Using a large number of transparencies on our newly-acquired overhead projector, Nonna led us through the various stages of development of styles, colours and materials, showing how different fibres and cloths were used to suit climate and culture. One of our ladies expressed a keen interest in the under-garments and the men couldn't deny they were impressed by the steel corsets! The men were included too, but none seemed to be in favour of the horse-hair-padded pants of the Elizabethan era.

Overall, Norma gave us a very interesting and well-balanced coverage of clothing through the ages which proved a very fitting baptism of our new OHP.

REPORT ON SEPTEMBER MEETING
Heretics or Prophets

At our September meeting, Dr Win Ward held us spellbound with her clear and scholarly presentation of the work of "five prominent New South Wales Methodists who, each in his own way, fitted the categories of theological liberals, secularists, Christian humanists or even heretics."

These five men were Bill Hobbin, Dudley Hyde, Ted Noffs, Charles Birch and Norman Webb, several of whom had been influenced by Professor Kenneth Edward, lecturer of Systematic Theology in St Andrews College Theological Hall, University of Sydney.

Two of these five actually served in the Wollongong area: Bill Hobbin in the late nineteen-thirties and Dudley Hyde in the late sixties.

While stationed at Bulli, Bill Hobbin did much social work in supporting the need for housing in Port Kembla and the wharf labourers in their stand against the export of pig-iron to Japan. He was even credited with being the first to use the term Pig-iron Bob. In return, he earned the label of The Pink Parson.

Dudley Hyde also engaged in a lot of activities regarded as being outside the usual gambit expected of a Methodist minister, such as the Scouting movement and opposition to Australia's involvement in the Vietnam war. It is difficult to say which caused him the most trouble with his conservative parishioners: his alliance with the South Coast
Labour Council or his rather radical brand of theology.

Ted Nofts was another well-known member of this category, famous for his work with the Wayside Chapel at Kings Cross, where his own theology was reflected in great service to that community through his work with drug addicts and the establishment of the Life Education Centre project.

He regarded himself as part of all religions, past, present and future. Charles Birch and Norman Webb combined theology with philosophy. All five are "examples of achievements made since the 1930s in the name of secularised religion within the tradition of NSW Methodism." You can read all about them in Winifred's book, Men Ahead of Their Time.

It's a good read for people of any denomination, Christian or otherwise.

**Footnote to THE PAULSGROVE DIARY**

The Paulsgrove Diary is peppered with Osbornes visiting Paulsgrove -- drinking tea, dining, staying overnight, trading in pigs or cattle, going to church with Mr Spearing etc -- but it is sometimes difficult to work out which one of the family is being mentioned.

Two in particular had me puzzled. On 26th September, 1883, a Mr F Osborne drank tea at Paulsgrove. I know I'm not really that old, and I still have no idea who else it could have been. There is only that one mention of this character and I am inclined to believe the "F" could have been a misreading of a carelessly-written "A."

The second one was Mr A Osborne who rated frequent mention. I think Bill McDonald and Edgar Beale both accepted that this was Henry's brother Alick from Dapto. However, when I compared the Diary with my work on Osborne's in Early Illawarra it dawned on me that this Mr A was visiting Paulsgrove while Alick was on the high seas with a shipload of convicts, so it had to be somebody else. I had already picked up the name Archibald Osborne of Wollongong from the Sydney newspapers but had no idea if or where he fitted in.

One of Alick's ships, the Fairlie, which left England on 27th October, 1833, arrived in