TULLE

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The Journal of Australian Society of the Lacemakers of Calais Inc.

Australian Society of the Lacemakers of Calais Inc.

Meeting Times & Place:

ASLC meets at Don Bank Cottage, 6 Napier Street, North Sydney, NSW, on the third Saturday in February (AGM), May, August & November each year. All meetings commence at 1.00pm. You are invited to bring a plate to share with other members at afternoon tea and fellowship which follows.

Future Meetings:		Saturday, 15 August 2015
		Saturday, 21 November 2015
	AGM	Saturday, 20 February 2016
		Saturday, 21 May 2016
Find Us on the Internet:		www.angelfire.com/al/aslc (ASLC website)
		https://www.facebook.com/ASLCInc (Facebook)
Want to Join or Membership Subscription Due?		Contact The Hon. Secretary Mrs Carolyn Broadhead
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Cover : A very early form of the Jacquard attached to a weaving machine.

This Coming Meeting: Saturday, 15 August 2015, 1.00pm

Guest Speaker August 2015 Meeting: Our long-standing member and current Publicity Officer, Elizabeth Bolton, will be the guest speaker at the August meeting. Elizabeth points out that 2015 is the 100th year since women were first employed as 'Special Constables' in the NSW Police Force – without any designated uniform or conditions. In fact, Lillian Armfield and Maude Rhodes (the trailblazers) had to sign an indemnity releasing the police from any financial responsibility if they were injured or killed while on duty!!

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President's Message

Earlier this year I attended my first genealogy conference, the AFFHO Genealogy Congress. The theme was *Generations Meeting Across Time* which in a way what ASLC is all about – that amazing group who shared a home and way of life, travelled half way around the world and have drawn us together so many years later.

There was a great deal of discussion about how to engage the next generation of family historians and the impact of the age of electronics in family history research. An amazing fact is that, even with the massive amount of records now available online, this represents only about 15% of the records that exist.

As we have discussed before, our society needs to engage and embrace our next generation of Lacemaker descendants to keep us going. Whilst at Congress, I did have a chance to talk with the keynote speaker, D. Joshua Taylor, a professional genealogist at the grand old age of 29! When I asked him for some tips on how to connect with younger members his advice was "go where they are", have a catchy website and network with other organisations that attract family historians.

At the May meeting, we had some lively discussion around these ideas and it was agreed that we'd establish our Facebook presence www.facebook.com/ASLCInc; join the Australian Federation of Family History Organisations (AFFHO) www.affho.org; and the NSW ACT Association of Family History Societies, www.nswactfhs.org; and we would investigate the options around revamping our website in consultation with interested parties as well as exploring other forms of internal communication.

We also talked about how we can better connect with the majority of our members who can't attend our meetings in Sydney. Jim Longmire has started on this by recording Gillian Kelly's talk about the *Harpley*, to be shared with all members. He will be conducting interviews with members to share their stories, experiences or tips on research, too, so please get in touch with Jim if you would like to participate.

I encourage you all to contribute to *Tulle*, join our Facebook page and tell us what you love, or don't, about our society.

Megan Fox
President

Secretary's Report

Well our Lacemaker families made it all the way from Calais to Australia and their descendants made an equally challenging journey when notice came from North Sydney Council (two days before) that Don Bank was unavailable for our May meeting and that the venue had changed to the North Sydney Council's Stanton Library. All members were notified by email or phone and I am pleased to say we were able to make it to the meeting with no loss of members.

Our meeting centred around discussions of ways to connect with the younger generations and to members who are unable to attend meetings. Megan Fox, our new president, had attended a conference with the theme of "Connecting through the generations" and talked about our Facebook connection and the possibilities of joining up with other groups to promote our cause. We have therefore joined the NSW & ACT Association of Family History Societies of NSW Inc. and the Australasian Federation of Family History Org. Inc.

A motion was passed to investigate ways to revamp the ASLC website. As a result of this motion consultation will begin to find out what members would like to see on the website. This will be a long process and nothing will change in the near future. Richard our marvellous editor has commented on the limitations of the current website and we are looking to overcome these. We will also be looking for member/s who would like to become the next Webmaster/s after Richard hands over the reins at the AGM in February.

We were delighted then by a wonderful talk by Gil Kelly around the *Harpley* and the destinies of the people who sailed on her. Our new Assistant Editor Jim Longmire recorded Gil's talk and hopefully in the future talks such as these can go on the website for all members to be able to hear, not just those attending the meeting. It is impossible for me to record the amazing detail of names, places, connections, intrigues that Gil recounted. Her meticulous research is amazing. Hopefully they will become an article for *Tulle* in the future. I am looking forward to seeing as many of you as possible at our August Meeting when the lively discussions about our future and our past will continue.

Carolyn Broadhead
Secretary

Editor's Comment

Nostalgia is a strange thing. Lyndall and I were recently guests at a friend's 75th birthday party where I was seated next to a South African woman for dinner. During the meal our conversation drifted, inevitably I guess, to real or perceived differences between our two cultures. She said she thought that Australians dwelt far too much in the past (she was especially critical of our overt "worship of the ANZAC tradition"). She thought that we were overly sentimental and were far too nostalgic. By contrast, she said, South Africans were forward-looking, unemotional and could settle anywhere opportunities could be found.

The term *nostalgia* describes sentimentality for the past, typically for a period or place with happy personal associations, according to the definitions in most contemporary dictionaries. However, it was once considered to be a medical condition similar to homesickness. The term was coined by Johannes Hofer in 1688 and he also referred to the condition as *mal du Suisse* or Swiss illness. He recognised its prevalence in Swiss mercenaries who, when serving in the plains or lowlands of France and/or Italy, were found to be pining for their native mountain landscapes and who were missing the constant clanging cowbells of their homeland pastures.

If nostalgia is a wistful but intermittent desire to return in thought or in fact to a former time in one's life, then occasionally I, and possibly even you dear reader, stand guilty as charged. However, our study of the lives of our ancestors has nothing to do with nostalgia. I am sure that none of us wishes to live the lives of our lacemakers. We occasionally like to hear the sounds of those magnificent machines they may have worked. Most of us love the product they made. We admire the courage and enterprise they showed in leaving their homes – not once but twice – and travelling to a strange land for new opportunities. However, as George Santayana stated – "those who cannot remember the past are condemned to repeat it". We have learnt from our lacemakers, just as we have from our brave ANZACS. My South African fellow guest would well be advised to recognise it. After all, Santayana also wrote: "only the dead have seen the end of war".

Richard Lander
Editor

Those who Reigned over our Lacemakers

According to the research done by Gillian Kelly and published in her book, *Well Suited to the Colony*[1], the average year of birth for the heads of family aboard *Agincourt* was 1813 while that of *Fairlie* was 1810; on *Harpley* it was also about 1810; and on the other ships combined, about 1819. The oldest heads of families listed by her are Isaac Parkes (b.1783) on *General Hewett*; George Elliott (b.1789) on *Fairlie*; and three 'elderly' men on *Harpley*, viz. Richard Dixon (b. 1794), George Dormer (B. 1798) and Cornelius Crowder (b. 1799). Most of these men were 50 years of age or more.

Whereas most of us in the Society have lived under just two British monarchs, both members of the House of Windsor - George VI from 11 December 1936, when Edward VIII abdicated; and Elizabeth II from 6 February 1952 when George VI died at Sandringham House aged only 56 until the present - most of our ancestors lived under four monarchs up until the time they came to Australia in 1848, viz., George III, George IV, William IV and Queen Victoria. These were all members of the House of Hanover which prevailed from 1714-1901.

George III was born at Norfolk House in St James's Square London on 4 June 1738, the son of Frederick, Prince of Wales and Princess Augusta of Saxe-Gotha. He was crowned at Westminster on 22 September 1761, succeeding his grandfather, George II, his father having died in 1751 from a lung disease. Unlike his two Hanoverian predecessors, he was born in Britain, spoke English as his first language and, in fact, had never visited Hanover, now the capital of the federal state of Lower Saxony (Niedersachsen) in Germany. George III lived and reigned longer than any other British monarch before him and "by the adroit exercise of patronage he was able to secure a Parliament which was his instrument and not his scourge". By giving power to that great statesman, William Pitt the Younger[2]. King George III failed in his ambition of being a benevolent autocrat but greatly enhanced the prestige of the monarchy by leading an exemplary life with his queen, Charlotte of Mecklenburg-Strelitz, whom he met for the first time and married at St James's Palace on 8 September 1761. Despite this inauspicious

[1] KELLY, G, *Well Suited to the Colony*, Australian Society of the Lacemakers of Calais, Queanbeyan, 1998
[2] BELLEW, Sir George, *Britain's Kings and Queens*, Pitkin Pictorials, London, 1974

beginning their marriage was a happy one and together they produced 15 children, nine sons and six daughters. George purchased Buckingham House, now Buckingham Palace, in 1762 intending it be used as a family retreat. He did not travel extensively, preferring instead the simple pleasures of country life. He became affectionately known by his people as "Farmer George". Towards the end of the 18th Century, the King and his family began holidaying at Weymouth in Dorset, which he thus popularised as one of the first seaside resorts in England[3]. In late 1810, about the time many of our lacemaker ancestors were born, George was at the height of his popularity, but his physical and mental health was in decline. Cataracts had made him virtually blind, he became increasingly deaf, he was almost crippled with rheumatic pain and his melancholy at the death of his youngest and favourite daughter, Princess Amelia, aged 28, on Edward, her brother's birthday, is credited with George's fairly rapid decline into insanity. His peace of mind was not aided by the assassination on 10 May 1812 of Prime Minister Spencer Perceval, the only British PM to have been assassinated in office. The king's wife died at what is now Kew Palace on 17 November 1818 and George died at Windsor Castle on 29 January 1820, just over a year later. The King was succeeded by two of his sons George IV and William IV, both of whom died without any surviving legitimate children, leaving the throne to the only legitimate child of the Duke of Kent, Victoria, the last monarch of the House of Hanover.

George IV was born at St James's Palace on 12 August 1762 and became king of the United Kingdom and Ireland and king of Hanover on the death of his father. He was crowned at Westminster on 19 July 1821 and remained king until his own death ten years later. From 1811 until his accession, he served as Prince Regent during his father's final mental illness. During his short reign he managed to do an extraordinary amount of harm, some to his country and much to the monarchy. He was a weak ruler who let his ministers take full charge of government affairs. He was exceedingly profligate and radical – and had almost diametrically opposed views on everything to those of his father. By 1795, he had run up debts of £630,000 (estimated at more than £55 million today). Although formally married to his cousin, Princess Caroline of Brunswick, the marriage was a disastrous sham and the couple formally separated after the birth of their only

[3] Wikipedia – George III of the United Kingdom

child, Princess Charlotte in 1796, and they remained separated thereafter. Charles IV's lack of manners and consideration towards Caroline is exemplified by his refusal to even admit her to his coronation. Caroline fell ill that day, possibly poisoned, and died 19 days later. He had a number of mistresses and may have fathered several illegitimate children by them. George IV was a heavy drinker who also over-ate and his last years were marked by increasing physical and mental decay and an increasing withdrawal from public life. On George's death on 26 June 1830, *The Times* wrote: "There never was an individual less regretted by his fellow-creatures than this deceased king". A senior aide to the king confided in his diary: "A more contemptible, cowardly, selfish, unfeeling dog does not exist...There have been good and wise kings but not many of them...and this I believe to be one of the worst."

George IV was succeeded by another brother, the third son of George III, Prince William, Duke of Clarence. He reigned as William IV. William, nicknamed the "Sailor King", was the last king and penultimate monarch of Britain's House of Hanover. King William was an honest man who, unlike his brother George, conscientiously strove to fulfil the heavy duties which he found thrust on him late in life. He was nearly 65 by the time he was crowned. He was considered "unassuming if not over-intelligent, capable and statesmanlike, informal and possessed of an embarrassing candour". In late 1786, William was stationed in the West Indies under Horatio Nelson and with whom he became firm friends. However, instead of serving at sea, William spent time in the House of Lords where he spoke in opposition to the abolition of slavery. Slavery was not legal in the UK but it still existed in some British colonies. William was convinced that many freemen in the Highlands and Islands of Scotland were worse off than most of the West Indian slaves. Between 1825 and 1827 his London residence, Clarence House, was built in The Mall to the design of John Nash. He lived there in preference to St James's Palace (with which it shared a garden) because he found St James's too cramped. Perhaps, it is no wonder. From 1791, the Duke of Clarence as William was at that stage, lived for 20 years with an Irish actress, Dorothea Bland, who was better known by her stage name, Mrs Jordan. The couple had ten illegitimate children, all of whom were given the surname "FitzClarence". The relationship ended in 1811 and William commenced looking for a wealthy heiress. On 11 July 1818, William married Princess Adelaide of Saxe-Meiningen, the daughter of George I, Duke of Saxe-Meiningen. At 25, Adelaide

was half William's age. The marriage lasted nearly 20 years until William's death and was a happy one - producing two daughters who died in infancy. He therefore produced no legitimate heirs to the throne. After he died at Windsor Castle on 20 June 1837, he was succeeded by his late brother Edward's daughter, Princess Victoria of Kent. Under Salic Law, a woman could not rule Hanover and so the Hanoverian Crown went to George III's fifth son, Ernest Augustus, Duke of Cumberland. William's death thus ended the personal union of Britain and Hanover, which had persisted since 1714.

Queen Victoria was born at Kensington Palace on 24 May 1819. Her father, the fourth son of George III, died shortly after her birth and so she became heir to the throne because the three uncles who were ahead of her in succession - George IV, Frederick Duke of York, and William IV - had no legitimate children who survived. On William IV's death in 1837, she became Queen at the age of 18. Victoria is associated with Britain's great age of industrial expansion, economic progress and her empire – on which it is said the sun never set. Her marriage to Prince Albert produced nine children between 1840 and 1857, most of whom married into other European Royal families. Victoria bought Osborne House (later presented to the nation by Edward VII) on the Isle of Wight as a family home in 1845, and Albert bought Balmoral in 1852. Victoria was deeply attached to her husband and she sank into depression after he died, aged only 42, in 1861. She had lost a devoted husband and her principal trusted adviser in affairs of state. For the rest of her reign she wore black. Victoria died at Osborne House on 22 January 1901 after a reign which lasted almost 64 years.

Richard Lander

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The Expense of Revolutions

The following article was published in the *South Australian* newspaper on Tuesday, 29 January 1850 under the heading above. It read:-

The *Patrie* (a Paris paper) republishes the following interesting facts from a little book just published:-

"Revolutions cost dear. They in the first place, augment the public expenses and diminish the general resources. Occasionally they yield something, but before gathering in the profits the bill must be paid. M. Audiganne, chef de bureau, at the department of Commerce and Agriculture, has published a curious work on the industrial crisis, brought on by the revolution of February. M. Audiganne has examined all branches of manufactures, and has shown that the crisis affected everyone. In the Nord, at Lisle, cotton spinning, which occupied 34 large establishments, employing a capital of seven or eight millions of franks, and tulle-making employing 195 looms, were obliged to reduce their production one-half. At Tourcoing and Roubaix, where cloth and carpet manufactories occupied 12,000 workmen, the produce went down two-thirds and 8000 men were thrown out of work.

In the Pas-de-Calais, the fabrication of lace and cambric was obliged to stop before a fall of 25 per cent. The linen factory of Capécure[4], founded in 1836, and which employed 1800 men, was in vain aided by the Municipal Council of Boulogne and the local banks; it at last succumbed to the crisis. In the department of the Somme, 142,000 workmen, who were employed in the woollen, cotton stocking, and velvet manufactories were reduced to idleness. In the arrondissement of Abbeville, where the business known by the name of lockwork of Picardy yielded an annual produce of more than 250 millions, there were the same disasters, yet the common goods continued to find purchasers owing to their low price. At Caen, the lace manufacture, which in 1847 employed upwards of 50,000 persons, or one-eighth of the population of Calvandos (sic: Calvados?), was totally paralysed. At St Quentin, tulle embroidery, which gave a living to 1,500 women, received just as severe a blow as in March and April,

[4] Capécure is near Boulogne-sur-Mer, about 36km to the south-west of Calais in France.

1848; almost all the workshops were obliged to close. In the east, the loss was not less considerable. Rheims was obliged to close its woollen thread factories during the months of March, April, and May, 1848. The communal workshop absorbed in some weeks an extraordinary loan of 400,000f. Fortunately a command of 1,500,000f of merinos from New York allowed the interrupted factories to re-open, and spared the town fresh sacrifices. The revolutionary tempest penetrated into Alsace, and there swept away two thirds of the production. Mülhausen stopped for several months, the greatest number of its looms, and diminished one-half the length of labour in the workshops which remained open. Lyons also felt all the horrors of the crisis. In the same way as muslin and lace, silk found its consumption stopped. For several months the unfortunate Lyons workmen had for sole subsistence the produce of the colours and scarfs ordered by the provisional government. At St Etienne and St-Chamond, the principal points of our ribbon and velvet manufacture, and where 85,000 workmen were employed the production went down two-thirds. At Paris, M. Audiganne estimates the loss in what is called Paris goods, at nine-tenths of the production. The loss on other articles he considers, on the contrary, to have been only two-thirds on the scale, and a little more than one-half on the amount of the produce.

We only touch in these remarks, on the most striking points of the calculation; the total loss, according to M. Audiganne amounts for the workmen alone to upwards of 300 millions. Such has been the effect of the revolutionary crisis on the most wretched portion of our workmen, without reckoning the augmentation of the public debt, of which they "of course support their part; and be it remarked that their losses would have been far greater, if the successive victories of the party of order had not arrested society as it went down the verge of the abyss. After having read the pamphlet of M. Audiganne, anyone may be certain that the industrial crisis and the sufferings of the working classes were in the reverse ratio of the success of the demagogues. It is certain that the workmen were so much the more miserable as their pretended friends possessed more power or influence, May this lamentable experience or the cost of which they have paid a good part, serve as a lesson to our labouring classes. By what the momentary triumph of demagogue principles has cost them, let them estimate what their definite triumph would have cost them.

Old Nottingham Expressions & Customs

- "Yer daft bat" ≈ Don't be silly
- "Wassock" = twit, fool or idiot
- "It's a bit black over Bill's mother's" = the weather looks a bit dubious
- What's for tea? Would be answered by "A run around the table and a kick at each leg" or "Bread and if it" (meaning bread and if it goes round you will get some).
- "I'll bat yer tabs" = I'll give you a clip around the ears.
- "Tabhangin" = eavesdropping
- "Kawzi" = footpath (causeway?)
- "Twitchell" = alley
- "Tegs" = teeth
- "Rammel" = rubbish
- "Cob" = bread roll
- "Claarts" = trousers
- "Croaker" = doctor
- "Mardy" = grumpy or sulky
- "We sh'll ay to do it ussens" = we shall have to do it ourselves
- One of the most interesting and little known Easter custom in Nottinghamshire is recorded by Kelly (1844) who notes that "the feast or Eakring Ball Play is held on Easter Tuesday, and has no doubt derived its name from its being anciently a great meeting for a trial of skill in the game of football, which was formerly such a favourite amusement in this county." Eakring is a town in Nottinghamshire.
- "Ringing the Bull". Anyone who has visited the *Ye Olde Trip to Jerusalem* pub which is situated in the cliff underneath Nottingham Castle, has probably seen the equipment for "Ringing the Bull", if not seen the game itself being played. This pub game involves swinging a bull's nose-ring, which is attached to a light rope, in an arc so as to hook it onto a bull's horn attached to the wall. The ring must stay on the horn to count as a successful throw. The game is one of the oldest in the country.

To keep your marriage brimming, With love in the loving cup, Whenever you're wrong, admit it; Whenever you're right, shut up. -Ogden Nash, poet (1902-1971

John Blackner

One of the sources which I have often used for early information on the framework knitting industry and about Nottingham itself is John Blackner's *History of Nottingham* which was published in 1815[5].

John Blackner was born at Ilkeston in Derbyshire in 1769. His father died during his infancy, and his mother subsequently remarried a Mr. Joseph Large, whom Blackner writes of as "a kind parent, a father to the fatherless, a meek Christian and a good man".

Blackner served his apprenticeship to a framework knitter of Ilkeston, and married a young woman from Ilkeston named Sarah Brown. He and Sarah moved to Nottingham to live in 1792 and it was here that he learned to make point-net. He earned good money from his trade but also enjoyed the high life so he was nearly always broke. However, despite his indulgent lifestyle he also learned to write and spell. Blackner progressively became more literate and eventually made additional money by writing to the War Office on behalf of soldier's wives and, occasionally, to their absent husbands as well.

In 1805 he published a pamphlet, entitled A few reflections on the Corn Laws, which was followed by another, The Utility of Commerce Defended. In 1806 he wrote another pamphlet, Thoughts on the late Change of Administration.

In June, 1808, the *Nottingham Review* was established, to which Blackner regularly contributed, and on 30 April, 1809, his first retrospect of *Home News* was printed in that paper. He continued writing for the *Nottingham Review* till July, 1812, when he was engaged by Mr. Lovell, the proprietor of *The Statesman*, a London evening paper, to be its Editor. He remained in this role for some time, but, "growing tired of the laborious duties he had to perform", he returned to Nottingham and again found employment with the *Review*. He died before his History of Nottingham was fully completed.

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[55] Much of the information in this article has been derived from The Life of John Blackener by J.C. Warren (Nottinghamshire History site - http://www.nottshistory.org.uk/articles/tts/tts1926/johnblackner.htm)

In 1808 a number of Nottingham burgesses petitioned the Common Hall that the Freedom of the Town might be conferred upon him. Their recommendation was accepted, and the Lace Trade Committee paid the stamp and enrolment fees for his award.

Blackner is also quoted as a source for the origin of the term Luddite. According to Blackner, who himself was suspected of involvement with the Luddite group, the name came from a youth called Ludlam who, when asked by his father to square his needles, simply took a hammer and smashed them to pieces.

Blackner died on 22 December, 1816, aged 47, and was buried at St. Mary's four days later. His widow survived him. John, his eldest son, who was then a private soldier, died in America. His next son, Algernon Sidney, married Susan Thatcher, and his third son, Lucius, married a sister of hers, Rebecca Thatcher. Both left families. His fourth son, Alfred, died during his apprenticeship to a lacemaker. His eldest daughter, Mary, married a man called Lynam and had children. Both his younger daughters, Sarah and Lucretia married, but died without issue.

Blackner was an ardent admirer of the revolutionists of France, especially Bonaparte. His love of popularity was also unbounded. He was the *bon vivant* landlord for some years of the Rancliffe Arms, Sussex Street, Nottingham. "In cases of distress he was always the first to relieve, and his pocket was never closed against the unfortunate". In the end it was alcoholism which killed him. He died at his hotel on 22 December 1816.

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An honest man speaks the truth, though it may give offence; a vain man, in order that it may. -William Hazlitt, essayist (1778-1830)

"Sir, if you were my husband, I would poison your drink."
"Madam, if you were my wife, I would drink it."
Exchange between Lady Astor and Lord Birkenhead
— F.E. Smith, Lord Birkenhead (1872-1930), who, in the year of his death, published his utopian "The World in 2030 A.D."

The Nottingham Riots of 1794

From: John Blackner, *The History of Nottingham* (Nottingham: Sutton and Son, 1815), pp. 386-91.

We have now arrived at a period when it is necessary to detail circumstances in our local transactions which will require a very great share of prudence to prevent the spirit of party from disfiguring the fair page of the historian. Truth, however, shall be given to the utmost of my power in obtaining it; and if, in detailing the outrages committed against law and individual safety, some expressions of warmth should escape me, the reader will bear in mind, that, in order to be a faithful historian, it is not necessary that the man who assumes that character should give up the principles of patriotism and many other noble passions of the heart.

The blaze of opinion, which sprung from the American and French revolutions, had made a great alteration in the political disposition of the people of England; and nowhere more so than in Nottingham. The town was divided into two hostile parties, under the appellations of democrats and aristocrats; the former considering delegated authority as the only legal power, and titles of nobility as so many excrescences upon the body politic which ought to be cut off; while the latter abandoned their rights as brother members of a community, and made unconditional submission to the will of the king, the nobility, and clergy the controlling article of their faith. Patriotism, in the natural acceptation of the word, became extinct for a time; for the democrats prayed for the overthrow of the arms of royalty wherever they might be engaged, or to whatever kingdom or empire they might belong; and the aristocrats prayed for the destruction of the friends of democracy, without ever considering the cause in which they were engaged. Both parties were guilty of treason against the English constitution, as far as intention can constitute treason; the one against the liberties of the people, and the other against the aristocracy and the crown. But, however much at variance were the principles of these parties, their local practice was equally so; for while the democrats sought by every persuasive means, and by the

circulation of political pamphlets to gain proselytes, (in which they were very successful) their opponents became proportionately angry and revengeful; the latter of which passions manifested itself so early as December, 1792, when an incendiary letter was sent to Mrs. Carter, who kept the Sun Inn, in Pelham-street, the principal resort at that time of the democrats, threatening to burn her house, etc. if she continued to entertain them. This letter had no other effect than that of exciting disgust and exertion, and the winter and spring passed with mutual recrimination and street squabbles.

The war against the rising republic of France had now been determined on by the British ministers—they dreaded the progress which republican opinions were making because of their ready commixture with the principles long entertained and industriously propagated by the most enlightened part of the British public in favour of an equal representation of the people: they therefore, with William Pitt at their head, who had long been considered the champion of English reformists, now became the focus of a monarchical European combination, for the purpose of stopping the growth of political opinions; and the restoration to the throne of France of the long detested family of the Bourbons was made their sine qua non. And ministers, in order to obtain public opinion in favour of their project, caused the pulpits and as much of the public press as they could purchase and control, to teem with invectives against republicans and reformists; with open declarations, except the Bourbons were restored, that monarchy, aristocracy, and the established religion of this country must all fall together. The fallacy and iniquity of the measures being seen through by many most respectable characters, whose habits were those of peace, and whose political opinions were founded on rational liberty, and consequently on the pure principles of the English constitution; they therefore, though they hitherto had not mixed in the political circles of the day, now saw it a duty they owed to their country and to the well-being of mankind in general, to make a constitutional effort to stem the fatal torrent which was then flowing to break down every barrier of human liberty, that universal despotism might be established on their ruins. So, what if the efforts of these worthies had been successful! What a mass of misery would then have been spared to the human race! On an occasion of

this sort, Nottingham was sure to be among the foremost of the provincial towns; and twenty-six gentlemen, of the description just given, signed a requisition to the mayor, calling upon him to further, by the constitutional means in his power, a petition from the town founded on the premises above named. This conduct, by the more violent and ignorant of the war party, was considered little short of treason, and these patriots were secretly marked out as victims to their vengeance. We say, by the more violent and ignorant of the war party; because it ought ever to be borne in mind, that many in this town, that, most likely, from mistaken opinions and overhasty conclusions, had become advocates of the Bourbon-restoring system, were directly averse to the disgraceful measures pursued by the misguided and infuriated men, that circumstances caused to be ranked as belonging to their party.

The first victim marked out for sacrifice at the altar of ignorance was the late Mr. Joseph Oldknow, alderman, who resided at the top of the piazzas on the Long-row; and, in August, 1793, his house was assailed in the open day with stones, &c. by an infuriated mob. Mr. Oldknow was a gentleman not to be trifled with—he remonstrated, but in vain—he told his assailants what they might expect as a consequence of their outrageous conduct, for which they vomited forth volleys of abuse and discharged fresh volleys of stones: he then discharged the contents of a blunderbuss among them, which killed one man and wounded six or seven. This resolute and constitutional proceeding of Mr. Oldknow in defence of his property and his life had the effect of immediately stopping the progress of these daring violators of the law for a time, as no more mischief, of any material consequence, was committed this year, though much was in contemplation. But what a dreadful state had the infuriated passions of men led them to, when nothing short of the last means of self-defence, which an Englishman holds in right from the constitution, could convince these depredators of their error! And if ever the time should arrive that Englishmen shall be deprived of that right, they have ceased to be anything, except the slaves of oppression and the cruel and passive instruments of its vengeance; then, the sooner the name of their country is blotted from the list of nations, the better for the rest of mankind.*

The succeeding winter, like the preceding one, passed with mutual disquietude between the parties; and the spring (which unfolds scenes of peace, happiness, and love, except in the bosom of unsocial man,) but added to the passions of irritation. Government had proclaimed, that opinions hostile to monarchy were making a rapid progress among the people; and they called upon those "that loved the church and king" to arm in their defence, which was done with avidity throughout the country. A few of the democrats of Nottingham formed a resolution of learning the military discipline, and early in a morning repaired to Sneinton plain for the purpose, where they were drilled by an experienced character; and, for want of muskets, they used sticks, which were sarcastically called wooden guns. This measure, though it injured no man, was extremely indiscreet, considering times and circumstances; for though every Englishman is constitutionally considered a defender of his country, and is liable to be called upon and armed at any hour to repel invasion, or suppress insurrection, which naturally implies both a right and necessity of learning the use of arms; and though every Englishman has a right to possess fire-arms and to use them in defence of his person, family, and property, under any circumstances of peril; yet, as the professions of the democrats were founded on the dissemination of information and maxims of self-defence, the measure in question was unnecessary, and also extremely impolitic, because it furnished their enemies with the means of charging the whole peace party with deception and dangerous intentions, inasmuch as some of them were learning the use of arms, without the sanction of government. If these men had purchased arms, instead of wasting their time in learning their use when they had them not, the subsequent mischief might have been prevented; for the ruffianly cowards that composed the ducking mobs took especial care not to assail those houses which they knew were protected with arms. The friends of war now appear to have begun preparations for systematic renewal of the violence of the previous summer: a committee was therefore formed to prepare and regulate the modes of attack and point out the objects thereof; and the temper of the mob was first tried upon two countrymen that were led into trouble under the following circumstances.

The rustics of Newthorpe, like the sons of ignorance and prejudice in many other places, gave a display of their loyalty, by hanging, shooting, and burning a bundle of straw etc. which they, in their manifest wisdom, intended to represent Thomas Paine, author of the "Rights of Man" and when night came on, and these valiant men of Newthorpe had expended all their ammunition, they applied to Matthew Lindley, a shopkeeper in the hamlet, for a fresh supply, that their victory over the bundle of straw might be rendered more signal. With this application Mr. Lindley refused to comply, "because," said he, "the sun is set, and the law forbids any person, to sell powder after that time, for fear of accidents by fire." But as these heroes were alike strangers to law, common sense, and common prudence, they broke Mr. Lindley's windows, and otherwise damaged his property. In consequence of this, he applied for legal redress, and himself and some of the violators of the peace, were ordered to attend before the county magistrates, on a Saturday, at the White Lion Inn, in Nottingham, at which place the magistrates used to meet for the transaction of such business as might come before them; Mr. Lindley taking his brother Robert with him as a witness. Suffice it so say further, that Mr. Lindley got no redress—that himself and brother were forced into the centre of a lawless banditti, collected on the occasion in the inn yard, whose passions were inflamed by those very persons that it was expected would have been punished for their outrage at Newthorpe, and whose ferocity was rendered stronger by this display of criminal impunity—that the two destined victims were borne by the mob into the market-place, under circumstances of personal injury which we need not describe; and that, while Mr. Lindley had the good fortune to escape into a shop on the Long Row, with the loss of one or both of his coat-skirts his brother Robert was dragged to the Exchange pump, where he was jumped upon as long as the mob pleased, and otherwise treated according to their notions of justice.

But the great effort of violence was made on the 2nd of July, as will be proved from the following extracts from documents written on the subject.—Extract of a letter to the author from Mr. Robert Denison, proprietor of the cotton mill, then standing near Poplar-place, to the defence and threatened injury of which the extract alludes:—"July 2nd, 1794, a ferocious mob made an attack

upon the mill and demolished the windows. A man with a young child on one arm and a firebrand in his right hand, set fire to the work-shops, which were consumed with much valuable timber. The adjoining tenements were much injured by the miscreants placing fire on the stairs and other parts of the houses." And again, "The mill was defended by several young men, most of them stocking-makers (who volunteered their services) and the three sons of the proprietor; but such was the imbecility of the mayor, that he wrote to the proprietor—that there was no security for the lives of the young men in the mill, unless they were conducted by a military escort to the common gaol, it being the only place of safety." I have three briefs in my possession superscribed by Kinderley and Long, Chancery-lane, London, which are acknowledged by Messrs. Vaughan and Reader, and which were pleaded from by those gentlemen at the Lent assizes in this town in 1795, in behalf of William Marriott and Samuel Duckmanton, against three of the duckers, and from one of them the following extract is given:—"The temporizing and pusillanimous conduct of the chief magistrate and attending constables contributed very much to increase the fury and confidence of the mob—we are sorry to say, that it was sanctioned by men respectable for property, who ought to have known better than to fan the flame of civil insurrection, but whose weak heads and bad hearts were impenetrable to the sacred duty which they owed to the community and the law. The mayor was informed of the riot so early as about three o'clock in the afternoon on Wednesday the 2nd July. He was with the mob shortly after attended by several constables,—not endeavouring to disperse them or repress their outrageous violence, but witnessing with criminal apathy, the excesses which they committed, and even joining them in their illegal purpose of searching for the arms which the peaceable inhabitants kept for their own defence in times of similar commotions, under pretence that they were procured with sinister intentions against the state. The mob continued in the neighbourhood of Coalpit-lane with the chief magistrate among them till near five o'clock; during which period houses were entered and searched, windows broken, and many persons dragged to adjacent pumps and ditches, where they were half drowned with water, or suffocated with mud, and otherwise beaten and cruelly treated; the mayor making no effort to protect them. Having carried

on this scene of riot, insult, and brutality in this part of the town for about three hours, without a single aggressor being apprehended, the mob went towards Pennyfoot-stile with the same malevolent intentions, and searching houses, ducking, pumping etc. were continued with the same relentless, or rather increased fury."

Many persons were ducked in the Leen and Canal, and John Relps, a highly respectable master stocking-maker, lost his life in consequence of the ill treatment he received on the occasion; nor were the criminals punished for the murder. Posterity will scarcely believe that these monstrous scenes were carried on for more than a week, with a few intervals of troubled repose, while this Henry Green, this chief magistrate of a great and ancient corporate town, was within call; nay he was actually a spectator of the scenes three separate days; and but a short distance from his own house one man was actually uncovered by a fury in the shape of a woman, while her worthy associates of the other sex plied him with copious streams from a pump. A few of the common ruffians received a little imprisonment, and there ended the course of criminal retributive justice; nor was it material about punishing the petty agents in this nefarious business—it was on the head of this Henry Green, this villainous mayor, that the whole weight of legal vengeance should have fallen. But though he escaped the punishment of man, he was marked out by the finger of heaven; for, from being highly respected as a gentleman, from being an opulent hosier, a cotton-spinner, and a brewer, he became in a short time alike a bankrupt in property and in fame. Though dwelling in a very populous town, he became as isolated as an hermit, for he was shunned both by the virtuous and the vicious—by the former from a principle of honour, and by the latter from motives of shame. He died of a broken heart when want and guilt haunted him like two spectres—and the winds of heaven dispersed his distressed and disconsolate family. Nay the foundation of his house was uprooted and one of the men who had been cruelly treated through his criminal neglect, strewed pepper and salt upon the earth where it had stood.

Nottingham Lacemakers in U.S.A.

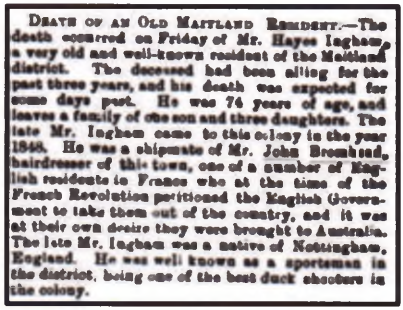
L to R Rear: Harold Hunt, Joseph Wakefield, George Unwin, Joseph Dalton, William Daft, Harold Stevenson
L to R Seated at Front: James Fiddler, Thomas Turner

Figure 1 - the original Nottingham lacemakers who established the lace mill at Patchogue, Rhode Island, New York in about 1870.

The sprawling red-brick lace mill established by these men once occupied a 12.5 acre site (about five hectares) between West Main Street and Waverly Avenue in the South Shore village of Patchogue. Their complex consisted of six inter-connected buildings with more than 200,000 square feet of space, towered over by a giant smokestack and a clock-tower.

Hayes Frederick Ingham

One of the single passengers aboard *Agincourt* in 1848 was Hayes Ingham. In the 1841 Nottingham Census, I discovered that a Hayes Ingham (60) framesmith, his wife Charlotte (née Green) (45) and their children, Frederick, a framework knitter (FWK), Susannah (20) a lacemender, and Hayes (12) were living at Spruce Yard in Nottingham.



DEATH OF AN OLD MAITLAND RESIDENT.—The death occurred on Friday of Mr. Hayes Ingham, a very old and well-known resident of the Maitland district. The deceased had been ailing for the past three years, and his death was expected for some days past. He was 74 years of age, and leaves a family of one son and three daughters. The late Mr. Ingham came to this colony in the year 1848. He was a shipmate of Mr. John Bromhead, hairdresser of this town, one of a number of English residents in France who at the time of the French Revolution petitioned the English Government to take them out of the country, and it was at their own desire they were brought to Australia. The late Mr. Ingham was a native of Nottingham, England. He was well known as a sportsman in the district, being one of the best duck shooters in the colony.

Figure 2: From Maitland Mercury, Saturday, 1 Sept 1900, p4 (research by Stephen Black)

If Hayes, junior, was 12 in 1841, he would have been born in about 1829 and about 19 in 1848 – the age and birth year of the lad on the *Agincourt*.

In *Tulle*, November 2001, Gillian Kelly wrote the following fascinating article.

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

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

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

In 1848 Hayes Frederick Ingham reached Australia aboard the Agincourt. He went to Maitland to live, where he married and produced a large family[6]*. He died in Maitland in 1900 at son William's Samuel Street home.*

He died as he was born - the son of Nancy Ingham. His father was not mentioned.

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

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

Whichever is the true story, the Ingham family certainly had its fair share of misfortune. The *Maitland Mercury* for 10 January 1882 reported:

JOHN INGHAM - SAD DEATH BY DROWNING

On Sunday afternoon an accident of a sad nature happened, resulting in a death by drowning of a lad named John Ingham, 15 years old son of Mr Hayes Ingham of West Maitland. The deceased had been asked to go for a bathe with a boy named William Gibson and two others, and they left home at about half past one on Sunday afternoon.

They proceeded to the Pig Run, and the four went into the water for about half an hour. They then dressed and were coming home when they met Thomas Sundown and two other boys, and at their request they returned, and all of them but two went into the water. After being in the water for some time, the deceased got out of his depth, and sang out to Gibson.

The latter was swimming from the opposite side and was too "baked" to render assistance, and he called out to Swinden to come and help him. Swinden at once

[6] His family consisted of Elizabeth in 1854, Eleanor J in 1855, William H in 1857, Charles F in 1859, Thomas G in 1862, John E in 1867, Eliza A M in 1869 and Mary A A A in 1871. (NSW BDM Records)

made the attempt and swam towards him, when young Ingham caught hold of him by the legs and pulled him under twice.

Swinden kicked him free and got to land with some difficulty, completely exhausted, Ingham sinking to rise no more. None of the others appear to have made any attempt to save Ingham.

Swinden rested a few minutes and wished to go back in the water and try to rescue his friend, but was prevented by the others. Information was sent to the police, Constable Hugh McDonald being found on duty at the East Maitland railway station. He at once accompanied the messenger to the place and was shown the spot where the boy sunk.

McDonald sent for grappling irons and called for volunteers to dive for the body, showing a commendable example by going into the water himself. The second time he dived, McDonald bought up the body of the poor boy, which was lying in from 18 to 20 feet of water, about 50 yards from the bank where he went in.

Young Ingham could not swim and the place was very dangerous to those who had not been there before, as was the case of these boys. The bank at the spot gradually shelved for about 15 feet, and then suddenly dropped and a strong current was running. The body was apparently lifeless when recovered, having been in the water for about three-quarters of an hour. It was removed to the residence of the bereaved parents, Samuel Street, West Maitland, where it was seen by Dr Morson who pronounced that life had been extinct for some time.

On Monday, Mr Vinton, the coroner held an inquest at the *Governor Gipps Inn*, Louth Park Road, when the above circumstance, among others were elicited. Dr Morson, after his examination, and after hearing the evidence of some of the witnesses, gave as his opinion that the cause of death was asphyxia arising from drowning. The jury returned a verdict of accidental drowning. The witnesses who were present were particularly questioned as to whether there was any skylarking going on, and in his summing up the coroner reprimanded the boys for bathing on the Sunday, for taking a boy with them who could not swim, and said that if there had been any larking going on, to which the death could have been attributable, he would have been inclined to recommend the jury bring a verdict of manslaughter against more that one of them.

The Ingham tragedies did not end with the death of John. Another son, Charles, born in 1859, was dead by 1863 (Death Cert. 1863 #4250). Son Thomas, born in 1862 died in 1867 (1867 #5858). Daughter Eliza, born 1869 died the following year (1870 #4324).

Other facts relating to Hayes Ingham are supported by his marriage to Mary Ann Winchester in 1850 in the Maitland District – marriage certificate number 1850 #755 V36B

It is coincidental but curious - the name "Ingham" forms part of Nott**INGHAM**.

Richard Lander

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AFFILIATED ASSOCIATIONS - UPDATE

ASLC has been accepted as a member of the Australian Federation of Family History Organisations (AFFHO) and the NSWACT Association of Family History Societies Inc. (NSWACTFHS). It is hoped that by connecting with these organisations we will have opportunities to promote ASLC to family historians across Australia. Each organisation offers benefits to member societies, some of which you can read about on the back cover of this edition of Tulle. You could even win a great prize. See the back cover of this issue for details.

The Members of ASLC warmly welcome the following new members.

Kerrie Lucas (Foster/Moon/Asling descendant), *Agincourt*

Marion Moran (William Brownlow descendant), *Agincourt*

Merilyn Stewart (Walter Wells descendant), *Harpley*

Cheryl Williss (Richard Goldsmith descendant), *Harpley*

Henri Hénon 1816-1817

I am fortunate in that I have been able to purchase a hardback copy of "L'Industrie les Tulles & Dentelles Mécaniques dans le Département du Pas-de-Calais, 1815-1900" by Henri Hénon for my personal 'library'. Jean Campbell, one of our earliest members, first mentioned this book in Tulle, Issue 34, in November 1991. This book is the French equivalent of William Felkin's "A History of the Machine-Wrought Hosiery and Lace Manufactures" with which most readers of this journal are familiar. Both deserve a place in the computer or library of every serious researcher of our forebears. My purchase was made from Berkelouw's Antiquarian Books at Berrima many years ago and at considerable cost. However, through the wonders of the Internet, anyone now wishing to see a copy of this book in similar condition to my own can do so at no cost at http://library.si.edu/digital-library/book/lindustriedestul00heno . If you wish you can even download your own PDF copy of this book at no cost! However, to read it you will need to be able to understand late 19th century French! This book contains many illustrations of lace being produced and of equipment being used in the time of our ancestors and thus I recommend it to both French and English readers alike.

I am, indeed, thankful to my wife Lyndall for translating the following text from Henon's book. Her translation commences from about half way down page 31.Our intention has been to translate the bulk of the book up to 1848 so that readers can be aware of the various developments in tulle (net) and dentelle (lace) in Calais up until the time our ancestors migrated to Australia. Some of the material is pretty dry however Henon is considered the definitive text for the French lace industry and, as such, should be worthy of a place in our journal. The material will be spread over the next several editions of Tulle. He writes:-

At Lyon and Niemes there were manufacturers of tulle but they found it very difficult to compete against the new English methods which were infinitely superior to those of the French. Having taken notice of this rich and profuse English production the French government, less doubtlessly to protect its own industry and to increase the revenue for the French budget rather than to prevent money leaving the country and to force the English industrialists getting workmen from France, the country decided to place an embargo on English lace products entering the country. The consequence of this was that several English subjects, at the risk of their own lives, tried their luck by smuggling (English) machines from their country onto French soil.

We now come to the year 1816 when the lace machine became capable of producing saleable material. These were set up principally in Calais, then in Lyon and then in the area of Cambrai. We are pleased to discover that we did not become inactive in France while Nottingham eagerly continued to make new discoveries and to perfect techniques.

Patents by which the bobbinet industry gradually perfected itself (in France) were, according to Ferguson:

1802	Jourdan and Son (Lyon)
1806	Bonnard and Son (Lyon)
1809	Bernard Legrand and Co. (Lyon)
	Jannin (Lyon)
	Dervieu and Piau (St Etienne)
1810	Dessussy (Lyon)
	Jolivet, Cochet and Perrony (Lyon)
1812	Pinet (Lyon)
1813	Coutan (Paris)
1818	Maynard (Nimes)
	Alais (Lyon)
1821	Cochet (Lyon)
	Galmot (Paris)
1823	Dervieu and Piau
1825	Robinson and Masly
1827	Veuve Choel (Lyon)

These patents, and many other less important ones, proved and showed that the industry was being taken very seriously in France where improvements were made to the mechanical means of making tulle (net).

1816-1817

In February 1851 some representatives from the Calais Chamber of Commerce showed the Minister for Agriculture and Commerce various examples of the lace industry from Calais. They also told him that they had still not been able to discover really precise information on the exact time when the lace industry came to France and that there were different versions circulating about the names of the exact

people who had been the first importers (of lace machines). Documents relating to this interesting point were, indeed, very few.

Short notices placed in the area almanacs and research into the municipal archives of Saint-Pierre and a certain amount of information drawn from the older lacemakers allowed Messrs Ferguson Jnr., in 1862, and Reboul, in 1885, in their interesting memoirs concerning tulle, to shed some light on this still fairly obscure period of our industrial history.

Was it in 1817 or 1819 that the first lace machine started production in our region? Was it in Calais or in Saint-Pierre les Calais that this first machine was assembled? Was it James Clark, as some authors claim; Robert Webster according to other authors; Thomassin, which certain documents of his suggested; Derbysheare or Taylor; Bonnington or Polhill? Which one of them escaping the vigilance of the English maritime police succeeded first in introducing in secret, on our soil those pieces of iron once assembled to form and develop the basis of our industry?

We believe it is possible to resolve these questions. We know that Napoleon the First in 1802 had prohibited the import of tulle. This prohibition of English tulle had naturally increased the price of it in France so, as a consequence, lace was smuggled to our shores in long, special barques called smugglers. When in about 1809 bobbinet appeared in England, its superiority over Mechlin net became such that the warp machines were abandoned and soon were worth only their value as scrap iron. Thus, towards the end of 1816 several English mechanics and lacemakers, realising the profit they could make in France, decided to leave their country and to establish the lace industry in our country.

The proximity of Calais from their country of origin (by way of its geographical position) seems probable as the cause of their choice. Was there another reason which led to their decision to choose our region over another – this is difficult to determine. What we can say is that under the imperial government many attempts were made to repel these foreigners; while on the contrary when Louis XVIII returned, every means was made to attract them. The standoffishness and bitterness towards them, according to the accounts of the time, gave way to complete tolerance, consideration and kindness. Thus, from this time on, a number of foreigners, and especially English, settled in the Calais area. From 1815 to 1830, there were in fact no less than 80 manufacturers, mechanics, patent holders or merchants who obtained permission to establish their homes and workshops in Calais or Saint-Pierre where

they enjoyed full civil privileges. This authorisation necessitated, just like naturalisation (which it usually preceded), the applicant filling out certain paperwork. The Mayor, in response to a request from the Deputy Prefect (*Sous-Préfet*), formed his opinion on the character and the financial status of the applicant. It was in a correspondence register of the Saint-Pierre Town Hall that it was found, in response to a similar demand, a fairly precise indication on the arrival in this area the actual importer of the lace industry to France. "*Mr R. Webster, arriving in Saint-Pierre les Calais in December 1816, coming from England, is one of the first people who established the production of tulle in the area*".

In this same register, dated 22 April 1818, there is a copy of a letter written by the Mayor to Monsieur Tétut, the Calais notary, informing him that a Mr Clark had declared his intention to live in Saint-Pierre where he had been since 15 March 1817, and that his associates, Bonnington and Webster, both newly arrived had not yet made their "declaration de domicile". The patent of 1817, added the Mayor, was solely in the name of Mr Clark. In other registers dated 13 August 1817 can be found the comment on the role James Clark, lacemaker and merchant of "*tulle gaze*" (gauze lace) in Saint-Pierre (had played). It was thus in Saint-Pierre and not in Calais that the first lace machine was set up towards the middle of 1817. Mr Webster, as we have stated above, acting in his capacity as an associate of the partnership of Clark, Bonnington and Webster, had first arrived in December 1816 to study the correct ways and means of installing a lace machine.

Mr Clark, a very skilled mechanic, and helped by his fellow countrymen, Robert West, Henry Siddons and Macarthur, put together the first machine; a machine which was capable of working as both *Pusher and Traverse Warp* machines simultaneously. It was situated in premises at the corner of Rue de Vic and the Quai du Commerce. Robert West worked in this manufacture from 1817 to 1820, after which he in turn established his own business. Messrs Bonnington and Webster, who were at that time still in England to oversee the difficult and dangerous transport of the componentry, came back to France towards the end of 1817. At that time Saint-Pierre les Calais had a population of 3,559 souls. The indefatigable activity of its inhabitants in introducing surprising and ingenious mechanical improvements to the manufacture of machine-made lace had, in a few years, led to a tenfold increase in this figure.

(Lyndall's translation of Hénon will be continued in the next edition of *Tulle*)

Deptford

The idea was first mooted in 1848 of establishing government-run 'depots' for emigrants, to accommodate and feed them, and ensure their health prior to sailing on government chartered ships to the colonies. The first two depots used by the Emigration Board were privately-run establishments at Deptford, on the south bank of the River Thames in south-east London, about 8km to the ESE of Big Ben, and at Plymouth. Some of the depots, often converted former warehouses, had the appearance of prisons, with iron bars on the windows. Conditions varied inside but life in the crowded depots[7] was reportedly comfortable, considering the circumstances. Sometimes emigrants stayed at these depots for only a few days, however on some occasions they had to wait weeks until their ship was ready to depart.

It was from Deptford that *Fairlie* sailed on Saturday, 22 April 1848. *Harpley* sailed from there on Friday, 12 May 1848; and the *Bermondsey* from Deptford on Wednesday, 23 August 1848. Every official document insists that the *Agincourt* also departed from Deptford although some records tell us she was moored mid-stream in the Thames at nearby Blackwall and so probably commenced her journey to Australia from there on Monday, 12 June 1848.

Generally emigrants were assembled at the Depots before boarding ship and were given food and tasks such as they would experience while at sea. They were organised into messes which became responsible for all the cooking and cleaning on a rotational basis for the group and ate food similar to that which they would experience on their long voyage to Australia. Everyone also learnt to use the heads (water closets/toilets) and bunks as found on board the emigrant ships. It was at the depots that the passengers were given medical examinations and parents had to produce marriage certificates before they were able to emigrate. (RJL)

[7] Want to know more about these depots? Consider reading "Good Food, Bright Fires and Civility: British Emigrant Depots of the 19th Century" by Keith Pescod, Melbourne: Australian Scholarly Publications, 2001, 216 pages, paperback, approximately A$44.00.

The Poor Laws

From *Genes Reunited*, Published on 13 May 2013, Michelle Higgs investigates poor relief before and after 1834.

In 18th and 19th-century England and Wales, the Poor Law touched the lives of anyone at risk of falling on hard times. So how did this national legislation affect ordinary people like your ancestors? The answer depends on when they were living. Different rules applied before 1834, and historians call the regulations concerning poor relief in this period the "Old Poor Law". After the Poor Law Amendment Act of 1834, the "New Poor Law" came into effect.

The Elizabethan Poor Law of 1601 consolidated the previous poor laws and set up a system of poor relief which was to remain in place for more than two hundred years. Under this legislation, every parish was responsible for its own poor (as it had been for centuries before). The difference now was that each parish had to elect two Overseers of the Poor every Easter, whose job it was to levy and collect poor rates from property owners, to distribute poor relief to those in need, and to supervise the parish poorhouse.

The Old Poor Law

The Old Poor Law dated back to Elizabethan times when a series of Acts was passed, the first of which in 1563 classified the poor into three categories. The "able-bodied" or deserving poor who wanted to work but could not find employment. These were to have work provided for them, while the "impotent" poor, who included the sick, the old and the disabled, were to be looked after in alms houses, orphanages or poorhouses. Harsh treatment was reserved for the "idle" poor who could work but chose not to; they were to be whipped publicly through the streets.

Poor relief under the Old Poor Law

Designed to help the "settled" poor, the Old Poor Law provided two kinds of poor relief: outdoor and indoor. Outdoor relief was the most common,

whereby a parishioner would receive a sum of money, food, clothing or fuel in his or her own home. For many people who were old, sick, or without a main breadwinner, these payments became regular and offered a valuable form of security. All the payments given to the poor, whether in money or in kind, were recorded in the Overseers' Account books.

Medical care was often also provided, which could be given as outdoor relief or indoor in the nearest hospital, depending on the severity of the pauper's illness. It was also given to orphans in an orphanage, to the elderly and 'deserving' poor in the local almshouse, and to the "idle" poor who were set to work in a poorhouse or workhouse.

Figure 3 "The Present and the Future". Many working-class people paid into a sick club or friendly society, as a kind of insurance policy in the event of illness. *Punch*, 15 November 1862

Settlement laws

The Elizabethan Poor Law did not force parishes to apply the rules to the letter, so they could put into a place a system which worked for them. There were more than 15,000 parishes in England and Wales, with very different needs according to whether they were rural or town parishes.

The poor relief system under the Old Poor Law was therefore very inconsistent with some parishes being more lenient than others. This led to people moving away from their birthplace to a more generous parish, putting pressure on its resources. As a result, the Act for the Better Relief of the Poor was passed in 1662 which gave overseers powers to remove anyone from their parish who was likely to become chargeable to it, and who did not have a legal settlement there.

Your ancestors could gain their place of settlement in a number of different ways. Women acquired the settlement of their husbands, and children that of their parents. Men could also gain a settlement by renting property in the parish worth more than £10 per annum; holding a parish office; being hired by a legally settled person for a continuous period of 365 days; or after serving a full seven-year apprenticeship to a legally settled man.

Some people were granted settlement certificates by their "home" parish. This allowed them to move to other areas for work because the documents guaranteed that the 'home' parish would take them back if they became chargeable for poor relief. However, because of the expense of removals, certificates were rarely issued for parishes far away from the home parish.

If your ancestor was likely to become chargeable to the parish and did not have legal settlement there, the overseers could apply for a removal order from the local Justices of the Peace which would involve an Examination as to Settlement. Once obtained, the removal order gave the overseers powers to remove the person to the parish where they last had a legal settlement. In addition, if a mother or father became chargeable to the parish, even if it was their legal place of settlement, their children would be expected to contribute towards the cost of poor relief.

The New Poor Law

The authorities considered the Old Poor Law too expensive, and too generous to the able-bodied because they could easily obtain outdoor relief. The 1834 Poor Law Amendment Act was passed to address these issues. Under the Act, "Poor Law unions" were created which were made up of around thirty parishes. Each union was run by a board of guardians, and accommodation was provided for paupers in "union" workhouses under "less eligible" or worse conditions than those of the poorest independent labourer. It was intended that only the truly destitute would seek relief in the workhouse as a last resort. Most contentiously of all, outdoor relief for the able-bodied was to be minimal.

Many workhouse unions continued to give outdoor relief to the poor, regardless of whether they were able-bodied or not, but, in general, the New Poor Law was designed to deter those who could work from applying for poor relief.

Poor relief records

Records of poor relief before and after 1834 are extremely valuable for family history research. Overseers' account books list out individual payments to paupers, and may also include telling comments about their situation. Examinations dealing with settlement issues, together with removal orders and settlement certificates, are useful for helping to determine family relationships because family members would have been called upon to give evidence.

ONLINE RESOURCES

Peter Higginbotham's Workhouse website at www.workhouses.org.uk/Basford/ has plenty of useful information n about poor relief before 1834 and after. In place of Basford, substitute Bingham, EastRetford (note: no gap), Mansfield, Newark, Nottingham, Radford, Southwell or Worksop for the area you're interested in, and you will find details about provision for the poor before the workhouse unions were set up, as well as after 1834.

The availability of poor relief records varies across the UK, but you can search on A2A (www.a2a.org.uk) to find out whether documents have survived for the area and period you're interested in. Some archives have indexed their poor relief collections, making it even easier to check if your ancestor was a recipient. If you want to find out if admission and discharge registers exist for a particular union workhouse after 1834, you can use the same search facility on A2A.

❖❖❖

In words are seen the state of mind and character and disposition of the speaker. - Plutarch, biographer and philosopher (circa 46-120)

Salmagundi

Those of you wishing to obtain a piece of Nottingham lace (or items of hand-made lace for that matter) would be well-advised to visit Pymble Antiques at 1003 Pacific Highway, Pymble in Sydney (Tel: 9983 1340). The owner of this shop, Karma Watson, has a staggering array of beautiful lace of all kinds for sale and her collection is well worth a visit. She is closed Sundays & Mondays.

"Fraternization.-Several of the immigrants by the *Fairlie* are persons who were in employment in France prior to the revolution, and were afterwards forced to leave the country by the liberal republicans. It is probable that a ship may be loaded entirely with persons of this class, and sent out to the colony, a large portion of the expense being borne by the English government".-Herald (*The Maitland Mercury & Hunter River General Advertiser,* Wednesday 16 August 1848*)*

"By dissolving silk-thread, and dipping cotton-thread in the waters, the lace manufacturers of Nottingham have succeeded in giving to the latter a texture so like silk that the difference is imperceptible to the eye."
(*The Launceston Examiner*, 12 July 1848)

The following website (http://rmhh.co.uk/occup/index.html) provides a wonderful source of information on occupations extracted from the British Census in 1871. An equally wonderful site providing information on old French occupations can be found (in French) at http://www.vieuxmetiers.org/

From *The Advertiser*, Adelaide, 7 Nov 1907:
HUNTLEY.-On the 5th November, suddenly, Mary Anne, the beloved wife of

George Huntley, Warwick street, Walkerville, aged 79 years. Arrived in ship *Harpley*, 6 Sept 1848.

From the *Argus*, Melbourne, 19 Sept, 1848:
The *Adelaide Observer* states that a ship was to leave Calais for Port Phillip, with a full complement of the English refugee labourers from France, a fortnight after the sailing of the *Harpley* from England.

Figure 4: A group of four cottages which stand opposite the junction of West Avenue and Nottingham Road at Stapleford. These are believed to have been built in the late 18th Century and that they were closely associated with the lace industry. The large windows on the third floor enabled the lacemaker or mender working there to gain the maximum use of natural daylight while he or she worked. There are other similar homes in this street.

I don't believe in astrology. I am a Sagittarius and we're very sceptical. - Arthur C. Clarke

Superstition is to religion what astrology is to astronomy, the mad daughter of a wise mother. These daughters have too long dominated the earth. – Voltaire

English Wills and Probate, 1507-1858

Wills held by the London Metropolitan Archives are original wills only and do not include wills or administrations found in will registers or act books which are accessible on site at the London Metropolitan Archives. These do not include wills proved in the Prerogative Court of Canterbury. Wills are important documents because they can provide a great deal of genealogical information. Often the names of surviving family members, especially those to whom items were bequeathed, are mentioned. They may also list the names of the testator's parents. In addition to family relationships, other information may also be gleaned from wills. For example, based on the type of items and the worth of the items being bequeathed to surviving relatives one can formulate an idea about what kind of life the testator had. When a person makes a last will and testament, he or she leaves a testate estate. Originally, a will devised (gave) real estate (or land) and property attached to it-buildings, mills, timber, water rights, etc. A testament bequeathed personalty (a person's personal property, cf. realty) made up of movables (lump sums of money, books, jewellery, furniture, clothing, horses, cattle, pigs, sheep, grain, tools, slaves, services of indentured servants) and receivables (book debts, mortgages, bills of exchange, and loans).

Wills are of three kinds: (1) Attested wills are prepared in writing, signed by responsible witnesses who certify to the court that the will was written at the instance of the deceased of his of his or her own free will and choice and that he or she was of sound mind at the time. (2) Holographic wills are handwritten entirely by the person making the will, signed, dated, and not witnessed. If any other person writes on the will, it is invalid. In addition, the will must be found among the individual's important papers. It cannot be filed with an attorney or other third party unless all valuable papers are so filed. In some jurisdictions, this kind of will is not valid. (3) Nuncupative wills are oral, deathbed wills, dictated to witnesses who then convert them to writing at the earliest possible moment and present them to the court within a specified period of time after the person has died. In some jurisdictions, this kind of will is also invalid.

Derived from Eakle, Arlene H., "Research in Court Records." In The Source: A Guidebook of American Genealogy, ed. Loretto Dennis Szucs and Sandra Hargreaves Luebking (Salt Lake City: Ancestry, 1997). Published in Guild of One Name Studies (GOONS) Digest, Vol. 9, Issue 910.

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British Army Officers who fought in the Peninsular War 1808-1814

Those who fought for the allied powers of Britain, Spain and Portugal for control of the Iberian Peninsula during the Napoleonic Wars and whose surnames are linked to lacemaker families of current ASLC members include the following. Do any of them belong to your family? For economy of space I have only included families whose participating officers numbered four or less. Many other lacemaker family names are mentioned. Refer http://search.findmypast.co.uk/search-world-records/peninsular-war-british-army-officers-1808-1814 for further details.

Archer	Anthony	94th Foot
Archer	Clement	16th Light Dragoons
Archer	John	48th Foot
Archer	John	7th Foot
Bromhead	John	77th Foot
Gascoigne	Ernest Fredrick	39th Foot
Gascoigne	Thomas Bamber	83rd Foot
Stevens	William	32nd Foot
Brownlow	W	6th Foot
Shore	John	Royal Artillery Drivers
Shore	Thomas	74th Foot
Foster	Charles	1st Dragoons
Foster	Henry	23rd Foot
Foster	Maximillian	Brunswick Hussars
Foster	W H	18th Light Dragoons
Stubbs	George	61st Foot
Stubbs	Joshua	48th Foot
Stubbs	Thomas William	General
Wells	Fletcher	31st Foot
Wells	John	43rd Foot
Wells	John Neave	Royal Engineers
Wells	Joseph	43rd Foot
Goldfinch	Henry	Royal Engineers
Creswell	Edmund	7th Foot
Creswell	George	74th Foot
Creswell	William	36th Foot
Pass	William	Royal African Corps
Sawyer	Charles	16th Light Dragoons
Sawyer	William	Assistant Commissary Field Trains
Lander	Thomas B	11th Foot
Dormer	Evelyn P	14th Light Dragoons
Roe	Samuel	23rd Foot

The Sawyer Funeral and Mourning Coaches

My wife, Lyndall's great-great-grandfather, William Sawyer, and his son, William Jnr. were undertakers in Bathurst from 1886 until 1922 when their funeral & mourning coaches (pictured above) were listed for sale. I wrote in *Tulle* in August 2008 that perhaps they "were of service" to some lacemakers or their descendants living in Bathurst.

The photographs are from a huge collection of glass negative plates now held by the Bathurst and District Historical Society Museum and which I believe were recovered from the Bathurst rubbish tip some years ago. The collection is the most extensive in the Central West with well over 4,500 original glass plate negatives which depict people, events and places in Bathurst and the surrounding area in the late 1800s and early 1900s have survived. The BDHS website states that this renowned collection of glass negatives was taken by Albert Gregory of "The Premier Studios" in Bathurst using Australian made Fuller Dry Plates which were being made in Sydney in 1898. Albert Gregory owned a half-plate Lancaster camera at the turn of the century and its excellent product can seen in the many portraits and excellent exclusive views on these glass plates.

In a strange twist, one of the relatives of Mrs Robin Gordon, our Treasurer, one "Aunty Lou STEVENS", trained as a nurse at Bathurst Hospital and subsequently became Mrs John CAMPBELL of Bathurst. When visiting Bathurst, Robbie became aware that Uncle 'Jack' was very much a part of the Historical Society. In his shed he had stored many boxes of old glass negatives. Could it be that the glass plates showing Lyndall's ancestors' funeral coaches were once stored in our Treasurer's uncle's back shed?

Copies of all photographs can be ordered for purchase from the Bathurst Historical Society by phoning (02) 6330 8455 or contacting the Photographic Collection Curator, Mrs Mary Fletcher by email, mfletcher.bx@gmail.com . (RJL)

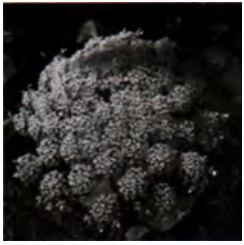
Queen Anne's Lace

If someone offers you some Queen Anne's Lace be careful you know exactly what is being offered. Queen Anne's lace is a beautiful style of hand-made lace but it is also the North American name for Wild Carrot or *Daucus carota*, a plant which is very similar in appearance to the deadly poison hemlock, *Conium maculatum*. *Daucus carota* is the wild progenitor of the domesticated carrot while *Conium maculatum* is a member of the parsley family.

The plant variety of Queen Anne's Lace is considered toxic and its leaves contain *furanocoumarins* which may cause allergic dermatitis, especially when they are wet. Despite also being toxic, its seeds have been used as an early abortifacient, historically sometimes being used as a "morning after" tea. Natural herbalists make other extensive claims for its medicinal properties.

Queen Anne's Lace – again the plant variety – is also known as *Mother Die* because superstition held that if you brought its flowers into your home, your mother would die.

Accordingly, if the Queen Anne's Lace you have been offered looks like the photo on the left below, it is perfectly acceptable to thank the contributor for their gift. However, it is looks anything like that on the right below, it is probably best to respectfully decline their gift.



Gypsies in Nottingham[8]

Imposture and Extraordinary Credulity

For some time past, but more particularly since the weather has indicated the near approach of winter, a tribe of gypsies has been prowling about the suburbs of Nottingham, imposing upon the credulous, and helping themselves to any little valuable that might seem, in their eyes, to require better protection. Many anecdotes are in circulation of their cunning, daring, and dodging; but none illustrates the nature of their tactics so well as the one we are about to relate.

In the centre of Ison Green, resides a poor man named BEARD – poor, because unfortunate, he being a lace maker, and during the last few years having been very short of employment, or, when in employ very badly remunerated. BEARD's wife, a somewhat thrifty, but very weak woman, in order to supply her husband's deficiencies, and to procure family comforts, has for some time past kept a little shop, for the sale of groceries, provisions, etc., in which she has been tolerably successful. In the course of their perambulations, some weeks since, a portion of the tribe alluded to, had occasion to call at this shop for a trifling article, when an old witch of the party threw her comether over the good wife of the house. From that time their visits were frequently repeated, "Old Madge," as the witch-like personage we have alluded to was called, always being one of the number, or going alone.

Thus an intimacy sprung up between Mrs. BEARD and the sybil. In the course of a little friendly chat one day, the latter was informed of the misfortunes of the family, when she said better luck would soon follow, and intimated that, perhaps that very night, someone would call to give the husband a more lucrative situation. This prediction, if such it may be called, was literally fulfilled; and, subsequently, other little coincidences occurred, which caused Mrs. BEARD to look upon the old hag as something supernatural, and induced the latter to take advantage of the command she had evidently gained over a weaker mind.

One day last week, the gypsy woman told Mrs. BEARD that she could cause her still better luck than any which had yet befallen her; in fact, that within six days, a certain person she knew would die, and leave her a thousand pounds, providing the sybil's

[8] An extract from *The Nottinghamshire Guardian*, 29 November 1848

hands were only crossed with five sovereigns, and they two only knew about it; but it was imperative that the fact should be kept a solemn secret, for if it became known bad luck would follow instead of gold. The foolish woman borrowed the money of a relation, and gave it to her enchantress, promising, nay swearing, that she would never divulge the secret; and this oath, partly of a scriptural and partly of a cabalistic nature, was dictated to her in solemn tones, and with much formality, by the gypsy hag.

Shortly afterwards, seeing a somewhat valuable coral necklace round Mrs. BEARD's neck, which she had worn for many years, the old wretch screamed, and snatched it off, saying, "Never, never, wear a thing like this; it is sadly against you!" and she coolly pocketed it. From that time for five days, three or four of the tribe were constantly in and about the house, whenever the husband was away; and they helped themselves with whatever they choose to carry off, for it was part of the contract that whatever they did should not be objected to; and if the slightest insult were offered the promised legacy would never come.

Matters had got to this pitch when the husband, Mr. BEARD, by various means became acquainted with the whole transaction, and the case was placed in the hands of the police; but the gypsies have decamped. It has been discovered that from this one place alone they have obtained money and property to the value of £7 and upwards.

Perforated Stamps

From: *The Wyalong Advocate and Mining, Agricultural and Pastoral Gazette*, Saturday, 1 April 1905, Page 2.

stamp, the world's first adhesive postage stamp used in a public postage system. It was issued in Britain on 1 May 1840. Note its lack of perforation.

It is difficult to believe that the art of perforating paper was unknown fifty years ago. Prior to 1854, postage stamps were issued in sheets, the purchaser having to cut them up in a way he found most convenient. In **1848** an Irishman named Archer (not our man from the *Agincourt*!) introduced a machine for cutting small slits around each stamp. This was tried by the British postal authorities but for some unexplained reason it did not work to their satisfaction, and, notwithstanding that, Archer went to great trouble and expense in altering the machine so as to meet the objections, it was refused by the government. Archer then constructed an entirely new machine which cut out circular holes. He received sufficient encouragement to endure then to still improve his invention, when, in 1851, after three years' continual labour, the Treasury proposed to buy the patent rights for £600. This parsimonious offer was, of course, refused, as Archer had spent considerably more than this on his various experimental machines.

Figure 6: Vertical pair of Penny Reds which have been perforated with an experimental Archer roulette.

Eventually the matter was placed before the Select Committee of the House of Commons, and the pertinacious inventor was awarded £4,000 which, considering his apparatus in a few years saved the government thousands of pounds, was not excessive.

Sixty Years Later

SIX PERSONS DROWNED. HEART-RENDING SCENES AT CALAIS[9].

Six persons were drowned on, Saturday, August 15 (1908) on Calais Sands, near the Casino, in view of thousands of excursionists who had come there in connection with the great Fetes of the Assumption, which also brought such a large number of French people to England to visit the Exhibition. The unfortunate people, who were excursionists from Paris with local friends, had been wading on the sands barefooted, and had gone on to a little, slippery stone jetty to search for mussels, when the heavy rolling swell caused by the passage out of the harbor of the turbine steamer, *The Queen*, at about 4.30 p.m., on her voyage to Dover, caused all six to be swept into the water, and the backwash immediately carried them out to sea.

Their terrified screams as the wave dashed them from their foothold immediately drew the attention of the crowds of holiday-makers on the sands to the dreadful tragedy which was occurring. Men and women rushed towards the spot where the unfortunate people had been engulfed, while many of the women fainted. The affair was rendered all the more heartrending by the fact that relatives of those who had been swept off the jetty were on the sands close by and were powerless to give any aid, all six being drowned in sight of their friends. It was subsequently ascertained that the drowned people were: A Parisian lady, Mdme. Carret, aged 34; her son. Gaston, aged nine; another Parisian lady, Mdme. Gamsin, aged 25, who was a friend of the Carrets; M. Eugene Deguines, a well-known Calais lace manufacturer, aged 50, a cousin of Mdme. Carret; Emma Imbert, aged 14, a friend of the party; and a little boy named Louis Varlet, aged 14. Mdme. Carret's husband and an elder sister of Mdme. Imbert had remained on the sands when the rest of the party went on to the jetty. Plucky efforts were made by several people to rescue the drowning people, but backwash took them so rapidly out to sea that it was impossible to recover them, and they sank crying for help. As soon as the effect of the mail steamer's wash disappeared the sea commenced to give up its dead, the body of M. Degulnes being cast up on the sands by the incoming tide about a quarter of an hour after the accident. Then, one by one, the bodies of the rest of the party were rolled ashore during the next hour or two, all being recovered except that of little Emma Imbert.- "*Globe*."

[9] From *Queanbeyan Age*, Friday, 6 November 1908, p.4

The Origin of French Surnames

Signing a form or proving one's identity is a familiar occurrence. One's family name (surname) also determines who someone is and where that person has come from. However, this has not always been the case. Surnames began to appear gradually in the Middle Ages. Up until then people lived in defined geographical areas and so, a first name was sufficient to identify each individual. However, with increased disbursement of population over larger areas the usage of the first name only rapidly became insufficient. To solve the dilemma, surnames developed spontaneously.

In order to be able to tell the difference between people with the same first name a peculiarity was found for each person and nicknames gradually became associated with their first names. Generally chosen by the family or the neighbours and destined to be understood by everybody, they referred to a distinctive characteristic of the person or their surroundings. For example, two men from the same village who had the first name of Bernard, the shorter of the two was named *Petitbernard* (little Bernard) and Bernard who lived on the hill was called *Bernarmont* (Bernard – hill).

Nicknames provided the base for most French surnames today. About 60% make reference to the baptismal name borne by the head of the family. For example, *Jehan Martin* described *Jehan*, the son of *Martin*. Accordingly, names such as *Martin* and *Thomas* are used today as both first names and surnames.

In the Middle Ages, nicknames were often linked to the geographical surroundings of the person. The *Dupont, Dupontel, Dupontet* names indicated people who generally lived near a bridge (*le pont* = the bridge). The *Dumont* or *Dumontet* lived near a hill. It was also common that a nickname related to a village, a town, a region or a country. Thus *Lauvergne, Laverne,* or *Lavergne* derived from the area of France called Auvergne; *Picarte* or *Picard* from the north of France; and the *Langlois* (*Anglais*) from *Angleterre* (England).

In the same way, mediaeval tradition differentiated the nobles from commoners by using their place of birth as their nickname. For example, *Castele* from the French for castle (*du château*). Some names were derived directly from the dialect spoken in their birthplace, for example *Pierrasteguy* in the Basque dialect refers to a dwelling made of stone. Certain prefixes and suffixes also related to the birthplace. Names

beginning with *Dele-* are typical of the north of France; names finishing in *–enc* are characteristic of the south of France.

In the twelfth century the prominence of societal connections became even more widespread. The rise of the *petit bourgeoisie* included artisans, shopkeepers and civil servants. Surnames coming from these occupations began to appear. *Avoyer* (*avocet* – lawyer), *Lefèvre, Lefebvre, Leféb*ure (from the Latin faber) meaning *le forgerie-* blacksmith. Other names speak for themselves: *Marchand, Boulanger* and *Couturier.* Sometimes the surname referred to a trait rather than a trade. *Clément Boucher* was not necessarily a butcher but rather a cruel person or a sanguine person. The surname *Labbé* or *Lemoine* could simply apply to people who lived blameless lives and not necessarily someone from the church.

About the twelfth century nicknames appeared which related to physical or moral characteristics. For example, *Legros, Lenoir* and *Blondel* – fatty, dark-haired or fair-haired. A person's outstanding characteristic (for good or for bad) could quickly become a nickname. A gentle and sweet person could become *Lebon, Ledoux* or *Doucet*. A clever man became *Lesage*. A courageous person became *Vaillant*. Animal names equally served as the inspiration for nicknames. A vain or quarrelsome man could be compared with *un coq* (cockerel), and this trait was the origin for certain surnames such as *Cocteau* or *Lecocq*. Sobriquets also appeared in mediaeval times. These are essentially adjectives linked to first names. For example, *Courtois* (polite) or *Lesueur* (sweaty one).

Nicknames, even though they provided the basis for surnames, were not official. They were not written down anywhere and a great confusion prevailed as to their legitimacy and accuracy for following generations. In 1539, François the First was responsible for the edict called *L'ordonnance de Villers-Cotterêts* which definitively established the use of surnames. The listing of individuals in the parish registers became obligatory. The priests had to record births, marriages and deaths in these registers. Even if some priests had already started to register these details it was done at random mainly for accounting purposes (monies received at services) or for religious reasons (to assure that there were not any impediments to marriage). It was this same edict which formed the basis for the primacy and exclusivity of the French language in official, administrative and legal documents.

The edict of *L'ordonnance de Villers-Cotterêts* also contributed to a rigid pronunciation of surnames even if the spelling of these names remained somewhat

flexible until the appearance of the *le livret de famille* (the official family record book) in 1877. For example, *Michaud, Michaux* and *Micheaux* are all pronounced in the same way. Up until then the written form of the surname played little importance. This changed depending on the language, the dialect or the slang of the region or depending on the mood or the competence of the person who was filling in the register. So two brothers could be called *Dupont* and *Dupond;* or *Malerbe* and *Malherbe.*

Thus the definitive version of the spelling of surnames came late to France. So the same surname can have numerous versions, either in spelling or in local variances which makes the genealogical research both complicated and fascinating at the same time. Some interesting facts.

- There are between 250,000 and 300,000 different surnames in France but 1,000,000 if one counts all the spelling variations
- The oldest surname in France is *Harcourt* the name of a noble family dating from 966
- The ten most common names in France are *Martin, Bernard, Thomas, Petit, Durand, Richard, Moreau, Dubois, Robert* and *Laurent*
- *De* as part of a surname does not necessarily indicate nobility. Before surnames were recorded *"de"* often just signified as originating from a certain place, e.g., *Lefèvre de Grandpré* simply meant from "the big meadow"

Some of the French surnames connected with our lacemakers include the following. These may have been derived from nicknames as follows: *Bouclet* (curly-haired), *Cooper*(possibly from the French word meaning cut),*Corniche* (from the cliff road), *Courquin* (five courtyards?), *Couvelau* (cover over the water?), *de Sombre* (serious), *Gascoigne* (from Gascony), *Mattong* (?), *Pettit* and *Petit* (small) and *Richez* (wealthy).

Lyndall Lander

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Australian Society of the Lacemakers of Calais Inc.
Office Bearers 2015-2016

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National Family History Month

National Family History Month is an initiative of AFFHO (Australasian Federation of Family History Organisations), an organisation we recently joined. During August events will be conducted across the country which focus on genealogy, family history, heraldry and related subjects including family reunions, seminars, talks, workshops, open days, history walks, book launches, expos to mention just a few activities. A list of events can be found at http://www.familyhistorymonth.org.au/. There are also lots of prizes (for both societies and for individuals) to be won during the month which have been generously provided by sponsors. To see the list of prizes visit http://www.familyhistorymonth.org.au/sponsors.

Would you like to win an online course from the National Institute of Genealogical Studies (NIGS)?
We have been awarded a gift certificate for an online course from the National Institute of Genealogical Studies (www.genealogicalstudies.com) because we registered our August meeting on the National Family History Month list of events. If you would like to go into the draw to win this prize, simply send an email to our President, Megan (meganlucas@bigpond.com) or send a letter to ASLC, Win a Course, 4 Brake Place, Calwell ACT 2905. Entries must be received by Thursday 13 August 2015 and we will draw the winner at our August meeting. The gift certificate can be used for any of the 200 courses offered by NIGS (http://www.genealogicalstudies.com/eng/courses.asp) and is valid until December 2015.

NSW/ACT Association of Family History Societies Inc. (NSWACTFHS) Annual Conference
From 11 to 13 September 2015, the Port Macquarie and Districts Family History Society will be hosting the annual conference at Panthers, Port Macquarie. This year's theme is the "Journey of Discovery". Highlights of the program include:

- Dr David Roberts will present the John Vincent Crowe Memorial Address
- Carol Baxter will help us with Discovering the NSW Musters
- Dr Tracey Bradford will speak on the Manuscript Collections at the State Library
- Fiona Burn has entitled her talk 'A Ticket to Paradise - NAA Records Relating to Immigrants'
- Heather Garnsey & Martyn Killion will re-visit their talk 20 years later - From Banbury to Barraba and Broodseinde Ridge
- Amanda Ianna will talk about The Journey of BDMs in NSW
- Dr Carol Liston will give us a follow up on NSW Land Records
- Clive Smith is going to teach us about Leaving a Trail
- and Ben Mercer will be giving us some gems from Ancestry

As a member society, ASLC members are entitled to a discount on conference registration. To obtain the discount, when registering you need to include the code PORT15. You can register online or print out a registration form by following the links on the NSWACTFHS website, www.nswactfhs.org . Registration is open until 28 August 2015.

We will have a display table to promote ASLC to other family history researchers at the conference – who knows, we may help more people discover their Lacemaker family connections.