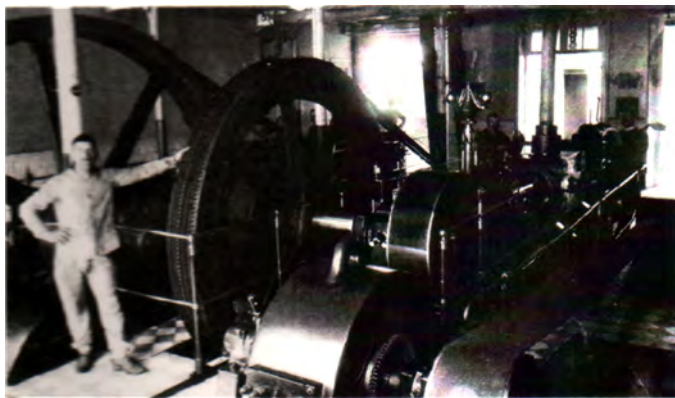


TULLE

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The Journal of the Australian Society of the Lacemakers of Calais Inc.

The Australian Society of the Lacemakers of Calais Inc.

Meeting Times & Place:

ASLC meets at Don Bank Cottage, 6 Napier Street, North Sydney, NSW, on the third Saturday in February (AGM), May, August and November each year. Our annual general meeting is held each February. Meetings commence at 1.00pm. Please bring a plate for afternoon tea.

Future Meetings:

AGM Saturday, 20 February 2010
Saturday, 15 May 2010
Saturday, 21 August 2010
Saturday, 20 November 2010

Find Us the Internet:

www.angelfire.com/al/aslc

Want to Join?

Membership Subscription Due?

Membership Secretary
Ms Barbara Kendrick
190 Shaftesbury Rd
Eastwood NSW 2122
Phone: 02 9874 2330

Contributions to Tulle : email : post

richardlander@ozemail.com.au
Richard Lander
73A Killeaton Street
St Ives NSW AUSTRALIA 2075

Cover :

A 200 horsepower engine used to power lace-making machines in a Calais factory. (Gillian Kelly collection)

This Coming Meeting:

Saturday, 20 February 2010, 1.00pm AGM

Guest Speaker: Our February 2010 meeting will be our Annual General Meeting so we will not have an outside speaker. All members present at the meeting will be encouraged to tell their favourite family stories; relate eureka moments in their research; or seek help from other members if they have hit walls. These are amongst our most popular meetings.

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¹ BP=back page

PRESIDENT'S MESSAGE

Greetings to all our members and families in this New Year. I trust you had a happy time with family and friends over the Festive Season. I wish you all a peaceful, safe, happy & healthy 2010.

We had a delightful Christmas this year with our two grand-children, now old enough to really be thoroughly entranced by all things "Christmassy" – it really is quite magic to enjoy Christmas, it's traditions, wonder & stories and of course the presents, through the eyes of little children. To be able to tell them the Christmas story with a little Nativity Scene to make it "live" – to continue the Santa magic and leave cake & a drink for Santa and carrots for the reindeer – it's all wonderful.

This issue of Tulle gives notice that our February meeting, Saturday, 20 February 2010 is the Annual General meeting of ASLC. I encourage all members to endeavour to be present at this important meeting. It is most desirable that all members share their ideas and views with fellow members and the Committee, so that everyone has some input in the running of the Society. Please bring your questions, queries and ideas to the meeting. Let's discuss how we can all work to keep the Society the close family unit we are and further our interest and research into our lacemaker families.

Our guest speakers for the year are being organised. We are grateful to two of our members for offering to address us through the year. More news of Guest Speakers in the next edition of Tulle. If anyone would like to offer a guest speaker for any future dates, the committee would be most pleased to hear from you.

I am reminded by our worthy Editor, that around about the time we hold our AGM – in February each year, that is about the time in 1848, that our families were really conscientiously packing what they could, preparing to begin the journey to Australia. They could not have, in their wildest dreams, envisaged how their lives would change. Some must have feared the unknown; some

would be full of hope& excitement at the thought of the new life about to unfold for them. With the benefit of hindsight, if they had known even the relatively short-term conditions to be endured during the ship's journey alone, how many would have been reluctant to make this journey. How thankful &grateful are we that they came.

I look forward to seeing you at Don Bank Cottage, at the February meeting.

Robin Gordon

President

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"In Paris they simply stared when I spoke to them in French; I never did succeed in making those idiots understand their language." (Mark Twain)

The reputation of a man is like his shadow: it sometimes follows and sometimes precedes him: it is sometimes longer and sometimes shorter than his natural size. (French Proverb)

Hell is a place where the motorists are French, the policemen are German, and the cooks are English. In Heaven, the cooks are French, the policemen are English and the motorists are German. (Author unknown)

A man will fight harder for his interests than for his rights.

A picture is worth a thousand words.

An army marches on its stomach. (All by Napoleon Bonaparte)

Plus ça change, plus c'est la même chose. (Author unknown)

(The more things change, the more they stay the same)

Judge a man by his questions rather than by his answers (Voltaire)

I disapprove of what you say, but I will defend to the death your right to say it (Voltaire)

SECRETARY'S REPORT

Not Just a Stone Frigate – a journey in historic military research

Research skills are the tools of trade of we social and family historians, and like all trades, there are tricks to success. At the November meeting of ASLC, the gathering enjoyed Jacqueline and Frank Rice telling us of their journey into a completely new realm of Naval history.

On 6 May 2006, at Austal's shipyard at Henderson, WA, Mrs Jacqueline Rice named a new Armidale Class Patrol Boat, *Maitland*. Jacqueline is the daughter of Jack Breddin who served during WWII on the "stone frigate"² *Maitland*.

Jacqueline was then invited to participate in the commissioning of the *Maitland* at Newcastle on September 29, 2006 – a mere ten weeks later. In that brief time she and her husband Frank set about exploring and recording the history of the stone frigate *Maitland* so the newly commissioned Patrol Boat began life with a history!

The depth of the research in such a short time is astounding. Their immediate source was Jack Breddin and their initial task was to identify and attempt to track down veterans who had 'sailed' in the stone frigate. This was achieved through newspaper advertising, veteran's groups and word of mouth. While few were found, their memories proved invaluable.

The Australian War Memorial in Canberra provided access to the HMAS *Maitland* Officer in Charge War Diary – a priceless primary resource.

² The colloquial term 'stone frigate' refers to the Navy's shore bases, which in the case of Newcastle's *Maitland*, was spread in many buildings across the city Newcastle. Other stone frigates include HMAS Harman, the communications centre in Canberra.

The National Archives of Australia held various relevant files at three of its depositories: Canberra, Melbourne and Sydney, as did the Naval History Section at the RAN Seapower Centre.

The Newcastle and Hunter District Historical Society's Local History Section of the Newcastle Regional Library also provided a wealth of knowledge.



Frank & Jacqueline Rice's Book
ISBN 9780980286700
Available from the Authors
20 Charlton Street, Eleebana NSW 2282

Further organisations included The Naval History Society of Australia Inc, The Mitchell Library, NSW, the Newcastle Maritime Museum, the Fort Scratchley Historical Society and the Newcastle Port Corporation.

As their work proceeded, it became clear that the story fell into two distinct sections: the history of the 'ship' and the stories of the veterans. Jacqueline and her husband, Frank proceeded with Prof Dutton's mandate of 'rigorous and robust' research and were able to assemble a story to be proud of.

There are important factors in the success of this research:

- it is essential to reach all the depositories – they hold different materials that are not duplicated
- sometimes the covering description of files is inadequate and it is easy to not discover material because it isn't included in the description
- local newspapers and local history books of the day are invaluable.

Gillian Kelly
Honorary Secretary

EDITOR'S COMMENT

The small survey I issued to all members with their subscription notices thankfully demonstrated that a huge percentage of members are happy with the content, design and writing style of *Tulle*. My thanks to all who participated in it and especially to those who made suggestions regarding the kind of things you would like to see included or incorporated to a greater degree in future issues.

I particularly liked the comment of one member who wrote, "*Tulle* is a valuable (re)source for any family historian. To understand the conditions in Nottingham, Calais, the ship voyage and life in New South Wales and South Australia (in the 1840s) is the essence of family history. We are not about endless names on a page; we are about the sounds, smells and other emotions that come from ordinary people living through momentous events. John of Salisbury said writing was sounds on a page. *Tulle* is about that and more".

Whenever possible I seek out and read material from the 1840s to try to get inside the minds of our ancestors and I endeavour to incorporate the best of this material within the pages of *Tulle*. Similarly, if you come across a wonderful article, chapter or cutting from the period then please feel encouraged to share it with your fellow members.

I am eternally grateful to those members who DO share their research with all the members of our Society. Without them, my job as Editor would be nowhere near as satisfying and rewarding as it is. Thank you one and all and especially Stephen Black, Gillian Kelly, Ian Bracher and Lindsay Watts who have each contributed to this issue.

Obviously, the Editorship of *Tulle*, along with all other executive positions of our Society, is open to all members to vie for at our AGM on 20 February 2010. I am happy to stand for election for yet another year and, if successful, I have a number of articles I look forward to sharing with you all. My best wishes for a happy, healthy, prosperous and peaceful 2010 to you and your families.

Richard Lander
Honorary Editor

TO JOIN THOSE “AS POOR AS A STOCKINGER” - NO CHOICE AT ALL! (STEPHEN BLACK)

In the second half of the 1840s, financial strife spread across England and much of Europe in both the agricultural and manufacturing sectors. In 1846 and 1847, crop failures exacerbated the problems and workers began to lose their jobs and wages. In late February 1848, the workers in Calais and St Pierre were struggling with little employment, low wages, high food prices and a hard winter when revolution returned to France - the French government fell, the king abdicated and rioting appeared in their streets.

As revolution again swept across France in early 1848, the English lace makers in Calais and St Pierre had a choice to make – stay and weather the turmoil with their French neighbours, return to their former homes in the industrial towns of Nottinghamshire and Leicestershire or find some safe haven in which to start a new life? As their situation worsened, why did some of the English lace makers in Calais and St Pierre decide to travel 20,000 miles to the other side of the world rather than 200 miles to “home” in the English midlands or to stay in France?

In Calais, there was little animosity between the English and French workers. Perhaps as they had lived and worked together for many years they knew that they all faced a struggle to survive common to them all. However, this was not the case in other parts of France and Europe where English workers “had been compelled to leave the country on the moment for their own safety”. (*The Leeds Mercury*, February 1848)

Meanwhile at “home” in England at that time, while the British government was stable, the conditions of the worker both on the land and in the towns were as bad, if not worse, than they were in Western Europe. A month after the lace makers petitioned the British government for help to migrate to Australia, an article appeared in *The Times* (London Saturday 29 April 1848). This paints a graphic picture of how the downturn in trade was affecting the towns of the English Midlands and easily explains why migration to an

unknown land was a better option than return to Nottingham and its neighbouring towns.

In Britain the poor of the labouring class had always struggled against a system where a few found privilege and wealth a right while the mass of people had little in the way of money and rights and no hope of changing that system. Relief for the poor had been provided by the churches for decades, either directly or through workhouses. However, in 1834 the workhouse system became institutionalised when the British government passed the Poor Laws Amendment Act which required every parish to form a Poor Law Union and to provide a workhouse. The conditions in most workhouses were harsh “to discourage workers in them from taking it easy” and likened to those in prison – a punishment for the crime of poverty. The workhouse system remained in place as the mainstay for poor relief through the Victorian era and well into the twentieth century. There are numerous reports that the system did not work in its goal of assisting the labouring poor.

In Nottingham in early 1848, the workhouses and other relief were dealing with a surge of unemployed town workers who were daily joined by unemployed rural workers arriving in a vain hope of finding work in the towns. *The Times* states, “whether it be spinning, or weaving, or framework knitting, the whole textile manufacture is besieged by hungry myriads who divide in rapidly increasing numbers, starved profits and diminished returns.” So scarce was work and so poor were people that Mr Brooks, the vicar of St Mary’s (Nottingham) said, “that a large portion of the humbler classes in this town are now in a state of semi starvation.” He continues “that the generality (the masses) cannot do more than exist (especially the stockingers), even when they are in full work, owing to the miserably low wages they receive.” It was not just those of the “humbler classes” who were adversely affected. The clerk of the Union noted that “the classes just above the poor and the middle classes are suffering to a far greater extent than formerly. Shopkeepers, small tradesmen and publicans are already to a considerable extent, reduced to the verge of annihilation...”

The Times article rails against a system that clearly has failed to provide relief to the poor when the circumstances causing their distress are beyond their control and have such a devastating impact on them. It states that at that time “the poor are driven more and more into the towns. The stockingers and lacemakers of Nottingham, whenever they have a chance of work, are swamped by crowds thronging in from rural districts” it is a painful fact, that more than 2,500 wayfarers, persons travelling from town to town in search of subsistence, have, within the last eight weeks been relieved by the Nottingham Union Raise the wages of the stockinger a halfpenny a stocking, and you only allure a new crowd of rustic exiles to their doom.”

If the lacemakers from Nottingham had returned to that town and had not been able to find work or wages as seemed likely, they would have been legally chargeable to that parish, have become the responsibility of that Poor Law Union and probably have had to enter the work houses. Is it any wonder that the British Government and the Nottingham authorities raised the money to provide ships, clothes and passage for the would-be emigrants to Australia?

Of the lacemakers of Calais and St Pierre in early 1848 as revolution again swept across France, some chose to remain. However for many others, the choice between becoming as poor as a stockinger in Nottingham, staying and weathering the turmoil with their French neighbours or chancing an unknown but potentially exciting and rewarding life in Australia, was probably no choice at all.



Workhouse - York St, Nottingham

BIRTHS, MARRIAGES & DEATHS REGISTERS IN THE UK

Member, Ian Bracher, has kindly drawn my attention to an “e-petition” received by the British Parliament which reads as follows. “We the undersigned petition the Prime Minister to allow full and open access to registers of Birth, Marriage and Death from 1837 to 1908. Having full and open access to the registers of births, marriages and deaths from 1837 to 1908 will make it easier for genealogists to research the records and ensure they get the copies they require. If copies were put on the internet this would simplify the process. These records are over a hundred years old and should now be accessible to all with a small fee to cover the cost of copying the originals.”

The Government’s response was as follows:- “Thank you for your e-petition which calls on the Government to provide full and open access to the registers of birth, marriage and death between 1837 and 1908. The Government understands that many family researchers want to have full and open access to the information in historic birth, death and marriage registers and accepts that the current legislation is overly restrictive with these records. Under current legislation - the Births and Deaths Registration Act 1953 and the Marriage Act 1949 - access to the information in birth, death and marriage registers is only possible by means of a certified copy (certificate) of a particular entry, when that entry has been identified from the index and the statutory fee paid. There are other pieces of legislation which allow for the release of information in birth, death and marriage registers for specific purposes, e.g. statistical data, but there is no power to provide full and open public access. The Government proposed in 2003 a wide-ranging set of reforms to the civil registration service in England and Wales. These proposals included an intention to digitise all the records with historic records being accessible to view on a database, possibly with a small charge, but without the need to purchase a certificate. It did not prove possible to introduce the necessary legislation by a Regulatory Reform Order as we had intended and there has not been a suitable opportunity to legislate since then. Nevertheless, we remain committed to modernising the way in which these records can be accessed and the Registrar General keeps this under active review.”

I suspect in essence this means “your idea is a good one but don’t hold your breath” – Editor.



RRIVAL OF THE FAIRLIE

On the day the "Fairlie" arrived at Sydney, 5 August 1848, twenty eight other vessels also either arrived at or returned to Sydney port. Can you imagine the delays in Customs? The other arrivals were:-

1. **Brightman**, barque, 384 tons from Port Nicholson, NZ
2. **Phoenix**, steamer, 108 tons, from Clarence River
3. **Rosetta**, schooner, 73 tons, returned to port.
4. **James and Amelia**, cutter, 30 tons, from Twofold Bay
5. **Union**, brig, 155 tons, from Launceston
6. **Petrel**, schooner, 69 tons, from Port Phillip
7. **Adelaide**, ship, 639 tons, from Port Phillip
8. **Aden**, barque, 422 tons, from Hobart Town
9. **City of Sydney**, brig, 106 tons, returned to port
10. **Brothers**, schooner, 63 tons, from Port Fairy
11. **Elizabeth and Henry**, barque, 334 tons, from Launceston
12. **Prince of Wales**, barque, 386 tons, from Hobart Town
13. **James Scott**, barque, 340 tons, from London
14. **Havanah**, 22 guns
15. **Daniel Grant**, barque, 292 tons, returned to port
16. **Freak**, brig, 245 tons, returned to port
17. **Julia Percy**, brig, 101 tons, from Newcastle
18. **Thomas Lord**, schooner, 78 tons, from Hobart Town
19. **Joseph Cripps**, schooner, from Hobart Town
20. **Lady Margaret**, brig, 284 tons, returned to port
21. **Ganges**, ship, 430 tons, from London
22. **Despatch**, schooner, 139 tons, from Port Nicholson, NZ
23. **Sarah Ann**, schooner, 184 tons, from Otago, New Zealand
24. **Tamar**, steamer, 130 tons, from Moreton Bay
25. **Bee**, brig, 134 tons, from Port Nicholson, NZ
26. **Maukin**, brig, 106 tons, from Auckland
27. **Vanguard**, schooner, 38 tons, from Moreton Bay
28. **Elizabeth Jane**, 43 tons, from Moreton Bay.

The **Fairlie**, barque, 755 tons under Captain Davis left London 22 April 1848 and Plymouth 30 April 1848 carrying emigrants and later departed Sydney for Madras (carrying ballast) on 2 September 1848.

S NAPSHOT OF LONDON IN 1848³

London is the largest and richest city in the world; occupies a surface of thirty-two square miles⁴, thickly planted with houses, mostly three, four, and five storeys high. It consists of London city, Finsbury, Marylebone, Tower Hamlets, Southwark, and Lambeth districts. The two latter are on the south side of the Thames. It contains 300 churches and chapels of the establishment; 364 dissenters' chapels, 22 foreign chapels; 250 schools; 150 hospitals; 156 alms-houses, besides 205 other institutions; 550 public offices; 14 prisons; 22 theatres; 24 markets. Consumes annually 110,000 bullocks, 776,000 sheep, 250,000 lambs, 250,000 calves, and 270,000 pigs; 11,000 tons of butter, 13,000 tons of cheese, 10 million gallons of milk, a million quarters of wheat, or 64 million quartern loaves, 65,000 pipes of wine⁵, two million gallons of spirits, and two million barrels of porter and ale. Employs 16,502 shoemakers, 14,552 tailors, 2,391 blacksmiths, 2,013 whitesmiths, 6,000 house painters, 1,076 fish-dealers, 26,662 hatters and hosiers, 11,208 carpenters, 6,822 bricklayers, 5,416 cabinet-makers, 1,005 wheelwrights, 2,180 sawyers, 2,807 jewellers, 1,172 old clothesmen (chiefly Jews), 3,628 compositors, 700 pressmen, 1,303 watch and clock-makers, 4,227 grocers, 1,430 milkmen, 5,655 bakers, 2,091 barbers, 1,040 brokers, 4,322 butchers, 1,588 cheesemongers, 1,082 chemists, 4,199 clothiers and linen drapers, 2,167 coach makers, 1,367 coal merchants, 2,133 coopers, 1,381 dyers, 2,319 plumbers, 907 pastry cooks, 869 saddlers, 1,247 tinmen, 803 tobacconists, 1,470 turners and 556 undertakers. (The above are all males above twenty years of age). Ten thousand private families of fashion, etc. About 77,000 establishments of trade and industry, 4,400 public houses, 330 hotels, 470 beer shops, 960 spirit and wine shops. There are six bridges over the Thames at London. London docks cover 30 acres; 14 tobacco warehouses, 14 acres; and the wine cellars 3 acres, containing 22,000 pipes. The two West Indian docks cover 51 acres. St Catharine docks cover 24 acres. The Surrey docks on the opposite side, are also very large. There are generally about 5,000 vessels and 3,090 boats on the river, employing 8,000 watermen and 4,000 labourers. London pays about one third the window duty in England; the number of houses assessed being about 120,000 rated upwards of five millions sterling. The house rental is probably seven or eight millions.

³ Knight's London from "The Atlas", Vol. 4, Number 195, 19 August 1848.

⁴ Wikipedia states that the area of London is now (2010) 1,706.8 km² (659 square miles)

⁵ The standard pipe measure is 534 litres (141 U.S. Gallons).

ENGLISH POOR LAWS⁶ & THE WORKHOUSES

The Petition to the British Government drawn up by Edward Lander and his committee following the meeting of 21 March 1848⁷ contained the following poignant paragraph.

Gloomy as are our prospects here, we feel convinced that our return to England would present no brighter picture, as the paralysed state of trade there holds out not the slightest hope of obtaining employment; if therefore, we return to England it will be with the certain prospect of becoming a burden to our Countrymen, and inmates of the already overcrowded work houses.

I wondered just what rights a parishioner might hold in their parish and what obligations the parish might have towards a parishioner who had long since left their place of birth, as was the case with most of our lacemaker ancestors. Societies have always had their poor. The Bible states in John 12:8, "for the poor always ye have with you; but me ye have not always" and, until Henry VIII's dissolution of the monasteries during the Reformation, it had been the church (funded by the income from its substantial estates) and not the various levels of government who had provided relief to those in need. It was from 1536 that relief of the poor moved from a largely voluntary basis to a compulsory tax collected at a parish level. This had become necessary because the church had been stripped of many of the assets which had previously supported their charitable actions.

The Old Poor Law or Elizabethan Poor Law of 1601 formalised earlier practices of poor relief and created a system administered at parish level and

⁶ I have referred to Marsden, J. *The Poor Law*, Manchester & Lancashire FHS, 2005; Gibbens, L. *An Introduction to Church Registers*, Federation of Family History Societies, 1997 and Wikipedia articles on the Poor Laws in the compilation of this article.

⁷ See Kelly, G, *Well Suited to the Colony*, Australian Society of the Lacemakers of Calais, Queanbeyan, 1998, pp96-97 for the full text of the Petition.

paid for by levying local rates on ratepayers. Because each parish had responsibility for its own poor, it was important that each of the 1,500 or so parishes (based around a local church) could identify those for whom it was responsible. As some parishes were more generous than others, it was inevitable that some people exploited the legislation by attempting to move to the more generous parishes. Identification of those qualifying as parishioners was provided for by the Settlement Act of 1662, which dictated that settlement in a particular parish could only be secured in certain specific ways. Overseers of the Poor were appointed by the parish to ensure that the rules laid down in the Act were obeyed. In order to prove legal settlement, a person had to fulfil one or more of the following conditions:-

- be born into a parish where the parents had a settlement
- up to 1662, live in a parish for more than three years; after 1662 a person could be removed within 40 days of arrival and after 1691, a person had to give 40 days' notice before moving into a parish
- be hired continually by a settled resident for more than a year and a day (this led to short contracts so people did not get a settlement)
- hold parish office (e.g. as a Constable)
- rent property worth more than £10 per annum, or pay taxes on a property worth more than £10 per annum.
- have married into the parish
- previously have received poor relief in that parish
- have served a full seven-year apprenticeship to a settled resident of the parish

The control of these restricted rights by officious Overseers obviously helped limit the mobility of the workforce, so in 1697 a new Act permitted Overseers to issue a "Settlement Certificate" to those seeking work in parishes other than their own. The bearer could tender this certificate to Overseers in "alien" parishes as proof that their own parish would accept responsibility for them in the event of ill-fortune or unemployment and their need for relief. If a person applied for relief but did not have a legitimate claim to settlement in the parish where he or she applied, efforts were made by the Overseer to

determine his or her parish of settlement. Once this was established, either the claimant would be returned to that parish or the Overseer would apply to the Overseer of the home parish for reimbursement of any relief given. The Constable, who would escort the person (and sometimes his entire family) to the parish boundary, commenced removal to their home parish. Here the Constable of the adjoining parish would take over and escort them onwards. Those removed might pass through several parishes before they reached their parish of settlement and they were not always welcome even when they arrived "home".

A major concern of the Overseers was that of illegitimate children because these, and their mothers, were a potential burden on the parish. Overseers went to considerable effort to try to identify the father and to get the couple to marry before the child was one month old – particularly if the father came from another parish because by so doing the child was deemed legitimate and would secure settlement in the father's parish, as would its mother.

The support of children who became the responsibility of the parish either as a consequence of illegitimate birth or following the incapacitation, death or desertion of their parents was problematic. Usually such children were apprenticed by the Overseers at an early age (12 or 13) and, where possible, to a master in another parish. The parish, for a one off payment to the master, was then absolved of the responsibility of the child's support for the duration of the apprenticeship (usually seven years) if the child held settlement in their parish, and forever if the master belonged to another parish.

The workings of the Poor Laws were examined by a commission set up by the Prime Minister, Earl Grey, in 1833 and, as a consequence of its findings, the Poor Law Amendment Act was passed in 1834. The Act stated that:

- (a) No able-bodied person was to receive money or other help from the Poor Law authorities except in a workhouse;

- (b) Conditions in workhouses were to be made very harsh to discourage people from wanting to receive help;
- (c) Workhouses were to be built in every parish or, if parishes were too small, in unions of parishes;
- (d) Ratepayers in each parish or union had to elect a Board of Guardians to supervise the workhouse, to collect the Poor Rate and to send reports to the Central Poor Law Commission;
- (e) The three-man Central Poor Law Commission would be appointed by the government and would be responsible for supervising the Amendment Act throughout the country.

Although this might imply that the introduction of workhouses was a direct consequence of the 1834 Act, this was not the case. Workhouses had existed since the 1630s in Lancashire and the first Nottingham workhouse was set up by St Mary's parish in 1723, on land between York Street and Mansfield Road⁸. Also in 1723, St Nicholas' parish erected a workhouse on Gillyflower Hill, the eastern boundary of the castle enclosure. However, it is undoubtedly true that the 1834 Amendment Act led to a great increase in the number of workhouses in existence. It was also true that parishes found it much more economic to provide relief to the unfortunate *en masse* in these institutions than supporting them individually. The reputation that the workhouses were places of severe discipline and hard and degrading work also helped dissuade all but the most desperate from seeking their services.

Although life in the workhouses was undoubtedly regulated to the extreme, inmates were at least protected from starvation and were provided with rudimentary medical assistance. They continued in much lower numbers even after the Old Age Pension was introduced in 1908, and the first National Insurance Act was enacted in 1911.

The workhouses in Nottingham held places for 773 individuals⁹ and the

⁸ <http://www.workhouses.org.uk/>

⁹ *ibid.*

earlier ones, like most others, had as their aim “For the instruction of youth, the encouragement of industry, the relief of want, the support of old age and the comfort of infirmity and pain”. Those workhouses which were established after the 1834 Poor Law Amendment Act had a greater emphasis on the deterrence of idleness.

On entering a workhouse, which could accommodate from as few as fifty to as many as several thousand paupers, an inmate’s own clothes had to be removed and they, as well as the inmate his/herself were thoroughly washed. The inmate was then issued with a workhouse uniform which was designed to be long-wearing rather than comfortable. Husbands, wives and older children were separated on admission although from 1847, married couples over sixty years of age could request to share a bedroom and mothers of children less than seven years of age could have access to them “at all reasonable times”.

Inmates were not allowed to leave the institution without permission but this would generally be granted for sound reasons such as to try to obtain work or to attend the funeral of a relative. An inmate was free to discharge him or herself on “reasonable notice” – generally regarded as a minimum of three hours notice. His cleaned clothes would then be fetched, discharge paperwork completed, uniform returned and, if he had a family, they would have to leave with him.

Despite the relative ease of leaving the workhouse, many paupers became long-term residents of them. Somewhat like boarding schools, the workhouses had dormitories for sleeping, dining-rooms for eating and sometimes for use as the chapel, infirmaries for the sick (although before 1863 not a single trained nurse existed in any workhouse outside London), laundries, schoolrooms, separate chapels (which became more widespread from the 1860s onwards) and common-rooms, but they also often had their own bakery, shoe-maker, vegetable garden and mortuary.

Once inside the institution, an inmate’s only possessions were their allocated bed and their uniform. Beds were narrow and generally consisted of an

unsprung steel frame on which was placed a palliasse and another straw-filled cover. Sheets and blankets were not available in workhouses of the 1840s. Once a week the inmates received a supervised bath and the men shaved. Toilet facilities were minimal – either a long-drop privy or a chamber pot.

The daily routine at the workhouses was prescribed by the Poor Law Commissioners in 1835.

- From 25 March until 28 September, the inmates were awakened from whatever sleep they had managed, by a bell at 6am; they had roll call, communal prayers and breakfast from 6.30am until 7am, when they commenced work. Dinner was from 12 noon until 1pm then more work until 6pm when supper was served. Bed time was 8pm.
- From 29 September until 24 March, the daily routine started one hour later while dinner and activities after it remained at the same times.
- Those refusing to work had to forego their next meal and continued refusal to work would lead to harsher and harsher punishments. Similar punishments awaited those found guilty of damaging the premises or equipment, stealing, being absent without leave, drunkenness or bringing liquor into the workhouse, swearing, quarrelling, fighting, insubordination or selling their provisions or clothing. The paupers were not allowed to gamble or play cards; or smoke within most areas of the workhouses.
- Miscreants breaking the rules twice within a fortnight would find themselves on rations of bread and water or potatoes and water for forty-eight hours; doing hard labour or spending time in solitary confinement.

The quantity and quality of food served at the workhouses varied enormously but porridge, bread and butter, cheese, broth, meat (usually boiled), gruel, tea and puddings seem to have been common items. Beer rations were provided to men, women and children at some. Young children received a

small milk ration. Undoubtedly, the main constituent of the workhouse diet was bread together with a small amount of butter. Fruit was rarely included.

The work performed by the workhouse inmates also varied. Much of the work performed by the women and children related to running the workhouse itself – cleaning, cooking, doing the laundry, darning, sewing, spinning, weaving, and gardening to provide vegetables for the workhouse. The men looked after any livestock, especially pigs and any poultry the workhouse might have; kept coal or timber up to the cooking range and heating fireplaces; looked after the disposal of effluent and rubbish and worked as tailors. Other more menial tasks involved stone-breaking for road construction and repair, oakum-picking; wood-chopping; bone-crushing for fertiliser use; corn-grinding and gypsum-crushing. Some workhouses became involved in plumbing, bricklaying, painting and shoemaking.

Deaths in workhouses were inevitable. Bodies unclaimed by the family of an inmate within 48-hours of death were either buried in the cheapest possible coffin in an unmarked grave in a local cemetery; or could be donated for use in medical research and training. Deaths were, however, always registered in the normal way.

The Colonial Land and Emigration Commissioners, whose function was to survey the settling of colonists abroad, to compile and assess statistics, to advise on technical problems associated with emigration and to control intercolonial emigration and emigration from foreign countries to the colonies were established in 1833, the year before the passing of the Poor Law Amendment Act. In many ways, it was their very existence which enabled many of the lacemaker families in Calais to gain passage to Australia and to avoid their uncertain futures in the workhouses of Nottingham when the revolution came in France in 1848. Some families, perhaps lacking the spark that drove our own ancestors, did return to the poorhouses in Nottingham and of these some eventually returned to Calais.

I know who I think made the right decision.

Richard Lander



MUCH ANTICIPATED EVENT

La Cité Internationale de la Dentelle et de la Mode de Calais is open!

On 11 June 2009 the International City of Lace and Fashion was officially opened!

The sun shone, the canals sparkled and Calais buzzed. Hot pink posters announced the event on the end of buildings, on buses, in shop windows, in the press and in handouts delivered through the streets by

charming young French on gyrosopic chariots! Even truckies hung out of their cabins calling for a poster.



Gyroscope chariots delivering the news

The museum sat on quai du Commerce waiting. Architects Moatti and Riviere wanted to highlight the value of the city's heritage while creating a bridge with contemporary design. It would be a disservice to their intent to abbreviate here their explanation of this amazing building. Suffice to say it is stunningly beautiful and an amazing concept. A long facade of glass, screen-printed with motifs from Jacquard cards of Leavers lace machines, has been grafted on to the body of the original building. Light dances along them, inviting you to come and see.

By midmorning, the invited guests were gathered on the forecourt and to symbolise the arrival of the original machines from over the water in 1816, the Official Party arrived by boat down the canal!

Their opening speeches delighted in the achievement of the undertaking, recognised the enormity of its undertaking and its importance in a world where again the fortunes of Leavers lace is in a decline.

Then La Cité internationale de la dentelle et de la mode de Calais was open to guests.

It is stunning! It is a showcase with the greatest attention to detail. There is symbolism beneath every exhibition area that tells a secondary story. Martine Fosse, Head Curator, said: *the museum can be seen as multi-disciplinary. The sphere of activity covers industrial, economic and social history but it also encompasses industry's relationships with the arts, the fashion world and contemporary design.* More than anything else, for us it is the history of the industry that brought our families to Australia.



The courtyard with a tourelle.

The museum's design takes visitors on a journey of introduction, immersing them in everything there is to know about lace: its history, the machines, creation, present and future. Everything is told, from its most ancient aspects to its most contemporary.



A pair of original 19th century bolts which once held a machine in place.

It is more than a museum site perpetuating the town's industrial heritage and the expertise of an entire population. It is also a hub for studies, research, encounters, reactivity and creativity centred on lace, looking to the past and to the future. It has the further function of promoting fashion of today and tomorrow.

The permanent exhibition is organised into five stages relating the history, the current state and the future of lace and fashion.

The era of hand-made lace

The first presentation sequence of the permanent exhibition is devoted to the history of hand-made lace from the sixteenth to the nineteenth century. The chronological trail shows the significant stages in the development of this craft, in so far as they influenced French economic and social organisation, production and fashion.

Apart from lace pieces demonstrating the technical and stylistic evolutions, costumes are on display and a large collection of images show the successive changes in the silhouette of costumes and the role lace played in this.

Leading to the next stage that shows the introduction and development of mechanical lace, the tools and production methods of hand made lace are presented. The visitor can also enjoy a fun area where they can try out the main production techniques.



The traditional costume and sunray hat of the Courgainaise women. The gold necklace belonged to Eva Cantin's mother.

The industrial adventure of Calais lace



Registers used to identify lace made in Calais.

The second exhibition space relates the industrial adventure of tulle and mechanical laces. Here, the visitor discovers the birth of this type of production in the city of Nottingham and will get to know the machines' inventors, the early manufacturers in tulle production. This is a Franco-English story punctuated by smuggling, human exchanges and equipment. Everyone can discover 150 years

of lace production in Calais through the registers, the sale of its lace products in department stores throughout the world, and the development of the town of Calais thanks to this industry.

The Leavers workshop and the manufacturing chain

The Boulart factory has had its soul restored thanks to the Leavers looms. This is the heart of the museum. Five machines are operable and it is truly a sensory experience - you see the machines but you hear the rhythmic thump and you feel the vibrations through the boards. They are superb and bring home just how incredibly clever those early lacemakers of Calais were.

The area next to the machines shows the whole process necessary to produce lace - the designs, the jacquard cards, the rolling of the warp beams, the filling of the bobbins. It is one thing to see photos of the process - it is unbelievable to stand there and know that this is how the Australian Lacemakers of Calais earned their living!

Fashion in lace

The fashion department of the City of Lace contains some 3,220 pieces covering the period from 1850 to the present day. The greatest names in fashion are here - Worth, Doucet and Redfern from the Belle Epoque, via those *enfants terribles* of 1930s fashion, Chanel and Schiaparelli, to Lacroix, Gaultier or Chantal Thomass today.



Pierre Weymeesch operating a Leavers machine.



Christian Borde refilling the bobbins.

This collection is presented, themed and displayed in sequence, in minimalist surroundings which magnify the designs through plays of light and through videos projected onto the surfaces of the showcases.

Lace - its present and future

After exploring the four galleries - which one by one reveal hand-made lace, the industrial adventure of mechanical tulle and laces, the Leavers looms workshop and the manufacturing chain and fashions in lace - the visitor can now take delight in a presentation of the true nature of lace.



Lace in the twentieth century has embraced man-made fibres and adopted advances which have revolutionised its techniques. Mini laboratories have been put at the visitor's disposal in order to explain these technological upheavals.

Parallel to this, the '*Effets de la dentelle*' (lace effects) area invites the visitor to discover the astonishing artistic wealth of lace in contemporary design, through a selection of objects made in a variety of visual artistic mediums. All share the common desire of lifting lace out of its traditional field and exploring an alternative identity.

The establishment of the City and Museum in a former factory could not be more appropriate. The lace industry employed a large workforce of mill-based and home workers. This industry imposed a characteristic town planning.

Most Calais residents have lace-makers among their family and forebears. These machines reveal very close bonds with machine and material, expressing both passion and pride. The public is fascinated by the world of work and the conditions and organisation of production.

This being so, this collective history had to be embodied by a museum project developed in line with the standards of the *Musées de France*, in a location capable of expressing modernity and bringing all the potential projects under one roof.

La Cité can be seen to be multidisciplinary. The sphere of activity covers industrial, economic and social history but it also encompasses industry's relationships with the arts, the fashion world and contemporary design.

An area of 500 square metres is reserved for temporary exhibitions and finally, *La Cité* provides a venue for study, research, training, meetings, social events and creativity. It houses an auditorium, fashion show hall, specialist library, workshops for learning lace-making, lace conservation, and fashion and design, a training area, space dedicated to the profession, a shop and a restaurant.

You don't just visit the International City of Lace and Fashion, you go and live an experience, discovering the exceptional skill behind machine-made lace and you very quickly become aware of how incredible those early creators were.

Gillian Kelly with the help of *Nord Littoral* and the Press release from *La Cité*



ASLC SUBSCRIPTIONS

ASLC subscriptions were due on 1 January 2010. If your subs remain unpaid, this will be the last issue of *Tulle* you will receive. A new membership fee may apply to late payments in accordance with a resolution at the AGM in 2009.



QUIZ ON THE FIRST TWENTY ISSUES OF *TULLE* – *answers on back page*

1. Who was the first President of ASLC?
2. In 1816, three Nottingham workers, motivated by profit, smuggled several lace making machines from Nottingham to Calais in parts mixed in with scrap iron. What were their names?
3. In 1854, rumours started spreading around Bathurst that one of the young men aboard the Agincourt in 1848 was a bushranger. What was his name?
4. Who was the ASLC's first guest speaker from overseas?
5. When was the ASLC officially founded?
6. What was the name given to framebreakers?
7. What was the name of the English Consul in Calais in 1848?
8. Which early member of the ASLC said "I was born a Nutt, married a Chinner and my daughter married a Broadhead. How will that look on the family tree?"
9. Who were the five signatories of the Petition sent by the lacemakers to the British parliament and dated 21 March 1848?
10. Some of the passengers aboard the "Fairlie" were not lacemakers. They were mainly brick makers and they came from a village in Northamptonshire with a very cute name. What was it?
11. The annual travelling fair, which has been held in Nottingham for over 700 years during either September or October, is called what?
12. Who was the captain of the "Harpley" in 1848?
13. On his arrival in Australia John Bromhead established himself in what business in Maitland?
14. The threads which run across the width of a fabric are called what whereas those which run lengthwise are called what?
15. What was the name of the "Surgeon" aboard the Agincourt?
16. Questions on our three main ships, the Agincourt, Fairlie and Harpley:-
 - a. Two were ship-rigged, one was a barque. Which one?
 - b. Which was the oldest of the three?
 - c. What is a barque?
 - d. Which was the biggest vessel?
17. Name one of the four babies born aboard the 1848 voyage of the "Agincourt".
18. What are Mummers' Plays?
19. What was St Pierre-les-Calais also known as?
20. How did Australian acacia trees come to be known as wattles?

THE 1841 BRITISH CENSUS (Richard Lander)

The British government took its first national census in 1801 and a census has been taken every ten years since that date except in 1941. The first genealogically useful census was not taken until 1841, when names were recorded and it is this census which is of greatest interest to most lacemaker researchers.

The 1841 census was taken on 6 June 1841 and covered the period from midnight on 6 June until midnight the next night. It provided information regarding:-

- The houses (Were they inhabited or uninhabited)
- Age and sex of each person, males were in one column, females in a separate column. Ages up to 15 were listed exactly as reported but ages over 15 were rounded to the nearest 5 years (rounded down). So, a person aged 63 would be listed on the census as age 60 years. Someone aged 69 would be recorded as 65 years
- Occupation/profession or trade. In the course of copying out their returns, the census enumerators were given permission to use certain abbreviations for occupations and this practice was most extensive in the 1841 census. I am including details on the most common abbreviations used because several lacemaker families had others living with them and these might fall into one of the following categories.
 - Ag. Lab. = Agricultural labourer
 - Ap. = Apprentice
 - Army = HM land forces (all ranks)
 - Cl. = Clerk
 - F.S. = Female Servant
 - H.P. = HM armed force member on half pay
 - Ind. = Independent means

- J. = Journeyman
 - M. = Manufacturer
 - m. = Maker (as in "Lace m")
 - M.S. = Male Servant
 - Navy = HM naval force member (all ranks)
 - P. = Pensioner in HM armed forces
 - Rail Lab. = Railway Labourer
 - Serv. = Servant
 - Sh. = Shopkeeper
 - Annuitant ~ refers to someone on an annual allowance as well as someone receiving an annual income from an investment but it was also used for institutionalised pensioners.
 - Boarder ~ a person who shares the dinner table with the family.
 - Lodger ~ a person who has separate accommodation from the householder.
 - Lunatic ~ a mentally ill person with periods of lucidity.
 - Imbecile ~ a person who, in later life, has fallen into a state of chronic dementia.
 - Idiot ~ a person who suffers from congenital mental deficiency.
 - Scholar ~ from 1861 onwards a child was described as a scholar if he/she was older than 5 and receiving daily schooling or regular tuition at home.
 - Dressmaker ~ the occupation of 'dressmaker' was commonly given by prostitutes.
 - In-Law terms such as Brother and Brother-in-Law were used interchangeably and somewhat unreliably.
- Birthplace but only if the person was born in the county where the census was taken (usually recorded as a yes or no) If they were not born in the county there would be an entry such as S - for Scotland or even an F for "born in foreign parts"

read as a result. More useful marks include a single slash between households within a building and a double slash separating households in separate buildings.

How the census forms are organized:

Census returns were collected according to registration district. These returns were divided into sub-districts and assigned consecutive piece numbers for reference purposes. The piece numbers begin in London with number one and work roughly south to north, followed by the Welsh districts and then the Isle of Man and Channel Islands. You will find the piece number on a paper strip at the bottom of every image, following the PRO class number. There may be hundreds of pieces within a county.

In addition to the piece number, each page of the returns includes a folio number and/or a page number. The folio number was stamped onto every other page before microfilming and is located in the upper right hand corner of the image. Folio numbering usually starts over at the beginning of each piece. The page number is part of the printed form and is found on every page in the upper right hand corner. The page numbers start over at the beginning of every enumeration district. A full reference number for a record in the 1841 census includes the PRO class number (HO 107), the piece number, the folio number, and the page number. Keep in mind that you may have to look at several enumeration districts to find the page you want within a given folio since the page numbers start over with every enumeration district..

Connecting piece numbers and localities:

To identify which parishes or townships are included in a piece, please use [The National Archives online catalogue](#). Search the catalogue by entering the series code and the piece number, e.g. HO 107/217, in the box in the upper left that says "Type reference here."

Alternatively, you can do a reverse search of the catalogue (identify which piece number a particular parish or township is part of) by putting a place name in the "Word or phrase" field and "HO 107" in the "Department or Series code" field. This is what I did. Edward's parish was Basford and the piece number was HO 107/856. This reveals that he and his family lived in the Hundred¹⁰ or Wapentake of Broxtow (North Division) and the Parish of Basford. The "856" shows that he lived in one of the following townships – Carrington, Bagthorpe, New Basford, Sherwood, Mapperley, Two-mile House, Bagnall, White Moor Place or Daybrook. Pepper Street was easy to find on Google Maps. It runs west off Bridlesmith Gate which was part of the coach route between London and Leeds and the site of the Nottingham Post Office from 1834¹¹ until 1840. The penny postage was introduced in this latter year and the huge increase in the volume of mail items which resulted meant much larger premises were then needed.

Pepper Street is a portion of the most ancient route in the neighbourhood of Nottingham. At the time of the 1841 Census, its residents and their age for census purposes in brackets were as follows:-

- Henry Walker (40), lace maker with Charlotte (35), Francis (9), James (7), Asa (6), Ellen (4) and William (2);
- Thomas Bostock (45) stocking maker with Ann (45) and Hannah (20);
- Henry Richards (50), lace maker with Martha (45) stocking maker, Sarah (25) lace mender, John (20) lace maker, Elizabeth (10) and William Allen (65);
- John Farnsworth (35) frame smith with Frances (35), Caroline (15) mender, Mariah (14) mender, Alfred (12), Walter (10), Noah (8) and Elizah (6);

¹⁰ In 1841 (and possibly still today), Nottinghamshire consisted of seven Hundreds, viz., Rushcliff, Bingham and Newark to the south of the River Trent; and Bassetlaw, Thurgarton, Brontow, and Southwell & Scrooby Liberties – probably all to the north.

¹¹ <http://www.nottshistory.org.uk/articles/tts/tts1929/itinerary1929p2.htm>

- William Tomlin (50) lace maker with Elizabeth (40), Harriet (17) lace mender), John (14) lace maker, George (11), Ann (9), Eliza (7), Emma (5), Isaac (3);
- Mary Francis (25), lace mender lived with her daughter, Emma (5), son Isaac (3) and George Mitchell, lacemaker (19);
- George Cornery (40) stocking maker with Mary (40), triplets Ann (15), William (15) and Sarah (15), John (11), Samuel (7), Mary (5), Eliza (3) and William Cornery (20);
- Thomas Hart (70) stocking maker with Sarah (70) and Luke Clay (25) lace maker;
- Hannah Straw (55). I am unable to make out her occupation;
- James Kirk (45) lace maker with Ann (45), Joseph (25) lace maker, William (15), Mary (13), Thomas (10), Samuel (7), Henry (5) and Luke (3);
- Richard Geimditch (24) lace maker with Sarah (25) and Samuel (2 months);
- Samuel Soar (35) lace maker with Hannah (30), Thomas (9), Mary (7), William (5), Henry (3) and Martha (6 months);
- John Ball (30) stocking maker with Elizabeth (30), Maria (9) and Thomas (7);
- Henry Gatsby (25) lace maker with Ann (25), Fergus (2 months) and Edward Robinson (20) lace maker;
- Samuel Kilbourn (50) stocking maker with Ann (50);
- William Fidler (30) lacemaker with Naomi (30), Ann (7), Thomas (5) and Jane (2);
- John Lowther (30) tailor with Maria (30), Mary (9), Maria (7), Henry (5), John (2) and Thomas Lee (20) tailor;
- George Ford (20) lace maker with Sarah (20);
- James Inger (30) shoe maker with Martha (30), Mary (8), Henry (6), Elizabeth (3) and James (2);
- John Widdowson (40) lace maker with Elizabeth (40), Mary (20), twins William (15) lace maker and Joseph (15) lace maker, Ann (12), Robert (9), Martha (5) and Henry (2);

- Edward Lander (30) lace maker with wife Mary (30), Mary (11), Edward (7), John (4) and Emma (1);
- John Walker (40) butcher, Sarah (45), Rowland (15) lace maker, Ann (7), John (4) and Mary Shepard (15) female servant;
- Sarah Kirkman (80) grocer with Ann Ryle (50), George Ryle (40) grocer and Sarah Riddick (65);
- Joseph Bush (25) lace maker with Ann (25), Jane (7) and Mary (1);
- Charles Chamberlain (40) smith with Elizabeth (35), Edmund (14 smith's apprentice, Sarah (10), Elizabeth (5) and John (1);
- William Husband (30) lace maker with Ann (25), Mary (12), Richard (10), Hannah (8), John (6), Henry (3) and Sarah (1);
- Thomas Judd (25) lace maker with Catherine (25), Alfred (5) and Thomas (2).
- Abraham Wakefield (34) stocking maker with Sarah (45) and Ann Foulds (5);
- Henry Yates (40) lace maker with Penelope (45), twins John (15) lace maker and Eliza (15) winder, Henry (13), Mary (8), William (5), and James (4);
- John Wakefield (45) watchman with Phoebe (45), Ann (15), Eliza (12), John (10), Elijah (3) and Joseph (70) stocking manufacturer.

With the exception of Edward Lander and his family, none of the above are mentioned in *Well Suited to the Colony* although mentions are made of a Kirk family (page 60), and an older Ford family (page 38). As well, another Widdowson/Widdison family came aboard the "Harpley" and another Husband family came aboard the "Agincourt".

However, to me at least, the census taken in Pepper Street is interesting, not only because it reflects the domicile of my ancestors, but also because it amply illustrates the overcrowding which prevailed in Nottingham at this time. Pepper Street is just slightly less than 50 metres in length (presumably with homes on each side of the street) yet in this space there lived 164 people – 59 (36%) of them adults and 105 children (64%) of whom 91 (55%) were children under 16 years of age. They lived in 30 separate establishments. Of the 59 adults, 23 couples had children – an average of

more than 4.5 children per couple, and many of these were young couples just starting their families. My own great-great-grandparents who had four children at the time of the census had already suffered the death of a daughter but would go on to produce another four children. The largest number of children belonged to the Cornery family with eight children including a set of triplets. There were seven couples with six or more children.

I have also been able to locate the following lacemaker family members in the 1841 Census, when the population of Nottingham was 52,614¹²:-

- Isabella Saywell was living in Parkers Row, Radford (*Tulle*, March 1983)
- Hiram Longmire (25) lacemaker, wife Ann (also 25) and their family (Henry (5), Hiram (3) and Mary (3 months)) were living in Orchard Square, Radford
- James Pedder and his family were also living in Radford (*Tulle*, Nov 1990)
- John Pedder was a single man and also living in Radford (*Tulle*, Nov 1990)
- Sarah Vickers was 15 and one of four young boarders at the home of Elizabeth Barnett, a school mistress, in Market Street, Beeston (*Tulle*, July 1991);
- John Barnett (25), lacemaker lived in Island St, Nottingham with Harriett (25), Sabina (6), Anne (2) and Eleanor (6 months);
- Richard Robinson (25), a lacemaker, was living at Bishop's Row in Nottingham (St Mary's with his wife, Mary (20), a silk-glove seamer and their son, John (1).
- Several of the passengers aboard the *Fairlie* were not lacemakers and they came from the village of Yardley Gobion. (*Tulle*, August 1994)
- Anne Bromhead (70), Sarah Bromhead (40) and her daughter, also a Sarah Bromhead (15) were all living together at Theakers Yard, Nottingham (*Tulle*, May 2008)

¹² *Tulle*, June 1985.

- Thomas Bromhead (65), a baker lived in the parish of St Margaret's, Wharf St, Leicester
- William Saywell (60), FWK, not born in county (Tulle, Nov 2000)
- Christiana Saywell (45), born in county (November, 2000)
- John Saywell (25), lace maker, born in county (November, 2000)
- William Saywell (20), lace maker, born in county (November, 2000)
- Elizabeth Saywell (15), born in county (November, 2000)
- Robert Saywell (10), born in county (November, 2000)
- James Saywell (10), born in county (November, 2000)
- Edward Saywell (8), born in county (November, 2000)
- Sarah Saywell (3), born in county (November, 2000)
- Joseph Saywell is living in Windmill Street (February, 2001)
- Thomas Saywell is living in North Street, Radford (February, 2001)
- Sarah Timons/Timmons who later that year married Joseph Clarke (*Harpley* passenger) was living at home with her parents. (Aug, 2002)
- John Bath (35), lace manufacture, his wife Rebecca (40) and children, John (13) and Elizabeth (9) were living at Kirk Square, Lenton. None had been born in the county. (May, 2003)
- John Bown (40), smith; his wife, Sarah (35) and children William (14) lacemaker, Mary (10) winder, Caroline (5), Edmond (3) and John (1) were living at Long Row, Lenton;
- William Branson (30) lacemaker; wife, Miriam (20) and daughter, Adah (1) were living at Turnpike Rd, Stapleford. (May, 2003)
- Hannah Choulerton (60) nurse, not born in county, was living with her family at Lock Close, Stapleford. These included William (30) lacemaker; Ellen (30); James (9); Ann (7); John (6); William (3) and Elizabeth (14 days). (May, 2003)
- Charles Crofts (21) lacemaker, his wife, Jane (also 21) and child, Thomas (3 months) were living at Napperley Yard, Nottingham, St Mary's parish.
- Cornelius Crowder (40) lacemaker, his wife Hannah (45), and children Hannah (15), Emma (14) and Mary (13) were living at Blooms Grove, Radford. Cornelius indicated that he had not been born in the county.

- Thomas Dunk (29) lace maker lived at Chapel St, Radford with his wife, Mary (26) and children, Charlotte (6), Thomas (4) and Benjamin(2);
- Benjamin Dunk (50) was a shoemaker of Birch Row, Radford where he lived with his wife, Mary (45), daughter Hannah (20) a lace mender and son, William (20) a butcher.
- Hayes Ingham (60) framesmith, his wife Charlotte (45) and their children, Frederick, a framework knitter (FWK), Susannah (20) a lacemender, and Hayes (12) were living at Spruce Yard in Nottingham.
- John Freestone (25), lacemaker, lived with his wife, Ann (20) and sons, William (3) and Alfred (1) at Sherwood Street in Nottingham. 'The Jew's Burial Ground', which was on the east side of this street was consecrated in 1823.
- James Hall (20) and wife, Mary, lived in Back Lane, Southwell parish.
- Thomas Johnson (30), a smith from Two Mile House, Basford lived there with his wife, Mira (25) and their children, Cornelius (5), Thomas (3) and Ann (1).
- Edward Lander (30), lacemaker (born outside the county) and his family (see above) were living at Pepper Street, Basford. His younger brother, Henry (33) – also a lacemaker and also born outside the county – was living at Clarence Street, Basford with his wife, Mary (38), Louisa (7), Elizabeth (4) and Mary (1). Also with them on census night and probably living with them was Henry and Edward's mother, another Mary (50) who was a milliner.
- John Martin (20) who was later to come to Australia aboard the *Fairlie*, was living at Folly Lane, Carrington with his younger brother, Robert – also a *Fairlie* passenger. Both were agricultural labourers at the time.
- Joseph Roe (30) who came to Australia aboard the *Agincourt* was another unconnected with the lace trade. He was living at Radford and earned his living as a rent collector. With him were his wife, Janet (30), and sons William (6) and Joseph (2).

- A large contingent of Saywell families was also living at Radford during the 1841 Census. In South St, Radford were:-
 - William Saywell (60) FWK, his wife, Christiana (45), John (25) lacemaker, William (20) lacemaker, Robert (10), James (10), Edward (8), Samuel (4) and Sarah (3);
 - George Saywell (30) lacemaker, Sarah (10), Rose (8), Elias (6) and Thomas (4);
- The Saywells living in North Street, Radford were:-
 - Thomas Saywell (40) lacemaker, his wife, Esther (40) and children, Jasper (20) lacemaker, Henry (15), Esther (10), Thomas (10), Frederick (7), Ernest (4) and Charles (2);
 - Thomas Saywell (40) grocer and his wife, Harriett (40);
- Other Saywell families lived in Prospect Place, Greek Square, Pelican Street, Windmill Street and Parkers Row at Radford.
 - William Saywell (38), Elizabeth (38), Emma (11), Elizabeth (4) and Lucy (4) lived at the former;
 - John Saywell (30) lacemaker, Ann (30), Angelina (10), Edwin (8) and John (6) lived at Greek Square.
 - William Saywell (21), his wife, Mary (10) and daughter, Mary (3 months) lived in Pelican St, Radford.
 - Joseph Saywell (30) framesmith, wife Rose (27) and children, John (10), Rose (8), Alfred (6) and Jasper (1) lived in Windmill Street, Radford.
 - John Saywell (40), FWK; Rhoda; and Thomas Saywell, also a FWK, also lived in Windmill Street.
 - Isabella Saywell (25), a laundress, lived in Parkers Row, Radford
- **Edward Stevens** (55), a warper born outside the county, lived with his family in Long Row, Lenton. They were Jemima (25, a winder, John (20), a warper, and Emma (2).
- **Thomas Widdowson** (25), "cotton lacemaker" was living in Bell's Building near Willoughby St, Lenton with Emma (20), Jonathan (5), Emma (3) and Elizabeth (2);

- Joseph Mather (39), setter up, lived at Castle Wayne in St Nicholas' Parish. With him were Elizabeth (17), Byron (15), Washington (12), Archibald (10), Fanny (6) and Sarah Mather (3). Byron, Washington and Archibald came to Australia in 1848 aboard the *Baboo* with Ann Mather. Perhaps they were just visiting on Census night!

References:

- Peter Christian and David Annal, *Census: The Expert Guide*, The National Archives, 2008
- Mark D Herbert, *The Complete Guide to British Genealogy and Family History*, Genealogical Publishing Company, Inc., 1998
- David Annal, *Using Census Returns, Pocket Guides to Family History*, Public Record Office, 2002
- 1841 Census, published by The National Archives. The transcriptions and digital images are freely available in the UK Family Records Centre, and in The National Archives, but you will have to pay to examine them on some web sites, such as www.ancestry.com.au, <http://www.findmypast.com> or <http://www.thegenealogist.co.uk> unless your local public library has a subscription to these services.



THE CENSUS PAPER.

Absent-minded Householder (who takes his duty very seriously) "AH, MARTHA JAMES—ER, WIDOW?—ER, AGE?—THIRTY-FIVE?—M—MALE OR FEMALE?"
Cook (indignantly), "FEMALE!"

A Punch cartoon from the 1800s.

HARPLEY SINGLE PEOPLE & THEIR KNOWN AUSTRALIAN MARRIAGES

In *Tulle*, Issue 34, November 1991, page 24, Gillian Kelly listed the known Australian marriages of a number of young "Harpley" passengers. The following is an update of that list and contains a considerable amount of new material.

"Harpley" Passenger	Spouse	Married	Where
Clarke, Joseph			
Cape, William			
Donisthorpe, George ¹³	Mount(e)nay, Anne	20 Dec 1853	Holy Trinity Church, Adelaide ¹⁴
Donisthorpe, Mary Ann	Portwine, John	17 Oct 1848	St Georges Church, Adelaide
Dunk, Charlotte ¹⁴	Hemsley, John	28 Dec 1857	Holy Trinity Church, Adelaide
Hemsley, Caroline	Orange, John	1 Jan 1849	St Johns Church, Adelaide
Hemsley, James	Moxons, Jane	18 Dec 1854	Holy Trinity Church, Adelaide
Hemsley, John ¹⁵	Dunk, Charlotte	28 Dec 1857	Holy Trinity Church, Adelaide
Moutenay, Ann ¹³	Donisthorpe, George	20 Dec 1853	Holy Trinity Church, Adelaide
Needham, Emma			
Peat, Emily	Smith, George Surrage	25 Dec 1848	Holy Trinity Church, Adelaide
Peat, Louisa	Mitchell, John	6 Dec 1849	Holy Trinity Church, Adelaide
Rushton, Mary ¹⁶	Rankin, Henry William	18 Sept 1852	Christ Church, O'Halloran Hill, Adelaide
Samuels, Esther Sophia	Morbey, Charles	28 Nov 1848	Manse, Freeman St, Adelaide
Shaw, John ¹⁷			
Stubbs, Edward	Berry, Sophia Agness (sic)	2 Aug 1855	St Marks Church, Penwortham, Adelaide
Stubbs, Francis			
Stevens, Mary Ann			
Taylor, Robert	Woodings, Jane	17 Mar 1851	Holy Trinity Church, Adelaide
Watts, Henry			

¹³ George Donisthorpe and Anne Moutenay were fellow emigrants aboard the Harpley. The spelling of Anne's surname in the South Australian BDM records is "Mountney".

¹⁴ Holy Trinity Church is the oldest surviving church in Adelaide. The Revd Charles Howard, the first Colonial Chaplain, travelled to South Australia on *HMS Buffalo* and commenced duties as the first Anglican minister. The foundation stone of the permanent building was laid by Capt. John Hindmarsh, South Australia's first Governor, on 26 January 1838. The church was rebuilt in 1845, and significantly extended in 1888-9, when it was transformed to its existing Victorian Gothic style.

¹⁵ John Hemsley and Charlotte Dunk were fellow emigrants aboard the Harpley.

¹⁶ Mary Rushton travelled with the Hopkins Family, seemingly as their daughter.

¹⁷ There are at least three possible marriages for John Shaw in the records. These include Ann Wood (4 Jan 1855); Jannette (sic) Blackey (16 Sept 1855); and Priscilla Stevens (5 Dec 1863).

T TRANSPORTATION OF CONVICTS FROM NOTTINGHAM TO AUSTRALIA

Transportation from the British Isles emerged as a punishment in 1717 and until 1776, when the American Revolution began, most convicts ended up in North America. Transportation to Australia began in 1787 with the sailing of the First Fleet.

Philip Westwood (p.westwood1@ntlworld.com) has formulated lists of convicts who were tried for less serious offences at Nottingham Borough Quarter Sessions Court from Quarter Sessions minute books held in the Nottingham Archives. His lists, which contain the family names of several lacemaker families (not necessarily ours!) can be found at <http://freepages.genealogy.rootsweb.ancestry.com/~jdriver/news/Transportations.html>). Note: the tilde sign (~) can be typed by holding down the "SHIFT" key on your keyboard while simultaneously pressing the key above the "TAB" key.

More serious offences were tried at Nottingham Assizes Court and these do not form part of Westwood's lists.

If you are missing someone from your tree, this site may be worth a look. Hopefully you will not find them there. Richard Lander

One of the families aboard the Fairlie in 1848 consisted of William Bear; his second wife, Mary Kitto (c1815-1872); and the children from his first marriage to Ann Thomas, William (1840-1926) and John (1842-1921). William and Mary subsequently had two children themselves – both born in Newcastle: Isabella (1856-1934) and Francis (1858-1859). Isabella married Eli Sawyer in 1873 and Charles Jonzon (later known as Johnson) in 1877. William died at Charles and Isabella's home at Rathmines, Lake Macquarie and was buried in Minmi Cemetery. (Thank you Lindsay Watts)

The Australian Society of the Lacemakers of Calais Inc.
Office Bearers 2009-2010

PRESIDENT	Mrs Robin Gordon 53 Hill Street BELMONT NSW 2280 P: 02 4945 4382 tolgaptvltd@internode.on.net
SECRETARY	Mrs Gillian Kelly, OAM PO Box 1277 QUEANBEYAN NSW 2620 P: 02 6297 2168 gilliankelly1@bigpond.com
TREASURER	Mrs Pamela Coull 12 Hinkler Ave TURRAMURRA NSW 2074 P: 02 9449 4148
EDITOR OF TULLE	Richard Lander 73A Killeaton St ST IVES NSW 2075 P: 02 9440 3334 richardlander@ozemail.com.au
PUBLICITY OFFICER	Mrs Elizabeth Bolton 4/165 Victoria Road WEST PENNANT HILLS NSW 2165 P: 02 9481 0008 eabolton@bigpond.com
MEMBERSHIP SECRETARY	Ms Barbara Kendrick 190 Shaftesbury Rd, EASTWOOD NSW 2122 P: 02 9874 2330
FELLOWSHIP OFFICER	Mrs Claire Loneragan

Answers to the Quiz on Page 26

1. Robert Wilson. Bob has subsequently held several senior government sector positions including Secretary for Lands, Registrar General, Chief Commissioner for Water Resources and Managing Director of Sydney Water. He has served on a variety of Boards including NSW Treasury Corporation, Sydney Water Board, Hunter Water Board, Snowy Mountains Council, Murray River Commission, Public Interest Advocacy Centre, NSW Sustainable Energy Advisory Committee, Zoological Parks Board, and Royal Botanical Gardens & Domain Trust. Maybe serving on the ASLC is an excellent way of advancing your career!
2. Clark, Webster and Bonnington
3. Thomas Whewell, who was also called "Nottingham Jack".
4. Elizabeth Simpson
5. 12 June 1982
6. Luddites
7. Edward Bonham
8. Gwen Chinner
9. Edward Lander, Joseph James, John Clarke, John Davis and Oliver Lowe
10. Yardley Gobion. Incidentally, the name Yardley meant a clearing in woodland from where yards or spars were collected and thus a 'yard' is a spar on a mast from which sails are set.
11. The Goose Fair
12. Captain Buckland
13. He was a hairdresser
14. Weft threads & warp threads respectively
15. Richard Atkinson
 - (a) The Agincourt
 - (b) The Fairlie, by far. She was built in Calcutta in 1812 whereas the Agincourt was built at Sunderland in 1844 and the Harpley on the Tamar River in Tasmania in 1847
 - (c) A sailing vessel with three or more masts with square-rigged sails on the forward masts and a fore-and aft sail on the rear mast.
 - (d) Also the Fairlie at 756 tons; the Harpley was the smallest at 547 tons; the Agincourt was 669 tons new measure
16. Emily Brown, George Brownlow, Ellen Vickers & Frances Agincourt West were all born during the 1848 voyage of the Agincourt.
17. Mummers' Plays are seasonal folk plays performed by troupes of actors known as mummers or guisers (or by local names such as rhymers, pace-egggers, soulers, tipteerers, galoshins, guysers, and so on).
18. Basseville – because it was low-lying
19. The word 'wattle' means twig or rod, and "wattling" means a construction made by interweaving twigs. Because one of the Australian acacias was often used for wattling or building wattle and daub houses, the Australian acacia became generally known as the wattle tree.

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WE ARE ALL HUMAN AND OVERSIGHTS CAN OCCUR BUT WE NOTICE THAT ACCORDING TO OUR RECORDS YOUR ASLC SUBSCRIPTION HAS NOT YET BEEN PAID! THIS WILL BE YOUR LAST TULLE UNLESS PAYMENT IS RECEIVED BY THE AGM ON 20 FEBRUARY 2010. PLEASE POST YOUR PAYMENT (A\$30 - MADE PAYABLE TO "THE AUSTRALIAN SOCIETY OF THE LACEMAKERS OF CALAIS") TO MS. BARBARA KENDRICK, MEMBERSHIP SECRETARY – ASLC, 190 SHAFTESBURY ROAD, EASTWOOD NSW 2122 AUSTRALIA. IF YOU BELIEVE YOU HAVE PAID PLEASE CONTACT BARBARA WITHOUT DELAY.

YOUR NAME:.....

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ACCORDING TO OUR RECORDS YOUR SUB IS
OVERDUE – SEE PAYMENT SLIP INSIDE FRONT
COVER

ERRATA

- Back Page Answers relating to the Quiz on Page 26 – the answers to questions 1 to 15 are correct. Answers 15 (a), 15 (b), 15 (c) and 15 (d) should read 16 (a), 16 (b), 16 (c) and 16 (d). Answers 16, 17, 18 and 19 should read 17, 18, 19 and 20 respectively.