

THE UNITING CHURCH IN SOUTH AUSTRALIA
HISTORICAL SOCIETY



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NEWSLETTER

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NOVEMBER MEETING

The **Gordon Rowe Memorial** lecture will be given on **Sunday afternoon, 15 November** at **2.30** in the **Argent Church, Marian Street, Payneham.**

The speaker will be

Dr Robert Nichol
State Historian.

For many years Dr Nichol has been studying the State's cemeteries and the burial customs associated with the burlal of the dead. He is probably one of Australia's leading authorities in this particular field of history.

The Rowe lecture is given every two or three years and

commemorates one of the founders of the Methodist Historical Society, the late Rev Gordon Rowe. The lectureship is financed from an endowment given by his family.

Dr Nichol's subject is

**'Final Pageant:
The past, present and future
of death.'**

Copies will be available for purchase after the lecture.

Argent Church is in the grounds of the Payneham Cemetery. Members will serve afternoon tea at the close of the meeting.

ALL WELCOME

JAMESTOWN CELEBRATES FAITH HISTORY

George W. Potter

The experience of Faith was the focus for a week of celebrations conducted by the Jamestown Parish. From the 1870s, the settlement for agriculture, and the development of the community life and the Christian churches were the theme of a display arranged in the Uniting Church Hall.

The Anglican and Lutheran Churches joined with the Uniting Church in a display of Bibles, hymn books, photographs, some of which came with the pioneers in their waggons, along with some significant church records, all of which helped to tell the story of the pilgrimage of Christian faith in the Jamestown areas.

Among significant items in the display was a wire straining tie from one of the first fences erected in the early 1870s on Yongala Station. Fencing wire marked the transition from the shepherding of flocks in the open runs to paddocks, in which it was found that the sheep thrived better and the shepherds could be used for other work.

It is of note that at this time Peter Waite, who was later to give land for agricultural research and for the Urrbrae Agricultural High School, imported from England 265 tons of fencing wire to fence his Pandappa run east of Terowie.

Other items of interest on display were a complete collection of Kodak cameras and a collection of clothing irons from the earliest until the electric iron.

Settlement

The Wastelands Amendment Act of

1869, usually referred to as the Strangways Act, reclaimed and subdivided Pastoral Lease Lands for agriculture. The land was made available on a purchase scheme, enabling it to be bought on credit with a 20% deposit.

The first sales in the newly declared Hundreds of Belalie and Caltowie, in the County of Victoria, were held on October 8, 1870. By 1872 the landscape had changed from the occasional shepherd's hut and homestead, to settlers' huts, newly fenced paddocks with their crops, and several emerging townships, the largest being Jamestown.

Early Church Life

The pioneers were quick to organise services of worship and to build churches. In 1857 and 1863, Bishop Short, the Anglican Bishop, had made two trips by horseback through the Northern Highlands visiting shepherds' huts and homesteads, marrying and baptizing. Anglican people conducted occasional services in a shop in Jamestown and a Sunday School wherever they could find room.

In 1856 a Tyrolese Jesuit, John Pallhuber, made his headquarters at Sevenhill(s). He was later to be joined by another European Jesuit, Father Krannewitter. These two priests accepted responsibility for the spiritual care of Roman Catholics from Sevenhills to Blinman, from Yorke Peninsula to north of Port Augusta, and east to the Rivery Murray, an area of some 20,000 square miles.

Many of the early settlers were

Presbyterians. As early as March 1871 nine young men gathered for a service of worship led by Robert Mitchell (junior), who was at that time training for the Presbyterian Ministry and was ordained in 1872.

At Belalie East a chapel was built and called Unity Church, which was envisaged to be a nondenominational centre. The congregation consisted of Baptists, Wesleyans and Anglicans, as well as the numerically strong Presbyterians who, within a few years, had the church to themselves.

German settlers from the Barossa Valley established themselves in the Appila and Caltowie areas and were visited by Lutheran Pastors who made periodic trips to those areas. Carl Wurst, who had come from Germany in 1856, settled first in the Barossa Valley and from there came to Appila, where he became a prominent lay leader among the Lutherans.

Wesleyans

Wesleyan Methodists were among the first settlers. They received some visits from a Mr Armstrong, a Home Missioner at Clare. Services of worship were conducted by Methodist Lay Leaders in the open air, vacated shepherds' huts, and then the newly built homes of the settlers.

In 1873, the Wesleyan Conference appointed Mr Pollard to Jamestown. In the same year Wesleyans erected a building in Jamestown. This was to serve as a schoolroom and also for worship until a building suitable for a church could be erected.

The foundation stone for the church building was laid in August 1877 and was opened on the August 8 the following year. *The Areas*, the paper for the Northern Highlands, reported that one of the speakers at the opening ceremony described the new building as "the Cathedral Church of the Areas".

In 1876, when the Methodist Church at Caltowie became too small for the congregation, they built a larger one and sold the other to the Lutherans. Today, in Jamestown, the Lutherans have bought and renovated what was the Presbyterian Church.

By 1876 Anglican, Catholic, Methodist and Presbyterian Churches were among the growing number of buildings in Jamestown.

Celebrations

1

The week of celebrations commenced with a Hymn Singing Service on Sunday, August 16. The Moderator, Dr Don Hopgood, with trumpet, made the ninth member of the orchestra for the service of worship. Mr John Moore, organist, whose great-grandfather was the first organist for the Wesleyan Church in Jamestown, had researched and collated the history of organists, choirs and music leaders in the churches in the Jamestown Methodist Circuit and Uniting Church Parish. Members presented this between the singing of hymns.

The Moderator dedicated a time capsule to commemorate the 120 years since the opening of the church building. Among the contents placed in the capsule were the two papers found in the time capsule of 1877, *The Methodist Journal*, August 24, 1877 and *The Adelaide Observer*, August 25, 1877.

After lunch Dr Hopgood, in his presentation "Faith for the 21st Century", outlined changes, some of which had for some time been taking place in the church. He then suggested possible challenges for faith in the 21st century, and possible new styles for ministry and models for local church structures.

2

At the mid-week presentation, on the evening of August 19, "Faith in our Century", Rev'd George Potter traced the challenges for Christian faith during the century. He spoke of the high optimism

held for progress and the improvement of Australian society which followed Federation, the attitudes of the Churches to the Great War and the experiences of the AIF Chaplains, the response of the Churches to the Depression, understandings of the second World War, the build-up years after the war and the impact of migrants on Australian society, the development and economic boom, and the religious boom experienced in Australia during the 1950s, the radical questioning, social permissiveness and the divisive impact of the Vietnam War on Australian society during the 1960s, the charismatic movement in the churches and the changing economy in the 1970s, the realisation during the 1980s of the multicultural and multi-religious nature of Australian society, and the confusion, the ecological crisis, and the search for new directions in the 1990s.

Mr Potter quoted Richard Niebuhr:

All attempts to interpret the past are indirect attempts to understand the present and its future. We try to remember the road we have travelled in order that we may gain some knowledge of the direction in which it is leading.

He concluded with a quote from Alfred Deakin, Australia's first Attorney General, who, in 1902, speaking of the High Court, said:

the Court moves by gradual, often indirect, cautious, well-considered steps, that enable the past to join the future, without undue collision and strife in the present.

Mr Potter challenged the Church to seek God's will for guidance so that the Church of the 20th century might join the Church of the 21st century without undue strife and collision.

3

The Rev'd Dr Arnold Hunt was guest preacher on Sunday August 23. He introduced aspects of John Wesley's life and ministry, and significant turning points

in Wesley's faith.

The Aldersgate experience, May 24, 1738, was a very definite change for Wesley which he summed up by saying that he exchanged the faith of a servant for the faith of a son. The difference being that you do things for God, not because you have to, but because you want to; your belief now rises from your heart.

In his presentation after lunch, "The Faith of the Pioneers", Dr Hunt outlined six characteristics of the early Methodists. First, was the devotion of the pioneer Methodists in that they did something about worship. The family Bible and Methodist Hymn Book were all that was needed for their worship. They organised services in their homes and as soon as possible built chapels. Second, the first ministers lived simply, worked hard, and not infrequently lived in a lean-to built on the back of the church. Money did not matter to them. Third, Methodism was a preaching church so that the focus was on preaching which was done by Local Preachers, and when available by Ministers. They built simple plain buildings which were all that was necessary for preaching. Fourth, early Methodism believed that every community should have within it a place for preaching and worship, and for teaching the children. Dr Hunt commented that this explained why so many Methodist Churches were built. Fifth, Methodism was an Evangelical Church. The Gospel was presented to all, regardless of race or ethnic background. Methodism was totally non-ethnic. Dr Hunt contrasted Methodism with Churches, such as Lutheran and Presbyterian, where the tendency was for those churches to direct their ministry to people of the same backgrounds as those churches. Sixth, the conviction that God in Christ was the greatest truth for the world and was a force for good, "like a mighty hammer that could break in pieces, the stoniest of hearts."

Having been born at Wirrabara where he commenced his schooling and having family connections in those areas, Dr Hunt was able to refer to people and families, well known to some present, who had made quite significant contributions to their churches.

DUDLEY PARK CEMETERY DEVELOPMENT

Walter J. Stafford

On July 26, 1849, John Rowlands and John Wiltshire, newly arrived in South Australia, held the first Primitive Methodist service in the Southern Hemisphere in Light Square, Adelaide.

October 11 saw the opening of a chapel in nearby Elizabeth Street. The people in the new colony had to be fed and soon, out in the country, small settlements began to develop. At Islington, a Methodist Chapel had been opened in Caroline Square in 1845. Another was opened at Payneham village on January 30, 1848. In keeping with English tradition burial grounds were established alongside the chapels.

Administration

At first they were locally controlled. Their supervision and administration by the Payneham and Dudley Park Cemetery Trust was approved by the South Australian Methodist Conference in 1912. This is now comprised of ministers and members of the Uniting Church in Australia, of which the Rev. V.H. Harrison is the present chairperson.

New Developments

In the late 1800s the Islington congregation moved into a new church at the corner of King and Reddin Streets, Prospect, and the earlier building was demolished. The name 'Dudley Park' came into being in 1882.

In November 1985 the Islington congregation met on the original church site and planted a flowering Bauhinia Orchid tree to mark where their ancestors first met.

With the passage of time, Payneham Cemetery was enclosed by surrounding streets and Dudley Park by the railway,

streets and industrial development, making extension impossible.

Lack of leasable sites meant lack of finance bringing with it a sad degree of neglect. Non-renewal of leases, despite extensive newspaper publicity, and letters to such descendants as were traceable, meant the resumption of graves and more orderly development.

Dudley Park

At Dudley Park, over many years pauper burials, including many children, took place with no memorial. These factors have made it possible to reuse the sites.

On Tuesday, October 15, a large gathering of families of deceased persons, State and Local Government representatives, and clergy of many denominations, was held in the beautified resumed area.

His Excellency, Sir Eric Neal, Governor of South Australia, officially opened Caroline Gardens, the redeveloped area and the Children's Memorial Garden, in memory of the 1500 children buried in the cemetery, mostly without memorial, whose names are now inscribed on granite tablets in the garden.

A feature of the Children's Memorial Garden is a brass figure by Silvio Apponi, a noted South Australian sculptor, of a pelican feeding her chick, set in a pond. This emblem has been used by the Christian Church throughout the centuries in the belief that the pelican saved its young from starvation by tearing a hole in her breast and feeding them with her own blood – a symbol of Christ's blood shed for all people and his words, "Suffer the children to come to me. Do not forbid them for of such is the Kingdom of Heaven."

Lady Neal also unveiled a plaque in memory of children throughout the world who have died by flood, famine, war, neglect and other disasters and who have no memorial or epitaph.

The Gardens were dedicated by Dr Don Hopgood, Moderator of the South Australian Synod of the Uniting Church

in Australia. The Middle Schoir Choir of Pembroke School sang.

It is the policy of both cemeteries never to discriminate on the grounds of race, colour or religion. Confirmation of this seen by walking through the cemeteries and looking at the variety of names on the headstones.

INTERVIEW WITH NORMAN MAKIN

Arnold D. Hunt

Those who remember Norman Makin will recall that he was a long-time Labor member of the House of Representatives, a member of the Chifley cabinet and for some years Australian ambassador to Washington.

He was also a lifelong Methodist local preacher, taking services most Sundays. He did this even as a cabinet minister and, more unusually, while head of the embassy to the United States.

In 1981 I taped an interview with Makin at the Murray Mudge Home at Glenelg. He was then ninetytwo years of age but his memory was clear and his expression lucid. He died a couple of years later.

Early years

Makin was born in Broken Hill in 1889 into a Methodist family.

I was converted, he says, at the age of fourteen. I was a Sunday School teacher at sixteen and I became a local preacher at eighteen!

The foundations of his Methodism were firmly laid and in the long life that followed, he never wavered in his commitment to his church.

Makin came to Adelaide as a young man and was employed at the Islington railways workshops. He soon became

involved in trade union activities and in politics through the Australian Labor Party.

Conscription

The focus of our interview was the conscription campaign of 1916. This was launched by the then Prime Minister, William Morris Hughes. It split the Labor Party.

As a young Labor man, Makin identified himself with the anti-conscription forces and took a leading part in opposing the proposed measure.

Over sixty years after the campaign, Makin says that he opposed conscription because it would undermine the voluntary status of the Australian Army.

The A.I.F., from the inception of the War, had been a volunteer force. Compulsion should not replace enlistment by choice especially as, according to Makin, the war was not touching Australia directly.

If Australia had been attached then, Makin says, he and others would have been in favour of conscription.

The Campaign

Makin was one of the chief speakers at anti-conscription rallies in 1916. He concentrated on towns on Yorke Penin-

sula and further north at places such as Gladstone, Laura and Wirrabara.

In his reminiscences, three places stand out. There was a big meeting in the Kadina town hall attended by townspeople plus a number from Moonta and Wallaroo. There was a great deal of support for the anti-conscription cause. It was, according to Makin, "like an old-time revival meeting!"

There was less support at Minlaton. The committee organising a rally were able to hire a hall but were not allowed to use the stage. Shortly after the meeting began, a band at the rear of the platform struck up "God Save the King". The speakers as well as the audience stood and sang the national anthem. The meeting proceeded with periodic interruptions from the band.

Even less successful was a meeting at a hall in the small town of Bute. What loomed large in Makin's memory was that eggs were thrown at the speaker.

Methodist attitudes

The Methodist Conference through its Standing Committee declared itself in favour of conscription. This position was argued forcibly each week in the pages of the church paper, the *Australian Christian Commonwealth*.

Makin mentions several Methodist ministers who sought to thwart the campaign for a NO vote.

It is clear that as the 1916 campaign proceeded, Makin's loyalty to Methodism was sorely tried. As a young man of twentyseven, there were many who said he should be in the army. The church paper listed churches which proudly reported that there was not an eligible man left in their congregations.

One minister, Rev Charles Nield, whom Makin knew well, had five sons in the A.I.F. Another, John Blacket (who had conducted Makin's wedding), had three.

It is not surprising that Makin's name was dropped from several circuit plans. He was excluded from the pulpit of the recently completed Holder Memorial church at Mile End. For most of the war he was confined to the West Hindmarsh circuit where he held his membership.

Conclusion

The NO vote narrowly won in the 1916 referendum. Makin took part in the repeat referendum of 1917 in which the NO campaign was again successful.

Makin was first elected to the Federal Parliament in 1919. For the next forty years he was, apart from several breaks, active in Federal politics. His contribution was recognised in the giving of the name 'Makin' to an electorate in Adelaide's north-eastern suburbs.

Throughout his long life he remained loyal to the Methodism in which he had been nurtured as a boy in Broken Hill.

CHANGE OF EDITOR

After twenty years as editor of the Newsletter, Dr Arnold Hunt has been forced, because of failing eyesight, to retire.

The editor for 1999 will be Rev Ruth Threapleton of the Riverton parish. Ruth migrated with her husband, Peter, and their family from England in 1967. Peter was a Congregational minister and together they served in a number of churches.

After her husband's death, Ruth attended Parkin-Wesley College. She has been the minister at Riverton since 1994.

All contributions for the Newsletter should be sent to: Rev Ruth Threapleton, Box 92, Riverton SA 5412. Phone: (08) 8847 2043.

The Society is grateful to Ruth for accepting this responsibility and seeks the support of members.

ELY CATHEDRAL

Tablet on southern wall

**In Memory of William Pickering
Who died December 24, 1845, aged 30 years
Also Richard Edgar
Who died December 24, 1845, aged 24 years.**

The Spiritual Railway

**The line to Heaven by Christ was made
With heavenly truth the rails are laid.
From earth to heaven the line extends
To life eternal where it ends.
Repentance is the station then
Where passengers are taken in.
No fee for them is there to pay
For Jesus is Himself the way.
God's word is the first engineer.
It points the way to Heaven so clear
Through tunnels dark and dreary here.
It does the way to glory steer.
God's love the fire, His truth the steam,
Which drives the engine and the train.
All you, who would to glory ride
Must come to Christ in Him abide.
In first and second and third class,
Repentance, faith and holiness.
You must the way to glory gain,
Or you with Christ will not remain.
Come then, poor sinners, now's the time.
At any station on the line,
If you'll repent and turn from sin,
The train will stop and take you in.**

This cleverly-worded epitaph reflects, historically, the railway boom of the 1840s in England. A careful reading reveals its novel expression of the essence of the Gospel.