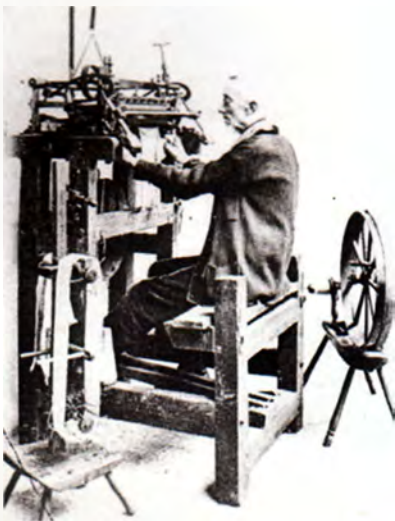


TULLE

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

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 & November each year. All meetings commence at 1.00pm. You are invited to bring a plate to share with other members at afternoon tea and fellowship which follows.

Future Meetings: Saturday, 17 May 2014
Saturday, 16 August 2014
Saturday, 15 November 2014
AGM Saturday, 21 February 2015

Find Us on the Internet: www.angelfire.com/al/aslc

**Want to Join or Membership
Subscription Due?
Contact...** Contact The Hon. Secretary
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Cover : A Framework Knitter (FWK) and his machine.

This Coming Meeting: Saturday, 17 May 2014, 1.00pm

Guest Speaker: Our May meeting will be an opportunity for any member to tell us of recent discoveries about their families. Our President will start off this segment with a tale about his research into a family member who was a veteran of the Battle of Trafalgar and who has a distant link with a lacemaker family on the *Agincourt*. Your tales will be very welcome.

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The Society warmly welcomes the following new members:-

Harvey ELWARD, Bathurst, NSW, Johnson family	<i>Agincourt</i>
Megan FOX, Calwell, ACT, Foster family	<i>Agincourt</i>
Susanne HAWKINS, Quakers Hill, NSW, Saywell family	<i>Agincourt</i>
Barbara PETERSEN, Dunlop, ACT, Dormer family	<i>Harpley</i>

President's Message

At our recent AGM, all four members of last year's committee accepted nominations from the meeting and were re-elected unopposed. I thank the other committee members for committing to another year on the committee. However, renewal is important and as our Secretary says in her report, new people will bring new ideas to our Society. I informed the meeting that I will be stepping down from my position at the end of the next AGM. I hope that some of you will consider nominating yourselves for a committee position at the next AGM to allow our Society to renew itself and move into the future.

After a short AGM and February meetings, the members viewed an excellent film about the lacemaking industry of our ancestors; its rise from humble beginnings to the power of industrial might and its sad decline to today's niche in haute couture fashion. We were able to procure from the producer a very good price for the DVDs as a bulk order and I am delighted that so many of you took advantage of the recent special offer and purchased a copy. By now you should have received your copies to enjoy and share with your family members. My thanks go to our ever-industrious Editor who found this very professional DVD as he searched for informative material for *Tulle*.

Looking ahead, Robert French reminded us at the last meeting that 2018 would be 170 years since our ancestors arrived in Australia and that if we wish to commemorate their endeavours, we should start now to plan for it. Your ideas will help the committee's deliberations so please feel free to send them to us.

Stephen Black
President

Secretary's Report

We gathered together for our AGM in February and the current Committee was returned to office for another year. The Editor and some other members of the committee are looking to hand over the reins to other members next year so please give this some consideration. We all need to play our part in keeping our little Society fresh and exciting. If each of us gives a year or two we will flourish as new people and new ideas take these positions.

Following our AGM we were treated to a magnificent film, *The Lacemakers - the forgotten story of English Lace*. It was a wonderful journey through the development of lace and its eventual demise. I could not help taking notice of the modern Lacemakers of Nottingham's comments. They had seen this manufacturing industry just disappear from their city. These are the same calls we hear in current Australia where manufacturing industries are also disappearing. History repeats itself.

There was much discussion at our general meeting around how our Society could make itself better known. Gil Kelly has prepared a wonderful flier that eventually will be circulated both in pamphlet form and poster size.

It was also proposed by Robert French that approaches be made to museums suggesting that they may wish to mount an exhibition highlighting our forebears' journey from Calais to Australia. This was seen as an exciting prospect which will hopefully develop over 2014. Any suggestions from our members who are unable to attend meetings would be gratefully accepted.

The meeting also voted that the Membership subscriptions for 2015-16 be raised to \$38 in order to be able to accommodate any extra costs with which the Society will inevitably be faced.

Carolyn Broadhead
Hon. Secretary

Editor's Comment

Contribute your lacemaker descendant's World War I story now!

2015 marks the 100th anniversary of the landing by the ANZACs at Gallipoli. It is also the 70th anniversary of VE (Victory in Europe) Day and of VP (Victory in the Pacific) Day. It is probable that many of our lacemaker immigrants had sons or grandsons, possibly daughters or granddaughters who fought and perhaps died in the service of their country during World War I. It would be fitting for *Tulle* to record the service and/or sacrifice which they gave to their adopted country.

I am proposing to include such an article in *Tulle* in February 2015 and I am calling for your contributions **NOW**. Please let me know how your Great War serviceman or servicewoman is related to your lacemaker ancestor and provide a **brief** synopsis of his or her war service. If you are able to provide a high resolution photo of the family member who served, that would be a plus. If he or she were killed in action, please provide me with details of the circumstances and the location of his or her burial site. As usual, I reserve the right to edit any copy supplied. If I am besieged with stories, as I hope is the case, first in will be best dressed. Remember that *Tulle* is finalised well in advance of its publication date. Act now to ensure your chosen family member receives recognition for their service and/or sacrifice in World War I in the pages of *Tulle*.

There has been a wonderful response to the invitation to purchase the Edward Jarvis film, *The Lacemakers – The Forgotten Story of English Lace*, narrated by Robert Lindsay. Nearly fifty members availed themselves of the opportunity to purchase a copy.

Those members who have used Sands Directories to track their families will be delighted to know that the City of Sydney has now obtained a complete digital and fully-searchable edition of the directory and has made it available through their site (<http://www.cityofsydney.nsw.gov.au/learn/history/search-our-collections/sands-directory>). This covers all years from 1858 to 1933 with the exceptions of 1872, 1874, 1878 and 1881. The City of Sydney site also contains other vital information and maps for the ardent family historian.

Richard Tander
Editor

Comment on Tulle, February 2014 - Bob Wilson

Richard, I hesitate to write again in response to articles in *Tulle*. I seem to have done a lot of it lately. My mother always said our family were known as “the talkative Saywells”. Maybe we should change the surname to Saymuch. This particular talkative Saywell was delighted that you chose to include Lord George Byron's speech in the annals of our Society.

I was unaware of the piece by Friedrich Engels, but aware of some of the conditions suffered during the “Hungry Forties”. Thank you Amanda Cavenett! It makes an interesting perspective on Nottingham later in the century than Byron's time and I enjoyed the article very much.

It must be hard for an editor to place two articles dealing with such suffering and poor conditions in the same issue. The two pieces deal with conditions that are thirty years apart, and you have separated them by seventeen pages of positive stories of the descendants of the people who suffered back then. If we were not careful we could gain the impression there was only hardship suffered by the English lacemakers in the first half of the nineteenth century.

Clearly, this is not so. There was a lace boom from 1823 to the end of 1825. Nottingham took on an air of positive excitement. Country squires, parsons, bankers, lawyers, doctors and shopkeepers jostled with one another to put up capital. Workmen from Birmingham, Sheffield and Manchester flooded into the town and surrounding villages. Lace-workers rode to the factories on horse-back and tossed off a pint of champagne at the end of the shift. Many workers were earning enough to club together and buy their own machines. William Felkin, the early historian of the lace industry, stated in 1829 that of the 1,250 owners of bobbin-net machines all but eight had been originally working men.

Now back to those dark days of 1812. I first read Byron's speech a long time ago in a book of famous speeches owned by my Great Aunt Violet. She was the daughter of one of the *Agincourt* immigrants, George Burleigh Saywell. Vi was a story-teller like all her siblings and she liked good literature. Vi never told me of the significance of Byron's speech to our own family's story, but she told of the lacemakers of Nottingham and how her grandfather went to France.

I enjoyed the bite of Byron's delivery in my first reading, but subsequent readings, as I grew up and learned more, allowed me to appreciate Byron's contemporary allusions. I will share with you those that I understand, because some are quite obscure.

Byron delivered his speech during the Peninsular War when British forces under the command of Arthur Wellesley, later known as the Duke of Wellington, went to the aid of its oldest ally, Portugal, by driving out the French and Spanish occupying forces. Hence the references to Portugal and the peninsular in Byron's speech.

"Great statesmen now no more" was used by Edmund Burke to describe William Pitt the Younger. Burke was a leading late eighteenth-century political figure who praised the American Colonists for breaking away from England, but condemned Pitt's policy in respect to the French Revolution. The phrase was used again by Abraham Lincoln during the American Civil War. That concept of freedom and revolution sits well with where Byron's oratory is heading.

"Major Sturgeon" and "the Mayor and Corporation of Garratt" refer to a political farce. In the eighteenth century, it was the custom of Garratt, a village near Wandsworth in Surrey, to hold a mock election based on the Leather Bottle public house. The villagers elected a president during each general election. Candidates had amusing names such as Lord Twankum, Kit Noisy and Sir John Crambo and mocked one another. Crowds came from London to view the farce. The Mayor of Garratt was a two-act play published in 1764, based on the village celebrations, and was popular into the early nineteenth century. Major Sturgeon was a character in the play. He was "the fishmonger, from Brentford" who says:

... such marchings and counter-marchings, from Brentford to Ealing, from Ealing to Acton, from Acton to Uxbridge; the dust flying, sun scorching, men sweating! — Why, there was our last expedition to Hounslow; that day's work carried off major Molossas. — Bunhill-fields never saw a braver commander! He was an irreparable loss to the service.

Byron paraphrases the play to emphasise the farcical nature of the Government's military manoeuvres in his:

Such marchings and countermarchings from Nottingham to Bulnell—from Bulnell to Bareford—from Bareford to Mansfield and, when at length, the detachments arrived at their destination, in all the pride pomp and circumstance of glorious war.

This last phrase completes the irony, by Byron switching to the greatest playwright of them all. The words are uttered by Othello (Act 3 Scene 3):

Farewell the plumèd troops and the big wars
That makes ambition virtue! Oh, farewell!
Farewell the neighing steed and the shrill trump,
The spirit-stirring drum, th' ear-piercing fife,
The royal banner, and all quality,
Pride, pomp, and circumstance of glorious war! [Bob's emphasis]
And O you mortal engines, whose rude throats
The immortal Jove's dead clamours counterfeit,
Farewell! Othello's occupation's gone

The glories of the invasion of the midlands by government forces to suppress the Luddites descend to farce in Byron's allusions.

I am unfamiliar with the origins of the quotation “good easy men have deemed full sure our greatness was a ripening”. It sounds Elizabethan or Restoration to me but I cannot place it. (Ed: “Good easy men” is from Shakespeare, Henry VIII, Act 3)

Byron's reference to the “Bellua multorum capitum” is alluding to the Hydra, the many headed beast encountered during the labours of Hercules. Each time the hero cut off a head two more grew. In other words it is futile to prosecute individuals of the mob as more will take their place.

Draco and the “Athenian lawgiver” was a Greek who codified the laws of ancient Athens making them enforceable only by a court. In so doing he made the laws harsher than the previous oral laws with little leeway for tempering them by reason of the circumstances. Hence our word draconian describes harsh uncompromising laws. Byron's meaning is clear.

The “all political Sangrados” uses a Portuguese word for bleeding. Dr Sangrado was a character of eighteenth-century political cartoons who relieved John Bull (England) by blood-letting. In one such cartoon, Dr Sangrado says to John Bull “Another Incision will cheer you. I would then advise you to Exercise yourself with your firelock & take a Trip to the Conlines [sic Colonies]”. Byron follows the use of Sangrados with the question “is there not blood enough upon your penal code...?”

The messages are obvious.

The reference to “Jefferies for a judge” completes Byron's criticism of the harshness of the proposed laws. Judge Jeffreys was known as “the Hanging Judge” because of his part in the “Bloody Assizes” where he condemned to death between 160 and 170 participants in the abortive rebellion of the Duke of Monmouth against James II in 1685. Folklore exaggerated the number to about 700.

References to Byron always stir humorous memories in me. My wife Joy and I were attending Evening Service at St John's Church, Maroubra soon after our marriage. One of the older church wardens climbed the pulpit and read the lesson, and as usual he entered into sermonising. As he droned on we all started to lose the thread of his talk. Suddenly his words penetrated our foggy brains “Beware of Byron, that way danger lies!” All the younger members of the congregation snapped to attention. We were all thinking— “where can I get a copy of Byron?”

Members of the House of Lords were not snapped to attention by Byron. They passed the Frame Breaking Bill. The capital punishment sections of the Act were modified to transportation in 1813 (*Tulle*, Nov 2012). Later in the decade hanging was re-introduced. About sixty to seventy people were hanged during the currency of the Act, but magistrates used other statutes to try and condemn the Luddites.

Bob Wilson

Ed: Thank you for your interesting and thought provoking observations, Bob. Your comments will, I am sure, be appreciated by all our members.

Life aboard an Emigrant Ship

At the August 1998 ASLC meeting, Lyndall and I gave a presentation outlining life aboard an emigrant ship. The Society has many new members since that time so perhaps it is worthwhile revisiting a summary of our talk in this edition.

As you are well aware, the great majority of our lacemaker ancestors came to Australia aboard one of three vessels. The *Agincourt* and *Fairlie* carried our folk to Sydney, the *Harpley* to Adelaide. Others, however, came in smaller numbers aboard other vessels. These included *Walmer Castle*, *Emperor*, *General Hewitt*, *Harbinger* and *Nelson*.

A typical emigrant ship was about 550 tons new register, had two decks, a square stern and three masts. The *Agincourt* (a barque) and *Harpley* ("ship-rigged") fit this description to a tee. They were about the length of eight Holden Commodores parked bumper to bumper. They were about the width of four Commodores parked wing-mirror to wing mirror. *Fairlie* was slightly larger. In this confined space, approximately 265 emigrants, ten officers and 24 seamen tried to coexist in harmony for a voyage lasting about 16 weeks.

The crew's quarters on our ships were in the bow. The First Class or Cabin passengers had cabins on a quarterdeck which was raised above the main deck at the stern of the ship. Below the main deck there were double-deck timber bunks, each 6 feet x 3 feet, which ran down each side of the ship. Each bunk was divided from the next by stout planks. Married couples shared a top bunk; the young children shared the bunk below. The single men and youths had single bunks 6 feet x 3 feet in a partitioned area between the crew's quarters and the family quarters. Single females were partitioned off at the rear of the vessel below the cabins of the First Class passengers and abaft of (i.e. closer to the stern than) the family-quarters. Two females were expected to share each 6 feet x 3 feet bunk.

Down the centre of the ship, between the double row of bunks and running the entire length of the ship were tables with fixed seats on each side of them. Similar seats were also fixed at the end of each bed space. Plates and beakers containing the daily allowance of water were stored below the tables. Much of

the emigrant's time was spent sitting at these tables, especially during poor weather, for meals, and so forth.

The emigrant's dietary scale was carefully pre-determined by the Government Emigration Office. Their food allowance included biscuits, flour, water, raisins, suet, tea, coffee, sugar, peas, rice, preserved potatoes and butter and preserved meat. Because there was insufficient room for each emigrant to draw and prepare their rations individually, they were divided into messes of six to eight adults. For rationing purposes two children counted as one adult. Each mess elected its own captain who was responsible for ensuring that his mess received its fair share of food. Single women were not permitted near the galley. Cooking was a man's job and it was considered best that men and single women were kept as far apart as possible at all times. Joints of meat were allocated to a mess then thrown together into a boiler and left to stew until dinner time.

Journals abound with descriptions of dishes prepared by steerage passengers - some results comic, some pathetic. The single men undoubtedly prepared the greatest range of botched dishes. One wrote to his mother soon after his arrival as follows. "I asked an Irishman who had just put some dough in a tin to be baked whether he had greased the tin. When he said 'No', I said you must do so or the cake will stick. Would you believe, in perfect ignorance, the fellow actually greased the outside of the tin, instead of the inside".

The ships carried quite an ark of animals. The sheep, hogs, suckling pigs, chooks, ducks and geese meant that passengers sometimes had eggs and, now and again, milk and fresh meat.. A goat or two was often carried as well. Goats proved to be good sailors and could even consume the carpenter's shavings. When becalmed, the emigrants fished. Fresh produce made a very welcome change.

What were their other impressions of shipboard life?

Seasickness. Spilt food. The singing of the sailors. The creaking and groaning of the ship's timbers. In gale force conditions, the howl of the wind in the rigging and the terrifying magnitude and power of the ocean swell. Aboard a sailing ship in such weather it was impossible to keep dry the below deck living quarters. No matter how well caulked the decks were, they eventually developed leaks after

being continuously washed by heavy seas. An opened hatch could allow many gallons of sea-water to enter in a moment. A ship that had ankle deep water sloshing about was still considered a dry ship. In the early days of the trip, this constantly moving body of slushy, slimy water, not only consisted of seawater but also contained a goodly selection of other things, the least objectionable being spilt food.

Their journals also inevitably refer to the ship's water supply. The water was generally crook. Adults were only allowed three quarts or about 3½ litres per day for all their washing, drinking, cooking and other uses. Children under 14 received half this allowance. Passengers regularly had to add lime juice to make it drinkable. Consequently any downpour of rain brought our emigrants streaming onto deck with tubs and dishes. Although this rainwater had a flavour of canvas from the sails, it was much preferred to the ship's water, even for drinking.

Clothes were mostly washed in sea-water and the men had the freedom to bathe in a sail-bath or to swim in the ocean if the ship was becalmed. Women were never afforded these luxuries.

What else caused them discomfort?

Rats. A passenger aboard the very next voyage of the *Harpley* wrote, "I kicked two off my bed last night. They had eaten through my counterpane and two blankets. They had put a hole through the toe of one of my boots."

What did our ancestors do on board to fill in those endless days which must have inflicted tedium beyond belief? Nothing but sea and sky day after day!

They had their time broadly structured by the ship's routine. When they got up, when they cleaned their quarters and when lights were extinguished at night were all pre-determined, as were meal-times.

Naturally, there was a Sunday church service, led by the Ship's Surgeon, which was held on deck, providing the weather was reasonable.

Most ships were well supplied with books. Teachers were appointed from among the passengers and many migrants learnt to read and write during their

four months at sea. Many travellers kept journals. Physical exercise, ball games, drilling, boxing, skipping, dancing and music were all encouraged. Grand concerts were organised. Lotteries were run on how long the voyage would take. They played chess and cards, draughts and backgammon. Some of the men helped the crew, even climbing a mast if called on to do so.

The greatest pleasure at sea was meeting a homeward bound ship. The occasion was not only exciting in itself, but also offered an opportunity to send letters 'home'. As soon as was possible, the crews of the two vessels started communicating with each other using ten flags according to a code. If both ships were English, the captains spoke to each other through 'speaking trumpets'. Once the Cape of Good Hope was astern, however, no ships bound for England or Europe were encountered, as their route lay eastwards around Cape Horn.

Don Charlwood in his interesting book, *The Long Farewell*, states that excessively pious though the Victorians were, they showed less pretence when faced by death than we do today.



Deaths at sea, however, on the way to an unknown country, were more than usually upsetting. The burial service on the open deck was stark. The body was usually wrapped in canvas, the Captain or the Ships Surgeon read the service and the body was consigned to the deep while the ship ploughed steadily onwards. If a deceased person's next of kin had little money, it was usual for some of his or her belongings to be auctioned and passengers were often generous in what they bid for these. Inevitably these auctions themselves were something of an entertainment.

Consumption of alcohol, especially among the bachelors on some ships was prodigious. Because people were packed on board so closely, it was inevitable that occasional fights would break out. Aggressiveness increased with drinking but the fights themselves were often regarded as welcome diversions.

Another welcome diversion was the celebration of *Crossing the Line* as all emigrants were doing so for the first time. These celebrations also helped to break the tedium of the Doldrums.

Despite the inescapable quarrels, most time was spent in reading, knitting and making plans.

Undoubtedly, the chief pastime was endless yarning. People talked about their hopes and

fears for what lay ahead. Many people developed friendships which lasted for the rest of their lives in their adopted country. Our interest in their lives, which have ultimately led to our own, is what led to the formation of our Society. We are reaping the rewards of living in this marvellous country through the courage and foresight, the determination, tenacity and faith of our special ancestors, the Lacemakers of Calais.



Richard and Lyndall Lander

A Thought for Today

"I met, not long ago, a young man who aspired to become a novelist. Knowing that I was in the profession, he asked me to tell him how he should set to work to realize his ambition. I did my best to explain. 'The first thing,' I said, 'is to buy quite a lot of paper, a bottle of ink, and a pen. After that you merely have to write.'" -Aldous Huxley, novelist (1894-1963)

This is also good advice for anyone contemplating writing their family history. You've now got your "round tuit" so it is time to get around to it! - RJL



Ice-makers aboard the General Hewett

The image shows three sections of a handwritten logbook from the General Hewett. The top section is a passenger list for the voyage to Bombay, 1861, with columns for names, ages, and other details. The middle section is a medical report from the immigration agent, discussing the health of passengers and the layout of the ship's compartments. The bottom section is another passenger list, possibly for a different voyage or a continuation of the same one.

The immigration agent's report: "Surgeons of emigrant ships inform me that it is very desirable that families with young children should not be berthed near open hatchways—bronchitis and inflammation of the lungs are frequently the result of such exposure. The bulkheads between the married people and the single women's apartment on the one side, and that of the single men on the other, are generally constructed with venetian windows; it has been suggested that the panels, though movable, should be made of solid timber, and at the top there should be a grating for the purposes of ventilation. The married couples are berthed close to the single women under the impression that married people are a protection, and that they will discountenance and prevent any intercourse with the young women on the part of the sailors or single men; but practically it is found that the married people do not discountenance or prevent, but that, in truth, they in many instances give facilities for such intercourse. This has been so often referred to by surgeons-superintendent that I entertain no doubt that such an evil does exist. It is, therefore, most desirable that the possibility of talking with the single women should be prevented, especially at night, and that these bulkheads, instead of being constructed with venetian windows through which letters might be passed and conversation carried on, should be shut up by solid panels. During the day, when the panels are removed, iron bars at short distances should be fixed to prevent persons passing from one compartment into the other, except through the door of which the surgeon or matron keeps the key.

Mr. Goulet suggests that in lieu of the ordinary constables appointed from amongst the emigrants, that one person who has been accustomed to the sea, who had been a mate or respectable petty officer, and who should mess and live separately from the immigrants, should have the management and should be responsible for the daily cleaning of the ship and the proper cleansing of the water-closets. The constables, as now appointed, have no control and little influence over the other emigrants, and look upon the pay which they receive at the end of the voyage as a very poor compensation for the trouble and disputes in which their office involves them. On the other hand the emigrants show deference and an undefined fear of the seafaring man ; and will be ruled and directed by him when they will not yield the slightest obedience to one of themselves. Mr. Goulet is of opinion that a small addition to the amount of the gratuities, payable under the present system, would be a sufficient compensation for the proper performance of the duty by one thoroughly efficient man. This, however, would not do away with the necessity for the female mess constables.

The proposal to substitute canvas bottoms and blankets in lieu of bottom boards and beds in the berths of the emigrants has not been effected in a manner as satisfactory as could be wished. In many of the ships in which an attempt has been made to carry out this suggestion the canvas has been of such inferior quality that the weight of the people has torn it even before the commencement of the voyage. The ship *Utopia* may be mentioned as an example of what is now stated. Unless the best No. 1 canvas be used, there is no probability of anything but failure but if the canvas be good, the only difficulty to be met and overcome is its tendency to stretch. It is not to be supposed that such a difficulty is at all insuperable to a practical man. In some of the ships which have lately arrived the single men have been supplied with hammocks, which, being taken down and stowed away during the day, have left the entire compartment between decks clear for air and exercise. This is a very great improvement on the old system, but the use of hammocks makes it necessary still to retain the beds. In the ship *General Hewett* cots were substituted for hammocks, which alteration does away with the necessity for beds, so that a double or quadruple blanket, or some thickly-quilted woollen material, sufficient to keep the people warm, can be substituted. In that vessel the cots gave the greatest satisfaction both to the emigrants and to the surgeon-superintendent. That which has been found so applicable to the single men may also, with great advantage, be used for the single women. The cots being taken down every morning will not only give ample space for air and work, or amusement, but will prevent the young women lounging in bed during the day, to which habit many of them are addicted. The surgeon-superintendent of almost every ship which arrives here complains that there was an insufficiency of sand and of holystones put on board in England. It is difficult to understand why an error which has been so often mentioned should not long ere this have been rectified."

The Thomas Arbuthnot & the Brown Family

Those readers of *Tulle* with outstanding memories might recall the summary of Robin Wines address to the Society at our May 2008 meeting which appeared in the August 2008 edition. Robin's great-great-grandmother to be, Maria Maher, was one of many orphaned Irish girls who arrived at Sydney's shores aboard the *Thomas Arbuthnot* on 3 February 1850.

The *Thomas Arbuthnot* was used to carrying immigrants and would soon carry other valuable cargo. She was a fast sailing ship, 523 tons Old Measure (OM), and in 1851 she was entrusted to carry the first Australian gold from Australia to England.

On the voyage to Australia immediately preceding that of the Irish orphan girls, the one arriving at Port Jackson on 17 January 1849, she carried her Master (G.H. Heaton), three Cabin passengers, a Surgeon Superintendent (Dr Roach) and 263 immigrants (five of whom died during the voyage). Nine of these 263 immigrants consisted of the Brown family – William Brown (aged 40), a watch and clock maker from Pepplewick, Nottingham; his wife, Mary Ann (38), also from Nottingham; his 18-year old milliner daughter, Eliza Ann, born at Hyson Green, Nottingham; his 15-year old daughter, Emma, who was born at New Lenton in Nottingham; Clarissa, aged 11, born at Nottingham; Maria, 10, also born at Nottingham; his eight-year old son, Alfred, born at New Radford, Nottingham; then intriguingly, two sons, William aged six and Henry, aged 4, who were both born in Calais, France – shown as “Calay, France” on the shipping list.

William Brown certainly didn't regard himself as a lacemaker but did he find some useful employment fine tuning the many Leavers lace machines operating in both these centres? Was he related to another William Brown who arrived aboard the *Agincourt*? Or to Charles Brown, a single man aboard the same vessel? I would love to know.

Richard Tander

Another Traditional East Midlands Recipe

Nottingham Pudding or Apple-In-And-Out Pudding

This pudding dates back to mediaeval times when a mixture of batter, fruit and spices was served with roast meat.

The ingredients listed are sufficient for four portions.

120g	flour
1	pinch of salt
450g	cooking apples, peeled, cored and sliced
	grated rind of half a lemon
2 tsp	lemon juice
1	large egg
140ml	milk
140ml	water
3 tbsp	butter (level tablespoons)
½ tsp	ground cinnamon
90g	brown sugar
2 tbsp	lard, for baking

Sift the flour and salt together in a bowl. Make a well in the centre and add in the egg. Stir. Gradually add half the milk and water, beating well until the batter is creamy. Add the remaining milk and water and whisk the batter until it is smooth and well combined. Allow the mix to rest in a cool place for about 20 minutes.

Preheat the oven to 210°C.

Melt the butter in a heavy frying pan then add the apples, lemon juice, lemon rind, cinnamon and sugar. Cook gently until the apples are just soft.

Grease a 20cm square roasting tin with lard and place the tin on the upper rack in the oven until the lard starts to smoke. Very carefully arrange the apple mixture in the hot lard and then pour the batter on top.

Bake for 20 minutes then reduce the oven temperature to 190°C until the batter is firm and golden. Serve with custard, ice-cream or cream.

Letter from Adelaide

When I was first appointed Editor (now more than six years ago) I promised to occasionally include definitive articles from past issues of *Tulle*. I believe that the following is yet another such article which ably qualifies for a repeat inclusion. It first appeared in Issue 50 of this journal (February 1996). John Freestone and his family were passengers aboard the *Harpley* and his first letter home to his family was reprinted in *Tulle*, Issue 116, August 2012. This is a copy of his second letter to his family in England.

I have written previously about my disappointment, that although I know quite a deal of genealogical information about my own family, I know virtually nothing about how they felt about things, what they thought about, their likes and dislikes, their values, their aspirations and the like. Descendants of John Freestone can feel fortunate that nearly 166 years after this letter was written, they can almost hear him mouth the words which follow. (RJL)

South Australia, December 15, 1848

Dear father and mother,- I hope you received the newspaper I sent, containing a full account of our arrival, and a list of the names of all the emigrants on board the Harpley. I sent it on purpose to set your minds at rest concerning the safety of my little lot from "the dangers of the deep" and I hope you have also received my letter bearing date November the 1st, wherein I gave you an account of our landing and my seeking for work, and getting a place to go shepherding. In that letter I promised to send you word what I thought of the country, and what were my prospects.

In the first place, then, I will tell you, as far as I am able to judge, what I think of the country and climate. The weather, so far, I think beautiful. It has been, to my thinking, just like a very fine spring, though the colonists say it is cold, and that there has been two winters this year, and not one of the oldest among them ever remembers the rainy season to have lasted so

long. Nevertheless, I think it all the better for us who had just landed, as we get used to the extreme heat by degrees; and, if I can judge from the short space of time I have been here, taking my own family for example, I should say it is a very healthy country for Europeans, though I believe my mud cabin is situated in one of the healthiest spots in all South Australia, being in a valley within four or five miles of the top of a range of mountains, and within twenty yards of what is called the River Gilbert.

But they call anything a river here. The Gilbert is no bigger than the Tinker's Leen in Nottingham Meadows, and is only a river in the rainy season; in the summer time it is nothing else but a string of water-holes. As for the land it is of a fertile description, but the scarcity of water is a great drawback on cultivation. There is not one stream that deserves the name of river. The Torrens, which runs through Adelaide, is the same as the Gilbert, nothing but holes of water here and there during the summer time.

There is plenty of good corn and good vegetables grown here, and the land is well adapted for the growth of the vine. There are many farmers with small vineyards, and I have no doubt before long it will be a very profitable source of commerce. As for the timber, there is very little good about where I am; but they tell me there is plenty of good timber 20 miles off. The principal trees about here are gum-trees. We have often talked and laughed about Colonel Crockett and "opossum up a gum tree", but it is a reality; for there are plenty of them. There are plenty of kangaroos and emus within 15 miles of my hut, and if I had a gun I could have plenty of sport, for quails, wood pigeons, ducks and turkeys are here in abundance, and also crows, magpies, hawks, parrots and all others down to as small as tomtit, and no trouble to get at them, for the birds are all very tame and will let you come within a few yards of them. But the most plentiful here is the ant; there are hundreds of thousands of millions of them, and some are very large, plenty an inch long. The grass is alive with ants, grasshoppers, beetles and several other sorts of insects – lizards so large that had I seen them in England I should have thought them young crocodiles.

The worst of all is the snake, whose bite is death. There is a fair sprinkling of the venomous reptiles about here. I have killed five; the longest between five and six feet.

We have had several natives call at our hut. They all seem very harmless, but Ann cannot bear the sight of them, so she does not care how few of them come. And now to tell you, if I can, what are our prospects; but I think this will bother me at present, for everything seems dull, gloomy and uncertain. Wages are coming down and masters are making the flocks a third larger.

It is a rather curious fact, that the French Revolution, which was the principal cause of our coming, should be the ruin of several of the sheep-farmers here, yet it is no less strange than true, for the price of wool has come down very low, fetching but one half. Several of the poorest farmers have been sold up stick and stump, very good sheep selling for 3s.6d. each, so that you will see, instead of my getting out of the reach of revolutionary war and its effects, I have been dropt (sic) in where it is felt the worst. You know I have not been the luckiest fellow in the world, and this is only another instance of my close connexion with "Fortune's eldest daughter".

I do not feel satisfied with my prospects here, and therefore intend coming back to Nottingham if I can get a chance, that is, if the lace trade keeps anything like as good as was expected when I was there, and for the following reasons: - First, my wife does not like the place, neither does she like the thought of being here by ourselves. While there was some likelihood of some of you coming to us, she was contented, but when we found how things were going, we of course made up our minds that under no consideration would we send for any of you, nor, indeed, would I persuade any other person to come unless he could land with £120 in his pocket.

In the second place, wages will be very low, so low that a man, after living very frugally, having nothing but damper, mutton, tea and his

“bacca” for a year, will be able to save next to nothing. Indeed, at the time I am writing this, there are no less than nine hundred men and women walking Adelaide streets in search of employment, some begging for work at any price. I really do not know what is to become of all the emigrants who are coming here, unless Government starts some public work such as cutting a canal, or making a railroad, or something of that There used to be always a demand for shepherds but there are too many now. The masters used to think 900 or 1000 a sufficient quantity for one flock, but now they have made three flocks into two, thus throwing every third shepherd out of employ, besides hut keepers; so you will see they do not want any new hands for shepherding for some time to come.

The third reason is, I should not like to stop here to do no better than at home, and at present I do not see any chance of doing so well, much more better, that is, always supposing trade to be as good as when I left. I expected to find good land cheap, so that a poor man would have a chance of buying some; but I find on the contrary, land is very dear near to the large towns. There is certainly plenty of land to be bought for £1 per acre, but it would not be of any use to a man like me, for the produce of such land would cost more in carriage to the market than it would be worth when it got there, all kinds of cartage being extremely dear, which is principally owing to the very bad roads.

*As I have now given you my reasons for thinking of returning to Old England, you must not think that they are any worse than I have stated, I have neither made them better nor worse, but just what I really think they are. Neither must you think that we are miserable, or short of “grub”, we have plenty of victuals, and generally a good plum pudding on a Sunday. You know I have not been here long, and therefore may be writing under false impressions, but I have stated what I think is true.
I remain your affectionate son,*

John Freestone

But John Freestone did not go home to England! His employment was with James Masters who came to Australia on the *Africaine* and in the early 1840s he took up land around what is now called Riverton¹ in South Australia. It was not an easy area to access - the road in being a mere track in the 1850s, entirely without fences and with other roads branching off it. While working for Masters he and his wife had two more sons.

Like most men in South Australia, Freestone followed the lure of gold to the diggings at Avoca in Victoria. He took his wife and children, and it is most likely that Ben Holmes and his family, his companion from Nottingham to Calais to Gawler to Riverton travelled there with him. There is no record of whether he was a lucky miner but a daughter was born there and died in the same year. The family stayed in the area.

Charles Robert died of typhoid at the age of 15; Alfred and John didn't marry, but the other boys did and had families of their own. According to the *Avoca Mail* they were cricketers, somewhat better at bowling than batting. Many of the next generation died with typhoid being particularly prevalent. However, John Freestone lived to old age, still working as a miner when he died at the age of 78 in 1890. He is buried in the Amherst Cemetery in Victoria.

Later, various members of the family went into farming but James went to Western Australia where he was accidently killed at the Great Eastern Mine, Lawlers, WA in 1899. His son, William settled in the Wongan Hills District about 1910. After many disastrous farming years in Victoria, the rest of the family followed and their descendants still farm in the Wongan Hills area.

From the notes of Marlene Kilminster

¹ Lacemaker families other than the Freestone family who took up land or engaged in various business ventures in the Riverton area included the Crowder, Holmes, Lander, Longmire and Sumner families (Ed.)

Henry Longmire

We are fortunate to have two active, skilled and committed Longmire family historians amongst the members of our Society, viz. Amanda Cavenett and Kingsley Ireland.

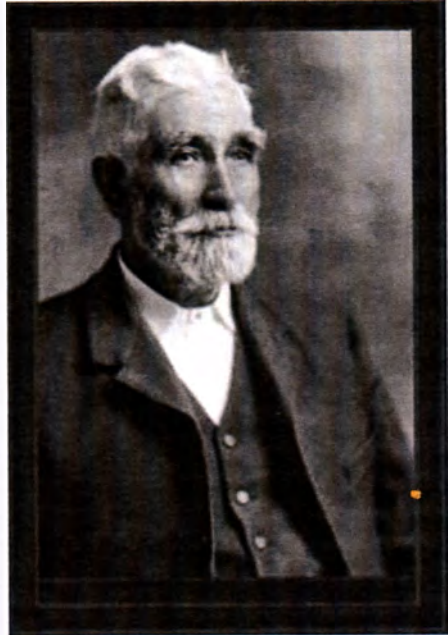
Both have written detailed family histories of the Longmire family and both are descendants of lacemaker family heads, Hiram Longmire and Ann Whildon.

Hiram was baptised on 30 January 1814 at St Nicholas's, Nottingham and died 17 Feb 1880 at Kadina, South Australia. Ann was born c.1812 and died 11 May 1865 at Salt Lake, South Australia.

Hiram and Ann Longmire's eldest son was Henry. Henry, together with his parents and two brothers (Hiram and Walter) as well as two sisters (Mary and Elizabeth), all

travelled to South Australia aboard the *Harpley* in 1848. Henry was baptised at St Peters, Old Radford, Nottingham, on 3 March 1836. In 1857, as a 21-year old, he married Ellen Martha Frost and their family of four girls and four boys followed.

The youngest of their eight children, Lillian Maud Longmire, was born on 26 March 1878 at Blyth Plains, South Australia. On 27 April 1898 she married William Henry Cavenett. Lillian was Amanda's Great-Grandmother and Kingsley's Grandmother. Amanda and Kingsley are first cousins once removed.



Henry Longmire, 1836-1915

The Homan Family - an Epic Search

If there were a prize for perseverance within our Society there is a fair chance it would go to Beth Williams, one of our long-standing members. Her ancestors, the Homan family, arrived in Sydney aboard the *Agincourt* in 1848. At that time the Homan family consisted of Thomas Homan, his wife Ann Gluyas Homan (née Bunny) and their two children, Emily Ann (then about 12) and Matthew (Edwin Matthew) Homan (about 8). Thomas Homan had married Ann Gluyas Bunny at St Mary's church, Dover on 4 June 1827.

Many years ago when Beth commenced her ancestral quest she engaged the services of a researcher who had come highly recommended to her. The researcher almost convinced Beth that her family were not Nottingham people at all. However Beth is more tenacious than that. Thirteen years later she was able to prove that the professional researcher was wrong. By then she had a copy of Emily's baptismal certificate from the Wesley Chapel in Halifax Place, Nottingham where the baby girl was christened in 1836. It shows she was the daughter of **lacemaker** Thomas Homan and his wife Ann, from the Parish of St Nicholas. She had also obtained a copy of Edwin Matthew's birth certificate which confirmed his birth at Basford, Nottingham, in January 1840. Beth had also discovered that some of the Bunnys (Thomas' wife's family, originally from Cornwall) were by then also living in Nottingham. William Bunny was a Nottingham printer and bookseller, employing apprentices as well as two servants. William Bunny's sister had married a gentleman from Basford, whilst another of his siblings had died of consumption at Castle Terrace. Beth acknowledges the wonderful assistance she was given in her quest for the truth by our Life Member, Anne Fewkes.

After arriving in Australia aboard the *Agincourt*, the Homan family was first offered employment by John Herring Boughton on *Tillimby* homestead at Paterson in the Hunter Valley. Their term of employment was for only three months for which they were to be recompensed at the rate of £20 per year plus rations for two adults. However, family legend holds that they did not like their situation there² and so they soon left and went to Stockton and subsequently on to Maitland where they established their homes and their own business.

In *Tulle*, Issue 21, May 1988, Beth wrote: "By 1880 my Homan family had two homes and rented a shop in the High Street at Maitland". Edwin Matthew Homan, Beth's great grandfather, was initially apprenticed as a shoemaker in the Paterson area. Gillian Kelly found that he is even mentioned in the journal of Rev. John Dunmore Lang. Lang had become lost while visiting Paterson and Edwin Matthew directed him through the many sliprails and other obstacles to the punt. Lang states in his journal, "I gladly assented to this arrangement and

² Boughton had operated *Tillimby* for many years with convict labour so perhaps their treatment was less than fair and reasonable.

found him to be an intelligent boy, the son of a free immigrant from France, sent to the Colony by the home government shortly after the last French Revolution”.

Edwin Matthew not only became a sought after shoemaker, but also a successful saddler and he won many prizes for his work at local shows. When the time came, he also trained his sons in the business. He was well respected and eventually possibly became a member of Loyal Paterson Union Lodge No. 4225 of the Independent Order of Oddfellows of the Manchester Unity (I.O.F.M.U.). Lodge membership was very much a part of the daily lives of many of the Nottingham laceworkers, not only in Australia but also in their previous lives in Nottingham and Calais. The carpenter and builder who was eventually awarded the contract to erect the Oddfellows Hall at Paterson in January 1864 was Stephen Stanbridge. His daughter, Lucy, married Edwin Matthew Homan in Maitland in 1866 (NSWBDM 1866 # 2308).

Edwin Matthew's sister, Emily Ann, became the wife of John Snell Milne in 1861 (NSWBDM 1861 # 2217). John was regarded as “the doctor of Wollombi” although he perhaps had no formal qualifications as such. Her marriage certificate states she is the daughter of the **late** Thomas Homan so Beth was at least able to deduce that Thomas had died sometime between 1848 and 1861 despite the fact that his death does not appear in any official BDM indexes.

Emily adopted a child and, although self-educated, Emily could speak French fluently and taught at a local school – perhaps at Wollombi where the family lived. The Milne home, like many in Wollombi, was often flooded out by Congewai Creek, but Beth states “they stayed and struggled and achieved a lot with their hard work”. When Emily's husband died in 1888 (NSWBDM 1888 # 14168) Emily's brother, Edwin Matthew provided her with a home back in Maitland quite near his saddlery shop. She died at West Maitland in 1896 aged about 58 (NSWBDM 1896 # 6808).

In 1991, not long after State Records released the Deceased Estate files to the public, Beth looked at John Snell Milne's file in the hope of finding something on Thomas Homan. Milne, Thomas' son-in-law, died at Wollombi in 1888 (NSWBDM 1888 # 14168). This showed that he was a “Chemist and Druggist”, if not formally a Doctor. His assets included:

- “to value of allotment of land situate at Wollombi aforesaid containing one acre and a half more or less with the buildings erected thereon: £200/0/0”
- “to value of two horses, £10/0/0”
- “to value of Testator's household furniture and effects, £39/0/0
- Total assets £249/0/0

His debts to various listed people amounted to £72/2/11. On 22 November 1881 his wife Emily solemnly declared that all the above was true and that she had obtained nothing for the goodwill of Milne's business which she had tried unsuccessfully to sell. She had only been able

to sell some old bottles connected with his business which realised one pound and six shillings. Alas, there was nothing relating to Thomas Homan in the file.

Beth has also spent many hours at the State Records Office at Kingswood in Sydney trawling through their records trying to make sense of her family's past. The unusual "Gluyas" in her great-great-grandmother's name led her to a treasure trove in the centre's Intestate Files in February 1990. Although Beth had known that the name was common in Cornwall, she found a file relating to a Captain Gluyas in Australia. The file, which Beth swears "had not been opened since 1838", was like an Aladdin's Cave. There were family letters written from Cornwall to London; Cornwall to Sydney and to Hobart Town. There was a list of all the family's birthdays. There were also letters from the Captain's wife in London. Included in the file was a testimonial as to his capabilities as a ship's captain on the East India route as well as his eleven years' experience as a captain on the West Indies trade route. Also mentioned in the file was the death of Ann Gluyas Bunny's father in Helston, Cornwall. Beth spent more than four hours reading and digesting the material in this file. Sadly, the file also recorded the captain's fall from grace. He was caught stealing from his ship while in port in Sydney in 1837 and was thrown into the Watch House, where he died quite suddenly of apoplexy on 18 December – Beth's own birthday!

In *Tulle* November 2005, Gillian Kelly wrote: "The Gluyas family was a sea-faring family from Cornwall and in 1795 Elizabeth Gluyas married John Bunny. They produced a family of some twelve children and from this generation the diversification of the family began. Elizabeth stayed in Cornwall, Ann, Mary and Charlotte worked in the lace industry in Nottingham. John, George and Adolphus went to sea. Amelia went to America, Matthew went to France and James became a carpenter and Edwin a bookseller."

Thus, although Beth had discovered quite a deal of information on the Homan children she had little on their parents, Thomas Homan and his wife, Ann Gluyas Homan (née Bunny). Ann's death is easy to find in the NSW BDM Index. She died at Wollombi in 1879 (NSWBDM 1879 # 9666). From the Ryerson Index we know she died on 5 June 1879.

Thomas is mentioned again in the death notice of his wife, Ann Gluyas Homan, in the *Maitland Mercury and Hunter River General Advertiser* on 7 June 1879. "At Wollombi, New South Wales on the 5th instant, Ann Gluyas Homan, relict of the late Thomas Homan, Nottingham, England, and eldest daughter of the late John Bunny, Collector of Customs, H.M. Customs Department, Cornwall, England."

When Beth visited the Wollombi Museum she asked where Ann Homan's grave could be found. The Archivist looked at the records for the Wollombi Cemetery and told Beth there was "no burial for that name here at all". Beth showed him Ann's death certificate and was then told

“the graveyard floods in the lower section from time to time. Her grave must be in that section”. Beth had hoped she would find Thomas’ grave alongside Ann’s. She had no such luck.

Although Beth has had little success tracing the life of Thomas Homan through official records, she has been fortunate to have been told many family anecdotes by Lucy Homan, the daughter of Edwin Matthew and Lucy Ann Homan. Lucy was born in the Hunter in 1874 and was an elderly lady when Beth first got to know her. However, all the stories she related to Beth have subsequently proved to be correct, so Beth has had little reason not to believe the stories she related regarding Thomas. Lucy believed that Thomas was killed at the goldfields, possibly for the gold he had found. From Lucy’s tales, it is even possible that one of his in-laws was involved in his demise.

In February 2014 Beth found the following in the Sydney newspaper, *Empire*, for 27 December 1853:

“Walker’s party, in the Swamp Creek, have been successful of late (although) we have not heard the amount of gold obtained. This creek is almost deserted. If, however, some scheme could be devised for freeing it from water, the bed of the creek would pay well for working. Walker’s party might give fresh comers a hint or two if solicited.

Thomas Homan, who miraculously escaped with his life from a log falling down a shaft upon him, is we are happy to state, rapidly recovering from the severe injuries he received.

The owners of the disputed claims spoken of in my last report took out of their claim sixteen ounces of gold in one day during the week. This proves their claim was worth coveting and worth fighting for.

We see by the last escort returns that the Hanging Rock sent down more than double the amount of gold from the Rocky River, although there are not more than one half the diggers at the former place to what there are at the latter. Let this fact speak for itself.”

There were several “Swamp Creeks” involved in gold mining in Australia. The one referred to above probably relates to Swamp Creek on the Peel River, 5km north of Nundle in northern NSW. The Hanging Rock State Forest is nearby.

Beth states that she has been unable to find anything else on her enigmatic and elusive Thomas Homan. Did he subsequently die as a result of those injuries? Did he die from the injuries after he returned home to Wollombi? Has his grave been washed away like that of his wife? With Beth’s perseverance and doggedness, I feel sure that one day she will be able to tell us.

The Williams Family of Nottingham and New Zealand

One of the leading families in Hawke's Bay, New Zealand in the mid-1800s was that of the Williams. James Nelson (known as J. N.) Williams had purchased a large tract of land at Hawke's Bay for the price of 25 shillings an acre.

J. N. Williams was the son of a prominent missionary family. His father, William, and mother, Jane (née Nelson), had come to New Zealand in 1826 to join William's brother Henry and his wife Marianne in their mission work, first in the Bay of Islands and then on the East Coast. Henry and William Williams were the sons of Thomas and Mary Williams of Nottingham. A hosier and businessman, Thomas received recognition as a Burgess of Nottingham in 1796 and as the Sheriff of Nottingham in 1803. He died of typhoid, aged 50, in 1804 when William was three, leaving his wife, Mary Marsh, with eight young children to care for.

A scholarly man, William had taken a Classics degree at Oxford after completing an apprenticeship with a surgeon at Southwell, Nottinghamshire. William spent the next eight years in charge of the mission school at Paihia while Jane raised their family (by then, nine children in all). Jane had trained as a teacher in England (William had met her while she was working as a student teacher at the school run by her mother, Mary), and she joined Marianne in teaching Maori girls and women the arts of household management. Mary also supervised the running of the mission during William's long absences.

For many years William was the only ordained Church Missionary Society missionary in the Church's eastern district, tending a vast parish which stretched all the way from East Cape down to Cape Palliser. He was a gentle and scholarly man who rapidly became proficient in the Maori language. In 1837 he published a Maori translation of the New Testament. He also worked on a Maori dictionary (*Dictionary of the New Zealand Language and a Concise Grammar*) which was published in 1844. William died in 1878. His older son, William Leonard Williams became the third Bishop of Waipu in New Zealand.

Ref: Dawson, Bee., *Puketiti Station*, Random House, NZ, 2013
Wikipedia

Old Nottingham Maps



At some stage in the early 1840s, my family lived at Pleasant Row in the then relatively new Nottingham suburb of Basford. Lyndall and I visited Pleasant Row (see centre bottom of the map above) a few years ago and, although it was an emotional experience to walk down a street in which once stood the home of my lacemaker Edward, my great-great-grandfather, it was obvious that things had changed dramatically since the 1840s. The row of old terraces in which they once lived had gone and these had been replaced by non-descript public housing.

However, fortunately, the National Library of Scotland has digitised hundreds of old maps and these are available on line. If you know where your ancestors lived, choose <http://www.nls.uk/> then the box titled "Map Images – See thousands of digitised maps". In the "Find a Place" boxes on the left-hand side select Nottingham under the "County" drop-down list. Under the "Choose a map series", 1 "Select a category" choose England and Wales, Ordnance Survey from the drop-down list and from the "Select a map group" choose "OS Six-inch, 1842-1952" from the list. A map with pink rectangles and a pink background should appear roughly centred on Nottingham. Rolling the wheel on your mouse should enable you to either zoom in or out. Holding the left key of your mouse while moving it should enable you to select a different area of the map. Once you find the suburb or village of interest to you, click on the appropriate rectangle on the map. Down the right hand side you should see a representation of the various maps of this area that are available on the National Library of Scotland site. The map I chose is directly to the north of the map of the centre of Nottingham and this area was surveyed in 1878 to 1881. Not exactly 1842 when the family left for Calais but nearer the mark than the last few years.

I could see that my family probably lived almost directly opposite a lace factory and also a brass works (which possibly made bobbins for the lace factory). An altogether more exciting find than public housing! (RJL)

Edward Gibbon Wakefield

Most people have probably heard of Edward Gibbon Wakefield's theories and practices regarding the colonization of South Australia, as well as New Zealand and Canada. However, do you know of his tenuous connection with Calais? Wakefield was born in London on 20 March 1796. In 1816, aged 20, he eloped with 17-year old, Miss Eliza Pattle and they were subsequently married in Edinburgh. Although he undoubtedly loved her, Wakefield was considered a "gold-digger" and the fact she was the heiress to a fortune helped sweeten the relationship. He received a dowry of £70,000 on his marriage, with the prospect of even more when Eliza turned 29. A daughter, Nina, was born in early December 1817 and a son, Edward Jerminham Wakefield, was born in 1820. A few days later Eliza died as a consequence of complications at the latter birth.



Edward Gibbon Wakefield
National Library of Australia
(nla.pic-an9928451)

Although wealthy by any contemporary standards, Wakefield was not satisfied because he wished to acquire an estate and to enter Parliament. To achieve both he needed more capital.

In March 1826, he abducted 15-year old heiress, Ellen Turner, from her boarding school at Liverpool. He did so by sending a servant with a carriage to the school together with a note which convinced the Mistress of the school, Miss Daulby, that Ellen's father had become gravely ill and that the servant had been instructed to take her to her father's bedside immediately. The servant took the distressed girl to an inn at Manchester where she met Wakefield. He told her that her father's business had failed and that he must immediately take her to Carlisle where her father had fled to delay action by his creditors. The next day, Wakefield elaborated on his nefarious scheme by telling the girl that the banks which were supposedly owed money by Turner

had agreed that should she agree to marry Wakefield, her father would be saved from financial ruin. Ellen finally agreed to the proposition and the pair crossed over the border to Scotland and married at Gretna Green. Gretna's history of famous runaway marriages began in 1753 when an Act of Parliament, Lord Hardwicke's Marriage Act, was passed in England. This stated that if both parties to a marriage were not at least 21 years old, then consent to the marriage had to be given by the parents. The Act did not apply in Scotland, where it was possible for boys to get married at 14 and girls at 12 years old, with or without parental consent.

After the marriage, Ellen said she wanted to see her father. Wakefield convinced her that her father had fled to **Calais** so, of course, Wakefield and Ellen had to follow.

By now, Miss Daulby had become concerned and had gone to the police. Turner had also received a letter from Wakefield, stating that he had married Ellen. Turner sent his brother to Calais, accompanied by a police officer and a solicitor. There they soon found the couple staying near the docks. Ellen, who Wakefield claimed was still a virgin, was allowed to return to England. Wakefield was arrested and served three years imprisonment in Newgate Prison. The marriage was annulled by the British Parliament the next day on the grounds that the marriage had not been consummated.

On his release, Wakefield became involved in various schemes to promote the beneficial colonization of South Australia using a workable combination of labourers, tradesmen and capital. His scheme was to be financed by the sale of land the capitalists who would thereby support the other classes of emigrants. Many "*Harpley*" families, including my own, were beneficiaries of his foresight.

Richard Lander

Sources Used:

<http://adbonline.anu.edu.au/biogs/A020510b.htm>

http://en.wikipedia.org/wiki/Shrigley_abduction

http://en.wikipedia.org/wiki/Gretna_Green

Vale

It is with great sadness that the Society records the death of the following members.

Kenneth Frederick **HAWKINS**, late of Tuncurry and a member of the Saywell Family, died aged 73 on 28 September 2013.

Madeline **FORGIE**, J.P., late of Billimari near Cowra, NSW and a member of the Archer Family, died aged 80 on 21 December 2013.

John Stephen **SAYWELL**, OAM, late of Vale Park, South Australia and another member of the extensive Saywell Family, died aged 84 on 17 March 2014.



Beth Williams has also advised that the granddaughter of *Agincourt* passenger, Edwin Matthew **HOMAN**, "has passed to her Maker". Delcie Irene **HOMAN**, daughter of Claud **HOMAN** of Kurri Kurri was born at Maitland in 1908 (NSWBDM 1908 # 36724) and died at the Bethel Nursing Home, Waratah, NSW on 9 August 2013, aged almost 105 years. Delcie's sister, Una May **HOMAN**, died at the same nursing home about a year prior to Delcie. She was almost 100.

Beth continues: "Both of these sisters always shared a home, managed a fine business together and married just a fortnight apart"³. Beth is now the proud owner of a **HOMAN** Bible which was given to her by these two sisters. The Bible is badly water stained but somehow managed to survive the 1893 Maitland flood. Beth states that it is a Scottish Bible and therefore could have once belonged to Edwin Matthew **HOMAN**'s second wife who was a Scottish lass, Mary McFadgen.

Beth adds, "There is now just one grandchild (Ed: of Edwin Matthew **HOMAN**) left in the large **HOMAN** family, my Aunt, Mrs. Gwenyth Pearson, now living at a Nursing Home with dementia, but she too is in her 95th year".

"My Aunt has always been like a second mother, a caring loving person, so well thought of by everyone".

³ Delcie Irene **HOMAN** married Norman McPhail in 1958 (NSWBDM 1958 # 27048); Una May **HOMAN** married Gilbert Frederick Dunn in 1958 (NSWBDM 1958 # 27139). Their marriages were both registered at Hamilton, NSW.

Lewis Heymann

In *Tulle*, August 2013, the claim was made by Robert Mellors that “there was no man who did more to extend the lace trade of Nottingham than Lewis Heymann”. I thought this was sufficient reason to investigate him further.



Mellors states further that *Lewis Heymann was head of the firm of Heymann & Alexander, lace manufacturers, Stoney Street, Nottingham residing from about 1840 at Bridgford Hall. He may be regarded as the pioneer of the Nottingham Lace Curtain industry, from its infancy, when it was confined to dress goods used for hangings. The expansion began by extended facilities from the brass rod to the spool, thereby enabling the design to be expanded to meet all requirements of the trade. The firm exhibited in the Great Exhibition of 1851 a curtain 90 inches wide, 14 point, the design being composed of the rose, thistle, and shamrock, one of the first ever made with this capacity. Mr. Heymann from this time made the Curtain trade his*

speciality in quality and design. His high business qualifications, and good taste, established a reputation over the whole world. He was one of the few manufacturers who appreciated Textile Industrial Art. An instance of this was shown in the fact that at his reception, when he was Mayor, his invitations included all the senior students at the School of Art, a step not often, if ever repeated by others. With a view to producing the best work he had a most efficient staff of designers and draughtsmen, and paid them in that department most liberal salaries. In this respect his method was in marked contrast to some more modern manufacturers, who buy cheap and "sweated" designs. He was very kind to his employees, and it was considered lucky to "get into Heymann's." One feature was the encouragement he gave to the younger members of the staff,

and he always remembered those who were in sickness or trouble. He was scrupulously regular in "cash payments." He could always be relied on each morning in walking at 8.30 from Bridgford, and be kept at business, or official duties, until 6.30, and Saturday half-holiday's were then unknown.

He was an Alderman, and Magistrate, and was Mayor in 1857. He took an active part in social reforms, and especially in the "Association for the Promotion of Social Science." There was great distress in the town in the winter when Mr. Heymann was Mayor. He promoted a subscription, and granted the use of the Exchange as a workroom for the women who had no work, there being sometimes four hundred of them, and the articles they made were sold in the room. In January, he at his own cost, distributed bread and soup to more than 2,000 persons. The distress was such that 804 persons were in the workhouse, and 5,191 receiving parochial relief (D.B. 503). He largely helped a fallen fellow manufacturer. He died in 1869, aged 66, and was buried in the General Cemetery. Mrs. Heymann died in 1874. Mr. Mundella succeeded to the vacant Aldermanship.

Felkin lists Lewis Heymann as one of his subscribers but Heymann is not mentioned elsewhere in Felkin's book.

The *Oxford Dictionary of National Biography* entry by Geoffrey Oldfield states (in part):- *Heymann, Lewis (1802–1869), lace merchant and manufacturer, was born on 3 March 1802 at Teterow in the grand duchy of Mecklenburg-Schwerin (later part of Germany), one of the three children of Gabriel Heymann and his wife, Nascha. For some years he travelled from Germany to England in connection with the textile trade which had been established by German merchants in Manchester and Bradford. Two of the firms, Alexander Brothers and A. J. Saalfeld, extended their activities to Nottingham in the early 1830s, when the lace industry there was growing rapidly. Heymann moved to Nottingham as manager for A. J. Saalfeld in 1834. On 23 July that year he married Henrietta Hirsch (1814–1874), the daughter of A. Hirsch, almost certainly in Germany, and on 12 February 1836 he became a naturalized British subject by private act of parliament. After his marriage he formed a partnership, Heymann and Alexander, lace merchants; his partner was a Mr Alexander who remained in Hamburg.*

Heymann and his wife lived for a time on High Pavement, Nottingham, where their two eldest children were born in 1835 and 1837. Like other German Jews, he

became a member of the Unitarian chapel on High Pavement, and served as warden in 1839 and 1840. His business partnership must have prospered quite early, as by 1840 he had moved to Bridgford Hall, an eighteenth-century mansion a mile out of town; in 1841 he and his wife, with their five children, were attended by seven resident servants there.

Heymann's economic success was a result of his combining his lace merchant activities with the design and manufacture of lace curtains, which he marketed on the continent as well as in Britain. He employed the designs of a local artist, Samuel Oscroft (1834–1924), and was the real creator of the Nottingham lace curtain industry. His success at the great exhibitions of 1851 and 1862 gave great impetus to his international sales.

Little is known of Heymann's private life. He was respected by the residents of West Bridgford, who knew him as an affable, courteous, and kindly man; these qualities were extended to his employees, and his firm became one of the pre-eminent lace merchants in Nottingham. Heymann was said to be industrious, walking to and from his business six days a week. From 1850 some of his time was devoted to Nottingham town council, as he had been elected alderman in that year. This was an unusual honour, as he had not previously been a councillor and was one of very few men who were elected aldermen in this way. He was obviously highly regarded by members of the council, since he was made mayor in 1857, the first former German Jew to achieve this distinction in Britain. This was at a time when there was considerable unemployment in Nottingham, and within days of his being elected mayor he had to negotiate with the leaders of a large crowd which had assembled outside the council's headquarters. His well-known generosity was shown when he personally paid for bread and soup for more than 2000 poor persons in honour of the marriage of the princess royal.

Although he was re-elected as alderman in November 1868, Heymann resigned his office a month later because of failing health. He died on 15 February 1869 and was buried on 19 February in Nottingham general cemetery. He made bequests to relatives in Germany, to servants, and to several charitable institutions in Nottingham. 😊😊😊

Framework Knitters (FWK)

To anyone who has delved into their family tree, and whose ancestors come from the East Midlands, the initials FWK will have appeared on many census records. The letters stand for Framework Knitter, an occupation almost unique to the counties of Derbyshire, Nottinghamshire and Leicestershire. The legacy of the Framework Knitters, spanning some 250 years, is evident today in the Hosiery, Knitwear and Cut and Sew Trades of the East Midlands.

To find the origins of Framework Knitting, we have to go back to the late sixteenth century, when Queen Elizabeth 1 was on the throne. At that time in wool producing areas, such as the East Midlands, many people of the poorer classes supplemented their income by hand knitting socks. Men, women and children in every village and town could be seen knitting. Individuals were organised by Middlemen who worked for factors and agents. Wool was supplied, finished goods collected and payment made for the quantity and quality of goods produced. A not unfamiliar cottage industry system of production.

Enter onto the scene one Rev. William Lee of Calverton, Nottinghamshire. In 1589 he is credited with inventing the first Knitting Frame - knitting produced by mechanical means. Lee having applied for Royal Patent about this date - the 400th anniversary of this important event was marked in some style by the modern Industry in 1989. His reasons for developing the Knitting Frame have entered into mythology. The Rev. Lee's girlfriend, or in some versions his wife, spent all her time knitting and had no time for him. The more philanthropic suggest that he wanted to improve the lot of the poor by speeding up the knitting process so they could earn more money!

Whatever the reasons, it was a remarkable invention for 1589! The new machine produced flat plain knitting in a continuous piece some twelve inches wide. There were eight stitches to the inch and the heavy worsted would probably be between modern four-ply and double knitting wool. It was certainly as good as the heavy duty long hose that the hand knitters were producing.

However Queen Elizabeth I and her advisers were not impressed. The Court was concerned that hand knitters would be thrown out of work and add to the growing destitution and vagrancy, which eventually led to the harsh 43rd Elizabeth, Poor Law

Act in 1601. The Royal Patent was not given. Without Royal favour and approval it looked as though the venture was at an end.

William Lee was made of sterner stuff and, together with his brother, packed up and went to France where they gained favour and support of the French king. In France they continued to develop and improve the Knitting Frame. Within a decade the machine was able to knit fine garments such as silk long hose, for the Royal Court.

When William died, circa 1610, his brother returned to England and set up a workshop in London, producing quality silk hose for the gentry. The industry spread in the capital and, in 1663, the Worshipful Company of Framework Knitters were granted a Royal Charter.

You might reasonably ask, and many people have, how did the industry get back to the East Midlands? Certain London Knitters were unhappy at the controls imposed on them by the Guild in London. William Illiffe set up some frames in his native Hinckley in 1641. Others, taking advantage of the unrest caused by the Civil War, also moved to the East Midlands, a major wool producing centre and hand knitting area. By the time of the Restoration in 1660 knitting frames were in Leicester and many other villages, for example, Wigston in 1680. In the next 100 years, using the existing cottage industry set-up, Framework Knitting spread throughout the East Midlands - Kibworth being on the southern edge of the area. This period coincided with the Enclosure of much of the farmland and many people left agriculture to take up framework knitting. By the early 1800s, of the 45,000 Knitting Frames in the country, 90% were in the East Midlands.

The making of long hose suited a family unit, the man did the knitting, the woman did the sewing up and the children wound the hanks of wool onto cones.

The Knitting Frame is somewhat taller than an upright piano, but not as wide. The solid wooden frame, incorporating a seat and foot pedals, supports the metal knitting machine. A row of fixed hooked needles hold the knitting, whilst the operator works on the new row. On 19th century machines, five or six rows of knitting with 288 stitches to the row could be achieved in one minute. Development of the machine continued through the years, but even a machine built in the early 20th century would still have been familiar to William Lee.

By the 19th century, Derbyshire was concentrating on the production of silk garments, Nottinghamshire on cotton, such as Nottingham Lace, and Leicestershire on worsted, woollen garments.

As the 19th century progressed trade slumped as fashions changed, long hose was no longer needed and gentlemen went into trousers, The factory system began to replace the cottage industry and machines were developed to use first steam, then electric power. The Royal Commission in 1845 found that three quarters of all Framework Knitters were either unemployed or seriously under employed and dependent on Parish relief.

By the First World War the handframe industry was virtually dead in Leicestershire. The last small Framework Knitting Factory, of eight machines producing gloves and mittens at Bushloe End in Wigston, closed in 1928. Thankfully, this has now been preserved as a Museum. In the rest of the region, handframe knitting survived until the Second World War and Hurts in Nottinghamshire kept a few frames working until the 1980s.

We are left with little physical evidence of this once important industry. One of the best clues to the existence of FWK is the long uninterrupted window in some garden workshop or attic roof, an over large window in a house or a window that has clearly been increased in size. All these clues point to the FWK's need for good light on the knitting area. Kibworth did have a sizable Framework Knitting industry. As late as 1891, the census for Beauchamp lists 46 FWKs and for Harcourt 4 FWKs. Here is scope for someone to undertake further study!

If you would like to know more about Framework Knitting, I can recommend the Shire Book No. 119 or better still visit the Museum in Wigston which is open every Sunday afternoon 2pm-5pm throughout the year and, additionally, every Saturday afternoon during April to September at the same time. Here you can see the frames, soak up the atmosphere of an unaltered workshop and really understand what that FWK ancestor did for a living.

Article by Ian R Varey © 1995, Kibsworth and District Chronicle
See <http://www.wirksworth.org.uk/A11-FWK.htm>

Framework Knitters Museums can be found at Ruddington (Chapel Street , Ruddington, Nottingham, NG11 6HE - open at various times – see their website) & Wigston (42-44 Bushloe End, Wigston, Leicestershire, LE18 2BA – see hours above).

Was Your Ancestor a FWK?⁴

Seekers of family history whose trail leads them to the Midlands of England could well be puzzled, for a time, to find that their ancestors, both male and female, are recorded in the census returns and parish registers as FWKs.

However, a little enquiry will reveal that the initials stand for Framework Knitters, an occupation once so common that clerks took to abbreviating it, in the same way as they shortened Agricultural Labourer to Ag Lab. An alternative name for the knitter was "stockinger".

Hand knitting is a craft with origins back in the mists of time. The Egyptians, Greeks and ancient Africans practised it. Our ancestors could be found sitting knitting in their spare time for pleasure, as some of us do today, but others knitted for their living. It is said that it was one young lady's fondness and diligence for the craft that led to its mechanisation. The Reverend William Lee, the Curate of Calverton, near Nottingham, a Cambridge graduate who is said to have married beneath him, found that money was short, so his wife Mary used to knit the family's garments and also sell some to supplement their income. She is reputed to have spent so much time knitting that the curate never had her full attention. He therefore set his mind to speeding up the knitting process so that she could produce more garments more quickly and have some free time. So 400⁵ years ago, in 1589, by trial and error he invented a machine, made mainly of wood, which would knit flat pieces of material. By reducing and increasing the stitches on the machine he could produce a shaped piece of work which, when completed, could be seamed up the secure selvedge edges to form a stocking. For a man untutored in engineering and mechanics it was a formidable achievement.

LIVELIHOOD IN PERIL: At first, two people were required to work the machine but, after improvements in design, only one worker was needed. Seated, using his feet to work a treadle and his hands to activate the upper levers and rods, the worker could reach an economically viable speed.

The Rev. William Lee abandoned his church career and concentrated on the knitting machine. The family moved to London where he gained the support of Lord Hunsdon⁶ who arranged for Lee to demonstrate his machine to Queen Elizabeth. She was disappointed to find that it only produced coarse wool stockings, not the fine silk

⁴ This article is by J. R. Goddard. It appeared in *Family Tree Magazine*, February 1990.

⁵ Now (in 2014) 425 years ago.

⁶ Lord Hunsdon (Henry Carey) was the son of Mary Boleyn, the sister of Anne Boleyn (the mistress of King Henry VIII). His sister, Catherine, was one of Queen Elizabeth's favourite ladies-in-waiting.

hand-knitted ones which she could get from abroad and refused to grant him a patent of monopoly and funding to set up a business. She was also probably aware that in doing so he could imperil the livelihood of thousands of hand-knitters and threaten the economy. Mr Lee persevered and in 1598 produced a machine which could knit silk stockings. Elizabeth was still not interested so he contacted the French. William and his brother James, with nine frames and nine workmen, crossed the Channel at the invitation of Henry IV. However, misfortune still followed William, as Henry IV was assassinated before he could give the invention royal approval. Friendless and frustrated in a foreign country, William died in Paris in 1610, but his brother returned to England.

At first he settled in London, but then moved back to Nottinghamshire where there were ample long-fleeced sheep in Sherwood and Leicestershire to supply the wool for worsted yarns. He settled at Thoroton and concentrated on making woollen hose. Meanwhile, back in London, the frame-work knitting of the silk hose industry began to flourish. It prospered so much that the master hosiers applied to Oliver Cromwell in 1657 for a charter so that they could control the quality of goods and the training of apprentices and prevent the export of stocking frames to the Continent. This was granted, but Cromwell's death in the next year undid all their good work and they had to reapply on the restoration of the monarchy in 1660, receiving their second charter in 1664.

LONDON COMPANY FOUNDED: The London Framework Knitters Company was founded with a theoretical jurisdiction over all England and Wales, but the Midlands were a long way from the capital in those days of primitive roads and slow travel, and what London did not know about they could not punish. Unlike the Midlands, London did not have a ready supply of wool and cheap labour, so while the trade in the capital merely consolidated, in the country it expanded. In 1640, knitting frames were established at Hinckley in Leicestershire. Thirty years later there were fifty frames in the county: a base in Leicester being started when in 1670, Nicholas Alsop set up his business in Northgate Street. There was a similar growth in Nottinghamshire and Derbyshire, but still the industry was, in theory, run from London, and over the next sixty or so years there were many complaints and lawsuits about malpractices both in London and in the provinces.

Master hosiers in the principal towns, or their middlemen, would supply the materials and orders to those who rented out their frames. The work would be carried out in the cottages of villages around Leicester, Nottingham and Derby by men, women and children. Consequently, cottages began to be built with, or altered to have large windows, in order that workers had the maximum amount of light possible. Completed work would be collected at regular intervals (usually weekly) and payment made. Many workers did not rely entirely on framework knitting for their

living but used it as a supplementary income to another occupation, such as running a small-holding or a butchery business. Not all the frames were rented. Some of the more prosperous workers and those with other income bought their own frames and so were in a better position to sell their products advantageously. The apprenticeship period was the customary seven years and the cost to a master was usually about £7. The hosiers employed teams of packhorses for delivering the finished goods in bulk to customers all over the country.

FELKIN'S HISTORY: The comments of a 94-year old Nottingham stockingmaker, quoted in Felkin's history of the industry, illuminate the changes over the next hundred years. He was born in 1745 and apprenticed in 1755. Being a god worker he always had work when it was available and was able to marry and build himself a cottage with four rooms and a garden by 1783. His son also proved an able workman and they bought a new frame for £25 which lasted 35 years. When he began working he did ten hours a day, five days a week. On alternative Saturdays he took the work in for payment and visited the market. On the other Saturdays he gardened and did household repairs. However, by the time he was middle-aged he needed to do a 12-hour day and in old age, fourteen to sixteen hours, in order to feed and clothe his family.

Generally, apart from a depression in the 1770s, the industry developed and prospered. Here was always a demand for something to clothe the legs – as there is today. Fashions came and went, colours changed, then changed again to meet the current trend. The Napoleonic Wars (1799-1815) meant the loss of many able-bodied young and middle-aged men to the army, but also an upsurge in the need for uniform pieces and webbing for, by now, the frames were being used for much more than socks and stockings. Gloves, shirts, caps and pantaloons, net and lace could now be made and in threads other than the local wool. Many unskilled and semi-skilled workers went into the industry and the Overseers of the Poor found it convenient to dispose of their pauper children by “putting them to the frame.” The small village of Desford apprenticed 22 such children in the ten years between 1800 and 1810. Whether anyone supervised whether they were sufficiently fed or rested was doubtful. Framework knitting became, for most workers, the principal family income.

To meet the increased demand for leg-wear which the industry was having trouble producing due to the lack of skilled workers, cheap stockings – called “cut-ups” because they were cut out of a large piece of knitted cloth and then seamed – were created to cater for the cheap end of the market.

As there was no secure selvedge edge, the material soon parted and the thread unravelled in a manner similar to the “ladders” in modern stockings. These cheap

stockings, while satisfying an immediate need, undercut the market for the finer, dearer wares when the industry hit hard times.

SEVERE DEPRESSION: By 1810 a severe depression had set in. Not only had men begun to wear trousers, thereby hiding their stockings, but the end of the Napoleonic Wars meant the end of the demand for uniform pieces for the army. Demobilised soldiers returned home swelling the number of men needing work.

Appeals to master hosiers for a fairer share-out of work and the withdrawal of spurious or sub-standard work failed and strikes had to be discontinued due to a lack of funds, so desperate and hungry men began to gather in mobs and to break up frames. During 1811 about 800 frames were destroyed in Nottinghamshire with more destroyed in 1812. In March 1812 frame-breaking and destruction of goods was made a capital offence. Nevertheless, Heathcoat's factory in Loughborough was attacked on 28 June 1816 and about £10,000 worth of machinery and lace was destroyed. Most of the culprits were arrested and either executed or transported, so the rebellion died down due to fear of the law, rather than to improved conditions. Heathcoat moved his lace-making factory to Tiverton, Devon, and many workers went with him.

EMBRYONIC UNIONS: There were further attempts at strikes in 1819 and 1821 as, generally, the industry was stagnating. Friendly Societies and embryonic trade unions, after 1824, tried to help the workers to help themselves but by the early 1830s many were starving and morale was low: it took enquiries into industrial and social conditions by the reformed Parliament to reveal just how low. The Parliamentary Commission set up in 1843 as a result of *The petition to parliament from the Framework Knitters of the counties of Nottingham, Derby and Leicester* produced its report in 1845. Statistics revealed that these three counties now held the major portion of the frame-work knitting machines: out of 48,482 frames, 20,861 were in Leicestershire, 16,382 in Nottinghamshire and 6,797 in Derbyshire. The London trade had dwindled to 60 frames.

The report is an immense work which shows in detail every aspect of the industry, containing interviews with invited representative workers from nearly every small village in three counties and from clergymen, master hosiers and allied workers. The degradation of the families who relied solely on frame-work knitting was dire. They worked in ill-ventilated rooms for long hours, babies were drugged to keep them quiet and well-behaved, and older children were looked after by child-minders until (at the age of three or four) they were considered old enough to be taught to wind or to sew and so contribute to the family earnings. They said they could see no end to their problems, for they could never seem to make enough money for their needs. They explained to the Commission that the majority of the knitters had to rent their

frames from the hosiers or the middlemen and that this rent had to be paid whether any work was available for the frame or not. It was explained that, in times of shortage, available work was spread thinly so that no one could make a living wage, but all still had to pay the charges; that fraudulent payments were often made for completed work as no written contract existed between employer and workmen; that many were employed in the "Truck" system whereby they were paid partly in vouchers with which they could purchase items from stores owned by their employers, the goods often being of inferior quality and overpriced.

INSUFFICIENT INCOME: In such a cottage industry where all the family were employed in the same work and for the same employer, any shortfall in orders for the employer would affect the income of the whole group. The minute book of Loughborough Union 1837-1839 tells how, even when the whole family is employed, the money coming into the household could be insufficient to maintain them: *Thomas Unwin (40), wife Mary (39), Hepsibah (15), Thomas (13), Mary (11), William (9), John (7), Jabez (5), Sarah (3) and Hannah (an infant). The family was receiving two shillings (2s) a week relief. Thomas earns six shillings and six pence (6s. 6d) from his fram, his wife earns 6d. a day by seaming, Hepsibah and Thomas junior earn 4s. a week on the frame, Mary is learning and earns 1s., William earns 1s. by winding.* Their income was now considered sufficient and their relief money was discontinued.

The diet of the knitters when in work, was said to be "Bread, cheese, gruel, tea and a proportion of meat, but to no great extent." Clergymen complained that the knitters did not send their children to school, Sunday school, or church and the knitters replied that they had no respectable clothes in which to attend such places. It was explained that those who attended church often redeemed their coats, gowns and shoes from the pawn-brokers for the Sunday attendance and then returned them. As for the children, who could blame them if, after working long hours every work day, they disappeared into the fields to play whenever they could, rather than attend school?

The Commission's report is full of minute detail, from the standard length of maids' stockings, to a report on the physical condition of the workers, including the prevalence of piles because of the long hours they spent seated. One worker complained that he had lost his allotment land (where he grew barley and kept a pig) for voting against the church rate and this idea of allotments of land, on which the worker could grow crops in his (theoretical) spare time, interested the Commission greatly and they advocated the spread of the practice of making land available for renting. After considering all the evidence, though, the Commission's recommendation was that it would be advantageous to gather the knitting frames together into factories for greater control of pay and conditions of work and to

investigate the use of steam power to mechanise the operation of the machines in order to provide an economic challenge to European trade.

FIRST FACTORY: In 1845 the first real hosiery factory was established in Leicester, but steam power was not applied to the frames until 1864 when its use was initiated by William Cotton in Loughborough. Gradually the cottage industry died, and the workers were gathered into large factories where they were governed by company rules and the factory hooter, not without regrets and protests, for framework knitting had been a very independent way of life in the good times, with freedom to work when and if one chose. The very last FWK is said to have ceased working in 1955, though Martin Green of Kirby Muxloe has lately attempted a one man revival.

The Midland counties, and particularly the factories of Leicester, still supply the world with hosiery, and often the workers are the descendants of those early stockingers. There are still some frame-work knitting machines to be found, some hidden, forgotten, in sheds, but mostly now in small museums where they are demonstrated by enthusiasts.

BRIEF OUTLINE: This article has, of necessity, only briefly outlines a very complex 400 year history. No attempt has been made to explain the technological aspect of the knitting frame for, as an instruction manual for 1806 says, *to try to explain this masterpiece of invention and genius with its more than 3,500 parts, in a few words, without many large drawings, would prove that one truly does not know it.*

Seekers of further information could try the following:-

Wigston Framework Museum, 42/44 Bushloe End, Wigston, Leicester, is a newly opened museum which is highly recommended. Also, Ruddington Framework Knitting Museum, Chapel St, Ruddington; The Derby Silk Mill, Off Full St, Derby; and Leicester Museum of Technology, Abbey Pumping Station, Corporation Rd, Leicester, have working models and explanatory leaflets.

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Lacy Objects
From the Lyndall & Richard Lander Collection



Top left: Small shaped dish – black Calais lace in resin - from Calais Lace Museum.

Top right: Laceware pottery hand-made by Judy Firmin at the Olde Mill Pottery, opposite the Black Horse Pub, Main Street, Caythorpe, Nottingham. The intricate pattern is created by pressing a piece of Nottingham lace into the soft, raw clay which is then 'slipped', biscuit fired and dipped in a 'Chun' glaze to bring out the detail of each design.

Bottom: Two drink coasters manufactured from black Calais lace set in clear resin – from Calais Lace Museum.