

Tulle

*Volume 19 Number 4
November 2001*



*The Journal of
The Australian Society of the Lacemakers of Calais*

MEETING DATES 2001

Saturday, November 17, 2001

Saturday, February 16, 2002

**Donbank Cottage
6 Napier Street, North Sydney**

Train to North Sydney or bus from Wynard

Meeting Time 1.00

NEXT MEETING

Saturday, November 17, 2001

Electronics to play with. There will be computers and the programs that open many family doors - 1881 census for England, Wales & Scotland, Nottingham date Book 850-1884, Wrights 1888 Directory of the area 12 miles around Notts, Old Nottingham and its Streets, GDR on disk 1990 - 1999. Come along and see what you can find!

Christmas chat and birthday plans. We are 20 in 2002!

Looking for us on the net?
www.angelfire.com/al/aslc/

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FROM THE PRESIDENT'S DESK

Dear friends,

So much sadness has been experienced throughout the world in such a short time that it is almost selfish to express any relief if one's family hasn't been touched by events that were triggered by 11 September. But I must admit to just that, after hearing my American daughter-in-law's voice telling me that "we're all OK. None of the family has been flying". I do hope that you too have been as fortunate.

We are fast approaching the end of 2001 and it will decision time for the location of future meetings of the society. Donbank Cottage has been our happy home for many years but the rental each quarter has been eating steadily into our slim funds. North Sydney Council, when approached, was sympathetic but not helpful and indicated that we have been paying \$25 per hour for a number of years, the extra \$7.50 being GST related. The Rest Centre at Eastwood station is one option to be considered but I would like us to make a final decision at the November meeting.

On a happier note, and as a result of my letter to The Australian Senior newspaper, the Editor, Cheryl Field contacted me and is enthusiastic about including a feature on the Society in the December or January issue. Do look for it. I am still waiting for a reply from the editor of 50 something magazine to whom I wrote with a similar request for the inclusion of an item about our society.

I'm also hoping to speak to the National Seniors Association about the Lacemakers of Calais. I will be speaking on the Volunteer in

Policing programme in March to a local VIEW club and the same woman books speakers for the Chatswood branch of National Seniors. She has expressed an interest in hearing our story.

Don't forget the 17th November meeting date. This will be an opportunity to wish each other the compliments of the season so let's make it a festive afternoon.

Elizabeth Bolton
President



FROM THE SECRETARY'S DESK:

Plague, Planes & Posterity

You may wonder what the inhabitants of Eyam in the north of England in 1666, the passengers aboard United Airlines Flight 93, a Boeing 757 bound from Newark to San Francisco on 11 September 2001 and our own lacemaker ancestors in 1848 had in common.

In the spring of 1666, the Great Plague was raging through overcrowded and filthy London and more than 7,000 people were dying as a result of it. Hordes of people were fleeing the city in a bid to escape the highly contagious disease. Consequently they were spreading the Plague far beyond London. The north of England had remained free from the Plague until a single bolt of cloth arrived at Eyam from London. The cloth was damp and contained the bubonic Plague. The people of Eyam consciously and unselfishly decided to contain the outbreak in their area of England by quarantining their village. No one was allowed to enter or to leave the village until the disease had taken its murderous course.

The story of Flight 93 is still indelibly scored in our minds and our hearts. A small group of passengers took action to ensure that their

flight (already on a suicide mission) would not reach its intended target (now believed to have been the White House). In so doing they undoubtedly saved hundreds of lives on the ground at the cost of their own lives and those on their flight.

Whilst not wanting to equate the sacrifices made by our ancestors with the incredibly altruistic actions of the people of Eyam and those on Flight 93, there are similarities. Under the law prevailing in England in 1848, the Parish in which a person was born was responsible for the welfare of that person from cradle to grave. When life in Calais became unbearable, our ancestors could have insisted on returning to Nottingham and becoming a burden on their old communities - indeed some did. Admittedly, many of our folk would have been confined to the Poor Houses where their lives would have been miserable and with little hope.

The similarity with the good folk of Eyam and the brave souls aboard Flight 93 was that our ancestors were proactive and took action that they thought would be in the greater good. You will recall that their Petition read, in part:

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

E.W. Bonham, the British Consul in Calais, supported the petition. He wrote to Lord Palmerston: *They are men of respectability, though now reduced by hard times, and generally with large families; they do not come under the description of emigrants to whom a free passage is offered, being mechanics, and they could, therefore, only have a free passage under special circumstances; but as strong able-bodied men in the prime of life, industrious and intelligent, they would be well able to turn their hands to anything; their main desire is, having seen better days, to avoid going to the poorhouse in England.*

It is surely beholden on each of us who have inherited the unselfish,

industrious and intelligent genes of our ancestors to turn our hands to getting their story, and the story of those who have followed them recorded in a form that can be enjoyed and added to by those who will follow us. After all, we only know the story of the brave folk of Eyam because someone thought it worthwhile to record.

Those wanting to learn more about the Eyam inhabitants might read "Year of Wonders" by Geraldine Brooks. The story of Flight 93 can be read in our daily papers. The lacemakers story is our story. Make it an early chapter in your own book. Be proactive. Start writing NOW before it is too late!

Richard Lander
Secretary

AND THE EDITOR'S

According to my ancient Concise Oxford Dictionary, genealogy is an account of the descent from an ancestor by listing the people in between. So, according to my COD, if a person pops off this mortal coil without reproducing, then his genealogy also ceases.

On the other hand history is the recording of a train of events connected with a person, a place or a thing. Thank goodness we have history - because without history we become just another line in the genealogy continuum, and without history people like Humphrey John Wainwright simply disappear.

Humphrey John, known as John, arrived on the *Agincourt*. He was married but childless. He died before his wife, but after her death there was no one. No one to hand their story on from generation to generation - no one to hand down the photographs, and no one to even mark their burial spot with headstones.

But live he did, and Lacemaker he was - so when I had the opportunity to join five thousand others in producing an art work for the Peoplescape exhibition, I chose Humphrey John Wainwright to represent all our lacemakers and he will stand on Capital Hill in front of Parliament House Canberra, in November.

He has no face - we don't know what he looked like - but he is gold and lace and has our story told in postcards and letters and has already appeared on local television. His story, created from many primary sources, is retold in this issue.

How many other Lacemakers have a history, but no genealogy after themselves? How many folk in your own families have histories, but have become dead ends on your tree - with no descendants to perpetuate their stories. Don't let their histories disappear for want of a few progeny!

Gillian Kelly
Editor

ERRATA: South Australian member, Miss Dorothy Smith has drawn the Editor's attention to an error in *Tulle*, August 2001, p 16. Please note that COLLINGTON should read CALLINGTON.

THEBARTON AND THE LACEMAKERS

In Mrs Hannam's interview (*Tulle* August 2001) she recorded that her Holmes family lived in Capel Street in Thebarton so called because there was a Wesleyan place of worship at the end. Miss Dorothy Smith adds to this, by telling us that her family, that of Richard and Eugenie Goldfinch, lived next door to the chapel. Richard was a drover and his son Henri (Eugenie was French) also had a butcher's shop in Thebarton.

John Hemingway owned a butcher's shop in George Street, Cornelius Crowder, in the early days, had a bakery across the road. John Mountenay had a house also in George Street and the Lander family lived around the corner in Maria Street. Was this the little St Pierre of Adelaide?

FEDERATION, PEOPLESCAPE AND HUMPHREY JOHN WAINWRIGHT



The year 2001 has seen the Australian people celebrate the Centenary of Federation and the final event for the year is Peoplescape.

Peoplescape is one of the largest community art installations undertaken in this country. Thousands of Australians have taken the opportunity, using a life size 'canvas' to create a representation of people they feel have significantly affected their lives, their community or our country.

These figures will be brought together to stretch across the lawns from Old Parliament House to New in November. They will bring together the stories from the city, the country and the outback; from the past to the present; from the celebrated, the infamous and the unknown and one faceless unknown on those lawns will be Humphrey John Wainwright, born Nottingham 1810, Lacemaker of Calais.

He told the Nottingham Review in 1850 *We arrived in Sydney harbour on the 6th on October, 1848, just four months from the time we sailed from Blackwall. We had a beautiful passage, and I was not in the least sea-sick. Soon after casting anchor, commissioners came on board, and gave us the names of three places, from which we had to make a choice of one for our settlement. No other person being allowed to come on board, we were unable to make any enquiries as to which place offered the most advantages, and we therefore made choice of Goulburn, a town distant from Sydney*

about 150 miles.

Humphrey and Lucy were the only passengers to make this choice, indicating that they had no relatives on board, and even though Lucy was said to have a brother in the colony, she didn't seem to know where he was.

Our party, wrote Humphrey John, consisting of 53 men, their wives, and children, were occupied eight days in travelling to the adopted locality, sleeping out at night. On this journey, for twenty-four hours we were exposed to a pitiless storm of rain.

Having reached Goulburn, we were ushered into the emigration barracks, where there was not a bedstead to be seen, and we made our beds on the floor, one beside the other. The following day our dormitory was visited by parties desirous of engaging servants, for, with the exception of shoemakers, joiners, tailors, and blacksmiths, there is no trade in the place. I engaged as gardener, and my wife as cook, for £18 per year each, including board and lodging. We had again to travel 140 miles further into the interior to our situations.¹

We soon discovered that, despite our engagement, we must succumb to the dictates of our employers. For my £18 per year, I had to milk two cows, fetch wood and water, and shepherd. If any sheep were lost, I had to pay for them.

My labour began at sunrise and terminated at 'sun-down'. I lived in the bush, where a stranger is not seen for months, and probably eight miles from the nearest hut; my provisions consisted of salt beef, tea, potatoes, greens, onions, and 'damper' (flour mixed with water, and thrown on to wood ashes to bake). Apples are grown only for the rich.

The country is very fine and healthful. In summer we have no rain for four or five months, and were it not for the shade of the trees, there would not be a blade of grass to be seen. During the summer you are obliged to wear crepe over you eyes, to preserve you from

¹ This seems an exaggeration - he went to the Binda district, some 45 miles from Goulburn, and then eventually to the Limestone Plains - perhaps 150 miles all told.

the flies and the 'blight' (disease which affects the eyes, causing blindness for two or three weeks, and frequently permanently injuring the sight). In the winter it rains for weeks together.

Snakes are numerous, and their bite is deadly. Ants, one or two inches in length, are a great nuisance, for you suffer four or five days after being bitten by them. Other insects are annoying, for the swelling arising from their bites incapacitates the limb from ordinary exertion. I have not enjoyed the pleasure of sitting in a chair for a long time, a block or stool being generally used instead. The price of a small glass of ale was ninepence; rum, 12s half-a-pint; gin 14s half-a-pint; tobacco, 7s per pound; a pair of fustian trousers, such as you might buy in Nottingham for 5s. I paid 12s. for; for shirts, shoes, &c. an exorbitant price is charged. What we have endured, were we to attempt to tell you, would put your faith to the test, and our powers of description to their utmost limit.²

By 1858, the Wainwrights had moved to the the northern end of the Limestone Plains, upon which Canberra was built, and is now the site of the suburbs of Lynham and O' Connor.

They lived near a cottage known as the Stone Hut on the land of Davis - an indication that Davis employed Wainwright. In 1858 a bushfire



Early homestead on the Limestone Plains.
Early homestead on the Limestone Plains.

² Nottingham Review, August 16 1850, page 4 column f.

started west of the Murrumbidgee, crossed the river and approached the plain. Sam Shumack recorded in his diary that his family, and others, including Wainwright saved homes and crops.

There is evidence that they had a daughter Lucy in Calais, aged 9 on the 1841 census, but she didn't come to Australia, and when Humphrey John died he was said to be childless. In 1851 they fostered a baby Andrew Horrocks - born the fourth child in four years to Andrew Horrocks and Elizabeth Riding - Elizabeth appears to have died not long after childbirth and the Queanbeyan cemetery register records that Andrew Horrocks was raised by the Wainwrights.

Lucy was Wesleyan, and the first service for that faith on the Limestone Plains was held at the home of Lucy and John, Stone Hut, on December 29, 1861. (Golden Age 26 Dec 1861) The services continued at the Wainwright's home for the next seven years until on February 7, 1869 a small slab Wesleyan chapel was opened and dedicated for Divine worship.....*Mary (Southwell), Mrs Peter Shumack and Mrs Humphrey Wainwright provided a sumptuous spread for a tea meeting attended by about 80 people the next day.*

By the 1870s education for the children had gained acceptance and some importance, and in 1873 a Primary school was opened at the Stone Hut, with Mr & Mrs Wainwright as teachers. The *Queanbeyan Age* of 29 May 1873 reports them to be *just the persons for such a school*. The education was Provisional, under the control of the Council of Education. Mrs Wainwright taught needlework and sewing. In the current Exhibition area at Regatta Point in Canberra there is a sampler on display, created by one of the Shumack girls. It would have been made under the tutelage of Lucy Wainwright. Humphrey John attended to the basic curriculum. Letters he wrote to the Department at that time indicate he wrote with a beautiful copperplate hand.

The school continued successfully under their care until 1879 when the Department of Education decided Humphrey had to retire. Mr Crace, who owned the Stone Hut School building, appealed against this retirement, but the Department replied:

The Minister has approved of payment to you of the sum of

£65/18/9, being the amount of the retiring allowance in your case. It is to be distinctly understood that your connection with this Department will be regarded as having ceased at the end of the current month, up to which time you may charge salary. As your successor has been appointed it is requested that you will be so good as to give up possession of the school premises with the least possible delay

Wainwright and his wife moved into the village of Queanbeyan, where he continued to be involved with the community until his death in 1886.

The Department was a little premature in its announcement of Humphrey's replacement. Such difficulty was found in actually finding someone to take over the Stone Hut School that Wainwright was asked to return. He declined! He and Lucy continued to live a quiet life in the village, not far from the river.

Humphrey John Wainwright died July 27 1886. His death was noted in the Queanbeyan Age with a very brief obituary. He was buried in the Riverside Cemetery.

Lucy Wainwright briefly ran a Dame, or Infants' school in the village of Queanbeyan. In 1891 a flood inundated her home near the river, and she moved, renting a sitting room and bedroom in the Union Club Hotel, a Temperance affair.

Lucy died of Parkinson's disease in 1894. She is buried in the Queanbeyan Cemetery, with her husband, leaving no descendants to tell the tale and no trace of her elusive brother John . Humphrey John and Lucy Wainwright have slipped out of genealogy circles - and even with the distinct possibility of their being nieces and nephews, their line ends with them and even today's genealogists for the Wainwright or Percival lines would simply finish it there, probably with scant regard for the history! Look for them on the Hill!

Gillian Kelly

EYAM AND THE PLAGUE

The great plague of 1665 is thought to have wiped out nearly a quarter of the population of London, but the story of how Eyam in Derbyshire was infected with the bubonic plague and chose to go into quarantine rather than spread the infection to the surrounding area is an epic tale of self-sacrifice.

It is believed that George Viccars, a tailor who lived in a cottage near Eyam church (now known as Plague Cottage) was sent some cloth from London in September 1665, but the cloth was infected and Viccars died within four days.



Plague Cottages, Eyam.

Image by Andrew McCann from his personal copy of the Rev M J Fletcher's *The Plague Stricken Derbyshire Village*. The image may only be used with full recognition of its ownership.

The Plague spread through the village and the young Rector, William Mompesson, with his predecessor Thomas Stanley, persuaded the villagers to stay in the village thus preventing the carriage of the disease elsewhere.

Though a few villagers left (and it is said that Mompesson arranged to send his children out of the village), most stayed, and 257 died (of a total population of perhaps 350) from a mere 76 families before the Plague died out in October 1666. In August 1666 alone, 78 people died including Mompesson's wife Catherine, who is buried in the churchyard.

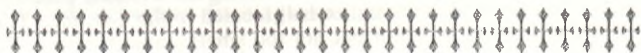
During the period of isolation, food was left for the villagers at Mompesson's well, on the parish boundary high up on the hill above the village, and paid for by coins which were dipped in vinegar to disinfect them.

The grim task of burying the dead fell to the village sexton and the victims were often buried hurriedly in graves which were scattered around the village. Usually there was no funeral service, for gatherings of people were discouraged for fear of spreading the infection.

Particularly notable are the Riley Graves which are situated just off the Grindleford road approximately 1km from the village centre. Here a Mrs Elizabeth Hancock buried six of her family within the space of a few days. The sufferings of other families - the Coopers, the Hadfields, the Syddals, the Thorpes, the Blackwells, the Talbots, the Mortons, the Kempes, the Merrills are all recorded on their houses around the village.

This was a lead mining village and once the plague stopped manifesting itself the remaining folk gradually returned to their trades, and the village filled of Eyam with people once more.

For more information on the Plague Village of Eyam and the families affected by the disease, see www.genuki.org.uk/big/eng/DBY



WELLS FAMILY REUNION

held at Buninyong, Victoria 13-15 October 2000
for the descendants of

Thomas and Sarah (nee Cresswell) WELLS of Nottingham
who arrived in South Australia on the ship the Harpley in
1848

after having lived in Normandy France as Lacemakers for
over 20 years

until political unrest forced them out...

only to find Nottingham in depression and no employment



Wells families outside the old Ballarat Fire Station, now an Antique Store. Here, matriach Sarah Wells died on March 29, 1876. She was staying with her daughter Alice & son-in-law William Perry who was the station keeper. Philip Johnstone, Alice's great grandson, gave a short history of the fire station.

This gathering was held at the Brim Brim Estate, Lal Lal Street, Buninyong, where the home was built circa 1859. Neville and Lois Lowe, the hosts worked very hard over the past year to renovate the house and gardens to accommodate this special event and welcomed us warmly and offered every assistance during the weekend gathering which was held in the conference hall located in the grounds. This was an ideal location, small but not too small... and in a beautiful setting.

Friday, set up day 13th October 2000

The main instigators of this event not only travelled long distance, (Peggy and Jack Goodluck from South Australia, Mignon and Trevor Preston from Western Australia, Eileen Tripp from Queensland, as well as Zelma and Rod Fraser from Victoria and Sue and Malcolm Williams from Dareton NSW) but all arrived in Ballarat during the week before in order to set up, find historic locations, etc, and to plan the finer details of the program for each day.

Friday saw them at the hall processing name labels, putting up wall charts connected with colour coding ribbons for each family line, and setting up displays. Lots of family information, memorabilia and photos were put out on display for everyone to see and Malcolm had his computer and scanner set up to reproduce old photos and generate family descendant lists. Bronwen and Ian Thomas brought with them printout books for the Wells, Bradshaw, Cresswell and Glenie lines which proved very useful for the addition of family information. The workers took a break for tea but were back at the hall ready for the official opening at 7.30pm.

Friday... First Gathering

We were all back at the hall about 7.15pm for the check-in time of 7.30pm which saw the arrival of many descendants of Thomas and Sarah (nee Cresswell) Wells. We all talked to our new relatives all evening, looked at displays and memorabilia and shared a cuppa and homemade biscuits for supper. Peggy Goodluck eventually quietened everyone down long enough for a chat about the weekend program.

Saturday Gathering at Brim Brim 14th October 2000

Ballarat weather was rather chilly and wet (4-13C!!) but we spent the morning inside the hall talking non-stop to the newly found relatives and updating family histories. There was a general information chat before we left for the places we were to visit then at 12 midday we all set out in a motorcade for our historical tour of significant places with Kevin Huggins our leader. We were all provided with maps and a very descriptive sheet detailing our tour directions.

After passing Hiscock's plaque, where gold was first discovered near Buninyong (along the Midland Hwy), our first stop was Magpie

Primary School. It was pouring with rain so we were unable to gather at the viewpoint overlooking the former Magpie goldfields to which 12,000 diggers had flocked in 1855/56. We sheltered in the school gym where Trevor Preston spoke briefly on the history of this area where the Wells family had first settled with their dairy herd. The area is now pine plantations and the holding ponds for the Ballarat Sewerage works and not open to the public. As the gold was worked out and other finds were made further down the Leigh River, Thomas and Sarah's family, with their dairy herd, followed the miners, eventually taking up land at Durham Lead in about 1863, and establishing their farm there.

Trevor also mentioned Aubreys Road, which we had passed just before reaching the school. Thomas and Sarah's second daughter, Sarah Hutchinson, lived at the top end of this road with her husband Matthew, a carpenter, and helped him to establish an orchard there in the 1860s. It is presently owned by a family called Murphy. Leaving the school (still in the rain) we drove past the viewing point and along the track which skirts the Magpie and White Horse Leads, the area where Frederick Wells and Sarah Lloyd, later to be his wife, were born in 1856.



Mining at Ballarat

Next stop was Sturt Street, Ballarat and the old Ballarat West Fire Station which was where matriarch Sarah Wells died on 29 March 1876. Sarah had been living at the time with her daughter Alice and son-in-law William Perry who was a fireman and the station keeper. The motorcade stopped here and Philip Johnstone, Alice's great grandson, gave us an interesting short history of the fire station (now a gift and antique shop!) and a break in the weather gave an opportunity for group photos out the front of the fire station.

After moving off again we drove around Lake Wendouree (formerly Yuille's Swamp) where the Wells family first camped when they arrived in Ballarat. We stopped for lunch at the lakeside Kiosk and most of us braved the rain for a walk around the beautiful Botanic Gardens opposite the kiosk.

Next stop was Black Hill which is where William and Rebecca (nee Wells) Bradshaw mined. From the Black Hill Lookout you could see how deep down the Gravel Pits diggings went into the hill... and you could only imagine, in the cold and wet of the day, what it must have been like for the thousands of miners with their families, living in tents, with young children...

William and Rebecca came across to Castlemaine then Ballarat in c1852. William made a claim between Black Hill and Humffray Street and said he was the first man to sink a mine below water level for gold. Apparently at one time his party of 11 men had 90 lbs of gold - then two of the men turned traitor and each went off with a billy can full. One of the claims was within a few feet of where a 1 cwt nugget was taken (112 lb or approx 50 kg).

William Bradshaw continued to mine at Chalk's Freehold and Sulky Gully for many years and also bought a section of land to supply the Great Northern Mine in Ballarat with firewood when mining wasn't very successful.

The motorcade then drove past the Uniting Church in Thompson Street (Brown Hill). (From Peg: William Wells' son Gabriel lived in Durham until he was 10 and then with father William and mother Kate (nee Bland) and family they journeyed by wagon to Gol Gol in 1880,

where William had already built a home for them. Peg's parents were married in Warrenheip and lived on her father's grape-block until her family came to Brown Hill when she was 10, to live in a house built by cousin Duncan Robb). Peg and Jack Goodluck and Eve and Jack Norman were married at that Brown Hill (then Methodist) Church.

The next stop was in Otway Street opposite Richard Wells' block which ran between Ford and Eureka Streets. His cottage still stands facing Ford Street and a tailor's shop now occupies the site where the bakery was facing Eureka Street (then the main road to Melbourne). The opposite corner of Otway Street was the site of Bentley's Hotel which was burnt down in the Eureka Riot.

The large number of cars and people milling around outside the shop caused a mild sensation for the neighbourhood!! The last stop was the Eureka Stockade Centre with a new information centre added to the Diorama display out in the park. There were a number of visitors who had joined us for the day... but some didn't make it through the day. The Glenie branch seemed destined to have no representatives... Glen (Glenie) Wilson had already had a car break down coming from Canberra on Thursday and Pauline and Robin Glenie set out with us in the cavalcade but had a clutch cable break and they didn't make it to lunch at Lake Wendouree or back to Brim Brim.



Saturday... return to Brim Brim

A barbecue tea at Brim Brim, cooked and served by Neville and Lois Lowe, provided a casual opportunity to sit, eat and talk with more rellies. Some of us also took the opportunity to walk around the Brim Brim gardens... braving the freezing cold. In the evening some went off to Sovereign Hill to see the 'Sound and Light Show'... others just stayed... talking... at Brim Brim.

Sunday... Righting a Wrong! 15th October 2000

Weather report... cold and wet!! Prerequisites - coats and umbrellas...

The Wells clan, including an influx of day visitors, gathered at the Buninyong Cemetery at 9.30am to right a wrong. Our Australian pioneer Wells mother, Sarah, has had no memorial in the local cemetery where her grave site location is unknown. Kevin Huggins showed us the location of the unmarked graves of some family members... but no one knows where Sarah is buried.

At 10am... in pouring rain... we all met at the grave of Frederick Flower Wells, youngest son (child 14) of Thomas and Sarah Wells, for a Commemoration Service for the Pioneer Wells mother Sarah. Mignon Preston gave a historical summary of Sarah's life and family and her great grandson, Rev Graeme Wells, commemorated our gathering for Sarah with a prayer.

Unveiling of Commemoration Plaque

The plaque for Sarah Wells, covered with a piece of Nottingham Lace, was unveiled by the youngest Wells descendant mother present, Melanie Kate (nee Treloar) Pitt.



The newly unveiled plaque for Sarah Wells at Buninyong Cemetery on the grave of Sarah Louisa Wells (daughter-in-law), Frederick John Wells (grandson) and Frederick Flower Wells (son) The flower was laid by the newest Wells descendant, Ruby, helped by her mother Jenny Huggins.

Placing of a Flower

The flower was placed beside Sarah's plaque by the youngest Wells child descendant present. This honour went to Ruby Louise Huggins born on 24 September 2000 (three weeks old) with considerable help from her mother Jennie. By guestimation Ruby is great great great granddaughter of Sara his youngest son, Frederick Flower Wells.

Another motorcade of historical sites

We all formed another motorcade, this time with John Huggins as car leader, and headed to Napoleons to see Arthur Wells' old farm, on the corner of Wells Road, where an elderly Pearl still lives. We then (to the great curiosity of the locals) followed John around a triangle of land which was where Thomas and Sarah's 5th child Emma and Isador Yde had their selection of land at *Yarrowee* where they lived until they went to Melbourne in the 1880s.

Next stop was the site of Thomas and Sarah Wells' farm (which was settled in c1863 and is still in the Huggins family today) between Napoleons and Durham Lead. The rain held off and we walked the paddocks to the site where several bricks and a possible door step or chimney hearth can still be seen in the ground. Here we all got into our family groups for photographs. We also met and talked with Michael and Lynne Dowling who were the only descendants of David Cresswell (Sarah's brother) to attend the gathering.

The motorcade stopped briefly at the site of the footbridge which the family used to walk from the farm to church and school at Durham Lead and also went past where Harry and Louisa (nee Wells) Huggins once lived (the back hill - the house was up the lane on the right of where we went to see the ruins of the bakery!). We then went on to Durham Lead to see the site of Richard Wells' next bakery - a very small shack with brick chimney overgrown with cypress trees is all that remains.

Back at Brim Brim...

We arrived back at Brim Brim around 1.30pm and had picnic lunches prepared for us by the Lowes. Then it was back to more talk and updating of family trees until it was time to go to the Buninyong Uniting Church.

Thanksgiving Service

At 3.00pm we had a Thanksgiving Service at the Buninyong Uniting Church conducted by Rev Graeme Wells. Peg Goodluck gave a prayer of thanks. Mignon Preston read passages in which the lacemakers expressed the gratitude they felt as they were about to depart for a new life. Jack Goodluck spoke on the past and present family folk. Bob Robb (grandson of William Wells and the oldest Wells descendant at the reunion) and Judy Carter (also a descendant of both William and Frederick Flower) also gave readings.

The final farewells

We all headed back to Brim Brim for afternoon tea with much discussion on the production of a Wells book to follow this gathering. Farewells were said, displays were packed up and promises of future contact were made. Some final organiser photos were taken before most finally departed... around 6.30pm.

Final Thanks

The Wells Gathering was a great success... and hopefully has laid the foundations for more family interaction in the future. Many thanks must go to those who had the idea for such an event... and the commitment to follow through and make it happen. Well done.

Bronwen Thomas Wells Family

Mignon Preston's Graveside Address and a report on the Gol Gol Reunion will appear in February's *Tulle*. Ed



COVER STORY



Hannah, the wife of the **Reverend John HOUGHTON**, wears a glorious lace head dress including lappets. Throughout time lappets have adorned headpieces, sometimes with practical application as they were tied under the chin and held a cap in place under a cloak. Sometimes, as in Hannah's case they were perfect for showing off the skills of artisans. At the beginning of the Eighteenth century they resurged as a fashion item : it was a period of frills and flounces of female dress.

-every part of the garment in curl like a Friesland hen, someone wrote in the Spectator.

The money spent on lace at that time was enormous. Queen Mary alone spent, in 1694, \$4000 in the currency of the day. Lace became so valuable that thieves were known to slit open the leather backs of hack coaches and take the lady's 'head'. This wasn't as dramatic as it sounds as it refers to the removal of the lady's wig with its decoration of hand made lace lappets and frontage!

It becomes obvious why the time for machine made lace was ripe and some of the earliest pieces of machine laces that have survived are lappets...

...but to return to Hannah, the wife of the Reverend John Houghton. Who was this lady with the wealthy, elegant and aristocratic air? She was **Hannah KING**, the aunt of **Ellen Martha FROST** who married **Henry LONGMIRE**. She was born in Suffolk in 1807,

the daughter of **William KING** and **Hannah WAKELING**. Her death and funeral reflect her era:

On Sunday Dec 14th last, Mrs Houghton, relict of the Rev John Houghton, was taken ill at her residence in Harlow. The illness assumed a dangerous form and day by day, anxious enquiry from Matching and elsewhere received the sorrowful news that the worthy lady was getting worse until on Sunday, January 18th she succumbed to the fell destroyer.

On Thursday, the 22nd inst, her remains were removed to Matching Church in a hearse. Two mourning coaches followed, the first conveyed the bereaving sons and daughters, the second the servants of deceased.....The coffin was covered with floral wreaths of a most lovely and chaste description, most of the flowers being of pure white not with standing the unfavourable season....The coffin was of elm, neatly chamfered, with Gothic handles, and a massive breast plate...

Born into the Victorian times with all its pretences about what was right and proper, Hannah would undoubtedly abhor the fact that a Haverhill diarist of the late eighteenth century chose to record that her father,

William King was a swearer and a drunkard and his wife maintained him with her school. He married to Hannah Wakeling Sept.. 5th 1799. He got so drunk on the wedding day that he shit his breeches.

Illustrations: Lappets, Levers machines C19

**from notes of Kingsley Ireland
Earnshaw,P,The Identification of Lace,**



HAYES INGHAM & HARRIETT DAVIS

Did Hayes Ingham come to Australia with his mother, his step father and his two brothers and sisters - including the intriguing Harriett Davis? Is Nancy Ingham and Ann Davis née Ingham one and the same? Was Hayes, born in 1829, her son from a liaison before her marriage to Joseph Davis?

The given name of Hayes is distinctive in the Ingham family and hails back to the Nottingham marriage in 1771 of Joseph Ingham and Susanna Hayes. Their second son was named Hayes, beginning a family tradition. Hayes Ingham married Harriett Rothwell. The third child of this marriage was Nancy, baptised at St Marys Nottingham on October 7 1801. While all the other children of this marriage were baptised at the same church, there is no mention of an Ann.

Like many before and after her Nancy bore a son, Hayes Frederick Ingham who was baptised, also at St Marys, in 1829. Hayes' father was not mentioned.

In 1848 Hayes Frederick Ingham reached Australia aboard the *Agincourt*. He went to Maitland to live, where he married and produced a large family. He died in Maitland in 1900 at son William's Samuel Street. He died as he was born - the son of Nancy Ingham. His father was not mentioned.

Ann Ingham also arrived on the *Agincourt*. She was the wife of Joseph Davis and the mother of four: Mary Anne, John, Joseph and Harriett. She was the daughter of Hayes Ingham and Harriett and was born in Nottingham around 1802 - the shipping list says so. The birth records however, list no Ann Ingham, daughter of Hayes and Harriett - only Nancy - the pet name for Ann.

The Davis family also went to Maitland where Joseph became a policeman and the family lived at Branxton. Ann's life in Australia was short - she died in Maitland in 1856. Her death record states her father was Hayes, and that her name was NANCY Davis. So, was Ann Davis, wife of Joseph also Nancy Ingham, mother of Hayes?

SAILING SHIPS FOR THE UNINITIATED

The *Harpley* stands alone in the ships that brought our Lacemakers to Australia - by virtue of the fact that she was Australian built. However, she was, with the others, still typical of the thousands of ships that carried people and goods to our shores in the nineteenth century.

They were compact enough to enter small ports - Australian ports were atypical. They were designed to carry about 1200 tonnes of cargo - including the human element. They were often barque-rigged (the *Harpley* was ship rigged) to reduce the number of crew necessary to handle them.



Ship rigged

Full ship rigged means that the vessel had three masts and was square rigged on all three - the sails were square and they fitted square to the spars. Full ship rigged means that the vessel had three masts and was square rigged on all three - the sails were square and they fitted square to the spars.

Barque rigged

Barque-rigged means the ship is not fitted with square sails on all masts. The fore (closest to the front of the ship) and the main-masts (the middle and the tallest) have cross yards (poles fitted across the mast to carry the sails). The mizzen mast at the stern has a boom to hold the lower edge of the sail in line with the ship.

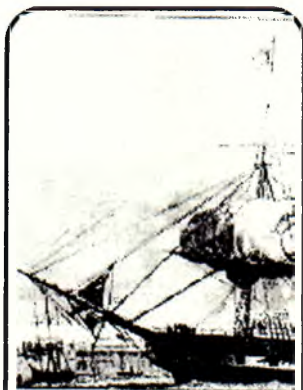


The yards were the cylindrical poles, tapered at each end and slung across the masts to support a sail. Under each of the yards was a rope - the foot rope - upon which the sailors stood while they handled the sails. The rope ladders up the rigging (all the ropes and wires that hold the masts up) were called ratlines. The rigging was complex, and the first task of a new sailor was to 'learn the ropes' - a term still used today.



The rigging is really three sets of ropes. The first, the standing rigging, holds the masts up. The second is the halyards - these ropes go through the blocks and are used for hoisting sails up and down and the third is the Braces and Stays. They are used to position the sail and then hold it there.

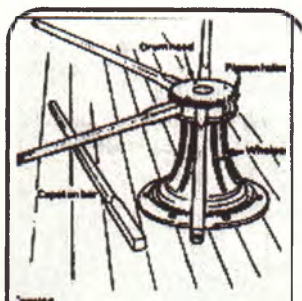
The helmsman, or the man steering the ship, needs to be able to see all the sails, so the wheel and the compass (which is housed in a brass topped pedestal called the binnacle) are at the rear of the ship.



The spar pointing out in front of the ship with wires running down to it from the foremast was called the bowsprit. Some of the sails, called headsails or jibs were hoisted up these wire ropes.

The anchors also are at the bow. When they hung from the front of the ship they were called 'in

harbour' or ready to be dropped over. When at sea they were hoisted on board and lashed to blocks on the deck.



All work on board the ship was done by men's muscles. On deck was a winch called the capstan. Bars were slotted into the top of it, and when men walked around pushing together they provided hauling power. Hauling by a team of men implies they need to work together, and to help work in rhythm they used song - sea shanties. There were two main rhythms: hauling shanties for pulling on lines, furling sails and moving yards and heaving shanties for working the capstan and the pumps

Traditionally sailors only sang shanties when they were doing the job to which the song related. They were never sung off duty or on shore - in fact sailors believed to do so would bring bad luck.

The area below the deck was called 'tween decks - and it was here that the passengers lived. Below them again was the hold, and here the cargo and the passengers' belongings were stored. If a ship wasn't carrying cargo to balance her, weighting, called ballast, was put into the hold. This was traditionally stone or bricks in those early days.

The masts did not sit on the deck. They came down through the decks to the keel where they sat on a long piece of timber called the keelson. The keel is under this, and these two make up the back bone of the ship.

It was not until 1876 that Mr Plimsoll won his battle to ensure that British ships did not put passengers and sailors at risk by overloading, so the Lacemakers set forth across the world without this simplest of safety precautions.

from Tour Guide for the Polly Woodside, Melbourne Maritime Museum

CHEQUE-ING OUT FOR CONFIDENCE

It is so reminiscent of the daily reports on the lace trade from the papers of the 19th century, but it is from the

Nottingham Evening Post- October 15, 2001



Sherwood Group, the Nottingham textile business, has underwritten its confidence in the future by signing a £1m cheque for new machinery.

The company has bought state-of-the-art machines from Germany to produce knitted textured lace. This represents the company's largest investment for several years and comes on the back of improved trading results announced three weeks ago.

Finance director, Martin Webster said "This investment shows our confidence. The advanced technology is the next step after our restructuring.

Mr Webster said the investment has been partly financed from the sale of existing machinery. 'Any investment of this size requires careful thought. We have tried to make the deal as cash-neutral as possible.

Sherwood's decision has been influenced by the success of its key customer, high street retail giant Marks & Spence.

The retail represents 'a significant part of Sherwood's sales, around 40%. The textured lace is a very popular market at the moment,' said Mr Webster.

'For several months it has been the lace people want to buy. It gives more of a three-dimensional effect and feels very much a quality product.

M&S is a big indirect customer and has been selling a lot of this

product.'

Mr Webster said Sherwood had a healthy order book. The garment, lace manufacturing and dyeing operations were trading profitably despite a highly competitive market.

Last week Marks and Spencer announced it was winning back customers as it reported its first increase in quarterly sales in three years.

**Mike Matthews,
Nottingham**

THERE WAS A RELATIVE IN THE COLONY

Barry Holland of Nottingham has done a great deal of work on the Nottingham convicts to Australia. It was through him that I found that I had a convict to research. I put an appeal in the Notts FHS journal in 1995 about Daniel SMEETON/SMEATON born 1800.

I was interested in him as my lacemaker ancestor William ROGERS on arrival in Sydney, NSW, on Dec 30 1848, said he had a cousin Daniel Smeaton living in the colony. Sadly I found that Daniel had died July 4 1848, ie before my ROGERS had even left.

Barry Holland was able to give me details of Daniel's trial. He was arrested 15 Jan 1820 for stealing an umbrella, the property of Mrs Pickering, to the value of 7/6. The prisoner stated he was a licensed hawker and he was "much in liquor" and that he had intended to buy an umbrella.

He said he had 10s in his pocket at the time.. As he had a previous conviction he was sentenced to 7 years transportation.

He was tried and sentenced in April, sent to a hulk *Justitia* lying off Woolwich and finally sailed to Sydney per the *Dick* in October and arrived in Sydney 12 March 1821- ie nearly a year after he was sentenced. One can only imagine how tough that was!

There was a poignant item in the Nottingham Review 24 August 1827- part of a letter from a soldier William HUNT of Nottingham telling of his arrival at Sydney on the docks. Someone came up and asked whether there was any of their corps from Nottingham. This was Daniel and he was really excited to be speaking to someone from Nottingham. (One can only guess at his homesickness.)

Daniel told William that he was about to become a free man, that he had originally been a blue dyer, by trade but had learnt stone cutting in NSW and was getting 2 pounds set wages per week. It is very likely that he would have learnt the skill of stone cutting as Sydney and surrounds is on sandstone and a lot of the early buildings were made from it and it is still being used these days.

As far as I can find out, Daniel Smeaton never married and he died at the age of 48.

Judy Gifford

JOHN STEPHENS V THE FRIENDS OF SAMUEL STOCKS □

One of the original shareholders of the great Burra mine in South Australia, Samuel Stocks junior, died in February 1850, at the early age of thirty-seven. Stocks had arrived in the colony about seven years before and after a short period as a general merchant in Adelaide, had tried his hand at prospecting. He was a frank, educationally sound

man who contributed greatly to the progress of the colony, at least until he became superintendent of the mine.

It was then he amassed considerable wealth and the large and sudden accumulation of property proved to be his downfall. The decline set in quickly. He became a hopeless alcoholic and the latter part of his life was clouded in a drunken haze. He died of alcoholic poisoning. Stocks' funeral attracted the largest number of mourners ever assembled in the colony on such an occasion since the funeral of Colonel Light.

The editor of the *South Australian Register*, John Stephens, gave him an obituary notice which included all details. Stephens had known Stocks and obviously thought little of him as he spared nothing in denouncing the deceased's sinful drinking habits. The fact that Stephens was a staunch teetotaler may also have had something to do with this highly detailed piece of reporting which was to start a storm that lasted for weeks.

Friends of the late Stocks rallied round to defend his honour. They began a campaign to crush the Register by preparing a document pledging cancellation of subscriptions and then taking it from door to door in Adelaide seeking signatures. They were successful to the extent of one hundred and fifty-nine names.

Stephens became a very worried man as his paper was regarded as one of the best in any of the colonies. Circulation was improving and only the month before he had succeeded in making it a daily. Prior to this it was issued bi-weekly. He had also managed a price reduction from 6d to 4d because of this. John Stephens could well do without such a demonstration.

The tides however, turned for Stephens. In answer to the original document of one hundred and fifty nine signatures condemning him, his readers retaliated by raising a petition praising him and secured no less than one thousand seven hundred and eighty seven names. Stephens was so overwhelmed by this act of loyalty that he published the statement, together with all the names, as a special supplement on Thursday March 7, 1850.

The list of names has some interest for the Lacemakers as it includes:

William **COBB**, tailor, Pulteney St, City
Henry **COPE**, labourer, Gawler
Joseph **CLARKE** stonemason, Macclesfield
John **DAVIS**, watchmaker, Rundle St
Benjamin Bennet **HOLMES**, machinist, Nairne

Joseph Birch **MATHER**, machinist, Pirie St
John **MARTIN**, gunpowder manufacturer, Gawler Town
George **PIKE**, farmer, McLaren Valley
William **STUBBS**, carter, Thebarton
Robert **WELLS**, farmer, Reed Bends
John **WELLS**, dairyman, Islington

Smith, Russell, 1850 *A Very Good Year in the Colony of South Australia*,
Shakespear head Press, 1973
Adelaide Register, Vol XIV, No 1062, March 7, 1850

FOR THE GENEALOGIST

AN EXCELLENT RESOURCE...

If you are looking for that little something extra to make your family tree a family history, try these:

freebmd.rootsweb.com

This web site is the result of the hundreds of volunteers who believe that genealogical information should be shared, not bought. Transcribing millions of Births, deaths and Marriages since Civil Registration began in 1837. There are constant upgrades, and the Nottingham parishes are well represented. It is well worth a search.

www.cityofsydney.nsw.gov.au and go to a Archives Image Library. Oh Sydney siders, you are so lucky! This brilliant site has digitised 20 000 of their 120 000 photographs of the city - they represent so many streets and buildings that no longer exist. I found

the home of my great great grandfather in Charlotte Place (Grosvenor St) and several homes of his sons in later years!

www.geneaseek.org/en/ This is a family name search site just for genealogists. It, too, is well worth a search.

Harry Boyle's **Index to the Lower Hunter 1801-1883** (on microfiche) - contact the Newcastle Region Public Library. This excellent resource is the result of Mr Boyle's research over many years.

A quick search revealed the following:

BANNISTER, Caroline died Maitland 1872 aged 32

BANNISTER, Samuel son of Samuel and Caroline b 1862 Maitland

DAVIS, John married Martha Rands 1857

DAVIS, Mary married Thomas George Wiseman 1866

DAVIS, Nancy daughter of Hayes, died Maitland 1856

DUCK: Buladelah family RFHS Bulletin

DUCK, Thomas: Paterson Maitland Mercury 25.6.1863; Mowbray 29.6.1863

DUCK, Walter: Warning off trespassers on Gostwick Maitland Mercury 24.11.1877; Selling out Gostwick and leaving 24.6.1880

HOMAN - Court case against Owen and Beckett Maitland Mercury 21.2.1861; Hawker's Licence 8.1.1870; New saddlery 15.1.1876; Marriage of Emma 29.10.1861

INGHAM, Hayes: Louth Park Government Gazette 6.6.1865; Death of son at Pig Run Maitland Mercury 10.1.1882 Pig Run, Morris farm East Maitland for sale 27.2.1886 - 50 acre property

PETTIT, Thomas : resident householder Raymond Terrace, Govt Gazette p 2450 12 Nov 1861

POTTER, William : selling out Bendolba Maitland Mercury 18.8.1887

ROBINSON, Richard: Worked for Wolstenholme Maitland Mercury 15.11.1873 Shoeing and general forge smith Maitland Mercury 13.1.1876; Insolvent, sale of possessions cnr High St & Church Sy Maitland Maitland Mercury 20.8.1878

SHAW, James : Hawker, Maitland Mercury 7.1.1865

WOODFORTH, James: Coach builder Maitland Mercury 17.6.1871, 23.11.1871 , 29.4.1875, 12.3.1881

Children's Employment Commission Report, 1842. (Nottingham)

William OSBORNE:

Aged 7 years, worked from 6.00 am, sometimes 4.00 am. until 9.00 or 10.00 pm, for 2 shillings a week. He goes to sleep at work and they shake him. His eyes smart at night, they water, the lids stick together in the morning and he gets a sponge of hot water to them, apart from this William was otherwise in good health.

He had attended a Baptist Sunday School for one and a half years and could read the Testament but evidently he could not write as he put his mark instead of his signature to his testimony.

Samuel CARR:

Aged 13, worked in Moore's Lace Factory, Broad Marsh from 4.00 am until 8.00 or 9.00 pm. On Saturdays he usually finished work at 6.00 pm but sometimes as early as 4.00 pm. He had five days holiday a year, two at Christmas, one at Easter, Whitsuntide and Goose Fair. His pay was 3 shillings 6 pence a week. On Sundays he attended the Hockley Baptist Sunday School from 9.00 am to 10.00 am, then was taken to the morning service. In the afternoon he attended school from 1.30 pm to 4.00 pm.

He had been at school one and a half years and was in the second class (there were three classes in all). He could read by spelling out the letters but he had not learned to write.

BUNYINONG CEMETERY

GRAVE SITES of the DESCENDANTS of the WELLS FAMILY

Plot No	Date	Name	Age
EPIS 353	3/02/1862	William HUTCHINSON	10 mths
EPIS 354	28/04/1880	Richard WELLS	51 yrs
EPIS 354	28/10/1880	SBC of Frederick WELLS	
EPIS 354	26/03/1915	Alice (nee Dutton) WELLS	72 yrs
EPIS 354	19/01/1932	Alice (nee Wells) McCRIMMON	57 yrs
EPIS 565	12/06/1868	WELLS SBC Richard	
EPIS 644	5/04/1872	Alice WALLIS	3 1/2 yrs
EPIS 644	9/01/1874	Anne (nee Wells) WALLIS	28 yrs
EPIS 644	12/01/1874	John WALLIS	2 weeks
EPIS 816	29/11/1873	Thomas WATERS	20 mths
EPIS 996	14/06/1943	Alfred WELLS	74 yrs
EPIS 996	10/11/1964	Henry WELLS	93 yrs
EPIS 1097	14/03/1894	Frederick John WELLS	12 yrs
EPIS 1097	7/09/1894	SBC of Frederick	
EPIS 1097	d.17/01/1897	Sarah Louisa WELLS	40 yrs
EPIS 1097	4/08/1942	Frederick Flower WELLS	86 yrs
WES 577	28/04/1970	Louisa E HUGGINS	81 yrs
WES 577	27/04/1980	Henry R HUGGINS	88 yrs

Legend: EPIS = Episcopalian

WES = Wesleyan

SBC = Still born child

Kevin Huggins

Am I Really Me?

*I started out calmly, tracing my tree,
To find, if I could, the makings of me.
And all that I had was Great-grandfather's name,
Not knowing his wife's nor from whence they both Ocame.
I chased him across a long line of states,
And came up with pages and pages of dates.
When all put together, it made me forlorn,
Proved poor Great-grandpa had never been born.
One day I was sure the truth I had found,
Determined to turn this whole thing upside down.
I looked up the record of one Uncle John,
Then found the old man was younger than his son.
But then when my hopes were growing quite dim,
I came across records that must have been him.
The facts I collected - they made me quite sad,
Dear old Great-grandfather was never a Dad.
I think someone surely is pulling my leg,
I'm not at all sure I'm not hatched from an egg.
After hundreds of dollars I've spent on my tree,
I can't help but wonder if I'm really me.*

Author Unknown

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