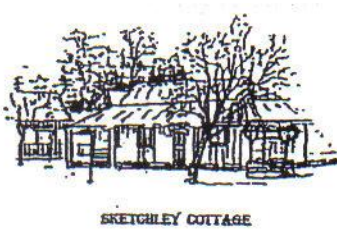


NEWSLETTER

January – February - March 2012
Volume Thirteen Number One



Linking yesterday with tomorrow

RAYMOND TERRACE & DISTRICT
HISTORICAL SOCIETY INC.
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BITS and PIECES

- The second half of feature article in this edition is the story of Families of the Raymond Terrace Parsonage Pre World War II – thanks to Daryl Lightfoot, Sue Pacey and the World Methodist Historical Society. There has been a pleasing response to the article. Thanks so much to Daryl for sharing his research.
- Please email me any story that you have to contribute at clarkys@bigpond.net.au.
- Members who receive their newsletter by mail, will have received a copy of the updated Raymond Terrace Historical Society Constitution with the last newsletter. This project was undertaken by Glenys Francis (Public Officer) and a small subcommittee. It was quite a few years since the Constitution had been reorganised, and the Society is very grateful for Glenys to have taken on this important process. For those members who access their newsletter by email, the Constitution is available for reading on the website (www.sketchleycottage.org.au)
- The AGM for 2012 was held Friday 17 February and a number of changes have been made to the Committee.

DATES FOR THE DIARY

April	2	Committee Meeting
	20	General Meeting
	28-29	Bus Trip to Port Macquarie.
May	7	Committee Meeting
	18	General Meeting
June	4	Committee Meeting
	15	General Meeting
July	2	Committee Meeting
	20	General Meeting.

BUS TRIP TO PORT MACQUARIE SAT 28 April 2012 – SUN 29 APR 2012

Cost: \$ 170.00 per person twin share \$ 225.00 per person single room

Tour Inclusions

- 1 nights motel accommodation Country Comfort Port Macquarie
- 1 motel 3 course dinner
- 1 motel cooked breakfast
- Entry to Billabong Koala Sanctuary.

Itinerary

Depart Saturday: 0730 Raymond Terrace Bowling Club

Dest: approx 10.30am *Port Macquarie Historical Society and Museum* **entry (Gold Coin Donation)**

Lunch own expense (Port Macquarie)

1.15 pm Roto House **entry (Gold Coin Donation)**

3.00 pm Koala Hospital

4.00 pm Check in Country Comfort Port Macquarie

Motel Dinner

Sunday

Motel Breakfast

0930 Billabong Koala & Wildlife Park

Lunch own Expense (Billabong Koala & Wildlife Park)

Depart: 2.30 PM

Heading back through Forster along Lakes Way stopping Green Cathedral time permitting.

Dest: approx 1900 Raymond Terrace

Please contact a Committee Member if you are interested in coming along.

ARTICLES FROM THE MAITLAND MERCURY 30 DECEMBER 1875

EXCURSION TO RAYMOND TERRACE.-On Monday morning the steamer Anna Maria left Morpeth at ten o'clock for Raymond Terrace, with between 100 and 200 holiday-seekers on board. She arrived at her destination at half-past eleven, and left again for Morpeth at about half-past three. The excursionists on arriving at Raymond Terrace formed themselves into numerous picnic parties, and made the most of the four hours allotted to them. Altogether they had a very enjoyable time of it, especially as there was a violinist on board the Anna Maria, which enabled the more light-hearted members of the company to dance to their hearts' content. The excursion was admirably conducted; there were no accidents, and everything went off harmoniously. In the evening a quadrille party was held in the Roman Catholic schoolroom. The attendance was a little under 200. Dancing commenced at eight o'clock, and was kept up till half-past one next morning. The proceeds of both the excursion and the quadrille party are, to be devoted towards paying off the debt on the schoolroom in which the latter was held.

DRYING UP OF HEXHAM SWAMPS.-Some persons seem to think that there has not been such an absence of rain in this district as the papers and other authorities seem to make out. But these doubts must speedily vanish when it is stated that the Hexham Swamps almost completely dried up. They have not been seen in their present state for several years. On Monday evening it struck us as being rather a singular sight to see two men at the Hexham platform beg four buckets of water from the engine-driver. Usually this locality is only too well supplied with water.

ANOTHER FEATHER IN THE CAP OF THE POST MASTER-GENERAL.-Since Mr. Burns has held the office of Postmaster-General, the country has gained the benefit of several decidedly valuable innovations, and the activity of his administration may in some respects be understood, when we say that during 1875 a large number of new post offices were opened. The introduction of the post cards was a great triumph, and probably, if they were now withdrawn, their exceeding convenience would be more fully appreciated than it is even now. Another change is in contemplation, and will be brought into working within a few weeks. It is a change that will materially hasten the delivery of country correspondence in the smaller townships, and in out-of-the-way settlements now served wholly or partly by the rail- way lines. In many cases, now, mails are over-carried, because it is impossible to make up as many bags as there are places, and letters are thus sent from one principal post office to another principal post office, where the diffusion takes place. Letters posted in East Maitland for Branxton, say, do not go direct to Branxton, but come to West Maitland, where they are sorted and put into the West Maitland Branxton bag, thus undergoing a delay of some hours. The effect of the change alluded to is to conquer this element of delay-all the letters for Branxton will be sorted during their train journey and on arrival at Branxton of the first train after posting, will be delivered at Branxton station. This case will serve to illustrate all others; there will be attached to each mail train a travelling post office, and during the passage of the train, efficient sorters will make up a mail for every place which the railway serves as a mail-carrier. In some instances a whole day will be saved by the new arrangement and Mr. Burns deserves the thanks of the community for having determined upon it. It is intended to apply, of course, to all the railway lines in the colony, the northern as well as the southern and western.

Join the War Effort!

Join the There's a War On! Website to explore and add information about the Australian WWI and WWII homefront.
www.tawo.org.au



M&G NSW

For further information, please contact the M&G NSW Information & Resources Department on 02 9358 1760, freecall 1800 114 311 (regional NSW) or email info@mgnsw.org.au

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.



William Stuart-Wright (pictured opposite) was exceptionally popular among his fellow students in the Teachers Training College and also with his fellow theological students, and it is recorded that every one of those who commenced their theological training with him had him as "best man" at their weddings. Of him it was said that "he subordinated everything to his vision of God and his spiritual work".

Mr. Wright was married to Edith A. McFadzean at Narrandera in 1902, and Mrs. Wright's mother lived with the family in the Raymond Terrace parsonage. Three children were born to the marriage in three different circuits prior to the family's arrival in Raymond Terrace, namely

Narrandera, Minmi, and Forbes.

Following the onset of the Great War in August 1914, it fell to Mr. Wright to minister to and comfort numerous families bereaved in the course of the war, some of whom had little active involvement in the life of the circuit. Families from "The Terrace" and associated with Methodism in the Raymond Terrace circuit with members recorded as killed in action or missing (presumed dead) included those of Sgt. Alfred Poole, Pte. Charles Wattus, Pte. Herbert J. Russell, and the also the family of Eunice Hunter, whose elder brother L/Cpl. Horace D. Hunter was killed in action in France in 1917 according to official war records. (As with numbers of others, Horace Hunter's father David E. Hunter would not accept the fact of his son's death, and this may account for the absence of this information on the 1919 Honour Roll in the church.)

It was not only the people of the circuits who experienced the grief, stress, and other pressures of the war. As the war dragged on into 1918, Conference President and former Chaplain-General Rev. James Green CMG found it necessary to appeal for men rejected as unfit for military service to serve on the President's List of Reserve to fill pulpits vacated by ministers, home missionaries, and others enlisting for service either as chaplains or in the ranks.

(The first Methodist minister to be stationed at Gloucester, Rev. Robert R.H. Pittendrigh, had offered to serve as a chaplain within days of the outset of the war. This offer being refused due to his lack of experience, he immediately enlisted in the ranks, being the first Methodist minister to do so. Becoming a stretcher-bearer with the 13th Battalion, which included several men from the Hunter he was involved in the first landings at Gallipoli. Following Robert Pittendrigh's death from wounds in August 1915, his widow served as a circuit assistant in his last circuit at Lithgow, later serving the Cessnock circuit in a similar capacity.)

As with his ministry across fifteen circuits, William Stuart-Wright's term at Raymond Terrace reflected his earlier experience in the teaching profession, and was essentially a teaching ministry. He was transferred to the Manning at the close of the Great War, and became Chairman of the District while serving there. Becoming a supernumerary in 1936, the remainder of his life was marked by ill-health and he passed to his rest in 1940, survived by his wife and one son, Keith, then on active service in Palestine.

Following the Armistice and his return from service in the Great War, the 1919 Conference appointed Rev. Clarence J. MacAulay to Raymond Terrace. Mr. MacAulay (known familiarly as "Mr. Mac" and "Chap. MacAulay") was to become perhaps the best known and loved Methodist minister in the Maitland and Newcastle Methodist Districts over the course of a long ministry in these Districts. This began with his appointment as first minister stationed in the Lake Macquarie (Toronto) circuit in 1909-1911, and included West Maitland and two terms at Adamstown, from

which he had enlisted in the Medical Corps and proceeded on active service in 1916, following which he served in a light trench mortar company and was later commissioned as Chaplain. His ministry ended with many years of service as a circuit assistant and supply preacher in various Newcastle circuits following his retirement from the active ministry in 1945.



Clarence MacAulay (pictured opposite) was born at Harwood Island on the Clarence River in 1879 to William Macaulay (born on the Paterson River in 1856 and son of Alexander "King" MacAulay). The family had a strong Presbyterian heritage, and William regularly rowed his family six miles to and from church. Young Clarence moved with his family to Drake following the discovery of gold in 1892. Here he worked for a time as a miner and later learned the carpentry trade, becoming a builder of churches in more ways than one, and renowned for the number of new churches and other buildings erected in his various circuits.

At Drake in the Tenterfield circuit, a lay preacher named Walker (possibly a member of the pioneering Clunes Methodist Walker family) read a sermon by C.H. Spurgeon to the congregation, leading to Clarence MacAulay's conversion and subsequent call to the ministry. (A brother, Archibald MacAulay, served the Presbyterian Church in Queensland as a Home Missionary, and two other brothers served as Methodist local preachers. William MacAulay himself became a faithful trustee of the Drake Church.)

Possibly through contacts in the building and architecture area dating from his ministry in the Lake Macquarie circuit over the years 1909-1911, Rev. Clarence MacAulay met and in May 1914 married Emily H. Pearce, born in 1891, daughter of Benjamin G. and Jane Pearce of Hamilton, and the couple became the parsonage family in 1919. Alert to the need to recognise the service and sacrifice of people associated with the circuit during the Great War, Mr. MacAulay arranged for an Honour Roll to be placed in the 1877 church during his first year in the circuit. He then went to work in planning a new church building, aided and assisted by his father-in-law, a builder and architect, and the construction contract was let to Mr. G. W. Vallender.

The opening and dedication of the Peace Memorial Church took place on 14th July 1921, with the World War 1 Honour Roll being brought from the old church and placed above the pulpit. Once again Mr. MacAulay's literary talents came to the fore with his composition of a dedication hymn for the new church. ("Mr. Mac" prior to his own war service had composed a poem on the invasion of Belgium.)

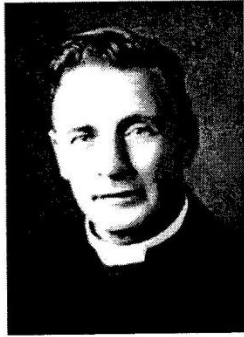
Also following the Armistice of 1918, the well-known family of Ebenezer Vickery (Jnr) gave their valuable property "Edina" at Waverley to the Methodist Church for development as a War Memorial Hospital, and the former Chaplain-General and former Conference President Rev. James Green CMG then travelled extensively throughout the State in 1919-1920, writing and speaking to enlist financial support for this project. The Raymond Terrace circuit was quick to respond under Rev. Clarence MacAulay, and the circuit was well represented in the lists of donations published during 1920 following a visit to the District by Rev. James Green.

On leaving Raymond Terrace, Mr. MacAulay returned to Adamstown for a second term and served in various circuits until becoming a supernumerary and moving with his wife Emily to reside at Hamilton from 1945. Sadly their time of retirement together was to be short, and Mrs. MacAulay passed away in 1947.

Two years later, "Mr. Mac" remarried, his second wife being Merle De Quetteville Belford of Hamilton, and thereafter maintained an active ministry in the circuits of the Newcastle District supported by Mrs. Merle MacAulay for many years. Not only was Mrs. Merle MacAulay a direct descendant of Rev. John De Quetteville (1761-1843), minister in the Channel Islands and closely

associated with John Wesley himself, but she was also a great-great-niece of Mary Gilbert, in whose home the first Wesleyan services had been held at Raymond Terrace.

Mrs. Merle MacAulay passed away in August 1965, while "Mr. Mac" passed to his rest in March 1968. His long ministry was characterised by his unfailing sense of humour, his love of good literature, and his capacity as a raconteur of good stories.



The Tenterfield circuit was the birthplace of Rev. Len H. L. Rolph, (pictured opposite) who followed Mr. MacAulay into the Raymond Terrace circuit in 1923. Born at Bungulla in 1880 as one in a family of 13 children, he completed his education and then proceeded to work on his father's farm. He was placed in charge of the Bungulla Sunday School at just 14 years of age during the ministry of Rev. Richard East at Tenterfield, and nurtured and encouraged by successive circuit ministers and others, including Adrian Steel during his Tenterfield ministry in 1903, and also Rev. Ernest E. Crosby, who succeeded Adrian Steel by decision of the 1904 Conference and ministered there for three years.

The Methodist Church throughout the State was saddened by the sudden death of the former Home Mission Secretary and then Property Secretary Rev. Dr. George Lane, who collapsed and died on the Tarro Railway Station on Friday 26th August 1904 while waiting for a train following a visit to the Morpeth circuit where he conducted meetings on behalf of the Home Mission Society. It was this sad event which confirmed his call to the ministry to Leonard Rolph. In his own words, "we had been asked to pray for men for the ministry, but when George Lane died, I offered myself".

Representing the Tenterfield Circuit at the 1905 Jubilee Conference, Len Rolph was also accepted as a candidate for the ministry by that Conference and sent to the old Hermitage for two years training. In 1906, he was called out to supply Auburn in the then Homebush circuit, and in 1907 was appointed as a probationer to Alstonville in the Ballina circuit for a two year term under Superintendent minister Rev. James Green, a former Primitive Methodist minister and Chaplain in the Boer War. During Mr. Rolph's Ballina term, a mission at Newrybar in that circuit saw the conversion of a young man named Arthur Newton, who would subsequently enter the ministry and also serve at Raymond Terrace.

Some years prior to his Raymond Terrace ministry, Mr. Rolph had married Ethel Blanche West at Balmain in 1912. The couple had a daughter Mary Gwenneth Rolph and the three made up the Raymond Terrace parsonage family on arrival at "The Terrace" in 1923.

Eunice Hunter had planned to follow her older sister Adelaide Victoria Hunter into the teaching profession on completing her education. Through mis-reading a question in the entrance examination paper, she failed to qualify. She accordingly remained at Raymond Terrace with her family, assisting in the family business while also studying elocution and dramatic art with Miss Beatrice Welsh, travelling to Miss Welsh's studio in Newcastle at least one day per week. Eunice was active in all aspects of elocution and speech training, participating in and arranging many entertainments for the churches and other local charitable causes over the years up until her marriage in 1938. She accepted many pupils both from the Raymond Terrace district, and also from the East Maitland area, where she commenced a studio during the 1920s.

Numbered among her pupils were Gwen Rolph from the Raymond Terrace parsonage, and also Mary McGowan, daughter of Rev. Hubert McGowan, during the latter's term in the Morpeth Circuit over the years 1924-1926. (Mary McGowan went on to star as Ethel in the production of "Seven Little Australians".)

Completing his Raymond Terrace term in 1925, Len Rolph returned to the Armidale and Grafton District to serve the Clunes circuit, thereafter ministering in several circuits including Dural over the years 1937-1939. Tragedy struck the family at this time, with both Mrs Rolph and Gwen Rolph's deaths in quick succession.

Mr. Rolph was then stationed at Toronto during the years of WW2 when Newcastle was threatened with attack, and the RAAF base at Rathmines was an integral part of Australia's maritime surveillance and defences. Mr. Rolph exercised a helpful ministry not only throughout the circuit, but to the RAAF personnel moving through the Rathmines Base, whose Commanding Officer and his family themselves were associated with the Toronto circuit. Soon after his arrival in this circuit, Mr. Rolph remarried, his second wife being Marion Steel Murray, whose family had been well-known to the Rolph family during their Raymond Terrace ministry.

Service in the Coopernook and Robertson circuits followed, after which Mr. Rolph became a supernumerary in 1947. He then served as a Home Missionary in the Morpeth circuit for three years, and then moved to Toronto in 1950. He declined a further Home Mission appointment in 1951, but again served in this capacity at West Wallsend, one of his former circuits, in 1952.

Mr. Rolph continued to serve as a supply preacher at Toronto and in other circuits in the Newcastle district through a long and active retirement shared with his second wife Marion until her death in 1960. Leonard Rolph himself passed into rest in October 1964.

Len Rolph's successor at Raymond Terrace was Rev. George William Williams who, as with his predecessors, served the normal three year term over the years 1926-1928. Born in Yass in 1865, George Williams candidated from Crookwell in the Goulburn Wesleyan District in 1890, being the second Raymond Terrace minister to come forward from that District after Rev. W.T. Stuart-Wright. (Both Crookwell and Goulburn also had strong Primitive Methodist congregations, and as noted previously Rev. Robert Mowbray served the Crookwell Primitive Methodist Circuit on three occasions.)

The 1890 Conference sent George Williams to the Training Institution for two years, following which he served in seven country circuits prior to the Methodist union of 1902, the last being the Bellinger River circuit in 1901. Probably during his Grenfell circuit ministry in 1894, he met Emma Denison Campbell of Forbes, and the two were married at Tamworth in 1896. Children born to the couple in NSW were John D. C. Williams born at Hill End in 1897, Evelyn and Alan at Casino, and Oliver at Bellinger River in 1901.

The 1902 NSW Conference in consultation with the Queensland Conference then transferred him to that Conference in exchange for Rev. George W. Payne, son of Jonathan Payne of Merewether, who was returning to NSW at the same time by direction of the General Conference after ten years' ministry in Queensland.

Rev. George Williams' initial Queensland appointment was to Barcaldine in the Queensland Central District, which included Rockhampton, Mount Morgan, Emerald and Longreach. Once again George Williams found himself in a numerically small country circuit, Barcaldine reporting a total of only 12 members in Society in 1902. Here George Williams served for three years, and in 1904 became responsible for the oversight of a Home Missionary stationed at Blackall and Tambo. This experience resulted in his appointment as the Home Mission Deputation to Longreach later that year.

The 1905 Conference then appointed Mr. Williams to Stanthorpe in the Darling Downs District, where he replaced Rev. William Faulkner, President of the Conference in 1904. The decline in mining had seriously impacted on the Stanthorpe circuit, but fruit-growing throughout the

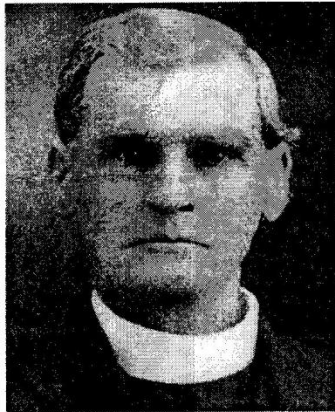
granite belt was beginning to attract new settlers around this time. (Stanthorpe historically also ministered to centres across the border in northern NSW.)

Four more children were born in Queensland over the years to 1912 - Dorothy Miriam at Barcaldine in 1903, then Lewis Brewer (1905) and George Edmond (1906) at Stanthorpe, and Arthur Robert in 1912.

Rev. George Williams returned to NSW in 1914, continuing to serve country circuits with only one exception - Gosford (1923-1925), from which he was transferred to Raymond Terrace. Here George Williams' ministry focussed substantially on the out-centres of the circuit including Karuah, Nelson Bay and Millers Forest, as reflected in reports published in *The Methodist*.

At Raymond Terrace, as elsewhere, his pastoral ministry is remembered as being somewhat unconventional. At this time, the circuit transport was horse and sulky, and Mr. Williams habitually tethered his horse in precisely the same place during pastoral visits. It was legendary that any plant grown where the circuit horse had been tethered was twice as large and vigorous than the surrounding plants. Mr. William's youngest son Arthur was a great friend of Jack Noble, and a foal from Mr. Williams' horse later became a much loved member of the Noble family.

Mr. Williams' preaching and pastoral ministry focussed particularly on the needs of the men in all his circuits, but he was also known for his capacity to relate to young people. He was above all else a country circuit minister and played little part in the affairs of the Conference.



Rev. George William Williams



Mrs Emma Williams (nee Campbell)

Completing his term at Raymond Terrace, Mr. Williams then served at Millthorpe and at Robertson, becoming a supernumerary and residing in the Eastwood circuit with his wife from 1934. Here he continued to read widely and preach as opportunity permitted until his death in May 1942, followed "home" by his wife three years later.

Milton on the NSW south coast was the birthplace in 1884 of Rev. Arthur Thomas Newton, who succeeded Rev. George Williams at Raymond Terrace. Many families and individuals from this rich south coast farming area had moved to the Richmond and Clarence rivers in the early years of the 20th century, and by 1907 Arthur Newton was residing in the Newrybar area in the Ballina Methodist circuit. The ministers in the circuit at this time were Rev. James Green (Superintendent) and Rev. Leonard Rolph, first Methodist minister to reside at Alstonville.

A month-long evangelistic mission was arranged covering all centres in the circuit for mid-1907, the missionary being Sister Laura Francis, earlier the pioneer of the Sydney Central Methodist Mission sisterhood under Rev. William G. Taylor. This outreach was highly successful, and resulted in some 140 professions of conversion across the circuit, believed to have included that of Arthur Newton at Newrybar, a preaching place in the Ballina circuit.

Qualifying and serving as a local preacher, he offered for the ministry and was sent as a probationer to Gulgong in 1913, followed by Culcairn and the Riverina Mission. He was ordained at the 1917 Conference, and sent to Adelong. Until her death in 1940 he was supported by his wife Gertrude (nee Bowen) who he had married in Sydney immediately following his ordination.

Mrs. Gertrude Newton was the daughter of C. E. Bowen, formerly of Victoria and Organising Secretary of the British and Foreign Bible Society in NSW for 24 years at the time of his death at Roseville in May 1926.

After a term at Coopernook on the Manning River, Mr. Newton then returned to the Richmond River area to become first Superintendent of the Rous Mill circuit following its separation from the Lismore circuit by the 1923 Conference. A further three year term at Kyogle preceded his appointment to Raymond Terrace in 1929, at which time the parsonage family consisted of Mr. and Mrs. Newton and a growing family. Mrs. Newton's sister also came to live with them for a time, and Mrs. Newton, whose health was never robust, was also assisted in the home by Miss Ethel Quarmby, an active worker in the Raymond Terrace Sunday School.

Over his years on the north coast, Arthur Newton had developed a great love for fishing, and planned his services in the circuit to give him maximum opportunity to pursue this interest. Thus his normal practice was to preach at "The Terrace" in the morning, and take the evening service at either Karuah or Tea Gardens or Nelson Bay, where with Monday being his normal day off he was free to fish regularly. His other great recreational pleasure was tennis, and weddings were necessarily scheduled to avoid any major competition matches.

Initially using a horse and also a horse and sulky to travel to his pastoral and preaching appointments, Mr. Newton became the first minister in the circuit to have access to a motor vehicle - a 1926 Chevrolet. The 1909 Nelson Bay church and the Anna Bay Union Church, erected in 1931 during Mr. Newton's term, were reached only via a sandy track at this time, and the car frequently became bogged.

On completion of his Raymond Terrace term in 1933, Mr. Newton and his family were transferred to the Shoalhaven Circuit and then to Ryde in 1938. David Newton, regularly top of his class at Raymond Terrace, then transferred to Fort Street High School where he won the B.S.B. Stevens Prize in 1939.

The Newton family's Ryde term was greatly saddened by Mrs. Gertrude Newton's death in October 1940.



Rev Arthur Newton and family outside the Ryde Parsonage c1939

Miss Ethel Quarmby, former “nanny” to the six Newton children, had maintained contact with the family following their departure from Raymond Terrace, and she and Rev. Arthur Newton were subsequently married in Sydney in 1942. (Mrs. Ethel Newton was born at Batlow in 1897 to Ezra and Sarah Quarmby, members of a prominent Methodist family in that area.)

Following the onset of the war, the four older Newton children joined various units in the services, Joyce Newton joining the WRAN. Meanwhile Rev. Arthur Newton, supported and encouraged by Mrs. Ethel Newton, continued his circuit ministry over the period 1942 to 1953, ministering in the Dee Why, Boorowa, and South Bathurst circuits.

On attaining supernumerary status in 1954, Arthur Newton continued to preach and served on the President’s List of Reserve for a time, serving in a number of circuits as President’s Supply. He died on 31st March 1966, a much respected preacher and pastor. His works follow after him in many places and also among his descendants, a great-grandson (Rev. Philip Newton) presently serving as Uniting Church Chaplain at the University of Wollongong.

At Raymond Terrace, Rev. Arthur Newton was succeeded by Rev. Walter Tom Cross, born in Lincolnshire in 1889. Mr. Cross was one of a considerable number of men recruited for Home Mission service in NSW from Cliff College in Derbyshire, whose late Principal Rev. Thomas Cook had visited Australia for a programme of evangelistic missions during the 1890s. During this visit, Mr. Cook had made some firm associations with like-minded men in the various states, including Rev. W.G. Taylor of the Sydney CMM. The training offered at the CMM Evangelists Institute and also at Brighton College in Adelaide was very similar to that offered at Cliff College. An annual gathering of graduates of Cliff College was held in conjunction with the Conferences over several years.

Converted to Christ when 17 years old, Walter Cross had then qualified as a local preacher and later served as a lay pastor in Wiltshire in south-eastern England. He proceeded to study at Cliff College under Rev. Thomas Cook and Rev. Samuel Chadwick, coming to Australia in 1912 shortly after Rev. W.G. Taylor himself had visited the College. On arrival he initially served the Home Mission Department at Canbelego on the south coast prior to offering for the ministry and undertaking training at Newton and Leigh Colleges.

Many of the Cliff College men in Australia were quick to volunteer for service in the Great War, and Walter Cross was among them. Enlisting in the Australian Army Medical Corps in 1915, he served at Rabaul, achieving the rank of Sergeant prior to return and discharge at the close of the war.

He then served at Werris Creek for one year prior to his ordination and appointment as a probationer to Boggabri in 1920. Appointed to Lakemba in 1921, he married Elsie Major during that year, and the couple thereafter served in various country circuits until his appointment to Raymond Terrace in 1934, by which time the parsonage family consisted of Mr. and Mrs. Cross and three young boys.

Mr. Cross was responsible for initiating the work of the Christian Endeavour movement at Raymond Terrace, and as in his other circuits he was highly regarded both as a preacher and as a pastor with a fine sense of humour, but which was always tempered with a sense of dignity and typical English reserve. He ended his term at Raymond Terrace in 1937.

Primarily a circuit minister, Mr. Cross nevertheless undertook some responsibilities at District level, and while stationed at Taree during the latter years of the Second World War served both as Financial Secretary and in the responsible position of Chairman of the Kempsey District. Becoming a supernumerary in 1956, he nevertheless served as Assistant in both the Eastwood and Gordon circuits, where his preaching and pastoral gifts continued to be greatly appreciated.

Walter Cross passed to his rest in 1966, survived by Mrs. Elsie Cross, who followed him three years later.

The last minister to serve at Raymond Terrace prior to the Second World War was Rev. Frank Paton, who arrived in the circuit in 1938 with several years experience in country circuits. Born in England in March 1901, his early spiritual associations were with his family at the famous Leysian Wesleyan Mission in London, where he later became a lay preacher, and became convinced of a call to full-time service in the ministry.

Rev. Joseph Bryant, himself an English-born Wesleyan minister, had come to Australia with ten others recruited for service here in 1882, these men being widely known as "the English XI". Mr. Bryant became a supernumerary in 1918 and four years later in the course of a visit to England, himself recruited three men for service in NSW, including Frank Paton. The three (Frank Paton, Robert A. Gibbons, and Rev. William Cheetham) travelled to Australia on *Largs Bay* in 1922.

On arrival, Frank Paton served as a Home Missionary in the Griffith circuit at Yenda in 1922-1923, where a church was opened during 1923. Sent out to Narromine as a preacher on trial in 1924, he was then brought in for College training for two years, followed by two years at Wallamba where he was duly ordained in 1928. While serving here, it seems that he met Annie Laura Nixon, sometime Matron of the Mayo Hospital in the Taree area, and the two were married at Taree in 1929. The family later consisted of Mr. and Mrs. Paton and at least one child, a daughter Margaret who was living in 1952.

At Raymond Terrace, Mr. Paton was remembered as a regular visitor to Dorothy Ingham's shop, where he invariably asked for the latest gossip, to which the response was always "You're a minister - you're not supposed to gossip."

Taking leave from circuit ministry, Mr. Paton then served as a Chaplain with the forces in 1943-1944, and then returned briefly to circuit work at South Bathurst by appointment of the 1944 Conference. He resigned a few months later to serve the Presbyterian Home Mission Committee with a view to seeking admission to the ministry of the Presbyterian Church.

In 1945, a petition in this connection came before the Reception of Ministers Committee of the General Assembly of Australia which indicated that he had recently been supplying the Hunter's Hill Presbyterian Church "with acceptance" and it was recommended that he be admitted subject to one year's study under the College Committee and one year's further service with the NSW Home Mission Committee. At this time it appears that he met these requirements, later serving the Presbyterian Home Mission Committee at Ardlethan/Barellan in 1947.

In 1948 however, he returned to the Methodist ministry and was appointed by the Conference to the Coopernook circuit in the Taree area, a move which may have been occasioned by considerations affecting his wife's family. Having completed a four year term at Coopernook, the 1952 Conference appointed Mr. Paton to the Strathfield circuit, but he died suddenly on 10th March 1952 from a heart attack before the Conference had finalised its work. He was buried in the Dawson River cemetery, survived by daughter Margaret, and by Mrs. Paton who passed to her rest in 1968 at Taree.

For all the faithful servants of Christ whose story is briefly told in these pages, one of Rev. Clarence John MacAulay's favourite quotations from George Santiana seems an appropriate summary:-

"Immortality is the soul's invincible surmise."

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LETTERS TO THE EDITOR – from the Mercury 27 October 1859

ORIGINAL CORRESPONDENCE.

To the Editors of the Maitland Mercury.

GENTLEMEN-Your leading article of last Saturday very truly shows the great difficulty of legislating on the question of education :-" Such a variety of discordant opinion-such at present, irreconcilable notions - that it is plainly hopeless to expect any united system (of education) for some time to come."

I believe the failure of State education arises from trying to enforce a united system of education, which can be no more effected than an united system of religion, of which past legislation in the Bill of Uniformity and other like bills remains as historical proofs.

Education, like religion, truly belongs to the parent, and the State is only justified in assuming the duty of the parent when that duty has been neglected, to the injury of the general welfare; but even then the State has no right to force the conscientious scruples of the parent. Attempts to do this, by the introduction of a united system or education, will ever arouse opposition.

All the State can do is to provide the means of education, and, secondly, to be satisfied that the means are not squandered or misapplied. I conceive that both these objects may be affected without at all encroaching on the conscientious scruples of parents, by just leaving the systems to their own choice.

The State, by means of a Board of Finance, constructed so as to be responsible to the Parliament, from whence it would derive its funds, and representative of the people, whose interests it has to support, should have the power of distributing the Parliamentary grant to the various schools -National, Denominational, Non-Vested, Industrial, etc, etc-as may be eligible for such support.

_ The Board should likewise have the power of inspection as to the progress and attendance of 'the children, the qualifications of the teachers, and the supply of all books of a secular character, etc, etc ; in fact, have the power to ascertain that the means provided are neither squandered nor misapplied ; but the Board should have no power of dictation as to the system pursued, which should be left to the choice of either parents, subscribers, or local patrons.

To make the Board responsible to the Parliament, the Premier of the day,- and the President of the Legislative Council, should be ex officio presidents and vice presidents of the Board ; they should be accountable to the Parliament for all the funds committed in trust to the Board ; while the various religious bodies may be represented as they are now, by appointment of the Governor-General, in proportion to their numerical standing.

In this way I conceive the present systems may continue to work, while the Jews and other bodies may be enabled to superadd any other system of education they may conscientiously desire. The British and Foreign School Society may be introduced by the advocates of that system under such a measure as this.

The systems may be as various as the wishes of the people ; while the Government, holding the purse strings and the power of inspection, may secure education universally. In short, instead of a united system, there would be an universal system, so that no sub section of society should be denied what is its right State assistance, without the penalty of deprivation far conscience sake.

The error throughout has been in trying to enforce a united system of education upon a people conscientiously disunited on the question. Compulsion in education is of kin to compulsion in religion; both are despotic over the conscience, and will be assuredly resisted by a free people. The object of the Government should be to get the children education, not by the mechanism of this system or that system, but by the willing co-operation of the parents, who are the rightful judges of the system, and who must be treated as free agents.

I would recommend the members of Parliament, if educated, to ask how they were educated. Was it by any united system? No. Those who have been educated, and that is not many, were educated by systems many.

R.S. Raymond Terrace.

P.S.-To prevent an undue increase of schools in towns of a population of-----persons, no school should be recognized not having-----say, 60 children. In districts of-----persons; no school should be recognized under say, 30 children.

'Also In towns, one-half, say, should be subscribed in country, one fourth'. By some such regulations, the great increase of small schools, and consequent expense, would be restricted.

To the Editor of the Maitland Mercury.

GENTLEMEN --One would think that the colonists down this way were either falling late the "sere and yellow leaf," or relapsing into that primitive state of colonial simplicity when they had nothing but gum trees to cover

them and no stronger beverage to offer a way-worn traveller than a cup of cold water-a very good thing in its proper time and place, but anything but satisfactory after a twenty miles walk with a heavy swag in a burning hot Australian day.

I am led to make the above remarks from having walked this morning from Raymond Terrace, in the full hopes and expectations of exhilarating and refreshing myself with a pint of Barclay and Perkins' at the Half-way House (I always drink Barclay and Perkins, in consequence of its being in some way or other connected with that well-merited chastisement inflicted upon that prince of ruffians, General Haynau); but guess my astonishment, in approaching the Half-way house and entering it, on being told that I could not get a drink of porter, as the house was not licensed now, and that I would need to walk on to Stroud, a distance of thirty-four miles, before I could get what, under the circumstances, was very nearly necessary to carry me there. On speaking to the landlord and proprietor of the half-way house upon the understanding, not to say anything, of this state of matters, he told me that he had spent a considerable sum in improving his premises, with a view to open a public-house, but he had been refused the license on some flimsy pretext or other. But, be that as it may, it is certainly a great inconvenience, on a road like this, that a poor jaded traveller, who has nothing but his honest legs to carry him, must scratch away thirty-four miles before he can get as much as a miserable glass of, even, lemonade to cheer his drooping spirits, and re-animate his weary limbs. I have no doubt there are hundreds of travellers on this road who will cordially agree with me in the justice of the above remarks. It is just another very striking 'colonial inconsistency. We have a plethora of public-houses in our towns, where they are of no use, but here at the half-way station, where a public-house is neither more nor less than a blessing we have none.

I will be obliged to you if you will have the goodness to publish this in the Mercury, which I believe will be one step towards 'removing our present well-grounded case of complaint.

I have the honour to be, Gentlemen,

Yours very respectfully.

D. B

Stroud, 24th October, 1859.

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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
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SKETCHLEY COTTAGE MUSEUM is located opposite Bettles Park, Raymond Terrace and is open to the public 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.