

# Uniting Church History and Heritage

Uniting Church National History Society: Vol. 6 No. 1 March 2024

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## From the Chair: Dr Judith Raftery



In this first edition of the UCNHS Newsletter for 2024 I am delighted to be able to share some good news with all of you. As you are aware, the society has taken steps in recent months to resurrect the Geoff Barnes Memorial Prize for History. This award was established as the 'Congregational History Prize' after the death of Rev. Dr Geoffrey Barnes (1926-2005), to recognise and commemorate his significant contribution to the study and teaching of church history. Originally administered by the now defunct Historical Reference Committee of the Uniting Church Assembly, the award, and the fund which supports it, are now managed by the UCNHS. Following appropriate consultation, the terms of the award, which applied originally only to the United Theological College, have been broadened to include all Uniting Church theological colleges. The

annual prize is awarded for an assignment written by an undergraduate student in the area of church history, and nominated by a member of the academic staff of one of the colleges. It currently stands at \$250.

We were encouraged to receive some submissions for the prize the 2023 academic year. An assessment panel, chosen from among suitably qualified UCNHS Board members, made the final decision about the award of the prize. It is with great pleasure that I formally announce here that the winner of the Geoff Barnes Memorial Prize for 2023 is Deborah Lancaster, of Pilgrim College, University of Divinity, for her essay entitled 'Ripples of Transformation: Anna Jansz and Anabaptist metamorphosis during the sixteenth century'. In the panel's view, Deborah's response to the essay topic, which called for reflection on and analysis of a primary sixteenth century source, demonstrated a good grasp of historical, socio-political and theological perspectives, and an ability to contextualise both the question and her response, with appropriate attention to nuance and complexity. Congratulations Deborah! We wish you well with your further studies, and in particular your continuing engagement with history. And we look forward to receiving more applications for the 2024 prize from students and staff of our theological colleges.

The UNCHS Board is well aware that history is currently not a high priority for many theology and ministry students—or for their lecturers! This reflects the declining interest in and status of history within academia generally. This is a source of frustration for those of us who understand the study of history as highly valuable to the maintenance of broad, informed, generous and imaginative perspectives on such key and urgent questions as what makes for a good society that optimises chances for human freedom and flourishing, and what threatens those common goods and thus our future. We don't kid ourselves about the impact a modest undergraduate prize, or our historical society meetings, conferences and newsletters can have on that situation—but they do contribute to a culture of taking history seriously. We remain committed to flying the flag of history wherever and whenever we can. And we value your collaboration in that endeavour. Please keep us informed, by your ideas and reports of your activities, about how we might do that more effectively.

*Judith Raftery*

## Vale Joan Mansfield



Joan Mansfield, who died on 23 May 2023 at the age of 96, was a marvellous contributor to the cause of church history for many years, especially through the Church Records and Historical Society/Uniting Church Historical Society in NSW & ACT. She was on the Executive

Committee from the beginning in 1977 until 2006, including as Secretary from 1979 to 1991 and President from 2001 to 2004. Joan was an archives volunteer during most years until 2000 and was Librarian-Archivist in 1997–98. In addition, she wrote *A Church on the Highway: Pymble Presbyterian Church 1895–1977*, *Pymble Uniting Church 1977–1985* (1986) and published articles in *Church Heritage* on the history of church music in 1995 and 2005 and on the history of the UCHS itself in 2011.

Joan met Bruce Mansfield (1926–2017) when they were 15; they married in 1950 and raised three sons. Bruce, of course, became one of Australia's most distinguished historians, founder of the *Journal of Religious History*, first Professor of History and later Deputy Vice-Chancellor at Macquarie University and inter alia Chairman of UTC Council. After Bruce ceased being editor of the *JRH*, Joan published there in 1988, "The Christian Social Order Movement, 1943-51" – a movement formative for both of them. They were active members of Pymble Presbyterian/Uniting Church for seven decades. Bruce and Joan were a great team in life, faith and history, to the benefit of all of us.

**Malcolm Prentis**

## S.A. Conference in May



The South Australian Church History Network is finalising the program for a one-day conference during SA's History Festival. The theme of the day is *Paradise of Dissent Revisited: 1836-1900*. 18 presenters will share a wide range of papers from almost all main line church traditions in SA. We expect that these insights will open up new areas in the religious history of nineteenth century South Australia and explore the way churches and Christians influenced social and public life.

The program will also include a book launch of *One Faith Many Voices*, a collection of significant papers about SA religious history produced by David Hillard over many years.

The conference will be held on Saturday 4 May 2024, 9.00am–5.00pm at the Church of the Trinity, 318 Goodwood Rd, Clarence Pk and morning/afternoon tea will be provided. Your donation of \$30 on the day will support this growing partnership between churches and historians from many backgrounds.

Members of the Network are committed to increasing the awareness of SA religious history within the wider history of SA. Christian presence contributed to the civic and social life of the Province and the notion of 'Paradise of Dissent', was distinctive in the Australian context.

To find out more and register for the conference contact **Rev. Dr Dean Eland**, SACHN Convener at [djeland@bigpond.com](mailto:djeland@bigpond.com)

*History and Heritage* is published four times a year in March, June, September and December, and is circulated to members of the Uniting Church National History Society free of charge by email or post. Additional copies may be obtained from the Editor, the Rev. Robert Renton, 15 Buffalo Crescent, Manor Lakes, Vic. 3024, phone 0427812606 or email [robert.renton@bigpond.com](mailto:robert.renton@bigpond.com).

# WAS THE DISRUPTION OF THE SYNOD OF AUSTRALIA IN 1846 NECESSARY OR EVEN JUSTIFIED?

Dr Barry Bridges

## The No case

There was no Church-State connection in New South Wales, and therefore no scope for Erastianism. The Synod's resolutions testifying to its anti-Erastian attitude should have sufficed. The argument that the Established Church of Scotland was Erastian is of doubtful validity. Moderates who were resorting to Scotland's supreme civil court, the Court of Session, were seeking orders that their Evangelical opponents abide by the current law of the Church in making decisions. The large minority of Evangelicals who did not 'go out' in May 1843 were correct in their argument that if the cause of conflict was Church law the appropriate thing to do was to stay in and work to change that law.

According to the Rev. John Dunmore Lang, by the 1840s half of the colony's Presbyterians derived from Scottish Dissenting denominations. Others had come from the Irish Church. Outside of Sydney Congregationalists and Baptists were too few to form congregations. Usually they connected with a Presbyterian congregation. For none of these people was conflict within the Church of Scotland of any relevance.

Most of the laity did not have the luxury of taking a stand on one side or the other. Only Sydney, Maitland and perhaps Shoalhaven had enough Presbyterians to form opposed congregations. The laity sat the feet of the nearest minister, regardless of his Synodal allegiance. They deplored the self-indulgence of ministers dividing and fighting destructively over seemingly irrelevant matters. The conduct of some ministers suggest sympathy with this viewpoint.

In 1846 the Revs William Hamilton and Thomas Mowbray were ridiculed for arguing that the first duty of the local church was the maintenance of its own peace and unity and to avoid getting caught up in external issues. Both surrendered their

charges rather than take sides. Their position was vindicated by the reunion in 1864–1865.

Colonial disruptions and in-fighting forced by the attitudes of the two Churches of Scotland did great harm for a generation while peaceful denominations got on with forming congregations and building schools and places of worship. Reunion came with the consent of the Established Church and effective pressure from some key Free Church leaders. Recanting was complete when the Free Church refused continuing relations with the stand-out minority in the Presbyterian Church of Eastern Australia.

## What was Erastianism?

I have to be honest and state that until I had read Barry Bridges' works, I had virtually no knowledge of Erastianism, or who was behind this idea. So I looked it up! (Ed.)

The online *Britannica* says this:



**Erastianism**, doctrine that the state is superior to the church in ecclesiastical matters. It is named after the 16th-century Swiss physician and Zwinglian theologian [Thomas Erastus](#), who never held such a doctrine. He opposed

excommunication as unscriptural, advocating in its stead punishment by civil authorities. The state, he held, had both the right and the duty to punish all offenses, ecclesiastical as well as civil, wherever all the citizens adhered to a single religion. The power of the state in religious matters was thus limited to a specific area. Erastianism acquired its present meaning from [Richard Hooker's](#) defence of secular supremacy in *Of the lawes of ecclesiasticall politie* (1593–1662) and as a result of debates held during the [Westminster Assembly](#) of 1643. (See <https://www.britannica.com/topic/Erastianism—accessed> 22/3/2024). Image from <https://www.britannica.com/biography/Thomas-Erastus#/media/1/191053/10439>, accessed 22 March 2024.)

## More about the S.A. conference in May

### Dean Eland



Dean Eland

The recently formed South Australian Church History Network (SACHN) invites you to register for the one-day conference as part of this year's History Festival. The theme of the day is Paradise of Dissent Revisited. Papers of 20 minutes will be presented and open up and examine areas in which churches and Christians influenced social and public life.

Early responses indicate that the event will be full of variety and interest and draw on most SA church traditions. Papers will explore the notion of SA as a 'Paradise of Dissent' and encourage further research and publication.

The SACHN involves historians from several Christian denominations (currently Anglican, Baptist, Salvation Army, Uniting Church) who are concerned with the recognition of SA religious history within the broader history of SA and within the religious history of Australia as a whole. Its aims are to increase awareness of the Christian presence in and contribution to SA life and history from 1836.

Those registering for the day will receive a detailed program including timetable and topics of papers. To find out more and register contact the convenor of SACHN, Rev. Dr Dean Eland at [djeland@bigpond.com](mailto:djeland@bigpond.com)

Conference fee is \$30 and last date for registration is Monday 29 April. The conference will be held at The Church of the Trinity, (UCA) 318 Goodwood Rd, Clarence Park 5034. Generous onsite parking is available on the northern side of the church site.



## South Australian Church History Network

One day conference 4 May 2024  
SA's History Festival  
Paradise of Dissent Revisited

Your registration

Name:

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Email address:

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Phone number:

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Special dietary requirements:

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Your donation of \$30 to be paid in cash or by Tap'nGo on 4 May or by transfer to the Historical Society of the Uniting Church in SA bank. BSB 105-150, A/C 560063840 -Reference being 4 May Event.

Last date for registration: Monday 29 April

To register, please complete and return this form to:

Dean Eland at [djeland@bigpond.com](mailto:djeland@bigpond.com)  
or post to 2A, Caithness Street, Unley. SA 5061

## Out of the Archives

*This article was published in the Proceedings of the Uniting Church Historical Society in Victoria in December 2009 by Mrs Alison Head who has been a stalwart volunteer at the Archives over many years.*

*She found this article in The Missionary Chronicle, the paper published by the Presbyterian Women's Missionary Union in August 1960, which was a 70th Birthday number. "It caught my eye and I thought it was worth repeating," she said.*

### **EXTRA TRAMS for the P.W.M.U.**

Lady Denman will open a Garden Fete at 'Ottawa', Toorak, at 2.15 p.m. today. Mr and Mrs J. A. Campbell have placed their grounds at the disposal of the ladies of the Presbyterian Church, and a great effort is to be made to raise a substantial sum of money to enable new churches to be established in the recently opened up irrigation and Mallee lands, and to reduce the debt on the Presbyterian Girls' Home and the Presbyterian Sisterhood.

So ran a paragraph in the "About People" column of the Melbourne Age on Saturday, 25th November, 1911.

When the P.W.M.U. held a garden party, it was news indeed. This was the second of these functions. The first was held in 1909 at "Myoora", home of the first President, Mrs. Robert Harper. On that occasion Lady Denman, the wife of the Governor was unable, because of indisposition, to open the fete, but her place was taken at a moment's notice by the Lady Mayoress of Melbourne, Mrs. Burston.

Writing after the event, the Secretary of the Fete Committee said: "We made many mistakes, the path was unknown, and we feared where we might have been confident, were confident where we needed more care. We have learnt in which direction to strengthen our handiwork. How many times I have been asked why were there so few useful things, as aprons, underclothing, pinafores, etc. I have only been able to hear of one apron, and that was made to order for myself." That was one lesson that the P.W.M.U. took to heart!

In the list of expenditure at "Myoora" appears the note — "To Police, carpenter and carriers, £3/6/-." The Caledonian Kilties also received £5/15/-. Duty

of £2/16/1- was paid on curios sent from Korea; many missionaries on the field were greatly interested, and sent handwork and curios to help the stalls.

By the time the "Ottawa" fete was held, the ladies had put to good use the experience gained at the "Myoora" fete. Branches were grouped together to organise the following stalls: Baby, Sweets, Cakes, Kitchen, Flowers, Bags And Baskets, Work, Produce, Refreshment, Parcels, and Strawberries And Ice-Cream. For months before November, paragraphs appeared in each edition of *The Missionary Chronicle* reporting the progress of the different branches, and interest mounted with the news that all poultry was to be directed to such-and-such an address—cakes to be held till the 23rd—and so on.

Finally the great day dawned, cloudy and windless—an important consideration when hats were a yard wide and skirts long and voluminous.

By 2.15 pm the crowds had become enormous. Carriages rolled up to the gates of "Ottawa" to discharge their cargoes of ladies and gentlemen; buggies and even motors came in a constant stream. The Tramways Board, carried away by the event, put on many extra trams, but even they were not able to cope with the traffic. To the familiar cry of "Hold on round the curve," they bounded out of Park Street into Toorak Road, the gripman obscured by the bevy of elegance which crowded each side of the car, and excitement and anticipation were in the air.

Over 2,000 people joined the crowd that afternoon (does this explain the payment to Police?), and the total profit from the fete was £1,252/15/4. It must be remembered that this was at a time when a round trip by sea from Melbourne to Sydney "taking in the Tasmania ports" cost £47/17/-, first class, and £3/1/3 steerage! Indeed in the same paper which notified the event appeared advertisements offering hand-polished spindle backed chairs for 2/- (reduced from 4/6), a "massive" 7-piece suite upholstered in solid leather for £127/10/-, and the entire furniture for a small house for £97/10/-. The equivalent of the fete's £1,252 in today's money would be about £8,764.

One note from the Secretary's report bears repeating. "The Provision Stall was stocked with poultry from our country members—turkeys,

geese, ducks and fowls to the number of nearly 300 having been sent in. Some peacocks were also received, and were sold to the Zoo." Evidently there was a limited market for peacocks.

A thoroughly delightful afternoon was brought to a conclusion by a speech of thanks by the Rev. A. Gillison, which *The Missionary Chronicle* described as "neat." It must have been the only neat thing left after such a tumultuous day.#

## "The coming of the light"

### Neil Tolliday with Node Madu

This writer's interest in PNG began when I was about 10 years of age; my cousin Keith Llewellyn was a geologist with Australian Petroleum Company, searching for oil in the Fly River Delta, a place of where some inland tribes-persons had minimal contact with the colonial administration.

Keith's personal movies of daily life on the Fly River in the 1940s are deposited in the Australian National Film Archive.

Coinciding with the rapid expansion of the petrol driven motor vehicle industry in the early twentieth century, the Australian Petroleum Company (APC) explored for oil on the Oriomo plateau, from wells which produced payable quantities. Pipelines were run to the coast export facilities.

Natives recruited as a labour force were paid not in cash but in rations, by the super-rich oil barons. Local people were not told of the purpose of the extensive pipelines laid across the Western and Gulf Provinces of PNG..



In 2023 I met Dr Node Madu, (pictured) a maxillofacial surgeon from PNG who has trained and worked for 23 years in Melbourne hospitals – Austin, Preston and Northern (PANCH) and Western General and Private Hospitals - since 2001.

Oral and Maxillofacial surgeons treat oral diseases, facial injuries and deformities (cleft lip and palate), enabling many people to live a normal life. After studying and obtaining a Master

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Cheques can be sent to the Treasurer, C/- 26 Clyde Street, Oakleigh, Vic. 3166.

of Dental Science (MDS) from the University of Melbourne, and inducted as a Fellow of the International College of Dentists (FICD) Node returned to PNG and was appointed to various senior positions within the National Health Department including Chief Oral and Maxillofacial Surgeon, Acting Deputy Director of Medical Services of Port Moresby General Hospital 1998–99, Deputy Chairman of PNG Medical Board and Honorary Lecturer, Faculty of Medicine, University of PNG.

I interviewed Node for the then Wyndham Uniting Church news and he said:



"I'd like to tell you about the coming of Christianity to the Western Province of PNG and about my father (pictured). He was a pastor of the United Church in PNG, and a Bible translator."

The late Rev. Dr Samuel

## UnitingWorld in PNG

UnitingWorld and our partner, the the United Church in Papua New Guinea (UCPNG), have been part of the Church Partnership Program (CPP) since its beginning in 2004. It is now one of the longest ongoing projects of Australia's aid program. The CPP supports churches in Papua New Guinea to improve their capacity to deliver crucial health and education services, especially in rural and remote areas, as well as a broad range of activities in support of gender equality and social inclusion, peace and prosperity, and disaster risk reduction.

The current work in this project has four pillars:

1. Organisational strengthening of UCPNG's Development Unit, including staff capacity building and strengthened governance and financial management systems and processes.
2. Developing capacity for collaboration to solve local development problems, including working with government agencies and CPP partners to achieve change.
3. Exploring and developing a unique UCPNG social accountability approach connected to theology, leading to increased participation of UCPNG leadership, communities and colleges in social actions, public campaigns, and advocacy to government.
4. Integrating Gender Equality, Disability Inclusion and Social Inclusion (GEDSI) throughout the program, with the stated outcome that "Church leaders will actively promote gender equality, disability and social inclusion" through awareness, strengthened policy and procedures, increased social action, and increased participation by women in leadership and decision-making in UCPNG.

From <https://unitingworld.org.au/projects/church-partnership-program/>

McFarlane was the first missionary to the Torres Strait islands, who travelled on the ship "Surprise" from New Caledonia. Every year on 17 July the Christian churches and people of the Torres Strait and Western Province of PNG celebrate the anniversary called "The Coming of the Light," that is the coming of the Christian missions with the good news of the Gospel.

The story goes that on Samuel McFarlane's first journey he encountered a group of warlike tribesmen, brandishing weapons of murder. He went ashore with some of the South Sea Islander missionaries and set foot on a place called Katau, at the mouth of the Binaturi river. He held a Bible up in full view of the tribesmen; struck by the "peaceful magic" of the book, they put down their weapons.

McFarlane was succeeded by the Rev. James Chalmers, the first Methodist minister to come and settle in Daru island, off the coast of Western Province of PNG. Chalmers, famously known as Tamate, visited many villages of the Western and Gulf Province but was killed by natives on Goaribari Island.

Congregational Church missionaries established a mission hospital and a nursing school at Kapuna in the Gulf Province while Daru was the LMS headquarter for Western Region. Node's father and grandfather Were were pastors, trained by the London Missionary Society at the mission school in Daru and Tureture village. "My grandfather Were Ewea Madu and his brother Poweji Ewea Madu were both missionaries trained by the LMS. My great grandfather Madu was taken as a student to the Papua Institute founded by Macfarlane on Murray Island to train pastors from the Torres Strait and Papua. Before my father passed away he told us our great grandfather never returned home and remained in the Torres Strait. We have been told about our family connection in the Torres Strait and that great grandfather was buried in Thursday Island. With God's guidance I hope to discover my new families in the Torres Strait."

Node says: "My father's first career was as a carpenter. He attended a technical college in Port Moresby to become a carpenter and worked first in Port Moresby and later Daru Island. He was greatly influenced by the South Sea Islander missionaries and teacher William Tabua and Tailifu in Tureture village. He felt a call from God, and trained as a pastor at James Chalmers College at Veiru and with

his carpentry skills help build houses at the Chalmers College.”

“My father was posted as the first pastor to villages on the Fly River for a few years, during which time he built the first church building at Koabu village on the mouth of the Fly River. He was an Area Leader for twenty villages in the Binaturi area. I was about 8 years of age, and remember escorting my father as he travelled around those villages, conducting worship services,” says Node.

Colonial entrepreneurs changed the economy of Western District, formerly subsistence farming. On the Binaturi River they established plantations of coconuts, cocoa and coffee which were exported for processing in Australia and other countries.

Local Native people were employed on the plantations; they were paid not in cash but in rations.

“When the New Testament was translated into Bine, the language of the Binaturi people, my Dad and Mum were valuable interpreters for two female linguists from the Summer Institute of Linguistics (SIL); and Dad used his carpentry skills to build their house.” says Node. “Dad and Mum attended the Translators Course with SIL before participating in translation.”

Node’s father accompanied Lillian and Sinikka to Los Angeles, USA to edit the Bine New testament bible before been printed. He spent six months in LA to complete the task.

“My dad assisted in training other translators in other languages of Western Province. He escorted the two SIL linguists for 15 to 20 years.” The two linguists were Lillian Fleischmann Nicholes from San Francisco, USA and Sinikka Saari from Finland. Node says: “I helped my Dad with the translation of the hymn book into Bine language.” Node’s father died on the 27th of July 1998, at the age of 68 years and is buried in his home village, Kunini.”

“It was a great honour to bring Mum and Dad to Melbourne. They spent three months with my late wife Leah and me. Both enjoyed their stay, and were overwhelmed by the Australian culture.”

We acknowledge Jesus as the Light of the World, illuminated by the spoken truth of the gospel, the same gospel that reached the shores of PNG at Katau and the same gospel that is been translated into the native languages. Let us unite to share the Light and illuminate the darkest corners of the world. Praise be to God.

Australia’s significant relationships with our nearest neighbour PNG are embodied in the ongoing story of Node Madu and his family.

When writing this story I found helpful “From Darkness to Light” account of the London Missionary Society in Papua 1872–1972 booklet written by G Lindsay Lockley.#

**Neil Tolliday is a retired minister of the UCA and a member of the Werribee UC, Victoria.**

## Conference Proceedings

The Proceedings of the Darwin conference last year are in the process of being printed and they will be mailed directly to members of this Society.

We are grateful for a grant from the Northern Territory Government’s History Grants program which will cover the cost of printing. The Society will meet the cost of mailing (\$10.90 each) as part of the benefits of membership.

The 2023 Darwin Conference has been very well supported. It was well attended, financially supported by the grant from the Territory Government and by a grant from The Arnhem Land Progress Aboriginal Corporation of \$20,000, and we received the support of Nungalinga College and the Darwin Uniting Church during the days of the conference.

### 2025 Conference

The Board of the Society is currently evaluating options for the location of the 2025 conference. We are hoping for support for a site in Canberra, ACT.



## Christ and Socialism

**Mac Nicoll**, a member of the Vic/Tas UC Historical Society and the grandson of Martin Bottoms, says: "My grandfather, Martin Bottoms, came to Melbourne from Eaglehawk in 1888 as a 17 year old, ready to begin work in the Victorian Public Service. He soon learned to be a competent shorthand writer, and he began to make shorthand notes of lectures he attended. He has left some notebooks in which we have both the original shorthand notes and also his subsequent transcript. Here is one such transcript, written 109 [now 129] years ago."

(From *Proceedings*, Vol. 11, No. 1, June 2004)

### North Carlton Primitive Methodist Church

#### 14.1.1895

Mr H. Richardson in introducing Mr John Hancock MLA referred to him as a gentleman who represents an art preservative of all other arts – the printing press, and also a very great preservative of one of our highest courts, viz. our Legislative Assembly.

Mr Hancock on rising said:

"Mr Chairman and friends, our Chairman has reminded me that I am a printer [Interjection: I suppose you had altogether forgotten that, old man!] Well, I have been twitted very frequently of being nothing. But I am convinced that I am a printer from the fact that the moment I saw this handbill I saw a blunder and of course it struck me at once. It says 'Christ and Socialism: the problems of the Age.' As Age is put in italics it appeared to be referring to the problems of that influential liberal organ of which we are all so proud. [Laughter] The organisers of this meeting wish it to be understood to mean the nineteenth century and not the paper with the 'largest circulation'. [Laughter] It struck me that the 19th century should show a considerable advance in the march of Christianity. I endorse the remarks of Mr Mauger in his congratulations to this church for showing the way of ventilating social subjects that have been tabooed by a large number of theological bodies. All this I can thoroughly endorse but at the same time in common fairness I must be prepared to admit

that all great reforms in the past have been assisted by the church. [Hear, Hear]

Of course I admit this, that in the last century the nonconformist bodies have always been to the front in all those measures of reform and I am very sorry to say that the Established Church, the Church of England, has bound itself down hand and foot with the enemies of progress, the natural conservatives, the men who like to act as the skid on the state-coach. [Laughter] Their motto is 'festina lente' – hasten slowly! [Laughter] And they are always so anxious to carry out the old practice of 'looking before they leap', that they forget to leap at all.

The consequence of this and has always been that if a man brings out any new idea he is sacrificed. A few centuries ago he was burnt. [Laughter] Galileo expressed a fact that has since been admitted by all over and had to go through the form of walking barefoot with a taper in each hand and recanting – lying. Unfortunately we have had too many that have stood up and have suffered rather than recant. Now, I don't believe in too much martyrdom. I believe in the old principle of the man who said, 'What's the use of having a big name if your wife wears a widow's cap?' You should look at it in this light, that if a man gives himself up to martyrdom his work is at an end. Of course I don't want to say that in the long run perhaps his movement may gain. But it is surely probable that if he had been a little more cautious he would have had perhaps a quarter or half a century more of a life of usefulness. I say this because at the present time the spirit of intolerance is just as bad as it has ever been. Of course we have got rid of the old system of the thumbscrew and the rack and the scavenger's daughter [laughter] but we have the same kind of thing. We have the pillory of abuse, the condemnation which is showered down upon all men who are little bit before their time – men who have the courage of their opinions and don't feel inclined to go exactly in the orthodox way.

Some men are not contented with waiting to find out the real meaning of certain movements. They condemn it and they are always strongest in their condemnations of a movement when they know nothing at all about it. Karl Marx [applause] was

once brought up before a magistrate in Germany at a time when there was a suspicion – a dread suspicion that socialism was seizing hold of the youth of Germany. And so Karl Marx was arrested. The magistrate was a friendly one. He said, ‘Mr Marx, they tell me that you are a socialist.’

‘Yes, I am,’ he said.

‘What is socialism?’ asked the magistrate.

‘Well,’ said Marx, ‘Socialism is a determination to lift the weak, weary and the oppressed and place them in a fair position of equality. Socialism is carrying out the maxims of Christ.’

‘Is it?’ said the magistrate. ‘Why, then we are all socialists!’

Karl Marx said, ‘That is what I have been trying to impress upon you for a long time.’

Of course we are all socialists. No man can be a Christian without being a socialist. The very men who condemn socialism are the men who advocate socialism under a different name. I heard the other night in a chamber, a chamber which I had almost irreverently called a chamber of ‘fast-asleeps’, in that chamber where the gentlemen who try to prevent hasty legislation they prevent it altogether, I heard one respectable old gentleman after another get up and denounce a certain measure as socialistic – the same gentlemen who a very few months ago were recommending the lending of cheap money to the farmers. If there is anything socialistic, if anything socialistic has been recommended to the people of Victoria within the last few years it is the fact of one portion of the community asking to be taxed to lend money to another portion. That is socialism. Our education system is provided by the state – that is socialism. Our railway construction is possessed by the state – that is socialism. The very movement which Mr Mauger suggested with regard to the old lady that was sent to gaol, that is to take her out of prison and make it so she will be able to live a comfortable life for the remainder of her existence – that is socialism.

Socialism would make it impossible for any man, woman or child in a land that is overflowing with milk and honey to have more than enough while there is not enough for others. Socialism would say that when God said that He would provide He has kept His word. Socialism will push on one side the hand that goes between the food and the mouth.

Socialism will make it impossible for one man or section of men to accumulate so much food – because money is food and when men withhold money they prevent men from having food. That is the object of socialism – Christian socialism – not dynamite socialism. Nothing of the sort. You never heard a legitimate socialist advocate force. You only require force when you are endeavouring to foist an unjust system. Justice can always be secured by institutional means. People of course will say, ‘Oh, this is the 19th century. It’s all very well, you know, for a few nomadic tribes down in Judea some 1900 years ago when a certain code was brought into existence, it was all very well then.’

This is the Book. Is it not as good now as it was then? Was it written for 1900 years ago or was it written for all time? [Applause] It is the people who have gone away from this Book not it from them. [Applause] What is wanted? The Ten Commandments written up to date? Or a fashionable Sermon on the Mount made up for the 19th century? Are we to suppose that Christ didn’t mean what He said? Or are we to suppose that during the many translations through which this Book has gone that this is not the word of Christ? Yet we have thousands of men every Sunday preaching the Word. No man who has got ears can say that he has not heard the Divine instruction and yet it is broken by every 999 out of every thousand people. If a man carried out the teaching of Christ he friends would be communicated with. Fancy a man saying, ‘I have got two coats. I will give one of them away.’

‘Why, you might want one later on.’

‘Never mind, it is the word of Christ.’

‘Oh, there is something wrong with him!’

‘But Christ taught it!’

‘Oh well, of course it’s allegorical. [Laughter] I can interpret a half-dozen ways. [Laughter] It doesn’t mean that.’

My friends, it means that God’s word has not been kept. He has provided. Wherever you find a million people come into existence, God provides food for two million. Why all the misery that unfortunately Melbourne and all the world has seen? Why all the heartburnings and privations thousands of people have to suffer today? Divine

providence has supplied bountiful food, but the hand of man has come in between and taken it away. Is there any man that can turn round and say there is any necessity for distress in Victoria? No. We are suffering from overproduction. [Under-consumption, you might suggest] But overproduction! Fancy a farmer going down on his knees and saying, 'Oh God, don't send so much fine weather! Don't give us such bountiful harvests! You really have sent us too much.' No. He has not sent us too much. There is too much selfishness.

A story is told of a lady going through the street. She was very cold; and as she went along – she had very nice gloves on and she wore a nice sealskin jacket – she saw a little girl. And the little girl said, 'I am so cold.' She said, 'You look cold. Come along with me.' She went to her house. Went upstairs, took off her gloves and sealskin jacket; warmed her hands before a grand fire and forgot all about the child she had left at the door. After a while she went to the window and saw the little standing shivering in the street. So she sent a servant to tell the little girl to go away and come some other time. 'I am not so cold now.'

We have good people in our midst – a large number of good people in our midst; and we have got a large number of very selfish people in our midst. [Hear! Hear!] But the only chance of a general reform is through the churches. I firmly believe that the churches (should) teach moderation and teach people above all things not to condemn until they are perfectly certain that they know all about it – whether it be a man or a system.

You know very well that at the present time the party called the Labor Party in Parliament is denounced as being selfish. The finger of scorn is pointed at them. 'They want this. They want that.' Look carefully into their program and see who they are working for! Look through all the reforms that have been effected throughout the world and say what would have been done if it had not been for the sympathisers of that party.

The Earl of Shaftesbury fought hard in the old country against the factory system at that time prevailing. He fought hard. I was reading the other day some of the accounts in the Times newspaper of the way they criticised his efforts and

## Rev. Dr Ian Breward



One of Australia's leading church historians, the Rev. Dr Ian Breward died 20 December 2022. Ian's publications list is long, and one particular book, *A History of the Australian Churches*, is a work of astonishing breadth and scholarship and often cited

in any research of Australian religion.

The Rev. Dr Ian Breward, together with the Rev. Dr T. Maxwell O'Connor, founded the Uniting Church Historical Society, Synod of Victoria, as the formal successor to the Methodist Church's historical society that continued into the Uniting Church after 1977.

Born in Tauranga (Bay of Plenty area of Aotearoa New Zealand, Ian's first job was as a worker on a dairy farm, later studying for diploma in agriculture. While at agricultural college he became involved in Christian Union, an intervarsity fellowship, and there he felt called to the ministry. He went on to complete a doctorate at Manchester University under Gordon Rupp after completing his initial studies for the Presbyterian ministry.

Ordained as assistant minister in Knox Presbyterian Church in Dunedin (which had five ministers and very large congregations), he was appointed Professor of Church History after only two years, a post he held until 1982 when he moved to Melbourne and became Professor of Church History from 1984 to 2000. He was appointed Synod Archivist and held that position 2000 to 2014.

In an interview with this Editor, Ian said:

"It was a great privilege to be able to teach the subject but also to have a role in the shaping of theological students, and I made some very good friends for life along the way. I felt that God, despite my limitations, was able to use me in New Zealand and Australia, and that I was able to help students learn to see their task from an historical perspective—to learn from history and not just think that the past is irrelevant."

the efforts of the few people who were working with him. They denounced him as being selfish, of being actuated by bad motives and of setting class against class. I fancy I have heard something like that lately. [Laughter] They told him that he must be cautious about how he put ideas into these people's heads, that somebody must do the drudgery and if his wild, fanatical teachers were allowed to permeate society that everybody would refuse to work and that would all want to be 'bosses'. What was he fighting for? He was fighting against women being employed in the mines – women and children of tender age working sixteen, seventeen and eighteen hours a day in pits – working against all principles of common decency. And yet he had to fight year after year to endeavour to get that reform brought about. At the same time the sanitary condition of the factories was something disgraceful. All these reforms had to be effected by the Labor Party – not calling themselves the Labor Party for at that time the people were unable to send representatives but they were fighting for the same principles as they are fighting for here.

The question comes whether the many are to rule, or the few? In the past the few have ruled, but I don't think they have ruled wisely. Look at this country as it stands and ask anybody whether our legislators of the past have got anything to be proud of? A grand country like this. I firmly believe, after seeing the majority of the countries of the world, I firmly believe it with a parallel. And can anyone tell me, is there the slightest occasion for us to be in the tight fix that we are at the present time? Have we had any of those old world calamities? Have we had a war? Have we had an epidemic? Have we had a failure in our resources? You can say 'no' to all of them. You can see that Providence has been better and better every year and just in the same ratio poverty and distress has increased. We have been legislating in this country along certain lines and those lines have proved a failure. Those principles have had a very good trial and you can see the result.

The object of the Socialist – and I am proud to say that I am a socialist and I am proud to say I have had the courage or (as I don't want to boast) I have had the impudence to say, 'I am a socialist' in the Legislative Assembly; and I will guarantee that

before this little bit of hair goes completely there will be plenty more in that House who will say the same and they will be listened to. Nobody can prove that we are working for anything that we cannot base upon equity and justice. We are simply demanding that the good things of this world should be justly divided.

We live in a Christian land, we boast of one common Father. We are not living as savages where the strongest can take from the weakest. But we are in a Christian land. Our children are taught that we are living in a Christian land. We have about a million of people. I suppose at least three-quarters of a million at least once a week say 'Our Father.' How many of those are prepared to say 'My brother' and 'My sister'? How many are prepared to turn round and give the right hand of fellowship to their weak suffering brother? Isn't it cant? Isn't it hypocrisy to claim a common Father and not admit a common brotherhood? Surely it is not asking too much? It is not asking too much to say, 'Well, if you are my brother, at any rate I won't be quick in condemning you. I won't believe the scandal until I am absolutely convinced and then I will look at all the surrounding conditions. I feel that I have got the opinion that "blood is thicker than water" and I will make allowance for you.' What a happy state of society it would be if that could be brought about! If people were as ready to assist as they are to censure. That can be done and what is more that will be done. That feeling is growing stronger every day; [applause] and that saying that 'misfortunes are only blessings in disguise' is coming true. There is not the slightest doubt that the adversity we have gone through in the last two or three years has chastened all of us and we shall come out of the fire all the better for it. We shall not be quite so 'bumptious.' We might feel inclined to say, 'Well, we were a little bit more precious a few years ago.' [Laughter] We were all endeavouring to get rich in a few months.

Take the case of my own business – printing. I can say this, that in the old country one man started a printing office. He prospered by sticking hard at his business and looking after it and being thrifty and perhaps at the age of 50 or 60 he died in harness leaving his shop to his son. His son goes into the business, works hard, living in the shop or over it and perhaps towards the end of his career if

business had been very brisk he aspired to a gig. With the third generation comes the 'swell'. He lived a little bit out of town. But it took three generations to do it. It takes about a fortnight here. [Laughter]

A man arrives in Collins Street with a few hundred pounds and he borrows a few hundred more, but he would not live over his shop. Oh, dear no! That is left entirely to the caretaker. He lives at the rate of 10,000 pounds a year in a few weeks. That was our system a few years ago. We were living in a fool's paradise, but it wasn't sound. We had much better come back to legitimate trading and steady business of our forefathers. There are lots of little things our forefathers did that I would not like to see here. When John Bright admitted that 'adulteration was a form of competition', farewell to respectable trading. A new condition of affairs had taken place, and that was the spirit of commercial supremacy they were fighting for, and ever since it has been the case of the grocer who said to his assistant, 'John, have you put the sand in the sugar?'

'Yes, sir.'

'Then come to prayers.' [Laughter]

I would like the suggestion of Mr Mauger carried out – that is to have the opportunity of a good debate carried out on proper lines on this subject. If there is any man can come forward with sufficient knowledge of Herbert Spencer, one of the greatest individualists of the day, I have not the slightest doubt but that we can wipe them completely away. There is an unpublished book that will sweep away half the Spencerisms and I sincerely hope we shall have somebody come forward not from what the Yankees call 'pure cussedness' but a man who believes what he is talking about. I have heard a man who says, 'This is all very well in theory, but I don't like this levelling down.' We don't want a 'levelling down' but we want to bring it up. Our aims are to prevent and to make it impossible for want to exist in a country of this sort. There are countries in the world where climatic conditions make it almost impossible for comforts to be so easily obtained. There are countries in the world where a blade of grass coming up in the ground would make the people go out to look at it, would make them knock off half a day to gaze at it.

A large number of our young people look upon our eight hours a day as part of our system just as the Southern Cross is part of our solar system. There is not the slightest doubt that we have much to be thankful for, from the efforts of those who came before us. There are many privileges that were fought for by the last generation of the peoples of this colony, which privileges were denied them in their native land which they insisted upon obtaining here. They secured political privileges for their children and their children have been so much occupied by football and cricket that they have allowed many of these things to be filched. [Applause]

I live in hope that the rising generation will spare a little time to study. I know a large number that are devoting themselves to study these social questions; and I have confidence that the next generation will be just as much up to date as the present generation. But I can assure you of this, that under our present system it is getting harder every day, every month and every year to live all over the world because huge accumulations of wealth are taking place besides large accumulations of misery, and until the system is altered it cannot be done by any one man or woman or body of men. The Three Tailors will never do it [laughter] but if every little church or chapel like this will determine that their religion shall be a religion of everyday life instead of a religion merely for a Sunday; that they must not take off their religion when they take off their Sunday clothes but that they shall be just as religious and just as God-fearing on Mondays as they are on Sunday and when they are selling something as the real McKie [McCoy?] and they know it is not the real McKie they must have the courage to say, 'No sir, it is not the real McKie,' even when they get the sack for it.

It will require a little bit of courage and it will cause a large displacement of labour for the time, but right will prevail. You will find that if that common understanding is arrived at, that we will assist our fellows. It is not many years ago since Dr Chalmers in the old country did his level best to set the church to look after its own poor. If every church 'looked after its own poor' there would be no such thing as want in the world. You say, 'How can that be when the churches consist in many case of poor people?' Is it not the poor who help the poor? Go down among

the poor people today to see how they manage to live. They would not manage to live if it were not for the assistance of people who are almost as hard up as themselves.

My dear friends, I thank you very much for your kind attention to me and if at any time I can be of any service to you, if there is anyone who thinks they are a little too big mentally and physically for you, I shall be happy to come up here to assist you. I only hope that the good you will do will be the good that you desire to do." [Loud applause]#

## Vale David Hewitt

David Hewitt, who was a member of this Society, died very recently, aged 84. He and his wife Margaret were very well known in the Northern Territory for their work with remote communities and their histories. They were awarded an Order of Australia each for their work. David was an electrician and a carpenter working in Western Desert and APY Lands, having moved to the NT in the 1960s, and latterly he was active in heritage and history research and recording in community projects.

The ABC's report (by Lee Robinson, 2 March 2024) said "Mr Hewitt could often be found at public meetings and forums in Alice Springs and was a valued member of National Trust Alice Springs, Heritage Alice Springs, the Old Timers Traeger Museum and the Central Australian Aviation Museum."

"His Christian faith played a central role in his life, and he was an active participant in the Uniting Church congregation."

"Mr Hewitt spent many years facilitating Sunday church services at the town's prison and would get to know the prisoners on a personal level. People would just line up for a long time to talk to David and he would have known a lot of them since they were children."



## Hell's Gate

From *The Spectator*, September 11, 1935

"There is to be a Methodist Church at Hell's Gate." This startling news was given by Cr Adkins at the monthly meeting of the Heytesbury Shire Council on Wednesday.

The fact was revealed in this manner. The Secretary (Mr L. Simpkin) reported that the Public Health Department had approved of the opening of the Methodist Church at Marnsvale. "Where is that?" asked Cr Hill. "It is at Hell's Gate," replied Cr Adkins. Councillors agreed that there could be no more appropriate place for a church. (Camperdown Chronicle, 12/7/35)

The state of the roads in this district is terrible, and on account of this there may be some justification in calling it "Hell's Gate". To give some idea of the condition of the roads, heavy horses and drays are the only reliable conveyance. Every road has bog-holes anything up to eighteen inches deep. Despite this, we have not failed a service this winter. On two or three occasions the minister, on account of limited time, having four services a Sunday, and having to trudge through two miles of such road to reach this preaching place, has been three-quarters of an hour late. But on each occasion he found his congregation waiting for him, because, as one complimentary Church of Christ person put it, "One thing about the Methodist Church, her preachers always keep their appointments." He could have added, "Even if it is at Hell's Gate."

