



St Peter's Church
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Rector: The Revd. Canon Christine Fraser

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The Contact Magazine of St. Peter's with Ss. Mary & Leonard

Rector: The Revd. Canon Christine Fraser



Harvest: 26th September 2021

All part of the Harvest—
From Lavender to



Tomatoes



Radishes



Vegetables

And more and more Tomatoes



Older St. Peter's Churches

The photo of St. Peter's Church in Petersfield, on the front cover of the June issue of Contact, prompted **Richard Fawcett** to submit some photo's of ruined Scottish medieval churches, all thought to have been dedicated to St.Peter



Deer Abbey, Buchan, Aberdeen.

Duffus Old Kirk, Duffus, Moray



St Peter's, Invergowrie, Dundee



Bell Tower Peterhead OldChuch

Restenneth Priory Forfar



Thursdays between 10am and 12 noon, provided nothing better has turned up. Alternatively, they could write me a letter which may (or may not) be answered, at my convenience.

As for the few who have got hold of my mobile number, my response is to say that I am just about to enter a tunnel and then to switch it off. Callers from other parts of the country now believe that the parish of St James the Least is honeycombed by mile-long tunnels, making communication all but impossible.

You can now be assured that your new system means you will be contactable at any moment, wherever you happen to be. But don't call me to complain and expect to receive sympathy; I shall be just about to enter a tunnel.

Your loving uncle,

Eustace

Sourdough and your Toaster

If you like sourdough bread, you'll know already that it is not easy to squeeze a slice of it into your toaster.

Artisan bread is big, and sadly, the rise in popularity of these loaves has left the standard British toaster struggling to keep up.

That leaves sourdough toast aficionados with one end of their slice jutting out of the toaster.

The consumer watchdog Which? says: "This isn't the end of the world, but it means you can sometimes end up with a pale white border round the edge of your toast."

Solutions? Which? suggests grilling your toast in the oven, cutting the slice in two, or even buying a speciality toaster, at more than £100.

Meanwhile, the trend towards big artisan bread does not appear to be waning. And as Which? rightly points out: "Whether you prefer sourdough or sliced white, there's *nothing* quite like hot buttered toast."

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Letter from The Rector

Dear Friends

Autumn is the only season that the Church marks with a festival directly related to a particular time of the year. Of course we relate Christmas with winter and Easter with spring; but these are cultural associations not directly connected with the focus of the feast.

However, in our urban context we're less sure what to make of the festival of Harvest and how to mark it. In rural communities, the sights and smells of a rural Harvest festival, and the Harvest supper in the village hall that most of the community turned out for would be quite distinctive. This experience felt connected and properly communal, but it doesn't prepare us well for celebrating Harvest in an urban context. Children singing about "cauliflowers fluffy and cabbages green" doesn't seem to evoke much for those in cities who dutifully sing about their least favourite foods without much sense of thanksgiving for the bounty of creation!

Harvest can be a powerful reminder of what, in an urban context, most of us have become disconnected from: our dependence on the natural world and cycles of planting, growth and gathering, with each stage involving its particular combinations of human endeavour, patience and dependence on conditions outside of our control. Theologically we're reminded that nothing grows without the seed that falls into the earth and dies so that it might yield a rich harvest.

However, we can come to recognise a here and now element of an urban Harvest that relates more particularly to our experience and context. Harvest can be a festival of place, connecting us with where we live and the people who live and work in our place. It can also connect us with the Lord who is here, whose Spirit is with us. It might also inspire us to think about how we might use the festival of Harvest to connect with our local businesses, so perhaps next year we invite them to our service and bring something representing their trade. With coffee roasters, florists, artists, butchers and brewers it could become a festival of local craft, commerce and creativity – the work of human

The Rectory
St. James the Least of All



My dear Nephew Darren

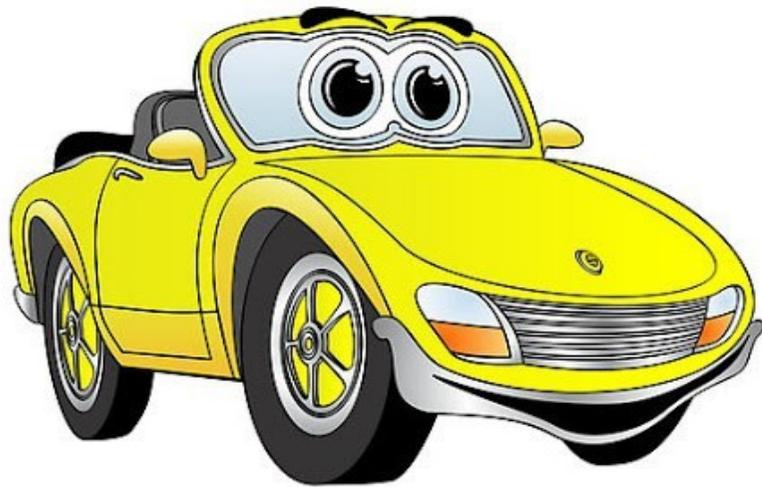
Press one for vicar, two for curate....12 for prayer....

Now you have got your new telephone system in the parish, I shall not be calling you again. I refuse to wait for ten minutes every time I ring to have to listen to the cycle of 'press 1 for the vicar, 2 for the curate, 3 for the secretary', until we end with '12 for requests for prayer.' I was tempted to leave a message on 12 to ask that the wretched machine would break down, but then realised I would have to call a second time to leave a message on 13 for making a confession.

And if I have to listen one more time to someone playing 'Thine be the glory' on one finger on an electric organ while I am 'on hold' I will have him excommunicated. At least you have the grace not to ask me not to hang up, as my call is important to you. I would even warm to your system if a voice occasionally said that they couldn't care less whether I hung up or not, as my call was utterly irrelevant to them.

Those poor people who have to wait to reach 7 for leaving messages regarding marriages might as well leave a second message on 8 for baptisms, and save on a large phone bill in months to come. As for 9 for funerals, entire families could be born, marry and die before they reach that one. And may I suggest that your car parking attendant who stuck a note on my windscreen telling me not to park there again is given the number 666.

My own answerphone tells people firmly that the machine does not accept incoming messages, and that I only answer personally on



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hands and hearts as well as the fruits of the earth. But most of all it may bring harvest home to us, to our place and the people we share it with.

Thomas Merton said “It is essential to experience all the times and moods of one good place.” So maybe as we move forward we might re-learn the particularities of St Peter’s, in all its times and moods; to encounter once again St Peters as a place of encounter, of presence, of gift.

“The Lord is here” is a central conviction of Christian faith. The Incarnation is the truth of God known in one place and time so that God can also be known in each place and time. God continues to dwell amongst us – to ‘pitch a tent’ with us, to ‘tabernacle’ amongst us (John 1.14) Amongst the many rich associations of John’s language is a connection with the Jewish Harvest Festival of Tabernacles (sukkōt). The Jewish feast has a double focus – marking the ingathering of the harvest and God’s provision in the midst of the fragility of exodus. The tabernacle (sukkah) refers to a small fragile structure that evokes both the temporary dwellings of farmers in the fields during harvest and the ‘tents’ in which the people lived on their long journey to the promised land.

During the festival of sukkōt faithful Jews build a temporary tabernacle and spend time in it as a vivid meditation on these twin themes, remembering that in fragility, both of journey and growth, we are called to deeper dependence on God. This harvest we might share their meditation, and give thanks for the place God has called us to be; and how God is known here in all its times and moods.

Blessings

Christine



Worship at St Peter's

Sundays 9.15 am Said Eucharist (SPB)

10.30am Sung Eucharist (1982 Liturgy)

Wednesdays 10.00 am Said Eucharist (1982 Liturgy)

Please bring your donations of dry foods, for onward donation to Kirkcaldy Food Bank, to either of the Harvest Festival services on Sunday 26th September

Please Note:

- 1. Some of the original Church/Hall based activities will be re-opening during the month but at time of going to print, timings and dates are yet to be confirmed.**
- 2. The Church, Hall and meeting room are now connected to the Internet with full WiFi access. Please check with Christine, George or Andrea for further information.**



...if you have been affected by any of the issues raised in this sermon...



"Due to our failure to secure a holiday-relief organist, the next hymn will also be sung to the tune, *Chopsticks*."

That the Scottish Missionary Jane Haining be included in the SEC’s liturgical calendar on account of her faith filled life and example that saw her die at the Nazi Concentration Camp of Auschwitz Birkenau.

7. Revision of Canon 4 was discussed, this is the canon used to elect a Bishop. Discussion is on-going and further Revision will be brought back to Synod 2022

8. Good news for Our Rector Christine and all clergy. Stipends are to increase and an extra day off per week agreed. Christine we can leave that to you to organise I am sure.

9. Also discussion re Disciplinary matters and a Bullying and Harassment Policy which was approved.

At the close of the meeting The Provisional Youth Committee gave an excellent presentation on Climate Change which brilliantly summed up the debate in these words

Crisis means Act Now

We don’t need more discussion, we need action.

The best way forward is through collaboration

Think small, plant your garden to encourage pollinators, stop using disposable cups and cutlery and clingfilm, use Tupperware, minimise your use of energy sources.

Yes we’ve heard it all before but if organisations, churches and communities take it seriously and ACT on the suggestions our beautiful planet may yet recover – or at least not deteriorate beyond repair



A Note From The Limeburys

Recovering at home, following his recent throat surgery, Rudy asked for this note to be included in the Contact magazine:

“Dear friends at St. Peter’s

Sincere thanks for upholding me by your love and prayers.

Rudy”



Hedi also submitted this photo of a painting by an unknown German artist– it is thought to represent the Hands of God supporting the head of a sick child.



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Today you could
be standing next to
someone who is trying
their best not to fall apart.
So whatever you do today,
do it with kindness in
your heart.

– unknown



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General Synod 2021

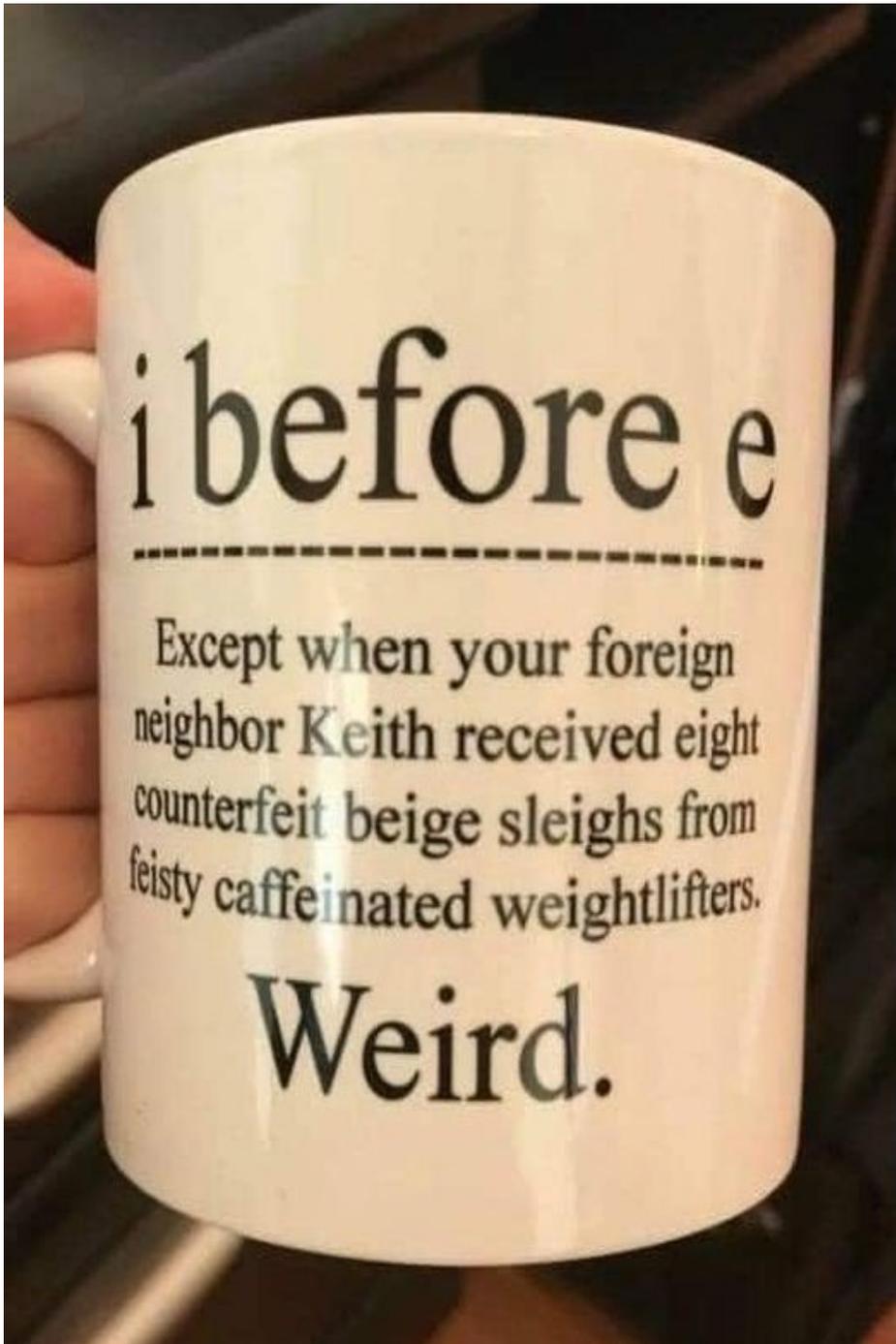
from **Shirley Mann**

The 2021 General Synod of our Scottish Episcopal Church took place by zoom on Thurs and Friday 10 and 11 June and about 150 members took part, the vast majority from their homes, with only a small number at St Pauls and St George's in Edinburgh.

It was a busy Agenda with the usual discussions that you would expect at an AGM. There was, I think, too much to go over in great detail but if you wish to watch what happened, the whole 2 days of Synod were filmed and are now available on Facebook and U Tube.

However in brief here is a quick run down of the Agenda.

1. Much discussions and deliberation about Climate Change and how we can all play our part in reducing carbon emissions and limiting the effect on the planet our children and grandchildren will inherit.. Also all charges are to be invited to work out their carbon footprint with the aid of a Toolkit to be issued later in the year.
2. Finance is a massive topic but suffice to say the accounts were passed and quota was set at 10.3%.
3. The SEC Unit Trust Pool continues to do well and continues its growth which is good news for us as St Peter's also invests in the Trust Pool.
4. All charges are encouraged to apply for monies to enhance their recovery from the pandemic (this was mentioned in Synod last December too) and I am happy to say St Peter's is already working on this and I'm sure your Vestry will have more information about this in the future.
5. The St Andrews Declaration between the Scottish Episcopal Church and the Church of Scotland is to go ahead.
6. The Liturgy Committee presented 2 motions which were passed by Synod: 1. that the Scottish Liturgy 1982 with Alternative Eucharistic Prayers be added and 2. (cont'd.)



Who's Who at St. Peter's

Rector: Rev'd. Canon Christine Fraser
Assistant Priest: Rev'd. Stuart Gray

.....
Car Park Rentals: Maria Page
Child/vulnerable adult Protection:

Kerry Briers
 Judy Webster
 Rosemary Potter

Church Treasurer, Gift

Aid & 100 Club:

Judy Webster

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Judy Webster

Shirley Mann

Fabric Convenor:

George Legge

Flower Convenor:

Jane Legge

Hall & Room Hire:

Andrea Ladyka

Lay Representative:

Shirley Mann

Lay Worship Leaders:

Richard Fawcett

Maria Page

Shirley Mann

Rudi Limebury

Rev. Christine Fraser

Prayer Group:

Social & Fund Raising

Committee Chair:

Shirley Mann

Vestry Chairman:

Bill Page

Vestry Secretary:

Maria Page

Website:

Norman Ward

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For further information please contact Andrea Ladyka:

Email: bookings@stpeterskirkcaldy.co.uk Mobile: 07716 568788

Prayer from the liturgy for St Oswald's day (5th August), written by the Northumbria Community:

"I place into your hands, Lord, the choices that I face. Guard me from choosing the way perilous of which the end is heart-pain and the secret tear.

"May I feel your presence at the heart of my desire, and so know it is for Your desire for me. Thus shall I prosper, thus see that my purpose is from You, thus have power to do the good which endures"
(Copyright Northumbria Community Trust, 1996)

Norman and Marjorie Ward received this little Truism from their friend Gloria in Shetland.

Quote.

A little child asked her mother, "where did we come from?"

Mum replied, "You came from God, who made you."

The inquisitive child then asked her father "where did we come from?"

The father replied, "from monkeys."

The confused child returned to her mother and said, "Dad said we come from monkeys."

Well said the mother, "It must be on your father's side of the family that we came from monkeys,

On my side of the family, we came from God.

"Smile awhile, it is so good for our well-being."

Oswald's subsequent victory has become part of the region's folklore, commemorated by the name of that battlefield and the more permanent cross which now stands at Heavenfield. Many leaders would have regarded such a triumph as the high point of their career, advanced to the royal palace and quickly forgotten their promise to God. But Oswald remained faithful, and in due course St Aidan arrived in the new kingdom and made Lindisfarne the centre of his ministry.

Now it was time for Oswald to reveal a quality less frequently associated with kings, but even more vital to the spread of God's work. That quality was humility. As the sponsor and protector of Aidan, he could easily have imposed his own agenda on this new mission. Such a test came early, when Aidan declined Oswald's offer of resources at court in Bamburgh Castle, and chose the remoter location of Lindisfarne.

Not only did Oswald accept the monk's decision gracefully; he continued to spend many uncomfortable weeks on the road acting as Aidan's interpreter. His willingness to lay aside his kingly privileges and play second fiddle to a spiritual leader ensured that the Gospel spread quickly through the new kingdom and transformed many lives.

Within a few years, dark times returned to Northumbria. Oswald was slain in battle and his brother Oswin succeeded to the throne. Penda continued to wreak havoc with his marauding raids; on one famous occasion, Aidan watched him attack the royal fortress as he prayed on the Farne Islands, and it is written that his intercessions caused the wind to change direction and beat back the flames from the castle gates.

But through it all, the light of Christianity continued to flourish and grow. Aidan is rightly remembered as the missionary who brought the good news to Northumbria, but he could not have succeeded without Oswald, the man who was brave enough to claim an earthly kingdom, yet obedient enough to play a humbler role in advancing a heavenly one.

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Petersfield and Beyond

The cover picture of St Peter's Church in Petersfield in the June issue of Contact brought back memories of my working life when, for the last couple of years, I was holiday relief for the Portsmouth Post Office Area. I was often in Petersfield—one of my favourite places along with Chichester and Gosport; the latter because of the ferry ride across Portsmouth harbour.

I had an early start when I was at Petersfield, I had a 20 minute walk to the station, a train ride through the Hampshire countryside of the South Downs and then a walk from Petersfield Station to the P.O. nearby the church.

Earlier memories were of Sunday School outings to Petersfield Heath and Lake (a favourite spot for family walks) where we picknicked and played games such as rounders.

When Rambling became popular, we would start from the town of Alton and head towards Petersfield, 18 miles away at the far end of "Hangers Way". Incidentally, a "Hanger" is a steep wooded hill with many of them along the walk. We usually had a lunch stop at the village of Selbourne, midway along the route; this was also the home of the Rev. Gilbert White Museum. An 18th century naturalist, he wrote the Natural History of Selbourne, still in print today. Sharing space in the museum were items relating to Lawrence Oates, a member of Capt. Robert Scott's ill fated Antarctic expedition in 1912.

The way out of Selbourne was up a very steep hill and on descending the other side we came across "The Poets' Stone"—a memorial dedicated to Edward Thomas who was killed at Arras in 1917. We never discovered why the memorial was sited just there but maybe he visited the spot while writing books on the English countryside before WW1.

So on to Petersfield where the Fish & Chip shop provided a worthy reward for our exertions of the day, prior to catching our train back home.

from **Jill Harris**



Oswald - a King with Faith, Courage and Humility

Many Christians have dreamed of doing something spectacular for God, which would be remembered for centuries afterwards. Oswald, who lived from 605 to 642AD, was in a position to do so.

He was a King, whose father, Aethelfrith, was a great warrior who laid the foundations of the great kingdom of Northumbria. But Aethelfrith was killed by a rival, and Oswald was only twelve years old when he was driven into exile with his elder sister and two younger brothers. For their own safety, all were taken to Irish territory in the West of Scotland.

The three brothers were educated by the Christian monks on Iona. Meanwhile, warfare raged in Northumbria, and in due course the time came for Oswald to make a difficult decision. Should he remain in safety, or return to claim his kingdom? In 632 his older brother led an expedition there to sue for peace, but instead he was put to the sword. It was a time of broken dreams and bitter grief for the young Oswald, who must have spent many hours in prayer before he decided to risk his life by following his brother south.

In his famous book, The Ecclesiastical History of England, Bede tells us that Oswald prepared to meet his enemies Cadwallon and Penda in battle on a December night at a place which is now called Heavenfield. His small army was likely to be outnumbered and victory seemed impossible. But that night, Oswald had a vision of St Columba, the founder of Iona. Columba prophesied that Oswald would be king, and reminded him of God's words to Joshua at the river Jordan, "Be strong, and of good courage.....for you will be the leader of these people as they occupy this land."

Before battle commenced, Oswald made a rough cross from two young trees and held it upright until soldiers were able to fill in the hole around it. Then he led his army in a prayer that God would bring victory and deliverance to his people. He also promised that if they survived, he would send for missionaries from Iona to bring the Christian faith to Northumbria.

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Copy of a letter from Presenter Ben Fogle to his children

People will judge you, but don't let that judgement define you.

Don't let failure defeat you.

Insecurity will creep up on you throughout life, try not to listen to it.

Be confident, never arrogant.

Give.

Share.

People will be outrageous and provocative. Try not to be outraged or provoked.

Don't live life through a screen. Live it for bikes and hikes, not likes and swipes.

Routine is far more dangerous than risk.

Some days you will feel a little down. The highs and lows are human nature.

Your life should be filled with light and shade, it is these ups and downs that remind us what is important in life.

Fortune really does favour the brave.

Be brave.

Take risks.

Live your life

Smile.

And don't forget to look UP.

Love Daddy

HOPE IN THE FACE OF ADVERSITY

from **Maria Page**

The horror of 9/11 is etched in our memory. It should not require a special anniversary to recall the horror and tragedy of that day, but inevitably the 20th Anniversary will be an occasion for focus and reflection.

We all have days where a personal anniversary is uppermost in our minds – we remember the happy, sad and meaningful memories of that day. September 11, 2001 is a day most of us can recall, hearing the news of the planes crashing into the Twin Towers of the World Trade Centre in New York.

The following hours were chilling and anxious as we repeatedly watched news reports, saw the towers collapsing and heard of the loss of life. But, over time, we heard stories of courage and acts of sacrifice by individuals, fire-fighters and other emergency workers. At this sad time, many people asked, "Where was God?" In more recent times, as the Coronavirus death toll mounted, many people asked this same question. With the mounting unrest in Afghanistan we may ask this question again. It is not a new question.

The psalmist cried "My God, why have you forsaken me? Why are you so far from helping me?" – words which are echoed as Jesus suffers on the Cross. Our God is not a perpetrator of evil. We know that God is always with us and with those who suffer – even in the darkest moments. 'Even though I walk through the valley of death, I fear no evil; for Thou are with me, Thy rod and staff comfort me.'

There are many times when such assurance seems far away but even at Ground Zero on 9/11, the world witnessed countless acts of selfless love. We must always be open to the possibility of us becoming God's 'rod or staff', bringing comfort as well as spiritual or practical support to those suffering. We should always remember that prayer is a very powerful tool. We must remember that God is there supporting the people of Afghanistan to deal daily with the serious trouble in their homeland as well as the families who have been affected by the events of 9/11 and its aftermath. The love of God is with us all in our daily living.

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Arnott's Biscuits Ltd.

from **Norman Ward**

I found this piece of local history on Facebook and thought I would share it with you.

You've probably all heard of Tim Tams now thanks to Boris Johnson. An iconic Australian chocolate biscuit, made by Arnott's Biscuit Ltd. who have well over 50 different products according to Wikipedia.

The founder was William Arnott born at Pathhead near Kirkcaldy in 1827. He was apprenticed to a baker and confectioner. He migrated to Australia, arriving in Sydney on the Sir Edward Parry in 1848 with his brother and other family so began a biscuit manufacturing empire.



Arnott, William (1827–1901) by Phyllis Mander-Jones. This article was published: in the Australian Dictionary of Biography, Volume 3 , 1969 William Arnott (1827-1901), biscuit manufacturer, was born on 6 December 1827 at Pathhead near Kirkcaldy, Fife, Scotland. He was apprenticed to a baker and confectioner and, with his younger brother David, followed his family to Australia, arriving at Sydney in the Sir Edward Parry on 17 February 1848. Both brothers were bakers in Maitland until 1851 when they went with separate parties to the Turon River diggings.

William had no luck as a gold miner but did well baking bread and pies on the field and early in 1853 he was back in Maitland as a baker and pastry-cook. He prospered until the two great floods of the Hunter River in 1857 brought disaster. The new building he had put up in 1856 was flooded and he had hardly recovered when he was flooded out again in 1861. In 1862 he was forced to compound with his creditors and in 1864 there were more floods. In February 1865 one of his creditors demanded full payment and in April his

wife Monica, née Sinclair, died; he had met her on the voyage to Sydney and they were married in 1850.

Arnott moved to Newcastle in 1865. By September he was established in Hunter Street, Newcastle, and quickly built up a successful business, helped by his second wife, Margaret Maclean, née Fleming, whom he married at Morpeth in October. The move to Newcastle was made possible by loans from friends but he repaid all his debts within twelve months.

In the next few years the name of Arnott became famous for bread and cakes but especially for sweet and plain biscuits and ships' biscuits, in which there was a big trade with the growing number of ships in port. Between 1869 and 1876 he acquired land in what became Union Street and built a family home and a factory fitted with the latest machinery.

Two sons by the first marriage were already in the business and the elder, James Haydon Leslie, now specialized in biscuits, while the younger, Samuel Sinclair, took charge of confectionery manufacture and later of accounts. From 1882 biscuits were sent by ship to Sydney, where the market proved profitable and became even more so when the Hawkesbury River railway bridge was opened in 1889.

In 1888 the family moved to Mayfield, near Newcastle, and in 1893 Arnott left his sons in charge and visited Scotland with his wife and a daughter.

On his return in 1894 he bought a factory in Sydney and took his sons into partnership. He had some forty employees in 1880 and by 1894 the number had increased to nearly eight hundred, in Sydney and Newcastle. He retired in 1899 and moved to Strathfield near Sydney, where he died on 22 July 1901.

For several years the management of the business had been left to his sons but he had supported the plan for a new factory, built at Homebush between 1906 and 1908. William Arnott's success was founded on hard work, integrity and insistence on quality. He was a

sincere Christian, noted for his lovable and kindly nature. He and his wife were active in philanthropic work and the Wesleyan Church. In 1857 he was elected a trustee of the church in Maitland; in Newcastle he was connected with the Sunday school for twenty-four years, in twenty of which he was superintendent.

An example of his honesty in business dealings was in 1883 when he repaid in full his 1862 Maitland creditors; they presented him with an address and a gold medal and held a luncheon in his honour.

One of his recreations was rifle shooting. He joined the Volunteer Rifle Corps in 1860 and won the first three contests for the silver belt presented by the mayor of Maitland.

Arnott was survived by his wife (d.1902), two sons and two daughters of his first marriage and five sons and three daughters of the second. The sons of his first marriage, Leslie and Samuel, became chairmen of directors of the business and were succeeded by their half-brothers, William, John Maclean and Halse Rogers; while Robert Fleming became an engineer and Arthur Smith a colonel in the Salvation Army.

Select Bibliography Arnott's Biscuits — One Hundred Years (Sydney, 1968)

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