Tulle

The Journal of
The Australian Society of the Lacemakers of Calais

MEETING DATES

Saturday, August 20, 1994
Saturday November 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

NEXT MEETING

Saturday, August 20, 1994

Guest Speaker: Librarian from Stanton Library, North Sydney. This lady is an expert on North Sydney, and will talk about its history, with particular attention to DonBank, the building of it, and its people.

Bring lunch and enjoy it in the gardens of DonBanks, before 1 o'clock.

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Tulle

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Shipping at Port Adelaide. It was proclaimed a port in 1837 and its first wharf and approach road built in 1840. (National Library of Australia)

FROM THE SECRETARY'S DESK

Two South Australians have sent us valuable genealogical information to add to our files: Colin Litchfield about the Hopkins family, and Howard Kirkbright about the Summer/Sumner family. Howard was in Canberra in April and I spent several interesting hours with him. Another interstate visitor was our member Marion McLeish who was able to attend the May meeting. Also at that meeting was Coral Haymet (not a Lacemaker descendant though herself a bobbin lacemaker) who had contacted Lindsay after seeing one of her publicity pars.

After the formal business the meeting formed itself into two committees: one to consider ways and means of celebrating the 1998 sesqui-centenary of the arrival of our Lacemaker ancestors and the other to consider the direction that *Tulle* might take. Gillian had also brought the recently purchased micro-fiche of Nottingham records and the interest registers of members of the NFHS.

Our biggest expenditure is the production and postage of *Tulle* and I feel sure that everyone finds something of interest in every issue but we cannot afford to keep sending it to people who have allowed their membership to lapse. Please check that you have paid your subs for 1994 and if not, the Treasurer's address is on the back cover.

Our August meeting is on Saturday, 20th August at Don Bank Cottage when we will be addressed by one of the librarian/historians from the Stanton Library, North Sydney, on Sydney's early years, particularly around 1848 and particularly around DonBank.

Two bobbin lace snippets:

(a) Recently I attended the 130th anniversary celebrations of the consecration of St James' Church, Binda during which a member of the Branson family presented an altar cloth trimmed with bobbin lace that she had made, thereby continuing the tradition of service that has extended for the entire life of the church.

(b) At the Mary Rose exhibition at the National Maritime Museum two ladies making bobbin lace were joined by a tapestry worker and a calligrapher in demonstrating Tudor handcrafts.

AND THE EDITOR

As Editor of this journal I am constantly on the look out for items of interest, and as a result seem to get somewhat embedded in themes. Quite a few issues ago you may remember my reference to finding the headstone for Rebecca, wife of William Bradshaw, and daughter of Thomas and Sarah Wells of the *Harpley*. We have a new member who is a descendant of this union and with whom I have had recent contact and Bradshaw was on my mind.
Gordon, my husband, and I recently visited Alice Springs and I bought a book *Alice On The Line*, by Douglas Lockwood and Doris Blackwood nee Bradshaw, (Art Australia, paperback version 1993) and immediately looked for a link between the Bradshaws.

I haven't found one, but my search took me to the Adelaide Observer, and an interview with William Burrows Bradshaw in 1913, when he was 88. I have reprinted it in full and wish that everyone's family had a member as loquacious as William.

Our membership is widening with a small influx of Westralians, and many links between families as various branches of large families trace themselves back to their common elements. So many links indicate that many of those who came were related, and untangling distant relationships is a fascination of mine. This venture quite often provides leads for people who have lost their way in their own family puzzle.

From a genealogist's point of view, we have a great many families who are "difficult" ! We are incredibly lucky to have the research of Elizabeth Simpson and Margaret Audin from the St Pierre records...those who travelled to Lille and Caen are almost impossible. Those members who have tracked their families in and out of France and in and out of nonconformist records must consider themselves to be quite expert.

It is very easy for those unknowingly researching Lacemaker families to completely miss the French connection. After all, the records for their families' births, deaths and marriages are all there in the English records. The shipping lists tell they came from England and don't necessarily identify them as lacemakers ...why would anyone suspect a brief sojurn in France ?

With 1998 advancing, let's concentrate on making ourselves so well known that anyone whose family came from Nottingham, Derbyshire or Leicestershire will automatically wonder whether they too were Lacemakers of Calais.

Gillian Kelly
Editor

THE OBSERVER, ADELAIDE, SATURDAY, JANUARY 11, 1913

A LINK WITH THE PAST

PIONEER'S INTERESTING CAREER

One of the oldest surviving pioneers of South Australia is Mr William Burrows Bradshaw, who lives with a daughter (Mrs Glennie) at Toronto Street, Ovingham. A well-preserved man of 88 years of age, he has a lively memory of the events and difficulties of the early days of settlement.

Mr Bradshaw claims to be a cousin of the late Gen. Sir Redvers Buller, and his maternal grandfather, Dr. Buller, was a ship's surgeon at the Battle of Trafalgar. The pioneer himself was born at the Isle of Ely, Cambridgeshire. With his parents he witnessed the coming of age celebrations of Queen Victoria at Cambridge on May 24, 1837. On June 20 of the same year the family saw the Queen make her formal entry into London, and started next morning in the ship Catherine Stewart Forbes - with 250 passengers onboard - for Australia.

After a pleasant voyage the emigrants were landed at Kingscote, Kangaroo Island, On October 21, 1837, and came on to Adelaide afterwards. While the vessel lay in Nepean Bay the ship Hartley,

which had been passed on the voyage, arrived there. Mr Bradshaw says the island of Madeira was the only land he and his fellow-passengers saw during the whole voyage; and curiously, the only two vessels sighted, apart from the Hartley, were both Dutch ships from Amsterdam bound for Batavia.

The Aborigines

"I am ashamed to admit," said Mr Bradshaw, "that the colonists did not always treat the Aborigines well. The blacks were far more gentlemanly than some of the whites and when discord arose an Englishman named Jim Cronk, who was afterwards poundkeeper at Dry Creek, used to make peace between the parties. It was recognised that he did more for the blacks than any man of the time. King John, the chief of the Adelaide tribe of Aborigines, and was a finely built fellow. He had three wives, which, incidentally showed he was valiant, for he had had to fight to obtain each of them. He fell a victim to the white man's liquor. When I was working at the Horseshoe (Noarlunga) Mill, I met him coming from Encounter Bay. He said, 'I am going home to die: I'm done for. Shortly afterwards he passed away. The tribe carried his body about on boughs for eight or nine months, the women wailing over the remains during the time. He was buried in the black Forest. I did not witness the internment but I have since seen Aborigines buried. They were placed in a sitting position and a fence of sticks put around the body.

Pioneering Difficulties

"They were surveying Adelaide when we arrived, and my father,William Bradshaw, built a house on the park lands. When the order was given that all residence on the park lands must cease, he bought part of a town acre between Waymouth and C....rie Streets. When the slump came in 1840 he started a bakery in which I assisted. At about that time I sold bread at 1/- the 2lb loaf. There was practically no money in the province. The two Messrs Waterhouse, at the corner of Rundle and King William Streets, showed a noble spirit in giving the people who bought groceries off them the best of everything in exchange for the tickets which passed as currency. The customers were paid with the tickets for their labour in erecting Government buildings such as the Adelaide Goal. The merchants who accepted them in payment had to wait until after

the Constitution was passed before they received cash. Mr Shoulding, the chemist, was another 'brick' and a friend of young men.
One of the sights of that period was a procession of about 20 German women walking from Adelaide to Lobethal with bundles of clothes on their backs to be washed, and afterwards returned to their owners in the same fashion. The reason was that they had pure, fresh water in abundance in the hills, while that in the Torrens close to Adelaide was not always so clean, although it was the only supply available for cartage and distribution amongst the houses.

Mr Bradshaw said he remembered the first Government Storekeeper having his arm blown off when firing a musket and afterwards setting up as a schoolmaster. He witnessed the hanging of Magee for the murder of Sheriff Smart. The execution took place on the north parklands. The condemned man was placed in a cart, and the rope placed over a tree. When the cart was drawn away the man's weight was insufficient to ensure speedy release from his sufferings, and the crowd compelled the Jack Ketch of the occasion - afterwards a policeman - to return and pull the victim's legs until death ended his struggles.

Mining to the Rescue

"The discovery of the Burra Mines," continued the old pioneer, "proved the deliverance of South Australia from the almost hopeless state it had got itself into during the scarcity of money. Many a man had hired a farm at 3/- an acre on right of purchase when ore carting with his team, and in two or three years had earned enough to purchase his land. Then came another setback, wheat crops went down to 2/6 a bushel. I ploughed the first five acres for wheat in the village of Unley for a carpenter, and when seventeen years of age I managed a farm between Glenelg and Brighton for Mr Charles Calton, of the Royal Admiral Hotel.

After that I went farming near Fifth Creek in a partnership with a man named Taylor, on the condition that I should have one-third of the produce. We got a good crop, and fitted up three bullock teams to cart the yield to market; but one day on returning from a visit to Adelaide, I found he had gone to the Burra Mines with the teams, and I never got any part of my share. Just before this I had started a

Sunday School at Montacute. The Montacute Mine was then working, and I had slaughtered cattle for my partner, and carried the meat to the mine on sledges. Hearing of my trouble, the miners told me they were going to the copper mine which an English Company had started at Tungkillo, and offered me a job. I went, earned three to four pounds a week for underground work and took my wages to my parents to help them buy back the house in Adelaide that they had sold during the bad times.

Afterwards I worked at the mill at the Horseshoe, and with the money earned there I built a store at Morphett Vale. I bought barley for Mr Crawford, collecting it at the Vale and Happy Valley, and delivered it at Hindmarsh for 3d a bushel. I was married at Morphett Vale to my first wife (formerly Miss Wells), who was the mother of my 15 children. After her death I married my second wife (nee Miss Heritage,now deceased, a sister of Mrs Charles Bonney). I lost so much money in the store that I determined to give up the business. The stock was sold to a young man who agreed to pay one pound a week for the premises, but a person who obtained the money for me failed to account for it.

Experience on the Diggings

"I went to the Castlemaine, and afterwards to the Ballarat diggings. At the latter my claim was between the Black Hill and Humphries street, and I was the first man there to sink below the water level for gold. At one time my party of 11 men had 90lb of gold, but two of our men turned traitors, and went off each with a billy can full which they had stolen from us. One of our claims was within a few feet of a hole from which a 1 cwt nugget was taken. Subsequently we started at Chalk's Freehold. I got knocked up and had to take a rest from gold digging, but subsequently worked fifteen years on one reef at Sulky Gully, carting the dirt to the Creswick River to be washed. When the yield got below 1 oz to the load I bought a section of land with trees on it, and if the crushings turned out poor I supplied the Great Northern Mine at Ballarat with firewood to get cash to go on with."

Farming Ventures

Mr Bradshaw made several attempts at farming. He bought a

section near Clunes (Vic) for potato growing, got 2 tons of seed at thirty pounds ten shillings a ton, and on top of that paid thirty pounds a ton to get them carted to the field. Potatoes were then being retailed at 1/6 per lb. The yield was good, but when he sold them the price had dropped to 7/6 a bag.

After he grew wheat and hay at Gol Gol on the Murray River where he also kept an accommodation house for travellers. Eventually he returned to mining and spent twenty five years on the tin fields at Eurowie and the mines of Broken Hill.

The old gentleman is firmly convinced that not only gold,but silver, copper, and the baser metals actually grow in the ground. He contends that he had one proof of the fact, among others, in a lump of gold, 'as big as my fist' which he found on Scott's section, Mt Pleasant, embedded in a crust like ironstone, with yellow streaks running through it.

The veteran is now wonderfully active physically and mentally, but his sight has failed so much that he cannot longer read even large type books. Of his fifteen children, ten survive and there is quite a large circle of grandchildren.

From Adelaide Observer
January 11, 1913
p48

The Third Child of Thomas and Sarah Wells

-

Rebecca Bradshaw

From the family story of Bronwen Thomas, we know a little of Rebecca Wells. She was not quite 16 when she arrived in Adelaide on the Harpley, and apparently went to work for William and Marian Bradshaw in Adelaide.

Legend has it that their son, William Burrows Bradshaw,(above article) had been "crossed in love" and was so mad that he said he would marry the first female who came through the door, and this happened to be Rebecca. They were married at Morphett Vale on February 15, 1849, Rebecca being sixteen and a half and William twenty three.
The registers show Rebecca actually bore sixteen children, the eighth of whom was Kathleen Rebecca Bradshaw, to become Glenie, and therefore the daughter with whom William Bradshaw lived in his later years. The next child was Alice and the Victorian records indicate she may have died at birth, and therefore never counted by William.

The birth records also indicate that William and his family continually moved on in those goldmining years. 1857 Buninyong, 1858 Beckworth, 1861 Castlebrook, 1866 - 1868 Ballarat, 1869 Creswick,
Bungaree1874 and Gol Gol by 1877 . Some names don't appear on a map anymore and the distances weren't great by today's standards, but for a very young mother of a very young and continually growing family, it must have been a very difficult life.

According to her family, Rebecca died of exhaustion. She made all the girls' clothes, knitted all the boys stockings etc. She stayed at home on Sundays to cook while William went to church and invited everyone home for lunch. The reference to the accommodation house at Gol Gol leads one to assume Rebecca also undertook whatever was necessary there too.

Her headstone indicates that William was a man of some means at that particular time. It is a fine sandstone example in perfect condition, but as William referred to her as his first wife, Miss Wells who bore his children, even at her death she was Rebecca, wife of William!

From the notes of Bronwen Thomas
Great Granddaughter of Kathleen Glenie, nee Bradshaw &Wells' File ASLC

Post Script

From the Adelaide Observer, July 11, 1909

Mrs Emma Bradshaw

The death is announced of Mrs Emma Bradshaw, wife of Mr WilliamBradshaw, who had been resident of Broken Hill for 20 years. She arrived in South Australia in 1842.

Nottingham Notables

Feargus O'Connor

FEARGUS O'CONNOR (1794 - 1855) was MP for Nottingham from 1847 to 1852. Although he was born in Ireland, and spent the first part of his career in Irish politics, he is best known as leader of the Chartists.

Chartism was the great working-class movement of the 1840s dedicated to the reform of Parliament through the six points of the "Peoples's Charter". Most of these now seem simple common sense (they included election by ballot, and payment of Members of Parliament), but under the inflammatory leadership of O'Connor, Chartism seemed part of the revolutionary movement that swept through Europe and reached a climax in 1848 - the famous "Year of Revolutions".

Characteristically, in England the 1848 revolt took the form of a petition. This demanded the enactment of the Charter and was presented to the House of Commons by O'Connor after he had

advised a mass meeting on Kennington Common not to carry out a march on Parliament which the government had forbidden. Although he claimed the petition had 5 706 000 signatures, a count revealed only 1 975 496, many of then clearly fictitious.

This fiasco was soon followed by the collapse of an ambitious scheme organised by O'Connor to settle industrial workers on land, and from these two blows, Chartism never recovered.

Neither did O'Connor. He had already shown signs of insanity and in 1852 he finally went mad - appropriately enough in the House of Commons. Most of his last three years were spent in an asylum.

Historians blame O"Connor for the collapse of Chartism. He dominated the movement with his rousing oratory and impressive appearance. Like many Irishman he claimed descent from the old kings of Ireland, but his ideas were totally incoherent and he alienated every other working-class leader of the day. Although under his editorship the Chartist paper, The Northern Star, built up an enormous circulation, when it came to the crisis on Kennington Common he had no stomach for the fight - or perhaps realised his forces were poorly organised and the cause hopeless.

But for all his faults, 50 000 followed his funeral, and in the funeral oration it was truthfully said that in the services of the people he had sacrificed prospects and money and finally his sanity. It is a pleasing thought that the only statue of him can be found in the Nottingham Arboretum.

Extract from
A Nottingham Guide,
John Sheffield,
Sheffield and Broad, 1977

Suffragettes and South Australia

In the early days of the Lacemaker's settlement in South Australia all South Australian adult males were given the right to vote for their House of Assembly representatives. The Constitution Act of 1855-56, however, gave women few individual rights, let alone voting ones. As in all western societies, women were subordinate to men. A married woman's inherited property, income, and even her children were all part of her husband's legal possessions.

South Australian women, however, were made of stronger metal...perhaps the years of non conformism of the majority had prepared them to believe solidly in their rights as individuals...for in 1861 they became the first women in Australia to vote in local government elections. Perhaps even their husbands recognised that the size of the female vote could swing an election, and perhaps there were active Lacemaker wives amongst those who stayed in South Australia, because Sansom and Cope became involved in local government.

Women frequently used the right to petition Parliament in support of, or in opposition to proposed legislation. The Advanced School for

Girls, founded by state provision in Adelaide in 1879, gave girls access to an academic High School. The new University of Adelaide was founded in 1876, with the intention of admitting women not just to classes, but to degrees, though this meant pressuring a reluctant British government for several years. It finally assented in 1880. Both these measures were unusual for the time. In 1883-84 the South Australian Married Women's Property Act, which followed the British and Victorian examples, gave married women legal ownership of property and income. In 1885 the first science graduate of the University of Adelaide was a women.

Dialogue

Dutiful Wife (to patient husband) - Now my dear, I have to go and see my banker in reference to my account; then I must call at the Building Society Office to see about some new houses I want to erect; after that I have an appointment with my solicitor to execute some deeds; and as it is possible I may look in at the Club, you had better not wait dinner for me.

P.H. - Very well, dear, but don't be later than you can help, it's so dull without you - and - you remember the last time you went to the Club, dearest!

D.W. - All right, you silly old thing, I'll promise you, I won't touch a single drop, or play a single game, there!

The Married Woman's Property Act - and After

Adelaide Punch, 1883.

In the same year, the South Australian House of Assembly passed a resolution in favour of female suffrage for single and widowed women. Since it was a resolution and not a bill, it had no legislative force, but was thought to be a litmus test of the response of male politicians to the idea of votes for women. And though the politicians voted in favour of the resolution, it took seven attempts and another nine years, to get the legislation for universal suffrage through Parliament.

Men as well as women w orked for female suffrage inSouthAustralia. All legislation through Parliament was necessarily initiated by men convinced of the justice of the cause. The most

prominent of these was Charles Kingston. The political pressure group, the Social Purity Society, which advocated legal rights for women in the early 1880s, was proposed by the Rev. Joseph Kirby. There were men, too, with the eighty women who were at the first meeting of the Women's Suffrage League of South Australia.

The Women's Suffrage League of South Australia was formed at a meeting held in Adelaide onJuly 20, 1888, and was the initiative of Mary Lee. Its aims were quite simple: voting rights on the same basis as men, but with no claim to Parliamentary candidature. This straight forward goal was adopted by other women's organisations who saw it as a means of furthering their own purposes.

The Christian Women's Temperance Union saw in females a powerful lever for their own goals of restricitng liquor trade, and the Working Women's trade Unions hoped to gain a stronger voice in asserting the industrial claims of working women.

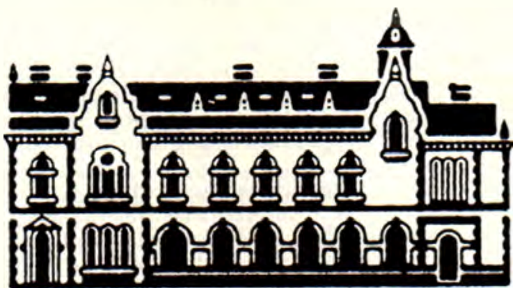
The campaign moved forward on several fronts. Public meetings and lectures, deputations to Parliament, letters to the press and the gathering of signatures for petitions taught women how to influence public opinion for their purpose. In 1894 the Women's Suffrage League organised the circulation of a petition throughout the colony. 11 600 people signed the petition which ran to several thousand sheets of paper, and was presented in August in a tide of publicity.

The *Constitution Act Amendment Act* which was passed on December 18, 1894. gave South Australian women the right to vote on the same terms as men. South Australia was the first of the Australian colonies to give women the franchise, and the first democracy in the world to allow women to stand for parliament. The Premier, Charles Kingston, hailed the provisions of the Act as being " greatest constitutional reform". Women in South Australia voted for the first time in the general election of 1896.

This led directly to all Australian women getting the federal vote. The Australian Commonwealth Constitution of 1900 gave the federal franchise to all persons allowed to vote for the lower house in each State. South Australian women (and Western Australian women) therefore acquired the federal vote and also qualified for membership of Federal Parliament. And, since Federal Parliament could not disenfranchise the South Australian women, it had no options but to extend the vote to all women in Australia. It did so in the Electoral Act of 1902.

In most other Australian States there was a delay between women gaining the right to vote for Federal Parliament and for their own Lower House. There was a further delay between their right to vote, and their right to stand for Parliament.

Christine Finnimore
for
State History Centre
Old Parliament House,
Adelaide



A Tourist in France, 1848.

Tourism is a relatively modern concept - perhaps it today's version of exploration when there is little left to explore. Even so, by the beginning of the nineteenth century there were those keen to see the rest of the world and the first known tourist guide was Baedeker's Die Rheinreise in 1828.

John Murray III found good English guide books non existent and wrote his first hand-book for Travellers in Holland, Belgium and North Germany in 1836. By 1848 he was advertising more than sixty volumes to aid the Englishman abroad and this included a revised version of his Hand-book for Travellers in France. His books were an amazing collection of pertinent information for the traveller and were especially valuable in that he himself had travelled the routes he described.

By August of 1848, the revolutionary situation in France had settled down, and travel was again considered safe. John Ruskin had just published his second volume of Modern Painters, married and set off into Normandy to draw the great cathedrals before the vandalism of restoration damaged them irreparably. He crossed the channel from Folkstone and arrived at Boulogne and travelled through Normandy. He included Caen and Paris in his tour, returning to England from Calais. He kept a diary, so did his young wife and so did his valet.

In 1968 J.G.Links combined excerpts from the diaries with information from Murray's Hand-book of Normandy to produce a small book titled *The Ruskin in Normandy.* The year, the political climate and the geography gives new insights into the French world around the Lacemakers .

Murray's Hand-book

Title page to the 1848 Hand-book for Travelers in France, page 17

Notice to the same edition, page 18.

HAND-BOOK

FOR

TRAVELLERS IN FRANCE:

BEING

A GUIDE

TO

NORMANDY, BRITTANY;
THE RIVERS LOIRE, SEINE, RHÔNE, AND GARONNE;
THE FRENCH ALPS, DAUPHINÉ, PROVENCE,
AND THE PYRENEES:

WITH

DESCRIPTIONS OF THE PRINCIPAL ROUTES, *RAILWAYS*, THE APPROACHES TO ITALY, THE CHIEF WATERING PLACES, ETC.

WITH FIVE TRAVELLING MAPS.

Third Edition, Revised.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
A. & W. GALIGNANI & CO., STASSIN & XAVIER, PARIS;
LONGMAN, LEIPZIG.

1848.

NOTICE TO THIS EDITION.

The Editor of the 'Hand-book for Travellers in France' requests that travellers who may, in the use of the Work, detect any faults or omissions which they can correct *from personal knowledge*, will have the kindness to mark them down on the spot and communicate to him a notice of the same, favouring him at the same time with their names—addressed to the care of Mr. Murray, Albemarle Street. They may be reminded that by such communications they are not merely furnishing the means of improving the Hand-book, but are contributing to the benefit, information, and comfort of future travellers in general.

*** No attention can be paid to letters from innkeepers in praise of their own houses; and the postage of them is so onerous that they cannot be received.

Caution to Travellers.—By a recent Act of Parliament the introduction into England of *foreign pirated Editions* of the works of British authors, in which the copyright subsists, *is totally prohibited.* Travellers will therefore bear in mind that even a single copy is contraband, and is liable to seizure at the English Custom-house.

Caution to Innkeepers and others.—The Editor of the Hand-books has learned from various quarters that a person or persons have of late been extorting money from innkeepers, tradespeople, artists, and others, on the Continent, under pretext of procuring recommendations and favourable notices of them and their establishments in the Hand-books for Travellers. The Editor, therefore, thinks proper to warn all whom it may concern, that recommendations in the Hand-books are not to be obtained by purchase, and that the persons alluded to are not only unauthorised by him, but are totally unknown to him. All those, therefore, who put confidence in such promises may rest assured that they will be defrauded of their money without attaining their object. English travellers are requested to explain this to Innkeepers in remote situations, who are liable to become victims to such impositions. Notices to this effect have been inserted by the Editor in the principal English and Foreign newspapers.—1847.

Notice and title page of Murray's
Hand-book for Travellers in France, 1848

Murray saw a need to conform to the mores of the country in which one was travelling and he found the boorish behaviour of some patriots abroad a great embarrassment. He continually admonished Britons to behave in a way that reflected the greater glory of England.

He told of the monetary systems...France, for example, only issued notes of 500F and these were very difficult to change. Considering the incomes of the Lacemakers, 500F represented more than most of them would ever accumulate .

Descriptions of weights and measures were necessary as France used the decimal system and England the awkward imperial method which can't even be euphemistically be called a system.

Passports were an issue . They were free of charge from the French Passport Office in London and then had to be collected in person in Paris. If one wasn't travelling to Paris, the document could be posted to another large town and apparently the gendarmes could demand to see it at any time. Whether these restrictions applied to the thousands of English workers in France is unknown.

Travel between England and France.

One travelled either from Folkestone to Boulogne (which put one closer to Paris) or from Dover to Calais. After the advent of Rail there were in the vicinity of ten trains a day from London to both Folkestone and Dover. Steamers left on every tide and the crossing to Calais took just over two hours.

Effie Ruskin's description of the crossing from Folkestone to Boulogne gives some clues as to why the shorter Dover-Calais crossing could be preferable:

"We went on board the steamer at three and though it was a lovely day I went downstairs and the Ladies Cabin being full I went into the General Cabin and laid down all my length with a gentleman ditto at either end and so on all round with one or two more on the floor. In about ten minutes all the Ladies were ill and when two or three heavy lurches came in the middle of the Channel the whole assembly

rose en masse from their reclining position dreadfully sick. I was very ill about eight times and Mr Ruskin coming down once said it was like a scene from the plague or something. The Stewards were very attentive however and brought me some nice eau-de-cologne which revived me a little..."[1]

The Ruskin's return journey was made on October 27, 1848...just a few days after the Agincourt had docked in Port Jackson. They were unable to get onto a steamer for four days because of large numbers of National Guards from The French 11th Legion who were off to London on an excursion! The 11th had been in Calais to present the local national Guard with Colours. In a procession through Calais each soldier carried flowers in his coat and tied to his bayonet. Ruskin took himself off to the English Church where he met four of Napoleon's soldiers....two without a leg, one an arm, but the other still all in one piece. [2]

Effie's description of this voyage is best left in her own words:

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[1] The Ruskins in Normandy, JG Links, p 13

[2] This is the church where many months earlier the Lacemakers held their meeting calling upon the British Government to consider their plight.

"We left Calais on Tuesday night at eleven in a beautiful little screw steamer. There were no passengers in the Cabin but four National Guards with whom before starting I had an hour's very amusing talk. They went away and I was left in sole possession of the Ladies Cabin painted all round with Marqueries work like your drawing room chairs. I lay down, shut my eyes and arrived at Dover at one in the morning. John and I were the only two in the Boat not ill. We had to pass over a long narrow ladder into another ship to land in a pour of rain and the deep sea underneath. The deck was so slippery that the men could scarcely hold it and when one of the N.Guards was on it it slipped and if he had not been caught he would have been in the water. If the ladder had been so / it would have been nothing in comparison, but it was so — and we were obliged to creep along on hands and knees and the ladder shaking. It makes me shudder to think of it yet."[3]

Travel in France.

Land travel was achieved by the French stage coach, or diligence.

Murray describes it:

It is a huge, lofty, lumbering machine somewhere between an English stage and a broad-wheeled waggon.

It is composed of three parts or bodies joined together:

1. the front division, called Coupé, shaped like a chariot or post chaise, holding 3 persons quite distinct from the rest of the passengers, so that ladies may resort to it without inconvenience, and, by securing all three places all to themselves, travel nearly as comfortably as in a private carriage. The fare is more expensive than in theother part of the vehicle.

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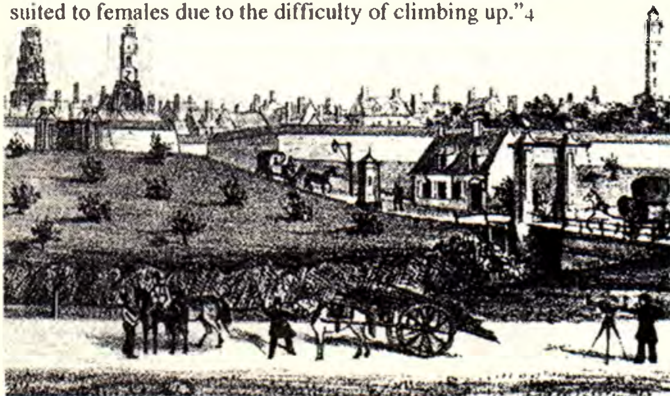
[3] Links 88

Next to it comes the Intérieur, or inside, holding 6 persons and oppressively warm in summer.

Behind this is attached the Rotonde, the receptacle of dust, dirt and bad company, the least desirable part of the diligence, and the cheapest except

The Banquette, or Impériale, an outside seat on the roof of the coupé, tolerably well protected from the rain by a hood or head, and leather apron, but somewhat difficult of access until you are accustomed to climb up into it. It affords a comfortable and room yseat by the side of the conductor, with the advantages of fresh air and the best view of the country from its great elevation, and greater freedom from dust than those who sit below. It is true you may sometimes meet rough and low-;evel companions, for the French do not like to sit outside, and few persons of the better class resort to it, except English, and they for the most part, prefer it to all others. It is not suited to females due to the difficulty of climbing up."[4]



Entrée sud de Calais (1848).

4Links 30

Café Life

One morning when Ruskin couldn't get out to draw, he went to a café to work on sketches, and at the same time felt moved to record his impressions in his diary. He chatted to the youths who were idling away a morning and his diary entry probably reflects how little, from his own upper class background, he understood the situation for workers in France.

" I put aside my drawing (after allowing him to see it)and began conversation by saying what a happy country France was, or must be in comparison to England, when young men could afford the time and the money to spend in cafés from eleven to one - who with us would be compelled to work for their bread."[5]

Murray had warned travellers:

"We have no equivalent in England, and the number and splendour of some of these establishments, not only in Paris but in every provincial town, may well excite and surprise. They are adapted to all classes of Society, from the magnificent *salon*, resplendent with looking glass, and glittering with gilding, the decorations of which have cost perhaps from four to five thousand pounds, down to the low and confined *estaminets*[6] , resorted to by carters,porters and common labourers, which abound in the back streets of every town, and in every village, however small and remote. The latter sort occupy the place of the beer shops in England, furnish beer and brandy, as well as coffee, and though not so injurious to the health and morals as the gin-palaces of London, are even more destructive of time ."[7]

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[5] Links,p 62

[6] Tavern

[7] Linkspp63

Café life was a part of the social scene in St Pierre and was important to the workers. Albert Vion talks of the laceworkers sending out a messenger, in the quiet times, to buy "une bouteille de bière".[8]
In 1847 Calais itself had a population of 10 700 which supported 31 cafés, while St Pierre's population was 15 000 and maintained 45. [9]

The French made a light ale that spoiled very quickly but didn't easily induce inebriation, but the English brewers in St Pierre produced a stronger and better quality beer to meet the tastes of the English clientele. Alcohol consumption became a problem in Calais, and particularly in St Pierre. Neat juniper brandy would be mixed with coffee and drunk "to kill the worms" from morning to night by the laceworkers, even to a certain extent, by the more temperate! Dr Arnaud, who was very critical of the British in Calais, accused them of watering down the brandy with syrup during the day and only getting drunk at night!

One of the St Pierre proprietors was George Elliott who arrived at Port Jackson on the Fairlie. His establishment was on Rue du Commerce, one assumes at the eastern end, close to the factories. The collapse of industry and cessation of factory work in February 1848 ensured George was one of the very first to fall on hard times, and Bonham identified he and his family as amongst the most destitute.[10]

8 Calais et St-Pierre au XIXe siecle , A Vion, p64

[9]Vion 119

[10] George Elliott, widower, his wife having died in Calais in 1842, arrived on the Fairlie with his married son, also George, his married daughters, Sabina Huskinson and Emma Martin, and their husbands, and his single daughters Mary, Louisa, Julia and Eliza. Married daughter Anne Potter was a passenger on the Agincourt.

Caen

Caen, an old city, had quite a cheerful air given by its white stone houses.[11] It is in a beautiful position, housing was cheap and so was food. The English colony there in 1848 was in the vicinity of two thousand[12]. Caen was close to very rich coal fields but there was no major textile industry there, and yet it attracted workers who eventually became lacemakers. Richard Wells was born there in 1829, and Rebecca[13] in 1832. Members of the Peet family were there at the same time.

In June workers in Rouen had rioted in protest against the proposed abolition of the national workshops that had been established to help the unemployed. In October,while the Ruskins were in Caen they were kept awake one night when the Cavalry conveyed the insurgents to Caen to be tried. The Caen women stood in the streets and sang "Mourir pour la patrie" [14]. The workers hated the soldiers and upper class with such vengeance that the Ruskin believed they would soon not be able to move around after dark. Effie wrote "The Revolution is teaching the people a bitter lesson. Into all the shops we go the poor people complain of their own losses, and the workmen they cannot employ are in such distress and they all say they were quite contented with the Government and the Revolution was caused by people who had nothing to lose."[15]

Paris was in the same state. Baggage was carefully searched for

[11] Caen stone is a soft cream limestone - verylike that used in bath, England. It was actually imported to England up to the 1450s and was used in Westminster Abbey, canterbury Cathedral, Buckingham Palace and Eton College!

[12] Links 64

[13] See Bradshaw story

[14] Death to the country.

[15] Links 69

gunpowder. There was evidence of the fighting on buildings, shops were shut and the streets deserted. There was an air of great sadness everywhere.

And so the little social pictures of France continue to build. Many English remained in France, particularly outside Paris, throughout 1848. They preferred the hardships there to the hardships at home, and many, like the Wells and Peets would have considered France as much home as England. Ruskin removed himself completely from the French, and was probably guilty of the boorish behaviour that worried Murray so much, but their insights carried to 1994 help develop an understanding of the Lacemakers.

Links, J.G, **The Ruskins in Normandy, A Tour in 1848 with Murray's hand-book,** John Murray, London, 1968
Vion, Albert, **Calais et Saint-Pierre au XIXe**, Westhoek-Edition, Calais, 1982

Les joyeuses promenades en mer.

Black is the Colour of Despair.....

Bloodlessness in a revolution is a matter of perspective. The Revolution of 1848, for the most of France was bloodless...it was a revolution meant to guarantee the right to work, but it left thousands and thousands without work or means of support.

But in Paris it was a different matter. from the beginnings in February to the culmination in June, it was not bloodless and in four days, late in June, 1460 lives were lost, including four Generals, four Assembly members and the Archbishop of Paris, Monsignor Denis Auguste Affre.

There were, in Paris in June, some 120 000 registered as unemployed, and yet not more than 50 000 took part in the insurrection. Women fought, and so did children and not from enthusiasm, but from despair. They wanted the continuance of the national workshops (a social security system of income), withdrawal of the army from Paris, release of their beloved leaders who had been imprisoned since May, and assurance that the "people" would have a part in the constitution.

Some 64 barricades were built, and behind them a network of communications was developed through house to house. Cannon balls were cast in one of the city's foundries and children helped in the cooling process. Women carried powder sacks in such a way as to make themselves look pregnant. Men carried rifles in coffins.

But civil order remained. There was no rape or theft behind the barricades; jewellry shops were safe, but gunshops were ransacked. The crowd swept through Victor Hugo's house, looking for arms.

They left everything untouched, including his unfinished manuscript of Les Misérables which was on a table.

The battle lasted four days, with one barricade at the Fauborg du Temple being the last to fall. Historians tell us that prisoners were taken, but shot later in the day. Paris was left with smoke rising, homes shattered by cannon fire, soldiers bivouacked in the streets and horses tethered in the Champs Elysées. The Luxembourg Gardens were closed until after rain which, according to the people, washed away the blood of the prisoners executed there.

Victor Hugo, politician and author, used those experiences to revise his Les Misérables and it became the masterpiece we know. Despite his story being about the 1832 Revolution, he has devoted a chapter to a very vivd description of those barricades in 1848. [16] GK

Robertson, Priscilla, Revolutions of 1848 - A Social History, Princeton University Press, USA, 1952

[16] In Victor Hugo's Les Misérables look for part 5 titled Jean Valjean,Book 1, Chapter 1.

Book Review

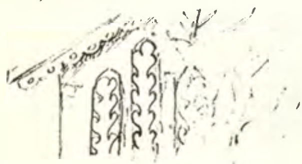
A Cargo of Women - Susannah Watson and the Convicts of the Princess Royal.

Babette Smith (NSWUP 1988)

Although "our" lacemakers obviously had problems very different from the ones described here, this book has quite substantial relevance to our understanding of our ancestors' life in Europe and in the new land.

Susannah Watson (1794-1877) was a native of London but when she was convicted of shop robbery in 1828 at Nottingham she was living in that city with her framework knitter husband Edward and their five children; she was described as a housemaid and needlewoman. Her life is used as a focus for a study of living and working conditions in England and Australia with a special emphasis on the problems of women.

Edward had been convicted of poaching in 1827 and when Susannah was found guilty she threw herself on the mercy of the court declaring that she could not bear to see her children starve; the magistrate considered that it would be beneficial to her children if she were removed from the country and sentenced her to 14 years. With a hundred other women (three others from Nottingham) she sailed at the end of the year taking her youngest son, a babe in arms,with her



The book takes a thematic approach , illustrating general observations by reference to the experiences of these women, many of whom spent periods at the Female Factory at Parramatta in between terms of assignment.

Many considered (often quite erroneously) that marriage would solve their problems and various stratagems were adopted to

persuade the authorities that the husband left behind had died. Susannah's device was quite simple: she simply adopted the name of the man she was living with and when he died, applied for permission to marry as a widow. When her Australian husband died in 1849 Susannah had her certificate of freedom and sons aged 14 and 20. She married and was widowed again in 1856 joined her sons at Braidwood whither they had gone goldmining. The rest of her life was spent in the district and the book ends with extracts from letters between Susannah and her family in England between 1857 and 1877.

The book is primarily a sociological study but it is lightened and enlivened by the biographical instances and anecdotes. It is fully documented and there is a biographical summary of the "official" life of each of the 100 women who made up the cargo of the Princess Royal. Babette Smith does not extenuate the faults of the women but she is also able to acknowledge with pride the courage, endurance and love of family shown by Susannah, her great great grandmother; and that is a measure of the change in attitude towards our convict ancestors that has taken place over the last 20/30 years.

D.B.Webster.

Lost & Found

Lost: the link between the Peets and the Sumners.
Found: the descendants of George Sumner and Mary Kirk.

He has been recorded as Sumner and Summer, and even as Georgii Sumner by an adventurous priest, but he was George Sumner - a fact indistputably recorded in the front pages of a family bible owned by his descendant Howard Kirkbright.[17]

George Sumner came from a Lowdham family and married a Lowdham girl, Mary Kirk.[18] They had nine children and were in Calais in 1841. While in Calais, a son George was born, and in the tradition of French law, the reegistration was witnessed by Godfather F. Sargeant and Godmother Aunt Sarah Peet. Baby George died in Calais eighteen months later.

George, Mary and four of their daughters arrived in Adelaide on the Harpley. One of these daughters, Elizabeth, handed down the family information that the two sons, Henry (1823) and Thomas

[17] Mr Kirkbright has added to the bible with further births and deaths, so his bible remains a gem for future generations.

[18] Mary Kirk's sister married William Branson's brother.

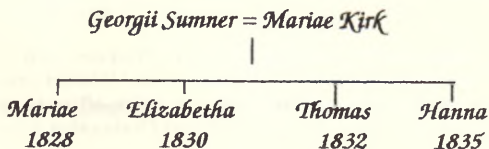
(1832) went to sea from Calais and were never heard of again.

Perhaps it should be restated that George, Mary and four of their daughters were IN Adelaide! Consul Bonham's list has George, Mary, Elizabeth 18, Hannah 12 and Jane 10 on the *Harpley*. The Adelaide Register suggests Mr and Mrs Sumner, three children, Elizabeth, adult. Henrietta Sumner, the daughter of George and Mary was born in Nottingham in 1822 and died in Adelaide Goal, which doubled as a mental asylum in 1854. She was said to have died of a broken heart.. Was she on the *Harpley*, or did she come by other means?

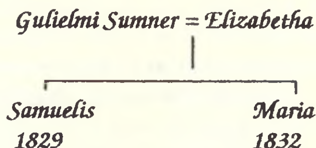
Mary Sumner née Kirk died at Riverton, South Australia in 1861, and early in 1864 George remarried a widow, Mary Ann Thompson who was thirty six years younger than he. The witnesses to this marriage included William Parsons of Lower Wakefield.

George and his second Mary had a further two children. This leads to the remarkable statistic that the span between the birth of George's first child in Nottingham in 1822 and the death of his youngest in South Australia in 1950 covers soome 130 years.

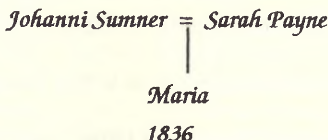
There is a great curiosity in the IGI. Five of the children of George and Mary are registered at St John the Evangelist Roman Catholic Church in Nottingham, and the priest took a peculiar liberty with names that has left an identifiable trail:



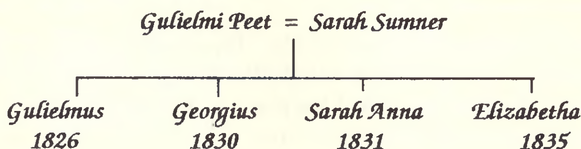
The other children aren't mentioned! But there are mentions of other Sumners in the same peculiar "Latinised" manner:



and



From the registers of the same Catholic Church we find:



It looks suspiciously as though George Sumner, son of Thomas Sumner and Mary had two brothers : John (Johanni) and William (Gulielmi) and a sister Sarah, and they were all in Calais. Sarah seemingly married William Peet and was Godmother to her nephew George.

The next big suspicion is that Louisa Peet 19, and Emily Peet 17, *Harpley* passengers, were related to William and Sarah, and therefore to George Sumner and Mary Kirk, and were travelling under the chaperonage of family, and not heading to the other side of the world alone.

To compound the mystery, in Nottingham in 1828, one William Sumner married Elizabeth Widdison. Is this Gulielmi Sumner and Elizabetha? And further, in 1840 Elizabeth Sumner died in Calais...is this the wife of William? On the *Harpley* were Thomas Widdison, a wife and family of six children. Were Thomas and Elizabeth brother and sister?

Over to the families Sumner, Peet and Widdison!

From the records of H Kirkbright and ASLC

FOR THE GENEALOGIST

The Fairlie and Yardley Gobion

The *Fairlie* carried a small contingent of Nottingham lacemakers, and quite a large and interesting group of people from the village of Yardley Gobion. A long-time supporter of the Lacemakers, Mrs Joan Fenton, has produced, in microfiche form, the 1841 census for both the hamlet and its workhouse. She has included an index, making this a very valuable asset for people with an interest in Yardley Gobion. The Society has purchased a copy, but if this would be of interest to you or a Society near you, the fiche is available for $5 and an sae from

Mrs J Fenton,
47 Camelia Circle
Woy Woy
NSW

The Bathurst Contingent and the Holy Trinity Church at Kelso

The Agincourt / Bathurst people are very familiar with the name Holy Trinity, Kelso. This church still stands above the river,

looking towards Bathurst, three kilometres away. In the churchyard are the graves of Archers, Browns, Lowes, Johnsons, Shores and others, amongst some of those families who employed the Lacemakers: Rankens, Clements and and Suttors.
From 1826 to 1849 Holy Trinity was the only Anglican Church west of the Blue Mountains, and some of the information recorded here is not anywhere else. The old records were handwritten in meticulous copperplate, but have now been entered on a database on a computer and can be quickly accessed. There are more than 44 000 names on the database covering births, deaths and marriages.

These can only be accessed by completing a post-free Search Request Card. If you send to the address below, with a self addressed envelope, you will receive four such cards and an explanatory brochure. Each name search costs $30 including fifteen minutes research. Each additional fifteen minutes is $4.50

HTK Historical Records
Box 1177
Bathurst, NSW 2795

RESEARCH IN ST PIERRE AND CALAIS

An address was promised in the last *Tulle*, and then lost between the front page, and the back! For those seeking information from Calais, write to:

The Rev Tom Halls
187 Princes Highway
St Peters
NSW
2044

including a bank draft for $20 (A) and Tom will pass your request on to our Researcher.

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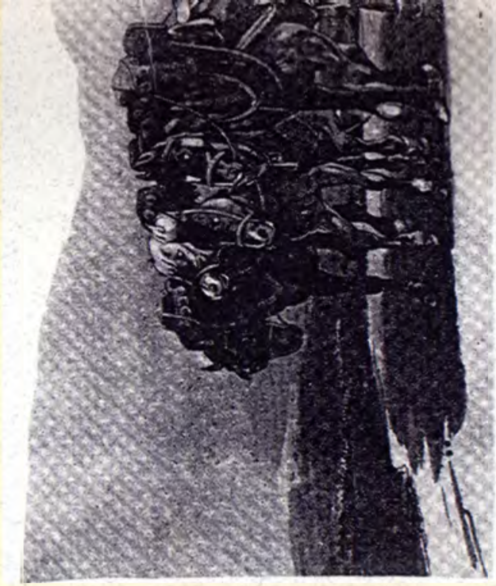

A French Diligence of the 1840s
(A Tourist in France, 1848, page 17)