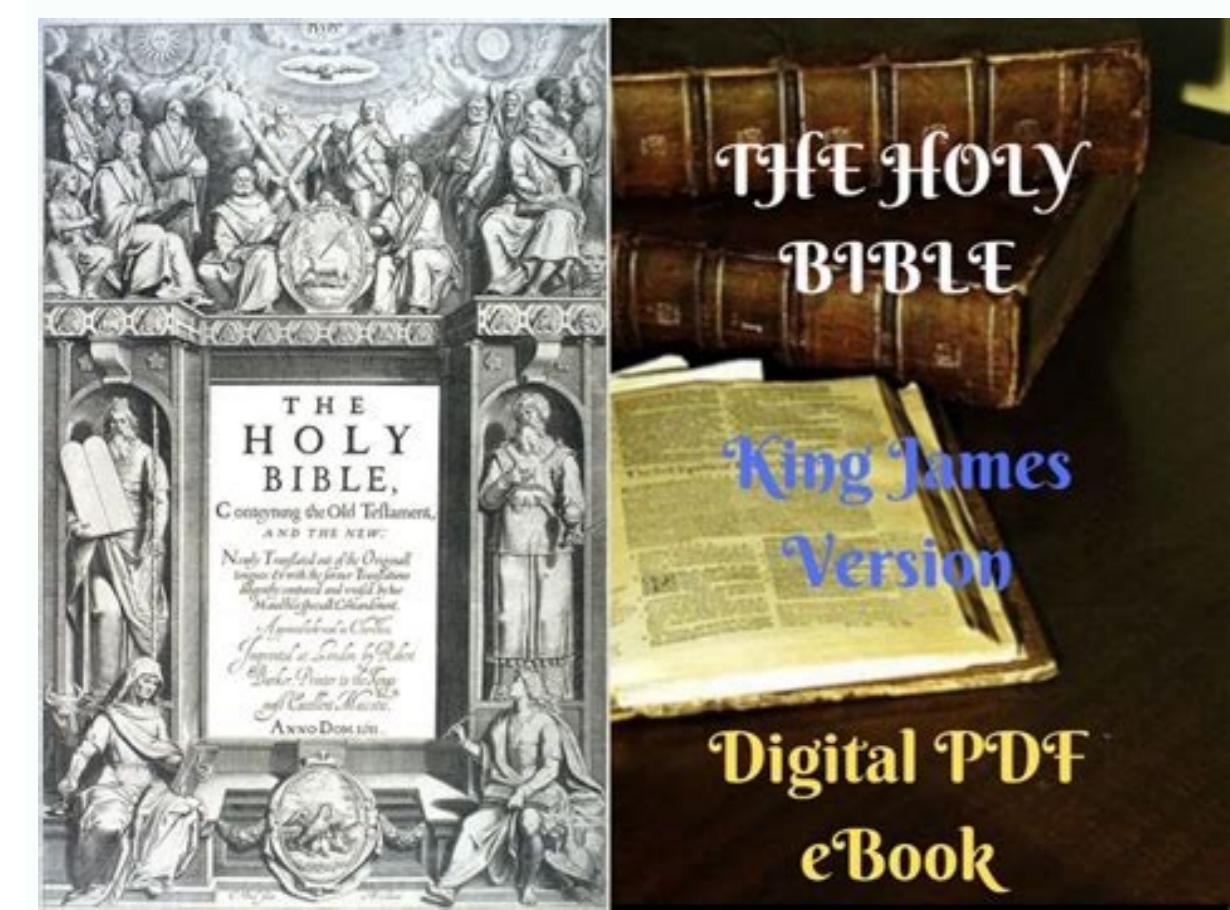


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PHILIP SCHAFF

THE COMPLETE HISTORY OF THE CHRISTIAN CHURCH

WITH BIBLE

THE SLAVONIC LANGUAGES

EDITED BY
BERNARD COMRIE
AND GREVILLE G. CORBETT

ROUTLEDGE LANGUAGE FAMILY DESCRIPTIONS

Writing [a] Presbyterian History!

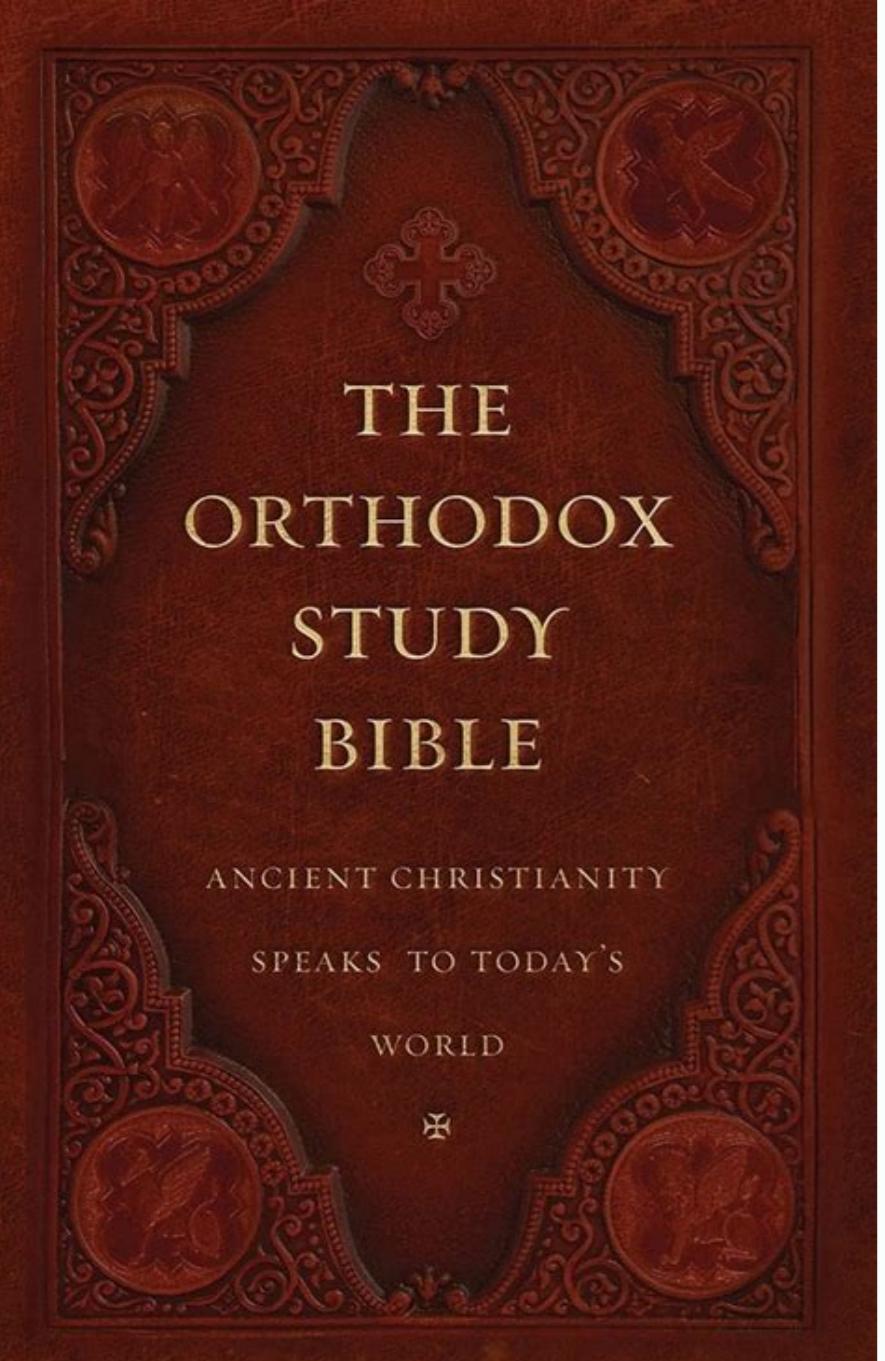
Mark Hutchinson

In 1995, the Historical Records and Library Committee (HRLC) of the Presbyterian Church of Australia in NSW made a bold decision. They had been planning for some time to have a history of the State church written in time to celebrate the centenary of Presbyterian Federation in 2001. That date would be half a century after the previous history, *The Challenge of the Years*, compiled by Charles White, appeared, which in turn appeared roughly fifty years after the first official history by James Cameron (*Centenary History of the Presbyterian Church in NSW*, 1905). This was, then, to be that most dreaded of productions, an 'official' history. Such a prospect presented the Committee with a number of conundrums.

The first was that history as a pursuit in Australia had changed radically from the time that White was writing. In his time, Charles White, a former moderator of the church who had pulled out of many activities in the church to write the history, had an unenviably open field to deal with. There was little scholarly secondary literature, particularly on Australian religious history, and the whole field of Australian history was yet to be formally established in institutions of higher education. The great works of Max Crawford and Manning Clark were still to come, and inevitably, religion was to play a marginal in works attempting to cover the whole national experience. Only a decade or so before, Flora Eldershaw had declared that in fact, Australia lacked the storied ruins and concrete memories on which a sense of history could be built. It was a country in which nothing ever seemed to happen. It was the task of the next fifty years to demonstrate how wrong those very English assumptions were.

White's models were thus inevitably a mixture of local invention and imported expectation - Church histories were about prominent ministers, church buildings and elders of social importance. Indeed, one of the reasons why very few people remember what White himself wrote was the encyclopaedic approach taken in the book - it is to the photographs of worthies and churches, the potted parish histories collected in the back of the book, which people turn in search of uncle Jock and grandpa. Structurally, the book leaned heavily on the (often faulty) memories of local ministers, and the still patchy records of a Ferguson Library which, to this day, suffers the curse of all denominational collections - the inability to convince local parishes that their records need to be centrally located for consistency and security. At the local level, denominations are eclipsed by the claims of family and community, and so questions of ownership over content which is 'sacred' to each of these circles of relationship become strained. It was to these circles of family connection and community tradition which White's book appealed, and in some ways, it still remains a key source for sub-denominational studies. For ministers, it acts like an ageing copy of Burke's Peerage, an intellectual compass to a vanishing landscape. In any event, any new history could not follow such a model — it would have to take into

¹ This paper was originally an address to the Uniting Theological College celebration of the Australian Presbyterian Centenary in November 2001. For clarification of statements and the academic apparatus underlying the address, readers are directed to the relevant sections of the book to which the address points.



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