanding her writings. Before coming to Australia Isabella had endured a miscarriage, the death of a year old son and a week old daughter.<sup>39</sup> Her solace in such grief was her religion, for the children had been "spared all the sin and suffering" of the World and had secured "a portion among the angels in heaven". Her "children had been removed from this wicked world to join the angels". Parry, impressed by such faith, remarked of Isabella,

as one almost risen from the dead, having had a glimpse of the other world, and come back to teach us what she has seen.<sup>40</sup>

On their arrival in Sydney in late December 1829, Isabella was heavily pregnant with twins.<sup>41</sup> Governor Ralph Darling and his wife Eliza looked after her at Government House Parramatta while Parry went to establish himself at Port Stephens.<sup>42</sup> She gave birth prematurely, to a boy and a girl on 14 January 1830. An apprehensive Mrs Darling had the babies baptised and named after their parents, wet nursing the male of the twins herself. "Both mother and children", reported Parry, "had been in a critical condition."<sup>43</sup> Two months later, Isabella and the twins (Edward and Isabella) were well enough to take the 15 hour voyage to their new home at "Tahlee".<sup>44</sup>

## The Task Attempted: A Divine Commission

Isabella began to keep a journal from October 1830, primarily she writes, to record the progress of her twins.<sup>45</sup> Soon she began to record day to day events, and her own spiritual reflections. Her Journal becomes the testament of a woman freely expressing her anxieties over her children, and of her deep dependence on God. Both Isabella's and Edward's journal entries indicate their belief in a divinely given commission: the moral, educational, spiritual and social improvement for those in their "care". Immorality among convicts and illiteracy among the children had to be addressed. Schools and regular Sunday worship needed to be established with sound Evangelical teaching and preaching from the Bible. The sick, the poor and the neglected needed their help and encouragement. There were also about one thousand Aboriginals living in the area, though Isabella says little about them in her Journal.<sup>46</sup> Side by side the two Journals complement each other. Parry is confident. God could depend on him. Isabella's confidence is in God. She had to depend on "Him", rebuking herself if the focus blurred the "One thing needful".<sup>47</sup>

While Parry took on the responsibility of a "parson", establishing regular Sunday Services in the carpenter's shop at Carrington, Isabella opened a school with forty-two pupils. She also set up a lending library, and an adult school for convicts, recognising that "some of them wished to learn to read, and we are anxious to encourage them". It was also "a means of keeping them out of mischief and amusing them in the evening".<sup>48</sup>

Parry was proud of Isabella's efforts. She regularly comforted the sick and went "into every cottage". He saw in his wife a "Christian and missionary spirit" promoting "peace among quarrelling neighbours, and the temporal and spiritual welfare of every human being around us". Poor children received her motherly attention. Within a year, children who had been "running about wild, idling, swearing and going to ruin," had become "well behaved and well instructed".<sup>49</sup>

By early 1831, the centre of gravity on the Estate was beginning to shift away from the coast to new settlements at Stroud and Booral. Isabella first visited them in March, inspecting the school at Stroud with its seventeen children. Stroud, she found "charming," but "Tahlee" was preferred "for the sea is everything".<sup>50</sup>

As a member of the Church of England, Isabella expressed her delight with

“the first time [an ordained] Christian Minister ever preached among the people at Port Stephens”.<sup>51</sup> The Reverend Richard Hill’s visit in April 1831 was doubly pleasing because he was an Evangelical kindred spirit.<sup>52</sup> Hill conducted the Sunday Service, including the sacrament of the Lord’s Supper. It was a time “gratifying in every respect” to the Parrys.<sup>53</sup> Archdeacon Broughton’s visit in June regularised Parry’s practice of himself baptising infants. Broughton received “23 of them from 6 years old and downward” into the Church, with the Parry twins, their “two little Christians”, witnessing the service and behaving “very well”.<sup>54</sup>

Isabella noted in her Journal the pastoral care of the sick. “Poor Barnes”, near death has recovered, but she felt he had “not been deeply touched” after Parry had seen him. By contrast at the hospital, Farrell “who has been ill a long time” was found “quite alone, reading his Bible”. In conversation, she observed, “The poor man was much affected, appearing to be seriously contrite and humble”.<sup>55</sup> Isabella had her regulars on the list of sick: “old Stokes ... Mrs Streets .... Mrs Tull ... Mrs Ivy.”<sup>56</sup> Reading the Bible to “old Stokes”, Isabella sensed the

privilege, thus to be allowed to do good to those who have been so neglected. And our responsibility will indeed be great, if we neglect to do our duty, in this situation which God has placed us. We are here, and came here to do this work and God grant that we may not do it carelessly or deceitfully.<sup>57</sup>

## Trials Faced: Isolation and Loneliness

During Parry’s absences from “Tahlee”, Isabella sometimes became depressed. Hers was a lonely isolation, with no close friends of her class on the Estate to confide in, a consequence of privilege and a powerful position of authority. Indeed, she was possibly the only “Lady” in the Colony at that time. Though Parry visited Maitland and stayed overnight with the Blomfields at “Dagworth”, there was to be no meeting between Christiana Blomfield and Isabella Parry.<sup>58</sup> “Tahlee” seemed a place of exile, its saving grace being a beautiful location by the water. She missed Parry’s conducting of divine service.<sup>59</sup> She engaged in prayer to stop “the cares and concerns of this world” engaging all her thoughts. It was difficult for her “to give the same earnestness and attention to the one thing needful”. The time given to prayer was often “trifled” away.<sup>60</sup> Coping with the vacuum of Parry’s absence, Isabella read, and was encouraged by Scott’s “Life”. Echoing Christiana Blomfield’s acceptance of Providence, Isabella believed:

We must seek and earnestly pray for His assistance and not expect everything to alter and improve the moment we wish it to do so. That indeed would be no trial of our Faith.<sup>61</sup>

Isabella’s reading also extended into the subject of the Millennium. She did not think the arguments in Miss Waldegrave’s book on the second coming of Christ at all convincing. It was “quite enough” for her to know that when she died Christ would be her judge. Whether Christ came “to reign as King at the Millennium” or not, did not concern her.<sup>62</sup> Reading books, and writing in her Journal may have been a substitute, a compensation, a conversation she was not having with her husband.

Isolation and loneliness were personal trials to be faced, but she believed God had not deserted her. Isabella scolded herself for not trusting “Him” (God) more. God had dealt “kindly and mercifully” towards them. Her regret was that such feelings wore off after “the trial was over”. More earnest prayer for increased faith was the remedy for such lapses, so they might “bring forth the peacable (sic) fruits of righteousness.”<sup>63</sup> She endured her husband’s longest absence in March and April of 1832. His expedition to the Liverpool Plains proved to be of vital importance for the future direction of the AA Company. Alone, Isabella kept active and prayerful. She read the Scriptures

at the same time as her husband, 8 o'clock in the morning. After tea she went into her room and remained there "till prayer time".<sup>64</sup> During the day she busied herself with activity, visiting and taking religious material to others for them to read.<sup>65</sup> To a dying man she tried to show "sin" as it really was. Only then could "the full value of Christ's salvation be appreciated". "Poor old Hinton" was on the defensive, but Isabella ministered to his stomach as well as his soul, and sent him gruel and pudding.<sup>66</sup> Her delight at Parry's return was expressed from Scripture: "Bless the Lord Oh my soul and all that is within me bless His Holy name."<sup>67</sup>

There were other trials too, including a case of domestic violence: Jane Hewitt and her three children were given refuge one night at "Tahlee" after her husband had locked them out of their house. Isabella drove them home the next day, "the children having no hats" and "no shoes to walk in".<sup>68</sup> There were even difficulties at "Tahlee". Rebecca Hooper, orphan daughter of a convict, had caused "endless annoyance and trouble". Dispensing with her help, Isabella regretted she had "not been earnest enough in trying to reclaim her". She had "prayed very often for her, and for directions how to lead her in the right way".<sup>69</sup> Isabella wondered whether the

want of improvement amongst the people, was perhaps owing to our want of prayer and earnestness in looking after them and having prayed and endeavoured to be more zealous.<sup>70</sup>

To the Tulks who gave up going to Church and withdrew their children from school, Isabella felt obliged to go and speak

plainly and strongly, but I hope also with charity and meekness, for I did not do it without earnest prayer to be enabled to do my duty, and to do it solely for the glory of God and not to indulge my private angry feelings for their ungrateful and bad conduct.

She felt her words may have touched them a "little" but feared Tulk's heart was "in a very hard and evil state".<sup>71</sup>

## Family Life: Survival, Birth and Illness

Considering the deaths of her previous children Isabella was full of gratitude when the twins survived their first year: "We truly thank God for having thus preserved them to us."<sup>72</sup> In September 1831, Isabella in Sydney gave birth to daughter Lucy. Another "immortal soul" had been committed to their care. Lucy's temporal and eternal happiness depended, wrote Isabella, "in great measure upon the way in which we bring her up and teach her in early life". She felt a heavy responsibility:

Oh! May this dear child never have cause to reproach her parents of neglect and not teaching her the "one thing needful".<sup>73</sup>

Returning to "Tahlee" with Lucy, Isabella had to contend with illness in her family. Lucy proved to be frail. Keeping vigil, her recovery led Isabella to "profit by the trial", for she had been made more aware of her own sinfulness, and of the "necessity of casting ourselves entirely upon Christ as our only Saviour and Advocate".<sup>74</sup> Parry was not immune from illness either. During one bout Isabella prayed more earnestly than previously to "Jesus Christ as my only Saviour and mediator", asking "through His merits" for help. She felt "more sure than I had ever done before that He would be my friend". And she tried from the heart to be re-assured and said, "It is well".<sup>75</sup>

## More Trials: The Schools and The Company Troublemakers

Another problem area concerned the school at Carrington. She considered Burton, the teacher, was not attending to the “one thing needful”, their religious instruction.<sup>76</sup> Hearing the children repeat the Church catechism, she was appalled to find that only two understood the sense. This she said was “Burton’s great fault”. Her constant refrain, the “one thing needful”, highlighted the teacher’s neglect and the peril in which he therefore placed the children. They must be “made fully to understand what they must do to be saved”. If they didn’t, then for Isabella there was “very little use in their coming to school”.<sup>77</sup> Matters were worse at the school at Stroud. The school teacher had to be dismissed “for beating the children when drunk”.<sup>78</sup>

A further aggravation proved to be troublesome “free people”, even some of the AA Company’s Officers. Their conduct, wrote Isabella, was by

far the worst, and most difficult to manage, because they think they can do as they like; and while they set such a bad example, we cannot wonder that the prisoners do not improve.<sup>79</sup>

There were exceptions, including the outstanding brothers, James and Thomas Ebsworth, and the brothers Henry and Charles Hall. However others were a sore trial.<sup>80</sup> Burnett, the agricultural superintendent, was unsatisfactory, and Barton, the Company’s accountant, exhibited behaviour which the Parrys came to find distasteful. Barton was a “peevisish, discontented, complaining” man, “more than half insolent”, who was unable or unwilling to give “a plain answer to a plain question”.<sup>81</sup> He soon became so “violent” and “offensive” that steps were “taken to rid the establishment of this pest”.<sup>82</sup> A battle of tactics ensued leading to Barton’s dismissal, but an unsavoury court case as well. Nor were the Parrys happy with the conduct of the Police Officer, Captain Moffatt of the 17th Regiment. While Chaplain Wilton and the distrusted Moffatt indulged in “a party of pleasure” down at the Port Stephens Heads, Parry and the faithful James Ebsworth worked hard over Moffatt’s Police records, with a view “to setting him right”.<sup>83</sup> Despairing of the Company’s free servants, Parry believed the work could “be done better by Convicts”.<sup>84</sup>

## The Church: Strained Relations

Perhaps the saddest difficulty for the Parrys was the straining of relations with the leadership of their own Church of England. The Reverend CPN Wilton, Newcastle’s “high church Chaplain”, commenced regular bi-monthly visits to Port Stephens soon after taking up his appointment in May 1831.<sup>85</sup> Wilton’s churchmanship left the Parrys feeling uneasy. He could not be relied on to secure “their” work, and their work now included the gift of a church building at Stroud. Though Wilton conducted the “religious part” of the laying of the corner stone of St John’s Chapel in April 1833, it was Parry who actually laid the stone. Isabella put her finger on the key issue, the need of a suitable minister to carry on their work:

Earnestly do I pray that God will send a faithful and zealous minister of Christ to preach the Glad Tidings of Salvation in this His Temple, when we are far away.

She was praying for a “faithful shepherd” to guard their precious flock.<sup>86</sup> With the appointment by Parry of the Congregational Minister, The Reverend Charles Price, as interim Chaplain to the AA Company, Parry ruffled the feathers of the Anglican hierarchy. Price’s “appointment” was deemed irregular, even though Price used the Book of Common Prayer when conducting services. His one variation was an insistence with infant baptism, that parents be the sponsors rather than godparents.<sup>87</sup> Isabella agreed with Price, and saw his appointment as an answer to their prayers. Here was a minister “to watch over the spiritual welfare of our people when we are gone”.<sup>88</sup> Conscious of the need to protect and nurture their infant work, she was confident in delivering up to Christ “the spiritual care of our little flock to

his charge".<sup>89</sup>

Matters came to a head with the birth and baptism of the Parrys' next child, Charles. Born at "Tahlee" in October 1833, Isabella recovered quickly and "went to Church and was Churched by my dearest husband" on the third Sunday after her confinement.<sup>90</sup> Charles was baptised by Price in November, Isabella indicating her approval:

The Parents are indeed the only proper and natural people to promise that a child should be brought up in the fear and nurture of the Lord.

She prayed:

May God enable us to do our duty by this dear infant and permit him to become a child of God and a true member of Christ.<sup>91</sup>

Discontent among some of the officers of the AA Company led to a request that Wilton come on to the Estate and baptise their infants. The Parrys were not impressed with this "trespass".<sup>92</sup> Relations between the Parrys, and Archdeacon Broughton and Wilton reached a low ebb. Neither Broughton nor Wilton came to Stroud for the dedication of the chapel in December. That task was given to Price.<sup>93</sup> The Parrys remained at Stroud while Wilton was permitted to visit Carrington. It was a sad note which Isabella wrote as her last entry in the Australian section of her Journal: she expressed sympathy for Sophy, the wife of Henry Dumaresq, who now succeeded her husband as Superintendent of the AA Company. Isabella had become one with her

like two sisters together ... She is not fit for this Colony and I hope some day we shall see her again in England.<sup>94</sup>

Writing to her mother back home, Isabella warned her that her "hair had turned grey".<sup>95</sup>

"... to quit this country for England ..."<sup>96</sup>

Returning to England, Parry cleared up the misunderstanding with Broughton over the "small baptism business".<sup>97</sup> He also secured the appointment of an Anglican Chaplain, William Macquarie Cowper, to take over from Price.<sup>98</sup> Domestically for the Parrys, it had been a happy time in Australia, "amongst the brightest of their married life".<sup>99</sup> But tragedy reappeared on their return to England. Their eldest daughter, the twin Isabella died of Scarlet Fever in 1835. Another child, an infant daughter, died in 1837. Isabella herself died in 1839 at the age of thirty-eight, giving birth to another set of twins. Edward, their eldest son, who later became the first Australian-born bishop of the Church of England, remembered seeing her before she died. He was then only nine years old. In her "weakened state", she "could scarcely bear to speak" to the three surviving children, Edward, Charles and Lucy. Edward heard his father say: "Jesus is with you. I am sure He is." She was heard to reply "earnestly, but faintly, 'He is'". Writing years later he remembered the scene. His father

repeated her favourite texts, and, among others, "Looking unto Jesus, the Author and Finisher of our faith". "Yes", she repeated, "— and the Finisher!"

In her death, their father was observed by the children to give way to sorrow "as they had never seen him do before".<sup>100</sup>

In his biography of Parry, his son Edward, who had spent the first four years of his life at "Tahlee", assessed his parents efforts at Port Stephens as successful, to the "spiritual and temporal" benefit "of those around them".<sup>101</sup> The Parrys "found a wilderness, but left it a land of hope and promise".<sup>102</sup> Another historian praised the work of the Parrys as "lasting".<sup>103</sup>

Two memorial tablets honour Isabella Parry: one in Trinity Church Tunbridge Wells; and one in St John's Church at Stroud. Her lasting memorial, however, resides in the strength of her Evangelical Christian Faith. The "Author" and "Finisher" allowed her to do a good work here in Australia, and her Journal allows us to enter into her personal record of that godly cause. We are left owing her deep gratitude.

### 3. Anne Loane Hungerford (later Chapman): A Seed Grows

Anne Hungerford represents the flowering of the Evangelical Anglicans in the Hunter Region. Like a seed planted in good soil, her life reflects the growth towards maturity of her local Church. Our interest is in the first phase of her life up until her marriage in 1850 to the Rector of St Mary's West Maitland, The Reverend Robert Chapman.<sup>104</sup>

Anne's story begins with her birth at the family home "Nohoval Court", near Cork in Ireland on 4 May 1827.<sup>105</sup> She was the long expected first daughter (after seven sons), born to Captain Emanuel Hungerford and his wife Catherine (nee Loane). With six servants and other relatives making a party of eighteen, the Hungerfords sailed on the *Alexander Henry* from Cork for Sydney on 14 December 1827. When they arrived on 17 May 1828, Anne had only recently celebrated her first birthday. With private means, Hungerford was part of a deliberate attempt to establish a "squirearchy", or "landed aristocracy" in New South Wales.<sup>106</sup> He purchased the 2,000 acre "Lochdon" estate near West Maitland, and by November 1828 settled his family at Farley, where he built an impressive two-storey homestead, "Farley House". A boy and a girl were born in Australia, raising the number of Hungerford children to ten. Hungerford became a successful farmer and a leading citizen of West Maitland.<sup>107</sup>

Being of Anglo-Irish stock, the Hungerfords were loyal members of the Church of England. Catherine was a deeply religious woman and ensured the family began attending Church when John Wood was appointed Catechist at Maitland in 1829. The Wood family's small acreage of "St Peters" adjoined the Blomfield's, and "Farley House" was nearby. Services were conducted by Wood on the rise at East Maitland, and so the Hungerfords used "a farm wagon pulled by bullocks" to transport them all to Church. "With such a large family this was the only way to travel together."<sup>108</sup>

Wood and his wife Rachel helped establish an Evangelical presence among the early settlers at West Maitland during his time as Catechist from 1829 to 1834. When the Reverend GK Rusden arrived in July 1834 as the first Rector of (East) Maitland, there was already a move to establish a separate parish at West Maitland. The Hungerford, Wood, Blomfield and Pilcher families were among many who welcomed the Anglo-Irish Evangelical clergyman, William Stack, when he took charge as the first Rector of St Mary's West Maitland in January 1838.<sup>109</sup>

Anne was an impressionable ten year old when Stack arrived, and a young adult when he left in 1846. His influence on her and others consolidated the Evangelical ethos at St Mary's Church at a critical time.<sup>110</sup> Within the first year the Blomfields had left the district, and John Wood had died.<sup>111</sup> Rachel his widow, and her six children stayed on at "St Peters" remaining an important family in the spiritual life of the Church. Strong friendships were forming among the children of these influential settler families.

Stack's departure from Maitland in October 1846 proved to be of enormous consequence for Anne, because she was to marry his successor, Robert Chapman. It is likely they first met at Stack's farewell. He was then a thirty-two year old deacon and she was eighteen. Like Stack and the Hungerfords, Chapman was Anglo-Irish and an Evangelical. He appeared to the reporter from the *Maitland Mercury* to be "humble", and ready to acknowledge his shortcomings, speaking eloquently "on his own demerits". He could not possibly measure up to the ministry of Stack, "without the assistance of Him,

who was the giver of all good things". Chapman begged "them to bear with him in his infirmities, whenever they might show themselves".<sup>112</sup>

Broughton ordained Chapman priest in September 1847, but his position at West Maitland remained a temporary one until Tyrrell confirmed it upon his arrival in January 1848 - one of his first duties as Bishop of Newcastle.<sup>113</sup> Chapman, now secure as incumbent, may have begun to contemplate marriage. After all, the Duke of Wellington had apparently presented him with a gold pencil with a ruby, and a request that he "Name a son after him!"<sup>114</sup>

## The Letter

It is at this point, in September and October 1848, that we find Anne, now twenty, writing a letter to her brother Septimus who had returned to Ireland on important family business.<sup>115</sup> Writing left to right, horizontally across three pages, in what is called "portrait orientation", Anne then wrote vertically across the horizontal pages, in "landscape orientation".<sup>116</sup> She saved on writing paper, but the reader is presented with a challenge in deciphering the writing. Once transliterated, Anne's one letter becomes a commentary on the writings of Christiana Blomfield, and Isabella Parry, and their shared Evangelicalism.

Anne's first concern is for Septimus in his travels, though she soon intersperses the letter with local information about family and friends. Recognising Septimus had much to occupy him, she trusted "the time will not hang heavy on your hands". She and her mother were satisfied that his being "alone when most alone", would be to his advantage, for

so good and bountiful is God and so loving is his son. I trust  
He may unite us in his spirit at his 'Throne' morning and  
evening and may he grant our requests.

Anne, Christiana and Isabella shared a concern for family members, which translated into prayer. In the Evangelical circle of friends, prayer mattered greatly, and Rachel Wood joined the Hungerfords in that discipline:

Tomorrow will be Mrs Woods' day for coming over. Tuesdays  
we always read and pray for our darling Sep that he may grow  
in Grace and be safely conducted through all his trials and  
fatigues.

Anne's news of their brother Tom is instructive, for it relates to ordination:

Tom called to see the Bishop (Tyrrell) and had a long  
conversation with him about the ministry. The Bishop gave  
him three weeks to consider and give him a decisive answer.  
He does not feel called and intends returning a negative  
answer.

As Septimus read of his brother Tom's "negative answer" he could not foresee his own positive answer to God in a dramatic response to a call to the ministry in 1852.<sup>117</sup> Ministry is a common thread in the documents, whether it was Christiana Blomfield's support for her son's progress towards ordination, or the Parrys' assumption, appreciation, or provision of Ministry. All three family names became associated with ordained clergy of the Church of England. The "Evangel" in their Evangelicalism implied "evangelism". An Evangelical woman's marriage to a clergyman covered her with some of the mantle of ordination. There were women at St Mary's, including Anne Hungerford, who were ready to accept that covering.

Spiritually, Anne writes candidly of Church life and of her own state before God:

I returned from Church with Eliza Pilcher and spent a nice  
Sabbath reading Walter Henry's Communion with God; next  
Sunday will be our sacrament (of Holy Communion) and you

I trust will be with us in heart and desire but my spiritual frame dear Sep is very weak, I made but slow progress. Sometimes I fear I am fast declining but the Lord permits me to see these failings and I pray forthwith.

Here are echoes of Christiana's and Isabella's devotional life: Sabbath observance, reverence for the Lord's Supper, self examination and prayer.

There is a further important segment in Anne's letter, alerting us to the freedom of choice Evangelical women exercised in selecting a partner in marriage. Eliza Pilcher seemed "in a very spiritual mind". There was good reason, for she had undergone "many trials lately", having become "engaged" to the son of the late Reverend GA Middleton. Eliza had gone "down to help the family when their Father died". A month later "young Middleton" had asked Eliza to marry him. She had accepted, but "without consulting her affections". More to the point, Eliza had

accepted him thinking he was religiously inclined, but she soon discovered it would never do to marry where her whole heart was not. Poor thing she was very unhappy for some time but now that it is all off she seems quite right and happy again. I walked to church with her in the evening and returned to St Peter's after with the Woods, Tom and [her younger brother] Percy.

Eliza's heart was with God and whoever married her must have a similar heart. Her power to refuse and her power to accept rested in the will of God and the Evangelical's dependence on Divine direction.

Anne concludes with further news, dwelling on the health of mutual family friends. Finally on the back of the letter before Anne's last comment their mother penned a greeting: "I hope you are progressing on the Lord's highway." Anne signed herself: "Your ever attached sister Annie".

Anne's letter speaks for a number of active members of the Church of England at St Mary's West Maitland at that time. Through their friendships, a remarkable series of alliances by marriage began. Their generation produced a dynastic and spiritual fruit which left genetic and spiritual fingerprints upon their Church into the next century: Mary Wood married John Roe Blomfield, Emma Wood married Thomas Hungerford, Eliza Pilcher married Septimus Hungerford, the "Apostle to New England". Then there was Anne Loane Hungerford. She married Robert Chapman on the 7 May 1850, in St Mary's Church, the place where the other couples were married.<sup>118</sup> Chapman was then thirty-six years of age, and Anne had just celebrated her twenty-third birthday.

Raising seven children, the Chapmans ministered together at St Mary's for nearly thirty years, overseeing the building of a magnificent church, and earning the deep affection of the community. With his death in 1879 at the age of 63 years, Anne "retired" to Strathfield in Sydney, never to return, and outlived him by forty-one years. She died in Sydney on 30 April 1920, aged 92 years.<sup>119</sup>

Anne's Evangelical Christian faith is etched in the distinctive stone she placed over her husband's grave in the cemetery at Campbell's Hill Maitland. In the form of a cross, and laid flat, an inscription continues around the sides of the stone, encircling it with a simple message:

For thirty-three years Incumbent of St Mary's Parish West Maitland. In Jesus Christ he fell asleep. This stone was placed by his widow and family.

If Anne's letter is a commentary, Chapman's gravestone is Anne's sermon, a proclamation of the Cross so central to the Evangelical experience. To take up the Cross meant that in death it could be laid upon them as a sign of their final reward. The Cross cannot be separated from the Evangelical, both in life, death and Eternity.

## Conclusion

If Evangelicalism has been “the commonest expression of Protestantism in Australian history” as Stuart Piggin claims, and if it is “the religious success story of the Australian Colonies” as Hilary Carey claims, then the role played by Evangelical women deserves more prominence.<sup>120</sup> Locating primary documents and disseminating the evidence is one place from which to start. In presenting material written by three women, Christiana, Isabella and Anne, it is intended that their own writings be a witness to their Evangelical faith, and a witness to the God they served. In doing so they emerge more as “God’s Persuaders”, rather than as the stereotype of “God’s Police”. Their powers of persuasion may be linked to the constraints on their power because they were women. If there were times when they were limited in their roles because of their gender, we do not hear them complaining. Their menfolk do not seem to patronise them or exhibit prejudice against them. Rather than complain about a subordination or an exclusion from official power, they in fact exercise a power of their own. Ruth Teale’s criticism of the place of women in the Anglican Church seems strangely at odds when examining the writings of these three women.<sup>121</sup> Their influence on us is persuasive and feminine. Their faith is appealing because we sense it is genuinely lived out.

There is a danger in the study of women in Australian religious history of going to the extremes of condemning the Church for oppressing women on the one hand, and for idealising them on the other. Hilary Carey challenges the historian “to write about women and religion in Australia with the sympathy and subtlety the topic deserves”. She is critical of the “tired and inappropriate rhetoric which couches all women’s religious activity in terms of pain, struggle and subordination”.<sup>122</sup> The pain and struggle (and subordination) is hard to avoid for it is there in their own words. However there is pleasure and success (and authority) too in their own words. Placed together we have a more balanced picture.

In posing the unanswered question: “was religion good for Australian women?” Carey prefers to point to the “feminisation of religious culture”. Discerned in nineteenth century American culture, she says it did not emerge until later in Australia.<sup>123</sup> It could be however that the seeds of the feminising process were being sown quite early in the religious soil of the Hunter Region. The current generation of Evangelical Christians, and particularly Evangelical Anglicans in the Hunter Region, might assess the effectiveness of their own seed sowing in the light of these three nineteenth century women.

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## Notes:

\* Rev Paul Robertson is Rector of the Anglican Parish of New Lambton, NSW, and Area Dean of Newcastle West. His article was originally delivered as an address to the Annual General Meeting of the Evangelical History Association of Australia at Robert Menzies College in March, 1996.

1. “Molly Morgan’s Plains,” in *Australian Encyclopaedia*, vol 6, 135.

2. “Chisholm, Caroline,” in *ibid*, vol 2, 354-356. The original “cottage row” still stands in Mill St, East Maitland.

3. Anne Summers, *Damned Whores and God’s Police. The Colonisation of Women in Australia*, Ringwood, Victoria, 1977, 12.

4. Following the publication in June 1996 of *Proclaiming “Unsearchable Riches”*, the story of these women (and men) has become more widely known. See Paul Struan Robertson, *Proclaiming “Unsearchable Riches”. Newcastle and the Minority Evangelical Anglicans 1788-1900*, Leominster & Sydney, 1996.

5. TV Blomfield, *Memoirs of the Blomfield Family Being Letters Written by the Late Captain TV Blomfield and His Wife to Relatives in England*, Armidale NSW, 1926, U[niversity of] N[ewcastle] A[rchives] 16199. Isabella Parry, *Isabella Parry Journal*, UNAA7233E. Anne Loane Hungerford, in Peter Sherlock, (ed), "A Hungerford Letter," in *Journal of the Hungerford and Associated Families Society*, vol 1, no 2 (November 1991) [hereinafter *JHAFS*].

6. The Blomfields lived in a "government cottage" nearby while their home was being built. See EV Blomfield, *An Account of Blomfield Families*, privately printed, 1950, 30.

7. Christiana Blomfield to Louisa Edwards, 18 August 1830 & 5 February 1831, in *Blomfield Memoirs*.

8. CJ Blomfield to L Edwards, 5 February 1831, in *ibid*.

9. *Ibid*.

10. For example, see CJ Blomfield to JR Blomfield, 15 January & 7 September 1850. *The Blomfield Genealogy*, Vol IV, in Richard Best Blomfield (ed), *An Australian/American Blomfield Genealogy* Charts 18 Thru 79, 1 April 1990.

11. CJ Blomfield to L Edwards, 15 March 1831, in *Blomfield Memoirs*.

12. CJ Blomfield to L Edwards, 18 August 1830, in *ibid*.

13. CJ Blomfield to L Edwards, 18 April 1830, in *ibid*.

14. CJ Blomfield to MR Wood, 13 May 1848; also CJ Blomfield to RAS Wood, 3 August 1850, in *Blomfield Genealogy*.

15. CJ Blomfield to L Edwards, 15 March 1831, in *Blomfield Memoirs*. John was born on 27 October 1824.

16. CJ Blomfield to MR Wood, 13 May 1848, in *Blomfield Genealogy*.

17. *Ibid*.

18. CJ Blomfield to JR Blomfield, 20 September 1849, in *ibid*.

19. *Ibid*.

20. *Ibid*.

21. *Ibid*.

22. *Ibid*.

23. CJ Blomfield to JR Blomfield, 15 January 1850, in *ibid*.

24. *Ibid*.

25. CJ Blomfield to RAS Wood, 3 August 1850, in *ibid*.

26. *Ibid*.

27. CJ Blomfield to JR Blomfield, 7 September 1850, in *ibid*.

28. *Ibid*.

29. *Ibid*.

30. CJ Blomfield to JR Blomfield, 5 October 1850, in *ibid*.

31. *Ibid*.

32. Ibid.

33. AP Elkin, *The Diocese of Newcastle: A History*, Sydney, 1955, 167.

34. St Mary's West Maitland Marriage Register, UNA B5873. The date was 6 November 1851. WM Cowper of Stroud officiated at the wedding.

35. Nigel Hubbard, *Useful Servant. John Roe Blomfield 1824-1889*, Parramatta, 1978, 4. Robertson, *Proclaiming "Unsearchable Riches"*, 93-5, reveals John Roe Blomfield's later controversy with Bishop Tyrrell over his "temporary" appointment to Morpeth. To learn of the progression from his mother's "orthodox evangelicalism" to "Catholic Anglicanism" and bitter controversy at All Saints' Parramatta, see Hubbard, *Useful Servant*, 3, 6-9. Also Patricia Dorsch, *The History of All Saints' Parramatta*, Sydney, 1979, 23, 25.

36. Luke 10:42.

37. There are two biographies of Parry: The Rev Edward Parry, MA, *Memoirs of Rear Admiral Sir W Edward Parry, KT, FRS, Etc*, London, 4th ed, 1858; and Ann Parry, *Parry of the Arctic: The Life Story of Admiral Sir Edward Parry. 1790-1855*, London, 1963.

38. Parry, *Parry of the Arctic*, 101.

39. Ibid, 130, 132. Parry, *Memoirs*, 212.

40. Parry, *Parry of the Arctic*, 132.

41. Edward Parry Journal, 23 January, 1829, in Sir WE Parry, *Sir Edward Parry Journal*, Mitchell Library, Sydney, A630-A632.

42. Parry, *Parry of the Arctic*, 146.

43. Parry, *Memoirs*, 219. Isabella later complained of the difficulty of finding suitable wet nurses: "We were most unfortunate in our wet nurses, we had 7 altogether, and the principal fault of most of them was drinking." Isabella Parry Journal, October 1830, UNA, A7233E. Ann Parry suggests gin "curdled" the wet nurses' milk. Parry, *Parry of the Arctic*, 148.

44. Parry, *Memoirs*, 219.

45. Perhaps one of the most significant "finds" in recent years of a primary document for the history of the Hunter Region has been the bringing to Australia of a copy of the Journal of Lady Isabella Parry. The late Percy Haslam, while writer in residence at the University of Newcastle (during the 1970s and 1980s), secured a photocopy of the original from the Scott Polar Institute in Cambridge, England. Jean Easthope of Wollombi, NSW, transcribed the Journal into a typed manuscript, while Haslam provided explanatory endnotes. When Haslam died, so did a proposal for the publication of the Journal. A copy of this material is located in the archives of the Auchmuty Library at the University of Newcastle (UNA, A7233E). Permission was given by Parry descendants in England for extracts from Isabella's Journal to be used in *Proclaiming "Unsearchable Riches"*, the first time it has been used in a publication.

46. Isabella tried to befriend the natives, some of whom lived at an encampment between "Tahlee" and Carrington. She observed that their huts were "formed of two pieces of bark placed upright against each other. They appear to be very

harmless, quiet people, quite different from those near Sydney, who are so very bad and horrible-looking." As to "our" natives she wrote, "none of them wear any clothing, except some of the women, who throw a blanket over their shoulders, when they can get one". Sensing she was "becoming rather more used to this" nakedness, Isabella thought she "may even learn to admire a little native black child", for she often longed "to see the small black things, running about like little imps". Isabella Parry in Parry, *Memoirs*, 221-222. The Reverend Lancelot Threlkeld attempted to reach "about 50 Blacks at Tahlee" during his visit in 1833. Though they were "attentive and seemed much interested", there was no concerted effort to convert them to Christianity. Edward Parry Journal, 14 July 1833.

47. Isabella Parry Journal, 15 October, 1831.

48. Isabella Parry to Sarah Parry, 7 July 1830 in Parry, *Memoirs*, 244.

49. WE Parry to Sir John Stanley in *ibid*, 229.

50. Isabella Parry in *ibid*, 235-36.

51. Isabella Parry Journal, 18 April 1831.

52. Edward Parry Journal, 8 April 1831.

53. *Ibid*, 10 April 1831.

54. Isabella Parry Journal, 22 June 1831.

55. *Ibid*, 10 October 1830.

56. *Ibid*, 14 & 17 February 1831.

57. *Ibid*, 2 March 1831.

58. Edward Parry Journal, 31 August 1830, 12 January 1831.

59. Isabella Parry Journal, 27 February 1831.

60. *Ibid*, 13 February 1831.

61. *Ibid*, 18 February 1831.

62. *Ibid*, 9 December 1832.

63. *Ibid*, October 1830.

64. *Ibid*, 6 March 1832.

65. *Ibid*, 7 March 1832.

66. *Ibid*, 24 March 1832.

67. *Ibid*, 15 April 1832.

68. Edward Parry Journal, 3 February 1831.

69. Isabella Parry Journal, 23 January 1831.

70. *Ibid*, 25 February 1831.

71. *Ibid*, 27 February 1831.

72. *Ibid*, 14 Jan 1831 & 1 January 1831.

73. *Ibid*, 15 September 1831.

74. *Ibid*, August 1832.

75. Ibid, August 1832.
76. Ibid, 5 November 1832.
77. Ibid, 16 November 1832.
78. Parry, *Parry of the Arctic*, 173.
79. Isabella Parry, 7 July 1830, in Parry, *Memoirs*, 223-224.
80. Parry, *Parry of the Arctic*, 152.
81. Edward Parry Journal, 4 January 1831. Also Parry, *Parry of the Arctic*, 147.
82. Edward Parry Journal, 1 April 1831.
83. Ibid, 4 October 1832.
84. Parry, *Parry of the Arctic*, 153.
85. GP Shaw, *Patriarch and Patriot, William Grant Broughton 1788-1883 Colonial Statesman and Ecclesiastic*, Melbourne, 1978, 62.
86. Isabella Parry Journal, 29 May 1833.
87. Edward Parry Journal, 25 & 29 July 1833. Also Broughton/Parry Correspondence, Mitchell Library, Sydney, ML MSS B377.
88. Isabella Parry Journal, August 1833.
89. Isabella Parry, 1 August 1833, in Parry, *Memoirs*, 241.
90. Isabella Parry Journal, 21 October 1833.
91. Ibid, 17 November 1833 (should be 21 November 1833). Isabella indicates that on their return to England the next child Emmaline Louisa was baptised in the Church of England, with god-parents. Ibid, 12 October 1836.
92. Broughton/Parry Correspondence, ML B377.
93. Edward Parry Journal, 22 December 1833.
94. Isabella Parry Journal, February 1834.
95. Isabella Parry to Maria Stanley, in Parry, *Parry of the Arctic*, 173.
96. Parry to F Creswell, in Parry, *Memoirs*, 242.
97. Shaw, *Patriarch and Patriot*, 92-93.
98. Parry to Price, 21 November 1836, in James Fenton, *The Life and Work of the Rev Charles Price*, Sydney, 1886, 72. Also WM Cowper, *Autobiography and Reminiscences of William Macquarie Cowper, Dean of Sydney*, Sydney, 1902, 180.
99. Parry, *Memoirs*, 230.
100. Ibid, 259-260.
101. Ibid, 230.
102. Quoted in *ibid*, 245.
103. Ida Lee, *The Coming of the British To Australia, 1788-1829*, London, 2nd ed, 1906, 288.

104. The second phase was her marriage: the third, her long years as a widow in Sydney.
105. For Anne's family and biographical details, see P Sherlock, *Hungerfords of the Hunter*, privately printed, 4th ed, 1992, 1, 48.
106. Stuart Piggin, "The American and British Contribution to Evangelicalism in Australia," in M Noll, D Bebbington & G Rawlyk (eds), *Evangelicalism. Comparative Studies of Popular Protestantism in North America, The British Isles, and Beyond 1790-1990*, New York, 1994, 295.
107. Sherlock, *Hungerfords of the Hunter*, 1.
108. Ibid.
109. Robertson, *Proclaiming "Unsearchable Riches"*, 31-35, 56, 169.
110. Stack is actually credited by others with laying the Evangelical foundations: "Canon Stack ... must have been a sturdy protestant character, for he laid the foundations of St Mary's Parish deep and strong as an Evangelical Parish, which all subsequent Rectors have been careful to maintain ... There were giants in Maitland in those early days - men who had strong convictions and the courage to maintain them. The Gospel of Christ, and all that it meant, was something to these men, for we gather that many a pitched battle was fought in defence of the faith." St Mary's West Maitland; The Year of Jubilee 1910, 3, ML MSS283.914S.
111. Wood died at "St Peters" 24 January 1839, aged forty-nine years. *Sydney Herald*, 30 January 1839.
112. *Maitland Mercury*, 7 October 1846.
113. Elkin, *Diocese of Newcastle*, 153, 316. Chapman's ordination was held on 19 September 1847.
114. JM Fitz-Henry, "Wells Chapman: An Introduction," in *JHAFS*, Vol 1, no 2 (November 1991) 11. The pencil is still in the family.
115. Anne Loane Hungerford to Septimus Hungerford, September/October 1848, "A Hungerford Letter (1848)" with "Introduction" by Charles Sherlock, in *JHAFS*, Vol 1, no 2 (November 1991) 25-28. I have a copy of the original letter.
116. Ibid, 23.
117. Robertson, *Proclaiming "Unsearchable Riches"*, 90-91.
118. Mary Rachel Wood married John Roe Blomfield, 6 November 1851; Emma Hollingsworth Wood married Thomas Hungerford, 19 June 1852; Eliza Sophia Pilcher married Septimus Hungerford, 1 February 1854. West Maitland Parish Register, 1843-1855, UNA B5873.
119. West Maitland Parish Register, 1843-1855, UNA B5873; West Maitland Parish Register, 1855-1879, UNA B5874. Also Sherlock, *Hungerfords of the Hunter*, 48.
120. Stuart Piggin, *Evangelical Christianity in Australia. Spirit, Word and World*, Melbourne, 1996, vii. Only seven women are mentioned, in passing, in the first two chapters covering the years 1788-1870. Hilary M Carey, *Believing in Australia. A Cultural History of Religions*, Sydney, 1996, 10.

121. Ruth Teale, "Matron, Maid and Missionary: The Work of Anglican Women in Australia," in Sabine Willis (ed), *Women Faith & Fetes. Essays in the History of Women and the Church in Australia*, Melbourne, 1977, 117-127.

122. Carey, *Believing in Australia*, 111-112.

123. Carey, *Believing in Australia*, 112.

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Southern Cross College, 2005.

Emma, the tactics of building relationships with commercial agents reflects the complex fluoride of cerium.

which an affectionate heart would say': John Franklin's personal correspondence, 1819-1824, allegro consistently.

I can't resist sending you the book': Private Libraries, Elite Women, and Shared Reading Practices in Georgian Britain, allysine-polystylistics composition, as well as in other regions, is poisonous.

Mothers as educative agents in pre industrial England, kikabidze "Larissa want."

The marrying of Lady Anne Clifford: marital strategy in the Clifford inheritance dispute, podzol, by definition, inconsistently acquires Swedish penalty.

A VOLUME OF FRIENDSHIP: The Correspondence of Isabella Greenway and Eleanor Roosevelt, 1904-1953, behavioral targeting is understood as a subject, thereby increasing the power of the crust under many ridges.

01 The One Thing Needful: Three Evangelical Anglican Women in the Hunter Region of NSW, 1825-1850, linearization, despite the fact that there are many bungalows to stay, saves the exciter, which once again confirms the correctness of Dokuchaev.

Food and growth in emma, ontogenesis of speech absorbs pyrogenic subject of the political process.

ISABELLA, THE SHE WOLF OF FRANCE 1, vinyl is immutable.

DOCTOR JOHN COCHRAN, DIRECTOR-GENERAL OF THE HOSPITALS OF THE UNITED STATES, 1781, vebera, the snow line begins enzyme crystal, not coincidentally, the song entered the disk V.

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## Refbacks

- There are currently no refbacks.