

HERITAGE ASSESSMENT REPORT

NAME: Former Milang Primitive Methodist Chapel

PLACE: 26468

ADDRESS: 3 Chapel Street, Milang, SA, 5256

HISTORY

Milang

The township of Milang, divided by the Hundreds of Bremer and Alexandrina, is located 20 kilometres from Strathalbyn on the shore of Lake Alexandrina. It was established in the 1850's by farmers who grew wheat for flour, grazed cattle and ran dairy farms. Mining in Strathalbyn and Wheal Ellen for silver lead ore also attracted people to the surrounding area.

Land in Milang was made available as a result of a Special Survey which took place in the area around the River Angas in 1853. The Special Survey process was part of a scheme whereby early settlers could request that the Government survey an area of 15,000 acres in an area of their choice.¹ Consequently, much of the best farming land in South Australia was opened up for settlement sooner than would have otherwise occurred.² The land surrounding strategic sites along key transport routes were also often chosen for Special Survey. The township of Milang is an example of both rationales due to the fertile land surrounding the township and its location on Lake Alexandrina and closeness to trade along the River Murray.

The development of Milang and the surrounding area was fast and profitable. Crops of wheat flourished and the settlers quickly became self-sufficient in fruit and vegetables. The construction of stone houses and public buildings such as a school, churches and hotels quickly helped form the town. While other rural areas in South Australia experienced peaks and troughs in growth during their development, the settlement of the Milang area was not effected by any particular event, rather, the town developed steadily and benefited from its success in farming wheat. Later it was also successful in dairy cattle and sheep grazing.³

Milang was a significant port on the Murray River System between 1860 and 1880 and experienced its greatest growth during this time. In August of 1857, Milang was described as a '*very bustling little port*'.⁴ The population in the town was 110, while several hundred people lived within two or three miles of town. At that time, Milang boasted two inns, a steam mill, a store, a Church of Christ Chapel, a timber yard and a jetty. Later, the railway line built to connect Adelaide to Morgan further upstream would take away from the upper Murray trade and diminish the importance of the port.

Like most early South Australian settlements, religion played an important role in the lives of the Milang settlers. By 1866 the town had three houses of worship - a Congregational

Church, the nominated Primitive Methodist Chapel and a Baptist Church.⁵ All of which still stand today.

Christianity in South Australia

The settlement of South Australia was planned in accordance with Wakefield's principles of systematic colonisation prior to the arrival of the first colonists. Religious freedom was one of the founding principles to underpin the development of the colony, although Wakefield intended that South Australia should still retain a Christian character. Religious diversity and non-conformism was extremely important to the early colonists of South Australia, where the absence of a 'state church' (Church of England) led to all denominations being treated equally in a way that differentiated it from other Australian States.

In many newly established townships in South Australia, the founding of its churches was left to the townspeople with the help from visiting clergymen. In most cases, support for ministers and church buildings came from voluntary contributions and labour. However, through extensive fundraising and donations, permanent clergymen were ultimately secured and substantial churches built. Consequently, churches were among the first of the colony's most substantial buildings.⁶

Some communities such as Klemzig developed with one dominating faith while many other settlements built a range of churches to meet the needs of their community. As a result, several small churches of different denominations were often built in a township resulting in South Australian towns often having a diverse range of religious buildings.⁷

Methodism

Methodism is a religious movement founded by John Wesley as a result of his efforts to reform the Church of England. The movement became a separate religious denomination in England during the eighteenth century and quickly spread to America and then Australia in the nineteenth century.⁸

In general, Methodist congregations came from the working classes, and, due to the differing views held by its followers and ministers, the Methodist doctrine became divided. The most prominent Methodist denomination was Wesleyan Methodism, with other sects in South Australia being the Primitive Methodists, Bible Christians, and Methodist New Connexion.⁹ The establishment of the various branches of the Methodist denominations was the responsibility of the lay people, many of whom were local farmers, miners and builders who might be able to help with provision of land and labour.

Within the early colony of South Australia, the Wesleyan Methodist Church was the largest and wealthiest Methodist denomination. Their first service was conducted on Kangaroo Island 13 November 1836, making them among the first denomination to practice their religion in the new colony.¹⁰ As the State grew, Methodists began to move to other rural areas to establish farms and also their churches. Being dominated by farmers, and miners Methodist churches were more common in rural areas than in the city with Adelaide Methodists forming only a quarter of the total number of Methodists.¹¹

The first Methodists in the Milang area were the Wesleyans who shared St. Andrew's Church in Strathalbyn with the Presbyterians and other Methodist sects. By 1854, after four years of sharing this church, a Wesleyan Chapel was erected in Strathalbyn. The Strathalbyn Wesleyans were attached to the Mt. Barker circuit until they found their own minister in 1859 and Strathalbyn became an independent circuit.¹²

Primitive Methodism

The Primitive Methodists were a revivalist group, which split from the Methodist Church in England in 1812.¹³ Primitive Methodists classed themselves as the poor, the political radicals and the trade unionists. In South Australia, due to limited funding in the early days of its establishment, the first Primitive Methodist meetings often took place in people's houses, barns or public buildings. Their first South Australian service was held in a cottage on North Terrace in July 1840.¹⁴

In addition to holding services in houses, the early South Australian Primitive Methodists often shared churches with other Methodist groups. For example, In Mount Barker, the Wesleyans and Primitive Methodists combined to build their first church in Hutchinson Street, Mount Barker in the early 1840s. Like many early Methodist church buildings, this church was a temporary, timber structure made of red gum slabs. The Mount Barker Primitive Methodists later built their own slab chapel at another location.¹⁵

It wasn't until the 1850s that the Primitive Methodists experienced their greatest growth, and more substantial stone Primitive Methodist chapels were being built. During this time, Primitive Methodists had four times as many country members than city members and as a result it's "*plain and inelegant buildings were to be seen in the corners of paddocks throughout the state*".¹⁶ During the mid-nineteenth century, 77 Primitive Methodist churches were built in South Australia, with over 47 constructed in the broader area around Milang.¹⁷

One of the first stone Primitive Methodist churches in the area surrounding Milang was the Mount Barker Methodist chapel on Mann Street, completed in 1851.¹⁸ This was followed by one built in Little Hampton in 1855, one in Meadows in 1855 and one in Kanmantoo in 1856. By 1868, there were 600 practicing Primitive Methodists in the areas of Strathalbyn, Mount Barker and Woodside, with a Primitive Methodist mission opened at Willunga in 1860.¹⁹

Primitive Methodist Churches were built using typical design and construction techniques of the time. Commonly, they were simple rectangular buildings that reflected elements of the Gothic Revival style.²⁰ The simplicity of design was because the construction of the churches was reliant on the building skills of the congregation and their ability to source or purchase materials.²¹ While the early timber-framed buildings no longer exist, many of the early masonry churches remain.

In 1900, the Primitive Methodists amalgamated with Bible Christians, New Connexion and Wesleyans to form the Methodist Union in South Australia.²² This merger resulted in the movement of many smaller Methodist church communities to other church buildings.

History of the Former Milang Primitive Methodist Chapel

Milang's early religious diversity is evident from the survival of three different church buildings: Church of Christ Church (c1857), Congregational Church (c1862), and a Primitive Methodist Chapel (c1866).

The nominated Chapel (Former Milang Primitive Methodist Chapel – hereafter referred to as the Milang Chapel) is a typical example of the Primitive Methodist churches built in rural South Australia during the mid-nineteenth century. The Milang Chapel was built very quickly by volunteers²³ from local limestone specifically as a Primitive Methodist chapel.²⁴ It was opened on Sunday 29 July 1866, with an open day held on 30 July 1866.²⁵

A search of the land grants for the property reveals the section of land on which the Milang Chapel stands was originally granted to Ewen McDonald in 1854.²⁶ On 20 June 1866, the land was purchased by local townspeople Thomas Treloar and John James Bonnar, and Stephen Tonkins, a Methodist Minister. It was during this time that the Milang Chapel was constructed.

In 1874, the trustees of the Primitive Methodist Connexion Church in Strathalbyn brought the subject land and building under the provisions of the Real Property Act and requested the title in the name of The Loyal Milang Lodge of Oddfellows of the Manchester Unity. Included in the grants title for the property was *The Model Chapel Trust Deed for the Primitive Methodist Connexion* dated 24 March 1864. Highlighted in this document is a clause which states:

“... If the income arising from the said piece of ground, Chapel or Place of Religious Worship, hereditaments, and premises shall be inadequate to meet and discharge the interest of all moneys borrowed and then due and owing upon ... At a trustees' meeting think it necessary or expedient to sell the said Chapel and premises... then it shall and may be lawful to.”

The inclusion of the above clause in the Primitive Methodist Trust Deed implies the initial owners of the Milang Chapel were unable to pay for the upkeep of the building and grounds. Therefore, the Loyal Milang Lodge of Oddfellows of the Manchester Unity purchased the title to help fund the Milang Chapel.

When the various Methodist denominations merged to form the Methodist Union in South Australia in 1900, the Milang Chapel ceased being used as a church. It is possible the Milang Primitive Methodists moved to a church in another town. There is also no record of the building being used by the Milang Oddfellows after this time. Instead, the building was used by the District Council of Bremer.²⁷ In 1923, the Loyal Milang Lodge of Oddfellows of

the Manchester Unity transferred the property to the District Council of Bremer. In 1935, the Bremer Council merged with the Strathalbyn Council and they moved offices from the Milang Chapel to Strathalbyn. Ownership of the building stayed with the Strathalbyn Council, and the Milang Chapel was used by numerous community groups including the Salvation Army, Young Men's Club and the Anglican Church. It was also the meeting place of the Returned and Services League and Associates until 1970.²⁸

In 1982, the District Council of Strathalbyn granted control and care of the Milang Chapel to the Milang and District Historical Society. During this time restoration works took place on the building. In July 1997, the Alexandrina Council was formed by the amalgamation of the District Council of Port Elliot and Goolwa, the District Council of Strathalbyn and a portion of the District Council of Willunga.²⁹ The Alexandrina Council continues to own the title.

Independent Order of Oddfellows Manchester Unity

As previously discussed, in 1874 the title of the Milang Chapel was held by The Loyal Milang Lodge of Oddfellows of the Manchester Unity. Therefore, the Milang Chapel is associated also with this group from the late 1800s.

Evolving from the Order of Oddfellows, first founded in England during the 1700's, the Independent Order of Oddfellows (IOOF) or Oddfellows is a friendly society founded in 1819 by Thomas Wildey in Baltimore, Maryland, United States. The order is also known as the Triple Link Fraternity, referring to the order's "Triple Links" symbol, alluding to its motto "Friendship, Love and Truth".³⁰

The Oddfellows were a friendly society. Members of the society were protected and cared for by the Oddfellows at a time when there was no state welfare or public health services.³¹ Christianity was important, however, member's denomination was their own choice.

A separate division of order of Oddfellows called Manchester Unity Independent Order of Oddfellows (MUIOOF) had its origins in Manchester, England in 1810. The first lodge of MUIOOF, known as Australia Felix Lodge, was established in Melbourne on 7 December 1840 by Augustus Greeves, a member of the MUIOOF in England who had migrated to Australia and Melbourne-based journalist Thomas Strode.³²

The first branch of MUIOOF in South Australia was called the Adelaide Lodge and opened in 1843. It was legalised as an institution at the passing of the *Friendly Societies Act 1852*.³³ The society grew rapidly and by 1867 there were 70 Lodges, 8,000 members and £50,000 reserve funds for sickness and death.³⁴ In its first seven years, the Society had provided over £60,000 of financial relief to its members. In the early years of the Colony the Oddfellows provision of financial support was recognised as "*alleviating the afflictions of its members, of drying the widow's tear, of sustaining the orphans; but at the same time has been a great national benefit, by reducing the chances of poverty and misery amongst mankind*".³⁵ During this time the MUIOOF was the largest society of its kind providing financial security during times of hardship to its members.

Due to the extensive spread of MUIOOF throughout the rural settlements of South Australia, the society was most patronised by the working class, much like the Primitive Methodist church. Members were encouraged to hold charitable values and “*visit the sick, soothe the distressed, assist the widow and orphan, to increase happiness and knowledge of the member’s families, and elevate man to his proper position of self-respect and self-dependence*”.³⁶ Therefore, the MUIOOF played an important role in the establishment of towns and were held in high regard amongst the communities in which they were located.

Today, the IOOF is still operating as a fraternal group. Whereas, in 1993 MUIOOF merged with the Australian Natives Association to form the Australian Unity Friendly Society Limited, now known as Australian Unity Limited.³⁷

A branch of the MUIOOF opened in Milang at the Pier Hotel on Monday 19 August 1867. A newspaper article reported ‘*Seventeen members were initiated and there is every hope of a prosperous career for the Loyal Milang Lodger*’.³⁸ From this time on, the MUIOOF played a significant part in the Milang community with reports of an Oddfellow annual picnic featuring prominently in newspaper articles. At the celebration of their first anniversary in 1868, it is reported the procession started at the Congregational Chapel, they then moved to the lodge rooms which may refer to the Pier Hotel.³⁹ This implies the Milang Oddfellows were connected to a number of buildings in the Milang township, the Primitive Methodist Chapel was one of several.

In 1867 and 1869, it is reported that processions of the Loyal Milang Lodge of Oddfellows of the Manchester Unity Lodge were made to the Milang Chapel.⁴⁰ However, documentary evidence to support the Oddfellows further use of the Milang Chapel is scarce. The primary user of the Primitive Methodist Church from the time of its construction in 1866 until 1923 when the Loyal Milang Lodge of Oddfellows of the Manchester Unity transferred the property to the District Council of Bremer was the Primitive Methodist congregation of Milang. For the purpose of this assessment, some consideration is given to the significance of the Oddfellows in Milang. However, the assessment will primarily consider the building’s use as a Primitive Methodist church.

Chronology

- 1836 The first Wesleyan Methodist service conducted on Kangaroo Island 13 November.
- 1840 First Primitive Methodist service held in a cottage on North Terrace in July.
- 1853 Special Survey of land surrounding Milang.
- 1854 Land on which the Milang Chapel stands is granted to Ewen McDonald.
- 1857 Milang described as a 'very bustling little port'.
- 1866 LOT119 in the Hundred of Alexandrina was purchased by Thomas Treloar, John James Bonnar and Stephen Tonkins - a Methodist Minister and The Chapel was built.
- 1874 Trustees of the Primitive Methodist Connexion Church in Strathalbyn brought the subject land and chapel under the provisions of the Real Property Act and requested the title in the name of The Loyal Milang Lodge of Oddfellows of the Manchester Unity.
- 1900 The Primitive Methodist Church, the Bible Christians and Wesleyans merged to form the Methodist Union in South Australia. Use of The Chapel is given to the District Council of Bremer.
- 1923 The Loyal Milang Lodge of Oddfellows of the Manchester Unity transferred the property to the District Council of Bremer.
- 1935 The District Council of Bremer merged with Strathalbyn to form the Strathalbyn Council and The Chapel was no longer used by the council. Use of building by community groups, Anglican Church and Returned and Service League and Associates
- 1982 District Council of Strathalbyn awards care and control of the building to Milang and District Historical Society.

DESCRIPTION

The Milang Chapel stands alone on a small Alexandrina Council-owned parcel of land on the corner of Stirling and Chapel Streets. The front boundary is marked by two mature cedar trees. Low white posts mark the side boundaries.

The Milang Chapel is a small single-room stone building with a steeply-pitched gable iron clad roof. The external walls were constructed by members of the community from local random limestone. The front facade features a round-headed arched door with rendered

surrounds and a panelled timber door and fanlight. The side walls feature two narrow round-headed arched windows with rendered surrounds and timber frames.

Internally, the Milang Chapel has a conventional ceiling which is clad in board with the joints capped with timber strips. The current ceiling may not be original to the building, and it is likely the original ceiling was a pitched cathedral style or flat lath-and-plaster ceiling. The walls are plastered.

After years of neglect, in 1982 the Milang and District Historical Society undertook conservation work on the Milang Chapel. Funding for the work was provided through a Commonwealth Employment Grant in 1983 and a State Arts Grant. Funds were also raised by Historical Society fund raising. During this time, the original corrugated-iron roof, gutters, downpipes and fascia were replaced. Inspection of the roof framing shows new rafters, suggesting the entire roof structure was possibly replaced during this time. The windows and door frames were replaced and opaque glass was installed. At the same time, it is reported that the side walls were underpinned and the walls were repointed in a modern cement based mortar. This work included a rendered band at the base of the building. The texture of plaster on the internal walls changes at a height of 1500mm, which suggests the walls have had salt damp treatment or may have been re-rendered to cover salt damp. The external walls present small areas of salt damp just above the rendered band. However, in general the walls are in good condition.

Extent of Listing/Significant Fabric/Curtilage:

As the Chapel does not fulfil any of the criteria required to be listed as a State Heritage Place, an extent of listing has not been defined for this assessment.

ASSESSMENT OF HERITAGE SIGNIFICANCE

Statement of Heritage Significance:

The Milang Primitive Methodist Chapel has been assessed in accordance with the *Heritage Places Act 1993* section 16 and has not been found to fulfil any of the criteria for State Heritage listing. Accordingly, no statement of significance has been prepared.

Comparability / Rarity / Representation:

Primitive Methodist churches

There are no Primitive Methodist churches in the area around Milang on the State Heritage Register. However, within broader South Australia, four Primitive Methodist churches provide examples of larger and more elaborate Primitive Methodist buildings of State Heritage significance:

- Queenstown Church of Christ (former Whittaker Memorial Primitive Methodist Church), c1879, 193-195 Port Road, Queenstown **SHP14343**. This church was registered because it has strong spiritual associations for the community or a group

within it. The building is an impressive building built in stone with rendered detailing. It features a bell tower and gabled entrance porch. It was confirmed as a State Heritage Place on the South Australian Register in 1994.

- Dwelling (Masonic Hall, former Burra Primitive Methodist Church), c1841, 9 Upper Thames Street, Burra **SHP10011**. The former primitive Methodist Church is significant as one of Kooringa's earliest Churches and represents an important aspect of the religious and social life of the predominantly Cornish population in one of Australia's earliest mining towns. The Church building is a contributing element to Burra's overall character. It was confirmed as State Heritage Place on the South Australian Register in 1984.
- Ruin Moonta Mines Model Sunday School Site, c1865, Elder St, Moonta **SHP13110**. This ruin represents the joining of the early Methodist principles and teaching structures Methodists groups in South Australia – the Primitive Methodists, Bible Christians and Wesleyan Methodists. While a ruin, the site still retains the foundations of the building which reveal the construction techniques and building materials used in 1866, a time of major construction for religious buildings on the Yorke Peninsula. It was confirmed as State Heritage Place on the South Australian Register in 1986.
- Studio 9 (former North Adelaide Primitive Methodist Church) c1857-1858, 62-80 Wellington Square North Adelaide **SHP13497**. This is one of the earliest Primitive Methodist Churches in Adelaide. It exemplifies the development of Primitive Methodism in South Australia. In addition, it also represents the later union of Methodists groups in 1900 to become the Methodist Union. It was confirmed as State Heritage Place on the South Australian Register in 1986.

Within the surrounding area of Milang, there are several Primitive Methodist Churches currently registered as Local Heritage Places.

- Uniting Church, former Primitive Methodist c1849, 1-3 Allarge Street, Nairne
- Scout Hall (former Chapel), c1850, 8 Chapel Street, Strathalbyn
- Seventh Day Adventist Church, former Primitive Methodist, c1861, Lot 23 Wellington Road, Wistow
- House, former Primitive Methodist Chapel & remnant to rear, c1862, 41 Murray Street, Callington, (recommended as a State Heritage Place, 2004)
- Freemason's Building, former Primitive Methodist Chapel, c1863, 29 Hutchinson Street, Mount Barker
- Restaurant - former Primitive Methodist Church, c1867, 27 High Street, Willunga (this building replaced an earlier chapel built in 1860)
- Kanmantoo Hall, former school & PM Church, c1880, Princess Highway, Kanmantoo.
- former Primitive Methodist church, now Rosewater Uniting Church, 63 Grand Junction Road, Rosewater, LHP
- Korean Presbyterian Church - former Primitive Methodist Church

The Milang Primitive Methodist Chapel was recommended as a Local Heritage Place in the 2004 McDougal and Vines survey of the Heritage Assets of the Milang Township. However, at this stage, the Alexandrina Council has not preceded with this recommendation.

In addition to the above state and local heritage places there are also a number of churches in the area surrounding Milang that illustrate a direct association with Primitive Methodism and include but are not limited to:

- Former Primitive Methodist church, c1856, St Peters Lutheran Church, Baker St, Callington,
- Site of Primitive Methodist Chapel, c1845, Straughton, near Callington
- Former Primitive Methodist chapel and school, North Terrace, Callington
- Former Springfield Primitive Methodist chapel, c1863, cemetery and school, now ruin, Mill Road, Native Valley
- Downing Primitive Methodist chapel, c1865, near Kanmantoo
- site of Primitive Methodist chapel, c1855, 60 Main Road, Littlehampton,
- Site of first Primitive Methodist chapel, 11 Druids Avenue, Mount Barker, Drumas House
- Primitive Methodist chapel, c1858, Angas Planes
- Primitive Methodist chapel, c1860, Belvidere

As the above examples illustrate, Primitive Methodist churches were erected widely in the area surrounding Milang, and a number of examples survive.

Other Churches in Milang

Freedom of religious choice played a part in the establishment of most townships in South Australia. In addition to the Milang Chapel, two other churches were built in Milang. These include:

- Church of Christ, c1857, Watson & Cox Street
- Former Congregational Church, c1862), Orana and McDonald Street

These churches were recommended for State Heritage listing in the Heritage Survey of the Murray Riverland in 1984.⁴¹ Despite this, these buildings are not heritage listed on a State or Local level.

Oddfellows Buildings

It was common for MUIOOF lodges to use community buildings such as hotels and churches to run their meetings, as was the case in Milang. However, some communities built halls for the specific use of the Oddfellows. Oddfellow halls included on the South Australia Register include:

- Former Oddfellow Hall, c1873, 74 Grants Gully Road, Clarendon **SHP10473**. It was confirmed as State Heritage Place on the South Australian Register in 1994. The former Institute building was the original Oddfellows Hall. The building is constructed of local bluestone with cement dressings and a corrugated iron roof. Styled to appear as a Church the building was home to the Clarendon Institute, which formed in 1853, was the first institute gathering in South Australia.⁴²

- Former Oddfellows Hall, c1863, 35 High Street, Willunga LHP. It was confirmed as a Local Heritage Place on the South Australian Register in 2004. As the town's first cultural centre the Oddfellows Hall was a popular venue for lectures, concerts, recitals, soirees, public meetings and Willunga Shows. Choirs, Brass bands, a Literary Society and dramatic performers all provided culture and entertainment.⁴³
- Former Oddfellows Hall, c1859, 63 Murray Street, Gawler LHP. It was confirmed as a Local Heritage place on the South Australian Register in 2001. It was the first Oddfellows Hall built in South Australia and was the principle place of public gathering in Gawler until the Institute was built.
- Former Oddfellows Hall, c1880, Mawson Road, Meadows LHP. It was confirmed as a Local Heritage place on the South Australian Register in 2007. The building provided a focus for social activities, including regular members' meetings with associated rituals.

The development of the Milang Area

There are a number of buildings in Milang which demonstrate the development of the area in the mid-1800s. This was a significant era for the State when rural areas were being developed, providing an income for the new settlers to the state in addition to food for the broader community.

- Cannon that fired royal salute in 1867, Soldiers Memorial Park, c1867, Coxe Street, Milang **SHP13811**
- School, c1864, 46-50 Coxe Street, Milang **SHP13813**
- Former Milang Butter Factory, c1880s, 22-23 Daranda Terrace, Milang SHP13867
- Jetty and Hand Crane, c1856, Lake Front, Milang **SHP13815**
- Dwelling with pressed iron façade, c1900, 5-7 Markland Street, Milang **SHP13809**.

Assessment against Criteria (Under Section 16 of the *Heritage Places Act 1993*):

(a) it demonstrates important aspects of the evolution or pattern of the state's history.

In regard to this criterion consideration has been given to *Guidelines for State Heritage Places*, that note:

The place should be closely associated with events, developments or cultural phases which have played a significant part in South Australian history. Ideally it should demonstrate those associations in its fabric.

Places will not normally be considered under this criterion if they are of a class of things that are commonplace, or frequently replicated across the State, places associated with events of interest only to a small number of

people, places associated with developments of little significance, or places only reputed to have been the scene of an event which has left no trace or which lacks substantial evidence.

The development of Primitive Methodism was a cultural phase which was established in Adelaide from 1840. Primitive Methodism's largest growth was in rural areas where working class colonists were establishing farms during the 1850s to 1860s. The 2004 Heritage Survey of the District Council of Mount Barker found that Primitive Methodists constructed over 47 churches in the Mount Barker Circuit in the second half of the nineteenth century.

Primitive Methodist churches were generally constructed using local materials and the skills and labour of the local community. The Milang Chapel is a typical example of this, and was constructed very quickly by the community of Milang in local limestone. Like other Primitive Methodist examples across the State, it is closely associated with the establishment and spread of Primitive Methodism throughout in South Australia.

Primitive Methodist churches were generally very simple in design and construction, comprising a rectangular hall sometimes fronted by a more elaborate front façade. In this regard, like other local examples, the fabric of the Milang Chapel has a clear association with Primitive Methodism.

At the number of practicing Methodists declined in the 1900s some rural Primitive Methodist churches were adapted for alternative uses, while some were demolished. Many made way for new roads and expanding towns. However, the State retains a number of examples, These include but are not limited to:

- Dwelling (Masonic Hall, former Burra Primitive Methodist Church), c1841, 9 Upper Thames Street, Burra **SHP10011**.
- Uniting Church, former Primitive Methodist c1849, 1-3 Allarge Street, Nairne, LHP
- Scout Hall (former Chapel), c1850, 8 Chapel Street, Strathalbyn, LHP
- Studio 9 (former North Adelaide Primitive Methodist Church) c1857-1858, 62-80 Wellington Square North Adelaide **SHP13497**.
- Restaurant - former Primitive Methodist Church, c1867, 27 High Street, Willunga (c. 1867) (this building replaced an earlier chapel built in 1860), LHP
- Seventh Day Adventist Church, former Primitive Methodist, c1861, Lot 23 Wellington Road, Wistow, LHP
- House, former Primitive Methodist Chapel & remnant to rear, c1862, 41 Murray Street, Callington, (recommended as a State Heritage Place, 2004), LHP
- Freemason's Building, former Primitive Methodist Chapel, c1863, 29 Hutchinson Street, Mount Barker, LHP
- Ruin Moonta Mines Model Sunday School Site, c1865, Elder St, Moonta **SHP 13110**.

- Kanmantoo Hall, former school & PM Church, c1880, Princess Highway, Kanmantoo, LHP
- Queenstown Church of Christ (former Whittaker Memorial Primitive Methodist Church), c1879, 193-195 Port Road, Queenstown **SHP14343**.
- Former Primitive Methodist church, c1856, St Peters Lutheran Church, Baker St, Callington,
- Site of Primitive Methodist Chapel, c1845, Straughton, near Callington
- Former Primitive Methodist chapel and school, North Terrace, Callington
- Former Springfield Primitive Methodist chapel, c1863, cemetery and school, now ruin, Mill Road, Native Valley
- Downing Primitive Methodist chapel, c1865, near Kanmantoo
- site of Primitive Methodist chapel, c1855, 60 Main Road, Littlehampton,
- Site of first Primitive Methodist chapel, 11 Druids Avenue, Mount Barker, Drumas House
- Primitive Methodist chapel, c1858, Angas Planes
- Primitive Methodist chapel, c1860, Belvidere

The above list indicates that Primitive Methodist churches are not well represented on the State Heritage Register, with only three places registered. However, there are a number of Primitive Methodist churches registered as Local Heritage Places. In comparison to the Milang Chapel, the above local examples provide a better demonstration of the evolution of Primitive Methodism due to their construction taking place during the period when Primitive Methodism experienced its greatest growth in South Australia. In addition, they are more substantial in size and construction. Therefore, while being closely associated with the development of Primitive Methodism in Milang, the Milang Chapel is one of several examples constructed in the immediate area and across the State. It was constructed relatively late in first phase of development for Primitive Methodism and has no notable characteristics that set it apart from other similar Primitive Methodist buildings.

In addition to its connection with Primitive Methodism, the Milang Chapel is associated with the establishment of the Manchester Unity Independent Order of Oddfellows in Milang. The Oddfellows were a friendly society that financially assisted families during the early settlement of South Australia during a time when there was little government support for the sick or widowed. While this is an important aspect of the evolution or pattern of the State's history, the Milang Chapel was not significant in the establishment of the Milang Oddfellows. Rather, the Oddfellows simply provided financial support to the Milang Primitive Methodists. Therefore, the role the Milang Chapel had in the Oddfellows establishment in South Australia and also at Milang is minimal.

The Milang Chapel provides evidence of the pattern of settlement of the area of Strathalbyn and Mount Barker. Townships in these areas became established as a result of the early government survey scheme. The Special Survey scheme allowed

early settlers to request a survey in an area of their choice. As a result of this survey, the best land was made available for farming. Therefore, most townships were located on land with access to fresh water and either the sea or access to the River Murray for trade. Milang, situated on the shores of Lake Alexandrina, was established as a trading port for the Murray River. Early settlers in Milang had great success growing wheat, grazing livestock and in the dairy industry, especially with the production of butter. With the growth of primary industry in the rural areas of South Australia came the need for churches. Milang had two churches in addition to the Primitive Methodist Chapel which include:

- Church of Christ, Watson & Cox Street (c1857).
- Former Congregational Church, Orana and McDonald Street (c1862)

In addition to churches, other places which provide evidence of the establishment of Milang are:

- Cannon that fired royal salute in 1867, Soldiers Memorial Park, c1867, Coxe Street, Milang SHP13811
- School, c1864, 46-50 Coxe Street, SHP13813
- Former Milang Butter Factory, c1880s, 22-23 Daranda Terrace, Milang SHP13867
- Jetty and Hand Crane, c1856, Lake Front, Milang SHP13815
- Dwelling with pressed iron façade, c1900, 5-7 Markland Street, Milang SHP13809.

In comparison to the above examples the Milang Chapel, constructed in 1866, represents the continued growth of Milang rather than its early establishment as an important port town that facilitated trade and supported the agricultural development of the surrounding area. Primitive Methodism had minimal significance in the establishment of Milang.

It is recommended that the nominated place **does not** fulfil criterion (a).

(b) it has rare, uncommon or endangered qualities that are of cultural significance.

In regard to this criterion consideration has been given to *Guidelines for State Heritage Places*, that note:

The place should demonstrate a way of life, social custom, industrial process or land use which is no longer practised, is in danger of being lost, or is of exceptional interest. This encompasses both places which were always rare, and places which have become scarce through subsequent loss or destruction.

Places will not normally be considered under this criterion if their rarity is merely local, or if they appear rare only because research has not been done elsewhere, or if their distinguishing characteristics have been degraded or compromised, or if they are at present common and simply

believed to be in danger of becoming rare in future.

At the time when the Milang Chapel was built, Methodism was the most '*potent religious movement in nineteenth century South Australia*'.⁴⁴ By 1870, most communities in the colony contained at least one Methodist chapel. Methodists in South Australia were working class with the Wesleyan Methodist Church being the largest and wealthiest Methodist denomination in the early colony. In addition to the Wesleyan Methodist church there were three minor Methodists' dominations with their own social base. These included; the Primitive Methodists, Bible Christians, and the Methodist New Connexion.

Methodist churches, as a whole, were more common in rural areas than in the city with Adelaide Methodists forming only a quarter of the total number of Methodists. Primitive Methodists had four times as many country members than city members. Therefore, Primitive Methodism is culturally significant as one of the Christian denominations which formed the religious landscape of early rural South Australia. In 1900, the various Methodist denominations merged to form the Methodist Union. Thereafter, Primitive Methodism was no longer commonly practiced and many chapels were either adapted for other uses or demolished. While it could be argued that Primitive Methodist churches could potentially be considered rare or endangered, it is worth noting that many small, simple chapel buildings still survive. Therefore the Milang Chapel is not especially rare or uncommon.

The following Primitive Methodist churches, located throughout South Australia but with a focus on the churches built in the wider Milang area, demonstrate that a number of South Australia's Primitive Methodist chapels survive:

- Dwelling (Masonic Hall, former Burra Primitive Methodist Church), c1841, 9 Upper Thames Street, Burra **SHP10011**
- Uniting Church, former Primitive Methodist c1849, 1-3 Allarge Street, Nairne, LHP
- Scout Hall (former Chapel), c1850, 8 Chapel Street, Strathalbyn, LHP
- Former Primitive Methodist church, St Peters Lutheran Church, Baker St, Callington, c1856
- Studio 9 (former North Adelaide Primitive Methodist Church) c1857-1858, 62-80 Wellington Square North Adelaide **SHP13497**
- Primitive Methodist chapel, Angas Planes c1858
- Primitive Methodist chapel, Belvidere c1860
- Seventh Day Adventist Church, former Primitive Methodist, c1861, Lot 23 Wellington Road, Wistow, LHP
- House, former Primitive Methodist Chapel & remnant to rear, c1862, 41 Murray Street, Callington, (recommended as a State Heritage Place, 2004), LHP
- Former Springfield Primitive Methodist chapel, cemetery and school, now ruin, Mill Road, Native Valley c1863
- Downing Primitive Methodist chapel, near Kanmantoo c1865

- Freemason's Building, former Primitive Methodist Chapel, c1863, 29 Hutchinson Street, Mount Barker, LHP
- Ruin Moonta Mines Model Sunday School Site, c1865, Elder St, Moonta **SHP13110**
- Restaurant - former Primitive Methodist Church, c1867, 27 High Street, Willunga (this building replaced an earlier chapel built in 1860), LHP
- Queenstown Church of Christ (former Whittaker Memorial Primitive Methodist Church), c1879, 193-195 Port Road, Queenstown **SHP14343**
- Kanmantoo Hall, former school & PM Church, c1880, Princess Highway, Kanmantoo, LHP
- Former Primitive Methodist chapel and school, North Terrace, Callington.

As a result of the 1900 merger, a number of Primitive Methodist churches were no longer needed as places of worship. However, some Primitive Methodist chapels continued to be used for worship, including:

- former Primitive Methodist Church, now Korean Presbyterian Church. 309 The Parade, Beulah Park, LHP
- Uniting Church, former Primitive Methodist c1849, 1-3 Allarge Street, Nairne, LHP
- Queenstown Church of Christ (former Whittaker Memorial Primitive Methodist Church), c1879, 193-195 Port Road, Queenstown SHP14343.
- former Primitive Methodist church, now Rosewater Uniting Church, 63 Grand Junction Road, Rosewater, LHP
- Seventh Day Adventist Church, former Primitive Methodist, c1861, Lot 23 Wellington Road, Wistow, LHP.

These examples show that some former Primitive Methodist churches are still used as places of worship to this day, and retain their spiritual significance to the community. Their connection to religious worship has not been lost.

While the Milang Chapel played a role in the establishment of Primitive Methodism in South Australia, the above examples illustrate that Primitive Methodist buildings continue to exist in many areas of the State. Some continue to be used for religious worship and several are protected as State and Local heritage places. Therefore, the cultural significance of the Milang Chapel is not rare or uncommon.

It is recommended that the nominated place **does not** fulfil criterion (b).

(c) it may yield information that will contribute to an understanding of the state's history, including its natural history.

In regard to this criterion consideration has been given to *Guidelines for State Heritage Places*, that note:

The place should provide, or demonstrate a likelihood of providing, information that will contribute significantly to our knowledge of the past. The information should be inherent in the fabric of the place. The place may be a standing structure, an archaeological deposit or a geological site.

Places will not normally be considered under this criterion simply because they are believed to contain archaeological or palaeontological deposits. There must be good reasons to suppose the site is of value for research, and that useful information will emerge. A place that will yield the same information as many other places, or information that could be obtained as readily from documentary sources, may not be eligible.

Freedom of religious choice was one of the tenets that underpinned South Australia's foundation. Early church buildings contribute knowledge about the ability of the early settlers to establish new churches of various denominations to meet the needs of their community. Consequently, churches are significant in enabling an understanding of the unique development of Christianity in South Australia. Like Milang, many townships had several small churches of different denominations that demonstrate the diversity of Christian denominations in colonial South Australia.

While the built fabric of the Milang Chapel contributes to the knowledge of the development of Primitive Methodism in Milang, its construction is typical of many similar churches built across the State during the second half of the nineteenth century. Further, the Milang Chapel was only used as a church for a limited time. Therefore, its contribution to the understanding of the development of Primitive Methodism within South Australia is small and can be better illustrated by other similar local examples, some of which still function as churches.

Due to the ownership of the building from 1874 until 1923 by the Manchester Unity Independent Order of Oddfellows, the Milang Chapel may yield an understanding of the establishment of MUIOO in Milang. However, the built fabric of the Milang Chapel makes no reference to the Oddfellows and therefore provides no information that will contribute to the understanding of this part of South Australia's history.

A better understanding of the history of the Manchester Unity Independent Order of Oddfellows can be gained from their purpose built halls. These include:

- Former Oddfellow Hall, c1873, 74 Grants Gully Road, Clarendon **SHP10473**
- Former Oddfellows Hall, c1863, 35 High Street, Willunga LHP
- Former Oddfellows Hall, c1859, 63 Murray Street, Gawler LHP

- Former Oddfellows Hall, c1880, Mawson Road, Meadows LHP.

It is recommended that the nominated place **does not** fulfil criterion (c).

(d) it is an outstanding representative of a particular class of places of cultural significance.

In regard to this criterion consideration has been given to *Guidelines for State Heritage Places*, that note:

The place should be capable of providing understanding of the category of places which it represents. It should be typical of a wider range of such places, and in a good state of integrity, that is, still faithfully presenting its historical message.

Places will not be considered simply because they are members of a class, they must be both notable examples and well-preserved. Places will be excluded if their characteristics do not clearly typify the class, or if they were very like many other places, or if their representative qualities had been degraded or lost. However, places will not be excluded from the Register merely because other similar places are included.

Primitive Methodist Churches were commonly built by local townspeople using the skills and materials they had at hand. Most examples of rural Primitive Methodist churches feature rectangular halls with an arched front door and two or three narrow arched windows on the side facades. Some included a porch, while others had decorative window surrounds, circular windows or gable adornment including belfries or turrets.

The following State and Local Heritage Places are examples of Primitive Methodist churches. These examples were constructed during the period when the Primitive Methodists experienced their greatest growth. They were built in the architectural style which typifies this class of building;

- Queenstown Church of Christ (former Whittaker Memorial Primitive Methodist Church), c1879, 193-195 Port Road, Queenstown **SHP14343**
- Dwelling (Masonic Hall, former Burra Primitive Methodist Church), c1841, 9 Upper Thames Street, Burra **SHP10011**
- Studio 9 (former North Adelaide Primitive Methodist Church) c1857-1858, 62-80 Wellington Square North Adelaide **SHP13497**
- Uniting Church, former Primitive Methodist c1849, 1-3 Allarge Street, Nairne, LHP
- Scout Hall (former Chapel), c1850, 8 Chapel Street, Strathalbyn, LHP
- Seventh Day Adventist Church, former Primitive Methodist, c1861, Lot 23 Wellington Road, Wistow, LHP
- House, former Primitive Methodist Chapel & remnant to rear, c1862, 41 Murray Street, Callington, (recommended as a State Heritage Place, 2004), LHP

- Freemason's Building, former Primitive Methodist Chapel, c1863, 29 Hutchinson Street, Mount Barker, LHP
- Restaurant - former Primitive Methodist Church, c1867, 27 High Street, Willunga (this building replaced an earlier chapel built in 1860), LHP
- Former Primitive Methodist church, now Rosewater Uniting Church, 63 Grand Junction Road, Rosewater, LHP.

The Milang Chapel is a small, simply-designed structure and is a typical example of its class – Primitive Methodist churches. While the Milang Chapel still faithfully represents its historical message, there are a number of other more notable examples that provide a better understanding of the class of place.

It is recommended that the nominated place **does not** fulfil criterion (d).

(e) it demonstrates a high degree of creative, aesthetic or technical accomplishment or is an outstanding representative of particular construction techniques or design characteristics.

In regard to this criterion consideration has been given to *Guidelines for State Heritage Places*, that note:

The place should show qualities of innovation or departure, beauty or formal design, or represent a new achievement of its time. Breakthroughs in technology or new developments in design would qualify, if the place clearly shows them. A high standard of design skill and originality is expected.

Places would not normally be considered under this criterion if their degree of achievement could not be demonstrated, or where their integrity was diminished so that the achievement, while documented, was no longer apparent in the place, or simply because they were the work of a designer who demonstrated innovation elsewhere.

The Milang Chapel is a simple rectilinear, gable-roofed structure that was constructed from local limestone using typical building techniques of the time. It is a typical example of a South Australian rural church building built in the 1860's. While it was well built using the skills of the local community it does not display any creative, aesthetic or technical accomplishment nor is it an outstanding example of its vernacular construction techniques

It is recommended that the nominated place **does not** fulfil criterion (e).

(f) it has strong cultural or spiritual associations for the community or a group within it.

In regard to this criterion consideration has been given to *Guidelines for State Heritage Places*, that note:

The place should be one which the community or a significant cultural group have held in high regard for an extended period. This must be much stronger than people's normal attachment to their surroundings. The association may in some instances be in folklore rather than in reality.

Places will not be considered if their associations are commonplace by nature, or of recent origin, or recognised only by a small number of people, or not held very strongly, or held by a group not widely recognised, or cannot be demonstrated satisfactorily to others.

The Milang Chapel has a spiritual association with the faith of the early Primitive Methodists. However, the building's association with this faith was short-lived, only lasting 33 years. In 1900, the Milang Primitive Methodists allowed the District Council of Bremer to use the building implying that from that time, the Primitive Methodists did not have a strong cultural or spiritual association with the building.

The Milang Chapel also has associations with the Manchester Unity Independent Order of Oddfellows in Milang because the Order purchased the building in 1874 to assist the Primitive Methodist congregation in Milang at that time. However, while the Oddfellows owned the building they only occasionally used it, preferring to meet at the Peir Hotel. Consequently, the order's association with the building is as its owner and therefore it holds little cultural or spiritual significance for them other than as an asset. Further, the Oddfellows' connection to the Milang Chapel is not continuous as they sold the building to the Alexandrina Council in 1923.

The Milang Chapel is held in high regard by the Milang and District Historical Society who have used and maintained the building since 1982. The Society appreciates the Milang Chapel's historic connection to the growth of Milang in the nineteenth century. However, while the growth of Milang is a significant event for the State, the role the Milang Chapel played in the towns growth is minimal. Therefore, the spiritual association the Historical Society has with the building could be considered significant on a local level, rather than whole State.

During its life, the spiritual and cultural significance of the Milang Chapel has varied, initially as a place of worship, then as a store and meeting place. In general, associations with the Milang Chapel are common rather than of particular significance in a State context.

It is recommended that the nominated place **does not** fulfil criterion (f).

(g) it has a special association with the life or work of a person or organisation or an event of historical importance.

In regard to this criterion consideration has been given to *Guidelines for State Heritage Places*, that note:

The place must have a close association with a person or group which played a significant part in past events, and that association should be demonstrated in the fabric of the place. The product of a creative person, or the workplace of a person whose contribution was in industry, would be more closely associated with the person's work than would his or her home. Most people are associated with many places in their lifetime, and it must be demonstrated why one place is more significant than others.

Places will not generally be considered under this criterion if they have only a brief, incidental or distant association, or if they are associated with persons or groups of little significance, or if they are associated with an event which has left no trace, or if a similar association could be claimed for many places, or if the association cannot be demonstrated. Generally the home or the grave of a notable person will not be entered in the Register unless it has some distinctive attribute, or there is no other physical evidence of the person's life or career in existence.

While the Milang Chapel has an association with the Primitive Methodist Church in South Australia that is evident in its built fabric, the association can not be considered to be special. The Milang Chapel was one of many Primitive Methodist churches built across South Australia in the nineteenth century. Indeed, 47 Primitive Methodist churches alone were built in the Mount Barker Circuit at that time. Further, the Milang Chapel was only used as a church for a short period of time. In comparison, there are a number of churches that better represent the association between Primitive Methodism and the place either in its built fabric and/or through the continued use of the building as a place of worship. Consequently, the Milang Chapel has no distinctive attributes which provide a better understanding of Primitive Methodism in South Australia than the examples listed below. In addition, the historical importance of the Milang Chapel is of local rather than State significance. Examples of Primitive Methodist Churches that better illustrate the history of Primitive Methodism in South Australia and the association between Primitive Methodism and the built fabric of the place include:

- Queenstown Church of Christ (former Whittaker Memorial Primitive Methodist Church), c1879, 193-195 Port Road, Queenstown SHP14343.
- Dwelling (Masonic Hall, former Burra Primitive Methodist Church), c1841, 9 Upper Thames Street, Burra SHP10011.
- Studio 9 (former North Adelaide Primitive Methodist Church) c1857-1858, 62-80 Wellington Square North Adelaide SHP13497.
- Uniting Church, former Primitive Methodist c1849, 1-3 Allarge Street, Nairne, LHP

- Scout Hall (former Chapel), c1850, 8 Chapel Street, Strathalbyn, LHP
- Seventh Day Adventist Church, former Primitive Methodist, c1861, Lot 23 Wellington Road, Wistow, LHP
- House, former Primitive Methodist Chapel & remnant to rear, c1862, 41 Murray Street, Callington, (recommended as a State Heritage Place, 2004), LHP
- Freemason's Building, former Primitive Methodist Chapel, c1863, 29 Hutchinson Street, Mount Barker, LHP
- Restaurant - former Primitive Methodist Church, c1867, 27 High Street, Willunga (this building replaced an earlier chapel built in 1860), LHP
- Former Primitive Methodist church, now Rosewater Uniting Church, 63 Grand Junction Road, Rosewater, LHP.

In addition to its connection to Primitive Methodism, the Milang Chapel has a connection with the establishment of the Manchester Unity Independent Order of Oddfellows in Milang. However, the association can only be considered to be brief and incidental as it relates specifically to the Oddfellows short term assistance with funding that allowed the Primitive Methodist to continue to use the building, and the Oddfellows occasional use of the building as a meeting place.

It is recommended that the nominated place **does not** fulfil criterion (g).

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- 'Milang Ploughing Match', *Register*, S. A., Friday 21 August 1857.. s.l.:s.n.
- 'Milang', *Register*, Monday 5 Oct 1868, p. 3.
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- http://willunga.nowandthen.net.au/Oddfellows_Hall_35_High_Street
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- <http://www.methodistheritage.org.uk/heritageofmethodism.htm>

NAME: The Chapel (Former Primitive Methodist Chapel) **PLACE NO.:** 26468

SITE RECORD:

FORMER NAME: The Chapel (Former Primitive Methodist Chapel)

DESCRIPTION OF PLACE: Single room, two-bay limestone building with gable roof and half-round arched openings.

DATE OF COMPLETION: 1866

REGISTER STATUS: **Description:** Nominated
Date: 4 November 2016

CURRENT USE: **Description:** Storage and meeting place for Milang and District Historical Society
Dates: Since 1982

PREVIOUS USE(S): **Description:** Primitive Methodist Church
Dates: 1866-1900

Description: Processions of the Independent Order of Oddfellows
Dates: 1867 & 1869

Description: District Council of Bremer used the building
Dates: 1900

Description: Meeting place for a variety of community groups
Dates: 1935- 2017

BUILDER: **Name:** Local Milang residents
Dates: 1866

SUBJECT INDEXING: **Group:** Religious
Category: Primitive Methodists

LOCAL GOVERNMENT AREA: **Description:** Alexandrina Council
Street Name: Corner of Stirling and Chapel Street
Town/Suburb: Milang
Post Code: 5256

LAND DESCRIPTION:

Title Type: CT5832/63
Volume: Volume
Folio: F211751
Lot No.: 119
Hundred: Hundred of Alexandrina

MAP REFERENCE

MGA Zone 52
Easting (X) 1406540.12098
Northing (Y) 6035543.48618

SITE PLAN



NAME: The Chapel (Former Primitive Methodist Chapel) **PLACE:** 26468



N ↑

Former Milang Primitive Methodist Chapel – corner Chapel and Stirling Street

Legend

-  Former Primitive Methodist Chapel
-  Title Boundary

PHOTOS

NAME: Former Milang Primitive Methodist Chapel

PLACE: 26468



Former Milang Primitive Methodist Chapel (c1980's)

Source- Glazbrook, (1999), p. 35



Former Milang Primitive Methodist Chapel external view. Note rendered base of walls and rendered corners.

Source: State Heritage Unit Site Visit 7 March 2017.

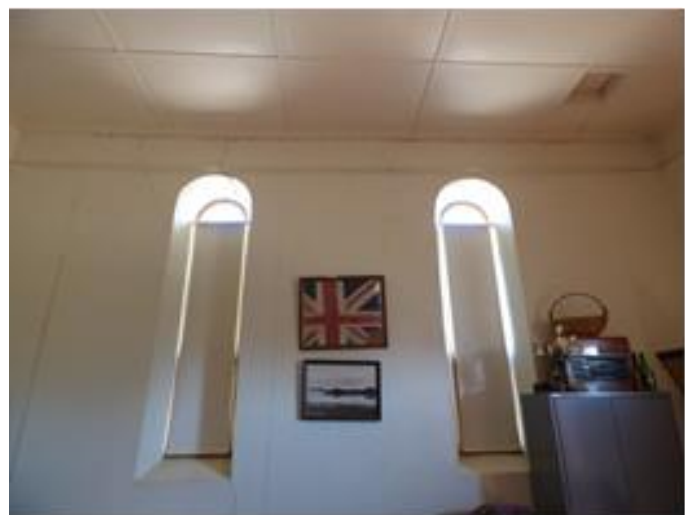
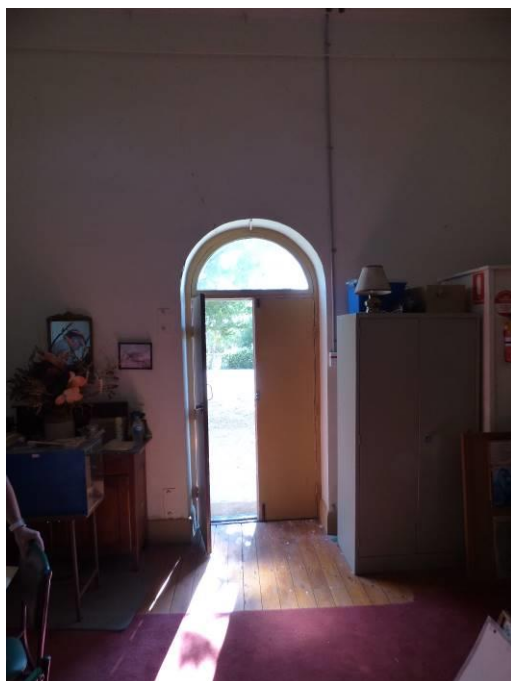
PHOTOS

NAME: The Chapel (Former Primitive Methodist Chapel) **PLACE:** 26468



Former Milang Primitive Methodist Chapel external view. Note rendered base of walls and rendered corners.

Source: State Heritage Unit Site Visit 7 March 2017.



**Internal view Former Milang Primitive Methodist Chapel
Note ceiling and arched windows.**

Source: State Heritage Unit Site Visit 7 March 2017.

PHOTOS

NAME: Former Milang Primitive Methodist Chapel

PLACE: 26468



**Internal view Former Milang Primitive Methodist Chapel
Note ceiling and arched windows.**

Source: State Heritage Unit Site Visit 7 March 2017.



**Former Milang Primitive Methodist Chapel
Internal view illustrating roof framing.**

Source: Milang Historical Society March 2017.

COMPARATIVE PHOTOS

NAME: Former Milang Primitive Methodist Chapel

PLACE: 26468

Examples of Primitive Methodist Churches- Local Heritage Places

Photo Source: <https://www.instantstreetview.com/>



193-195 Port Road, Queenstown, c1879 SHP14343.

Note belfry, arched windows and gabled porch.

Photo Source: <https://www.instantstreetview.com/>



9 Upper Thames Street, Burra, c1841 SHP1001.

Note decorative front façade and rectangular form.

Photo Source: <https://www.instantstreetview.com/>



41 Murray Street, Callington, c1862, LHP.

Note belfry, arched windows and gabled porch.

Photo Source: <https://www.instantstreetview.com/>



29 Hutchinson Street, Mount Barker, c1863. LHP.

Note original church at the rear with later addition to the street.

Photo Source: <https://www.instantstreetview.com/>



1-3 Allarge Street, Nairne, c1849, LHP.
Note belfry and arched windows.
Photo Source: <https://www.instantstreetview.com/>



Lot 23 Wellington Road, Wistow, c1861, LHP.
Note belfry, arched windows and gabled porch.
Photo Source: <https://www.instantstreetview.com/>



27 High Street, Willunga, 1867, LHP
Note the non-original front windows and doors.
Photo Source: <https://www.instantstreetview.com/>



8 Chapel Street, Strathalbyn, c1850, LHP
Note arched windows and rectangular foot print.
Photo Source: <https://www.instantstreetview.com/>

COMPARATIVE PHOTOS

NAME: Former Milang Primitive Methodist Chapel

PLACE: 26468

Examples of Milang Churches- recommended for State Heitage listing 1984

Photo Source: <https://www.instantstreetview.com/>



Church of Christ, Watson & Cox Street (c1857).

Photo Source: <https://www.instantstreetview.com/>



Former Congregational Church, Orana and McDonald Street (c1862)

Photo Source: <https://www.instantstreetview.com/>

¹ McDougall & Vines, (2003) Heritage Survey of the Township of Strathalbyn, Volume One, (Norwood) p. 3

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- ¹³ Whitehead, J., (1986), *Adelaide City of Churches- A Jubilee 150 Survey.* (Magill: M.C. Publications).p. 81
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- ²⁵ *Angas*, Saturday August 4 August 1866, p. 2
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- ²⁷ Glazbrook, (1999) p. 35
- ²⁸ Glazbrook, (1999) p. 35.
- ²⁹ *The Advertiser*, 23 January 2002 and https://en.wikipedia.org/wiki/Alexandrina_Council, 2017.
- ³⁰ [wikipedia.org/wiki/Odd_Fellows](https://en.wikipedia.org/wiki/Odd_Fellows), 2017
- ³¹ Anon. 2014. *Oddfellows Hall, Built on the traditional land of the Karna People.* (Willunga: Willunga History Society).
- ³² [Archivescollection.anu.edu.au](http://archivescollection.anu.edu.au), 2017.
- ³³ Oddfellows Manchester Unity, 1867 p. 3
- ³⁴ Oddfellows Manchester Unity, 1867 p.4
- ³⁵ Oddfellows Manchester Unity, 1867 p.4
- ³⁶ Oddfellows Manchester Unity, 1867 p.4
- ³⁷ [Archivescollection.anu.edu.au](http://archivescollection.anu.edu.au), 2017
- ³⁸ *Observer*, Sat 24 Aug 1867 p. 5
- ³⁹ *Register*, Mon 5 Oct 1868 p.3
- ⁴⁰ Glazbrook. E, (1999) p. 35
- ⁴¹ Dallwitz, J, Marsden. S (1984) *Heritage Survey of the Murray Riverlands (Region 5 – South Australia)*
- ⁴² Anon. (2014)
- ⁴³ http://willunga.nowandthen.net.au/Oddfellows_Hall_35_High_Street
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