



CORRESPONDENCE: The Secretary advised receipt of the following correspondence and the action indicated was taken.

1. Armidale College of Advanced Education supplying details of local and applied history programmes. Noted.
2. Canterbury Municipal Council giving details of two recent publications, "Earlwood's Past" and "Campsie's Past". Further details of the books were obtained by the Secretary but the meeting decided not to purchase copies unless future examination found the books to be worthwhile for the Society.
3. Department of Missions, Baptist Union of N.S.W., requesting assistance in recording details of early ABMS missionary work in Papua New Guinea. The meeting endorsed the decision of the Executive Committee to seek further discussions with the Department regarding the project.
4. Royal Australian Historical Society, enclosing the latest edition of the magazine "History" and giving details of the 1989 Annual Conference to be held at Nowra in October. Following discussion it was agreed that the Secretary should represent the Society if he were able to go, with the Society paying the registration fees, etc.
5. National Library of Australia giving details of the Australian Historic Records Register which is now available for purchase at a cost of \$30. The register consists of microfiche cards and it was agreed not to purchase a set at this time. Should an examination of the register at some time in the future show it to be worthwhile, the question would be looked at again.
6. University of New England giving details of historical and archaeological tours planned for 1990. Noted.
7. Department of Planning giving details of 1989/90 heritage grants. Noted, with the Secretary commenting that perhaps in the future some effort should be made to acquaint Churches of these grants.

TREASURER'S REPORT: The financial report, presented by the Treasurer, showing the following balances for the period to 17/8/89, was adopted:-

General Fund	\$1492.82
Publications Fund	2149.71
Essay Competition Fund	<u>322.40</u>
Total Balances	\$3964.93

Mr. Petras added that to date some 466 copies of "Australian Baptists - Past and Present" had been sold. The membership now stood at 82 (79 members being financial and 3 unfinancial).

ESSAY COMPETITION: Mr. Young reported that to date only one entry had been received.

ARCHIVIST'S REPORT: Rev. E. Archer enumerated on his activities over the past two months.

SECRETARY'S REPORT: The Secretary tabled a copy of his report prepared for inclusion in the "White Book" of the Annual Assembly.

GUEST SPEAKER: Mr. Young spoke on the subject of "Some recent trends in the writing of history and its relevance to the Baptist Historical Society of NSW". At the conclusion of a most interesting address discussion ensued on the issue raised in Mr. Young's talk.

CLOSE: The meeting was closed in prayer by Rev. E. Archer at 9.30 p.m.

O.C.N.

Some Recent Trends in the Writing of History  
and its Relevance to the Baptist Historical  
Society of N.S.W.

Mr. P. Young's Paper read to the August Meeting.

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INTRODUCTION The paper began with the observation that the trend of French, American and British historians was away from the history of political life, of diplomacy and of wars towards the history of those whose lives have not been noticed by historians because they were apparently unimportant. Mr. Young suggested that the work of our Society might be of use to such historians and illustrated the potential usefulness of Baptist history from three sources:-

First. In "Fifty Capital Years", the story of our Canberra Church 1929-79, the Introduction points out that in the late 1920s Baptists had faith in Canberra when most of the rest of Australia was deriding it, the Church's leaders and members have consistently played prominent parts in Government and other activities in the city and the Church was a leader in grappling with the social problems of the aged and locally depressed people. Then comes the conclusion .."Despite all this, it is astonishing to find no recognition whatsoever of Baptist work in any local or national historical work in Canberra." ..... Second. The writer of "People with a Purpose", the record of Epping Church's first fifty years says: "Much that has happened is inevitably unnoticed by contemporaries." Mr. Young commented that happily the history has been written and matters of interest to historians may thus be known .... Third. In his own paper to the Society on Rev. Joshua Robertson in 1980 he gave glimpses of the determination of pioneers at Port Campbell in Western Victoria yet a splendid book of 500 pages on the Western District of Victoria does not mention Port Campbell.

THE ANNALISTES. Mr. Young next turned to consider trends in the work of French, British and American historians. In the 1920s the Annalistes, a school of historians in France, wanted to understand how people lived and thought and felt in other historical periods. They became known as "historians of the mentalities". They looked beyond the works of the intellectual elites. In attempting to understand the mentalities of other times they had little documentary evidence (apparently unimportant people do not keep records) so they interested themselves in such things as language and idiom, social customs, religious rituals and attitudes to children and youth.

The Annalistes spoke of the long duration and persistence of mentalities despite apparent political, technological and economic changes. Away from the superficial world of professional politicians is social time. Social structures may change little even with revolutions. Why, they asked, were new ideas sometimes triumphant and why were old ideas sometimes too strong for them? The Annalistes also spoke of geographical time. Some geographical regions retard change because their geography does not change.

A reviewer of the last book of Barbara Tuchman, distinguished American historian, says ... "her conclusion on the American Revolution was that it did little to change the nature of man ... revolutions produce other men, not new men." Other evidence from America indicates increased interest in the history of the disadvantaged. Marxist historians are also interested in the disadvantaged, e.g. the Oxford historian, Christopher Hill, has written a book on John Bunyan in which he sees more working class hostility than Puritan Biblical non-conformity.

MENNONITES. ... "The Mennonite Quarterly Review", published in U.S.A., gives wide-ranging cover of Mennonite interests. The Mennonites go back to the Zurich Anabaptists (1520) and a similar fellowship in the Netherlands about 1550. Persecution drove them to Pennsylvania, adjacent States and Canada. An article in the issue of January 1985 investigated the continuing mentality of a Canadian

Mennonite community and seemed to bring together certain trends in the writing of history and our own Baptist historical work.

THE BAPTISTS OF YEOVIL AND BOURNEWOOD. Mr. Young believed that the steadfastness and continuing mentality of the Yeovil-Bournewood Baptists would be illuminated by applying the procedures of the Mennonite study to that fascinating close-knit Baptist rural community in the Central West of N.S.W. He detailed the story of a group of families who settled in the Bournewood area over one hundred years ago and formed the Baptist Church in 1884. His information comes largely from "The Book of Bournewood" produced for the Centenary of the Church. The families who compiled it have been there from the beginning, have continuous records and a competent collective memory, advantages not enjoyed by many writing Church histories. There is much detail about family trees, life in general and land purchases and sales. It is likely to be useful not only to Baptist historians but historians of other kinds. The Foreword acknowledges the debt the present generation owes to those who came to the area with little and accomplished so much. It tells of hardship, toil and poverty with primitive tools under isolated and primitive conditions. The pioneers lived in humble homes, cleared their land, grew their crops and built their church.

The pioneer members of these families arrived in Australia between 1849 and 1857 and went inland to Bathurst and Molong where they worked for the squatters as shepherds or fencers or carriers. It was some years before they were able to afford the five shillings per acre required for the conditional purchase of a selection of a small block under the Robertson Land Act of 1861, and then it had to be cleared. They were actually subsistence farmers. The children of the pioneers, the first generation, took up selections in the Bournewood area in the mid and late 1870s. Opportunities for the second generation to take up land came in 1891 when the Government made available for selection by ballot land previously leased to squatters. They worked hard to gain the freehold of the land by the payment of an additional fifteen shillings per acre. Gravelled roads and the coming of the railways made links with markets and they were no longer subsistence, but commercial, farmers. Mr. Young gave examples of the great hardships suffered by the pioneers and their successors of the first and second generations. Similar events were taking place in many countries throughout the middle latitudes of the New World but "The Book of Bournewood" illustrates this particularly well as it tells of occupations, hardships, courage, faith and energy.

The Church was formed in 1884 in the home of James Wykes of the first generation and a church building erected in 1897 was replaced by a larger building in 1926. The Church resulted from the exertions of Mr. James A.H. Poulton, a bank manager turned itinerant preacher, who visited all the homes and the workers in the fields. Over the one hundred years since then the officers of the Church have come from the original founding families and the present generation salute their forbears.

Mr. Young then asked:-

WHAT IS THE EXPLANATION OF THE PERSISTENCE OF THIS MENTALITY OR WAY OF LIFE FOR OVER ONE HUNDRED YEARS?

Mr. Young repeated that the French Annalistes have written deeply about mentalities changing slowly despite apparent signs of great change and asked how their views can be applied to the Baptists of Bournewood. He suggested that the Mennonite study would throw some light on the position, although Australian Baptist communities might dissociate themselves from some attributes of the Mennonites and especially of the Amish. From that study four reasons for the persistence of the way of life of these Central West Baptists were suggested: Land . . . . Church . . . . Education . . . . and Family and Marriage.

1. Land. Many Mennonite families had maintained "residential stability" for over 150 years despite the allurements of a nearby city. Some of the Wykes' land at

Bournewood has been in the hands of the same branch of the family for about 100 years and the family sees the hand of Providence in its continuing life there. Homes are commodious but not ostentatious and allow for gatherings of family and of youth.

**2. The Church.** All kinds of Churches in various countries have often maintained traditional habits of thought. The Mennonite study speaks of the relative importance of belief and the interaction of the members. Interaction is facilitated by attendance. Among the Amish attendance requirements are heavy-handed. At Bournewood attendance at services is a serious expectation. Mr. Young raised questions in this connection:- (a) Does credal orthodoxy itself explain the continuing life or mentality of the Baptists of Bournewood? (b) How important for its perpetuation or continuation are Church attendance and the examples of outstanding adults? (c) What procedures are followed before one is admitted to membership? Do the children of Church families find it easy to get in?

**3. Education.** Education may undermine conservative communities as children hear things that contradict home teaching and as they are introduced to new people and new possibilities. Education has often taken heavy toll of upwardly mobile Baptists. The Amish of Pennsylvania have a record of opposition to education in state schools. The Mennonites of Canada are interested in education but the percentage going to higher education is less than that of non-Mennonites, but it is increasing. However, their top students choose careers that do not pay very well, which reflects a finding that the Mennonites are more contented with their incomes than their higher paid neighbours. Some of these observations seem to be repeated in Bournewood. Children of parents who did not go as far as the H.S.C. are going to the H.S.C. and beyond, particularly into the caring professions. On the other hand, farmers who did not follow academic education did courses in wool-classing and the like, attend field days and use agricultural advisers.

**4. Marriage and Family Life.** The Amish forbid marriage to anyone not an Amish. The Mennonites used to require both partners to "subscribe to a radical understanding of anabaptism" but now accept other Christians. A question for Bournewood would be whether the young people are urged to look for Baptists and if necessary for Protestants. In child discipline Mennonites are said to be more direct and less manipulative than their neighbours. Of the Baptists of Bournewood one learns that the stand of the parents is clear. The leisure activities of the Mennonites have an emphasis on religious and musical activity. Our Baptists tend towards games, play, exercise, travel and television. There is probably a preference for dinner cooked in the home rather than in the restaurant kitchen, signifying a patriarchal life style which would not find a ready acceptance for new ideological fashions.

**MR. YOUNG'S CONCLUSION.** Mr. Young saw something in common in the work of some recent historians (at least in France and the U.S.A.) and the work of our own Baptist Historical Society. Both are interested in people unimportant in the eyes of the world or conventional historians. It is difficult to find material about such people but societies like ours are motivated to write about them. He believed that the interest of the Annalistes in slowly changing attitudes to life and mentalities would find in the Baptists of Bournewood the kind of community they liked to examine. Also in a particular Mennonite study he had discovered a way of examining that community even though he had done no survey at Bournewood. He thought the same procedures could be applied to Goombargana, a Baptist community near Albury. He suggested in closing that historians interested in people not well-known would find ample material on periods of development and particular decades from studies made by and for our Society.

FINANCIAL MEMBERS OF THE SOCIETY  
as at August, 1989

PERSONAL

Rev. N. Adcock; Rev. E.A. Archer; Mrs. G. Archer; Mrs. M.A. Ardill;  
 Rev. R.S. Arndell.  
 Rev. D.S. Baker; Rev. G.B. Ball; Mr. R.J. Brice; Rev. R.C. Briggs; Mr. M.J. Brown;  
 Pastor J.J. Bull; Miss H.M. Burton; Mr. B. Burton; Mrs. J. Burton.  
 Mr. R.L. Cardwell; Rev. M. Chavura; Mrs. A.M. Church; Mr. F.J. Church;  
 Mr. J.F. Church; Rev. F.W. Coan; Rev. J.S. Connor; Rev. N.R. Cowling;  
 Mr. A. Crooks.  
 Rev. E. Graham; Miss C. Green.  
 Mrs. B.M. Hack; Mr. P.E. Hayward; Mr. D.M. Henderson; Rev. B.J. Hoar;  
 Mr. W.J. Hollier.  
 Mr. A.T. Iliffe; Rev. S.F. Ingham.  
 Pastor S.J. Johnson.  
 Rev. P.B. Kilkeary; Mr. B.A. King.  
 Mr. W.A. Laudenbach; Mrs. E.N. Linklater.  
 Mrs. L. McDonald; Miss D.H. Macindoe; Mrs. G.E. Marsh; Mr. G.R. Morling;  
 Mr. Justice T.R. Morling.  
 Mr. O.C. Nannelli.  
 Mrs. L.A. Ollif; Rev. A.H. Orr.  
 Mr. K.A. Palmer; Mr. M.J. Petras; Mr. R.B. Petschack; Miss D. Platt;  
 Rev. R.F. Pope; Rev. B.W. Powell.  
 Mr. R.G. Robertson; Rev. E.R. Rogers; Mrs. R.V.L. Russell.  
 Mr. B.E. Stone; Mr. W. Stronach; Miss F. Smith.  
 Rev. I.B. Thornton.  
 Rev. D.H. Vaughan.  
 Mr. H. Watkin-Smith; Rev. A.A. Whale; Mr. E. Windschuttell; Rev. E.G. Wykes.  
 Mr. P.G. Young.

CHURCHES IN MEMBERSHIP

Auburn; Avalon.  
 Castle Hill; Central; Chatswood; Concord.  
 Eastwood; Epping; Ettalong.  
 Greenacre.  
 Hornsby Heights.  
 Merewether; Merrylands.  
 Northside.  
 Pennant Hills; Petersham.

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*The late Mrs. Kath ILIFFE*

*Mrs. Iliffe, a keen member of our Society, passed to be with her Lord on 29th July. Her forebears included three Presidents of the Baptist Union of N.S.W.; her father, Rev. W.M. Cartwright (1908-9); her grandfather, Mr. Charles Lane (1905-6) and her great grandfather, Rev. Philip Lane (1869). Mr. Charles Lane was also Secretary of the Baptist Union of N.S.W. for eleven years. She made available to the Editor interesting information on her family, some of which was used in the story on the Lane family in the Recorder of June 1989. We are grateful for her interest and contribution and express our sympathy to her husband and family.*

AN APPROACHING CENTENARY  
TAMWORTH BAPTIST CHURCH

Mission commenced ... November, 1889  
Church formed ... November, 1890

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THE TOWN TO WHICH THE BAPTISTS CAME.

Tamworth on the Peel River was named after the English town in Staffordshire, represented in the British Parliament by Sir Robert Peel, the distinguished statesman. In 1848 the site had been recommended for a township by the Commissioner of Crown Lands and was gazetted in 1850. By the 1860s it was an important coaching station and the centre of an extensive district producing a wide variety of agricultural, pastoral, dairy and vegetable products. The town was mainly on the eastern bank of the Peel River as the western side at that time was occupied for pastoral uses by the Peel River Company, an offshoot of the A.A. Company, and small farmers had to take up land to the east. G.B. Barton, in his "Historical Sketch of N.S.W., 1886" states that development on the west bank was limited because the Peel River Co. possessed large tracts of the best land and large squattages were not favourable to the growth of towns. A few years later, Rev. William Collier, visiting in November, 1892, for the second anniversary of the Church, commented that much of the land was monopolized by a few, viz. the Peel River Co., and remained largely unproductive, thus restricting the agricultural population. Nevertheless, progress was sufficient for Tamworth to become a municipality 17/3/1876 and was helped further by the advent of the railway in 1878.

The population in 1889 when the Baptist Mission commenced was 4000, and in the Census district it was 9295. There were a variety of industries established in the town including three flour mills, several saw mills, a galvanized iron factory, a coach and buggy factory, and a brewery. A Gas Company had introduced gas lighting in 1881 and in August 1888 Tamworth became the first municipality in Australia to have its streets lighted by electric lamps.

THE CHRISTIAN SITUATION AND BAPTIST BACKGROUND.

Rev. William Collier gained the opinion that the population was a moral one but not a religious one. In 1889 there was a Roman Catholic cathedral, two Anglican churches, a Presbyterian chapel and a Wesleyan chapel. Several Baptist families in the district had no place of worship. In the opening months of 1880 Thomas Llewellyn, itinerant Baptist evangelist was in Tamworth before moving on to Gunnedah and Armidale and two ladies from Tamworth wrote to the Baptist Union asking if a more permanent ministry could be arranged. The August 1880 issue of "The NSW Baptist" records that a Mr. Overton, an acceptable lay preacher at Parramatta and Kingsgrove, offered to go to Tamworth; but I have no evidence of this being followed up.

In February 1885 the Secretary of the Parramatta Church and its Sunday School Superintendent, Mr. William Ardill, was transferred to Tamworth as Clerk in Charge of the Lands Department Office. In 1887 Mr. Ardill wrote to the Baptist Union urging the claims of Tamworth where he considered there was a good opening and offering to support the work to the extent of 50 pounds per annum. Later in 1887, Rev. John Straughen, pastor at Parramatta and a member of the Union Executive, reported to the Executive on a visit he had made to Tamworth. There were, he stated, 17 Baptists ready to unite, five were awaiting baptism, and others were ready to form a congregation. He recommended forming a Church if a pastor could be found but nothing happened for eighteen months. It is interesting to note that during that time, namely in 1888, several subscriptions to The NSW Baptist were received from Tamworth.

In July 1889, Mr. Ardill wrote asking if the Baptist Union intended commencing a work as the Congregationalists were interested. Rev. R. Dey, Congregationalist minister, had been to Tamworth but in discussions with Rev. F. Hibberd said the Congregationalists were prepared for the Baptists to move first. At the October meeting of the Executive it was decided to commence Tamworth Baptist Mission and Mr. Hugh Dixson offered to support it with 50 pounds per annum for two years. In November it was announced that Rev. Matthew Morris, a graduate of Spurgeon's College who had been serving in South Australia since 1883, would commence services on 24th November.

#### ESTABLISHING THE CHURCH.

The Olympic Hall, the largest of the three halls in the town (the Oddfellows, the Temperance and the Olympic), was rented for six months with the option of renewal. It was planned to commence a Sunday School at once and hold cottage meetings during the week in various parts of the town.

Heavy rain restricted attendances at the morning service on the first Sunday but 130 were present in the evening. At the end of six months, Mr. Morris reported attendances of 70 at the morning services and congregations of between 100 and 150 at the evening services. The Sunday School had attendances of between 30 and 40 and Prayer Meetings were held twice weekly in cottages. Further encouragement came with a visit for a mission by the Baptist Union Evangelist, Rev. C. Boyall. The prospects were pleasing and the Union arranged for the President and Secretary, Revs. J. Straughen and F. Hibberd, to attend the first anniversary of the Mission, Sunday-Tuesday, November 23 - 25, 1890. On the Sunday Rev. F. Hibberd preached, on the Monday there were six baptisms in the river of friends from the Mission, and on the Tuesday the Church was formed by Rev. J. Straughen and deacons elected. Mr. Wm Ardill was the first Secretary and Mr. E. Cooper the first Treasurer. Another foundation deacon was Mr. John Selwin, a Baptist of long standing who lived at Bective, some 25 kilometres west of Tamworth, and who served as a deacon uninterruptedly for 21 years. In 1891 Mr. Morris declined a call from the long established Ipswich Church in Queensland, preferring to work for the firm establishment of the Church he had come to inaugurate. Late in 1892 Mr. Ardill was transferred to the Lands Office in Orange.

#### THE TABERNACLE.

Despite being burdened by having to meet in a hall used till Sunday morning for dancing, the Church pressed on. For the third anniversary of the Mission and the second anniversary of the Church, November 27th and 29th, 1892, Rev. Wm. Coller of Newtown was invited to preach on the Sunday and on the Tuesday, Mr. Coller and Rev. S. Hotston, of the New England Church, addressed the Public Meeting. The Public Meeting was preceded by a sale of work and an Anniversary Tea and the proceeds of the Anniversary were thirty-one pounds, a pleasing sum for a young Church in the very depressed times. There was 412 pounds in the Building Fund and it was hoped to build when that fund reached 600 pounds. Whether or not they reached their target before commencing building, their new Tabernacle was erected well before the end of the year and according to the Baptist Union statistics for 1894, the land cost 120 pounds, the brick building one thousand and eighty-nine pounds, and the total debt at that stage was 550 pounds.

Special services to mark the opening of the Tabernacle were held over Sundays October 22 and 29, and Tuesday, 24th October, 1893. On the first Sunday, Rev. F. Hibberd, immediate Past President of the Union preached morning and evening and the President-elect, Rev. W. Coller, in the afternoon. On the Tuesday the President of the Union, Mr. Wm. White, was the chief speaker supported by Revs. Seth Jones (Newcastle), F. Hibberd, S. Hotston, and W. Coller. A sad note on the Tuesday was the advice of the death in Orange of Mrs. Ardill, one of the original promoters of the work in Tamworth.





HISTORIC HINTON  
welcomes  
HUNTER DISTRICT CHURCHES  
for a special Rally

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On Sunday, 10th September, 1989, the Churches of the Hunter District Baptist Association held a Rally in the Hinton Church, the oldest existing Baptist Church building in N.S.W. The purpose was to hear the address given by the Chairman of our Society last October on the influences behind the extension of Baptist witness in the Hunter Valley. The request to repeat the address came at the end of last year and the date originally chosen was 9th July, a few days from the 132nd Anniversary of the opening of the building for worship, on 5th July, 1857. However, local circumstances forced the postponement. Significantly on 10th September, 1857 (a Sunday) the practices to be followed when the Church was formed the next Sunday were chosen.

The Church building has recently been renovated within and a commodious hall constructed to replace the original smaller room at the rear. It is a building of which the denomination can be proud. So well was it constructed by its first pastor, Rev. Philip Lane (a master mason) that no flaw appears in its walls. Architecturally a typical 19th Century chapel the interior is light, airy, conducive to worship and most attractively designed.

The Church was filled to capacity well before the advertised starting time. A spirit of expectation and enthusiasm persisted from the hearty singing of the opening hymn to the conclusion of the afternoon tea served in the new hall at the close of afternoon's programme. The pastor of the Church, Rev. Les Oakley, presided. Ald. Ashley Saunders welcomed visitors to the Church and township and led in prayer. The Regional Superintendent, Ron Gibbins, drew attention to some historic photographs, explained the purpose of the Rally and commended the work of the Historical Society.

The Roll Call of the Churches was conducted by the Hon. Milton Morris who had some humorous anecdotes to relate of some of the Churches. Responses were given by Churches in the order of their formation, each giving a brief notice of how their Church came to be formed. This feature of the meeting was very well received. The following were the Churches which were represented: Hinton, Newcastle, Wallsend, Lambton, Islington, Boolaroo, Kurri Kurri, West Wallsend, Mayfield, Hamilton, New Lambton, West Maitland, Merewether, Belmont, Raymond Terrace, Singleton, Cardiff Heights, Bel Air, Morisset, Nelson's Bay, Metford, Medowie and Tanilba Bay.

There were present a number of descendents of the original Hinton and Thalaba Churches. Thalaba, now in the Central North Coast Association, was originally a significant member of the former Northern Districts Association centred on Newcastle and the Hunter River Valley. Also present were several descendents of Mrs. Warner, a Baptist of Dublin who came to the district in 1829.

Mr. Watkin-Smith was introduced by Mr. Oakley and it was revealed that he had been an active participant in the Churches of the Association fifty years ago. Comments following the address revealed great interest in the tremendous outreach activities of the early pastors and members of the first Churches in the district. A summary of the original address appeared in February Recorder.

It was an exciting and inspiring gathering.

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