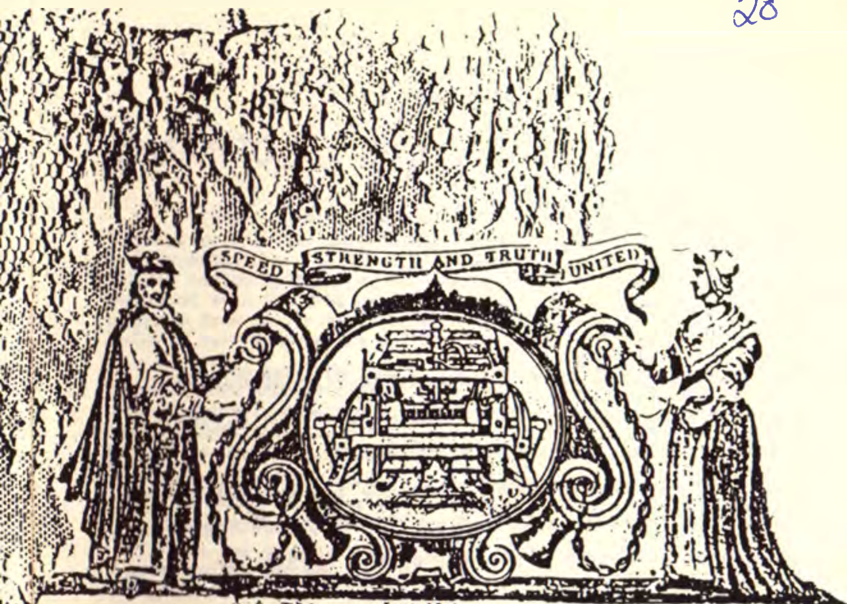
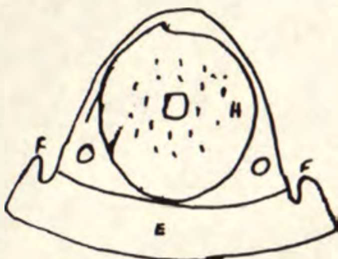


TULLE

A.S.L.C.



The Australian Society of the Lacemakers of Calais meets downstairs in the Meeting Room of the N.S.W. State Archives, 2 Globe Street, Sydney.
The Executive meets from 12 noon to 1 p.m. (all interested members welcome) and the main meeting commences at 1 p.m. Tea and coffee from 3 p.m.

MEETING DATES FOR are:

Saturday,

Saturday,

Saturday,

Saturday,

ANNUAL GENERAL MEETING

Saturday,

COVER: Framework Knitters Arms set on Nottingham Lace from the Bransen Family.

ISSN No. 0815 - 3442

Issue 20 ..... Feb. 1988

'1988', that long awaited year is upon us at last, and for those of us who live in or have visited Sydney it has lived up to most expectations. To date Sydney has really turned on a wonderful welcome to the tall ships, Darling Harbour and Cockle Bay have surprised even the most hardened critics and looks very good. The response from the crowds has been a lovely friendly one - everyone seems to have entered the Spirit of Celebration.

In the mail over the last two months I have received three articles from Richard Lander and a long letter from Elizabeth Simpson, part of which I have reprinted. Richard - for a member of one of the smallest families, is an example to us all. His interest and willingness to share his information is greatly appreciated.

Earlier, in September, Lola Crofts sent me a lovely bundle some of which I will reprint in the near future. Marjorie has also been busy and the fruits of her labours also are printed.

In the Secretary's report of the last meeting, notes of the talk Mr Arthur Wakeman gave us will no doubt send some of you skurrying to the Lands Department, Bridge Street (First Floor). He assured us that copies of many maps are available and if not, the information held is sufficient to help. Mr Wakeman is a mine, no a gold mine, of information and luckily for people like us, has a strong sense of history; strongenough to have saved many original land grants from the rubbish basket. He is worth a visit or a letter.

Our next meeting on 6th February will be our formal A.G.M. held over from November. That meeting decided that Mr Wakeman's tal k was more important than a business session. The meeting also decided that the bicentenary weekend was inappropriate for a meeting so it will be Saturday, 6th February,

↳ 1.00 p.m.

↳ State Archives Lower Meeting Room

We look forward to seeing you all and invite you to make an effort to attend this A.G.M. It is likely that several members of the executive will not be standing for re-election, so we need interest and action from the members.

CLAIRE LONERAGAN
Editor — for the time being

Secretary's Report

Our "Annual General Meeting" on 7th November began with our usual most enjoyable luncheon provided by Claire Loneragan and a band of willing helpers. We met, as usual, in the Lower Meeting Room of the State Archives, at noon.

Our speaker for the day, Mr Wakeman, of the Lands Department Historical Section, arrived as we were tidying after lunch, and, as he was positively loaded with maps, books, photos, etc., we decided to hold the meeting after his talk.

And, oh!, what a wealth of extremely interesting information he brought with him!

Not only are maps his work, but his intense interest and knowledge in his work shone through his lecture to us, and I am sure we all thought his time with us far too short, and one of the most interesting and enjoyable afternoons we Lacemakers have had. What is more, we know now where to find him at the Lands Department, for those queries about various properties as recorded on maps. And, when some unthinking person decides to have 'a clean-up' of old maps at the Lands Department, he has been known to rescue some utter gems from way back in the late 1790's and early 1800's. We MUST have him come back again!

And our A.G.M.? We just didn't get time to have it. But we did arrange to change the date from the 23rd January to 6th February, when we will elect our office-bearers for 1988.

Points to consider for this A.G.M. will be the election of a new President, as B ob Wilson has now been appointed to an extra Government position, which makes it doubly difficult for him to continue as our President.

And you will need a new Secretary, as I will be selling my home shortly, and, until that is finalised I will not know where I will be living. Under those circumstances a Secretary with a permanent residence (with a corner for A.S.L.C. property) is only right -- I could lose it in the move! However, I will try to keep helping Claire by typing "Tulle" -- my aim is to have 2 or 3 issues ready for her for publication before I move.

Last meeting I confessed to writing a letter to the Vicar of Yardley Gubbins, in an effort to satisfy my curosity regarding those 43 Yardley Gubbins/Potters-pury folk (and the other 10 who came later) who came on the 'Fairlie', along with our lacemakers. The result was startling to me, to say the least. At about 10pm the night before our meeting, the phone rang: "B.B.C. Northampton, here". And on the Sunday night I did my first (and only) overseas interview. I have had no further contact to that -- but I have had a letter from the Vicar's wife. Here is part of it:

'First, the immediate reaction from my husband was that the group of people, many of them under thirty, were shipped en bloc from the Workhouse. This workhouse, which served the villages of Potters-pury and Yardley Gobion, was situated in Yardley Gobion. It was certainly a practice to put the able-bodied unemployed into the work-houses and get them doing things such as stone-breaking, etc. The Parishes in those days were only too willing to get rid of the burden of these unemployed - out of sight, out of mind. Obviously this could be proved or rejected by a sight of the workhouse records but heaven knows if they exist.

'Second, I inserted an extract from your letter into The Old Mail, a magazine which is issued freely on a monthly basis to every house in the three villages. I enclose a copy (p.13). The local newspapers picked up this item and also Radio Northampton got in touch with me and said they would be mentioning it in one of their programmes (don't know whether they did because I rarely listen to that station).

'Third, the local Headmaster is something of a local historian and a copy of your letter has been passed to him.

'One of the difficult things about local history is that old villagers and newcomers alike tend to 'fabricate' history. An endearing but quite factually useless exercise. For example, there are many stories in each village about tunnels leading from manor houses to medieval church and it is quite obvious from the terrain that any such tunnels would have gone below the water table and therefore be permanently flooded and impassable. Another difficulty is that people have a rather cavalier attitude towards dates. I enclose a letter from a villager concerning a depression in the building industry 1878/9 but it doesn't help us with the problem of events thirty years earlier!

'Another response to my plea in The Old Mail was a handwritten 'Family History' from a Brown family in Yardley Gobion/Potterspury.

Beyond a mention that one of the family made lace at home, nothing else had any bearing on the subject - the only mention of emigration was to America and dates, again, were almost totally omitted. However, this was returned with grateful thanks to the owners.

'I am not very optimistic but if anything does come through which shows promise then I will write again.'

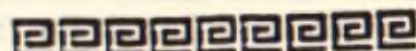
The letter Mrs Lurkings' mentions reads:

'In a review dated January 3rd 1879 looking back the words "Unexampled depression, employees and employers alike facing destitution, the collapse of commercial institutions believed to be sound, and again "From most of our seats of industry the news of the distress is appalling" etc. etc.

'Wages in the building trade were not only being reduced but longer working weeks were being imposed. At Banbury - which is the nearest place to here I have record of, the Carpenters and Joiners had been on strike for 8 weeks and now are returning to accept a 1d. per hour reduction which will then be 6½d. per hour.

'Australia being an up and coming country needed building workers - My Grandfather took 8 children in a steam boat assisted by sails around this date.'

I will keep you posted if and when I get more information, by 'Tulle'.



1848 CALENDAR

- one month to a page - bound - back of page blank for notes
- Can be helpful in several ways:-

  Recording specific events so that they may be viewed in correct perspective

  Recording events in this way also makes it very easy to determine number of days between different events

  Enables one to determine day of week of specific events easily.

- -

No. of Copies . . . . Money included . . . . ($5.50 postage paid each)

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ADDRESS: . . . . Post Code . . .

Those Ships

by M.F.B.

During the past 5 or 6 months I have sent 3 letters to Hobart hoping to get information (picture - sketch - plan - photo - diary) of the 'Harpley', also one to England regarding all three ships. I have received this week the following information from the Tasmanian Museum and Art Gallery (the only reply to date). They could not supply a photograph sketch, plan or diary of the 'Harpley', but they do supply some information:

From Will Lawson's "Blue Gum Clippers & Whale Ships of Tasmania", 1949, and the chapter LONDON TRADERS -- TASMANIAN AND BRITISH:

THE HARPLEY

'Fired no doubt by the spirit of competition and not wishing to see the bulk of the London trade handled by Hobart ships, the people of Launceston became possessed in 1847 of a fine ship, only 15 tons smaller than the "Tasman" and, moreover, built on the Tamar.

'This was the 'Harpley', 545 tons, owned by James Raven and built by Patterson Brothers. She left Launceston early in 1847, with a full cargo of wheat and wool, and reached H obart, where she had to pick up as passengers 50 soldier pensioners, 26 women and 40 children, on March 26. She sailed again on March 29, under the command of Captain Buckley, and made a good passage. It was a shock to the owners and builders when their ship, on arrival at London, was condemned by Lloyd's surveyors as unfit to carry emigrants, some of her beams being declared to be rotten, In a new ship this was inexplicable, and seemed to point to some prejudice against colonial built vessels.

'Hobart Town master builders and merchants were very jealous of the good name that their blue gum vessels had earned in all parts of the world, and they talked of loading one of the oldest vessels and sending her to London for Lloyds to take her to pieces and satisfy the English authorities that blue gum built ships were second to none, including English oak and teak. One of the shipbuilders went to Launceston to make enquiries and found that the 'Harpley' had been

built of swamp gum, which southern builders considered totally unfit for ship building.'

In the covering letter Mr Peter Mercer, the Curator of History at the Tasmanian Museum and Art Gallery, mentions:

'There is, however references in the published literature Pioneer Shipping (L. Norman) 1938, has references on p.50 and p.82 - and Blue Gum Clippers and Whale Ships of Tasmania. (Will Lawson), 1949; has references on page 139 and 151 which you no doubt are familiar with.

MORE ABOUT SAILING VESSELS: as supplied by Richard Lander.

SCHOONER: A vessel with more than one mast, all fore-and-aft rigged. From 'scoon', a word used in Scotland to denote the act of making stones skip along the surface of the water.

KETCH: A vessel like a schooner but with the aftermast shorter than the foremast.

BARQUENTINE: A three masted vessel having the foremast square-rigged and the others schooner-rigged.

BRIG: A two-masted square-rigged vessel. A hermaphrodite brig is a two-masted vessel square-rigged forward and schooner-rigged aft.

SNOW: A square-rigged vessel, differing from a brig only in having a trysail mast close abaft (behind) the mainmast, A trysail is a fore-and-aft sail, bent on to a gaff, and hoisted on a lower mast, or on a small mast, close abaft a lower mast, - and is used chiefly as a storm-sail.

BRIGANTINE: A two-masted sailing vessel, rigged square on the fore-mast and fore-and-aft with square topsails on the mainmast. (From old Italian brigantine meaning pirate ship.)

YAWL: A two-masted sailing vessel, rigged fore-and-aft, with a large mainmast and small mizzenmast stepped aft of the rudderpost.

SLOOP: A slingle-masted sailing vessel, rigged fore-and-aft, with the mast stepped about one-third of the overall length aft of the bow. The typical sloop has a fixed bowsprit, topmast (the second mast, or that next above the lower mast), and standing rigging, whilst those on a cutter may be readily shifted.

CUTTER: A single-masted sailing vessel, rigged in most essentials like a sloop, but built narrower & deeper than a sloop, and depending for stability on deep keel, rather than on broad beam as in sloop.

Of Shoes and Ships and Sealing-wax

ABOUT MARY PEDDER . . . . by Jan Balgowan
a Pedder

About 6 years ago I had come to a 'dead end'in the search for my paternal, great-great-grandmother. Various family members had told me that she had been born in France and lived there for a number of years. Her parents were said to have been English lacemakers who were forced to leave France during the French Revolution. Once I found out about her, I realised that the family stories had become somewhat romanticised---whether by the lady herself, or her family, I don't know ---e.g. her rescue from France and flight to Australia. When I found that one of her daughters was born in 1852, I realised that she could not have been in France during that revolution.

Family records showed that she married a Thomas Ball somewhere in N.S.W. and that they had come to Victoria, but it didn't give her name. An old Lording family bible showed that Shomas Ball died 1881. As the family lived in Sandhurst (bendigo) for many years, I assumed that Thomas probably died in Victoria. At that time the Victorian births, deaths, and marriages had not been released, so for sometime I put that branch of the family in the 'too hard' basket.

This great-great-grandmother started to become a mystery lady, and to some extent still is. No-one in the family even knew what her name was, she was always called 'the French lady!! Eventually I was able to get Thomas's death certificate, which turned up all sorts of valuable information and one most important thing: his wife's name - Mary Pedder. I was then able to obtain their marriage certificate - Kelso, 1849. Unfortunately as it was pre-1856 there was not a great deal of information on it.

I had already obtained my great-grandmother's birth certificate for 1852 at Collingwood. So obviously between 1849--1852 they had moved to Melbourne. By 1867 Thomas was a shoemaker in High Street, Sandhurst and was still there in 1880.

However I still knew little about Mary and didn't know how or where I would ever find out anything more about her. But about four years ago much of the mystery was solved.

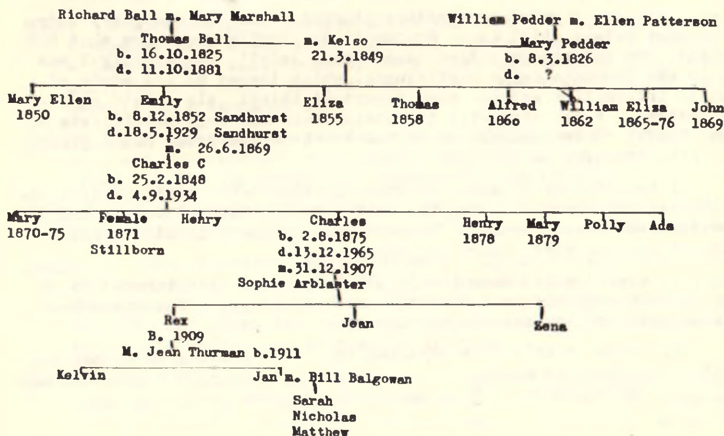
My father didn't know anything about his great-grandmother but one day I happened to mention to my mother that I couldn't find out anything about Mary Pedder. When she heard the name Pedder she was

immediately able to tell me an important piece of information. About 40 years ago, when my family lived at Beaufort (near Ballarat), two elderly people, by the name of Pedder, had said that they were related to my father. The name meant nothing to my parents and they didn't take too much interest. However, 40 years later this vital piece of information helped my search for Mary Pedder.

The first thing I did was to look up the Ballarat phone book and to my joy I found that there were still Pedders in the area. I wrote to a Mrs Pedder. Her husband had died and she knew nothing of the Pedders, but she kindly passed my letter on and eventually I was put in touch with Mrs Lenore Keays.

Lenore was the key to my finding out about Mary Pedder, and very kindly told me about the Pedders and Lacemakers.

However, there is still one great mystery about Mary. When and where did she die? Her husband Thomas moved to Newcastle to be with his eldest daughter, Ellen Duncan, and he died there in 1881. My grandfather knew Mary when he was a young boy in the late 1870's-early 1880's, and apparently she didn't go to Newcastle. I haven't been able to find her in the Victorian B.D.M. So, if anyone can help me with Mary's death, I would be very grateful.



ELIZABETH SIMPSON FSG.

14 Jan 1988

You might be interested to know that a very new museum is opening here in Nottingham very soon. The old High Pavement Chapel - a methodist enclave once - has been refurbished inside - I haven't actually been in yet - the old church is surrounded by scaffolding and bush builders etc. Anyway therein they are mounting a new museum which is all given over to machine made lace - the first of its kind, save for odd small exhibits in places like the Calais museum. I am sure that they would be interested to know of this paper - do you think you could persuade the Bathurst Historical Museum to take a xerox of it and correspond with this new museum?

I enclose one of their flyers - this should tell you all! (I see now that it was a 'Unitarian' chapel - ah well - nearly right!)

Now I note that you have printed a lot of Margaret's stuff she sent out originally to Christine. Margaret did an enormous quantity of this kind of thing and she used to send me carbon copies - I still have all these and asked some time ago now whether you'd like them out there. They OUGHT bo be sorted and indexed - and I simply don't have the time and neither does Margaret any more. I offered to post them to you. It would constitute a BIG box of stuff - I had thought of bringing it all with me, but think it might be too much to carry - knowing that i'll be loaded with stuff for my grand-children in Melbourne! I think you ought o have this material and that someone - (who?) - ought to spend time going all through it - it is full of useful items names - dates - places - don't forget Margaret culled the whole of the civil records in Calais and has ALL births, marriages and deaths recorded there - names, dates, ages, occupations - the lot! I have asked her whether she'd agree to giving this all to you and she did very readily - I think, like me, she wants to see her work used rather than just lie under her bed - or mine!

If you'll let me know that you REALLY want this stuff and will USE it, then I'll collect it all together and post it to YOU! But I don't want to waste the postage if you are going to put it under YOUR

BED too! Can we find a volunteer to work on it all do you think?

Do you think it will be possible for me to attend one of your meetings when I come to OZ later this year?

I plan to arrive early September - go with my family to Noosa for their annual holiday - then muster in Sydney by the 8th October where I will join a walk-about lecture team - we are to go to Queensland first then back to Sydney for the Congress 16th to 24th October. Then to NZ - back to Melbourne by 2nd November - over to Tasmania 6th to 8th November and then I will end my touring about and settle down with my son in Melbourne - he and our daughter-in-law are going to Adelaide to attend the Grand Prix (second weekend into third week of November) and Phil and I are 'baby-sitting' for their family - I hope they'll stay away at least a week for a good break. After that Phil and I will be free to tour wherever we want - he wants to take a long train trip - to Alice or even Perth? Just after Christmas there is to be a big celebration of Estonian folk in Melbourne - our daughter-in-law is of this extraction - and we are staying over to baby sit again whilst they enjoy themselves - so I am not returning to UK till mid January . . . surely I could catch at least one meeting during that time couldn't I? Could we try to plan it now? I would really love to meet everyone again - I still fondly remember the meeting I attended in Sydney - such a long time ago now - and the Association has grown and strengthened so since then.

Happy New Year to you all - it is going to be a Great Year for us all!

ARE YOU A FINANCIAL MEMBER?

HAVE YOU PAID YOUR $15?

IT WAS DUE IN AUGUST, 1987

IF YOU ARE UNFINANCIAL THIS WILL BE YOUR

LAST TULLE!

Treasurer: Mr T. Higgins, 67 Macquarie Lodge
171 Wollongong Rd., ARNCLIFFE.2205

Information
animal, vegetable and mineral....

The Society of Australian Genealogists is hosting the First International Congress on Family History and the 5th Australian Congress on Genealogy and Heraldry 18th to 23rd October, 1988, at the Sydney Convention & Exhibition Centre, Darling Harbour. The theme for the Congress is "Living Together".

Over 100 speakers from all over the world will be attending the Congress. Speakers will include:

Elizabeth Simpson, U.K.
Nick Vine Hall, Australia
Colin Chapman, U.K.
Anne Bromell, N.Z.
Lord Teviot, U.K.
Greg Gubler, Asia
Elizabeth Shown-Mills, U.S.A.
Friedrick Wollmershauser, Continental Europe

Major topics for the Speaker Programme are:

How to do Research:
for beginners to advanced - in many countries - on specialist areas

Preservation and Conservation

Local and Social History

Professional Research Standards

Heraldry

Recording, Writing and Publishing.

All enquiries should be addressed to:

Congress Secretariat:
International Professional Travel
Suite 103, 135 Macquarie Street
SYDNEY. 2000.
Phone: (02) 27 3663.

Cost for the five days is $88.oo days. For a minimum of two days the cost is $60.oo (i.e. if you want to go for only one day it will still cost $60.oo).

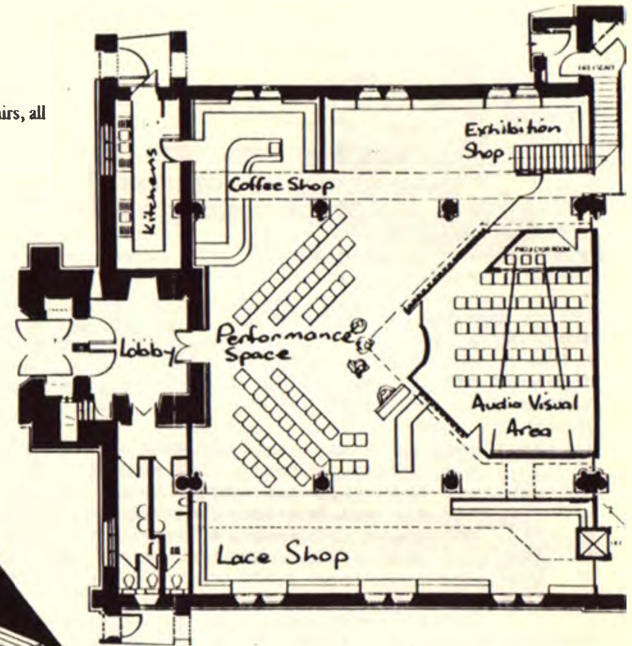
I hope to have a brochure and some application forms at the meeting on 6th February, 1988.

The Story of Nottingham Lace

Visit The Lace Hall and enjoy a lively exhibition relating the story of machine-made lace. The Hall offers the opportunity to watch lace being made by actual working machines and the chance to select and purchase a variety of fine examples of Nottingham Lace. Ideally situated close to the city centre with car parking nearby, The Lace Hall will provide something of interest for everyone. Finally to complete a most informative and educational visit, browse around our gift and souvenir shop, or relax in our very own coffee shop.

The Lace Shop

A treasure house of lace for an unrivalled selection of beautiful lace gifts and souvenirs, all made with the finest quality famous Nottingham Lace.



The Lace Hall can be hired in the evenings for lectures, seminars, company and society meetings. With audience seating for 100, The Hall will be an ideal environment for fashion shows, trade presentations and product launches.
Excellent acoustics create a super performance space for small drama, music and dance productions.

My are my great-grandfather, grandfather and father; the son, grandson and great-grandson of lacemaker, Edward Lander, respectively. My great-grandfather, John Hudden Lander (born in Nottingham on 31st August, 1837); grandfather, Herman Lander (born at Narrandera, N.S.W. on 6th November, 1877); and father, Cecil Lander (born at Narrandera on 15th December, 1912) share the unique distinction of having all served as members of the one local government body, and as President of this body for at least part of their time in office.

All served their community on the Murrumbidgee Shire Council. John Lander served from 1908 to 1919 and was President of the Shire Council in 1913. Herman served from 1919 to 1927 and was President in 1920, 1921 and 1926. My father served on the Council from 1953 until 1965 and was President in 1960, 1961 and 1962.

Cecil Lander served as a Councillor on the executive of the Graziers Association of Riverina for fifteen years and was President of that group for four years (1962 to 1965). He was also a member of the Australian Woolgrowers and Graziers Council and the Australian Wool Industry Conference. In 1965, he served as the Chairman of the Darlington Point Centenary Celebrations Committee.

Richard Lander.
29.12.87

Village Life

and Customs pt.2

-- Bruce Goodwin.

Until about 1850 more people lived in the country than in towns, which meant they lived in villages. For almost the whole of English history the village has been the normal community for most of the population and this is emphasised by the persistance of villages on the same sites and often under the same names for more than a thousand years.

The villages were very independent and self sufficing places, and the villagers felt a strong pride in their birth-place, with its cherished customs and traditions. Many of the families had lived in the same place for generations. The names in the cottages were repeated in churchyard and parish registers for many years back, and those who bore them often followed a trade or calling that had been handed down from father to son from the great grandfather's time or earlier.

All this gave a strong feeling of continuity and permanence. In those days of restricted transport few people travelled very far from their own district; but they knew every detail of that district intimately, its fields and meadows with their individual names, its woods, streams and hills and the creatures, wild or tame, that lived in them. They knew each other thoroughly, too, and had a kindly tolerance for idio-syncrasy and oddity. In these small places, every man from the parson and the squire down to the poorest labourer, contributed something to the general life of the village; everyone was of value in his degree and knew himself to be so; and the result was a firmly knit community, made up of men and women who took a proper pride in themselves and their work, and whose quiet lives were moulded by rhythms of the agriculture they served. The loss of this community life, brought about by the industrial revolution, had a shattering effect on the English working man.

Around each community lay the open fields, great

patchworks of rectangular strips of arable land and vast commons on which cattle were herded. The shape of these early villages would closely resemble the oldest part of the same village today.

Some of these villages are known as green villages, the houses were clustered around a village green or piece of common land. This traditional village layout had a strong factual origin. England still has thousands of green villages with a variation of buildings surrounding this piece of common land. Outside the encircling houses the common land has been gone for at least 150 years but the publicly owned patch in the heart of the built up area has survived. The Saxon settlers could have designed their villages for defence. Another explanation, however, seems more likely. The green village was planned to protect the community's livestock from animal predators at night, just as in African villages where the same pattern has evolved. Here the circle of huts forms a compound with only one or two openings. Through these the cattle are driven at night and the openings closed. The Saxon farmers did not have to contend with lions, but every settlement was initially surrounded by forests -- and the wolf was common throughout Britain. By day the stock could be guarded while they grazed, and at night they would be driven into the protected sleeping ground in the village centre.

Once the general shape of the village had been established there would have been little reason to change it In later centuries, when wild beasts were only a folk memory, the central common was used for small livestock like goats and geese -- as it still is in some places -- or as a sports ground. The hewn timber huts of the Saxons gave way to the peasants' cotts and the picturesque cottages which still fringe many a green; but there was no urge to replan the original site.

A very common feature of the green village is the well or pump, now a quaint survival, but once an important part of the community's water supply. Another feature of the green was the village pond.

Villages were very communal in operation. This was evident when the Black Death slew between a third and a half of the population in the more densely populated regions, and numbers of villages and their surrounding fields were deserted. Once the number of able bodied survivors fell below the minimum number required to effectively work the fields and carry out the other necessary village tasks, they were forced to leave their

homes and fields and join another community -- peasant farming was a communal activity, and once the community was weakened beyond a certain point, it ceased to be a productive unit and the village had then lost the fundamental reason for its e existence.

Most of our ancestors would have originated in the village and experienced the common dependence on the land, the shared experience of prosperity and woe which had been , throughout its long selfcontained existence, the binding force of the village community. It was essentially the cohesion of work, of making a living, and participating in village crafts, festivals and other community activities that gave everyone a sense of belonging.

It cannot be denied that the villager, despite the many hardships, was better off than the urban industrial worker, Our ancestors were, with thousands of their fellows to experience both village and urban living -- the latter in the lace and stocking factories of Nottingham and Calais.

The early village cottages were a one room affair, and the length was invariably 16 feet. This was called a bay, and the length of a bay became universally adopted and remained so. Cottages were enlarged by adding additional bays to their length, or a lean-to structure at the side. The cottages were made of local materials. Many were of daub and wattle construction, and the pond which now waters the cattle, primarily provided the mud for the cottage walls. Round poles of suitable height were placed in the ground at regular intervals and hazelwood rods were fixed between the timber studs; a mixture of wet clay and chopped straw was spread over them, then an outer coating of lime or crushed chalk, clay and straw mix or unbaked brick is used worldwide for building -- especially in low rainfall areas. In Britain it must be protected with wide eaves. Straw was used for thatching. Stone was not much used in the earliest cottages -- timber and mud were so much easier to handle. The early stone masons were mainly concerned in the construction of large buildings rather than cottages.

It is of interest that the word "wattle" means twig or rod, and "wattling" means a construction made by interweaving twigs. Because one of the Australian Acacias was used for wattling or building wattle and daub houses, the Australian Acacia became generally known as the wattle tree.

The Saxon lords took to erecting churches on their manors, and the church and its priests were specifically associated with that particular feudal community. The local church turned out to be more lasting than feudalism. The village changed and grew around it, but for a long time it was a focal point of village life.

Not merely was it often the largest, most splendid structure in the village visible to the traveller above the treetops long before any other sign of human presence, but it was in rural areas the centre of communal life. Baptism, marriage, and burial repeated the tale of the generations. It was the only welfare centre for thedestitute. The Parish chest within it walls contained more than ecclesiastical records; it was often the safe deposit in which parishioners kept their wills and title deeds. From 1597 the compulsory Parish registers of births, marriages and deaths provided the first population records.

The nave of the church, uncluttered by pews, was a place for Parish meetings, church-ales and general revelry on saints days and holidays. It was the village hall, the place of entertainment as well as the place of worship. The church-ale was an approved form of revelry, and many churches had their own cauldrons for brewing the essential refreshments. A few still have them. The varied functions which the church came to assume and their importance to the people who seldom left the confines of the village explain why some 15,000 Parish Churches are in existence.

A tithe was a form of local taxation for the upkeep of the church and the financing of services to the community. King Offa made its payment compulsory in Mercia in 794, and by the end of the 10th century it was compulsory everywhere. In the middle ages it was the recognised source of relief for the poor, but later the proportion of it allocated to this purpose varied with the circumstances or conscience of the clergy.

Payments were made in kind: one tenth of the annual produce of the land and one tenth of the annual increase in livestock. Collection was enforced under a range of penalties extending even to excommunication.

Over the years assessment of the amount due from every crop, flock and herd was a time consuming process and caused endless friction. The inherent and physical difficulties are obvious. The size of the surviving tithe barns indicates the

storage space required, and the facilities for dealing with the odd lots of cattle, sheep, pigs, poultry and -- in the fishing villages fish was indeed mindboggling. How many clergymen today could deal with such a situation?!

It is natural to assume that this whole archaic system ended with the middle ages, but the astonishing thing is that it remained the law of the land until 1836, then the Tithe Commutation Act finally legalised payment in cash. The disputes and suffering caused by collecting and distributing "God's Portion" -- as the Tithe was called occupied a great deal of the clergy's, and the giver's, time over the centuries.

In the depression of the 1930's resentment boiled over, and many farmers were unable to pay the levy. Others said they were Nonconformists, or had no religious beliefs -- and why should they support the Church of England when they were faced with ruin. Distraint orders on stock and equipment were followed by forced sales to pay the debts. The auctions became the scenes of demonstrations and became farcical when by arrangement tiny sums of money were bid for the goods and the goods that were sold were handed back to the farmer by those who had purchased them.

In 1936 the Government abolished the tithe-owners rights and gave them in compensation a tithe redemption stock. The tithe payers contribute to the redemption annuities of the stock through a tax collected by Inland Revenue. They pay less and the owners get less, but the latter's income is guaranteed. In 1996,the redemption date all payments cease, and, almost exactly 1200 years after King Offa first made it compulsory, Tithe will be among the things of yesteryear.

The composition of the English village began to change with the improvement of road conditions and communications. First the Lady of the Manor, then the farmer's wife and lastly the cottager learnt to buy in the town many articles that used to be made in the village or on the estate. And a village shop was now often set up, stocked with goods from the cities or overseas. The self-sufficing, self-clothing village became more and more a thing of the past. One by one the craftsmen disappeared -- the harness maker, the maker of agricultural implements, the tailor, the miller, the furniture maker, the weaver, sometimes even the carpenter and builder -- till, at the end of Queen Victoria's reign, the village blacksmith was the only craftsman left.

The reduction in the number of small industries and handicrafts made rural life duller and less self-sufficient in its mentality and native interests — a backwater of the national life instead of its main stream. The vitality of the village slowly declined, as the cities in a hundred ways sucked away its blood and brains. This century-long process had already begun between Waterloo and the Reform Bill.

But the English village during the first half of the 19th century was still able to provide an excellent type of colonist for the new lands opening up in Australia and other colonies. The men were accustomed to privation and to long hours of out door work, and were ready to turn their hands to tree felling, agriculture and rough handiwork. The women were also accustomed to caring for and maintaining a family using skills and crafts handed down through the generations. In the early part of the 18th century the Briton was still a villager or was only one remove from the village. He was not wholly a product of the city or factory life, incapable of going back to the land, or of plying more trades than one. He was still able to adapt himself to the hardships of pioneer life, and to its variety of requirements and opportunities.

But while many English villagers were crossing the oceans, many others were drifting into the industrial districts at home: immigrants to the mining and industrial districts were leaving the old rural world essentially conservative in its social structure and moral atmosphere, and were dumped down in neglected heaps that soon fermented, becoming highly combustible matter. Very often their food, clothing and wages were better than they had been in the farms & country cottages they had left, and they had more independence that the agricultural labourer whose wages were eked out by poor relief. But migration to the factories had meant loss as well as gain. The beauty of field and wood and hedge, the immemorial customs of rural life -- the village green and its games, the harvest time, the tithe feast, the May Day rites, the field sports -- had supplied a humane background and an age long tradition to temper poverty. They were not reproduced in mine or factory, or in the rows of mas-produced brick dwellings erected to house the hands. The old village cottages had often been worse places to live in materially, picturesque but ruinous, yet it was not impossible to have some feeling for a ricketty house embowered in honeysuckle, or a leaky roof that harboured moss and doves. Such affection could not be transferred to town slums.

The factory hands, like the miners, were brought together as a mass of employees face to face with an employer, who lived apart from them in a house of his own in a separate social atmosphere; whereas under the old rural system they had been scattered about, one, two or at most half a dozen hands to each farm, in close and therefore often in kindly personal relation with their employer the farmer, at whose table the unmarried hands took their meals, cooked by the farmer's wife.

The mass of unregarded humanity in the factories and mines were as yet without any social services or amusements of a modern kind to compensate for the lost amenities and traditions of country life. They were wholly uncared for by the church or State; no Lady Bountiful visited them with blankets and advice; no one but the Nonconformist minister was their friend; they had no luxury but drink, no one to talk to but one another, and hardly any subject but their grievances. Naturally they were the match to light the flame of agitation. They had no interest or hope in life but Evangelical religion or radical politics. Sometimes the two went together, for many Nonconformist preachers themselves imparted radical doctrines, yet -- as Halevy, the French historian said -- it was the Evangelical religion that prevented Britain from starting along the road to revolutionary violence during this period of economic chaos and social neglect.

Elie Halevy, in his 'History of the English People', said: "Men of letters disliked the Evangelicals for their narrow Puritanism, men of science for their intellectual feebleness. Nevertheless, during the 19th century, Evangelical religion was the moral cement of English society."

The industrial revolution introduced a new class to the work force: they were the skilled engineers and mechanics. The men who made and mended the machines were the elite of the industrial revolution. They were better paid than their fellow workmen, they were on average more intelligent, and they took the lead in educational movements. They were respected by their employers, who had to consult them and to bow to their technical knowledge. They were in the forefront of progress and invention. The motto of the new age was self help -- a doctrine that left behind many of the weaker and less fortunate. Adult education received its first impetus from the industrial revolution in the desire of mechanics for general scientific knowledge.

From 1823 onwards Mechanic's Institutes (begun in Scotland by Dr. Birkbeck) spread through industrial England. Self-satisified classical scholars -- like Peacock -- might laugh at the 'learned friend' and his 'steam intellect society', but the new world could not live wholly on classical scholarship carefully locked away from common use in the close ecclesiastical corporations of the Oxford and Cambridge of that day.

The growth of the factory system and of capitalist agriculture involved a number of changes in the employment of women, which altered conditions of family life, and, therefore, in the long run affected the relation of the sexes. Many facts relative to this subject will be found in Dr. Ivy Pinchbeck's 'Women Workers and the Industrial Revolution', 1930.

From the earliest ages of mankind women and children had conducted certain industries in the home, and the variety and complications of cottage manufactures had increased in the latter half of the 18th century England. The sudden decay of these cottage industries, owing to the invention of new machines, was of profound consequences to the life of the poor. The first result in the closing years of the 18th century, was much unemployment and misery for single women, and the breaking up of many small rural households whose budget had always been balanced by the earnings of the wife and children.

The move of women to factories could not be effected at once, and in many cases not at all. During the Napoleonic Wars women, deprived of their old means of livelihood by the decay of the cottage industries, went into field work beside their menfolk. The big capitalist farmers began to employ gangs of women in hoeing and weeding. Such employment had always been occasional among country women, and they had always turned out at haytime and harvest. But the big farmers in the age of Speenhamland employed females all the year round, because the newly enclosed lands required much weeding and preparation; because there was less charge on the poor-rate if the wife earned wages as well as the husband; and if women were drawing pay it helped keep down the wages of the men. It was a vicious circle: the fact that the husband's wages were not at that time enough to support the whole family forced the wife and daughters into this competition with the men for farm service. This competition continued until the second half of the 19th century, when the introduction of farm machinery and increased field labourer's wages, resulting in female farm labour again becoming restricted to the level of earlier times.

Under the old system of life, many village women took an active part in tilling the family patch of ground, looking after the pig or cow, marketing the goods or helping to conduct some small local business -- the wife was often her husband's partner and fellow-worker. But the growth of high farming tended to drive the women out of these activities, turning some of them into 'ladies of no occupation', others into field labourers or factory hands, or others into workmen's wives entirely devoted to the care of the home.

As in most changes in human affairs there was gain as well as loss. The working class home often became more comfortable, quiet and sanitary, by ceasing to be a minature factory.

The women who went to work in the factories -- though they lost some of the best things in life -- gained independence. The money they earned was their own. The factory hand acquired an economic position personal to herself, which in the course of time other women came to envy. This envy based on the aspiration of independence, was not confined to girls of the working class. It came to be felt also in higher circles. By the middle of the 19th century, members of the leisured class like the Bronte sisters and Florence Nightingale were beginning to feel that the independent factory hand, earning her own bread, was setting an example that might be of value to the 'Lady'.

For the early Victorian 'Lady' and her mother of the Regency period, too often had nothing in the world to do but be paid for and approved by man, and to realise the type of female perfection which the breadwinner of the family expected to find in his wife and daughters. Before the Married Women's Property Act of the late Victorian period, a woman's property became her husband's at marriage. The law was in curious contrast to the words of the marriage service, where the man was made to say: "with all my worldly goods I thee endow". It was really the other way round.

The upper class woman was being devitalized and cut from life and its interests, as a result of the increasing wealth of her menfolk and the more artificial conditions of modern life. "Ladies were not encouraged to exercise their bodies except in dancing; even walking was considered unsuitable for young ladies."

An account of women's life at this period ought to include a reference to the great army of prostitutes. It had existed in all ages, and its ranks had increased with the

increase of wealth and population in the country. It infested the towns without the least public control. It was said: 'the harlot's cry from street to street made public resorts hideous at nightfall.' Growing 'respectablility' of the well-to-do classes in the new era diminished the numbers of kept mistresses who had played a considerable part in 18th century society. For that reason the demand was increased for the common prostitute who could be visited in secret. The decay of cottage industries and sweated labour in unregulated industries forced many women to adopt a trade they abhorred.

A SNIPPET FROM LINDSAY:

With reference to "singles" on 'Agincourt', one such single quickly found herself a husband.

Parish Register for Saint Mary's West Maitland:

6.11.1848 Marriage, Edward Robinson, Born free, to Eliza Houghton.

Witnesses: Nathan Hardy and Sarah Bromhead.

The interesting thing about this item is that the marriage took place less than one month after the arrival of the immigrants and to a person Born Free! I do not know if the Sarah Bromhead was the mother, who would have been about 46 years of age in 1848, or single Sarah, aged 24.

THE AUSTRALIAN SOCIETY OF THE LACEMAKERS OF CALAIS

Office Bearers 1987/88

PRESIDENT:	Mr Robert Wilson, 6 Truro Parade, PADSTOW NSW 2211 Phone: (02) 774 5530
SECRETARY:	Miss Marjorie Brown, 19 Weetalibah Road, NORTHBRIDGE NSW 2063 Phone: (02) 95 1678
TREASURER:	Mr Terence Higgins, 67 Macquarie Lodge, 171 Wollongong Road, ARNCLIFFE NSW 2205 Phone: (02) 597 2745
EDITOR:	Mrs Claire Loneragan, 9/19 Taranto Road, MARSFIELD NSW 2122 Phone: (02) 869 1670
PUBLICITY OFFICER:	Mrs Gillian Kelly, 10 Sorrell Place, QUEANBEYAN NSW 2620 Phone: (062) 97 2168