



## Lewis Jones Ebenezer Church Pioneer



Lewis Jones, a stone-mason, arrived in the colony on the 'Perseus' which left Portsmouth on the same day as the Coromandel – 12th February 1802.

It has been written for many years that Lewis Jones was a bachelor. It now appears that he was married and that his wife Margaret, who was

seven months pregnant, had actually boarded the Perseus with Lewis.

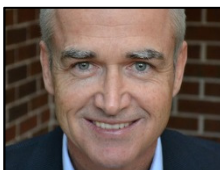
However, Margaret and another pregnant woman, Elizabeth Loyde, were taken off the Perseus before she sailed. Whatever became of Margaret Jones and her child is unknown. She does not appear to have come to the colony at a later date.

After practising his trade for many years in Sydney, Lewis Jones turned to farming, acquiring 100 acres of land at Sackville sometime before 1814.

Lewis Jones promised to support a minister at Ebenezer Church and in 1824 promised £5 towards the cost of erecting Scots Church in Sydney.

Although a stone-mason, he had no part in the building of the church or schoolmaster's house.

## Filming at Ebenezer Church



In February 2015 ABC journalist and co-host of the ABC News 24 evening program Scott Bevan was filming at Ebenezer Church. He was preparing a documentary on Governor Arthur Phillip that is to be released about July.

The focus of the visit was on the graves of Owen & Margaret Cavanough. According to tradition, Owen Cavanough was the first person from the First Fleet to step ashore at Sydney Cove.

Scott said that he had visited Ebenezer Church previously. He was canoeing from Windsor to Brooklyn – a journey of three days – and stopped at the riverside beach just below the church. Scott and his companion walked up and had devonshire teas and bought some of our home-made jams. He said he would be back – to buy some more jam!

## Age of Ebenezer's Historic Tree



For many years the settlers gathered each Sunday on Ebenezer Mount and were led in worship by one of their members, James Mein. They usually worshipped in the open under the shade of the Historic Tree. This photograph of the tree was taken in the 1950's.

The tree suffered storm damage in the 1970's and when this occurred again in December 2005 it was felt that the life of the tree had come to an end. However, it developed another canopy, was still alive on the occasion of the Bicentenary of Ebenezer Church in 2009 and although the foliage has thinned it seems to be in good health in 2015.

In January this year Peter Ridgeway, a restoration ecologist and Senior Land Services Officer (Biodiversity) with Greater Sydney Local Land Services, contacted the congregation and expressed his interest in using digital technology and photographs to date the historic tree. We knew the tree was throwing enough shade in 1803 for our church pioneers to gather under so it must have been over 200 years old.

Peter later reported: 'Thank you for your wonderful assistance with the Ebenezer Church Tree. I have been able to authoritatively date this tree from calibrated measurements in two historic

photos combined with live measurements in 2014. This dating includes known error margins of +/- 50 years.

The Ebenezer Church tree is a Forest Red Gum (*Eucalyptus tereticornis*) currently a living stump of 1.7 metres diameter.

**Individualised tree growth calculations determine this individual tree is between 380 – 480 years old. This is one of the oldest confirmed ages for a tree in Australia.**

The growth curves suggest it was a 1.1 m diameter tree around 1800 – 1810 which is consistent with reports of its use as a shade tree for church services at that time.

Thank you for your assistance. This is certainly a remarkable tree.'



2009



2015



## EBENEZER

**An address delivered at a meeting of the Presbyterian Historical Society by R. M. Arndell,  
a direct descendant of Ebenezer pioneers Dr Thomas Arndell and his wife Elizabeth**

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Only 20 years after the arrival of the First Fleet at Sydney Cove, a small band of free men and women from Scotland, Wales and Northern England, chafing under the restrictions of the 'Tolerance Act' of 1689, settled on the Hawkesbury. Seven years later, 1809, they built the first church in this continent whose subscribers did not subscribe to the Church of England, but were predominantly Presbyterians.

The stories current in England prior to 1800 depicting the struggle for survival of the penal settlement in NSW under military rule, its only means of communication by sailing ship, which had to either cross the uncharted Southern Ocean or round the dreaded Horn, would not entice men and women of such a character as these settlers later proved themselves to be, to migrate to NSW.

But, aware of the hazards of the sea voyage, but not perhaps the full extent of the rigours of pioneering in a virgin land, they still considered the one thing of paramount importance was the 'freedom to worship as their conscience dictated', and educate their children as they desired. So to take advantage of the British Government's call for 'Free Settlers' to go to NSW offered a means to escape the provisions of the 'Tolerance Act' which debarred 'Dissenters and Catholics' alike from holding municipal offices and all places of trust, civil and military, in the State. Even children could not attend Oxford University nor receive degrees, though they might attend Cambridge University. Nor could they be lawfully married except by the ceremony provided in the Church of England 'Book of Common Order', and the legal registration of their children's births depended upon baptism by an Anglican clergyman.

One, George Hall, son of a Northumberland farmer, and staunch Presbyterian who had been working in London as a carpenter since his marriage in 1791, had in his possession the following document dated January, 1798:

'We whose names are undersigned, acknowledge that, at our own request, we offered ourselves as settlers to go out to NSW with our families on the following terms: 'To have our passage found and our families victualled by the Government during the voyage. On our arrival in the Colony we have a grant of 100 acres of land at Port Jackson or 50 acres at Norfolk Island. To be victualled and clothed from the Public Stores for the term of 12 months after being put in possession of our respective allotments, and to be allowed the labour of two prisoners maintained by the Government for the same term. After which term we, and our families, are to be no further expense to the Crown. Likewise we have the same proportion of stock, such grain and agricultural tools, as have been furnished to other settlers, together with such assistance as the Governor need judge proper to afford us. In witness hereunder our hands the date above written. James Thomas, John Bean, John Hanson, Thes. Bradley, Will'm Weller.

Óutfit for men: 1 jacket, 1 shirt, pair of trousers, pair of shoes, 1 hat.

Outfit for women: 1 jacket, 1 petticoat, 1 cap, 1 handkerchief.

'Children as above on stores.

Tools: 1 adze, 1 billhook, tomahawks, 1 spade, 1 handsaw, 2 West Indian hoes, 1 cut cross saw (between two men), quantity of nails, 1 iron pot, quantity of powder, 1 old musket, 16 musket balls.'

About this time, 1800, Mr James Mein was also in London as he was a register as a seat holder in Crown Court Church, London, and as George Hall's four children were baptised in London these two men probably became acquainted and no doubt the idea of migrating to NSW was discussed, and with the help of the above document they persuaded eight other families to join them in their venture. So 18 adults and 20 children embarked on the sailing ship 'Coromandel' of 500 tons, and set out on their long voyage from Deptford on the Thames at noon on February 12, 1802.

This was the first voyage of the Coromandel to NSW and the party of pioneers probably chose this ship because George Hall's uncle, William Stirling, was its captain. It must be one of the few of those early voyages to Australia of which a diary was kept by one of the passengers, viz. George Hall. They were fortunate in having an easy passage to the West Indies and thence across the Southern Ocean to Bass Strait. Even so the voyage was not without its sad and anxious moments. Andrew Mein, James Mein's brother, died and was buried at sea, April 28. 'Dr Throsby read the Church ceremony. Great solemnity was observed.' Also the infant son, three years, of Andrew and Mary Johnston died on March 21 and was buried at sea, Mr Howe acted a chaplain. The disorder from the child's eye fell to his mouth and mortified.'

Then 'a discovery was made by one of the convicts that the prisoners had entered into a compact three different times to seize the ship and massacre the people, but could not agree on the method of undertaking. The last time about three weeks ago, April, the Stubbs family very distressed.' However no mutiny eventuated and we read George Hall's impressions of his first sight of Port Jackson.

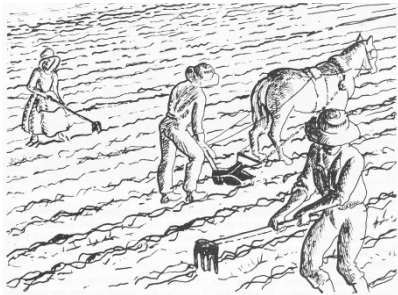


*'Coromandel under full Sale'...original painting by Peter Krak  
Reproduction with thanks to Bert Howard*

'Sunday, June 13, 1802: Moderate sea and variable calm, nearly close by land at daybreak. Passed Botany Bay at 8 am. Came in sight of Port Jackson about 9 or 10am when we perceived the colours were hoisted for us and the pilot came aboard. The ship was worked up the river in course of the day, the wind being contrary and we anchored in Sydney Cove about 2 pm. It is the finest river I ever saw and the harbour beyond comparison. It would contain the whole navy in the world if it could be assembled with safety as there are shelters on all sides from the wind.'

Then on June 16: 'Got all our luggage, self and family on board and proceeded up the river, arrived at Parramatta in the dusk of the evening. Had a large bread bag stole full of wheat and other things of value, rum seized by the soldiers, great trouble in getting our goods in stores and saving them being stole.'

The eight families were settled temporarily at Toongabbie where 'on Sunday June 18, they heard Mr Hassell (London Missionary Society) preach' and Hall records building a 'tent hut' here, 'felling the timber' and 'breaking up the ground with hoe and spade and planting potatoes and maize.'



As these pioneers had elected to become farmers, the only part of the colony then explored which would appeal to them would be the Hawkesbury, and judging from Hall's diary they had selected their farms and moved to their permanent homes by April, 1803.

No doubt because of the long and fatiguing hours of work in clearing the gigantic trees and undergrowth, the latter often weighted down with flood debris, from the rich river flats, and building some kind of temporary home, George Hall only made intermittent entries in his diary.

Even though these pioneers knew nothing of the comforts and amenities we enjoy, they had in England weatherproof homes, well furnished, and some means of transport. But here on the Hawkesbury there were no building materials available save those supplied by Nature.

Knowing the reasons why these pioneers migrated to NSW, realising the hardships and discomforts continually dogging their footsteps, seeing ourselves the fruits of their labours, especially in that enduring memorial Ebenezer Church, we might give credence to the story that, on reaching their destination at Ebenezer Mount, autumn, 1803, they fell on their knees and gave thanks to Almighty God, led in prayer by Elder James Mein, for their deliverance from the perils of the long sea voyage from England, and safe arrival where they were to make their new homes.

James Davison and his wife and their two sons settled

on 100 acres adjoining Owen Cavanough. He was a generous man, judging by his contributions to Ebenezer Church, and such appeals as the Waterloo Fund.

He is famous for his two exploring trips to the Hunter Valley, which opened up that rich pasture land to the sons of the Hawkesbury pioneers.

Then two miles down the river are those extensive flats around Portland Head. Here, James Mein settled with his wife, Sussannah. Here the ruins of his little stone house may be seen. There were no sons to carry on his name. This was the man who, not only carved with axe and gad a home and farm out of virgin bush, but also acted as the settlers' spiritual leader, conducting Divine Worship every Sunday, unless they were fortunate enough to have a visit from Messrs Hassell or Harris, London Missionary Association preachers, or Rev. Mr Leigh, a Methodist minister. Mein was deputised by the Presbyterian Church in London to baptise, marry and bury. He was loved as friend and counsellor, and revered as 'Pastor', by which name he was known to all. It was he who first gathered the settlers together under a gum tree or, if the weather was inclement, in one of the settlers' homes, then in a wattle and daub hut, and finally in Ebenezer Church for worship each Sabbath until the arrival of Rev. John McGarvie, later Dr McGarvie, at the end of June, 1826. But he was to enjoy the ministry of Rev. McGarvie for only one year, for he was buried at Ebenezer on July 3, 1827.

**EBENEZER'S ARCHITECT** Next to Mein where the river turns west into Portland Reach, Andrew Johnston and his wife, Mary, and their five children from Berwick-on-Tyne made their new home, which he named 'New Berwick', though the palatial two-storeyed mansion which he later built has sometimes been called 'Coromandel House'. Johnston was an architect by profession. He prepared the plans for Ebenezer Church, in which his descendants have worshipped and taken a prominent part in its affairs.

It may seem strange to some that John Turnbull should choose for his grant a site other than a river flat, but the wisdom of his choice soon became apparent when the devastating floods ravaged the river farms and left his unscathed.

On the opposite side of the river to Davison and just north of Little Cattai Creek, which was also the northern boundary of Dr Arndell's 600 acres, George Hall selected his 100 acres. George Hall and his wife, Mary, and four children only stayed here about 12 years.

A mile downstream from Hall, William Stubbs chose his portion in a u-bend of the river. He was drowned while attempting to swim ashore to get help for his convict when their boat overturned in midstream in 1805. Only the day before, the natives had ravaged their home, and Mrs Stubbs had gone to Sydney to obtain supplies of food and clothing. Yet she and her nine-year-old son carried on, the farm being worked by descendants for another 130 years.

Mystery still surrounds the remaining three, Lewis, Jones and Suddis (Hall spells it Suddip), and John Johnstone. Suddis was murdered by two men who cornered him on a sand-spit on the River near Sackville, and they were both hanged.

These pioneers were helped in the building by five other settlers who had been farming on the Hawkesbury prior to 1802.

Of these Owen Cavanough was the first. He was mate on the Sirius of the First Fleet, and married in Sydney Margaret Dowling, a free immigrant by the Prince of Wales, also of the First Fleet. Cavanough accepted a grant of 60 acres at Norfolk Island after the Sirius was wrecked there, March 19, 1790. But finding it unsuitable for farming returned to NSW and received a grant of 100 acres at Ebenezer in 1799, settling there with his wife and three daughters who were born in Norfolk Island. Judging by an advertisement which appeared on 16th February 1811, Cavanough was a very industrious man! 'Ninety acres of land, 25 of which is cleared and fit for cultivation. Well-stocked with fruit trees, a good shingled dwelling house thereon, together with a barn, stockyards, etc., and every necessary convenience. For sale.'

It is possible that Paul Bushell and John Grono, the former by the Surprise, 1790, and the latter by the Buffalo, 1799, may have settled on the Hawkesbury before 1800. Captain John Grono was the famous sealing master. He and his sons had built 11 sailing ships before 1833. The launching of each of these vessels from the slipway on the Hawkesbury River near Pitt Town was a great occasion for rejoicing among the settlers. Grono was also one of the original stockholders of the Bank of NSW.

In 1804 Dr Arndell was granted 600 acres at Cattai, which he named Caddai and where he had established his home and had been farming for several years since his retirement as Superintendent of Parramatta Hospital. He was appointed a magistrate for the Hawkesbury, and together with Hall and Johnston was a Grand Juror on Judge Stephen's first Quarter Sessions at Windsor. He built the first flour mill in the district, the ruins of which may still be seen on the ridge across the river from Ebenezer Church. In the disastrous flood of 1806, he, with Rev. Samuel Marsden, was deputed by Governor Bligh to control the settlers and report on the distress due to the flood.

The remaining member of the band of pioneers who built Ebenezer Church was William Jacklin by the Britannia. He was granted 40 acres downstream from Stubb's grant. He and his wife are buried at Ebenezer though there the association with the church apparently ends.

### THEIR ACHIEVEMENTS

Justice cannot be done so briefly to the character of the pioneers who laid the foundation of the Presbyterian Faith in Australia, much less their achievements, but what of the social environment, so devoid of 'faith, hope and charity' one wonders that they did not succumb to the general pattern of

debauchery and greed. The description of Dr Arndell by one of his opponents as a 'psalm-singing hypocrite' rather enhances than detracts from his character when his record as surgeon, explorer, magistrate and settler is considered.

For this reason I quote extracts of his report to Governor Hunter on the 'moral and orderly conduct in the colony', of July 25, 1798, as being a fair assessment of the social environment surrounding these pioneers.

'Nothing more painful or distressing can be imagined than our situation during the period 1792-5. A torrent of licentiousness bore down everything sacred and civil before it ... General and habitual drunkenness absolutely became the unfortunate fashion of the times ... Vice of every sort increased to an alarming degree, thefts and robberies became so numerous that they were spoken of as a mere matter of course, and even rapes and murders were not infrequent.

'The respect due to superiors seemed banished ... no one could think himself safe in passing from one part of the town to another. The Sabbath was profaned as a day appropriated to gaming, intoxication, and the uncontrolled indulgence of every vicious excess.' He remarks that there has been some improvement since the advent of Gov. Hunter in 1795.

Great though the contribution of these men may have been to the welfare and development of this Colony, there are others for whom no words can be found to express adequately their faith and fortitude, the mothers, and especially the young wives who accompanied their husbands, the sons of these pioneers, to the lonely stations of the Hunter, North West and Southern Queensland.

Burial registers reveal that too often 20 percent of their entries record the death of children under the age of five years, of these more than half are so many hours, days, or perhaps a week or two old. Yet there were often ten or more children in a family, and it was customary for a subsequent child to be named after one which had died, family ties and reverence for the memory of the departed being much more in evidence then than now.



The families of those early pioneers were mostly born in slab huts, with bark roof and earthen floor, and perhaps the services of a midwife. Always present was

the danger of the native's firestick in their bark roof, reducing their home to ashes.

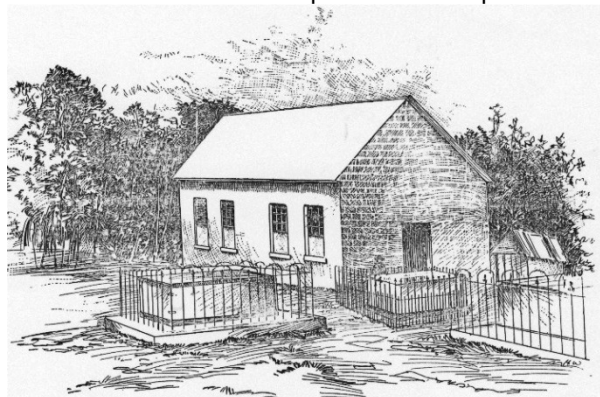
Sydney Gazette, 2nd June, 1805:

'Last Wednesday, May 29th, a number of natives assembled near the farm of Henry Lamb of Portland Head ... they ascended a ridge of rocks a trifling distance from the house and lit their fires, and arising suddenly commenced an assault upon the settler's little property. A number of firebrands were thrown from a considerable distance by means of a fizzig. The premises were in a short while wholly consumed, the family being able with difficulty to save themselves.'

'The day before William Stubbs was drowned the natives gutted the house of its whole contents none of which was recovered. As not a requisite of comfort remained, Mrs Stubbs set out that same night for Parramatta to replace them.' Notwithstanding all this heartbreak Mrs Stubbs stayed on the farm, which was worked by successive generations of Stubbs for over a century.

To the mothers fell the burden of educating their children, a few might afford a tutor, but that could prove a mixed blessing. Dr Arndell's wife 'engaged the notorious pickpocket Thomas Hardy Vaux as tutor, and rose early and sat up late at her domestic duties to enable her to spare her time to protect her children from the contaminating influence of a convict teacher by sitting with them throughout their lesson time.'

Perhaps one could now realise how real and enduring was their faith in God, that, out of the very real poverty of their existence, they raised their altar of thanksgiving, Ebenezer Church. This alone should have been task enough to daunt them, yet they determined that a school and schoolmaster's residence should be incorporated in the plan.



Being men and women of such rugged character, one can readily imagine the discussions that took place in their homes, and after services conducted by Parson Mein, in the wattle and daub building they are supposed to have erected first. There would be those supporting the erection of a stone building, and those supporting a sandstock brick, and those no doubt raising the big question on this and that. But only after five years they met in Dr Arndell's home Caddai on 26 September, 1808, and the following extracts are certified by several writers as having been copied from the minutes of that and subsequent meetings.

The meeting opened with prayer by Mr James Mein, and the first resolution to erect a church was carried

unanimously. 'An agreement was made with Samuel Fry and J. Thomson, who were present by request, to saw the timber for the schoolhouse and the church to be built on Ebenezer Mount; 3,000 feet more or less at 20/ for every 100 feet. The timber was to be taken from the pit by the committee, to be paid in storage wheat at 10/ a bushel, or live pigs at 9d a lb, or fresh pork at 1/ a lb.

'For the fulfilment of such an agreement the committee bound themselves one to the other in the sum of £10. The work to begin immediately.'

And the name they chose. 'The Society for the Propagation of Christian knowledge and the Instruction of Youth.'

In this context what a wealth of meaning is in the word 'propagation', one propagates by grafting a scion of the parent tree onto the young seedling, a process which never need cease, thus preserving the characteristics of the parent for all time. So these pioneers were not only intent on providing a place of worship, but also as far as was within their powers ensuring that future generations should be taught the Christian way of life.

At the next meeting of the Society held January 21, 1809, rules and regulations for the guidance of the Society were adopted. An agreement was also reached with William Harvey and William Barron, stonemasons and freemen, undertook to build the wall of the church at the rate of 8/ per square yard, to be paid in the same fashion as the sawyers. It was also decided to draft a circular to be given to each member of the congregation requesting immediate payment of subscriptions in order to hasten the work without delay.

At this point references to the Minute Book cease, but the progress of the building may be followed in correspondence of the interested parties of the time.

From John Youl to the Society June 9, 1809: 'Since my last, having had more correct information respecting a supply for this place, I deem it my duty to lay before you my determination (if agreeable) of taking the charge, as desired in your letter to me, as acting minister and schoolmaster under direction of Portland Head Society. It being mentioned you wish the person thus engaged to be married, this I expect to be the case by the time a place is ready for me.' On Dec. 11, 1809, the Society 'fully agreed' to his (Mr Youl's) proposal and noted that 'he would cheerfully act as a minister for one 12 months' gratis, also that he wished liberty for any good gospel minister, without regard to sect, who might be invited to preach.' This was agreed to.

From the letters of Roland Hassell (L.M.S.) in the Mitchell Library, to Joseph Hardcastle secretary L.M.S.: 'For these last six months we have endeavoured jointly to dispense the Word of Life in the district of Portland Head ... where the settlers have been very attentive and come forward by subscription to erect a House for Worship of God and a schoolroom. There is nearly £200 subscribed ... and one of the settlers named Owen Cavanough had given

4 acres 11 roods to build the chapel upon its most beautiful and centrycal spot which we have called Ebenezer Mount ... [the society] is under the management of Treasurer, secretary and committee of seven landholders. We have the greatest confidence that you will encourage the cause by furnishing us with school books, hymn books and a large Bible for use of the pulpit.'

Apparently this plea for books met with success, for the following appears in the Evangelical Magazine 1810 under a list of missionary collections in England: Quote 'A large parcel of testaments, etc. for Portland Head Chapel from DF. Lester, Esq., Hackney, also a few small parcels for the same place have been received from other persons.'

Roland Hassell to Dr Burder Sec. L.M.S. March 6, 1809: 'The inhabitants of Portland Head go forward ... and chapel is in great forwardness, and hope it will be finished in about two months. It is built of stone, and the walls two feet thick, 12 feet high, and the ground plan 40ft by 20ft, with four good widows in the front, and the door in the centre ...'

Again to Dr Burder September 2, 1809: 'Bro. Youl ... carries on Divine Service in this district each Lord's Day when I am not there ...'

It would seem that the church was ready for use sometime between May and July, 1809, but like so many projects of this nature it was some years before the finishing touches were completed, for in the Sydney Gazette November 16, 1809, appears an advertisement offering £10 reward for information re the theft of cedar prepared for doors and windows for partition.

These windows were no doubt those on the eastern side, the insertion of which had been delayed for want of funds, and also the door on that side. Whether the present doorway was in the original plan prepared by Andrew Johnston is not known. It is believed the partition referred to divided the building in half, the northern end the church, and the southern end the schoolroom, also the ceiling was low and a stairway gave access to an attic.



In this building Mr Youl and his wife Jane Loder, commenced the first denominational boarding school in Australia, and until the schoolhouse was built adjoining the church in 1817, Mr Youl and the boys slept on the church floor and the girls in the attic above.

Like the church, the schoolhouse was built of stone, laboriously cut with gad and hammer from a suitable outcrop of rock in the adjacent ridges, picked to an even surface on three sides, and transported to the site with bullocks and slide. The flooring and finishing timber pit-sawn, and bearers, wall-plates, rafters, etc., were split from the log with maul and wedge to roughly the size required, and then trimmed with an adze to a flat surface to which was attached flooring, roof batons and ceiling.

The roofing material used at that time was stringybark. These sheets of bark were obtained by making a vertical cut through the bark of a standing tree when the sap was running freely, and then with saplings sharpened to a chisel point, the sheet of bark was eased off the tree trunk.

This sheet was then placed over a smoking fire and gradually pressed flat, then stacked and weighted down with logs for several days before being put on the roof. Such, I suggest, was the first roofing material used on the church, or at least part of it, because there is a receipt signed by Richard Ryan dated August 27, 1839, which states: 'Received from Mr Andrew Johnston in part payment for shingling the Ebenezer Church the sum of eight pounds sterling.'

These shingles would have been cut from river oaks, one of our toughest and most durable timbers, and have been known to remain sound and leakproof for 90 years. So the roof of the church would not have needed new shingles after only 30 years, and it is most unlikely that Mr Ryan would have waited 30 years for payment.

David Dunstan did the original carpentry, which no doubt included about half the pews and the high pulpit, and possibly the Precentor's desk. Later the remainder of the pews were most likely made when the partition was removed, the side doors removed and the present door put in, sometime before 1860. About this time the shingles were replaced with the present slates.

Early in this century [1900's] a crack appeared in the northern wall, due to the subsidence of the north-east corner, the only spot where the foundations do not rest on solid rock. Extension of this crack was arrested by inserting a steel bar across that end. At the same time the internal walls were stripped of the old plaster, which was badly eroded by the dampness, there being no dampcourse, and cement rendered.

In 1935 the floor bearers were replaced, having rotted away in many places due to being on the ground. The new bearers were placed on cement piers and the pit-sawn floorboards were replaced with the exception of a few badly rotted ones, the few new ones being placed under the carpet in the aisle.

The schoolhouse has not been altered except to have the shingles replaced with slates and a skillion added on the northern side. There are close to the schoolhouse the remains of a baker's oven. No doubt many of the settlers paid for their children's schooling in wheat; this would have been taken across the river to Dr Arndell's flourmill, and the flour used to bake the bread for teacher and pupils.

*The N.S.W. Presbyterian, April 17, 1964*



## National Rally of the Packard Automobile Club of Australia



During the course of a week in March 2015 members of the Packard Automobile Club of Australia undertook a number of runs from Windsor in their vehicles as part of a rally. On one of those runs they visited the Historic Ebenezer Church, enjoyed devonshire teas and were given a talk on the pioneer story of Ebenezer Church.



### GRONO FAMILY REUNION

**Sunday 3 May 2015 from 10.00am**

Ebenezer Church, 95 Coromandel Road, Ebenezer, NSW.

**Inquiries: Mandy Waller - [gronofamily@gmail.com](mailto:gronofamily@gmail.com)**

1 Johnston Street, Pitt Town, NSW, 2756

Saturday 2 May - 11.00am – Screening of *First Crossings*  
at Hawkesbury Central Library, Windsor

### 37th ANNUAL STUBBS REUNION

**Saturday 31 October 2015**

Ebenezer Church, 95 Coromandel Road, Ebenezer, NSW.

**Please direct inquiries to: Coralie Hird (02) 8084 3808**

[cdhird@optusnet.com.au](mailto:cdhird@optusnet.com.au)

**Stubbs Family Website:**

Stubbs email: [stubbs1802@gmail.com](mailto:stubbs1802@gmail.com)

### CAVANOUGH FAMILY REUNION

**Saturday 17 October 2015 from 10.00am**

Ebenezer Church, 95 Coromandel Road, Ebenezer, NSW.

**Inquiries: Pat Holdorf, 85 James Street, Punchbowl, NSW, 2196**

[patholdorf@bigpond.com](mailto:patholdorf@bigpond.com)

Sandra & Alan Woods - [alan.woods1@bigpond.com](mailto:alan.woods1@bigpond.com)

### CROSS – FLOOD REUNION

**Sunday 28 June 2015**

**From 10.00am**

Ebenezer Church, 95 Coromandel Road, Ebenezer, NSW

**Inquiries: Lois Newman - [mrnewman@pacific.net.au](mailto:mrnewman@pacific.net.au)**

Hazel & Malcolm Ford - [malford@ozemail.com.au](mailto:malford@ozemail.com.au)

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