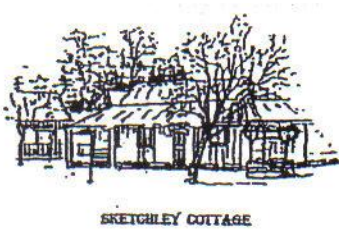


NEWSLETTER



October – November – December 2011
Volume Twelve Number Four

Linking yesterday with tomorrow

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VALE SUE SOKOLOFF.

1946 - 2011

It is with deep regret that we advise the passing of Life Member and Sketchley Museum Curator, Sue Sokoloff, (nee McNeil).

Although South Australian born, at an early age, Sue with her parents, moved to Broken Hill. Deciding to follow in her mother's footsteps, Sue later moved to Sydney to obtain her Teaching Degree. It was there she met her life-long partner, Boris, also a Teacher.

We first came to know Boris & Sue when they were transferred to Newcastle schools to continue their teaching careers. Soon after they joined our society..

Their dedication and participation in the work of our society was legendary and for which they were made Life Members of the Society in 2009. Over the years Boris fulfilled the positions of President and Vice President and Sue took on the job of Secretary, then later became the Curator of Sketchley Cottage & Museum.

Over the past four years, all of Sue's energies were devoted to completing the accessioning of the Museum's acquisitions.

Sue's health over the past 12 months was indifferent, but she always put it behind her and got on with the job. Her departure from our midst is a tremendous loss, both as a friend and member.

We offer our sincere condolences to Boris.

Notes from the Secretary 2011

I have been caretaking the role of Secretary since our elected Secretary Vicki Saunderson resigned from the position, and the society, at the August General meeting. I would like to advise members that I do not intend to stand for the role at the AGM in February due to work commitments.

One of the highlights of the past year was certainly our trip to Canberra in June. We visited both the Australian War Memorial and the 'Not Just Ned: A true history of the Irish in Australia' exhibition at the National Museum Australia. Although the weather was a bit chilly in our Nation's capital a great time was had by all. We hope to have a similarly fun trip to Port Macquarie in early 2012. A bit thanks to Trish Harris and others involved in organising the trip.

Something else that stands out to me when I think back over the year is the great number of coach trips that we've hosted at the Cottage. These tours, often with lunch or morning tea provided, have become a good source of fund-raising for the society. I believe that they also play an important role in promoting the society to people outside of the local area.

Thanks to the hard work of all involved, our recent Market Day in October was a great success, raising around \$1,500 for the society. We had many members slaving away for some time in advance getting ready for the big day. The day stands out in my mind in particular as being the last Society event attended by Sue Sokoloff. Sitting writing this I can imagine Sue having a quiet chuckle at my terrible grammar. Sue will be sadly missed by all, and very difficult to replace in the role of Curator.

I would like to advise that we are currently having difficulty finding enough members to cover our regular Sunday Cottage Duty. If you have an interest in finding out more about this important role in the Society, please contact me for further information. We will be drawing up the roster for 2012 early in the New Year.

Lastly, I would like to extend my warm holiday greetings to all. Have a safe and happy Christmas, and I look forward to seeing you all at Society events in 2012.

Helen Giggins

Secretary (Pro Tem), 29th November 2011.

BITS and PIECES

- The change in format of the newsletter is mainly the result of the advice and input of John McGlinn, an avid reader of the newsletter. As many people have grasped the advantages of the digital age and choose to receive their newsletter by email, the previous format was not conducive to easy reading of the information from the computer screen. The new format will suit both the digital version, and the hard copy version. Thanks to John for his ideas, and for making me reassess the best way to present the paper. It's good to know that people are interested in reading the articles.
- The feature article in this edition is the story of Families of the Raymond Terrace Parsonage Pre World War II – thanks to Dar Daryl Lightfoot, Sue Pacey and the World Methodist Historical Society. If there is anyone else within the Society who has an article to provide, it would be most welcome. Please email me any story that you have to contribute at clarkys@bigpond.net.au.
- The Market Day this year was held on SATURDAY 29 OCT, at Sketchley Cottage. Luck was on our side again, with beautiful weather. There were plenty of items for sale. Thanks to all of those people who donated goods and time to help to make the day a great success. A little over \$1,500 was raised, which will assist with the continued functioning of the Society.
- The AGM for 2012 will be held Friday 17 February at the Senior Citizens Building at 7pm.
- We are finding it extremely difficult to find enough people to do Cottage Duty of a Sunday. If you are able to help out, even once every 2 months, please let a Committee Member know, or we may not be able to continue to open the Cottage each week. It would be a great loss to the community if this was to happen.

ARTICLE FROM THE The Maitland Mercury & Hunter River General Advertiser

MAITLAND CIRCUIT COURT. TUESDAY, SEPTEMBER 19, 1843

His Honor took his seat upon the bench at half past nine o'clock, and Michael Kelly, John McDonald, Lachlan M'Lucas, and James Young, were placed at the bar for sentence. The prisoners were separately called upon to know if they had anything to say why judgment should not be passed upon them, but they all remained silent.

His Honor first addressed the prisoners Mr Lucas and Mr Donald. He said they had been convicted of an offence which on reflection they must see was of a most serious nature, and it was the more necessary to make an example in the case, as being the first of the kind which had occurred. Such scenes endangered men in the exercise of their highest privileges, and it was important to the character of the colony and its inhabitants that the actors should be punished. McDonald was not a free man; he therefore had no business at the election. His position in life did not take him there. Mr Lucas was not a voter, and had no need to go; he was a mere lad, and ought to have abstained from entering into such scenes of outrage. The jury recommended them both to mercy, and if he was to consult his own feelings only, especially in the case of Mr Lucas, he would give merely a nominal punishment, but he was there to discharge a stern duty. Punishment was not inflicted with reference only to the parties before the court. The true end of punishment was to deter others from the like offences, not by way of retaliation or revenge, but to restrain others from committing the same crimes. The election had terminated, and all persons ought to have returned to their homes. Instead of this, a crowd followed one of the candidates and his party to a public house. The prisoners and their party, it was due to them to say, were on their way homeward, but in passing the house they saw a flag hanging from it. That might have excited them, or some of the crowd which was with them. Stones were thrown, and the flag removed. The violence, however, continued, and the party inside barricaded the doors. Stones were still thrown; the glass in the windows was broken, the furniture much injured, and the lives of the inmates perilled. Several persons were struck by the stones; men on both sides procured sticks; one or two persons went out to pacify the crowd. Some of the mob went away, but the prisoner McDonald cheered them back. During the whole of the day his conduct was violent, though it appeared he was under much excitement. In the latter part of the day his conduct became more outrageous, but he ought never to have been there. His

master had stated that he had not his permission to go, and he only regretted that his master seeing him there did not order him to return home. If he had done -so, much that had occurred would have been avoided. In the end much blood was shed, more than one life was endangered, and one was actually lost. He conceived therefore that the ends of justice might warrant him in passing a severe sentence, but on that occasion he was about to pass what might be called a lenient one, and the following were the reasons which influenced him to do so. The prisoner Mr Donald was in a situation of great temptation, and forgetting his situation he became excited by an aggression which had been made upon him. On the other hand his .conduct was eventually very violent; he was, however, of maturer age and experience than the other prisoner, and therefore his conduct was the less excusable. The main grounds on which he rested his sentence were-first, the recommendation of the jury, who were, after all, the great depositories of justice on such occasions. That was the principal ground. The next was the high character which they both appeared to bear, not merely for honesty and industry, but quiet, peaceful, and orderly conduct. McDonald had been seven or eight years in the service of one master, -without a single complaint having been made against him. He trusted all who heard him would observe the vast importance and value of a good character ; he wished them to remember that character would always be taken into consideration. With regard to Mr Lucas the same remarks applied, if possible, still more strongly. He had brought a good character to the colony, and had been well conducted since his arrival. He had also heard from a magistrate well acquainted with the prisoner that he had given himself up to justice, although he might easily have passed into another district. The prisoner himself might believe he was innocent, for he might forget the part he had taken, but there was no doubt of his being in the crowd ; it was sworn that he had thrown stones. The sentence he would pass upon him was that he should be imprisoned for one calendar month. Mr Donald was sentenced to be imprisoned and kept to hard labour for six calendar months, and his Honor would recommend that he should not be returned to this district.

His Honor observed that if the statement made by Mr. Walter Scott had not been explained, and Mr. Lang had not upon oath declared that he did not recollect Mr. Scott having spoken to him, and requested McDonald's removal from the ground, he should certainly have recommended every assigned servant of that gentleman to have been withdrawn from him. His Honor then proceeded to pass sentence on Michael Kelly, observing that what he had said i in the preceding case applied to Kelly in a still greater degree, and after dwelling for some time on the nature of the offence, and the good character which the prisoner had received, he sentenced him to be imprisoned for twelve calendar months, the first week in every alternate month to be in solitary confinement.

His Honor next passed sentence upon James Young, who had been found guilty of an attempt at highway robbery, and stated that the objection raised in his case by the Attorney General, with respect to the separation of the jury, would be laid before the other Judges, and if their Honors took the same view as the Attorney General the prisoner would receive the benefit of it. In the mean time the sentence of the Court was that he be transported for seven years.

The prisoners were then removed.

LARCENY. Mary Swales was indicted for stealing a £10 note, the property of William Lawn, at Morpeth, on the 7th January last. A second count charged the prisoner with stealing £9.

Robert Pattison, captain of the steamer Thistle, deposed that he knew a person named Lawn ; he paid him some money in January last, among which was a £10 note. Two or three days after he received a £10 note from Mr. Swales, which he paid to Shallees in Sydney for some timber the following day ; he could not say it was the same note that he had paid to Lawn a day or two before.]

William Lawn recollected receiving some money from the last witness, amongst it was a £10 note; he did not recollect the bank or the number ; there was a 4 and a 2, he could not remember the other figure; there were several marks on the back made with a soft pen ; he folded it up, put it in his pocket book, and placed it a drawer in the sitting room on a Saturday morning, and missed it on Monday evening.

Margaret Lawn, wife to the last witness, remembered wanting some change on a Monday in January, and sent to her husband for it ; he had none. She took a folded note from the pocket book, thinking it was a £1 note, she did not open it, and gave it to Angus Bethune in payment for potatoes, and he gave her fourteen shillings back in change. The next morning she found it was a £10 note. She parted with it for a £1 note, and thought she had received value for it.

Angus Bethune gave his evidence through an interpreter, Mr. Thomas Mr Kenzie Jeffrey ; he knew Mrs. Lawn, he received a bank note from her in January last. He went direct from her house to Swales's, and asked a girl there for change of a pound ; she opened the note, and gave it back to him, saying she had no change. Mrs. Swales came out of a room on his left hand, he asked her to change the note, she took out some silver, and said she could not. The note was lying on the counter, and Mrs. Swales stood close to it, but witness could not swear whether it was open or not. When he was going away she called him back, and gave him change for a £1 note ; he gave her the note and went away ; he was quite sure that the note he gave Mrs.

Swales was the same he received from Mrs. Lawn. He went the next morning with Mrs. Mr Queen to Swales's, and Mrs. Mr Queen told Mrs. Swales it was a £10 note ; Mrs. Swales said it was two months since she had had a £10 note in the house.

Christian Rose Mr Queen went with the last witness to Mrs. Swales, and asked her if she changed a pound note for him the day before ; she said yes, and witness said it was a £10 note. Mrs. Swales said there had not been a £10 note in the house for the last two months ; witness said there was no other note in the house where the man got that note from, and that Mrs. Lawn gave it to him. Mrs. Swales replied that Mrs. Lawn was too good a scholar to give a £10 note for £1.

John Shalless, Sydney, received some money from Captain Pattison on the 11th January for some timber ; there was a £10 note amongst it : the number was 421 ; it was a Sydney bank note, and he had paid it away.

After the case for the prosecution had closed Mr. Purefoy submitted that there was no case to go to the jury ; to constitute a larceny there must be a taking, but here there was a voluntary parting with ; and further, it had been proved in evidence that the money had been absolutely parted with by Mrs. Lawn, though under misapprehension, to Bethune, which must be looked upon as a fatal objection, the possession of the note having actually passed out of Lawn. The learned gentleman cited several cases in support of this view of the case.

The Attorney General briefly replied. The husband put the note in a certain place, the wife by mistake took it away, and she had no authority from him, she was not his agent, and the note did not pass from him; he never intended that the note should be changed, or that any note should be changed ; the possession of the note therefore had not passed out of the husband.

Mr. Purefoy contended that even admitting that, there was no felonious taking of the note.

His Honor concurred with the view taken by the Attorney General, and would leave the case to the jury as the Attorney General stated, to decide whether there was a felonious intention on the part of the prisoner at the moment of taking the note, or whether that idea entered her mind after she had discovered that it was a £10 note. I

Mr. Purefoy then submitted that there could be no larceny of part of a chattel, it must be of the whole or none at all ; but in this information the prisoner was indicted for a part of the note, namely £9. He would submit four points : 1. The act of the wife was the act of the husband. 2. There could be no larceny of part of a chattel. 3. There was no felonious taking. 4. There was no proof of the identity of the note.

His Honor said he would reserve only the second point. The case appeared to him to be similar to a case where a person goes to a trades- man and purchases goods to the amount of £5, and pays for them with one good sovereign and four fictitious ones. In that case there would be a larceny of the whole ; and he would leave it to the jury to determine whether the prisoner had given twenty shillings for a £10 note ; if so, the cases were similar. He would also leave the «question of identity to the jury.

Mr. Purefoy then briefly addressed the jury, dwelling upon the points he had previously raised, and making some observations upon the nature of the evidence which had been laid before them.

His Honor then summed up, and the jury retired for about an hour and a half, and returned a verdict of not guilty.

His Honor said he should take the liberty of stating that he should recommend Mr. Lawn to institute an action against Mr. Swales in the court of requests, and that the result of that action should be known before his license was granted, as the jury had very good grounds for acquitting the prisoner on the charge which he had delivered to them. The prisoner was then discharged.

THE POEMS OF HENRY LAWSON.

The following was received as an email: Juliette van Heyst juliette@finepoets.com
On 01/12/2011, at 11:54 AM, Juliette van Heyst wrote:

Faye Clark, Newsletter Editor

Raymond Terrace & District Historical Society Inc.

Dear Faye,

Whilst doing some biographical research on Henry Lawson we discovered that this famed identity was profiled in your September 2010 Newsletter. With his historical link to your area I thought I'd introduce ourselves and explain our connection through the poetry and short stories of Henry Lawson.

Our company produces CDs of Henry Lawson poetry and classic Australian poetry read by the actor Jack Thompson. The dedicated Henry Lawson audio books we publish are Jack Thompson, The Poems of Henry Lawson and Jack Thompson, The Campfire Yarns of Henry Lawson.

Aussie icon Jack Thompson is keen to share his love of Australian bush poetry with as many poetry-loving Australians as he can.

He'd like to offer your newsletter subscribers a special Christmas discount of \$5.00 off his CDs. The CDs retail in the shops at \$19.95 but any Society subscriber who phones the Fine Poets office on 02 9665

6135 before Christmas and mentions Raymond Terrace & District Historical Society Inc. can purchase the CDs for just \$15.00. Postage and packing is \$1.55 per CD and gift wrapping is free.

The CDs can also be ordered online from our website (www.finepoets.com) and the special discount will be applied if members enter the discount code BONZA in the discount code box at the checkout.

Yours sincerely,

Glenys Rowe

Publisher

PO Box 2124, Clovelly NSW 2031, Australia

The CDs are: Jack Thompson, The Campfire Yarns of Henry Lawson

Jack Thompson, The Poems of Henry Lawson

This is an exclusive offer for the Raymond Terrace & District Historical Society, and is available right up until December 23.

SPORT IN THE EARLY DAYS.

For the early inhabitants of Raymond Terrace, there was little chance for the female population to enjoy recreational pursuits, except perhaps a weekly visit to the local church of choice, the occasional dance, tea and card parties, picnics and charity work.

Men, on the other hand, had a plethora of pursuits. Perhaps the most popular was Sports.

They had it all, Hunting & shooting, Rowing, Boating, Cricket, Football and horse racing. There was a hotly contested annual pigeon shoot, and a Duck shoot and a purpose built shooting range was established on the outskirts of the town, in the vicinity of Heatherbrae. There is an interesting report of a male weekend shooting expedition from Raymond Terrace to Nelson Bay in the early 1900s. It appears the only the only event these intrepid travellers did not do, was sleep! Their journey commenced with a coach trip to Tilligerry Creek at 11pm Friday night and concluded midday Monday morning.

For many years, Rowing and Sailing Regattas were held in the Hunter River, extending as far south as Hexham. It was a serious business, with much money changing hands on the results. Many of the local male population made a name for themselves with their rowing prowess and local and international Titles were decided on the Hunter.

Horse racing was another well patronised sport. The racecourse was located in Boomerang Park from 1840s to 1880s, although to the dismay of the local constabulary, it could intrude on the dirt road known as Irrawang Street. A private course also existed at Motto Farm and in 1929 was owned by Mr. Pepper. Many horse studs were located within racing distance of Raymond Terrace, and provided a never ending supply of horses with the potential of winning races.

The Cricket Club was considered the 'Elite' sport of the period. The local club was established in the mid 1880s and eventually encompassed an area from Karuah to Clarence Town. Initially located in Boomerang Park using a Grandstand by noted architect, Frederick Menkens, they later moved to the Market Reserve, (in vicinity of the Bowling Club). Membership was low throughout the WW1 period. Present day Cricket in the town is well catered for with purpose built grounds and strong membership, producing many fine sportsmen.

Perhaps the sport which suffered the most opposition was that of League. Early reports suggest that both games of Rugby Union & Rugby League had its supporters. By 1930 the game of Rugby League, was being played on Boomerang Park, but with stiff objections from the Tennis & golf clubs, and people visiting the cemetery. The general opinion was that the followers of League were 'boisterous and troublesome' and this sport had to fight hard to retain its position in the town. Fortunately the sport was producing many fine players, including the Ridgeway brothers from Karuah. Slowly League gained support from the public and eventually with support from the Council; the first game of Rugby League was played on the new Sportsground in July 1939.

The venues were commandeered by the Australian Army during the war years and play suspended. Following the war years, Rugby League had resurgence and Raymond Terrace won their Grand Final in 1946 and 1947. In the ensuing years this sport has had its ups and down but still continues to survive and thrive.

Another sport which was difficult to participate in was swimming, particularly when research revealed that in the early 1900s 'any person found swimming between the hours of 8am and 6pm would be prosecuted'.

In the 1920s women were allowed to join Tennis Clubs, which became very popular, as both sexes could enjoy playing the game together.

Today, Raymond Terrace has a variety of sporting clubs, which cater for every popular sport. Perhaps the only sport that has thankfully disappeared, is that of pigeon & duck shooting.

M. Saunderson 2011

DATES FOR THE DIARY

February	7	Committee Meeting
	17	General Meeting
March	5	Committee Meeting
	16	General Meeting
April	2	Committee Meeting
	20	General Meeting
	29	Market Day
May	7	Committee Meeting
	18	General Meeting –

FAMILIES OF THE RAYMOND TERRACE METHODIST PARSONAGE PRE WORLD WAR II.

The article on the following pages was written by Daryl Lightfoot and Sue Pacey. It follows the history of the Methodist Parsonage in the Raymond Terrace region, and contains a lot of interesting local information. The research has been carried out in association with the World Methodist Historical Society. Daryl has given permission for Raymond Terrace Historical Society to publish this article in our newsletter, and it is really appreciated that he has agreed to do so. The article is quite detailed and lengthy and so part 1 will be contained within this issue, and part 2 in the first issue next year. This article is copyright.

RAYMOND TERRACE PARSONAGE PEOPLE (Part 1)

FAMILIES OF THE RAYMOND TERRACE METHODIST PARSONAGE PRE WORLD WAR 2

Daryl Lightfoot and Sue Pacey¹

Under the “connexional” polity of all branches of Methodism stemming from John and Charles Wesley’s work in England, the circuit was the basic unit of organisation from which an itinerant ministry of ordained ministers, home missionaries, circuit assistants, and local preachers took the gospel message to the world. As the number of preaching places in a circuit grew, new circuits were formed, with the head of the circuit normally being the place of residence of the Superintendent minister, who was appointed by the annual Conference. In times of emergency or other contingency, the President of the Conference exercised his right to appoint a minister or layman from the President’s List of Supply, maintained for such situations, to a circuit.

The residence of the Superintendent in earlier times was usually located adjacent to the church and was known as the parsonage, reflecting the Anglican tradition from which Methodism had grown. The provision of a parsonage was thus fundamental to the creation of a new circuit, and was funded by way of grant or loan from the centrally governed finances of the Church or by mortgage to a local bank, supported by local fund-raising to cover repayment of any loan on the property and for on-going maintenance.

Maintenance of the parsonage locally was the responsibility of the Parsonage Trust, usually consisting of men, some of whom might also be Trustees of the church (chapel) and other properties in the circuit, all of which were vested in the Conference, and subject to Conference approval as regards acquisition, construction, extension, or disposal. More recently numbers of women were appointed to these bodies, and new parsonage erections or purchases were required to meet certain standards with respect to size and appointments.

Not only was the parsonage home to the Superintendent minister and his family, but it was also a “home away from home” for visiting ministers and missionaries undertaking deputation or evangelistic work, and a place of hospitality and support to the succession of home missionaries, circuit assistants, unmarried probationers, students and others spending time in the circuit.

Closely related to Methodism’s reliance on an itinerant ministry was the Church’s policy on the obligation of a circuit to accept a married minister, and this in turn impacted on the Church’s policy on acceptance of candidates for training for the ministry and on ministerial stipends, and also on its regulations regarding the matter of marriage of ministers during their service as a “probationer” prior to “reception into full connexion” (ie. ordination).

All of these considerations operated in the Raymond Terrace Methodist Circuit as it emerged from the Morpeth Wesleyan and Primitive Methodist circuits over the years following the union of the Wesleyan, Primitive, and United Methodist Free Churches in New South Wales in 1902.

The fourth major Methodist body which entered the Methodist Church of Australasia at this time, the Bible Christian Church, had no circuit structures in this State other than at Broken Hill, which was aligned to the South Australian Bible Christian Conference. There was also a small

¹ Daryl Lightfoot and Sue Pacey are the Co-Directors of the Eunice Hunter Library and Research Centre, an outreach ministry of the Epping Uniting Church and the Resource Centre of the World Methodist Historical Society in Australia. Eunice Hunter (1904-2000) was born at Raymond Terrace and married Reg Lightfoot in the Methodist Church at Raymond Terrace in 1938. She was a great-grand-daughter of Mary Gilbert, in whose home the first Wesleyan services in Raymond Terrace took place in 1839. Sue Pacey’s family also shares this early Raymond Terrace Wesleyan heritage and a direct link with Mary Gilbert through the Deas family. This paper is part of ongoing research on Hunter Valley Methodism at the Eunice Hunter Library.

Methodist body, unique to Newcastle and the Hunter coalfields and known as the Lay Methodist Church, which formed from a split in the Primitive Methodist Church at Adamstown in 1887 and did not enter the 1902 union, continuing as an independent Methodist body until 1951.

A preaching place for Wesleyans resident around Raymond Terrace existed as early as 1839 in the home of Mrs. Mary Gilbert whose husband John (a Wesleyan lay preacher) had died at sea on *Roxburgh Castle* en route to Sydney on 26th April 1839. Many pioneer Raymond Terrace Wesleyans including the Gilbert family and the families of William and Susannah Gill and their son-in-law Edward King, who had arrived on *Maitland* and *Lady Nugent* respectively some few months earlier, came from Beckley, East Sussex. Descendants of these Gilbert, Gill, and King families later intermarried and played significant roles in the Methodist churches of the lower Hunter, while other descendants of Mary Gilbert became officers in the Salvation Army.

Beckley was located in the Sandhurst Wesleyan circuit, which experienced a revival during the 1832-1835 ministry of Rev. Thomas Collins and saw the conversion of the “giant for Jesus” Silas Gill, widely regarded as Australia’s greatest lay evangelist, and a brother of lay preacher William Gill. Numbers of members of these Gill and King families acknowledged their experience of John Wesley’s “strangely warmed heart” to the ministry of “Uncle Silas” in later years on the Hunter and northern rivers.

The opening up of fertile farmlands on the Hunter and Paterson rivers, together with the establishment of Morpeth as the major port for movement of passengers and of produce from these farmlands, saw numbers of the pioneer Raymond Terrace Wesleyans move to the Morpeth and Wallalong area during the 1840s. Here the William Gill and Edward King families became pioneers of the Morpeth Wesleyan circuit formed by division of the Maitland circuit in 1866. (The Morpeth Leaders Meeting at one time consisted almost entirely of members of these families.)

Over these years, the Raymond Terrace Wesleyan cause grew steadily, though not without some reversals during the gold rushes of the 1850s followed by a succession of floods and droughts on the lower Hunter. A prominent figure at this time was the Sydney business man John Richard Houlding, who visited “the Terrace” frequently from the late 1850s. John Houlding was married to a daughter of Rev. Dr. William Kelynack, and wrote regularly of his experiences in the *Christian Advocate and Wesleyan Record* under the pseudonym of “Old Boomerang”. Wesleyan chapels were erected at Raymond Terrace in 1854 and 1857, and directly across the river at Millers Forest, Primitive Methodist chapels were erected in 1866 and 1876.

Following the first Methodist Ecumenical Conference in England in 1881 (attended by a delegation of 16 Australians) the Methodist “holiness movement” spread from the USA to Australia over the following decade. Visits from holiness preachers included Rev. William “California” Taylor, and also the American Methodist Episcopal evangelist Miss Isabella Leonard, who visited during 1884-1886. During her Australian itinerary, Isabella Leonard held a number of meetings in the Hunter including addressing a Salvation Army meeting in July 1884 following on an earlier visit to Newcastle, and a week-long mission in the Morpeth circuit in July 1885. She also held meetings at other centres in the circuit including Raymond Terrace and Hexham. Miss Leonard returned to the Lower Hunter during the period May-August 1886, holding meetings at various centres including East Maitland, Largs, Paterson and Bolwarra.

Other evangelistic outreaches at Raymond Terrace included a mission in May 1891 in the Raymond Terrace Church led by Sydney Central Methodist Mission evangelist Joseph Walker. A report in *The Methodist* indicates that the last of some 100 who responded to the call to discipleship in the course of that mission was a young man named George Lyndon Carpenter, who joined the Raymond Terrace Methodist Church at that time. (George Carpenter later joined the Salvation Army and became world leader and General of the Salvation Army in 1939.)

The development of refrigeration led to the rapid expansion of the butter export industry, and moves for the formation of dairy farmers' co-operatives in various districts to give farmers more control over their produce. This co-operative movement reached the dairying industry in and around Raymond Terrace in the later years of the 19th century, with considerable opposition emerging from some farmers who had aligned themselves with the competing interests of a condensed milk proprietary company in the district. Some of earlier opponents of the co-operative dairy movement were subsequently elected to the Board of the Raymond Terrace Dairy Co-operative Society formed in December 1902.

Concurrently Wesleyan and Primitive Methodist families in and around Raymond Terrace had also been preparing for the unification of the major Methodist bodies which took place in New South Wales on 1st January 1902. Among the highlights of the celebrations surrounding Methodist union in the Hunter was a traditional "camp meeting" which had been a key element in the formation of the Primitive Methodist Church in England following such a meeting at Mow Cop in 1807, and which had been a feature of Methodism around Maitland and in other centres including Tarro in the 19th century. The 1902 union was also marked by a state-wide series of evangelistic missions involving the use of several large canvas tents in 1902-1903 known as the "United Tent Mission Movement" having particular regard to its emphasis on inter-denominational co-operation.

These various influences, together with the gradual decline of Morpeth as a shipping port, the growth of farming centres and rural industry over what was originally the extensive Australian Agricultural Company grant to the north, and also population growth to the east along the coast to Nelson Bay, soon led to a need for a resident minister and to the identification of "the Terrace" as the centre of a future circuit of the Methodist Church of Australasia. A parsonage was thus a necessity, and the foundation stone for a residence adjacent to the church was laid by Mrs. Mary Moxey on 27th May 1904 to replace an earlier residence which had apparently been rented for the purpose. Opened and dedicated on 20th October, the new parsonage was named "Talofa", derived from a Samoan word best colloquially translated as "welcome", according to an expert indigenous Pacific Islands linguist. The background to the choice of this name remains somewhat obscure, but possibly emerged from the visit of the foreign mission deputation to the Morpeth circuit in 1904.

The ministers stationed in the Morpeth Methodist Circuit in 1904 were Rev. William Wall, resident in the Morpeth Parsonage, and Rev. George Arthur Reeve, who with his wife and children became the first occupants of the new Raymond Terrace Parsonage.

George Reeve, born in England in January 1851, was the second son of Thomas Parker Reeve and his wife Jane, and arrived in Australia with his parents and siblings in September 1853. The family's first attempt at emigration was aborted due to George's illness, their voyage continuing on another vessel some weeks later. Thomas Parker Reeve became a member of the original Church Extension and Sustentation Society from its formation in 1859, and was one of only three surviving members of the First Australasian Wesleyan Conference of 1855 to share in the 1905 Jubilee Conference.

Prior to entering the ministry, George Reeve worked as a teacher with appointments in Newcastle and Sydney (Fort Street and Stanmore). Ordained in 1879, George Reeve told the story of his own conversion and call to the ministry at that time, acknowledging the place of his godly parents in this connection. He had fully committed himself to Christ in a class meeting at age 13, but it was some three years after his transfer to Newcastle in 1869 that he began to preach. He was then urged by friends to offer for the ministry, and on becoming more certain of the call of God to the ministry offered himself as a candidate to the 1878 Maitland District Meeting and the following Conference.

His wife Miriam Walker was six years younger than her husband. The couple had seven children at the time of their appointment to the Morpeth Circuit. Mrs. Reeve was the daughter of a pioneer of Queanbeyan Methodism and local preacher, Josiah Walker (still a Conference delegate in 1931 aged 85).



Rev. George Reeve with his wife Miriam and family c1896

Invited no doubt through these family associations to the Queanbeyan Circuit, the 1906 Conference sustained the invitation. Rev. George and Mrs Miriam Reeve thereafter served in the Queanbeyan, Maclean, Kiama, and Windsor Circuits, with Mr. Reeve becoming a supernumerary and residing with his wife in Epping from 1917. Here he continued to exercise an active ministry throughout a long retirement, and is remembered today as exercising a special ministry to the children and young people of the Ryde and Epping Circuits. (Harry Horn, a descendant of the Dalton family of Millers Forest and Nelson Bay, himself retained one of many hand-made texts crafted in metal, wood, and card-board by George Reeve over these years of retirement ministry.)

Miriam Reeve shared in this retirement ministry, living to see her husband attain the age of 100 years prior to his death in September 1951. Mrs Reeve herself passed to rest the following year at 94 years of age. Rev. George Reeve was the brother-in-law of Rev. Henry Bellhouse and uncle of Rev. Robert Bellhouse, and the paternal grandfather of Rev. M. Burnel Reeve, who today lives in retirement on the Central Coast with his wife Eunice.

The 1906 Conference Stationing Committee was unable to fill the vacancy in the Morpeth Circuit, the final Stations Sheet showing Rev. William Wall residing at Morpeth as Superintendent, and "One to be sent" in respect of Raymond Terrace. *The Methodist* of 27th March later reported the appointment to the Morpeth Circuit by Conference President Rev. John G. M. Taylor of Mr. Adrian Steel from the President's List of Reserve as "President's Supply".



Born in 1855 in Beverley, Yorkshire, Adrian Steel (pictured opposite) came to Australia in 1885 and later settled in the Burwood area where he served as a local preacher for several years. Prior to his marriage at Burwood in 1901 to Emily Sharp, he transferred his membership to the Lewisham Circuit in 1900 where the Superintendent minister was Rev. William H. Beale, then President of the NSW Wesleyan Conference. The circumstances surrounding this transfer are unclear, but Adrian Steel was placed on the President's List of Reserve for emergency supply ministries at this time. By December 1904, Adrian and Emily Steel were resident at "Beverley", Mullins Street, Epping, and a letter in the Ryde Circuit Roll requests the transfer of Mr. and Mrs Steel's membership to

the infant Epping congregation at that time. Significantly, having regard to Adrian Steel's appointment to Raymond Terrace in the Morpeth circuit, the Superintendent of the Ryde Circuit over the period 1903-1905 was Rev. John G. M. Taylor, President of the Conference in 1906, who was himself one of five men who had entered the ministry from Wallalong in the then Morpeth Wesleyan circuit.

Adrian Steel's first presently known appointment in the role of President's Supply was to the Tenterfield Circuit in 1903, where he proved a popular preacher and pastor during the illness and inability to carry out the work of that circuit of Rev. Joseph Bryant. His next presently known appointment was to Candelo, followed (somewhat ironically) by Narrandera in May 1905 to supply for Rev. William M. M. Woodhouse, then a probationer who had gone from Narrandera as President's Supply to Kempsey during the illness of Rev. Edward King, another of the five men who had candidated for the ministry from Wallalong.

Mr. Steel's next appointment was to the Morpeth Circuit in 1906 and extended at least up until mid 1907. The 1906 Conference Minutes do not record any occupancy of the Raymond Terrace parsonage, and in the absence of evidence to the contrary, it can be assumed that Mr. Steel occupied the parsonage throughout that year at least.

It is recorded that Adrian Steel participated in the opening and dedication in October 1906 of the new Wallalong (Morpeth Circuit) Church, with which the pioneer Wesleyan families of Raymond Terrace and their descendants were closely associated at this time. The report of the 1906 Maitland District Meeting published in *The Methodist* shows the name of Adrian Steel as one of four candidates for the ministry recommended to the 1907 Conference.

Consideration of candidates by the 1907 Conference was an unusually protracted matter, extending over several Conference sessions, and apparently involving some quite extensive debate. Unfortunately the decisions on individual candidates are not published, and when the accepted candidates' names were announced, that of Adrian Steel was missing. There are only two possible reasons for his non-acceptance, viz. his age, and marital status, and it is no doubt significant that concerns were expressed at the 1907 Conference at the lack of adequate arrangements for candidates undergoing training for the ministry. It is also significant that numbers of married men, although otherwise well-qualified candidates for the Methodist ministry, eventually entered the Presbyterian or Congregational ministries where there were opportunities for extra-mural study.

The situation at Raymond Terrace and the Morpeth Circuit in 1907 was complicated by the Conference's transfer of Rev. William Wall from Morpeth to Tenterfield, together with the appointment of Rev. Ebenezer Fox to Raymond Terrace and Mr. Fox's refusal to accept this appointment. (The Sunday following the final Reading of Stations for 1907, Rev. Ebenezer Fox announced from the Newtown pulpit that he was resigning forthwith from the Methodist ministry for family reasons. He subsequently entered the Presbyterian ministry.)

It seems that Adrian Steel transferred to the Morpeth parsonage at this time, although this is still unconfirmed. It is however certain that he continued in the Morpeth circuit for some months, as he was a speaker at the May 1907 welcome to Rev. John W. Moore to the East Maitland circuit.

Adrian Steel remained on the President's List of Reserve for several years, serving at Willoughby/Chatswood for some five years as a support for Rev. Joseph Beale during Mr. Beale's Presidency and following the latter's death in 1910, as a Circuit Missionary. He was recognised in this growing circuit as "an exceptionally good preacher and a diligent visitor" and he also represented the circuit at the Annual Conference over the period 1911-1914. He was again called upon to serve as President's Supply in the Toronto Circuit during World War 1. At Toronto, he markedly strengthened the relationship between the circuit and the Bethshan Holiness

Mission at Wyee associated with the Rien family, with which members of the Chaseling family were connected by marriage.

Adrian Steel then served as a Circuit Missionary in the Ryde Circuit until his resignation in 1922 to facilitate the creation of a new circuit based on Epping and appropriate ministerial appointments to both Epping and Ryde. He emerged briefly from retirement to serve as Circuit Assistant at Thornleigh in the Epping Circuit in 1926, when he finally retired due to ill health.

There was no published obituary to this faithful servant of Christ following his death at Easter, 1943. A memorial plaque unveiled in the Epping (Oxford Street) Church by Mrs. Emily Steel in June 1944 records his years of service in the simple words: "He was a good man full of the Holy Ghost and of faith."

The President's powers to fill a vacancy were again invoked following Rev. Ebenezer Fox's resignation and again involved Rev. William M. M. Woodhouse. Mr. Woodhouse, ordained only weeks earlier on 8th March and stationed at Moree by the 1907 Conference, was sent to Raymond Terrace as President's Supply immediately after Ebenezer Fox announced his resignation. (William Woodhouse and his brother Charles were both sons of the parsonage and both entered the ministry following their earlier conversion under the preaching of the late Rev. Edward King, son of pioneer Raymond Terrace Wesleyan layman, Edward King and his wife Harriet (nee Gill) herself the daughter of another pioneer Raymond Terrace Wesleyan, William Gill and his wife Susannah (nee Creed).)

As noted previously, Rev. William Woodhouse had earlier proceeded to Kempsey in April 1905 as President's Supply for the terminally ill Rev. Edward King. It is entirely possible that Mr. Woodhouse had himself offered to undertake the difficult task of supplying Kempsey and ministering to the King family, including his own "father in God" Rev. Edward King, while the latter lay terminally ill in the Kempsey parsonage over the months prior to his death on 11th August, 1905.



It was also during this Kempsey supply ministry that William Woodhouse (pictured opposite) met and began to court Miss Ida Hodgson, born at Kempsey in 1884 and daughter of long-serving Sherwood school teacher George H. Hodgson. Ida Hodgson's background was Anglican, and it is recorded that she served as occasional organist in the little Sherwood church. Prior to Ida's birth, James Secomb and his family had moved from Dondingalong on the Macleay to Sherwood around 1881, and had there opened their home as a Wesleyan Methodist preaching place, and it appears that in the fullness of time the Secomb home church drew William Woodhouse and

Ida Hodgson together.

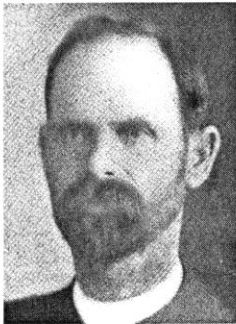
Ida Hodgson thereafter happily embraced life in the Kempsey Methodist circuit, and thus it was that Rev. William Woodhouse and Ida Hodgson were married at Kempsey by Rev. Henry Andrews immediately following on Mr. Woodhouse's ordination, and just prior to them taking up residence in the Raymond Terrace parsonage in April 1907.

Invitations to Mr. Woodhouse to continue at Raymond Terrace were sustained by the following Conferences. Leaving Raymond Terrace in 1910, William Woodhouse and his wife then served in the Blayney, South Bathurst, Haberfield/Five Dock, Lindfield/Roseville, Epping, Roseville, and Chatswood South circuits. During his 1929-1933 Epping ministry, two church members (Stan Hazlewood and Jack Ashcroft Willson, later RAAF and RAN Chaplain,) responded to the call to the ministry.

Sadly, after some months of ill-health, Mrs Ida Woodhouse died during her husband's term at Chatswood in March 1935. Rev. William M. M. Woodhouse himself died as a supernumerary on 28th March 1947, his 40 years ministry amply fulfilling the charge given to him at his ordination to be "a good minister of Jesus Christ" (1 Tim. 4:6). Known as a quiet and studious minister and lover of gardens and flowers, he had followed his father in this respect. (Rev. Henry Woodhouse had established a horticultural enterprise on the Hawkesbury following his retirement from the Windsor circuit and from the active ministry in 1892.)

The Conference appointments to the Morpeth Circuit in 1910 were Rev. Aaron Cooper (Superintendent 1908-1910) and Rev. Robert Mowbray, and it fell to Robert Mowbray to become the first Superintendent of the new Raymond Terrace circuit on its creation by the 1911 Conference. Robert Mowbray was also the only minister of the former Primitive Methodist Church to be appointed to the Raymond Terrace Circuit.

Born at Ludworth in northern England in 1858 to Thomas and Jane Mowbray he candidated for the Primitive Methodist ministry in England and was accepted for service in NSW, arriving here in September 1879 on *Sultan*. His parents, brothers and sisters followed him to Australia, settling at Adamstown around 1884 some three years after their arrival.



Ordained in 1880, Rev. Robert Mowbray (pictured opposite) ministered in Primitive Methodist circuits in Sydney (Crown Street), Crookwell, Nundle and Macleay River (Kempsey) over the years 1880-1887. In 1884, he married Mary E.D. Warr at Glebe, and after her premature death in 1885, married Rachel Grimston at Crookwell in June 1886. A first child was born to Robert and Rachel Mowbray at Kempsey in 1887, and named Albert.

Robert Mowbray then retired from the ministry and entered private business at Adamstown for some three years, prior to appointment to the East Maitland Primitive Methodist circuit in 1891. A second child (Elsie) was born at East Maitland in 1892, and thereafter the Mowbray parsonage family served in several other circuits, including a third term at Crookwell from which he was transferred to the Dungog/Stroud circuit by the first post-union Methodist Conference in 1902.

In the Dungog/Stroud circuit he became secretary to the committee responsible for local arrangements for the United Tent Missions of 1902-1903, which were among the most successful evangelistic outreaches of the entire State-wide campaign. (The Dungog missions were preceded by a mission by the same team in the Morpeth circuit including Raymond Terrace in November 1902, and later followed up by a further mission in 1904.)

Completing a three year term as Superintendent at Raymond Terrace, Robert Mowbray then transferred to the Lower Manning and Bellinger River circuits, before returning to the Morpeth circuit in 1918 and retiring to Waratah with his wife following the 1919 Conference. Robert Mowbray had long-term family associations with Newcastle and the Hunter, his father Thomas Mowbray dying at Adamstown in September 1915.

Predeceased by his wife Rachel, Robert Mowbray passed to his rest in December 1936, his obituary highlighting his love of the country circuits and the people of the bush, his adventurous spirit and his special aptitude for pioneer work.

The 1914 Conference appointed Rev. William T. Stuart-Wright to Raymond Terrace, who would have had a good working knowledge of the circuit from his appointments at Wallsend/Minmi and Dungog/Stroud in the immediately preceding six years. Born in Sydney in 1865, Mr. Wright was converted in a mission at Newtown aged just nine years, and later served as a teacher with the NSW Department of Public Instruction for thirteen years. Qualified as a local preacher, he

candidated for the ministry in 1891 from the Goulburn District, which saw numerous candidatures over the years, including Rev, George William Williams, who also served in Raymond Terrace.

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SAD NEWS OF ALISON HOMESTEAD - WYONG
YOU HOPE IT NEVER WILL, THEN IT DOES WITH
A VENGEANCE



In the early hours of Saturday morning, 3rd December 2011, our beautiful heritage building (Alison Homestead) which housed our Museum was burned to the ground by an arsonist. Not only are our members devastated, the whole community is upset, and angry at losing all those wonderful pieces of history given to us by the descendants of the pioneering families of our area. A loss caused not by a tempest, or an electrical fault, but by someone who had no regard whatever for the early history of Wyong, no regard for a beautiful homestead in a beautiful setting, and no regard for the feelings of those volunteers who, over the years, worked so hard to turn a derelict building into the showcase it became.

The community of Wyong, other Historical Societies (some not in our area, even) and even total strangers have contacted us to express sympathy and offer their assistance – we always said that anyone who visited our Museum immediately fell in love with the house and the surrounding gardens maintained by our volunteers, and we were right. In our hour of desolation, they have rallied around us.

Our very generous neighbour, David Hannan, who owns the Old Dairy precinct nearby, has lent us an office – complete with computers, and a large scanner, and furniture – for as long as we need it. He also has offered space in a storage centre in North Wyong. Just ‘thank you’ doesn’t seem enough for such a person, does it?

Just this week, 3 days after the fire, the members of all the Central Coast Mens Sheds held their scheduled annual Christmas Party in our grounds. 150 of them. This figure rose to some 200 when the non men’s shed visitors arrived. Nothing was going to stop them. They came armed with chairs, marquees, spit roast for everybody, cold drinks, a barber shop quartet, and at the end of the day passed the hat around. Normally they donate the money to children for Christmas, but this year they donated it to our Museum & Historical Society. We belong to the Men’s Shed movement; we don’t have a shed, but we have plenty of volunteers who are men and lots of work for them to get their teeth into. Hopefully in the coming year we will be able to put up a shed for them – that will be Halleluia Day.

Another source of help outdoors over the past year is a group of teenagers who come from the Transition to Work programme – they have problems of their own, and are looked after by a Government Service. They asked if the boys could come up to the Homestead and do voluntary work, and Roman Paul (our wonderful I/C Gardens) looks after them. He has nothing but praise for these boys – they work on whatever project is going - making the veggie patch, clearing up after the fire, putting up marquees, and fetching this and that – always with a will and a smile. They have worked so hard; Roman becomes very emotional when he talks about them.

Today I had lunch with a group of pensioners – we have an exercise class weekly, run by a professional trainer (who won’t take a fee – she says this is her contribution to the community)

And each one of them was tearful – they had come to love our house and grounds and the fresh air, and the gorgeous view across the valley. They all decided that, come what may, we will continue the classes in the Homestead grounds. Our volunteer men, as you can imagine, are entertained by all of this – they call us the Gym Junkies. Our last class was on Friday last, the day before the fire – there were a host of knitters visiting who were using the Breezeway, so we Junkies sat around the kitchen table having our cup of tea, lots of laughs and nattering our heads off. What a wonderful farewell to look back on.

These are just a few pictures of the help we're getting, and the backing. We don't know exactly what the future holds, as Council owns the land, but the whole community wants this piece of historic land kept for the community – and let's hope that is what the future holds for us.

This is by no means the end of the Wyong Museum & Historical Society – we are strong and determined to move forward as soon as practicable. Already we are being offered old family household objects to help the Museum get going; offers of documents and books by descendants of pioneer families; people having bought books from us, and now offering to give them back to start the library. I am overwhelmed by the generosity being shown to us.

Pat Trott
Secretary
Wyong Museum & Historical Society
9th December 201

PUBLICATIONS FOR SALE

They Were Here Vol 1	\$ 35
They Were Here Vol 2	\$ 40
War Memorials of the Port Stephens Area	\$ 25
Raymond Terrace History & Heritage	\$ 25
Marriages from the Gloucester Examiner & Raymond Terrace Examiner 1894 – 1926	\$ 15
Clearing Out Sales Raymond Terrace & Lower Hunter 1895 – 1930	\$ 15
Soldiers & Memorials of Seaham	\$ 25
Raymond Terrace Pioneer Register	\$ 30
Cemetery Master Index	\$ 25
Landholders & Others	\$ 15
Raymond Terrace Pioneer Cemetery	\$ 5
Obituary Books Vol 1 1893 – 1915	
Vol 2 1916 – 1925	
Vol 3 1926 – 1930, 1951 & 1953	

Buy any two volumes of Obituaries for \$45 or all three publications for \$65. Purchased individually the Obituary Books cost \$25.

We also have available for sale a large selection of publications not produced by the Society but covering the local district among them are:

Seaham School of Arts	\$ 15
Short History of Raymond Terrace	\$ 5
Wades Corn Flour Mill 1878-1902	\$ 10

SKETCHLEY COTTAGE MUSEUM is located opposite Bettles Park, Raymond Terrace and is open to the public on Sundays 10am to 3pm other times by appointment. Bus groups are most welcome, please contact the Secretary by email or ring Sketchley Cottage on 498761035 to arrange a date and time.

The Society's **RESEARCH ROOMS** are located in the Port Stephens Library, cnr William & Port Stephens Streets, Raymond Terrace

Open Monday & Wednesday
9.30 am to 2 pm - other times by appointment

Membership of the Society is open to everyone with an interest in Local and Family History.

Joining Fee \$2.00 Concession \$15.00 Full Membership \$20.00

Family \$25.00 Monthly Meetings are held on the third Friday of the month at Senior Citizens Building, Raymond Terrace at 7.00 pm.