

Tulle

*Volume 18 Number 3
August 2000*



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

MEETING DATES 2000

Saturday, August 19, 2000
Saturday, November 18, 2000

Donbank Cottage
6 Napier Street, North Sydney

Train to North Sydney or bus from Wynard

Meeting Time 1.00

NEXT MEETING **Saturday, August 19, 2000**

A bit of nostalgia.: The movie industry in Australia is amongst the oldest in the world and modern technology brings it to the video screen. View Sydney as it was, Adelaide celebrating its first hundred years and more.



Tulle

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FROM THE SECRETARY

Twenty one members attended our May meeting. Everyone present wanted to hear from our eminent guest so it was decided to suspend normal business until our next meeting. Those present were fortunate to hear a fascinating presentation by Trevor Stacey, the sixteenth Registrar of Births, Deaths and Marriages (BDM) in New South Wales. Taking up his position in 1997, he immediately set in motion a series of initiatives which have improved the collection, use, analysis and dissemination of data and information relating to BDM.

Originally part of the Registrar General's Office, BDM commenced operations in March, 1856. It separated from the Registrar General's Office in 1975 and in 1992 it became a Government's Trading Enterprise (GTE) basing its activities on the commercial realities of planning for business excellence and customer service. The BDM has three offices – those of Sydney, Newcastle and Wollongong.

Trevor made the interesting comment that of the three life certainties, viz. birth, taxes and death, BDM is intimately involved with two-thirds.

The first birth recorded in NSW was in 1787 but records until March, 1856 were retained by churches or courts. The BDM holds many of these pre-1856 records and accepts responsibility for archiving them and later local BDM records. The name of the first Registrar was Rolleston and his name was clearly evident in the first Register of Births which Trevor allowed us to look through – a mind-boggling event for a room full of family historians!

Since the early days of the Colony, the NSW population has remained at a fairly constant one third of the total Australian

population. Trevor explained why it was important we had a Registry of BDM.

1. It establishes a person's citizenship of a country and thus ensures one's right to enjoy certain privileges.
2. It provides statistical information for government planning.

Trevor, however, pointed out that collecting information on individuals also introduces other considerations.

1. Protection of privacy.
2. Safeguarding against incidences of fraud caused by people falsely adopting the identity of others.

Trevor passed around reproductions of several interesting entries, one of the most bizarre being one that recorded the death of two human feet.

When Trevor took over in 1997, he immediately withdrew the planned proposal for BDM to be converted and stored on microfilm. In 1998 the decision was made to go to data storage by imaging and in 1999 the contracting process was completed. Work commenced in February 2000 and the planned completion date for this project is currently June 2001. The reasons for choosing imaging conversion were many but principally because new technologies allow for data thus recorded to be manipulated very easily by computers and access by users is greatly facilitated whilst output can be in various forms.

The old hand-written registers will be archived although access will still be allowed for historians, family history groups, etc. BDM services are available through the Internet now, and in the future it will be possible to order certificates on line and (it is hoped) at more economical rates than now apply for hard copies.

Sometimes BDM is criticised for errors and omissions but Trevor stressed that these errors and omissions were usually made at the time the records were created. Many people supplying the information were poorly educated, or illiterate and mistakes were inevitable under these circumstances. BDM is only too happy to notarise corrections when these can be proved.

Current services available from BDM are:-

1. On-line are searches of their indexes of either births, deaths or marriages in ten year blocks. Currently its web site records an average of 833 hits per day and in NSW, unlike in Victoria, the Indexes can be searched on line at no charge.
2. A Wills Register.
3. A Certificate Validation Service now offered helps organisations such as Westpac detect people fraudulently applying for bank accounts using false or modified records.
4. E-mail Newsletters to interested groups.

Exciting innovations coming in the future for NSW BDM include:-

1. On line ordering and paying for certificates.
2. A hot link to the records of other states.
3. On line issue of Birth, Death and Marriage Certificates. It is planned that when a hospital, funeral director or marriage celebrant has approval to enter event data they will receive an on line certificate almost simultaneously.
4. Certificates by phone order when people aren't comfortable using a computer to do so.
5. A Proof of Identity card for people who don't hold a driver's licence and who don't want the expense of a Passport.
6. Genealogical certificates.

Trevor is also Chairman of a group called BDMOZ which is currently workshopping ideas to have all Australian state databases linked to form a national standardised index. They have shown a willingness to assist smaller States who perhaps lack the physical and financial resources to progress towards this desirable end.

Trevor supports the continuation of Closed Registers as they exist in Australia. For example, currently in Australia it is only possible to obtain a birth certificate from someone born prior to 1918. For deaths and marriages there is a 35 year wait and the next release will be June 2001. More recent certificates can be obtained, but only with the consent of the person or persons involved. In the UK, BDM records are Open Registers and the fraudulent adoption of identity is a much greater problem than is the case here.

Trevor's multi-media presentation utilised a combination of Power Point slides, interesting certificates & extracts, the first volume of the Register, together with an entertaining talk during which he invited questions from members of our Society. His professionalism was very well received and appreciated by all.

Caroline Broadhead moved an appropriate vote of thanks for Trevor giving so generously of his time.

Lyndall Lander

Secretary

AND THE EDITOR

As a little girl I lived on one of Goulburn's broad, sweeping corners. Sundays involved richly symbolic services at the Cathedral, full of candles, beautiful garments, procession and glorious music played by

a maestro on the 76 reed organ, and me reading the Communion service backwards to pass the time!

After church, Sundays were quiet, but occasionally great entertainment would occur on that broad corner – cars would park and a uniformed band of folk would leap out and conduct a lively service to the beat of a drum and the shake of a tambourine. Christmas time was magic as the corner service became a carol service. My grandfather always contributed generously to the collection box – telling me that the Sallies were always there. My next meaningful encounter with the Sallies came with Sister Hannah who carried the banner and the glories of the musical films of the 1950s and 60s. *Guys and Dolls* put a whole new meaning on the Salvation Army, and obviously the Sallies were always there in New York too.

The story of William Booth, born in Sneinton in 1829 is an interesting one. How many of our lacemaker families knew his family? Is it a mere coincidence that the first treasurer of ASLC was Terrence Higgins, descendant of James Shaw, and Lieutenant Colonel in the Salvation Army? Almost 150 years since the beginnings of that particular Army, the Sallies are still always there, and may they be there forever.

Gillian Kelly

Editor

General William Booth - Salvation Army



People have said that he poked his umbrella into the ground and talked to it, like a man mad, to attract a crowd. Others asserted that he was so striking in appearance, and eloquent in speech that he would not have needed such a device.

William Booth was born in Nottingham in 1829 in the terraced house in Sneinton now preserved as No.12 Notintone Place. His father, Samuel Booth, a nail-maker by trade was unable to come to terms with the world of machines and mass production which had made him redundant. He tried to set up a number of building companies but recurring trade recessions ruined him. "Make money", he said to his son, and died a bankrupt. Booth's mother was stern and unaffectionate. Life for William and his four sisters was not easy.

He began his working life as an apprentice pawnbroker and his daily contact with the poor and destitute made him concerned to do something for them. He became caught up in the working class movement of the day known as Chartism, and probably signed The Charter; but then conversion in a Nottingham Wesleyan Chapel gave him a new outlet for his strong feelings. He became a Methodist New Connexion minister – his lack of education preventing him from becoming a Wesleyan one.

Supported and encouraged by his wife Catherine, he became a successful revivalist preacher. Too successful it seems. Constantly in demand as a visiting speaker he was refused permission by the Methodists, and resigned as a minister. Given to black moods of despair, he was tempted to give up preaching altogether; but then two missionaries in East London heard him addressing the crowds outside the 'Blind Beggar' public-house, and invited him to 'front' a tent-mission in Whitechapel.

The date of this mission, 2nd July 1865, is taken by the Salvation Army as the date of its foundation. Booth was then just 36, had no steady income, and had a wife and six children to support with a seventh on the way. After the tent meetings he set up the Christian Mission, designed to reach the poor of London's East End. In this he was helped by a Mr. Samuel Morley (no relation) who promised him £100 a year.

After one year Booth's Christian Mission had over sixty converts but the work was hard and dangerous. Catherine Booth said of her husband that he would ; "stumble home night after night, haggard with fatigue. Often his clothes were torn and bloody, bandages swathed his head where a stone had struck." Yet progress was slow and it was not until 1878 that a change of name brought to the organisation a change of image and with it a fresh appeal. Booth's

movement had always had a slight military flavour; and he suggested that it should change its name to 'The Volunteer Army'.

However this would confuse it with the real 'Volunteer Army', the Victorian forerunner of today's 'Territorials' – and an undisciplined rabble in the eyes of most people. In a moment of inspiration Booth crossed out the word 'Volunteer' and wrote the word 'Salvation' in its place.

A new concept had been born. The military aspect was attractive in the very 'jingoistic' atmosphere of Victorian England. Recruits were given ranks and a uniform was developed. A banner was devised in red, blue and gold with a sun symbol and the motto 'Blood and Fire', ("the blood is the Blood of Christ and the fire is the fire of the Holy Spirit"). Marching bands were formed and in military style the Salvationists would march into a town "to do Battle with the Devil and his Hosts and make a Special Attack on his territory". The emphasis was on saving lost souls by bringing sinners to repentance.

This was symbolism that ordinary people in Victorian England could understand. They flocked to Booth's banners. Such an approach would inevitably cause a reaction and opposition came in the form of a 'Skeleton Army' which marched under a skull and crossbones banner and attempted to drive the Salvation Army off the streets. Such was the strength of conviction of the Salvationists that they not only refused to be driven out but they also won many Christian converts from their erstwhile enemies. So successful was Booth's new formula that the Salvation Army not only became a national movement but by Booth's death had spread to 58 countries worldwide.

In 1891 Booth returned to the social concerns which had so moved him as a pawnshop apprentice. He published a controversial book

about the plight of the poor in England called '*In Darkest England and the Way Out*'. In it he outlined a programme to help the poor and needy, something he termed 'The Cab Horse Charter', claiming that in England, cab horses were better cared for than millions of the poorest people:

When a horse is down he is helped up, and while he lives he has food, shelter and work.

Despite opposition, Booth put his programme into action. His ideas had caught the imagination of several leading businessmen; and they helped to finance the project. The first thing to be set up was a labour bureau to help people find work. He purchased a farm where the long term unemployed could be retrained for work; a bank was set up to make small loans for workers to buy tools; and a missing persons bureau was started. Booth's book sold 200,000 copies in the first year. Nine years after its publication The Salvation Army had served 27 million cheap meals, lodged 11 million homeless people, traced 18,000 missing persons and found jobs for 9,000 unemployed people.

Booth lived to the ripe age of 83. He was a Christian activist who saw his twin objectives as the saving of lost souls and righting the social injustices of his time. He never lost his zeal for the Gospel, his love of his Lord or his heartfelt compassion for the poor. This is an extract from his last public address given on May 9th 1912:

While women weep as they do now, I'll fight; while little children go hungry as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor lost girl on the streets, while there

*remains one dark soul without the light of God, I'll
fight – I'll fight to the very end.*

Three months after that speech, on 20th August 1912, William Booth was 'promoted to Glory'.

Steve Artus

October 1994

With thanks to Rev Tom Halls for the lead.



Newcastle Family History Society

Heritage and the New Millenium

At the Reception and Function Centre, Motto Farm Motel

3-5 November 2000

ASLC intends to man a stall to promote our place in the history
of this very important part of New South Wales.

Interested in coming along? Please let our secretary know.

BOOK REVIEW

THE STEEL BONNETS

George MacDonald Fraser

A Story about Anglo-Scottish Border Families.

Members whose families came from the Anglo-Scottish border country will find this a fascinating book. It is the story of the border reivers, those families on both sides of the border who lived by despoiling one another. Feuding, blackmail and extortion were their way of life. It was said of them, in the 16th Century, that, *"If Jesus Christ were amongst them, they would deceive him, if he would heere, trust and follow their wicked counsells!"*

As the author points out, constant strife and warfare between England and Scotland over centuries bred a race of hard people along the border line. They learned to live by jungle rules and carried them over to peace time. By the 16th century, robbery and blood feud had become entrenched and systematic, and the activities of the steel-bonneted Border rider were at their height. MacDonald states that the reiver perfected the protection racket three centuries before Chicago was built, and gave the word "blackmail" to the English language.

It was not a simple case of England v Scotland. The Border folk made war and terror on themselves. Authorities on both sides of the border tried to exercise control. The Archbishop of Glasgow uttered a terrible curse on the reivers, mentioning every part of their bodies. He cursed them 'gangand' and he cursed them in all their activities, and forbade 'cristin man or woman to have company with thaim'e'.

Despite this, and other official prohibitions, there was considerable fraternisation and intermarriage. Alliances and loyalties frequently crossed the border. Some families such as the Grahams, the Nixons

and the Bells belonged to both sides. The Grahams were mostly English, but, according to MacDonald, were notoriously ready to be on either side, and were cordially detested by their own English authorities.

The task of the Wardens was made even more difficult by the tendency, well-known to genealogists, for a name to be spelled in many different ways. MacDonald tells us that there are more than seventy ways of spelling the name **ELLIOTT**. He quotes the old rhyme which says:

*The double L and single T
Descend from Minto and Woolflee
The double T and single L
Mark the old race in Stobs that dwell
The single L and single T
The Eliots of St Germain's be,
But double T and double L
Who they are, nobody can tell.*

Mignon Preston

Editor's Note:

Having read the story of the lost Elliotts in *Tulle*, May 2000, Mignon remembered this review which she had written for the *Western Ancestor* some years ago after a trip she had made to Scotland during which journey she discovered the reivers and their history. The Lacemaker Elliotts were recorded as double T and double L, so who knows from whence they came?

The Steel Bonnets, however, looks like a fearsome read and well worth tracking down! GK

CARRICKMACROSS LACE



A section of a very fine Carrickmacross stole

The Irish have loved the arts of the embroiderer from very early times. The epic tales of the pre-Christian era tell of Cuchulain's wife, Emer being renowned, among other attributes, for her 'gift of embroidery and needlework'. In Ireland's early Christian legends, Saint Patrick is said to have had an official embroidress, Saint Erc, daughter of a noble Irish family.

The earliest records of Irish lacemaking were kept by the Royal Dublin Society who from 1741 onward, awarded premiums to lace makers. The lace worked at that time was 'bobbin' or 'pillow' lace in which both the ground fabric and the pattern were worked by interweaving fine threads held on bobbins on a 'pillow' or bolster to which the basic pattern on paper or parchment was fixed.

Several local styles developed to meet the eighteenth century demand for lace as an element of high fashion, both for men and women. All Irish laces began as imitations of continental European techniques and, side by side with bobbin lace, the technique of working with the point of the needle, 'needlepoint', also developed in Irish centres during the nineteenth century.

When people talk about Irish lace today, they usually mean crochet lace, Limerick lace or Carrickmacross lace. Limerick and Carrickmacross have certain similarities in basic technique, both being worked over a base of machine-made net. Carrickmacross is made by applying fine cambric or muslin to a net base, the design being outlined with a thick thread and the surplus fabric cut away to form the pattern on the net base.



Close detail of Carrickmacross lace

Carrickmacross lace originated in the early 1820's and its style was inspired by some examples of applique lace collected by Mrs Grey Porter, wife of the rector of Donaghmoynne, a village some two-and-a-half miles north east of the town of Carrickmacross in County Monaghan, on her honeymoon in Italy in 1816. Mrs Grey Porter, like other ladies of her class, saw in the craft a way to provide much needed employment for young women in rural Ireland.

She and her maid Ann Steadman, learned the applique technique by copying the Italian work about 1820, they established an applique lace-making class which soon attracted a number of young women.



Detail of muslin applied to net and embroidered.

The time, too, was opportune for her purpose as machine made net was a recent invention the existence of which made the development of the applique lace industry possible. The possibilities of its use had not yet been fully explored.

Handmade net or 'reseau' was time consuming in the making and consequently expensive. Bobbin net was produced on a machine made by the English inventor, Heathcoat, whose patent expired in 1823, about the time at which Mrs Grey Porter commenced her classes. She was thus able to provide the basic fabric to her lace workers at a relatively low cost.

Mrs Grey Porter and her family continued to live in the Carrickmacross area for almost three decades after her introduction of the lacemaking craft there, through the period of the first flowering of the craft and its decline in the 1840's due to

overproduction. But the real impetus to the development of applique making in the area came from a neighbour, Miss Read.

Miss Read, with her sister Dora, was so distressed to see young girls in that area of the Monaghan Armagh border country doing heavy field work that they decided to open a lace making class on the family estate. This they established in an outhouse at first, with the classes confined to tenants on the estate. They used copies of Mrs Grey Porter's patterns for the classes and, as the venture proved successful and profitable, they eventually had a special building erected for the lacemaking class at Cullaville, nearby. Even though the numbers attending the Read school always seem to have been small, the classes continued to the end of the century.

A more important undertaking was the Bath and Shirley Lace School established in 1846 by Tristram Kennedy, who managed the Carrickmacross estate of the Marquis of Bath. He obtained a Privy Council grant of one hundred pounds to assist in building seven lacemaking schools on the estate.

To help organise this work Captain Morant, agent of the nearby Shirley Estate, gave the use of a vacant house in Carrickmacross town as a central school from which designs, instructions and orders for work were sent out to the other seven schools. The period was that of the Great Famine in Ireland, when the potato crop failed and thousands died from starvation and fever. The Monaghan area around Carrickmacross was particularly badly affected by the Famine and relief schemes were few, so that the lacemaking schools made a great contribution to the survival of many families.

Tristram Kennedy brought some examples of Brussels lace from Belgium to the teacher at the Bath and Shirley lace school, Mrs Kielan, and so introduced into the area the technique known as 'guipure'.

This addition to the technical repertoire of the lace makers led to the production of variants of the existing patterns, many of them with great charm, and consequently the workers took great pride in the new and elaborate patterns of their lace.

Even after Tristram Kennedy's election as a Member of Parliament for County Louth in 1852 his interest in and patronage of the lace school continued and he sold Carrickmacross lace to London traders. He was also responsible for an order from Queen Victoria.

The Shirley family continued their support and patronage of the Carrickmacross lace industry and, in 1890, when James Brenan, Principal of the Dublin Metropolitan School of Art visited the area he could report on the interest shown by the patron, Mrs Shirley and by a 'particularly clever' teacher, Miss McKeon, as well as on the good work being done there by a hundred lacemakers.

While the skill in execution of Irish lace was much admired at this time, the designs were often regarded as poor, possibly because of the nature of the industry which lacked design studios or ateliers' which were a normal feature of the lace making districts in France and Belgium. The Irish work was done in cottages and in isolated communities away from the centres of fashion.

When the Cork Exhibition of 1883 ended some of its surplus funds were made available towards the improvement of lace designs in Ireland. Two hundred pounds was granted to Alan S. Cole of the Victoria and Albert Museum in London to acquire a collection of specimens of Irish lace. With James Brenan, Cole toured lace centres in the southern counties of Cork and Kerry exhibiting his samples and giving instruction and advice about design.

By the last years of the nineteenth century it is possible that lacemaking would have died out in the whole Monaghan and

Armagh area as patronage ended and the commercial demand for lace declined were it not for the interest taken in the craft by the Sisters of the Order of St Louis.

When the St Louis Convent was founded in Carrickmacross in the 1890's the sisters, alongside their primary school set up a school of lacemaking. Primary school leavers would provide learners for the lacemaking, and skilled adult lace workers were still to be found in the neighbourhood.

Sister Anthony set up the lace class in 1897 and was followed in the next year by Sister Catherine Phelan, a dedicated and capable nun, who took over the class. Among Sister Catherine's customers was Queen Victoria, a great lover of lace, for whom she made a skirt and a veil.

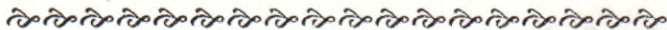
Rose Carolan, a lace mistress at the Carrickmacross convent, was awarded a Branchardiere Scholarship to study at Art School. She trained under designers who specialised in designs of birds, flowers, scroll and urn motif. This inspired original designs from the Carrickmacross workers, who produced patterns for ecclesiastical lace as well as for collars, fans, handkerchiefs, veils and skirts which were the standard items produced at the school.

Miss Carolan's fellow teacher was Mrs Bridget O'Brien who was a naturally gifted designer who profited greatly from the new ideas introduced by her colleague. Her speciality was applique and much of the prize-winning applique from Carrickmacross in the early decades of the century, which created the town's reputation as a lacemaking centre was made under her guidance. The beauty and fine quality of Carrickmacross lace, even though it was expensive, attracted purchasers and the first ten years of the St Louis school brought £20 000 to the lace workers of the district

The great era of Irish, as of European lacemaking, ended with the outbreak of the World War in 1914. Carrickmacross lace continues to be made and today is used by fashion designers. The lace is still associated with wedding dresses. Princess Diana's gown had its sleeves trimmed in Carrickmacross lace.

Today there are about twelve outworkers supervised by a sister of the St Louis Convent in Carrickmacross, making wedding veils, Communion veils, Christening robes, table mats, jabots, albs, collars and cuffs. Each year the lace centre at the convent is open to visitors during the the season.

O Cleirigh, Nellie, *Carrickmacross Lace*, Dolman Press, Mountrath, Ireland, 1985
Earnshaw, Pat *The Identification of Lace*, Shire Publications Ltd, Bucks, 1980



LOUIS ORLEANS

In the registers of Deaths for NSW there is a simple entry for 24 May 1866:

Orleans, Louis: son of Henry and Caroline

Louis Orleans was a visitor to Sydney who, while holidaying in Australia for the good of his health, died at Petty's Hotel. And therein lies the story, because Henry the father was Henri d'Orleans, son of Louis Philippe of France and Caroline was Caroline de Bourbon.

Louis was, infact, Prince Louis Marie Leopold Philippe d'Orleans, Prince of Conde and grandson of Louis Philippe who ruled France until February 23 1848.



Prince Louis Marie Leopold Philippe d'Orleans

Petty's Hotel has a story of its own. High on the crest of Church Hill in Sydney Dr John Dunmore Lang built his manse, across the road from his newly-built kirk. It was one of the best sites in Sydney town- Governor Phillip had once selected it for Government House. From his eyrie, Lang could see the whole of the town spread out at his feet, but he did not occupy it for long.

The cost of importing the Scottish families in 1831 emptied his purse, and he was forced to sell the manse to William Cummings, proprietor of the Sydney Hotel in George Street. A few years later, another and much better-known innkeeper took it over - Thomas Petty from the Pulteney Hotel in Bent Street - and rebuilt as Petty's Hotel it existed for a hundred years, in its heyday the queen of Sydney's fashionable hotels.

Petty's established its reputation quickly and held it for a long time. In 1899, according to a contemporary Sydney annalist, its fame was international. "What the Hotel Cecil is to the well-bred Englishman, so Petty's Hotel is to the travelled, cultured Australian." The building stood "nestling in a calm, quiet and sweet retreat, in the heart of the surging city; with tall nodding palms throwing soft shade and delicious breezes over its wide verandahs"



Petty's in its heyday.

Every big city hotel can claim long lists of distinguished guests, and Petty's was no exception, though perhaps few others have sheltered such a curious trophy as a silver box enclosing the heart of a Royal prince.

On April 17, 1866, Louis Marie Leopold Philippe d'Orleans, Prince de Conde, stepped ashore from the P& O steamer *Bombay* and drove to his suite in Petty's Hotel. The prince, a sickly young man of 20, was travelling with his private physician on an odyssey through China, Japan, India, Malaya and the Australian Colonies in search of a climate to restore his health.

Prince Louis charmed Sydney with his unassuming deportment, but soon after his arrival he caught cold during a fishing excursion on the

harbour. A visit to the Blue Mountains failed to restore him, two local doctors were called in to assist the prince's own Dr. Gingeot, and, under their joint ministrations, he died on May 24.

The staircase and corridors leading to the prince's suite in Petty's were hung with black cloth and wreaths of white roses, and the Governor, Sir John Young, high officials and foreign Consuls visited the hotel to see the coffin lying in state. On top of the coffin was a small silver box in which the prince's heart was enclosed.

After a Requiem Mass in St Mary's, coffin and box were placed on board a ship for England, to be buried in the Orleans family vault at Weybridge.

NSW Births, Deaths and Marriages registers

Scott, **Goeffrey**, *Sydney's Highways and Byways*, Georgian House, Sydney 1958

MEDICAL MATTERS

- 1832 British Medical Association chartered.
- 1832 Christian Hahnemann creates school of homeopathy.
- 1833 Mercury amalgam fillings introduced in NYC. Dentists rebelled.
- 1835 First availability of powerful compound microscopes.
- 1836 First recorded case of the use of psychiatry to suppress dissent in Russia.
- 1838 Smallpox epidemic in England.
- 1839 First time a disease is traced to a parasitic organism. (Schoenlein, fungal infection of scalp).
- 1840 Baltimore Dental College graduates swore not to use mercury amalgam.
- 1840 First Opium War in China, as Chinese protest British import of drugs.

- 1846** Nucleus of physicians in New York form the American Medical Association.
- 1847** American Medical Association (AMA) organized in the US.
- 1848** Dr.Semmelweis at the University of Vienna Medical School cuts infant deaths by requiring doctors to wash their hands. Subsequently fired!

WELLS REUNION

The descendants and interested friends of Thomas Wells and Sarah Creswell who arrived on the Harpley are invited to gather on

October 13 - 15, 2000

For further information, contact
Peggy Goodluck
7 Bethany Court
Noarlunaa Downs SA 5168

WHAT'S IN A NAME?

The naming of children after family members used not to be a random thing. There were two distinct and frequently used patterns that can be a great help to the genealogist.

Eldest son after paternal grandfather
2nd son after maternal grandfather
3rd son after father

Eldest daughter after maternal grandmother
2nd daughter after paternal grandmother
3rd daughter after mother

Variation

First son after mother's father
Eldest daughter after father's mother
2nd daughter after mother's mother

Occasionally the second son or daughter would be names after the father and mother (instead of the third) and some times the third daughter would be named after greatgrandmother.



BROMHEAD ENQUIRY:

I am interested in one of the *Agincourt* emigrants of 1848 called Joseph Bromhead. If he is who I think he is, he was born in East Leake in Nottinghamshire where his father ran a bakery and he was apprenticed to a framework knitter in Nottingham. He probably emigrated to Calais in the early 1840s in search of better working conditions.

I would dearly like to know what happened to Joseph after he arrived in Australia. For example, was he in the party that went to Bathurst? I have a good deal of information about Joseph's father and grandfather if any members of the ASLC are interested in him.

Ian Flynn

Hexton
Hertfordshire

MAITLAND PIONEER REGISTRY and THE LACEMAKERS

The eagle eye of member Judy Gifford noted an item in the June 2000 edition of the Maitland Family History journal, requesting people to make entries in the Maitland Pioneer Register.

This is planned to cover any families who lived in the Maitland area (bounded by Greta, Morpeth, Paterson, Hinton, Dungog, Hexham roughly) prior to 1900.

Submission forms are available from Maitland City Library or if your local family history society exchanges journals with Maitland, the form is attached to the back of the June edition.

Maitland was not a very big township when the lacemakers reached it and their arrival had an important impact on the district. Let's aim to have all the Maitland contingent registered!

CHECK THIS ADDRESS

COSETEX LACE

This innovative company has produced the best home page about lace yet found. Not only do they advertise their beautiful products with illustrations but they describe the process with photographs and do it in French and English! Well worth a visit!

<http://www.cosetex.com>

Genealogy: collecting dead relatives and sometimes a live cousin

QUAKERS AND NOTTINGHAM

Quakerism represents an extreme wing of the Puritan movement. 'Puritans' described a reforming group of members of the Church of England, who wanted to strip away the traditional trappings and purify the English church, which they perceived as growing increasingly corrupt.

Quakers refused to pay assessments, tithes and other church taxes, resolutely refused to attend their parish churches or acknowledge the authority of either civil or ecclesiastical courts. They took the biblical words "Swear not at all" as an instruction not to take oaths when attending court.

At least 328 Nottinghamshire Quakers were excommunicated between 1663-89, but more terrifying to them than the ecclesiastical court were those magistrates who had the power to extort heavy fines or imprison them.

An upsurge in persecution around 1676 was the result of a 'Proclamation against Conventicles', issued by the King, which commanded all justices of the peace to suppress any dissenting meetings. The Justices/Magistrates had the power to impose heavy fines, or confiscate the possessions of those fined for illegal gatherings. The punishments meted out (especially by Justice Robert Thoroton) were draconian - 20 shillings for refusing to take an oath, and up to six months imprisonment for again being absent from their parish church for one month.

Under the Conventicle Act of 1664 the Quakers had to register their meeting place if five or more persons (in addition to members of the family living in that house) met together. Informers were able to

claim rewards for fetching constables to any meeting with more.

For a few years after 1671 there was a period of comparative respite. but when the King issued a 'Proclamation against Conventicles' in 1676, Robert Thoroton (the historian and ardent Royalist) mounted a huge campaign throughout rural Nottinghamshire with Penistone Whalley, then Chairman of the Quarter Sessions.

Churchwardens, constables and overseers were sharply reminded not to be lax in their policing of dissenting worshippers, and people foolhardy enough as to attempt to persuade the constables not to execute their warrants against the Quakers was likely to find themselves sharing the same goal as those with whom they sympathised.. Without exception, the magistrates firmly objected to their unwillingness to doth their hat to social superiors!

The following is a list of Nottingham **informers**, their role and their village.

Arme	John	Constable	Nottingham
Aulcock	William	Oxton	Oxton
Balgnton	Edward	Warden	Farnsfield
Bailey	John	Constable	Scrooby
Barfit	William	Warden	Gateford
Barrowdale		Warden	Girton
Batts	John	Warden	Everton
Bean	Richard	Thirdman	Farnsfield
Blotherwick	William	Constable	Whatton
Bonnington	Edward	Informers	Farnsfield
Booth	Richard	Informers	Retford
Brittaine	Samuel	Constable	Sutton in Ashfield
Brown	Robert	Constable	Farnsfield

Bullivant	John	Overseer	Wellow
Bullyate	James	Overseer	Wellam
Bush	Robert	Overseer	Oxton
Butler	John	Informer	Retford
Butterworth	Edward	Informer	Newark
Camm	Martin	Overseer	Ekring
Carter		Constable	Girton
Gaunt	Thomas	Constable	Binbgham
Challerton	John	Warden	Wellow
Chamberlain	Robert	Informer	Bingham
Chamberlain	William	Informer	Bingham
Chapman	Edward	Warden	Everton
Chapman	William	Constable	Everton
Cheesewright	John	Thirdman	North Scarle
Clark	Thomas	Thirdman	Skegby
Cotton	John	Informer	Mansfield Woodhouse
Crane	John	Overseer	Collingham South
Cressie	?	Constable	Blythe
Cutlone	John	Informer	Farnsfield
Dalby	John	Constable	Overbroughton
Dallimore	John	Warden	Edingley
Daulton	?	Informer	North Scarle
Dawson	William	Chief Constable	Orston
Dent	Christopher	Informer	Bingham
Ellis	Lawrence	Informer	Hallam
Emerson	Richard	Warden	Blythe
England	Ellis	Thirdman	Eastwood
Farnell	Thomas	Warden	Oxton
Fellow	George	Overseer	Nottingham
Fisher	Robert jnr	Informer	Hallam
Fisher	Robert snr	Constable	Hallam

Flowers	Robert	Constable	Scrooby
Gantley	George	Constable	Scaftworth
Gilbert	Edward	Overseer	Wellow
Girton	Thomas	Constable	Sutton in Ashfield
Godsave	Richard	Overseer	Collingham North
Gray	John	Constable	Rufford
Greaves	Richards	Warden	Caunton
Gristed	Thomas	Constable	Eastwood
Gunthorpe	J	Warden	Farnsfield
Hall	William	Overseer	Collingham North
Hardy	James	Constable	Skegby
Harrison	William	Constable	Girton
Hawkin	Thomas	Informer	Farnsfield
Hay	Thomas	Constable	Kneesall
Hernsley	William	Chief Constable	Calverton
Hickborne	Thomas	Overseer	Farnsfield
Hickling	John	Chief Constable	Overbroughton
Hollin	John	Constable	Ekring
Holmes	John	Chief Constable	Ekring
Horner	John	Warden	Edingley
Howet	Robert	Warden	Eastwood
Hutchinson	Adam	Constable	Gateford
Hutchinson	Thomas	Constable	Calverton
Jackson	John	Constable	Clarborough
Johnson	?	Informer	Bingham
Johnson	William jnr	Constable	Ekring
Key	John	Constable	Kneesall
Lamb	Hugh	Constable	Orston
Leawood	Isaac	Informer	Southwell
Lee	Samuel	Overseer	Kneesall
Lightfoot	Richard	Informer	Collingham North

Longmate	Richard	Constable	Collingham North
Machen	Thomas	Thirdman	Ekring
Malkin	Richard	Constable	Blythe
Marshall	Henry	Constable	Calverton
Martin	Gabriel	Warden	Oxton
Martin	William	Constable	Calverton
Mettam	William	Constable	Sutton on Trent
Mew	Robert	Constable	Scrooby
Milnes	Robert	Warden	Collingham South
Moor	William jnr	Warden	Ekring
Moor	William snr	Constable	Ekring
Moresin	Thomas	Thirdborough	Blythe
Morrison	William	Informer	Harworth
Norman	George	Warden	Gateford
Overton	Robert	Constable	Skegby
Partridge	Jarvis	Warden	North Scarle
Peck	Richard snr	Constable	Ekring
Peck	Thomas	Constable	Ekring
Perkins	Bartholomew	Warden	Collingham South
Pettinger		Informer	Retford
Pilkington	William	Constable	Overbroughton
Plumtre	John	Thirdman	Skegby
Pocklington	William	Titleman	Collingham North
Prestwood	John	Chief Constable	Kirton
Pye	Gervase	Warden	Blythe
Raynor	John	Overseer	Everton
Reanes	Thomas	Constable	Scrooby
Reynor	Thomas	Warden	Nottingham
Richardson	George	Constable	Farnsfield
Roades	John	Warden	Collingham North
Roberts	Francis	Constable	Kirton

Rogers	Thomas	Constable	Collingham North
Salmon	Thomas	Warden	Ekring
Scarcliff	Francis	Chief Constable	Sutton in Ashfield
Sharp	Thomas	Informer	Newark
Smith	John	Informer	Rempstone
Stevenson	Robert	Constable	Gresthorpe
Stocks	Robert	Overseer	Oxton
Straw	Richard	Informer	Harworth
Sutton	J	Informer	Beesthorpe
Taylor	Richard	Constable	Caunton
Thorpe	Richard	Constable	Mansfield Woodhouse
Tinsley	John	Constable	Collingham South
Tollet	Charles	Constable	Gateford
Tomson	Richard snr	Constable	Ekring
Tongue	Samuel	Overseer	Wellam
Townshend	Richard snr	Constable	Ekring
Trawley	Robert	Warden	Collingham North
Turner	John	Constable	Mansfield
Tustins		Informer	Gresthorpe
Tye	John	Informer	Retford
Urdidge	Thomas	Thirdman	Sutton in Ashfield
Walker	Cuthbert	Constable	Wellam
Ward	Charles	Thirdman	Edingley
Ward	John	Constable	Sutton in Ashfield
Watson	Francis	Constable	Mansfield
Watson	Francis	Constable	Skegby
White	George	Constable	Cropwell Bishop
Whitlam	Willima	Warden	Wellow
Wilkinson	Joseph	Informer	Nottingham
Williamson	Francis	Overseer	Everton
Williamson	Rev D	Rector	Elton

Williamson	Robert	Constable	Blythe
Wilson	Rowland	Warden	Caunton
Wilson		Overseer	Girton
Winfield	Henry	Warden	Eastwood
Woodcock	John	Constable	Kirton
Wright	John	Warden	Kneesall
Wycam	Robert	Informer	Sutton in Ashfield

with thanks,
 Revd Patrice Sessions



Tracing the Family BOWN

What happened to the family Bown? Where did they come from, and where did they go to? John Bown was born about 1797 but to whom and where we don't know. He married Sarah Paling about 1821. She was born about 1802 but again, to whom and where is unknown.

John Bown and his wife Sarah were a fairly mobile family right from the start. Their children were baptised at St Marys Nottingham, Radford, Lenton and Calais. They were an ideal family to emigrate on the *Harpley* – despite the large family, only the three youngest were too young to be employed.

The eldest daughter, Mary Anne, had already met tragedy. Her first husband, Thomas Hazledine died in Calais in 1845 before his son

was born. The child, also named Thomas died not long after birth. At the end of 1846 Mary Ann remarried James Hall. Their first son Jonathon died also not long after birth. Another son Everett was born in 1847 and made the journey on the *Harpley*.

The eldest son William did not travel with the rest of his family. He arrived in Sydney on the *Harbinger* with his wife Mathilda Wragg and brother in law John Wragg who was married to Mary Anne Selby. Mary Anne stated that she was Frederick Archer's neice. There is no obvious trace of William and Mathilda – the only clue being the death of an infant, Caroline Bown, in 1854.

Caroline Bown married Thomas Ward about 1854 and bore him four children. After Thomas' death, Caroline married Hiram Longmire at Kadina. Hiram had been widowed in 1863 and was considerably older than Caroline, but still they shared eleven years together and produced a son, Edwin Hiram.

Edmund married Rebecca Martin (nee Stanley). They lived at Wallaroo Mine and had nine children. John married Martha Boscence and lived at Spring Bank. They had seven children. Henry married Margaret Dimes Edwards and they too lived at Spring Bank. They had six children.

These are the clues to the family BOWN – does any one know more?

Gillian Kelly

IT'S A TRUE STORY

William **BOOT** was born in Calais in 1843. He married Louisa and in the fullness of time had a son, and called him **WELLINGTON!** It is true! Wellington was born in Cambridge in 1869.

MARRIAGES OF NOTE

William Martin & Mary Archer	1814
Charles Potter & Jane Evans	1815
John Samson & Mary Anne Stubbs	1825
Thomas Homan & Anne Gluyas Bunny	1827
William Stubbs & Elizabeth Hopkins	1827
William Clarke & Hannah Shaw	1831
Ford Brown & Mary Sarah Archer	1832
James Morris Davis & Eleanor Sergeant	1833
Thomas Hemsley & Flora Compienne	1833
Richard Sulley & Sarah Sansom	1833
Henry Stubbs & Mary Anne Stokes	1834
John Shaw & Frances Farrands	1837
William Haywood & Mary Ball	1838
George Selby & Mary Hemsley	1838
Samuel Strong & Mary Louise Cooper	1839
Thomas Shore & Anne West	1840
William Vickers & Sarah Hiskey	1840
Thomas Selby & Eugene Desombre	1841
Francis Barker & Mahala Bannister	1842
Edward Brailsford & Theoosia Saxton	1843
Philip Hiskey & Anna Maria Harrold	1844
James Muir & Elvina Smith	1844
Joseph James & Alice Towlson	1845
Henry Lee & Sarah Jane Woolcock	1845



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Surgeon.

Through the very urgent request of a number of Patients who have been cured by R.J.Fitzpatrick without the issue of the Knife or hindrance from businesshe has come forward Publicly to announce the following cures.

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September, 1839.

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Front Cover :
Courgain fisherman repairing his nets. Calais c 1906