Tulle

Issue Number 45

Volume 13, No 4
November, 1994

Leicester, circa 1842

The Journal of
The Australian Society of the Lacemakers of Calais

MEETING DATES

Saturday November 19, 1994
Saturday, February 18s, 1995

Venue for all Meetings:

DonBanks Cottage

6 Napier Street, North Sydney
Meeting Time: 1.00pm
Train to North Sydney Station
or
Bus from Wynard

NEXT MEETING

Saturday, November 19, 1994

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

ISSN No. 0815-3442

Tulle

Volume 13, Number 4. November, 1994

FROM THE PRESIDENT'S DESK

Surrounded as I am by serious Family Historians who thrive on the buzz of finding that "lost link"that makes the whole family network complete, I am sometimes wonder if I am missing out on something. My love of history is of the big social picture and so I was pleased to introduce at our last meeting the Local Historian from the Stanton Library, Margaret Park. She gave us a sketch of North Sydney and concentrated on the people, how they lived and developed the area.

Within the context of people in history the passing of Terence Higgins, a past Treasurer for our Society was noted with messages of condolence to Eleanor, his wife, and members of his family. Terence was the first Treasurer and set our funds well into the black we they have remained ever since.

The 1998 Committee continues to set wheels in motion for our celebrations in that year. With the dates for the meetings set down, we are still looking for suggestions for the celebrations - put a note in the mail to any member of the committee or myself. We welcome any help you are offering.

Regretfully Tom Halls will not be with us at the November meeting. He and his wife, Clare, were involved in a nasty car accident. Tom has a nasty ankle injury that is causing him much pain and concern. We wish both Tom and Clare a speedy recovery to full health and mobility and look forward to seeing Tom next year. All that remains to be said is Happy Christmas and best wishes for 1995.

Claire Loneragan

AND THE SECRETARY'S

With over 20 members present for the August meeting there was some lively discussion about the ways and means of keeping the Society active. Several correspondents wrote to say how much they enjoyed *Tulle* and it is clear that those Members who are unable to attend meetings do not feel too cut off from the Society. The Editor is always looking for articles, whether short paragraphs or full length essays.

One of the regular attenders missing was Paul Thomas who is visiting Europe and some of his ancestral sites. We'll look forward to hearing about it at a later meeting.

The guest speaker was Margaret Parkes from the Historical Services Section of the North Sydney Library Service. She outlined some of the work done in collecting and maintaining the archives and artifacts of historical and heritage significance and in mounting exhibitions that can make these available to the public.

She then spoke of some of the early settlers - from the emancipist Billy Blues, the waterman who gave his name to Blues Point, to the major land holders like the Berry and Wolstonecraft families to the White family who occupied Don Bank Cottage (where we hold our meetings) from 1915 to 1974.

Don Bank was built by the Berry family somewhere between the 1820s and the 1840s and was later extended. In the normal course of events it would have been demolished to make way for offices during the 50s and 60s but Mrs White refused to sell during her lifetime and after her death its heritage value was recognised.

Margaret's talk was given added point by one of the Local Studies exhibitions which had been mounted at Don Bank and illustrated many of the people and places she referred to.

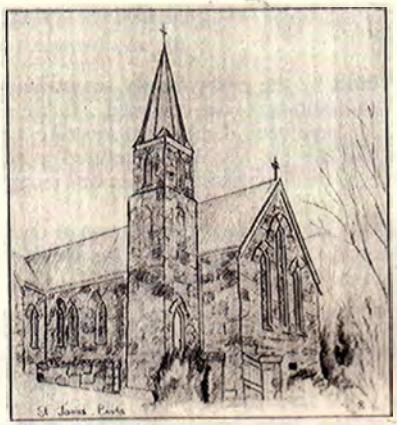
I have had a long and interesting letter from Elizabeth Simpson who might be considered one of the progenitors or perhaps the midwife of our Society in which she maintains a close interest. The Bradshaw story in our last *Tulle* fascinated her as it seemed to provide a link between one of the 1848 immigrants and a family already established in Australia. (William's attitude to his wives shocked her as it would most modern readers). She writes: " I was interested to see also the little snippet about Yardley Gobion - which I am sure we knew as Yardly Gubbins! I remember there was a sizeable bunch of folk from this oddly named place on the same ship as some of our Lacemakers. We knew they were not ex France nor even Lacemakers in the same sense as ours. We (ie Elizabeth and Margaret) never did manage to find out enough about them in spite of me getting in touch with the nearest FHS to there. The FHS scene these days has folk far more interested - perhaps a letter from

your end now might bring a better response.

I want to congratulate all concerned with Tulle now - it is a really interesting magazine and a credit to the Society ...please give my love to all - and carry on the good work."

On 2nd October one pair of candlesticks in St James Church, Binda was dedicated to the memory of Lacemaker passengers on the Agincourt, William and Miriam Branson. The Church already contained memorials to some of their children, grandchildren and great grandchildren.

Doug Webster,
Secretary



AND FINALLY, THE EDITOR'S

In early October I covered some of the territory that would have been so familiar to the Bathurst contingent. My husband and I drove over the mountains towards the Western plains. A slight detour off the highway took us down the original mainstreet of the village of Hartley, and I stood on the verandah of the Inn that may well have been our Lacemakers' stopping place. (From all I can find there was only one inn in 1848, and it still stands.)

We didn't take the path to Bathurst, instead turning north towards Mudgee so we could drive back down the old gold lines of Hagraves, Maitland Point on the Meroo, Tambouroora, Hill End, Sally's Flat, Wattle Flat and finally down Wyagdon to Peel and Kelso.

We trekked through every cemetery I could find and discovered so many of the Lacemakers' families buried in quiet little corners. Interestingly, even plots with only a few graves were looked after!

This issue includes an article by Kingsley Ireland. It raises the interesting question of working from a theory back. So often there are truths in family stories and as Kingsley shows us, they can be a starting point for making family connections. It is a technique I use quite often. My favourite hypotheses at present are:

- The attraction to Adelaide was that it was a nonconformist settlement and many of our Lacemakers were Methodist and Baptist.

- Many factory owners in England and France employed non conformists ahead of others because of their temperance. Alcoholism was an ongoing problem in the factories.

- The Lacemakers who went to Bathurst were the best served by the immigration arrangements in terms of employment being arranged and homes found.

- A great many of the Lacemakers found their way to the goldfields. This was obvious for the Bathurst contingent, but those who went to Maitland went to the fields, and along with most of the male population of Adelaide, the *Harpley* travellers went toVictoria.

I will let you know how these theories work out!

Gillian Kelly
Editor

A New Numbering System

This is the 45th edition of *Tulle*, and as we head into our 14th year of publishing , it is time we moved into the internationally accepted conventional manner of identifying journals.. You will note that this issue has two numbers:

Issue Number 45	and	Volume 1 , No 4
November 1994		November, 1994

Future issues will carry the Volume identifier under the *Tulle* banner, but the identifying number will go on the cover for several issues to make keeping the sequencing easy.

ANGAS and ANGUS - an Editor's note

You know how you feel when you are terribly aware of making an error and then invariably do?

Well, my apologies to Mr Angas! In the article on the **ANGAS** connections with South Australia, I made that mistake! To maintain creditablity it is necessary that *Tulle* is accurate, and while I ask acceptance of the odd typo errors, I prefer that we correct historical ones, and am delighted when a reader lets me know! It does mean we have discerning readers out there. And so:

- Newcastle is in England, NOT Scotland;
- It was George Fife **ANGAS** who formed the South Australia Company

Two further points of interest: George French **ANGAS** developed his artistic skills against his father's wishes, who wanted him to devote himself to the business. John Howard ANGAS, his sister Sarah Lindsay and her husband Henry **EVANS** , with their son, arrived on the *Madras* on Sept 12, 1843, and George French **ANGAS** arrived the following January on the *Augustus*..

Living in the 50s

Between the years 1848 and 1861 W.S Campbell lived, with his family at the Tarban Creek Lunatic Asylum (later to become the Gladesville Hospital) where his father, D.F. Campbell was appointed as Administrator.. Campbell seemingly was about six years old in 1848 and his memories of life in those years was recorded with wonderful clarity in a paper he presented to the Royal Australian Historical Society in May 1919.

His paper, titled *Parramatta River and its Vicinity, 1848-1861,* deals with living on the River, its people and events of the times. After some discussion on swimming and costumes, he continues:

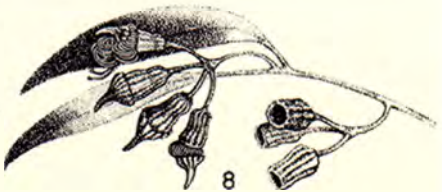
Speaking about costumes I will refer to one or two which would appear very odd at the present time if seen in Sydney streets. The old English countryman's smock frock was not infrequently seen amongst some of the farmers. At one time men were keen on wearing boots of peculiar shape. These were Wellington boots made of kangaroo skin with thin, duck-bill shaped toes. These became quite fashionable. It was easy to pick up a cricket ball off the ground with one of such boots. Before these were worn leather straps were buttoned, to the trousers, under the boots to keep the trousers tight and straight. They gave a curious stilted appearance to a man when he walked and they were very disagreeable to wear. Collars were worn stiff and straight, and elderly gentlemen were accustomed to wrap their necks around with scarfs, generally black. It was a great ambition amongst boys to become old enough to wear stand-up collars.

As sealing wax for letters was in general use, short chains with seals were used. These seals used to hang out of fob pockets. Sealing-

wax on letters was often pressed down by thimble tops, and sometimes the bare fingers were used, giving good finger prints.

There was very fair sport in the districts about the northern side of the river at times, especially when the season for gill birds, or "wattle birds", as they were sometimes called, came out. Then they appeared in their hundreds, and perhaps, thousands. There were always numbers visiting the bottlebrush or honeysuckle trees for the honey in the flowers. Bronzewing pigeons were common They used to build in the "Teatree" making rough stick nests. Ducks and wallabies were obtainable about the head of Lane Cove, and sometimes duck and teal could be obtained in numbers about the mangrove flats near Newington, on the southern bank of the river. Parrots sometimes visited the district in numbers and when the blackbut gums *(eucalyptus pilularis*) were in flower, they came in their thousands. residents used to erect tall poles covered with horsehair snares, about their houses and often caught on these numbers of parrots. Native bears were found occasionally but were not molested. Opussums abounded, and frequently on moonlight nights shooting parties obtained numbers. The guns used during the period I am speaking about were muzzle-loaders; powder and shot had to be measured each time they were loaded from a powder horn, and shotbelt or pouch and wads or paper had to be rammed by ramrod over powder and over the shot. Percussion caps had to be fitted on the gun nipples. All this occupied a good deal of time.

We used to make all our own lead bullets, on winter evenings, melting the lead in crucibles and pouring it into bullet-moulds, trimming off surplus lead when the bullets were cool. Wads were punched by sharp iron punches made for the purpose, from cardboard or some thick material. The work of making these requirements, the cleaning of guns and rifles, and sometimes the manufacture of ramrods, was all delightful work, and the anticipation of the results and the chatting over sporting matters was splendid for all youngsters.



In those days the fire-grates in living rooms were very large and were fitted with circular movable hobs, which could be swung over the fire. In winter-time at night a copper kettle was generally kept singing pleasantly, and hot water was always available.

Fishing was excellent there, there being nearly always an abundance of fish in the river. Snapper weighing from 16 to 18 pounds were common, indeed, nothing then was considered to be snapper under 15 or 16 pounds weight. Smaller fish were called squire. Red and black bream abounded, and the latter, considered now to be very shy fish, could be caught easily, even occasionally with a bent pin with bread for bait, the line being nothing but seaming twine. Flathead were numerous in places and some were very large. They were obtained where the river bottom was sandy. The small ones weighing one to two pounds were preferred for food. Black fish were plentiful and considered to be well worth obtaining; but mullet, which at times came up the river in shoals, were never appreciated. Garfish were sometimes caught by line, but to obtain them in quantity a net was necessary. Many persons could make nets, and sometimes small ones were produced. Most of us boys could make nets well, and we made our own netting needles also, but our work was chiefly for vegetable bags, fruit bags etc.

Riding and driving were acquired, by almost everyone as a matter ofcourse. Riding parties were frequent and outings were much enjoyed. For driving the most handy vehicle in use was the old fashioned English gig, but dog carts, sociables, barouches and carts of some sort were much in evidence. The American buggy, as far as I am aware, had not been introduced for some years after 1848.

I think I am safe in saying that everyone occupying a house was interested more or less in gardening, and in most of the home gardens, besides flowers in abundance, produced fruit and vegetables generally in sufficient quantities for requirements. The Incumbent of St Anne's Church, Ryde, the Reverend George Turner, was a botanist as well as a skilled gardener. His garden was singularly interesting and instructive. He was invariably desirous to afford information respecting plants and their cultivation to anyone who was interested, and on Sunday afternoons the garden was thrown open to the public. It was generally supposed that the name "Ryde" was given to the small cluster of houses around the church as a compliment to Mrs Turner, who I believe was born at Ryde, Isle of Wright.

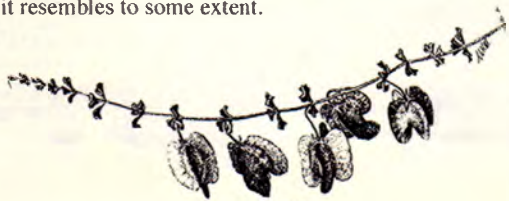
In the residents' gardens, or in many of them, bees were kept in gin cases, large boxes of any kind and sometimes in old fashioned English straw hives. The honey was generally taken when the locquat trees began to blossom, when bees, deprived of their stores could most easily collect honey and pollen again. The method of taking honey was rough in the extreme and thousands of bees were killed , being smothered in honey. A good deal of honey was obtained in the bush where, at that time there were many gigantic Eucalyptus, with hollow limbs, well suited to bees. In the hollow branches, opossums, flying squirrels, laughing jackasses, iguanas ("goannas") with the bees formed a peculiar but happy family. The stingless native bee was common, but no one seemed to appreciate its sourish flavoured honey.

Notwithstanding the fact that fruit was generally available in abundance, children and even adults were fond of some of the poor quality native fruits, the five-corner *(Styphelia viridis)* , the groundberry (*Astroloma humifusum)* and sometimes the jibbong, *Personia* of species. This is invariably pronounced now "Geebung" which is incorrect.

I should have mentioned that the orange which attain great perfection, there being a great many huge trees in various orchards, was, I think, the mainstay of the orchardists, or many of them, until, unfortunately the terrible disease known as "footrot" broke out, spread about almost everywhere, destroyed many orchards, and caused much loss.

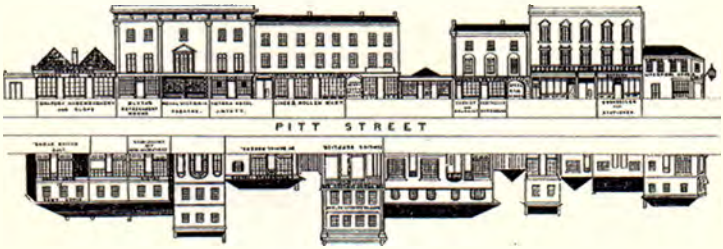
Many or most of the residents about the river and outlying localities, used to make every season, when the bitter or Seville oranges were plentiful, a great deal of marmalade; and when the summer fruits were ripe all sorts of jam as well. Lemonade was made by boiling down lemons of the "rough skin" or "common lemon", sometimes improperly called "sweet lime", which were grown in almost every garden. In places where the remains of old residences even of the humblest kind were often to be seen in the bush, an old lemon tree or two were generally to be seen to be struggling along. Here also some rose bushes of the old China or monthly variety, were almost sure to be in evidence. This rose must have been one of the first, if not the first, introduced into Australia. At one time it was used for hedges alongside fences, and was grown in almost every garden

Some of the people made a good deal of hop, and of spruce, beer, mildly refreshing drinks much used at one time. The "native currant" (Leptomeria acid) abounded in may places, chiefly about the sandstone rocks and sandy parts. The fruit was gathered suring the season in quantities for preserve, which was greatly in favour. Native currant jelly was considered to be equal to any jelly made or obtainable. It was used a good deal with mutton. This fruit, the five-corner, and a wiry climbing plant known as "sweet tea" *(Smilax glycaphylla)*, were marketable commodoties, and were often to be seen for sale at the George-street markets. The leaves of the "sweet-tea", which was also known as the native "sasparilla", were supposed to be invaluable as a cure for certain complaints. The sweet tea plant is often confused with *Geitonoplesum cymosum*, which it resembles to some extent.



It was customary for residents to make their own tallow candles, or most of them, from tallow and mutton-fat. Tin moulds could be purchased to mould six or a dozen candles at a time; and suitable cotton wick was available at grocers' shops. The chief difficulty in the manufacture was to keep the wicks exactly in the centre of the moulds before the melted tallow was poured in. When sufficiently hard the candles were drawn and stored in round-shaped tins known as "candle boxes". These had hinged lids and straps at the back to fix them to a wall or any place convenient.
The worst feature of the tallow candle was the necessity to snuff it frequently. For that purpose snuffers, objects of curiosity today, were in general use, and, of course, when wanted had often been mislaid, so that the art of snuffing with finger and thumb had to be acquired by many. It was often a test of skill amongst youngsters to snuff a candle wick as short as possible. A finger-snuffer could be easily detected by marks of burnt candle wick on his clothes. Wax candles were sometimes used in those days, but chiefly for State occasions. Sperm candles, I think, were scarcely known, or else were too expensive for ordinary purposes.

For family rooms, in churches, and assembly rooms, where gas was not available, Colza oil lamps were made use of. There was no gas, until comparatively recently, anywhere about the river, or beyond Sydney, where in the evenings in the city, lamp lighters could be seen running around with long ladders to light the gas lamps in the streets. Kerosene did not appear until the latter part of the period I am talking about. When first introduced it was sold in Pitt Street, somewhere about Washington Soul's shop, nearly opposite the old Victoria Theatre.



In the shop windows was a brilliant display of ornamental lamps alight. The display attracted a great deal of attention. The aroma of the oil was then considered peculiar and disagreeable. The agent for the oil was a Mr Stannard, who resided on the Parramatta River for a time.

In 1848, and for a few years later light was obtained by means of flint and steel and by sulphur matches. The former was chiefly used by smokers, the flint, steel and tinder being carried about in tin boxes made for the purpose. Tinder was made by rolling up some rag into a rather compact bundle, which was put into a tin cylinder about an inch in diameter, and then one end of the rag was burnt, and this would easily catch alight by sparks made from steel struck on flint. I often used my pocket knife on a piece of quartz. Sometimes pieces of a large fungus were used instead of burnt rag. This was known as "punk". The wooden sulphur matches, the only ones in use, were difficult to light, and burnt very slowly when first struck, so that a good deal of care was required to keep them alight. These matches were sold in circular wooden boxes. The last of such boxes I remember to have seen were empty ones made use of by fossickers on goldfields for the preservation of the few specks of gold panned out of the wash dirt.

Meat cost from a penny-halfpenny to twopence a pound. Home-made bread was common. A good deal of flour was at times imported from South America in wooden casks, which were somewhat smaller than the cement casks of today. These casks were made of some kind of pine, I think, which imparted a strong flavour to the flour and bread which was disagreeable.

The practice of spreading sand, or broken-up sandstone over floors after they had been scrubbed was a common one. The sand dried up all the moisture that was left after the usual drying.

from
The Parramatta River and Its Vicinity, 1848-1861 by W.S.Campbell

Read before the Society, May 27, 1919. and published in
JOURNAL AND PROCEEDINGS of The Royal Historical Society, Vol V, Part VI, 1919.

A Footnote to

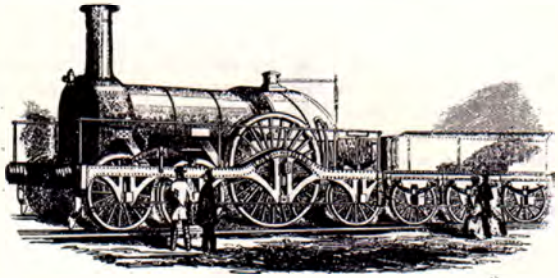
A Tourist in France, 1848

By the middle of the nineteen century a combination of factors and given Britain a preeminent position in the commercial and industrial world. A relatively stable government, improvements in agriculture, supplies of coal, advances in iron and steel technology and in civil mechanical engineering and inventions in the various textile industries complemented one another and meant Britain was able to export not only goods but also capital, services no skills. Link's book makes it clear that our lacemakers were only part of this movement of labour.

"....Boulogne hardly counted as France. It had become, according to Murray, 'since the peace, one of the chief British colonies abroad; and, by a singular reciprocity, on the very spot where Napoleon proposed the invasion of our shores,his intended victims have quietly taken possession and settled themselves down.
The town is enriched by English money; warmed, lighted and smoked by English coal; English signs and advertisements decorate every other shop door, inn, tavern and lodging house; and almost every third person you meet is either a countryman or speaking our language. "[1]

[1] J.G.Links The Ruskins in Normandy p16

Railway building was one of the export industries. As Links write, " As soon as the new Republic was founded the French went back to work on the railway (ie from Dieppe to Rouen) which had been begin by the English and abandoned by them when they left France at the outset of the Revolution. There was not a great deal to be done and, on July 29, 1848, the great ceremony of inaugurating Dieppe's long-hoped-for railway took place. It had been largely an English undertaking from beginning to end, as had the Rouen-Paris line, and the English engineers and workmen had been invited to take part in the opening of the railway they had begun. The English had financed it, designed it and for the most part built it, and, perhaps to demonstrate the Englishness of the railway systems, the trains ran on the left side..."[2]



At the present time some of the retired English middle-class seek to make their pensions go further by settling in Spain or Italy or France. This is not a new thing as the following extract shows: "...They arrived at Avranches in time to catch the diligence and stayed no longer than was necessary. To Effie it was a 'stupid town' and Ruskin did not refer to it at all. According to Murray, though, 'the beauty of the situation, the salubrity of the air and the cheapness of living' had rendered Avranches a favourite residence of the English

2 . ibid p 23

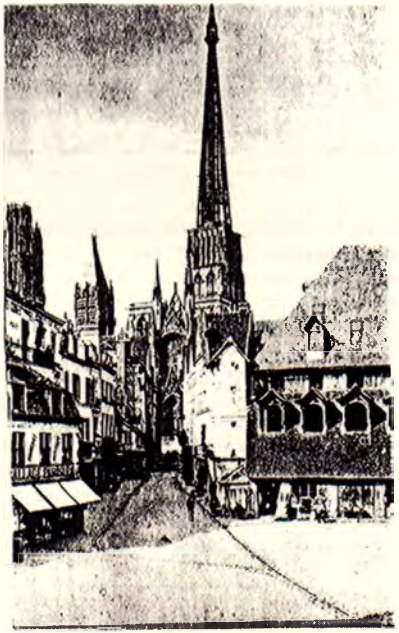
who formed a considerable colony there. Apart from Caen (which according to Murray had an English population of 2000) and Rouen, which had English settlers since the eighteenth century, Avranches alone in Normandy claimed this distinction.

The presence of so many fellow countrymen impressed George who wrote: 'There are a great many English migrants in this neighbourhood who live here entirely, living and other necessaries being so much cheaper; a very tidy house with garden &c, and often prettily situated, may be had I was told for 12 to 20 pounds a year, so that with 80 or 100 pounds a year a family might live with the greatest luxury, plenty of shooting in the country, having to pay a small fee for permission to shoot. It is amusing though, to see the English, endeavouring to be taken for French and not of their own country, mustachios, beards, clothes cut to match as near as possible, but it's no use, any one at all practised can see through them in a moment and when they are found out they talk of their chateaux and forests here, as big and as majestic as they possibly can, but in general they have a broken down, shabby genteel appearance about them,not at all the thing. Still, it's not surprising that people with a moderate income, which in England would be barely enough to keep a family respectable, should go to a country where with the same amount they could live comfortably and to spare and be looked upon by the peasantry about them as *milors*, but then they should not be so big and so elevated and give themselves such airs with their new titles.'" [3]

[3] ibid. p47

In a church-going age many felt the need of religious consolation in a familiar form and no doubt some clergy felt the attractions of foreign residence as the following extract indicates: " After attending vespers Ruskin assured his father that they had been to a Protestant service in the morning ... No doubt he heeded Murray's pleas on behalf of the twenty-five resident English ministers in France: ' With few exceptions the stipends are very small, and English visitors availing themselves of the privilege and benefit afforded by these places of worship should remember that they are duty bound to contribute, according to their means, to the support of the establishments and their ministers.'"[4]

Doug Webster



[4] ibid. p74

The Removalists

J. Barrie's surveying establishment – *Merlin*

The last building before the Church Street terminal of Tambaroora Street was a weatherboard cottage which served as the office of James Barrie, mining surveyor and AMP Assurance agent. One claim to fame lies in the fact that he was a distant cousin of James M Barrie, the author and playwright who created Peter Pan. Barrie's cottage is still standing but it is on a new site up in Reef Street, a quarter of a mile away. A later owner cut holes in the weatherboard walls, inserted poles and invited volunteers to sample an eighteen gallon keg of beer - on the new site. They were to qualify for this treat by giving a little manual labour at the poles. Seventy enthusiastic volunteers turned up, lifted the house bodily and carried it up Reef Street to their reward. It became the home of the late Enoch Goodwin. The galvanised plates subsequently tacked over the holes in the walls are still there.

from
The Hill End Story, Book 1
Harry Hodge.

Lacemakers Link with an "Unconventional Artist"

Probably very few of those who read the article on pp29-31 of *Tulle* No 43 concerning the artist George French **ANGAS** realise that there are a multitude of *Harpley* passenger descendants who are genetically related to him!

When I first became interested in family history in the mid 1960s, I paid scant attention to the fact that my grandmother, Lillian Maud **CAVENETT** (née **LONGMIRE**) 1878-1938 (who died 4 years before I was born) had named her second son William Angas **CAVENETT**. I presumed that Grandma, who did not have a reputation for being an excellent speller, had meant it to be the much more common spelling - Angas. No living relatives enlightened me otherwise.

During the course of my continued research I discovered an obituary notice in the State Library for John King **FROST**, the brother of Lillian Maude's mother, Ellen Martha **FROST**. Published in the South Australian Chronicle, 15th September, 1917, the notice opened a "can of worms" for my genealogically inquisitve mind.

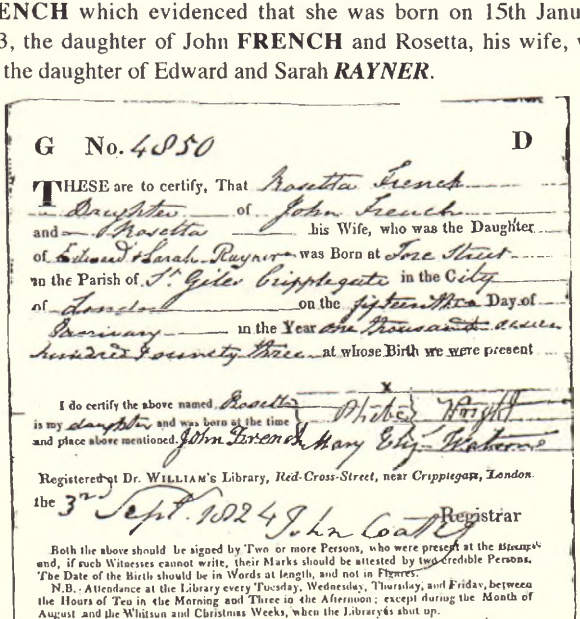
> - "Another of Franklin Harbor's pioneers, Mr. John King FROST, died at the Cowell Hospital during the week... Born in England he came to Australia with his parents when very young. After serving on the estates of the late Mr. George Fife ANGAS (who was a relative), Messrs. MORPHETT and DAVENPORT, he selected land at Yabmana, where he has resided ever since 1879. He was very highly esteemed... and leaves a widow and four children." +

To those readers with a similar "bent", the wide range of possible links will be apparent. It could be through the marriage of a **FROST / KING / PURKIS / PASK** or other maternal line. For

many years I was challenged to find the documentary solution to the conundrum.

Initial investigation into George Fife **ANGAS**'s background in the numerous biographical references showed me that he was from the Newcastle-upon-Tyne area of northern England, but had married Rosetta **FRENCH** of Hutton, Essex on 12th April, 1812. As the **FROST** and **KING** families were from Essex - Suffolk border, I cioncentrated my research on the hypothesis that the consanguinity was through Rosetta rather than George Fife **ANGAS**.

My research was given a great fillip when Mr Rob **LINN**, renowned Adelaide historian and author, provided me with a copy from Dr **WILLIAM'S** Library, London, of the birth registration of Rosetta **FRENCH** which evidenced that she was born on 15th January, 1793, the daughter of John **FRENCH** and Rosetta, his wife, who was the daughter of Edward and Sarah ***RAYNER***.



G No. 4850 D

THESE are to certify, That Rosetta French
Daughter of John French
and Rosetta his Wife, who was the Daughter
of Edward & Sarah Rayner was Born at Fore Street
in the Parish of St. Giles Cripplegate in the City
of London on the fifteenth Day of
January in the Year one Thousand seven
hundred & ninety three at whose Birth we were present

X
Mrs. Wright
Mary Ely Watkins

I do certify the above named Rosetta is my daughter and was born at the time and place above mentioned. John Larsen

Registered at Dr. WILLIAM'S Library, *Red-Cross-Street*, near *Cripplegate*, *London*.

the 3rd Sept. 1824 John Coates Registrar

Both the above should be signed by Two or more Persons, who were present at the Birth; and, if such Witnesses cannot write, their Marks should be attested by two credible Persons. The Date of the Birth should be in Words at length, and not in Figures.

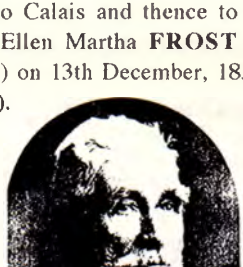
N.B.—Attendance at the Library every Tuesday, Wednesday, Thursday, and Friday, between the Hours of Ten in the Morning and Three in the Afternoon; except during the Month of August and the Whitsun and Christmas Weeks, when the Libraryis shut up.

W. Tarn, Printer & Stationer, 69, Wood-Street.

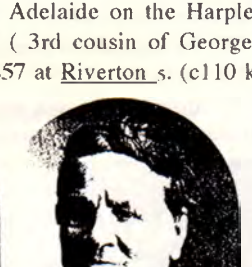
As I'd recently found that Ellen Martha **FROST**'s maternal grandmother, Hannah **WAKELING** was the daughter of Giles **WAKELING** and Hannah ***RAYNER***, I redoubled my efforts on the RAYNER family research. This culminated with the discovery that Edward ***RAYNER*** (the great grandfather of George French **ANGAS** the artist) was a brother of Hnaanh ***RAYNER*** who married Giles **WAKELING**. (see chart)

Fifteen years of intermittent research had atlast unravelled those lines (should I say worms?)

Henry **LONGMIRE**, son of Hiram **LONGMIRE** and Ann née **WHILDON / WILDEN**, was baptised at St Peter's, Old Radford,Nottingham on 3rd March, 1836 and accompanied his parents to Calais and thence to Adelaide on the Harpley. He married Ellen Martha **FROST** (3rd cousin of George French **ANGAS**) on 13th December, 1857 at Riverton s. (c110 km N of Adelaide).



Henry.



Ellen Martha nee FROST

Ellen Martha and Henry **LONGMIRE** had a family of eight children (4 of whom received 'family names' as second names :- Frost,

5 The research of Richard Lander and others isceliciting that a number of *Harpley* families moved to this small farming centre in the 1850s and 1860s

Wilden, Gratricks, King) in the ensuing 21 years. My grandmother, Lillian Maude, was the youngest. It is obvious that she was informed of this tenuous link to the **ANGAS** family by her mother. From the seven youngest children extend abundant ramifications of those with both lacemaker ancestry and a genetic link to the Unconventional Artist.

Kingsley Ireland F.S.G. (Lond)
(3rd cousin thrice removed of George French ANGAS)

128 Penrice Road
Angaston[6] 5353

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Ireland, K.J. The Family History of Hiram Longmire 1814 - 1880. Lutheran Publishing House: Adelaide 1972

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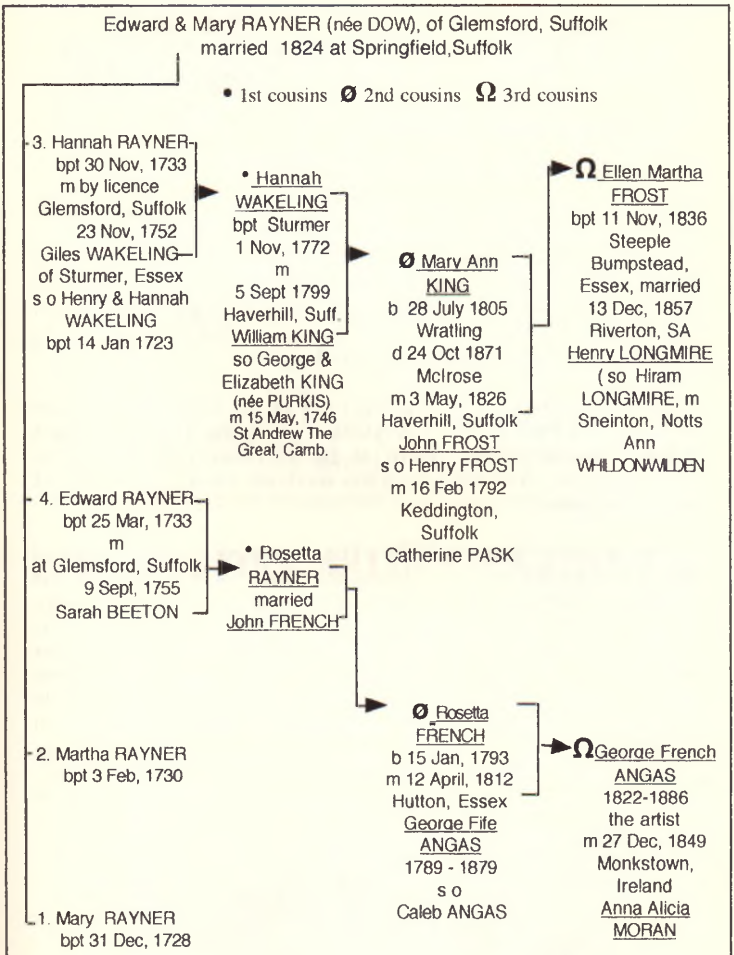
Tregenza, J. George Fife Angas, Artist,Traveller, Naturalist 1822-1886. art Gallery Board of South Australia, 1980.

6 This is coincidence - we moved to this Barossa Valley town in 1974



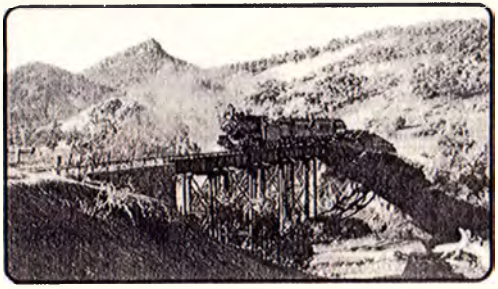
The relationship between the descendants of Rosetta and George Fife ANGAS and the descendants of Mary Ann and John FROST.

Quorn, SA

Some fifty kilometres north east of Port Augusta, and through the Pitchi Ritchi Pass, lies the township of Quorn. Like many others, it came into existence with the advent of rail and in 1876 surveyors laid out their plans. It was then official practice to survey a town for each land division of a hundred square miles making towns about ten miles apart. Many towns were born, and died, on the drawing boards in Adelaide, but Quorn survived.

Until the alteration in 1956 to the route of the East /West rail line through Port Pirie and Port Augusta in 1934, the Transcontinental Express passed through Quorn, as did the Ghan from Adelaide to Alice Springs. And still Quorn has survived, but why has it turned up in this journal?

It was named on May 16, 1878. The name of Quorn was bestowed by Governor Jervois to honour the home of his then private secretary, JHB Warner. This secretary came from Quorndon, Leicestershire, and so did Henry Watts, a *Harpley* passenger, George Stubbs, his wife and family on the *Fairlie*, and James Woodforth, his wife and family on the *Agincourt*.. The familes Spinks, Bratby and Gamble all had connections there too, so a little piece of Leicestershire, and the Lacemakers by coincidence, lives on in South Australia.



Pichi Richi Pass and Devil's Peak

The Barrier Miner

Friday September 7, 1915

I wish the public to know that I did not run away from my Husband as he and my Mother were at the station the night I went away. If anyone wants to know where I have been, write to Mrs Higgs, Kapunda.

Mrs Hart

THE METHODIST CEMETERY

All capable MEN interested in the Removal of sand from graves please bring shovels on Saturday afternoon.

THE ADELAIDE OBSERVER

AN UNDATED OBITUARY!

Mr. William Hall.

Mr William Hall, the well-known caretaker and tipstaff ath the Supreme Court, who had filled his position since 1876, died on December 24 in his 64th year , after a lingering illness. Mr Hall was born inFrance, and came to South Australia in his infancy with his parents. His father, the late George Hall, founded the aerated water and cordial factory at Marryatville in the early days. Mr William Hall for some time held an official position in the old North Terrace Institute, which he left to enter the services of the Supreme Court. His familiar figure in the precincts of the halls of justice will be greatly missed. Mr Hall was highly esteemed and much respected by all who had relations with the Courts. He has left a widow, two sons - one of whom is Mr William Hall, clerk of the Adelaide Police Court - and two daughters - Miss Hall and Mrs Theo A Wheatley.

My Wandering Shepherds

Thomas SHEPHERD married Theodosia SAXTON 26 July, 1818 at Beeston, Nottinghamshire.[7] Thomas died, rue de Temple, St Pierre in 1842 aged 42. On the death certificate it stated he came from Stapleford, Nottinghamshire and his father's name was Matthew . There are nine children listed on the IGI. All but one were baptised in Stapleford. I have not been able to find any marriages for them except Thomas.

In the 1871 census for Radford, I came across a Theodosia Brailsford , a widow aged 70, born at Beeston. With her was her daughter Julia, aged 27, born in Calais, France. What made me take a closer look was her name and the fact that the lodgers listed were Thomas SHEPHERD born Stapleford, his wife Floré SHEPHERD born Calais, France and Thomas Victor SHEPHERD, son aged 8, born in Calais.

This information led me to uncover an interesting lineage in France. I do not know how many children Thomas and Theodosia took to France with them when there was a move to Calais of Lacemakers around the 1840s from the Radford area. My researcher in Calais did finally find a family in 1841 just before Tomas died. The children listed are: Thomas aged 15, Theodosia aged 10 and Mimiduke who I take to be Marmaduke, aged 2.

I have only traced the marriage of Thomas SHEPHERD to Floré DELATTRE. They married at the French Consulate's Office on June 6, 1853. There is a recod of birth for two other children in Calais: Enoch 1853 (baptised two days before the marriage took place) and Charles 1856, (Charles died in infancy) but not one for Thomas Victor, about 1852 (the Victor was omitted onother documents!) I would love to have proof of a birth for Thomas Victor!

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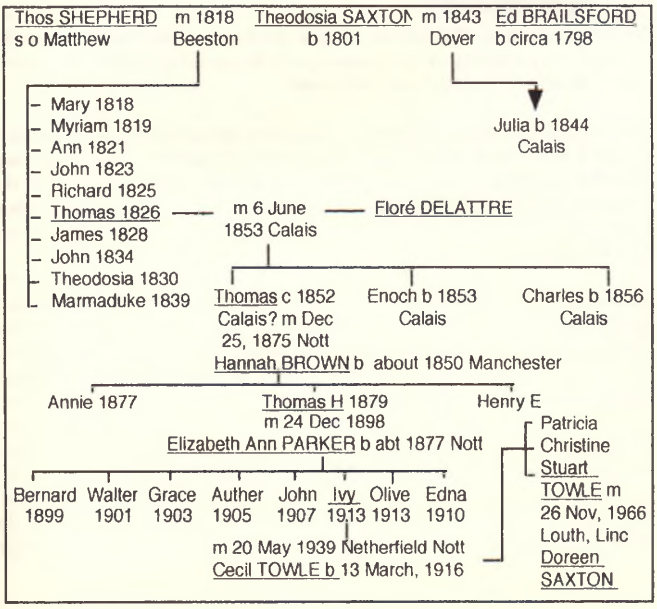
[7] I have traced Theodicia's lineage in Lenton,Nottinhamshire

Whether Theodosia met her second husband Edward BRAILSFORD (born c 1798, Mansfield) in France or England is not yet known, but they married in Dover in 1843 and had their daughter in France in 1844. The work in the lace industry had problems and the laceworkers decided to go home or emigrate to new lands. My SHEPHERDS went home. Well, only those that I have so far accounted for. I have had help from the Society and from the Calais Genealogy Society who put me in touch with my wonderful researcher. But where are my missing SHEPHERDS? Are they inEngland or France? The DELATTRE lineage has been traced back to 1655.

To make things more difficult, this is my husband's lineage and I am also a SAXTON whose lineage is in the adjoining district of Sneinton!

Doreen Towle



As Poor as a Stockinger

As truly as the stocking frame gave birth to the lace machines, so did the stockingers father the lacemakers. The hosiery trade was a home industry and remained so until the last quarter of the nineteenth century. That is to say, the work was done in the homes of the workers, or in small workshops and were located both in the towns and the villages.

Nottingham was the centre major centre for the trade with the villages surrounding it, particularly on the southern side, becoming the heartland of the framework knitter.

The records of the Lacemakers indicate a great many of the fathers of the Lacemakers were indeed framework knitters. Remembering that the lacetrade had its very early beginnings in the 1820s, and the major swell of employment didn't begin for a long time after that, the probability that a major number of the Lacemakers began in the hosiery trade is very high.

Evidence from Hensen's works and Felkin's implicates the family names of a great many of those who came. The names of Crofts, Davis, Branson, Shaw, Clarke, Mottershaw all appear, particuarly in the development of the patented applications to frames that allowed the product of a lacy material.

From the records of the Society the families of Foster, Jackson, lee, Shepherd, Croft and Tyler were all framework knitters.

In the 1845 Commission seventeen framework knitters from the village of Ruddington were interviewed. They includedThomas

Hart, David Fox, William Underwood, Samuel Parker, Thomas Henson and William William Price all of whom had connections with Lacemakers in Calais.

Framework knitting was the most important trade in the village of Caythorpe right through the nineteenth century.[8] William Branson's brothers and their father before them all remained in the trade with only William being lured to the factories of Radford. The families of Kirk, Bailey, Foster, Haslam, Bagguley, Tomlinson, and Hardy were all framework knitters in Caythorpe and all had Calais connections.[9]

The village framework knitters received their work from middlemen. Sometimes the middlemen "put out" the materials, and then collected the finished articles to sell to the warehouses. Sometimes they actually owned the frames, and rented them to the framework knitter. Sometimes they owned the work shop and either rented out space, or rented out space with a frame. This systemthen allowed the middleman to demand various deductions from payment for the finished stogings: frame rent, stranding space hire and taking in (to the warehouse) money. Other charges could be added for the completion of the task: seaming, stitching, sewing and winding.[10] There were often further expenses for the framwework knitter as he supplied himself with needles, oil, candles and coal. His income was not dependant on his output, but more on the supply and demand of the market and the greed of the middleman.

The plight of the stockinger attracted public attention to the extent of a Factory Commission (1833); a Royal Commission on the Employment of Children in Factories (1833) and a later Royal Commission on Framework Knitters (1845). The findings and following reports of these investigatins give a very clear picture of the lot of the framework knitter, and offers some explanation as to why the lace trade was so attractive and why the Lacemakers were perhaps so willing to flee to the other side of the world.

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8 Not Forgetting Caythorpe, Sharpe & O'Neill

9 Not Forgetting Caythorpe

10 These tasks could be completed by the stockinger's family - leading to whole families being dependant on the

One of the Commissioners in the Factory Commission 1833 went to the house of William Farmer in Leicester. He reports:

'He has two shops. The one on the ground floor I entered. There were six frames; three on each side. The room measured in height 6 feet 8 inches, inlength 143 feet, in breadth 10 feet 6 inches. The frames were wide ones turning off three or four stockings at a time. They measured all alike, viz. 5 feet inlength placed transversely with relation to the length of the room, width 3 feet. It will be seen from the above proportions that little more than 6 inches were left for passage between two rows of frames. I got to the other side of the room with difficulty by stooping and moving sideways, where I found a little boy with a winding machine occupying the only space left by an irregularity in the wall. The men sat at their work back to back; there was just space for the necessary motion, but not without touching each other. The room was so close as to almost smother one. The shop above was of the same dimensions, containing also six frames. Of the men here at work, most were sickly and emaciated. One of the nineteen looked stout and well; he had been at it seven or eight years and said he had been lucky and lived well. This answer is universally given by the hale-looking stocking weaver who has been any considerable length of time in the trade. They are exceptions which seldom occurr after the age of twenty"[11]

In 1833 a Dr Manson, long time Nottingham practitioner was asked to give his opinion on the general state of health among the framework knitters. He said:

"They are, many of them, unhealthy and dyspeptic; not so much from the employment, as it seems to me, as from the long period of labour endured in a close and confined atmosphere, the actions of the arms and legs giving them an advantage over those engaged inemployment more completely sedentary, I can tell a stockinger well by his appearance. There is a paleness and a certain degree of emaciation and thinness about them."[12]

William Felkin explains the physical exertion needed:

11 Royal Commission on Framework Knitters, p 3

12 Royal Commission on the Employment of Children inFactories (1833) p C2.27

"The art of framework knitting is not difficult to acquire; but the best fashioned work, and all fancy work, require a quick sight, a ready hand and retentive faculties...In this county the hands make from 24 to 42 courses a minute; they will average, for hours, 36 perminute when working three hose together, and making heavy worsted goods. I have tried within these few weeks, and found this labour very severe ... Each course involves several movements of the hands, in passing the threads over the needles and in passing the body of the frame through four motions. The feet are required in every course to move alternatively one or two treadles, requiring a certain to draw the jacks, whereby the loops are successively formed; and by putting down another treadle to overcome the resistance of the spring and by the action of a bar upon the 'boards' onparts of the needles which are turned back, to press them into grooves, and so allow the loops last formed to pass over those in theprocess of formation. While the hands are thus busy, the feet are moving at the rate of four feet per second, the eye must keep watch on the needles as to their soundness andposition, and on the work, that it be perfect and free from blemish. "[13]

He suggested that if any of the hosiers thought this was an unnecessary criticism, that they try it for themselves for an hour or so!

Felkin contributed in no small way to that Commission. In this same Commission, he reported:

"The workmen, speaking of them in the mass, are physically deteriorated; they are mentally depressed and too often morally debased. Ill-fed, ill-lodged, and ill-clothed, with careworn and anxious countenances, they are a class by themselves and easily distinguishable from most others by their personal appearnaces; and without attributing their extreme poverty to them as a crime, which is but their misfortune, we shall nevertheless be prepared to learn, what is indeed a fact, that amongst them, as indeed amongst others similarly circumstanced, hopeless poverty is producing fearful demoralisation..."[14]

13 Royal Commission of Framwork Knitters, p 3.

14 Royal Commission on the Employment of Children in Factories (1833) pC1.185

Felkin's opinion was again sought in 1845 when he said:

"In 1832 and again in 1837 and again in 1841, as well as upon the present occasion I have made extensive enquiries into the positionof the framework knitters as regards its clothing, and I have found them gradually depreciating in the quality and the comfort of their clothes. I have found many cases in which the heads of the family have not obtained for a quarter of a century an entire new suit of clothing or external garments. Their children are frequently in a very ragged condition. The condition of their dwellings for the last seven or eight years has been much deteriorated, and many articles of furniture gone."[15]

The hosiery trade was overpopulated.Its continuance as a cottage industry ensured this. Those who came from framework knitting stock tended to stay there... initially because it was necessary for all family members to involve themselves to keep costs as low as possible, and income up, and then because they lacked the physical fitness and motivation to move to other trades. The move to the lace factories was the most logical and most opportune, and so it is no surprise that we find in the records of the Society atleast 24 marriages of the Lacemakers in Radford and Loughborough - the big factory centres, and atleast 34 references to births and deaths in Radford alone!

Gillian Kelly

The Tale I Have to Tell!

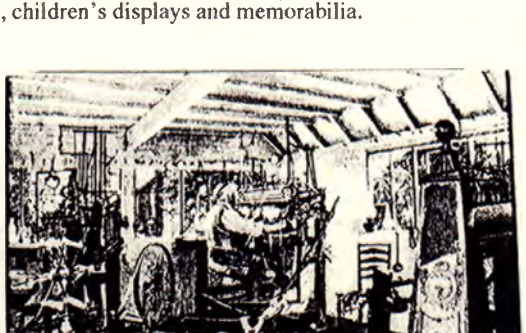
In August 1984 my husband cared for our children while I spent a month in England. By mid September I had reached Nottingham and revelled in the lace history, St Marys and the Castle and made contact with a name I had been given before reaching home.

Doreen and Jim Piggott lived in Gunthorpe, the birthplace of my William Branson, and gave me a day of their lives that was to

15 Royal Commission on Framework Knitters, (1845) p 26

become a highlight day in mine!

The Parish Church of St Marys in Lowdham served the small villages of Caythorpe and Gunthorpe. It was Harvest Festival time, and the parish was celebrating the life of the Reverend Brown , much loved Rector of the Parish.[16] I met the Piggotts at St Marys - a church built circa 1200 AD. My greatest surprise was how the churches are used...not just for worship, but for community celebration and St Marys on this day celebrated Lowdham through harvest, children's displays and memorabilia.



Part of the memorabilia included a family tree of the Branson family which listed: William - Gone to Australia!! On the wall was a sepia copy of an incredibly finely detailed painting that intrigued me. It showed a framework knitter at work near small paned windows and I could clearly see through the painted window the details of the roof and chimneys of the house next door. The threads on the knitting frame were visible, in one window there was a bottle of water reflecting light onto the frame and the angled beams in the ceiling

[16] Those familiar with the Branson letters will remember that the Lacemakers in Australia had no contact with their families for 30 years. The contact was initated by the Rector of the Parish, and I believe that Rector it was this Rev Brown.

were clearly defined and fascinating. My interest was such that Mr Piggott later photographed it for me.

That day I experienced very distant cousins, the Saracen Head Pub where I enjoyed jacket potoatoes and some Charles I history , the exquisite stone carving at Southwell Minster, banked in the most civiliised of Banks and visited Caythorpe to look at the Black Horse Inn that had once belonged to Robert Branson, brother of William.

Beside the Inn is a double storied brick building called Home Farm. This was also Robert's and later his son's. Tucked in behind this is a framework knitter's cottage that was probably built in the early 1800s. The owner at the time was known to the Piggotts, and I was taken in to look at it, its purpose then being that of a garden shed! There was a list of previous owners: it included Robert Branston [17] and John. I don't know if this was Robert's son John, who certainly did own it later, or Robert's father John, who was a framework knitter and may well have worked there earlier.

The single entry to the groundfloor opened to a small room with a tiny fire grate and a narrow stair case leading to the very well lit upper floor. I climbed the stairs and looked across the room, across the fascinating angled roof beams, through the distinctive

[17] The Australian branch of the family call themselves Branson.

windows out onto the familiar roof scene. For all intents and purposes I felt I was standing in the painting I had seen at the Church.

I carried this feeling with me and was able to later compare my own photographs with those Jim Piggott took . In every detail they matched, and I was convinced that for some reason this painting had been painted in the workshop at Home Farm.

Sadly, I have since heard of Mrs Doreen Piggott's death, but have good reason to remember her and her husband Jim with a great deal of regard for sharing so much of their England with me.

Earlier this year I was fortunate enough to receive a copy of a small book, *Not Forgetting Caythorpe*, by Anne Sharpe and Julie O'Neill. In it are several colour copies of beautifully detailed artworks, including a coloured version of my sepia print. I now know its name is *A Dying Craft*, painted by William Pegg. The original is in the custody of the Keeper of Fine Art, at the Castle Museum, and belongs to the Nottingham City Council.

With all that in mind, I feel I must share the following with you.

William Hallam Pegg

"On his death in 1946, Rev Otter wrote in the Parish magazine:

'Mr Pegg, who retired to live at Caythorpe, took to doing water - colours at the age of 71. He told us the 'he used to brush a bit' when he was a boy. He then became a lace designer and received international silver medals for his work. He was also regarded as one of the greatest experts on historic laces. But he gave up painting until he came to Caythorpe. One of the first pictures he did was of Carby Mill. An ardent atheist, he gave it to us for the Church Sale. We bought it and it now hangs in the Vicarage. Subsequently he had four of his water-colours hung in the Royal Academy; one of the most interesting being that of Mr Carlisle's frameshop *'Up the Steps"* at Caythorpe. His lace designing told in his painting. Each picture he did was a study of the minutest detail; in his mill pictures every bubble on the water is an individual bubble. Every spider has its own cobweb. In his picture of *'Threshing in Simpson's Yard'* you can see the hole in the wire netting through which you put your hand to open the gate."

He walked for miles with his brush, easel and spectacles: he never wore a hat; he would always stop for an argument, was often very rude (about parsons) and always friendly the next time. His figure will not soon be forgotten about Caythorpe.'[18] And then:

" The last of the framework knitters, Charlie Carlisle, who was featured in a very finely detailed water-colour, entitled *'A Dying Craft'* painted in the 1940s by William Pegg and who worked at the Home Farm workshop in his later years, died in 1945."[19]

So there it was, and probably the whole world knew William Pegg's painting was done in Branson's workshop, but I didn't and I would not have missed that feeling of wonder for anything!

Gillian Kelly

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18 Not Forgetting Caythorpe, Sharp & O'Neill, Acknowledgements.

19 ibid p10

Office Bearers
Australian Society of the Lacemakers of Calais

PRESIDENT **Mrs Claire**
42 Lavarack Street
Ryde, 2112
Ph: 02 878 5492

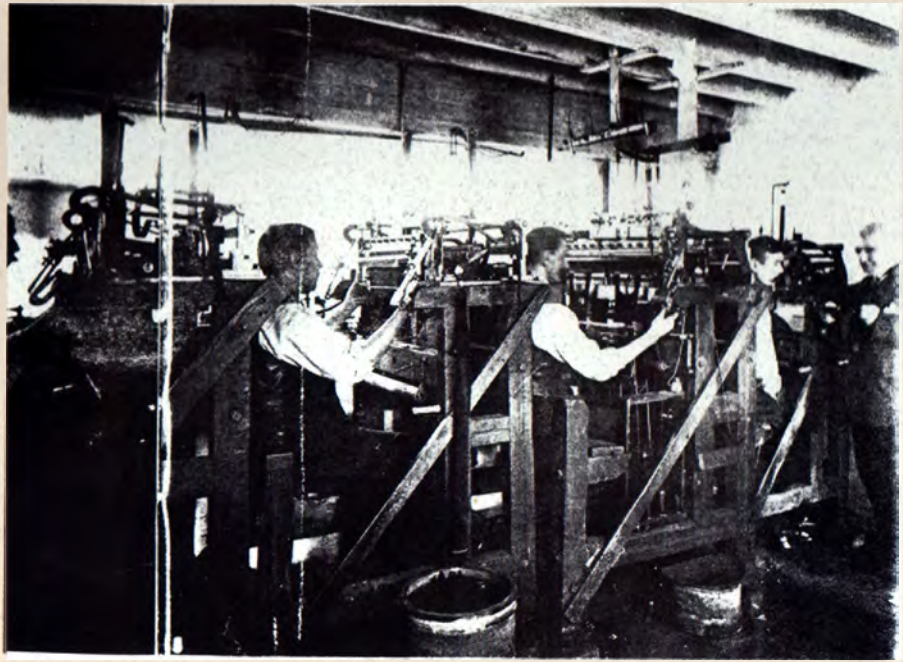
SECRETARY **Mr Doug Webster**
56 Rivett Street
Hackett, ACT, 2602
Ph: 06 248 8403

TREASURER **Miss Barbara Kendrick**
190 Shaftesbury Road
Eastwood, 2122
Ph: 02 874 2330

EDITOR **Mrs Gillian Kelly**
10 Sorrell Place,
Queanbeyan, 2620
Ph: 06 297 2168

PUBLICITY OFFICERS **Mrs Lindsay Watts**
65 Britannia Street
Umina, 2257
Ph: 043 41 4384 and

Mrs Beth Williams
13 John Street
Baulkham Hills, 2153
Ph: 02 639 6606



Framework Knitters making stockings. p 30