11TH LISTING OF THE REGISTER

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corporation of the City of Adelaide</td>
<td>Adelaide 5000. Gasol Reserve, section 549, hundred of Adelaide.</td>
</tr>
<tr>
<td>John's Emporium</td>
<td>Corner Leigh and Hindley Streets, Adelaide 5410. PTA 76 comprised in LG</td>
</tr>
<tr>
<td>Elder House</td>
<td>23 Currie Street, Adelaide 5000. CT. volume 1950, folio 183, PTA 139,</td>
</tr>
<tr>
<td></td>
<td>hundred of Adelaide.</td>
</tr>
<tr>
<td>Stables—Warehouse</td>
<td>27 Currie Street, Adelaide 5000. CT. volume 1686, folio 79, PTA 139,</td>
</tr>
<tr>
<td></td>
<td>hundred of Adelaide.</td>
</tr>
<tr>
<td>Adelaide Electric Supply Co. Converter Station—Former</td>
<td>22-26 Divett Place, Adelaide 5000. CT.'s volume 4207, folio 638-641</td>
</tr>
<tr>
<td>Stock Exchange</td>
<td>inclusive, allotment 4 of PTA 299, hundred of Adelaide.</td>
</tr>
<tr>
<td>Bertram House</td>
<td>East Terrace, Adelaide 5000. CT. volume 2161, folio 97, PTA 155,</td>
</tr>
<tr>
<td></td>
<td>CT. volume 1833, folio 71, PTA 154, hundred of Adelaide.</td>
</tr>
<tr>
<td>Grenfell Street Mail Exchange—Former</td>
<td>55 Exchange Place, Adelaide 5000. CT. volume 732, folio 5, PTA 169,</td>
</tr>
<tr>
<td></td>
<td>hundred of Adelaide.</td>
</tr>
<tr>
<td>Adelaide Electric Supply Co. Power Station—Former</td>
<td>73 Grenfell Street, Adelaide 5000. CT. volume 3142, folio 108, PTA 144,</td>
</tr>
<tr>
<td>YWCA Headquarters—Former</td>
<td>hundred of Adelaide.</td>
</tr>
<tr>
<td>Cathedral Hotel</td>
<td>101-107 Grenfell Street, Adelaide 5000. CT. volume 2148, folio 153,</td>
</tr>
<tr>
<td></td>
<td>PTA 146, hundred of Adelaide.</td>
</tr>
<tr>
<td>Bank of Adelaide—Former</td>
<td>243 Grenfell Street, Adelaide 5000. CT. volume 2001, folio 96, PTA 155,</td>
</tr>
<tr>
<td></td>
<td>hundred of Adelaide.</td>
</tr>
<tr>
<td>T &amp; G Building</td>
<td>49 Hindmarsh Square, Adelaide 5000. CT. volume 4185, folio 893, PTA 147,</td>
</tr>
<tr>
<td></td>
<td>hundred of Adelaide.</td>
</tr>
<tr>
<td>National Mutual Building—Former</td>
<td>47 Kermode Street, North Adelaide 5006. CT. volume 3122, folio 49, PTA</td>
</tr>
<tr>
<td></td>
<td>714, hundred of Adelaide.</td>
</tr>
<tr>
<td>Dwelling—'Nurney House'</td>
<td>81 King William Street, Adelaide 5000. CT. volume 1938, folio 191, PTA</td>
</tr>
<tr>
<td></td>
<td>140, hundred of Adelaide.</td>
</tr>
<tr>
<td>Freemason's Hall</td>
<td>82 King William Street, Adelaide 5000. CT. volume 4038, folio 233, PTA</td>
</tr>
<tr>
<td></td>
<td>141, hundred of Adelaide.</td>
</tr>
<tr>
<td>Aquinas College</td>
<td>91 King William Street, Adelaide 5000. CT. volume 1938, folio 190, PTA</td>
</tr>
<tr>
<td></td>
<td>140, hundred of Adelaide.</td>
</tr>
<tr>
<td></td>
<td>Kingston Terrace, North Adelaide 5006. CT. volume 1568, folio 151, PTA's</td>
</tr>
<tr>
<td></td>
<td>1027 and 1028, hundred of Adelaide.</td>
</tr>
<tr>
<td>District Council of Burra Burra</td>
<td>254 North Terrace, Adelaide 5000. CT. volume 2042, folio 61, PTA 26,</td>
</tr>
<tr>
<td>Royal Exchange Hotel</td>
<td>hundred of Adelaide.</td>
</tr>
<tr>
<td>Dwellings—Barker of Baldina Homes</td>
<td>1 Palmers Place, North Adelaide 5006. CT. volume 167, folio 211, TA 748,</td>
</tr>
<tr>
<td></td>
<td>CT. volume 727, folio 106, PTA 746; CT. volume 1526, folio 113, TA 747,</td>
</tr>
<tr>
<td>Dwellings—McBride Cottages</td>
<td>hundred of Adelaide.</td>
</tr>
<tr>
<td>Kooringa Hotel</td>
<td>Bests Place, Burra 5417. CT. volume 4109, folio 784, part allotment 23 of</td>
</tr>
<tr>
<td></td>
<td>part section 4, hundred of Kooringa.</td>
</tr>
<tr>
<td>Bible Christian Chapel—Former</td>
<td>Chapel Street, Burra 5417. Limited CT. volume B, folio 152, part section</td>
</tr>
<tr>
<td></td>
<td>1, hundred of Kooringa.</td>
</tr>
<tr>
<td>National Bank</td>
<td>Corner Chapel and Bath Streets, Burra 5417. CT. volume 825, folio 140,</td>
</tr>
<tr>
<td></td>
<td>part allotment J of portions of section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Bon Accord Mine Historic Site</td>
<td>Corner Kingston and Bridge Streets, Burra 5417. CT. volume 2697, folio</td>
</tr>
<tr>
<td></td>
<td>64, part allotment 533 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Stone Wall</td>
<td>Corner Market Street and Mount Pleasant Road, Burra 5417. CT. volume</td>
</tr>
<tr>
<td></td>
<td>668, folio 52, part allotment 81 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Stone Wall</td>
<td>Corner Railway Terrace and West Street, Burra 5417. CT. volume 3745,</td>
</tr>
<tr>
<td></td>
<td>folio 8, part allotment 12 of part section 4, hundred of Kooringa.</td>
</tr>
<tr>
<td>Commercial Hotel</td>
<td>Commercial Street, Burra 5417. CT. volume 1731, folio 121, part allotments</td>
</tr>
<tr>
<td></td>
<td>41 and 49 of portion of section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td></td>
<td>Commercial Street, Burra 5417. CT. volume 1363, folio 134, part allotment</td>
</tr>
<tr>
<td></td>
<td>75 and allotment 76, hundred of Kooringa.</td>
</tr>
<tr>
<td></td>
<td>Commercial Street, Burra 5417. CT. volume 3903, folio 100, part allotment</td>
</tr>
<tr>
<td></td>
<td>26 of section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Name</td>
<td>Address</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Dwelling and Coach House</td>
<td>2 Kangaroo Street, Burra 5417. CT.'s volume 1731, folio 122 and volume 731, folio 121, part allotment 41 of part section 1; part allotment 49 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Salvation Army Citadel—Former</td>
<td>Kingston Street, Burra 5417. CT. volume 2198, folio 98, allotment 386 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Burra Hotel</td>
<td>Market Street, Burra 5417. CT. volume 4211, folio 961, allotment 3 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Church—Church of England—St Mary's—Hall</td>
<td>Market Street, Burra 5417. Limited CT. volume E, folio 74, part section 1 and part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Town Hall</td>
<td>Market Street, Burra 5417. CT. volume 2411, folio 192, part allotment 83 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Smelters Home Hotel—Former</td>
<td>Market Street, Burra 5417. CT. volume 2268, allotment 3 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Dwelling—Doctor's Residence</td>
<td>3 Market Street, Burra 5417. CT. volume 2003 folio 159. Part allotment 82 of section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Burra Mines Historic Site</td>
<td>Off Market Street, Burra 5417. CT.'s volume 1687 folio 160, volume 1694 folio 109, volume 1798 folio 19, volume 3761 folio 115 and volume 4108 folio 991, portion of section 1; allotments A and portions of allotment B of portions of section 1 and allotment I of block 1 and portions of allotment 430; portion of section 1 and part block 14; allotment 2 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Burra Smelts Historic Site</td>
<td>Off Smelts Road, Burra 5417. CT.'s volume 997 folio 9, volume 1798 folio 19, volume 1228 folio 24, 25 and 26 and volume 1258 folio 125. Block 11b of section 1; allotments A and portions of allotment B of portions of section 1 and allotment I of block 1 and portions of allotment 430; part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Cemetery</td>
<td>Off Spring Street, Burra 5417. CT.'s volume 2328 folio 127 and volume 2386 folio 192. Cemetery and reserve of part section 1; part section 1 and part allotment 204 of part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Wall and Former Brewery Cellars</td>
<td>Paxton Terrace and Tomkinson Street, Burra 5417. CT.'s volume 4065 folio 458 and volume 4113 folio 47, part section 1; allotment 2 of portion of section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Railway Station</td>
<td>9 St Just Street, Burra 5417. CT. volume 1455 folio 48, part allotment 25 in L.T.R.O. plan 3554, hundred of Kooringa.</td>
</tr>
<tr>
<td>Former Smelts Managers Residence and Stone Wall</td>
<td>Upper Thames Street, Burra 5417. CT. volume 2602 folio 183, part allotment 84 of section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Masonic Hall—Former Methodist Church</td>
<td>Vineyard Terrace, Burra 5417. CT. volume 2276 folio 184, part section 1, hundred of Kooringa.</td>
</tr>
<tr>
<td>Dwelling—'Heathmont'</td>
<td>Brentyn Court, Campbelltown 5074. L.G. volume 4218 folio 403, section 744, hundred of Adelaide.</td>
</tr>
<tr>
<td>Corporation of the City of Campbelltown Dwelling—'Lochend'</td>
<td>Corporation of the Town of Gawler Ice Works and Office Calton Road, Gawler 5118. CT.'s volume 2117 folio 31, volume 2117 folio 32, volume 2429 folio 157, volume 3287 folio 73, volume 3287 folio 74 and volume 3512 folio 48, allotment 231 of section 4; part allotment 232 and 233 of section 4; allotment 230 of part section 4; allotments 226-228 inclusive of section 4; allotment 229 of section 4; part allotments 232 and 233 of section 4, hundred of Nuriootpa.</td>
</tr>
<tr>
<td>Kingsford Hotel</td>
<td>30-32 Murray Street, Gawler 5118. CT. volume 3420 folio 70, part allotments 11, 12 and 13 of section 24, hundred of Mudla Wirra.</td>
</tr>
<tr>
<td>Primary School</td>
<td>Nixon Terrace, Gawler 5118. CT. volume 4170 folio 81, allotment 2 of part section 24, hundred of Mudla Wirra.</td>
</tr>
<tr>
<td>Wheat Store—Former</td>
<td>Twenty Third Street, Gawler 5118. CT.'s volume 151 folio 71 and volume 1575 folio 193, allotment 11 of section 8, hundred of Munno Para; allotment 12 of section 3246 and part section 8, hundreds of Munno Para and Mudla Wirra.</td>
</tr>
<tr>
<td>Corporation of the City of Happy Valley Dwelling—'The Braes'</td>
<td>Corporation of the City of Happy Valley Braes Close, Reynella 5161. CT. volume 4176 folio 472, allotment 2 of part section 511, hundred of Noarlunga.</td>
</tr>
<tr>
<td>Dwelling</td>
<td>Luke Street, Clarendon 5157. CT. volume 4102 folio 427, allotment 1 of part section 801, hundred of Noarlunga.</td>
</tr>
<tr>
<td>Hall—Former Bible Christian Church</td>
<td>Main Road, Clarendon 5157. CT. volume 1114 folio 107, allotment 622 in P.P. No. 5628, hundred of Noarlunga.</td>
</tr>
<tr>
<td>Happy Valley Reservoir—Dam Walls and Towers</td>
<td>Off Chardons Hill Road, Happy Valley 5159, Happy Valley Reserve, hundred of Noarlunga.</td>
</tr>
<tr>
<td>Farm Building</td>
<td>Off Hocks Hill Road, Cherry Gardens via Blackwood 5051. CT. volume 3662 folio 124, part sections 782 and 1080, hundred of Noarlunga.</td>
</tr>
<tr>
<td>Clarendon weir</td>
<td>Onkaparinga River, Clarendon 5157. CT. volume 574 folio 2, allotment 32 in P.P. No. 5967, hundreds of Kuipco and Noarlunga.</td>
</tr>
<tr>
<td>Dwelling and Slab Hut</td>
<td>Second Road, near Clarendon 5157. CT.'s volume 4161 folio 166 and volume 4161 folio 167, part section 757; section 756 and portions of section 757, hundred of Kuipco.</td>
</tr>
<tr>
<td>District Council of Kanyaka/Quorn Shops—Quorn Pottery</td>
<td>Railway Terrace, Quorn 5433. CT. volume 4199 folio 184, portion of part allotment 17, hundred of Pichi Richi.</td>
</tr>
<tr>
<td>National Bank</td>
<td>Railway Terrace, Quorn 5433. CT. volume 1412 folio 172, section 11 and part section 70, hundred of Pichi Richi.</td>
</tr>
<tr>
<td>Austral Hotel</td>
<td>Railway Terrace, Quorn 5433. CT. volume 3339 folio 18, portion of allotment 16, hundred of Pichi Richi.</td>
</tr>
</tbody>
</table>
Burra State Heritage Area
Religious Buildings
State Heritage Places entered in the South Australian Heritage Register

Of the numerous places within Burra that either are, or have been, used as places of worship, the following have special significance as State Heritage Places entered in the South Australian Heritage Register:

**former Masonic Hall (former Burra Primitive Methodist Church)**
9 Thames Street, Burra
SAHR 10011 – confirmed as a State Heritage Place 8 November 1984

The former Primitive Methodist Church is significant as one of Kooringa’s earliest churches, and an important aspect of the religious and social life of the predominantly Cornish population of Burra.

The church was built in 1848, on land leased from the South Australian Mining Association for a 999-year term. By 1856 the building was too small for the expanding congregation and, following successful fundraising efforts, a rebuilt chapel was opened on 24 August. At this time the new chapel and the adjacent parsonage were prominent buildings in Kooringa. The front façade dates from 1879-80 when the building was substantially remodelled at a cost of £500.

The Primitive Methodist Church was one of three branches of Methodism established in Burra. In 1900 the Primitive Methodists, the Wesleyans and the Bible Christian Methodists united to form the Methodist Church. At this time the allotment and the chapel were transferred to the Kooringa Masonic Lodge. The former chapel has since been used by various branches of the Masonic Lodge.

**Office – former Burra Bible Christian Chapel**
Kingston Street, Burra
SAHR 10013 – confirmed as a State Heritage Place 8 November 1984

When this chapel opened in December 1849, for Burra’s Bible Christian Methodists, it was the first Bible Christian Chapel in the colony (and possibly in Australia). Methodism in England had undergone a series of changes during the early 1800s, including the appearance of Bible Christian Methodists, predominantly in the villages of East Cornwall and North Devon. It is not surprising then, that many of the Cornish miners who came to Burra were of this faith, and that Bible Christian work in South Australia began in Burra.

The stone chapel, claimed to seat 200 people, was erected on land set aside by the South Australian Mining Association for the Bible Christians. During the 1851-52 Victorian goldrush, barely a man was left in the congregation and funds were scarce, but by 1853 many miners had returned to the town and the chapel was free of debt.
In 1859, when the Rev. James Way was appointed Superintendent, a religious revival resulted in 300 converts and over 5000 children attending Sunday School. To accommodate this growth, a new church, seating up to 600 people, was built on a corner of Bridge Street (demolished 1909). The chapel continued to be used for Bible meetings.

In 1900 Burra's three branches of Methodism amalgamated to become the Methodist Church. In the 1930s the former chapel was used as a shop by a Chinese greengrocer, and later as a saddlery and mechanics shop. During the mid-1900s it was used as a storehouse for a greengrocery business. To increase storage space, a doorway was knocked through the back wall of the chapel, and a large iron shed was attached to the rear.

During the 1980s restoration of the Paxton Square Cottages the chapel was also renovated and is now the reception area for the cottages.

former Burra Salvation Army Citadel
11 Kingston Street, Burra
SAHR 10160 – confirmed as a State Heritage Place 8 November 1984

This building was opened 16 April 1885 during Burra's post-mining period, when the town was developing as an important rural centre in the mid-north. The builder was Sara & Dunstan and the foundation stone had been laid by the Mayor, John Dunstan Jnr, on 11 February 1885. The austere stone building is a significant reminder of the Salvation Army’s activities in country areas during the nineteenth century.

St Mary’s Anglican Church
Market Street, Burra
SAHR 10018 – confirmed as a State Heritage Place 24 July 1980

&

St Mary’s Anglican Church Hall
Market Street, Burra
SAHR 10022 – confirmed as a State Heritage Place 8 November 1984

Amongst Burra’s population Anglicans were a minority, as most miners were Cornish and of a Methodist faith. The first Anglican services in Burra were held at the junction of Ware and Church Streets in 1849. The Church site was donated by the copper mining company (SAMA).
HERITAGE SIGNIFICANCE

Historically, the former chapel is significant because it is the first Bible Christian Methodist Church erected in South Australia and possibly in Australia in 1850. One of 3 branches of Methodism, The Bible Christians amalgamated with the other two in 1900. The former chapel reflects the importance of evangelical style religion in the lives of Cornish miners, whose copper mining production saved the colony from financial ruin during the mid 19th Century.

Architecturally, the former Bible Christian Chapel is not particularly significant.

Environmentally, the former Bible Christian Chapel is a supporting element in Burra's character, mainly because of its position on a prominent corner.

The Integrity of the former Bible Christian Chapel has been substantially compromised both internally and externally. The original external appearance, however, is well documented.

NOMINATION SOURCE AND THREAT

This report has been prepared as part of a programme to evaluate items in Burra which have been nominated but not processed. The item was nominated by the National Trust in Burra. Owned by A.C. & M.F. Baulderstone, the Item is the subject of an impasse between the District Council of Burra and the owner. Council would like to acquire the building, and the owner is agreeable, provided Council can ensure he gets a shed of equal storage space somewhere else in Burra in exchange. The Council does not have an equivalent storage area to offer, and baulk at the expense of erecting a shed on available alternative land.

HERITAGE CONSERVATION BRANCH RECOMMENDATION:

It is recommended that this item be included on the Register of State Heritage Items, and that it be categorized H2, H3, A2.

SOUTH AUSTRALIAN HERITAGE COMMITTEE RECOMMENDATION:

Chairman
<table>
<thead>
<tr>
<th>South Australian Heritage Act 1978-82</th>
<th>Register of State Heritage Items ITEM EVALUATION SHEET Buildings and Structures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ref. No. 6630-10013</td>
<td>Status None</td>
</tr>
<tr>
<td><strong>Item</strong></td>
<td><strong>Subject</strong></td>
</tr>
<tr>
<td>CHURCH - BIBLE CHRISTIAN CHAPEL, FORMER Cnr. Bridge and Kingston Sts.</td>
<td>RELIGION</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td><strong>Style</strong></td>
</tr>
<tr>
<td>1850</td>
<td>Vernacular</td>
</tr>
</tbody>
</table>

**Context**
Associated with the Cornish Miners of the Burra-Burra Copper Mines (1845-1877) one of three branches of Methodism in Burra, it illustrates the religious and social matrix of the lives of the miners.

**Person/Group**
Associated with the Bible Christian Methodists - being their first Chapel built in South Australia, probably in Australia.

**Event**
No known event.

**Architect/Builder**
Not readily available.

**Design**
Simple one room hip roof building, symmetrical front, buttresses on one wall, attached C.L. Shed at rear.

**Construction**
Coursed rubble stone, rough stone quoins, corrugated iron hip roof.

**Interior**
White washed walls, ceiling removed, portions of timber floor remain, circular timber columns at rear.

**Representation**
A very simple structure which although it is not scarce, is notable.

**Continuity**
Sympathetic is scale, materials and age to the adjacent Paxton Square cottages. Its corner position increases its contribution.

**Local Character**
As a simple building its contribution to Burra's character is supportive.

**Landmark**
Its corner position adjacent Paxton Square is significant, but its visual qualities are minimal.

**Alterations**
Large opening in main facade, interior largely gutted, windows altered.

**Condition**
Basically sound, some damp in walls, in need of maintenance.

**Compatibility**
Used for storage by a local business.
Register of State Heritage Items
ITEM EVALUATION SHEET
Buildings and Structures

Ref. No. 6630-10013
Prepared By: IVAR & IRIS

South Australian Heritage Act 1978-82

Item
Bible Christian Chapel - Former Burra

Supplementary Information

Adaptation: The basic form and early appearance of the building should be put back because of its important position adjacent Paxton Square. The shed at the rear should be removed, but a 'restoration' of the church interior should not be required, as it would be almost entirely conjectural.

Interpretation: The building is in an ideal position for an interpretative exercise, but this would not be mandatory. The theme for such an exercise would not have to be religion.

History and Sources

The former Bible Christian Chapel, located on the south-west corner of Paxton Square, was built in 1850. It represents an important aspect in the lives of the predominantly Cornish miners who came to work in the copper mines of Burra Burra between 1845 and 1877, a period when South Australia's copper deposits were hailed as the eighth wonder of the world and helped retrieve the colony from the brink of bankruptcy.

Methodism had undergone a series of changes in England following the founding of the New Connection in 1799. Resentment of autocratic rule within the faith led to the rise of the primitive Methodists and William O'Bryan's Bible Christian Methodists in 1811 and 1815. (Semmell, 1973,143). The latter manifested itself mainly in the villages of East Cornwall and North Devon, and many of the miners who came to Burra were of the persuasion. Not surprisingly, Bible Christian work in South Australia began in Burra and Adelaide.

A stone chapel, claimed to seat 200 people, and mission house were built on land set aside by the Burra Burra mining company for the Bible Christians during 1850. In the same year, two missionaries by the name of James Way and James Rowe arrived in South Australia. Rowe proceeded to Burra, and found life difficult during the 1851-2 Victorian Gold Rush, when his congregation had barely a man left in it and flour sold for £10 per bag. As men returned from the gold-fields, matters improved. By 1853, the chapel and mission was freed of debt following the raising of £27/3/5 during an anniversary celebration of the church (Register, 23/8/1853;184).

In 1859, when the Rev. James Way was appointed Superintendent a religious revival resulted in 300 converts and over 500 children attending Sunday School. To accommodate the growth, a new church to seat up to 600 people was built on the corner of Bridge Terrace and Bridge Street East at a cost of £2,217. (This was demolished in 1909). In 1862, Joseph Hancock, whose life typifies the simplicity and strength of the self-taught miner's faith, succeeded James Way. He continued to use the chapel and mission house for bible construction and meetings (Rev. W.F. James, 1914, 13) and, after a decline in Burra's population, when the Wallaroo-Moonta mines opened, shifted in 1865 to the Adelaide Circuit. Following amalgamation of the Bible Christian, Wesleyan and Primitive Methodists in 1900 the former chapel was used as a shop by a Chinese greengrocer called Luke Day. It has since been used as a saddlery and mechanic's shop. The present owner and past Mayor of the town, Mr. Baulderstone and his son use the chapel as a store-house for a greengrocery business, established during the 1930's depression. In order to increase storage space, a doorway was knocked through the
History and Sources

back wall of the chapel and a large iron shed added to the rear. The mission house which once adjoined the chapel has been demolished.

At a State and regional level, the former chapel is historically important in its representation of what is probably the first Bible Christian Chapel in Australia. In its association with the Cornish miners who worked the Burra mines, it illustrates an important aspect of their lives, while reflecting upon the diversity of religious freedom in colonial South Australia.

Ian Auhl: Burra Conservation Study - March, 1978
W.F. James: Bible Christian Methodist Centenary Souvenir, Adel., 1915
W.F. James: Joseph Hancock - Monogenarian Methodist Minister, Adel, 1914.
B. Semmell The Methodist Revolution Heinemann 1973
O. Pryor: Australia's Little Cornwall. Rigby, Adel., 1975
BIBLE CHRISTIAN CHAPEL, BURRA (PAXTON SQUARE)

Chromology

1778 William O'Bryan born in Cornwall (Founder of Bible Christian Methodist Church.)

1847 Wesleyan Methodist Church built in 1847 (demolished and replaced in 1914).

1850 Bible Christian Chapel and mission home built at Paxton Square.

Two missionaries, James Way and James Rowe sent to Adelaide from England.

1853 Third anniversary celebration of the Church reported in the Register, 23/8/1853 V12. "The third anniversary of the Bible Christian Chapel at Kooringa was held on the 15th August, three impressive sermons having been preached by the Reverend W. Farnham on the previous sabbath. On Monday, 15th, a public tea meeting was held in the chapel and the most liberal provision was made for the cheering repast. On the removal of the tables Mr. Burgess took the chair and conducted the business of the meeting in the most orderly and efficient manner. The total receipts amounted to 27/3/5 Pounds, a sum sufficient to liquidate the only remaining liabilities, so that the chapel and mission house are now free from debt."

1859 The Rev. James Way became superintendent - conversion of 250 adults and 70 children. "A noble sanctuary to seat 600 was built, 800 Pounds was raised."

Demolished in 1909 (corner of Bridge Street and Lower Bridge Street).

1862 Joseph Hancock succeeded J. Way.

1900 Methodist Union.

1902 Methodist Church tr. part of land to John Snell, Storekeeper, for 140 Pounds.

1959 Edward Thomas Baulderstone and Doris Mavis Baulderstone became owners.
Burra, its Mines and Methodism

By Rev. HARRY ALVEY

A Lecture given to the South Australian Methodist Historical Society in the Lade Memorial Hall, Wesley College, Adelaide, on Friday, 14th October, 1960

S.L. OF S.A.
REFERENCE COLLECTION
287-09742
Pamph.

NOT TO BE LENT
Burra, its Mines and Methodism

INTRODUCTION
It is difficult to write of the Burra or any other centre of early South Australian settlement without taking note of the beginning of the State and the quality of its pioneers.

When Captain Hindmarsh arrived in the "Buffalo" on 28th December, 1836, and went ashore escorted by marines from the ship, he was welcomed by settlers who had already arrived.

The officials assembled in the tent of Mr. Robert Gouger, the Colonial Secretary, where the Governor read the Ordinance in Council creating South Australia a British province, but, as the tent only held about a dozen people and at least two hundred were outside, the people were assembled under a nearby gum tree and the Proclamation read.

THE VOLUNTARY PRINCIPLE IN RELIGION
One of the main things for which the founders of the Colony contended was that there should be no State church and no provision for financial assistance by the State in the promotion of religion.

Nevertheless, a clause in the South Australian Act of 1834, passed by the British Parliament, allowed the Crown to "appoint chaplains and clergyman of the Established Church of England and Scotland," and, under this Act, the first Colonial Chaplain, Rev. C. B. Howard, was appointed. The peculiarity of the place and the first service in the City of Adelaide was also taken by Mr. White.

A strong protest was made by some of the intending settlers against the appointment—not on personal grounds, but as being an innovation of the non-establishment principle, and some time later the Act was amended and the clause relating to such an appointment was omitted.

Many of the pioneers looked upon Church and State as distinct spheres, and firmly believed in the voluntary system, while others advocated State aid.

After State Aid was introduced in the 1849's, this division of opinion grew into a bitter struggle in which many leading citizens took part, and was only ended on 20th August, 1851, when the Legislative Council allowed the Bill providing for its continuance, and it was never introduced again.

But it is interesting to notice that in recent years State Aid has been given to such church institutions as Hospitals and Old Folks' Homes, and from some quarters there is continual agitation for State Aid to church schools.

EARLY RELIGIOUS SERVICES
The first religious services were held on Kangaroo Island by Methodist laymen—one a brief service of thanksgiving for the safe arrival of his shipload of immigrants by Captain Morgan of the "Duke of York" on 26th July, 1836, and the other by Mr. Samuel East, a local preacher, on 13th November, 1836, in the temporary carpenter's shop of the South Australian Company, with a barrel for the preacher's desk and cask and casks providing seating for the worshippers.

The first on the mainland was held on Christmas Day, 1836, in the hut of the principal seaman at Hobbit Bay. It was conducted by two un-sectarian clergymen, probably local preachers. The next was on 22nd January, 1837, by a Methodist local preacher, and on 22nd January, 1837, the Rev. A. M. Stephens, the first clergyman appointed to the S.A. Company, who had arrived in the "Cromermander" with Mr. White volunteers ten days before. Probable the title of the place and the first service in the City of Adelaide was also taken by Mr. White, in February, 1837, in the hut of Mr. Giles Abbott.

The first stone chapel in the City of Adelaide was built by the Methodists in Hindley Street. The stone was laid in September, 1837, by Mrs. Edward Stephens and the building opened for public worship on 16th March, 1838, before the congregation ever had a minister. Much voluntary labour was done in the project.

The foundation stone of Holy Trinity Church on North Terrace, of which the Colonial Chaplain Rev. C. B. Howard was the minister, was laid by H. E. Excellency the Governor on 28th January, 1838, and that of the Congregational Church in Gawler Place by Rev. T. Quinlon Stow, the minister, in December, 1839.

It is evident that this State was fortunate in its pioneers, many of whom were men and women of deep religious convictions and evangelical zeal, and accustomed to attend and support public worship. It was from these staunch people that many of the outlying districts received their beginnings, and it is not surprising to find that wherever townships sprang into being these folk laid the foundation of both their civic and religious life, and even in small communities was to be found a sanctuary for the worship of God.

ORIGIN OF NAME BURRA
There has been considerable speculation as to the origin of the name "Burra"—a hundred miles north of Adelaide. The word is used by aborigines in various part of Australia, but always with a different meaning. Further, the aboriginal name for the Burra district was "Kurina"—a place with a swamp or a lagoon. According to Sir Henry Ayers, the Secretary of the company which worked the Burra mine, the origin of "Burra Burra"—the name of a nearby creek—is of Indian origin and is Hindustani for "green grass" and that the name was given to the creek by Indian coolies who were employed by Mr. James Steen. It is on record that Indian coolies were brought out from Calcutta by the Geese's of Clare in 1840.

DISCOVERY OF COPPER
Copper was first discovered in the fold of Mount Barker's Princess Royal Station by a shepherd named Stram in 1847, and soon afterwards 8 miles north-west by a bullock driver named Pickert employed by William Robinson on Gum Creek Station. Companies were formed to work the copper deposits—the Princess Royal with 400 shares at £50 each, and the South Australian Mining Association with 2,654 shares at 6s. From surface indications the Princess Royal Company had the better prospects, and shares rose quickly to £40, but by 1850 had fallen to £10 and remained in operation ceased in 1853 because the area failed to produce more than 500 tons of ore of the grade required for shipment to England.

During 1867 and '68 a further 46 tons valued at £500 was produced by some speculators.

The Burra mine was a different proposition. In spite of the difficulties of transportation the rich out-cropping ores were quickly exploited. The shares rose to £16/15/- within three months, to £900 within six months, and reached £225 in 1851. In 1847-8 many Cornish miners immigrated to Australia—from the parish of St. Just alone over 600 persons left in four months. Many of these Cornish people settled in Burra. The mine hadn't been in operation for six months before the Company advertised for a medical practitioner and an inspecor. They set aside 60 acres near the mine for the township of Kooringa, and spent more than £13,000 in building stone houses and a hospital for their staff. They also built a number of stores which were leased to Adelaide shopkeepers and reserved blocks for schools and churches.

By 1851 there were a thousand men and boys employed at the mine, their annual wages exceeding £72,000. The population of Kooringa was estimated to be 5,000. In addition to miners,ostlers, mechanics, and laundries employed at the mines, there were the families of hundreds of woodcutters, shepherds, sawyers, and bullock drivers. The town had more than 20 stores, 2 Oddfellows Lodges, a circulating library, five schools and several churches.

MANY LIVING IN DUGOUTS
The first men and their families who came to the copper town were employed in the diggings to the north of the creek bank. These folk suffered from the weather, largely caused through improper sanitation, and once they were driven out through flood, but although houses had been built for them in the town they were reluctant to abandon them rent-free caves. Many incidents of plague upon these cave dwellers have often been told. Their chimneys were cut away clean through the bank, and the fires could be seen by folk walking on the beach of the creek. Yoona pointed out that on a still moonless night a shift would put a bag over the chimney trop, and the copper would smoke out; some again dropped a brick on to the fire beneath. In these early days milk supply became a seri-
Ox problem for the family, and this was not solved until the goal was intro-
duced. These were kept chiefly for milk supply, and they so wonderfully
increased that at one time there were over 600 of them in the town.

It is said that the poundkeeper flatly refused to accept them in the pound,
so they continued to ramble over the district, consuming not only every
green thing but many other things. One of the greatest boons of these
years was that when wells were sunk in Kooringa good drinking water was
found in abundance. It is unbelievable to think that the only lighting used
by the Burra mine was the candle. The tallow candle was the general light
used both in the mines and the homes of the people. Matches, to a great
extent were a luxury, and were bought 24 in a box—generally the miner car-
ered a small flint and steel. To keep the supply of candles for use in the
mine a contract was let to a chamber who operated near the slaughterhouse
below the cemetery.

LIFE OF THE BURRA MINE

The Burra mines were worked for 29 years. Its ore body consisted of a large
cigar-shaped mass of copper-carbonate minerals in limestone and shales.
Its centre of gravity was situated approximately at ground water level,
and its maximum dimensions were 500 ft. long, 250 ft. wide, and 300 ft.
thick. The ore as mined and realized approximately $5,000,000, and over $800,000
was paid in dividends.

The deepest shaft was Morpeth's—600 ft. vertical—and from it pumps
were called on to raise 4,000,000 gallons of water an hour, or two millions a
day, to keep the workings drained. Activity in the mine was suspended in
1867 and resumed in 1869 by open-cut methods. Approximately 700,000
tons was raised from the workings, including 470,000 tons of low-grade ore and
overburden removed by open-cut methods in the last seven years of operations.

TRANSPORT DIFFICULTIES

The transport of ore from the Burra mine to Port Adelaide, over ninety
miles, was both difficult and costly. The ore had to be carried in bulk
in drays, the largest of which carried 250 hundredweights, and took about
three weeks for the return journey. Since little could be done in the winter
months and on unsuitable roads, more than 600 carters were employed during the
summer. In the early days there were no roads, but only tracks winding
through the scrub. Many of the old carters spoke in glowing terms of Mrs.
Temple, who kept the public house at which we now know as Temple. They
said that when they pulled in for the night she would only allow one pot of
beer, then they must wash and have the evening meal. Afterwards they
were free to drink, but she never permitted drunkenness. They affection-
ately called her "Mother Temple," for she truly was to them.

In due time various Adelaide firms put their bullock teams on the road to
compete in the transport of ore. The market for bullocks became glutted and
within a short time prices fell from $200 for a pair of working bullocks to
$60. A smelting works was erected at Burra in 1847 by the Patent Copper
Company formed in England and worked day and night. In its first year
it smelted over 2,000,000 lbs. of ore and paid $17,000 to its English own-
ers. The Patent Copper Company near Adelaide was closed and its works
abandoned. These things reduced, but did not entirely solve, the problem of transport.

The Land Commissioner refused to allow the coal to be taken from "the wood in
the Crown," coal for smelting had to be carted from Port Adelaide.

OPENING OF PORT WAKEFIELD

Pike writes that:

"The opening of Port Wakefield in the 1850's halved the distance and cost
of transport from Burra. Consequently the Burra Mining Association built a
fleet of barges to establish their own sea link with Port Adelaide. In the
first six months over 6,000 tons of coal were loaded at the coal bank and
shipped by bullock to Burra, and 1,000 tons of ore shipped to Port Ade-
laide. The mines were imported by the mines from Monte Video in 1852.
Scores survived the journey.

We may presume that the rounding of the coast at Port Wakefield continued until
the railway was extended to Kapunda in 1867, and from that year the railway
was extended to Burra from Roseworthy in 1870. One of the constant
needs of the mine was logs for underground timbering. Contracts were let
by the thousand. It is not surprising that the Burra Hills are "bulld," for
thousands of tons were required annually by the mines, as well as wood for the growing population.

Roads, especially in the country, became a vexed problem and the cause of
much jealousy. The government decided to appoint District Boards to
look after the roads, and a Central Board to take care of main highways.
To help provide funds for the roads the government imposed a tax on the
value of property. For every $10 on land, $1 on real estate, and $1 on
lighter vehicles. The Adelaide Register condemned this tax as unfair.

NATURALLY the news of the discoveries flew over Australia and around the world. People poured
in from interstate and overseas, and the population of Victoria rose from 97,000
in 1831 to 304,000 in 1855. By this time the principal goldfields were Ballarat,
Benalla, Creswick, Castlemaine and Maryborough. It is estimated that
63,000 left South Australia during the rush, and Burra was affected like most
other places.

In Adelaide shops and houses were empty, and secretly a man was left in
many of the churches. It was much the same at Burra. In 1852 the mine with
its 43 miles of drives was left with only twenty underground men and a few
dozen on the surface. Stores were closed and stockkeepers had to go digging or
bankrupt. No carriers were left to cart ore—only smelting continued to solve
the transport problem. Mines were imported by the Company, but the
drivers often succumbed to the gold fever. Even new miners from Cornwall
didn't stay, because the Company wouldn't offer them good enough
terms, and they went on to the gold

An outstanding Burra Gold Digger

Although there is some of every
description on the goldfields, there was occasionally outbreaks of violence, many of the
diggers were good Christians who
maintained their religious witness under all conditions, and even organ-
ized and conducted religious services. The Burra Centenary Souvenir, 1852-
1952, contains this brief account of the
first service held in Bendigo:

"The first religious service in Bendigo was conducted at Ballarat in
August 1851, and by the end of Sep-
tember 1,200 licences at 30c per month
had been issued to prospectors. By the end of October 8,000 men were camped
in the neighborhood; 2,242 licences had been issued. A digger took gold
worth $1,800 out of one hole in one day's work. A party of eight mites
took $2,000 from a claim held by a number of diggers who had gathered round.
Mr. Jeffery was joined by other workers
and soon they had a wooden hut erected
on the site of the present Golden
Square Methodist Sunday School build-
ing.

Jeffery and his wife came from
Hoges, Cornwall, to Burra, but left
soon after to join the gold rush to Victoria. After a residence of several years in Ballarat he went to Moonta Mines in 1872. His wife died in 1871 and he two years later at the age of 61.

They are buried in the Moonta cemetery. Blamires, who knew Jeffery well, says in his "Early History of the Wesleyan Church in Victoria":

"He was a short sturdy man with dark hair and features, twinkling eyes and a pulpit and platform manner that was quiet and modest. His beauty tall, quaint repartee, Cornish brogue, unper- fected turns of speech and pertinent illustrations, combined with his ac- knowledged piety, made him a great power with the people in the mining districts of Victoria. Had Met- odism a Westminster Abbey, she might well put him there, for she owes him a great debt."

It was because of men like Jeffrey that the Bendigo Centenary Souvenir said:

"The Methodist sects were predominant on the Victorian goldfields."

And this can also be assumed because of the many and strong churches still found in the cities and towns where the goldfields used to be.

BUURRA METHODISM

The townships of Kooringa, Redruth and Aberdeen soon grew up around the Burra mine, and the three sections of Methodism—Wesleyan, Robert Chris- tian, and Primitive Methodist—were not only represented but very active. It is interesting to recall that whereas the Methodism population in one section was 1,666, by 1861 it had increased to 2,790, and by 1881 to 6,759, largely through the coming of Cornish miners and their families.

Among the first ten miners to settle in Burra were: Arthur Christian, Thomas Coombs, Thomas Thomas, Thomas Jenner, Robert Chapman, Samuel Grass, John Duggleby, Thomas Duggleby, William Chapman, Charles Fanklin and William Chapman, who were probably from Kempton, as the deacons of the Wesleyan Church, were also from Kempton.

Among the early settlers in the Burra were a number of local preachers, Thomas Thomas, John Chapman, Thomas Jenner, Samuel Grass, and William Chapman. Among the congregations were: Robert Chapman, and William Chapman, who was married in 1871, and his wife was the first to be married in the church. For a number of years he was the secretary of the church and was responsible for the recording of the minutes.

The removal of all officers of the church at Burra and Kapunda to the goldfields was not possible to hold any further meetings.

THE WESLEYANS

The Rev. John Harcourt went to Kapunda in 1865, having also the responsibility of Castlemaine. In 1857 the Adelaide Circuit was divided into three: Adelaide, Moonta Mines, which included Kapunda and Burra, with Rev. John Harcourt as minister. In the April Quarterly Meeting there was a minute to the effect that "permission was granted to build a chapel at Kooringa on condition that the building be opened free of debt.

The first Wesleyan service was held at Burra early in 1846 in the home of John Chapman who was a local preacher. In all probability this home was a dungeon in the creek bank. Ser- vices continued there until the first chapel was built in Kooringa in 1847.

The foundation stone was laid in Aug- usto of that year by the Rev. Daniel Draper, Rev. John Harcourt lived in the first parsonage, a little brick build- ing built by Mr. T. Thomas and cost- ing £2.

The opening ceremony of the new chapel was conducted on December 4, 1847. The Rev. Daniel Draper preached at both morning and evening services and Rev. John Harcourt in the afternoon. The cost of the chapel was £250. Records show that it had neither floor nor ceiling, the walls were not plastered, and it had only a single store.

Because of the large influx of Wesleyans it was necessary to enlarge the chapel in 1849 to seat 400 people at £400. Later, in the form of Rev. R. C. Flockhart, a gallery was erected. The first Quarterly Meeting of the North Mines circuit was held at Burra in 1849, Rev. D. J. Draper presided and 183 Wesleyans were ordained.

Amos the early settlers in the Burra were a number of local preachers, Thomas Thomas, John Chapman, Thomas Jenner, Samuel Grass, and William Chapman. Among the congregations were: Robert Chapman, and William Chapman, who was married in 1871, and his wife was the first to be married in the church. For a number of years he was the secretary of the church and was responsible for the recording of the minutes.

The removal of all officers of the church at Burra and Kapunda to the goldfields was not possible to hold any further meetings.

This state of things continued until the 1873 from that year the circuit consisted of: Burra, Redruth, Mintaro, Clarks, Kapunda. The first service held at Mintaro was held in the house of Mrs. Miller, and as a result of that service and business afterwards, it was decided to build a church.

A remarkable minute was placed on record on February 29, 1854:

"In the case of Brother Rowe, with regard to his selling fruit on the race course, it was resolved that he be ad- monished and not allowed to take any active part in Divine Worship for some time."

The feminine fashion on Sundays and special holidays was the crinoline, and it is understandable that when two or three occupied a pew there was no other room left. The men on Sundays were the bell-topper. A GREAT REVIVAL

During the second term of Rev. R. C. Flockhart in 1856 a great revival broke out and numbers were converted.

Down in the mines men were over- powered by the Holy Ghost, and they came out of the mine happy con- verted men. All the churches caught the fire; pulp lost their customers. Among the 150 converts were, Charles Drew, Joseph Sleep, and Dr. Wilkin- son and Waymon. In 1860, during the ministry of Rev. Thomas Lloyd, another revival broke out. Opus-near services were conducted at Paxton Square and other places, and over forty married couples were converted. An un- usual incident occurred at Rev. Mr. W. Patchell who ministered at the Burra from 1875 to 1877. Attending the Annual Conference held in Pirie Street church, Adelaide, he made an earnest appeal for the introduction of the Institute for State Schools. When he was down he suddenly expired, and the Conference was deeply moved at his death.

The Rev. Samuel Knight arrived in 1862. During his term he conducted evangelical missions, making a house to house visitation, which resulted in the membership being doubled. One special feature during the ministry of Rev. H. T. Burgess was that in 1855 there was an epid- emic of smallpox that affected the Wesleyan Church.
OPENING OF THE JUBILEE HALL

The building was opened on Satur-
day, February 7, 1925, during our mini-
tory. The doors were thrown open by Mr. James Reed, who told the gathering that he had collected £300 from his pastoral friends toward the project, and at the close of the services on the following day—conducted by Rev. F. L. Reutte (Chairman of the District) and W. J. Macleod (the Superintendent of the Young People’s Department)—who had been invited for the occasion—contributed the £25 required to enable the building to be opened free of debt. This beautiful building provided rooms for Recreational, Kindergarten, and Primary departments. The other portion of the building assembled in the main hall and then dispersed to the rooms provided for the intermediate, Rainbow, and Young Men’s departments. At that time the official and teaching staff was 32. At the jubilee celebrations in May, 1925, the pioneers of the church were honored. Members of the Bentley family presented a pulpit chair in memory of their forebears William and Elizabeth Bentley, and stained glass windows were unveiled in memory of William Adrian Ralph and his daughter.

PRIMITIVE METHODISM

The work of Primitive Methodism began in 1874 on State on July 25, 1840, when Mr. John Wills, a local preacher from the Darlaston circuit, England, and Mr. John Rowland, an office bearer in the Oswestry circuit, together with a man and a woman from Oswestry, joined in holding an outdoor service in Westgate, Adelaide. In the evening a service was held in the house of Mr. Wills, and a society was formed—the first Primitive Methodist Society in the southern hemisphere.

Services were subsequently held in the open-air on Sunday afternoons, and in Mr. Wills’s house in the evening, until a small chapel was opened in Elizabeth Street, in October, 1840, on land given for the purpose by Mr. John Bullock from Yorkshire. It was a primitive structure and would hold 120 people. In 1844 the first Primitive Methodist ministers—Joseph Wills and John Wilson arrived from England. John Wilson died soon left for Victoria and was succeeded by William Stone. The Elizabeth Street chapel soon became too small, and a new chapel was built around the corner in Way-
Owen Street. This was opened in Jan-
uary, 1846, to seat 200. Much volun-
tary labour was given and the debt was only £2.

In 1849 a chapel was opened at Kooringa largely also through the zeal of Mr. John Wills, who had removed there from Adel-
Owen and, finding some people who had been members of the P.M. Con-
Owen in England, gathered them into a Society and began services in the open-air. In January, 1859, Mr. Wills returned to New Zealand and Mr. Wills was sent to succeed Mr. Wills in England. In 1891 Mr. W. Whitfield came from England with the idea of occupying Burra, and the debt was only £2.

The discovery of gold in Victoria drew many men from Adelaide, and Mr. Williams followed his people to Victor-

CHURCH CLOSED AND RE-

Owen, too, was quickly almost deserted and the church was closed, and Mr. Whitfield came to Adelaide to minister to those left behind from the gold rush. In 1844 Rev. J. G. Wright was appointed to Burra. Mr. and Mrs. Wright re-opened the Burra chapel and by 1857 there were 89 members and a year later 114, with two minis-
ters. By 1853 the circuit comprised: Kooringa, Redrust, Spring Farm, Copper-
house, and Gum Creek; and among the local preachers were: J. Rowe, J. Symonds, J. M. Goss, E. Newland, G. Thompson, C. Belman, W. Berryman, J. Hayes, J. Prior, C. Jackson, J. Scofield, and E. Meyle, with W. Nicholls as exhorter. Captain Roach, manager of the Burra Mine, was for years a regular attendant and gener-
sous supporter.

By 1894 Ironside, Douglas, and Haucke’s Corner had been added to the preaching places and Spring Bank and Gum Creek deserted. The local preachers in those years were: T. Hitch-
enes, J. Kelly, J. Sleeman, R. Ed-
wards, J. Scott, Mrs. J. E. Whitfield, A. Scott; and helpers: C. Rowland, C. Burns, E. Crewe, D. McLaren, J. Rogers; and presidents: J. White, J. Chynoweth, T. Richards, R. Birt, and S. Baker. The Circuit Steward was J. Scott, and Society Stewards: Koor-
inga, J. Chynoweth and W. Pears; Red-
rush, T. Richards and R. Birt; Copper-
house, H. Edwards; Ironside, J. Scott and J. Sleeman; Douglas, J. Kellock and J. Morgan; and Haucke’s Corner, J. Gable.
School. When Methodist Union took place in 1909 the Primitive chapels at Redford, Iron Mines, and Coppermines became part of the Redford circuit, the Primitive chapel becoming the united Methodist Sunday school. At that time the Primitive circuit had 121 members and 153 Sunday school scholars.

BIBLE CHRISTIAN

Some of the early members of the first Methodist Society formed in Adelaide are known to have been members of the Bible Christian Church in England. When the copper discoveries at Kapunda in 1842 and Burra in 1845 attracted a number of Cornish miners, some of whom had been members and some local preachers with the Bibles in the Old Land, they began to band together for fellowship and worship. At Burra sixteen of these earnest men formed themselves into a church, arranged for regular public services, took steps to build a chapel, and sent a request to the English Conference for ministers. This was in 1848, and Mr. James Blackford was the pioneer of the cause.

Like others who came out on the same ship he travelled from Adelaide to Burra by bullock dray, taking a week over the road. He proceeded to dig out a hut in the creek bank, and was reported to have said their minds, "lived more comfortably than ever before." Eventually he was supplied by Bread, Blackford, who had been one of the first Bible Christian service under a tree, and in the following year was assisted by Messrs. J. Pellow and J. Hall.

In November, 1850, Rev. James Way and James James Way and James arrived in the "Anna Maria" in an open cart; Mr. Way to be the stationed clergyman, and Mr. Way to be the deacon, to settle and to meet the friends. At Burra they received a great welcome, and found a chapel to seat 200 in course of erection (on a site leased by the Directors of the Burra Mine), a membership of 47 persons, and a good and increasing attendance. Of the first Sunday there Mr. Way wrote:

Sunday I preached in the morning and evening, and brother Rowe in the afternoon. There were good congregations. I quite forgot, in fact, that I was 16,000 miles from home—in fact I felt quite at home. The collections for the day were upwards of £—£12 each. There was a movement of copper, and in the evening not a single piece, all were silver, so I found that though the mines are copper they produce silver.

Mr. Way returned to Adelaide to pioneer the Bible Christian work around the city. Mr. Rowe later wrote saying: "Men like Blackford, Pellow, Gold, and Richards (who was the first Sunday school Superintendent) were a joy to me.... The banks of the Burra creek swarmed with people, like rabbits in a warren."

NO MAN IN THE CHURCH

Within a year of the opening of the church the effect of the Victorian gold rush began to feel its force, and the minister was soon left without a man in the church. James Rowe had no desire to go to the diggings and was supplied by his wife. He said that he came here to preach the gospel, not to search for gold, Mr. Rowe soon extended the work of the circuit southward to Kapunda, where a chapel was built in 1851, and a larger one in 1853, and westward as far as Auburn and intervening places.

His salary dropped to £80 a year, and they did not really live on the products of his garden, and the difficulties increased in the cost of a bag of flour which would cost £4. In due time the money returned from the diggings, some for wages and many worse off than others left. The church soon doubled its size, and within seven years £60 were added to the church in the circuit, and the church was built at Kooringa to seat 500 and cost £2,217. Rev. Joseph Hancock followed in 1852, and despite the constant trouble the records state were difficult and rations short, but shared with their husbands and families the burdens and disappointments of pioneering.

Among the many great laymen of Burra were two who conducted evangelistic missions in Australia and New Zealand. The first is James Blackford, a Cornishman who arrived here in September, 1847, at the age of 38. He never had a day's schooling, and at 24 scarcely knew the alphabet, but was soundly converted at that age, and soon set about learning to read and write, and was appointed a Missus leader in the church at Sunday School. His wife was a popular dressmaker in the town, where he lived. His coming to South Australia was decided by the tens of a coin. The last he was talking with James Torr (in front of Dr. Torr) about this foreign land of which they had already heard much, and decided to toss whether they would go. According to the fall of the coin they prepared and came. Blackford was a religious schoolmaster in Burra and the means of bringing many to Christ. He went for years before he was sent by the denomination through Australia and New Zealand. Everywhere his missions were crowned with converts and blessings. He retired to Adelaide and attended Draper Memorial Church, and at the age of 86 wrote:

"I am thankful to my Heavenly Father that I can preach three times each Sunday and not be knocked up or feel any strain from it."

The other was Dr. W. G. Torr, born at Tavistock, Devon, in 1835, and who with his people came out to Burra two years later, when his father was working in the mine. He attended the Wesleyan Grammar School at Wareville, where he was the son of the Methodist minister at Ulnoo, then an assistant at the Grote Street Methodist School, Adelaide. In July, 1878, at the age of 25 he was appointed headmaster of the new school at Moonta Mines, one of the largest in the colony. Here he stayed until 1885 when he left to go to Oxford to secure a degree as the headmaster designate of Way College. He returned and opened the college in 1892, and carried it on until it closed in 1902 and reopened as M.L.C. For the next five years he travelled through Australia and New Zealand as an evangelist following much the trail blazed by Mr. Blackford. He had a passion to help young men, and founded and conducted at his own expense the Brighton Methodist Training Home from 1909 to 1922. Many of his students entered the ministry. Under the name "Old Oxford" he conducted a weekly column in the Church paper for years, in which he published hundreds of talks full of good and helpful counsel. Today the Training Home is the nursery and staff quarters of the Brighton Babies Home and Way Cottage, his home next door, is a holiday house for Training Home old scholars and others. Dr. Torr, like James Blackford, lived to a ripe old age.

THE WOMEN OF EARLY BURRA

The women of Burra played a great part in the life of the early days. They were deeply interested in all that concerned their husbands. They made a home of the digout, drew and carried the daily supply of water, rounded up the goats and milked them. Probably they chanced down the firewood, as well as made the candles. These services could be bought, and so is it interesting to recall how they were made: in every family the candle-mould was part of the equipment. It contained twelve twigs into which string was left to form the wick, and hot fat poured in to form the candle. The Mold was left to cool and set. Candle making was one of the tasks of the women during the day. It would do no harm to make the smell of hot fat in the place when father came home at night. Although many of these women came from refined homes on the other side of the world, they seldom murmured when times were difficult and rations short. They put up with the burdens and hardships of pioneering.
The outstanding events each year among the Methodists were the camp meetings. It is well to remember that in the early days the church had no pews, no organ, no chairs, no tables, and no windows. When the church was erected, it was a small structure. The windows were small and the walls were thin. In the early days, the church was heated by a small stove that was placed in the middle of the church. The stove was surrounded by a large number of people who were sitting on the floor. They would sing hymns and pray.}

SCHOOLS

There were several private schools in Burra long before the advent of State schools. These were mostly conducted in church halls. Anyone with the desire and opportunity could open a school. With the formation of a Board of Education, schools had to be approved in order to be subsidised. It was probably at one of these schools that William Tull got teaching experience before opening his own school at Unela. The Burra State school was not built until 1878, and cost £4,000. It had twelve rooms and accommodation for 1,000 children. The first headmaster was James Carter, who had previously conducted a successful private school in the town. A State high school was established about 1910.

CLOSING OF THE BURRA MINE

This took place in November, 1877. The exhaustion of the richer ore reserves, and the high cost of the reten-

not all, of them returned. But it was the discovery of copper at Wallaroo in 1869 and at Moonta in 1861 that attracted hundreds of families within a few years, the great majority of whom never returned. The first Wallaro- moon miners—Samuel Turr, William Pascoe, Walter Phillips, and Richard Walter—came from Burra, and were brought down in a dray by young John Duncan (later Sir John). They were soon followed by others and their families, and before long three rough Methodist chapels were erected at the mine—replaced later by substantial stone buildings.

The Moonta discovery was richer and bigger than that at Wallaroo, and soon attracted hundreds of families from Kupenda, Callington, and especially from Burra. The population grew to 8,000 in a few years, and in all probability families from Burra helped to build the eleven Methodist chapels that sprang up in and around the mines and the two built in the Moonta township. Several Burra business men and professional men followed the miners, and Moonta’s first Mayor in 1872 was Charles Drew, and Dr. Wilkinson one of its early doctors.

But the influence of Burra Methodism, also, was spread from Wallaro- moon and Moonta to Burra to Silver- to and Broken Hill in the 1890s, where ten or twelve chapels were built; but didn’t die there, as in the 1890s and early 1900s it was carried to the newly discovered West Aust- ralian goldfields by families from Wallaroo, Moonta, Broken Hill, and Burra, who went there to live and work, and many chapels were built. So while Burra was declining in popula-

of its Methodism was being car- ried far and wide by its children and grandchildren.

Then the cutting up of land for closer settlement, north, west, and south of Burra, also meant that scores of families left and settled on this land and chapels were built in their midst. Several families remained at Burra, and by their devotion and loyalty have not only kept the Methodist ministry alive but also made it of considerable service to the community and the Kingdom.
regularly held by three local preachers. At length Rev. James Rowe took charge of the Burra Mission. The work prospered, and the Church was made double its original size. In 1859 the Rev. James Way became the superintendent. At length a revival, which Sir Samuel Way, Bart., his eldest son, pronounced "the culminating point in his father's ministry," took place; 250 adults and 70 young people decided for Christ. The enlarged Church became far too small for the congregation, and a noble sanctuary, to seat 600, was built. £800 was raised, and upon the remaining debt of £1,000 interest was paid at an average of 10 per cent.

First Bible Christian Church and Manse at Burra, and forerunners of over five hundred Church buildings in Australasia.

Mr. Hancock succeeded Mr. Way in 1862. Through decline in the local mines, and the opening of mines on Yorke's Peninsula, about one-third of the Burra congregation left the place, and the wages of the men who remained were lowered. Still, the attendance was large, and the Church in a healthy state. Mr. Hancock conducted four services weekly, and devoted about three hours daily to systematic visitation, which

NONOGENARIAN METHODIST MINISTER. 15

produced satisfactory results. The members were edified, a spirit of fervent and effectual prayer prevailed, and many additions were made to the Church. Among the converts was a man of gigantic build, who had not attended a service for seven years. So the work continued until 50 were added to the membership. One year the seat rents were £10, and the ordinary trust receipts £298. During the three years' term, the Church debt was reduced by £800, and for some time the Sunday School was the largest in the State.

Bible Christian Church at Burra, built during the Rev. James Way's pastorate and the scene of Gospel triumphs in Rev. J. Hancock's ministry.

(2) Adelaide.

The city Circuit, to which Mr. Hancock removed in 1865, was extensive, and his colleagues were the Revs. J. Ashton and J. Foster. All the admirable qualities, which marked his work in small towns and country places, where great success was realized, appeared in connection with this Pastorate, and one of his most