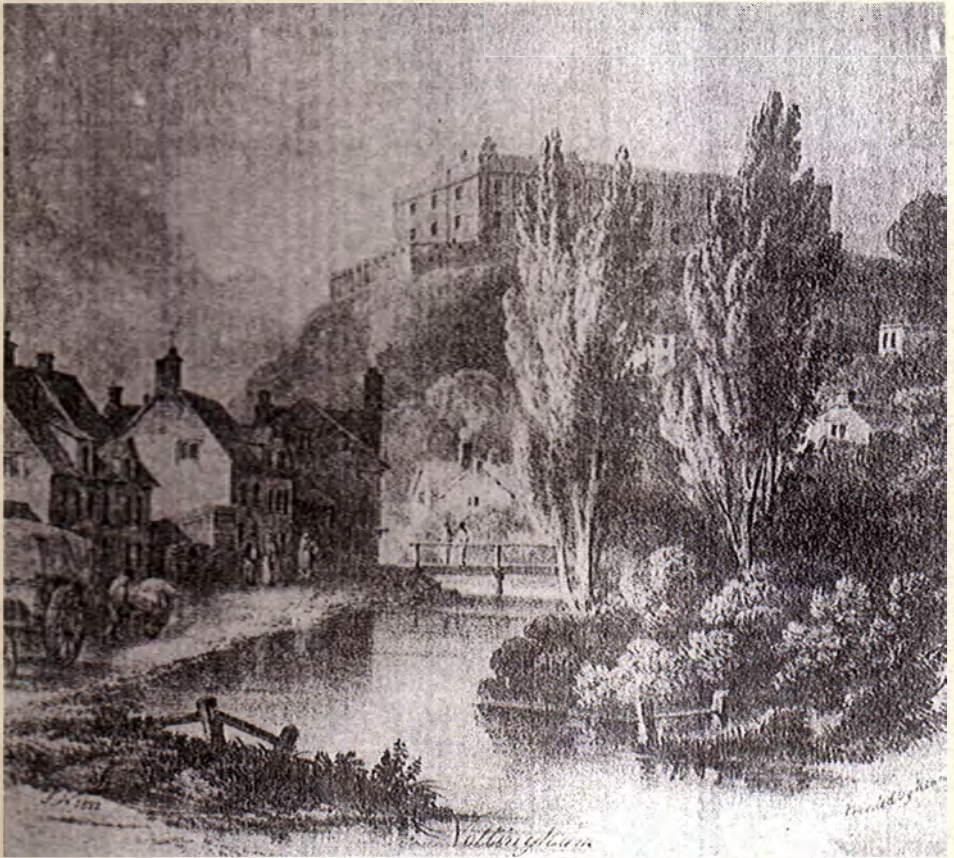


Tulle

Issue Number 40
August, 1993



The Journal of
The Australian Society of the Lacemakers of Calais

MEETING DATES

Saturday August 14, 1993
Saturday, November 20, 1993
Saturday, February 19, 1994

Venue for all Meetings:

DonBanks Cottage

6 Napier Street, North Sydney

Meeting Time: 1.00pm

Train to North Sydney Station

or

Bus from Wynard (247, 286, 288, 289, 290)

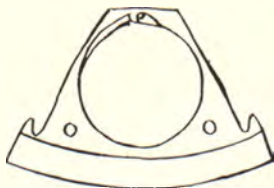
NEXT MEETING

Saturday, August 14th

Member, Mrs Judy Gifford will address the group on her search for her Rogers family. This family was part of the Lacemakers group in Calais, but came separately, most likely as one of the six families who were taken off the Harpley's manifest.

Judy has had frequent and successful contact with Nottingham people. was responsible for organising Anne Fewkes to be with us and is a great contributor to the story of the Lacemakers.

The meeting commences at 1.00 with a short business session to start with, followed by Judy's address. Coffee and tea will be available from 12.00 if you would like to bring a sandwich and have a picnic, or take time to explore DonBank further.



Tulle

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FROM THE PRESIDENT'S DESK

This is *Tulle*, Issue Number 40! *Tulle* Issue Number 1 found its way to your homes in October 1982, and while all Societies of this nature have a natural turn over in membership, our original membership is very much still with us, but with a great many very welcome additions.

The first addition was simply a newsletter of two A4 sheets, but it was the beginning of a continuous development of our history.

It began with an explanation that bears repeating, and I quote:

"...we gave a great deal of thought to the name and logo that appear above. The logo is the reproduction of the bobbin in its carriage from Leaver's lace making machine. "*Tulle*" is from the the old French, meaning simply, lace. Thus we combine the tools of the lacemakers' trade with the product of their craft, much as we are the products of those who went before."

Since 1982 we have learnt a great deal about every aspect of this fascinating story, and made contacts across Australia, and the world. Every aspect of our Society has grown, and we welcome that growth and the knowledge it brings with it with open arms.

Claire Loneragan,
President.

FROM THE SECRETARY

In spite of the foretaste of winter weather and Sydney's unpredictable public transport, about thirty members had an enjoyable and informative meeting on May 15. A pleasant start to the proceedings was the hot soup and damper dispensed, apparently effortlessly, by Claire. The main part of the meeting was given over to research using the written, microfiche and computer material provided by some of the members. Gillian, Richard and Bruce brought computers and demonstrated the ways these could be used to store and reproduce family history information. Many thanks to all who provided information and material.

The next meeting is on August 14. We have booked DonBank from 12 to 4 p.m. and suggest that you bring sandwiches to enjoy with a cup of tea before the meeting starts at 1 pm when Judy Gifford will discuss her family research. She says there will be time for others to contribute also.

Gillian spent part of her recent convalescence adding to her data base of the lacemaker families. She is willing to provide members with a printout of the information she has on your family. To cover cost of paper, postage etc there will be a charge of between \$5 and \$10, depending on the amount of material. Write to her at her address on the back cover.

The February issue of Archivist (the newsletter of the NSWAO) points out two resources that may have been missed in researching immigrant ships are Colonial Secretary's Letters Received and Minutes and Memoranda, which are held at the city office in Globe Street. The Letters are indexed on reels 2929-2973 and the Minutes and Memoranda on 2725-2727. Index reels are held at both Kingswood and City. Entries are found under the name of the ship or Immigration.

For those able to pursue their research in Nottingham, the new Nottingham Archives Office is in County House, Castle Meadow Road, Nottingham NG2 1AG. The Nottingham archives date back more than eight hundred years and include documents that range from medieval charters to maps, diaries, school log book, probate material, electoral rolls, parish registers etc.

The Secretary still has some copies of Gillian Kelly's history *The Lacemakers of Calais*. The cost is \$20 postage paid. Cheques should be sent to the Secretary, address on the back page.

Have you paid your subscription for 1993? If not, please send \$20 to the Treasurer. (Address is on the back page). *Tulle* is a fine magazine and is appreciated, I am sure, especially by those who find it difficult to attend meetings, but printing and postage are not cheap. Each issue costs us \$400 to produce and mail! Your continued support is needed!

Doug Webster
Secretary.

AND FINALLY. THE EDITOR.

When The Society first began, as Australians we were very isolated from the European side of the story. It was quite some time before we came to grips with the events that took place leading to the immigration of the Lacemakers to Australia.

Even the Australian side of the story still has holes.

The links with England were not so difficult to discover, but it is interesting that while Australian often follow through their total family line, and find those who flung themselves to the corners of the world, generally the English are content with knowledge of their direct line in England. We have not evoked very much interest from English people who have families here in Australia, so it was with great delight that I opened two letters from Calais in the last few months!

The first was from a lady who lectures English at the University of Calais. She was seeking information about what our Calaisienne lacemakers did when they reached Australia. She is writing a paper on the influence of the English on the development of Calais. I was able to assist her with quite a deal of information, and look forward to future contact. She is in contact with M. Vion, who wrote the book that I quote from so often, and is keen to share our ideas with him.

The second was from a gentleman who is a member of the Museum Society and who was keen to have a copy of our book. I have duly posted him off one, and he has written back asking permission to translate parts of it into French so he can make better sense of it. He is descended from an English/French liaison in Calais, another so Methodist marriage. We have struck a deal, he and I: I'll write to him in English, and he'll reply French!

With these two contacts we may find some answers to questions about Calais!

Gillian Kelly,
Editor.

MEMBERSHIP 1993

Have your Membership Fees escaped your
memory?

If they have, help us keep our records straight,
please forward \$20 to

**The Treasurer,
Ms Barbara Kendrick
190 Shaftesbury Rd
Eastwood, 2122.**

THE WILLIAM BROWN STORY



John Brown and Mary Evans were married at Ilkeston, Derbyshire , on April 24, 1812. William H Brown was born around 1812, but wasn't christened until fifteen years later, on October 15, 1827 in Ilkeston, about seven miles east of Nottingham.

Lydia Elnor was the third of six children of James and Mary Elnor from Basford, about two miles north of Nottingham. Lydia was about two years older than William and was five when she was christened in Basford on November 26, 1815.

William worked as a machinist in Nottingham. Presumably Lydia worked in Nottingham too. William and Lydia were married in the Church of England at Radford, about two miles east of Nottingham on August 27, 1836. Lydia was 26 and William 24. John David Brown was born the following year and Mary Jane the year after that.

William was one of the many who moved to St Pierre de Calais to work in the lace industry in France. Elizabeth was born in Calais in 1841 and Lydia in 1843. The family lived at 352 rue de Boulogne, and two lace workers, William Dewey (53) and Fred Hall (52) acted as witnesses.

At about the same time Lydia's elder sister, Mary, gave birth to her seventh child, Helen. Mary and her family were living at 385 rue de Tannerie. Mary's husband, Ben Kemshall, was also a laceworker. Ben (ancestor of Bruce Goodwin) came from Radford and married Mary Elnor there on July 26, 1830. Their children, Alfred, Benjamin, Julia, Rose and Angelina were born in Radford. In 1839 the Kemshall family went to Calais, perhaps accompanied by William and Lydia Brown and their children John and Mary Jane.

William and Lydia had their fifth child, Emma, on November 1, 1846. The family was then living at 254 rue de Temple and Ben Kemshall (39) and John Rotherham (42) were witnesses.



In 1848 the Kemshall and Brown families (in company with Beth William's Homan ancestors) set sail on the *Agincourt* for New South Wales. Lydia was five months pregnant and gave birth to Emily Brown on October 6, 1848, just before they reached Sydney. According to the shipping records William was 32, a machine fitter and a member of the Church of England. Lydia was 34, illiterate, (although she wrote letters when in Australia) and a domestic servant. The older children were literate.

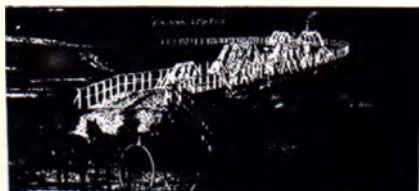
The family went to Parramatta until arrangements could be made to take them to Bathurst where William (and the Archer family) were employed by George Ranken at his property *Saltram*. William was employed to superintend the mill machinery. This mill, built in 1823 and converted to steam in 1841, had become the leading mill in the west. On the adjacent

property *Kelloshiel* at One Tree Fall, five miles from Bathurst, Henry Heathorn was in charge of Ranken's malt and liquor brewery.

William G Brown was born in 1853 and Eliza in 1854 but died six weeks later. (William was baptised on July 23, the day before Eliza died) By this time William was a maltster, having joined Heathorn in establishing a malthouse and erecting a malt kiln in Peel Street near the corner of Morrisett Street. They sent their product to Tooth & Co. in Sydney. William encouraged the growing of barley and was successful enough to found the Reliance Brewery on the site.

The discovery of gold in 1851 and the subsequent movement of employees to the goldfields forced the closure of *Saltram* so Ranken subdivided the lower portion, calling it *Eglington* after his Scottish friend, the Earl of Eglington and Winton. For easier access he funded an overlap bridge across the Macquarie River and William Brown helped erect it during 1855.

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Around this time Charlotte Ann was born, William was 43, Lydia 45 and this was their ninth child. Their tenth, Cecelia, was baptised in the Bathurst All Saints Anglican Cathedral on June 12, 1855 and William was listed as a brewer and maltster.

William's eldest son John, 20, shoemaker, married Anne Rowe ,18, in the St Styephen's Presbyterian Manse in 1857. At this time William was employed at the Reliance Brewery. - The brewery was subsequently sold to Massey and Strachen and had ceased operating by the early 1870s when the building was up for lease.

After leaving the brewer, William managed the steam flour mill at the corner of George and Durham Streets that Messrs Cock & Son had bought from Mr T B Syer before the latter returned to England. When Syer came back to Bathurst William went to work for him. Now, a Thomas Bathurst Syer married Susan Martin in 1869. Susan was the half sister of Anne Rowe who married William's eldest son, John David Brown. If this is the same T B Syer, then William was working for the husband of the half sister of his daughter-in-law. When Boylson & Sons took over Syer's property, William went to work for a Mr Fish. The Fish Foundry became Geo. Fish Pty Ltd and operates in Bathurst today. The 1869/70 Electoral roll shows William living in Durham St as having some freehold property in Hope St.

Finally, William was office assistant of the Bathurst Railway. This was probably not as a permanent employee. as he he would have been, by then, in his seventies. At 10:30 pm on Thursday July 26, 1893, William H. Brown took the correspondence from Mr Pringle of the Engineers' Office to the Railway to post it, and he then collapsed on the platform. Mr Farquar ran to his assistance and sent for the doctor. William was dead by the time Dr Kirkland arrived, so Constable Gallagher removed the body to the hospital mortuary. The Coroner, JB Graham, decided it was unnecessary to hold an official enquiry, deeming death to be due to old age. He was 81 - and still at work at 10:30 pm!!

The funeral took place on July 30. The Dean of Bathurst officiated and after an impressive service, the hearse was followed by about eighty vehicles to Bathurst's cemetery. There were seven hundred persons at the grave. William H Brown was survived by John (56), Mary (54), Elizabeth (52), Lydia (50), Emma(46), William(46), Charlotte (38), Cecelia (38) and 50 grandchildren.

Lydia, William's widow, then 83 and an invalid, went to live at Duramana with her son, William G. She died of old age at 91 on November 20, 1902 and is buried next to William .

Carol Bailey,

early beloved...

Elizabeth Drake, better known as Bess Drake, was a seamer, in London; she had made many experiments before her work was approved of. However simple it may appear, to run the needle through the stocking, and form patterns, it was done on the frame by the hand, a century before it was done with the needle. Bess Drake was a woman of singular habits, and, like many London females, loved gin and purl;

She worked for many years for Mr Hardy, the inventor of the caster back, who used to express the utmost detestation for her as a gin drinker, yet such is the mind of the man, at the age of eighty-three, he married the very object of his disgust, and she lived with him till he died, in the Framework-knitters' Alms-houses Kingsland-road.

Bess had married once before; having met with a handsome sailor, they agreed to be married and were spliced by one of the fleet parsons; they took a ready-furnished room, but in the morning her husband had departed taking with him all her clothes, and leaving her naked.

Bess, from this time, formed no male connexions for forty years, and the world was as much surprized at Bess Marrying Old Hardy, as they were at Old Hardy marrying Bess.

from *Henson's History of the Framework Knitters*, Gravenor Henson,

...and speaking of arriage

So rigid are the marriage laws in France, that if the rules are neglected, if the registrar neglects to state in the marriage certificate that the consent of the parents has been obtained, he is liable to a fine of three hundred francs and six months imprisonment; and when the prescribed notices are not carried out, to a fine of three hundred francs and three month's imprisonment.

We can see how this extraordinary French law may operate in cases where English women in their own country are so unfortunate as to marry Frenchmen. The case to point is that of Gertrude Belgrave, a young English lady, who was married to Jules Alfred de Sainte, a French teacher aged twenty two. The marriage took place at the parish church of St Matthais, Earls court, Middlesex, after the banns had been duly published. His father only became acquainted with his son's marriage about three years afterwards, and telegraphed that he would come over from Paris. He did so: acknowledged his son, his wife, and their children and remained at their house, expressing a wish that his son might be naturalised in England, and thus avoid having to be drawn for in the conscription. The son, Alfred de Sainte, then went to Paris to see his mother and sisters, returned in a few days to London, bringing various presents to his wife from his mother and sisters. Up to this period there appears to have been no intention of questioning the legality of the marriage.

A month later Jules Alfred de Sainte left for Paris, telling his wife that his father was arranging for them all to live in Paris together in his house, and that he would return in a day or two. She received two telegrams from him, naming different days for his return. Anxious, when the days disappeared without his appearing - all the more as he had left her with only seven shillings and sixpence - fearing that he must be ill, she borrowed money and started for Paris with her two children, expecting to be warmly welcomed at her father-in-law's house. She was first told that her husband was in England, and then, less ceremoniously, that she was not his wife. Wearied and exhausted with her long and anxious journey, she asked the meaning of the strange words, whereupon her father-in-law immediately sent for a Commissaire de Police to remove her and her two children from his house. They were taken without explanation to the Bureau de Police, where m de Sainte followed, and formally stated his intention of annulling the marriage.

This sad tale was published in the London Times in 1848. Perhaps the French Law was this rigid. The detailed Birth certificates from Calais reflect the care the French took with identification. However, a check of the Morman IGI shows no record whatsoever of the marriage of Gertrude Belgrave to Jules de Sainte! Ed.

MAKING LYE & SOAP

John Seymour's mother, who was brought up in Maryland, used to complain that her English servants drank tea "as Strong as Lye". When asked what Lye was, she explained that it was an alkaline liquid made in her childhood days before caustic soda was widely available and used to wash clothes. Grease and dirt in the clothes was loosened by the alkaline solution and therefore easier to remove. Lye was made by allowing water to seep through wood ash, placed on top of a cloth on a lye dropper, into a tub. Lye could be used by itself for washing clothes or added to fat to make soap.

John made lye years later and partly experimentally drilled holes in the bottom of a barrell, put a layer of gravel in on top to help drainage, then filled the rest of the barrel with wood ash. He then trickled rain water through the ashes very slowly. After quite a long wait, the filtered water, or lye, dribbled out of the holes in the bottom of the barrel. He then took the liquid and "boiled it down" until it was concentrated enough to float an egg.

Lye could also be made from ferns. They were collected from the countryside, half dried in the sun and burned in pots to make a reddish-grey potash. In many parts of the country the ashes were not only used by the makers, but were made into balls and sold in the towns and cities.

To make soap with the lye, the housewife had to ensure it was the correct strength. To do this she mad a saturated solution of brine. Taking a stick, she weighted one end and floated it in the brine. The weight kept the stick bobbing upright and she marked the level it floated at on the stick.

Now she put the stick into the lye. If the notch lined up with the level of the lye, it was the right strength. If the mark

could be seen above the lye, it was too strong and she added water. According to Mrs Seymour, it was never too weak. The lye was now ready for soap making.

TO MAKE SOAP WITH LYE

Mix one pint of lye with two pounds of clean, melted fat or oil, and simmer gently for three hours, stirring frequently. Cow, pig or sheep fat all make excellent soap, and vegetable oils can also be used. As the mixture cools, stir in one pound of salt. This will fall to the bottom, but hardens the soap. When the salt has settled, pour the molten soap into wooden moulds lined with damp cloth. Colouring and perfume may be added.

Soap was later made by boiling the fat with caustic soda. In Europe, soda was not cheap or readily available until the end of the eighteenth century. A Frenchman called Nicholas Leblanc found a way to make it from common salt. Before that, houses that wanted to be clean used sand and brick dust for scouring clothes as well as household chores. Albert Vion says the floors of the lacemakers' cottages in Calais were cleaned with sand.

Soap was heavily taxed in England until 1833, and ordinary households simply did without until about 1880 when cheap factory-made soap became readily available. It had been known to the English as far back as the sixteenth century, but as it was made of fat, and fat was needed for making candles, it was the prerogative of the rich.

From the start, lace came off the machinery "in the brown", ie dirty! It does raise the question of how it was cleaned in the early years...and if it was washed in soap, whether this added to the cost of production to any great extent.



AN OLD-TIME DIARY

Voyage of 73 Years Ago

In the South Australian Register for January 31, 1850, under the heading "Vessel Expected", there is mentioned the Agincourt (ship) 680 tons. She was an emigrant ship, and her arrival is noted in The Register of February 4 as follows:- "Agincourt (barque), Cumberland master, arrived from Plymouth, Feb 1." It was one of many such ships arriving "after a typical voyage," and that is exactly what gives value to the diary of one of the passengers, for it brings home to the reader exactly the conditions faced by those who journeyed across the world when the Province of South Australia was young.

It was a dear old lady colonist who at Glenelg on Dec 28 mentioned the possession of a copy of this account of the happenings of the voyage on the ship on which she had travelled as a small child. By her own wish, her name is not mentioned, but, true to her promise, she has allowed the diary to be perused, and extracts made regarding the voyage of 124 days. It seems appropriate to reproduce this record on the seventy-third anniversary of the arrival of the ship.

•An Unfavourable Start•

Winds were contrary at first. This "Journal of the Passage of the Sailing Ship Agincourt" opens with this entry:-

"October 1, 1849. At six o'clock this morning we sailed from Plymouth, but the winds were not as favourable as we would like. We got down to the Lizard Light and the same evening the winds were very high and strong." On October 20 the entry runs:- "The wind is still contrary and we have been running back." Next day comes and the entry reads:- "We are still in the Channel but in the evening we again passed

the Lizard Light, and got clear of the land. No service onboard. For one day they had fair winds and they passed the Scilly Isles. *"Today many are very sick."* Cold and rough weather followed, but by October 26 the writer notes:- *"The emigrants are better and there is now a good breeze."* On the 29th he notes, *"many small birds in the rigging,"* and the next day a hawk was caught there. On November 3 he writes:-*"The weather is now warm. We passed the Island of Madeira last night."* He begins missing days by this time, but notes:-*"We are having beautiful mornings and splendid evenings. We are now in the Trade Winds."*

On November 9 the writer mentions:-*"It is so hot we are obliged to sleep on deck."* On the same day he notes the birth of a child to Mrs Maslin. On the 13th they signalled a ship, the Indian Queen, bound for Ceylon. The ship came near and the next day, *"one of the passengers came on board and returned after breakfast,"* On the 17th he notes another birth.

• Excitement and a Christening•

On November 26 the Agincourt crossed the Line. Next day the diarist writes *"The sailors' holiday. The custom of shaving was kept up."* From subsequent comments the proceedings appear to have been rather too festive. On the 29th came the fear of attack, which was quite a possibility. *"A ship is seen and is supposed to be a pirate and some ammunition is got ready should that be the case but at night she disappeared."* On Dec 2, he writes:-*"After the service today the two children were christened and named after the ship,"* - so there were afterwards among the passengers two little folk called Agincourt Maslim and Agincourt Lambert, probably with other first names. Another child was born on December 6. Rough weather set in just before Christmas, but on the 24th he writes:-*"This is Christmas day and some are getting the puddings ready, some singing hymns, some songs, some playing music, some playing cards while others are talking of many Christmas days they have spent at home."* It was Christmas day that baby Steadman was born. Christmas day

was stormy. No service was held. On the 27th he notes they are still:-" 5,026 miles from Adelaide," and on the 31st they had a run, "230 miles in the last 24 hours and most of the passengers stayed up until after midnight because it was the last day of the year."



•A Burial at Sea •

The new year begins with a fair breeze, contrary winds, slow progress followed; but a strong though favourable wind blew on Jan 5 & 6. On Jan 7 the entry runs:-"*This morning the first death occurred since we have been aboard, a child belonging to Mrs Maslin. It was buried in the usual way. The funeral took place in the evening just before sunset. The body was wrapped in a piece of sail and placed on the grating on the side of the ship, and at the words, 'We therefore commit this body to the deep,' did off into the sea and was instantly lost to sight in the troubled waters.*"

Simple words and an ordinary happening, but one of the risks a mother had to face in undertaking the voyage to the 'promised land'. The sliding of that tiny, sail wrapped body into the rough sea at nightfall is an ineffaceable memory. Indeed, sea life in those times was difficult for children. Their welfare was not forgotten, however, in the direction of education. On January 11, the diarist notes:-"*The wind wild, but fair for us. School has been kept onboard every day since we left Plymouth, weather permitting.*"

• The End of the Voyage •

From this time the entries show increasing anxiety for the end of the voyage. The direction of the wind, the number of miles

accomplished, the number of miles yet to be traversed from the chief interest, though the capture of an albatross, afterwards freed with a card tied to its neck with the ship's name and position written on it is noted, and the sight of a number of grampuses. On January 28 they were off Cape Leeuwin. On the 30th they were 120 miles from Kangaroo Island and the anchor chain got on deck but a dead calm fell. They sighted land on the 31st. And the entry for February 1 is:—*"This morning for the first time we see the sun rise from behind the hills of South Australia. We are arrived my good friends!"*



The Matter of Money

In the days of Revolution in France, the Provisional Government froze the operations of the Caisse d'Epargne (savings bank). It was not possible to withdraw any deposits exceeding 100 francs. Those English who had savings requested their return, feeling that as they were not French Nationals, they should not be bound by the Laws that had frozen the assets of all French. Great efforts were made by Normandy to have the assets of those leaving for Australia released. He felt that the total was only some 2000-3000 francs and would not unbalance the precarious nature of the French financial situation while it would relieve what he called the undeserved distress of British nationals.

On April 14, Lord Normandy wrote to the Consul in le Havre to ascertain the value of English savings held by the Caisse d'Epargne in those places where there were English workers in the textile industries. The reply indicates not only the extent of savings, but indeed the extent of the English labour force in France. Consul Fratherstonbaugh said figures would be impossible to obtain unless those British left presented their passbooks to bank officials at Rouen, but at Dieppe there was only about 2300F total left and he imagined the situation was the same at Caen and Honfleur. It was his opinion that this was a great deal of fuss about nothing!

On May 1 Normandy listed those who had savings in Calais:

William Lamb 100f

Patrick Maloney 323f

Anne Grundy 241f

Elizabeth Sallis 605f

Edward Lander 209f

Mary Little 116f (widow of John Lander - women used their maiden names for all official business)

He continued to press for the release of funds, stating that between 600 and 700 persons were leaving for Australia, and that many had already returned to England.

The French attitude was fair and remained consistent:

Paris ;8 May, 1848

Mister Ambassador,

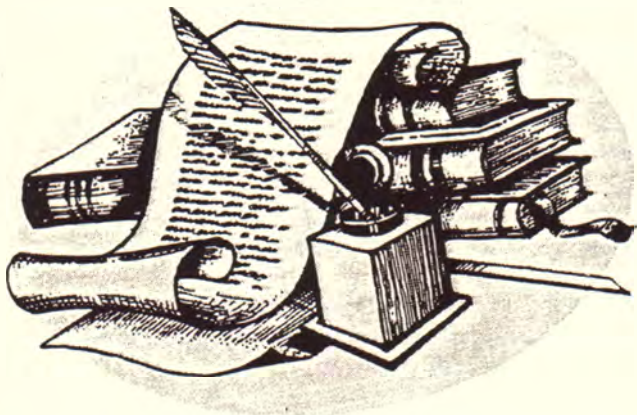
The decree of the 9th March, which imposes a postponement in the reimbursement of the deposits exceeding 100 francs and in savings banks, establishes no distinction between nationality, all without exception are subject to the provisions of the decree.

You have lodged a complaint against this assimilation and you have asked that your nationals immediately receive in full the reimbursement of the sums deposited by them.

The Provisionary Governement of the Republic did not think that a modification should be made in favour of all foreigners in general in the decree of the 9th March; but it appeared to it (the Government) that it was fair to distinguish between the foreigners who, as a result of the revolution of the 24th February decided to leave France voluntarily and without being forced out by any other motives except their personal convenience, and those foreigners who were forced to depart in the face of demonstrations from which the authorities could not protect them in the first days of the turbulence which followed the Revolution.

These latter have justifiably particular rights that could not fail to be recognised and that have every right to be protected in a special manner. Consequently Sir, I hope you are willing to send me a statement nominating those of your nationals who fall into this category, having taken care to indicate on this statement their last place of residence in France and the total amount in their passbooks.

*Your etc
Lamartine*



and then, Bastide to Lord Normandy:

June 19, 1848

My Dear Colleague,

According to the letter that you have done me the honour of writing to me on the 18th May last, and which contains the translation of a dispatch from the English Ambassador relating to the deposits made in the savings banks by British subjects, you urge me to authorise the reimbursement in favour of only those depositors who have left France as a result of violent expulsion or forced by circumstances due to the political events of the month of February.

I must point out to you that the range of deposits that my detailed letter of the 27th April would consider to be reimbursable, is such to be too widespread by the Ambassador, since it would comprise of those people whose departure would be motivated by some cause other than physical violence taken against passbook holders. Such a range

naturally appears to me to involve the most serious consequences and would have the effect of establishing an unjust distinction between foreign depositors and French depositors. If, as a result of the events of February, the closure of the factories has left English workmen unemployed, French workmen have been equally deprived of their livelihood, and they would have cause to complain if, due to preference given to foreign interests, the savings banks were to open because of sufferings that are no greater than theirs.

Without doubt, the position of the foreign depositors is deserving of every sympathy, but that of the French depositors is no less deserving. All that Lord Normandy says relating to the former applies equally to the latter. I applaud the concern he expresses for the fate of his countrymen, but he himself will understand that, without seeming to fall down in my duties, I could not discriminate when I find the same claims and the same circumstances.

As far as the law is concerned, the premise does not appear to me to be open to challenge. The savings banks are an institution open to all without distinction of country; this institution accords the same rights to foreigners as to our citizens, who, for a number of years, have enjoyed the same advantages as French nationals, should not expect to be financed, in less than favourable circumstances, by claiming privileged treatment.

One exception, however, has appeared to me to be admissable. and I hasten to point it out to you. A feeling of national loyalty, that Lord Normandy cannot fail to appreciate, has brought me to recognise that there would be a place for reimbursing foreign depositors who have been violently expelled. In establishing this exception, I believe I have shown as scrupulous impartiality as could be demanded of me. It is impossible for me to go further and to grant the benefit of immediate reimbursement to the whole group of depositors as outlined by the English Ambassador.

I will wait, in order to give the orders for reimbursement, until the British Consular Agents have informed me of the list of depositors who find themselves in the circumstances outlined above, in other words, those who have been forced to leave in the face of popular demonstrations against which the authorities have been powerless, in the early days, to protect them.

*Yours faithfully,
E Duclerc.*

Evidence of payment has not yet been found, except for a chance memory of William Saywell, grandson of the Lacemaker George Saywell. William remembered his father mentioning that the Lacemaker George had finally received his moneys frozen in the Caisse d'Epargne at Paris in the 1848 revolution, and released when law and order was restored after the French elections in 1849.



REFERENCE TO NOTTINGHAM

BEING AN

**Alphabetical List of the Merchants, Manufacturer and Tradesme resident
inthat Town.**

**Also the Villages of ARNOLD, BEESTON, GEDLING, CARLTON,
LENTON, WOOLLATON, OLD AND NEW RADFORD and
Neighbourhoods**

(The names of the Lacemakers and their known family connections were extracted
from the total Directory. Ed)

- | | |
|--|---|
| Archer Thos, <i>butcher</i> | Flower William, <i>shoemaker</i> |
| Bacon & Elliott, <i>lacedressers</i> | Fox Samuel, <i>draper</i> |
| Bacon Edw, <i>lacemnfr</i> | Fox William, <i>grocer</i> |
| Barnett & Thomas, <i>lacemnfr</i> | Gascoigne Thomas, <i>wheelwright</i> |
| Barnett Hn, <i>bobbin net mkr</i> | Hall, Hardwick, <i>Northage, and Son,</i> |
| Barnett Hercules, <i>bookst</i> | Hall William, <i>victualler</i> |
| Barnett Wm, <i>taylor</i> | Hallam William, <i>hairdresser</i> |
| Bell John, <i>auctioneer</i> | Harris John, <i>hosier</i> |
| Bell Jos. <i>bobbin & c mkr</i> | Harris William, <i>hosier</i> |
| Bell Wm, <i>shopkeeper</i> | Harrison John, <i>hatter & hosier</i> |
| Bell Wm, <i>ironmonger</i> | Harrison Samuel, <i>perfumer</i> |
| Cave Mary, <i>milliner</i> | Harvey George, <i>hardwareman</i> |
| Cave William, <i>perfumer</i> | Harvey William, <i>maltster</i> |
| Clark William, <i>Grocer & Tallow chandler</i> | Holmes William, <i>shoemaker</i> |
| Cooper John, <i>hosier</i> | James, Dufty, and Co, <i>hosiers</i> |
| Cooper Joseph, <i>baker</i> | James George, <i>brazier</i> |
| Cooper Thomas, <i>maltster</i> | James John, <i>cotton spinner</i> |
| Cooper William, <i>tea dealer & fruiterer</i> | James Miss, <i>milliner</i> |
| Dakin Thomas, <i>stonemason</i> | James Richard, <i>hosier</i> |
| Dakin Robert, <i>gunmaker & cutler</i> | Johnson Joseph, <i>sinker maker</i> |
| Dakin William, <i>baker</i> | Johnson Samuel, <i>grocer</i> |
| Derbyshire James, <i>pipemaker</i> | Johnson Samuel, <i>hosier</i> |
| Elliott George, <i>brickmaker</i> | Johnson William, <i>victualler</i> |
| Elliott James, <i>flourdealer</i> | Leavers & Barret, <i>sinker maker</i> |

Leavers John, *sinker maker*
 Lees James, *maltster*
 Lees John, *cabinet maker*
 Lever Job, *victualler (Cross Keys)*
 Lowe Joseph, *draper & mercer*
 Lowe Thomas, *millwright*
 Marsh John, *breeches maker*
 Marsh Thomas, *baker*
 Marshall James, *breeches maker*
 Martin Anne, *grocer & tea dealer*
 Ncedham & Nixon, *hosiers*
 Oldknow Joseph, *grocer*
 Oldknow Thomas, *draper*
 Peet Joseph, *shoemaker*
 Peet Richard, *needlemaker*
 Peet Richard, *hairdresser*
 Pepper John, *maltster*
 Pepper John, *baker & starch maker*
 Pepper Thomas & William, *plumbers*
 Powel John, *plater*
 Ragg Thomas, *framesmith*
 Robinson James, *maltster*
 Robinson John, *cotton spinner*
 Robinson William, *buckle & spur maker*
 Roe Martin, *draper*
 Savage Joseph, *cooper*
 Saxton Thomas, *musical instrument maker*
 Selbie Thomas, *victualler (White Hart)*
 Selbys Joseph, *broker*
 Shaw Charles, *boot & shoe maker*
 Shaw Joseph, *broker*
 Shephard John, *brewer*
 Simpson John, *victualler*
 Simpson Thomas, *weaver*
 Smith, Chatteris & Smith, *hosiers*
 Smith Benjamin, *taylor*
 Smith George, *currier*
 Smith James, *carpenter*
 Smith James, *cotton & thread merchant*
 Smith John, *hatter & hair merchant*
 Smith Richard Carpenter Sons & Co *hosiers*
 Smith Richard, *victualler*
 Smith, Robert, *victualler*
 Smith Samuel & Co *bankers*
 Smith Thomas & Son, *hosiers*
 Smith Thomas, *distributor of stamps*
 Smith William, *baker*
 Smith William, *grocer*
 Smith William, *victualler (Blue Bell)*
 Spencer Edward, *draper*
 Spencer Joseph, *victualler (Red Lion)*
 Spencer William, *corn dealer*
 Summers Joseph, *victualler*
 Summers Robert, *worsted maker*
 Taylor & Almond, *drapers*
 Taylor Elizabeth, *milliner*
 Taylor John, *hatter & hosier*
 Taylor John, *staymaker*
 Taylor Misses, *milliners*
 Taylor John, *joiner & cabinetmaker*
 Taylor William, *perfumer & toyman*

William Saville

In 1844 Garner's Hill was the scene of a great tragedy when twelve people were crushed or trampled to death by the crowds attending the public execution of William Saville, a Sneinton man who was convicted of murdering his wife and two children.

Saville had committed the murders at Colwick and had placed the razor used in his wife's hand to give the impression that she had murdered the children and then taken her own life. Saville was, however, brought to trial and although the case against him was not strong he made an admission of guilt to a fellow prisoner who disclosed his secret.

The jury found him guilty and the usual death sentence was imposed. At this time executions took place in public on the steps of the Shire Hall on High Pavement.

The crowd which assembled for Saville's execution on Wednesday, 8th August, 1844, was immense, and well before 8am, the hour set for the hanging, every available space



was taken up by the thronging mass of spectators.

The following is from the Nottingham Date Book and gives an account of the event leading to the tragedy on Garner's Hill. Occasionally there came a cry from the surging mass that someone was fainting or being crushed to death, and if the sufferer were fortunate enough not to be entirely bereft of strength, he or she was lifted up and permitted to walk to the extremity of the crowd on the shoulders of the people. Saville was led forth, and at three minutes past eight, the drop descended. Almost immediately after the crowd broke, as it were, in the middle. The anxiety, deep and general, to witness the spectacle, was succeeded by an equally general and still deeper desire to get away from the the overpowering and suffocating pressure. The result was positively awful. The greater portions of the house doors along the Pavement were closed, and those who were crushed against the walls by the terrific and resistless tide, had no means of escape. Twelve persons were killed and more than one hundred received serious injuries; and of the latter, the deaths of five, after lingering illnesses, were clearly traceable to the same catastrophe.

The inhabitants at the windows on either side of the street observed the overwhelming rush, and foreseeing the consequence, screamed out to those in the rear to stay their progress. The Mayor was especially active, and although he almost threw himself out of his window for the purpose of staying the fatal advance, all was in vain: to halt was to be overwhelmed and destroyed. The width of the street, from the bottom of the County Hall steps to the houses on the opposite side, is 35 feet 8 inches; and about three yards of this was occupied by the scaffold. The width at the top of Garner's Hill is 29 feet 8 inches. There are no outlets between St Mary gate and Garner's Hill. Heaps of victims were thrown down and trampled on the Pavement, and then the pent up tide found an outlet at Garner's Hill, down which it rolled with destructive velocity. Some fell in their involuntary descent of the steps, others became entangled with them and overthrown, and in a few seconds the steep and narrow thoroughfare was choked up. There the struggling mass lay, men, women and children, promiscuously heaped together, and each moment receiving

additions to its number. The shrieks of the female sufferers were fearful, though not protracted, for a very brief interval brought on either insensibility or death. Many had dislocated or broken limbs; females could be seen struggling for life, divested almost entirely of their outer garments; and groans intermingled with hurried prayers or curses, resounded on every side.

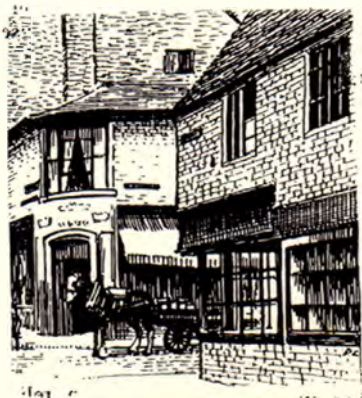
When, by the exertions of the Mayor and other gentlemen, something like order had been restored, numbers went limping away to their homes, without shoes or hats or bonnets. Scores bewailed their inability to find a child, a wife, a husband, or a sister. Mr Higginbotton, surgeon, whose door, like others had been burst open by the pressure, attended to a number of sufferers on his own premises. Mr R Davidson and Mr Stanger attended to others who had been carried into the Mayor's warehouse; twenty three of the most severely injured were at once removed to the General Hospital; about an equal number received treatment at the Dispensary; and many others had medical assistance at their own homes.

The names of those who died on the spot, or in a short time are as follows:-

Eliza Smithurst, aged 19 years, the unmarried daughter of a widow of Daybrook. John Bednell, aged 14 years, the son of a framesmith of that name of Radford. This youth went to the execution with his mother but was separated from her in the crowd. James Fisher, aged 22 years, the son of a Publican of Bulwell, who fell a sacrifice to his determined exertions to save the lives of others. He had rescued two, and whilst stopping to raise up a third, was himself duntrodden and destroyed. Susannah Smedley, aged 14 years, an orphan of Carlton. Mary Easthope, aged 14 years, and her brother, Thomas Easthope, aged 9 years, the children of a framesmith of New Lenton. James Marshall, aged 14 years, the son of a blacksmith, of Isabella Street, Nottingham. Eliza Hannah Shuttleworth, aged 12 years, daughter of a boat-wright of Albion-street. Thomas Watson, aged 14 years, the son of a joiner of Kent-street. Mary Stevenson, aged 23 years, a widow of Daybrook. This woman left two children and was the sister of Eliza Smithurst, another victim. Eliza Percival, aged 13 years, of Convent-street; and

Melicent Shaw, aged 20 years, daughter of Mr William Shaw, of Kimberley.

from *The Lace Market: Historical Background*, The City of Nottingham.



ottingham and the Nonconformists

From the latter half of seventeenth century England, if your religious opinions differed from those of the Church of England, then you were termed nonconformist - unless ofcourse you followed the Roman Catholic faith, in which case you were a Recusant, and liable to prosecution.

In the early days of separatist groups, no congregation operated outside the controls of the Church of England, but rather from within it, rather like opposing political parties form a government, with each struggling to gain power and supremacy. These internal groups, led by an ordained clergy of the Church of England, saw no reason to set up their own recording system, as they always expected their group to eventually hold the power and therefore, do things their way. For example, in the mid sixteen hundreds, the Puritans sometimes registered their opposition to a particular clergyman or church by staying away, but later, the supporters of an exiled king would register their feelings by

staying away from a Puritan Church, but throughout the time there would have been only one minister in each church and one set of records.

The 1662 Act of Uniformity decreed that all ministers must be ordained by a Bishop and that they must use the Book of Common Prayer. By this time, a great many preachers and their followers had moved from these conventions, and the Act caused them to step outside the Church. It was almost thirty years before the Act was changed to allow them to establish their own rites.

Catholicism still remained illegal. In 1715 John Shaw was charged with being a Papish Recusant. Twenty years later John and his wife, Mary, were charged with assaulting the Goaler's deputy and freeing a prisoner, also a Recusant. These penalties were not removed until 1829, and some are still in place today.

The Church of England was a bastion of the Landed and Upper Class. There was little difference between religion and politics. It appealed to the powerful and offered nothing to the common people, so by the late 1700s, when great numbers of rural workers began pouring into Nottingham, the established parishes found themselves overburdened with parishioners that they didn't understand. Nor could they offer the kind of spiritual support that reached people struggling to survive in a world where the old conventions were changing rapidly.



In 1828, Pigot described Nottingham as having three parish churches:

"St Marys, a massive pile, of the Anglo-Norman style, with a fine tower and erected about the time of Henry VII; the living is a vicarage in the patronage of the Earl Manvers and the incumbency of the Rev George Wilkins. St Peters is an ancient edifice greatly altered by numerous repairs; the living is a Rectory in the patronage of the King, and incumbency of Rev Robert White Almond. St Nicholas is a small brick building; the living of this is also a small rectory in the same patronage as St Peters, and the rector is the Rev W J Butler. St Marys has a chapel of ease appendant to it, dedicated to St Paul, and St James is extra parochial, the minister of which is the Rev J B Stuart, who also officiates, or one of his curates, at St Pauls."

The creation of a new parish required an Act of Parliament, so the three existing ones simply grew and grew as the population exploded. These people were the tradespeople, often with energies and brilliance that outranked the upper class, but they were excluded from public life because of their religion and social standing in a class-ruled country, and more and more Nottingham parishioners sought spiritual support in the nonconformist groups who appealed to their plight and were seen as religion for the common man. The preachers filled them with enthusiasm, and John Wesley, still preaching from within the Church of England, actively encouraged people to use his "method" of practising religion: prayer, bible readings and a daily act of charity. A great many people became "methodists" within the established Church, and it wasn't until 1784 that they were able to break away and become the largest of the nonconformist denominations.





Until then, all records of births, deaths and marriages had been parish records. When nonconformist church groups moved out of the Church of England, they kept their own records, but these were not public, nor necessarily preserved. As confidence grew, and tradespeople and merchants moved up the social scale, there grew a movement to have the State take care of these matters, and also the administrations to the poor. They battled to have State-kept records, to have their own records recognised, to have burial grounds that weren't Church of England, to have the State prove wills and provide education for the young. The campaigns were often unconsciously maintained, but were the greatest move to separate Church and State, and the Public Record Act was eventually passed, and public records have been maintained since 1837.

Pigot says in 1828:

"The dissenters from the established church are very numerous in this town, and their places of worship are in proportion, there being no fewer than fifteen chapels for the various sects of Methodists, baptists, unitarians, Sandimanians, and quakers. Besides which the Roman Catholics have two chapels and the Jews a synagogue."

From a genealogist's point of view, this can make the tracing of family lines very difficult. A great many of the Lacemakers have lost the lines before 1837, even when there are valid suspicions that link families back to the late 1700s. It is interesting to note that the Morman Church has been able to include quite a few of the nonconformist registers in their filming in Nottingham. The High Pavemant Presbyterian register seems almost complete, there are references to Salem Chapel, Baptist Particular and Baptist General and many, many Wesleyan Chapels.

The Methodist Church in Calais kept a Register, and the Society holds a copy of it. This document has allowed many families to identify the mother's maiden name, but the dates of baptism are not accurate reflections of the child's age, as often whole families were "done" in one go, with sometimes no reference to the child's birthdate. It needs to be remembered that families often changed their points of view, sometimes depending on the preacher of the times. While the set format of the Church of England services are generally the same everywhere, the nonconformists were influenced by the strength and persuasiveness of the preacher. Apparent childless gaps in otherwise regular family patterns sometimes indicate families jumping from nonconformist to Church of England, and back again.

There seems, too, to be a link between place of origin and faith. A great many Lacemakers from Derbyshire were Wesleyan.

France is a Catholic country, but as early as 1826 there was a Church of England chapel called St George in rue des Prêtres, and as the English population grew it became necessary to build a larger church. This was not undertaken until after the Australia-bound Lacemakers had left.

Given the numbers of nonconformist chapels in Nottingham that had developed with the growth of the city, and given that the growth was largely connected to the framework knitting and lace trades, it is not surprising that even in the early days, a great many of the English in St Pierre were Wesleyan. In 1830 a Wesleyan Chapel was begun in the old rue St Louis which became la rue du Temple, or (protestant) Church St

English/French marriages created a new phenomena: the French speaking Methodist. Mixed marriages often ended in the English partner abandoning their language, but maintaining their faith and in the chapel Register, there are a great many French entries.

M. Vion also notes that in St Pierre, too, families oscillated between the two religious communities. He saw little difference between them, but identified some 35 families who did this. Did they favour certain preachers? Did they have

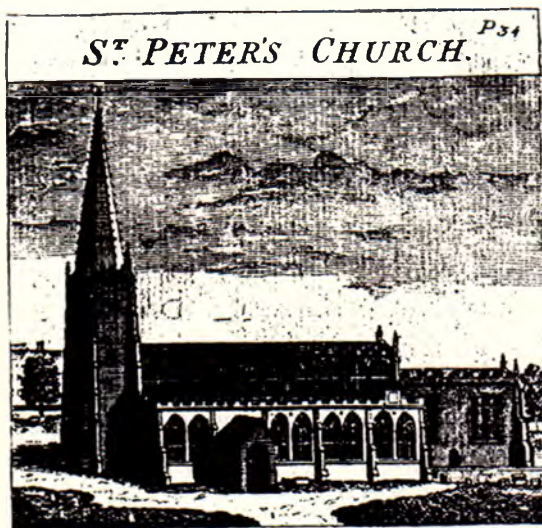
changes in beliefs, or was it a part of the assimilation process? The answers aren't obvious, but the records have left us with a list of English who were Methodist, atleast for some of the time they were in Calais.

References:

Calais et St-Pierre au XIX^e siècle, Albert Vion.

The Early Non Conformists, Michael Gandy, Derbyshire Family History , October 1992.

1828 Directory, Nottinghamshire, Pigot & Co.



FOR THE GENEALOGIST

The following morsels have been discovered while researching other things! They are offered to those seeking small clues that might help to place their families.

ARCHER/RAGG In 1849 John Ragg, 23, the son of Amos and Martha Ragg of Loughborough, and his wife, Mary Ann Selby, daughter of Benjamin Selby and Jane Wilkins Archer of Radford, arrived on the Harbinger. Mary Anne stated she had relatives in the Colony. Her uncle: Frederick Archer. Mary Ann had a brother named Frederick; Frederick named one of his daughters Jane, so it seems most likely that Jane Wilkins Selby, nee Archer, was Frederick's sister, but Bert Archer hasn't recorded this. Does anyone know? Is there a link with the Selby family that came on the Harpley? (Shipping list, French records and IGI)

FOSTER Patient in the Home for Incurables, Adelaide, 1890: J. Dixon, butcher, aged 51, paralysis. (Joshua Dixon: baptised Salem Chapel, Barker gate, Armenian Methodist 1839; son of Richard Dixon & Mary Pettey; passenger *Harpley*.; married Elizabeth Jacobs 1860, butcher.)

NEEDHAM On May 10, 1844, the death of Samuel Green, framework knitter was reported in the Nottingham Mercury. Samuel was the father of the late Mr Green of *Needham & Green, Confectioners*.

WARD George, Deserter from His Majesty's Service, 97th Foot Corps, from the Parish of Burton, a labourer, aged 18, 5'8" tall, a Slender Person, small Head, long Face, brown Hair & Eyes, light Eyebrows, long Neck, prop. Arms Legs & Feet, Mole on cheek, Des'td. 16th May, from Leicester, wearing Blue Coat & Breeches & Yellow Waistcoat. (Nottingham Family History Society, Vol 7 No 6, January 1993)

WELLS/PEET Member Mignon Preston, of the Wells family, reports her great-grandmother's brother, Richard was born in Caen, Normandy. She has actually seen the register, and the birth of Richard, eldest son of Thomas and Sarah, occurred in this town in 1829, but interestingly, the witnesses to the birth were Wells, Peet and Mulot.

ESCAPE FROM DROWNING.—On Saturday last, as Mr. Croft, baker, of William street, was attempting to ford the Macquarie in his bread cart, the horse, owing to the swollen state of the river, and consequent impetuosity of the torrent, was washed off his feet into deep water. At the same moment a young lad by whom Mr. Croft was accompanied, was also thrown from his seat, and precipitated into the roaring torrent. His master being, fortunately for both parties, an excellent swimmer, immediately followed, and by dint of almost incredible exertions, succeeded in conveying him to land. In the mean time, the poor horse, foiled in every effort by the weight of the vehicle, must inevitably have perished, but for the prompt and resolute assistance afforded by the neighbours. The escape of Mr. Croft, who so generously risked his life for the preservation of the boy's, must be looked upon as next to miraculous. He had to dive two or three times in search of the poor child, who, on being caught, clung to him with an instinct which, however natural, was under the circumstances, particularly embarrassing. When brought to shore, the boy was totally insensible, but by the application of the proper remedies, was speedily recovered.

*Bathurst Free Press
November 10, 1849.*

Surnames from Methodist Register, St-Pierre to 1848.

Austin-Castle
 Austick-Roberts
 Atkins-Cooper
 Brown-Elnor
 Bullock-Morton
 Brownlow-Courquoin
 Bingham-Acton
 Barker-West
 Barker-Bannister
 Bromhead-Swift
 Brown
 Brownlow-Austick
 Bailey-Greenhill
 Bestwick-Maxfield
 Comery-Selby
 Croft-Wakely
 Davis-Boot
 Dexter-Hardy
 Daykin-Meakin
 Davies-
 Davis-
 Dean-Oldaker
 Danger-TaylorMeakin-Smith
 Eddlestone-Taylor
 Elliott-Turney
 Farrands-lePretre
 Farnworth-Middleton
 Farrands-Parsons
 Freestone-Shrigly
 Geddes-Abraham
 Glover-Peam
 Gregory-Booth
 Harrison-Stubbs
 Hutchinson-Taylor
 Hough-Stevenson
 Harrison-Stevenson
 Hammersley-Smith
 Hodgson-Stokes
 Hall-Farrands
 Hazard-Morley

Hazledine-Parson
 Jennings-Castle
 James-Litchfield
 James-
 Knowles-Holmes
 Kemshall-Elnor
 Longmire-Wildon
 Mead-Hall
 Martin-Patrick
 Oswin-Towle
 Oldham-Oldknow
 Pearson-Walker
 Powell-
 Shore-West
 Shaw-Farrands
 Slater-Crofts
 Slack-Comery
 Saywell-Kiscadden
 Saywell-Middleton
 Smith-Burrows
 Sneath-Slack
 Shepherd-Boot
 Sergeant- Budwell-Grafton
 Taylor-Wright
 Taylor-Swift
 Underwood-Smith
 Whiteman-Hall
 West-Frost
 Wheatley-Bailey
 Wood-Brown



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ISSN. No 08155-3442

Archaeology of the Lace Market

• Plan based on 1609 Sherwood Forest Plan.

