Tulle

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Issue 140

Fort Macquarie, Bennelong Point, Sydney

The Journal of
Australian Society of the Lacemakers of Calais

Australian Society of the Lacemakers of Calais Inc

MEETING VENUE
Stanton Library, 234 Miller Street North Sydney

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.

Find us on the Internet: https://www.lacemakersofcalais.com.au

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COVER STORY:

Fort Macquarie stood on Bennelong Point from 1821 until 1901 when it was demolished to make way for tram sheds! When the *Fairlie* and the *Agincourt* sailed into Sydney Harbour it greeted them from the Point.

The two-storey tower in the middle of the fort, housed a guardroom and storehouse. The tower was 27.4 metres (90 ft) in circumference. A powder magazine capable of storing 350 barrels of gunpowder was constructed underneath and the tower could provide accommodation for a small military detachment of 1 officer and 18 men, with stores for the battery. A drawbridge, on the landward side, over a small channel leading to a gate beneath the tower provided entry to the fort.

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FROM THE PRESIDENT

I can't believe how quickly our meetings come around. It doesn't feel that long ago that we were together in North Sydney, looking through the basic structure of our Members Area on https://www.lacemakersofcalais.com.au.

And now, not only do we have a structure, we have launched our **Members Area**. The content continues to grow - every day Stephen Black, Gillian Kelly and other members of the website working party are scanning documents and photos, loading files and troubleshooting within the website to give you access to our comprehensive resources. If you haven't already had a look around the Members Area, what are you waiting for?

While our website has been our main focus, I have been seeking funding opportunities to allow us to better utilise the resources we have. An application for funding under the Cultural NSW grants program to professionally index Tulle is currently being considered and we hope for a favourable outcome. The cost of a professional index for our 139 editions is in excess of $7000, so keep your fingers crossed.

We have also submitted an entry into the Dorothy Fellowes Website Award. This award recognises websites created by member societies of the NSWACT Association of Family History Societies. We have entered Category B – Best website designed by a professional designer and administered by a society member. The winner will be announced at the *Sailing into History* Conference at Batemans Bay, September 14-16.

We will have an information table at *Sailing into History* – hopefully we will be able to discover some more Lacemaker descendants whilst we are there. The ACTNSWFHS conferences always have an interesting

program. If you are thinking of attending, registrations close on August 10. http://sailingintohistory.org.au/

Megan Fox President

FROM THE SECRETARY

Our first meeting held at Stanton Library, Miller Street, North Sydney was attended by sixteen hearty members, many of whom braved Sydney's erratic weekend transport arrangements; trains were not travelling over the Harbour Bridge so those who were ferried by bus, [pardon the pun] got to see many secret corners of the lower north shore! Non the less, it was a very informative meeting for those who were able to come

The meeting room is bright and welcoming, with chairs and IT facilities already available. The all-important kitchen is adjacent and well appointed. There are other meeting rooms on the same floor if ever we need to break up into smaller groups.

After the general business of the meeting was dealt with, Megan, Gillian and Stephen Black opened the meeting up to a broad-reaching discussion, updating us about the current status of our website. This included a report on the email results of the recent ***Future of Tulle*** poll. 40/80 emails returned, not all questions were answered.

Results:

People who wanted to edit Tulle: 0 (sadly!)
People who wanted to continue Tulle: Yes – 23 No – 13
People who wanted to receive Tulle by email**:** Yes – 33 No –
Further comments, various but all complimentary 14

There were many comments from the floor concerned with how we best move forward, including suggestions of a sub-editor role, less pages, more family stories and less general history. There are pros and cons for all and no definitive decision was arrived at. The discussion then went on to explain the website, (which is now live!)

Stephen explained that the front page of the website gives an overview of the Member's page, includes written info/images/links to videos. It will be accessed by a login and password with a disclaimer stating the info is posted by members and has not been checked/edited/proven by ASLC. It will be up to members to edit. There will be a set proforma/format for data and pdf file input. This will also be held in National Lib (TROVE) Only unique docs and images will be scanned into website. Once a page has been begun it can be added to as and when info becomes available. Megan requested that each member provide a very basic outline of their family members, including:

From where in UK
Went to Calais:
Left Calais:
Arrived in Australia:
Became:
War experience:

The meeting ended with a hearty move of gratitude to the IT and *Tulle* editing teams.

Claire Loneragan

Ladies and Gentlemen,

Many of you recently participated in a small survey about *Tulle*. As you can see from the Secretary's report your responses were positive and enthusiastic until it came to the matter of *Tulle* needing an Editor. While the journal was overwhelmingly supported, offers of Editorship were absolutely non existent.

Richard Lander and I have some twenty five years+ of editing this journal behind us and we assure you that actually formatting the journal is not the issue – it is finding enough varied and interesting materials to engage our readers that is the stumbling block. YOU can help keep *Tulle* alive! And here are some ideas:

- Tell a little of your family story, especially the lives of those who were children when they arrived.
- Do a little spot research – the story in this issue of the Calais lacemakers going to America came as the result of a quick online search for lace and America! Search with family names and districts and see if anything comes up.
- Look at the local history for where your family settled and see if it was involved – eg part the Foster family became very important to the development of Pyramul in the gold rush days.
- See if you have photographs that might tell a story

If you become involved and the Executive is suddenly blissfully overwhelmed with articles and images old or new, long or short, we can keep *Tulle* going! Let us all become a part of the solution.

Gillian Kelly, Guest Editor

Australian Society of the
Lacemakers of Calais

www.lacemakersofcalais.com.au

Our new website is up and running! It has two objectives. The first is open to the world and tells who we are, where we came from, why we are connected, all about the lace industry, who emigrated in 1848-1849 and more. By clicking on the named boxes on the blue ribbon at the top of the page you can enter the world of the lacemakers.

The second part is the Members' Area and it is specifically set up for financial members of the Society to use the research tools the Society has available to it to further trace their families and to access the information the Society already holds. This section will continually grow and you can be part of it to help build the knowledge of your family and make connections with others who are related.

One of the Members' Area sections is "Lacemaker Families". Each family, whether there is information available or not, has its own family page. The page already has the surname of the Head of Family and below this, the name of their ship and then a list, with years of births and deaths, of the family who travelled on that ship. There is a 'See Also' tag where there is a known relationship to other travellers in this immigration.

Beside this box is a general information short story (up to about 400 words) where we would like your input. It needs to tell just a little: where your family came from, its role in Calais, where they went to when they came to Australia and what they did here. Of course you can add anything you like to enhance this story but it needs to be around that 400 word mark.

It can be a full text, a series of dot points that we will put into text, or even just a few pointers about any of the above. You can hand write it and post it to the Secretary or type it up and email it to the web adminstrator at:

agincourt111@gmail.com

If you have photos of those actually on the ships, then they go adjacent to the story. Photos can be scanned at 150 dpi and emailed to the web adminstrator as above, brought to a meeting where they can be copied on the spot, or copied and posted to the Secretary.

In the next section under the blue line there is access to documents already available. These may be anything relating to your family from full trees down to handwritten scraps that people have shared. For some families there is a great deal of material and for others, none! Clicking on the open book will take you available information. The Society does not claim that everything that is in these files is absolutely accurate – they are the records and memories, sometimes imperfect, of people like you, trying to understand their family's rises and falls, and often contain gems that aren't available anywhere else.

Then comes a box containing a list of publications about many families that we know exist. ASLC does not deal in these materials – sourcing them might take a bit of tracking down. Finally, at the bottom there is a photo gallery for the parts of the family who were not on the ships – those born afterwards and succesive generations.

What you add to your area is up to you – you may wish to just enjoy what others contribute, you may like to add to the current knowledge, and again, any format from dot points to stories are welcome or you may even wish to leave your email address in there so others can find you.

Please take that very first step by telling us in about 400 words who your family were and are now!

The Branson Family Page

Family Name

Ship

Family members on board

See Also

Images of three of the five on board

The brief family outline

Documents online

Known Publications

Extra family photos

The New York Times

March 10, 1909

CALAIS FIGHTS MOVE OF LACEMAKING HERE

Town Boycotts Firm That Proposes to Transfer Industry to America.

THREATS TO BURN FACTORY

Workmen Quit and Food Is Refused to Proprietor - United States Buys Most of the Lace Made There.

PARIS, March 9.-The project of Caderas & Ozanne, a firm of lacemakers in Calais, to establish a factory in the United States has aroused a storm of opposition. As soon as it was discovered that they were interested in a factory in Rhode Island and were contemplating the removal of French workmen and machinery to America, a boycott was declared.

It was immediate and complete. The workmen refused to continue in the Calais factory, and all sorts of threats have been made in the local papers. It has even been suggested to burn down the factory.

M. Caderas is in Calais protecting the property as best he can. However, he can get no attention from the butcher or baker, who refuse to provide him with food. M.Ozanne is now in Paris, at his home on the Rue Frenoy, and he has been warned that he would better not to try enter Calais.

“America buys over 60 percent. of the foreign laces," said M. Ozanne to-day, “ and yet this is France's attitude toward America; for the feeling in Calais is entirely directed toward America, although $10,000,000 a year has gone regularly from America to Calais for machine made lace.

"They talk of nipping our scheme in the bud, and the feeling is so strong that it is impossible for me to return there. The local papers speak of burning the factory, and they say that if we try to move the machinery to America we won't be able to get one wagon or man to help us. That remains to be seen. We hope to get our factory moved to America eventually.

"As a matter of fact, the French have no right to claim this Industry as their own, as the machinerv and ideas for it were brought from Nottingham in England, about a hundred years ago."


Emile Ozanne

Eugene Caderas and Emile Ozanne had each made several trips to New York and investigated the possibilities of establishing a laceworks at Pawtucket where the American Textile Company was already operating and expanding. Later Emile stated he had immigrated to America from le Havre on June 28, 1907.

What they saw must have appealed because by 1910 both families were living and manufacturing in Pawtucket. Whether their French employees travelled with them is unknown.

By 1910 three new lace enterprises had opened. Two were using machinery from Nottingham and the third, Caderas & Ozanne, used machines from Calais! Caderas and Ozanne seem to have thrived and eventually moved into sales, trading under the name of Cadoza Sales, managed by Eugene. Both men continued to make frequent trips to England and France.

All lace making machines had been imported from England and France before this, but it was *expected that within another year some of the big shops of Pawtucket will be turning out machines of the latest design. That Pawtucket mechanical talent is capable of making as good machinery as good as either*

England or France is freely admitted by those men who have come here to start plants. [1]

Pawtuckett had become the lace making centre of America. Around 1816 the lure of money had attracted our English lace makers to Calais, and England reacted. . Almost exactly one hundred years later, our French lacemakers were attracted to America for exactly the same reason and Calais reacted!

Pawtucket c1880

[1] ***A hive of diversified industries, Pawtucket, R.I****,* Robert A Kenyon Mayor of Pawtucket 1910

THE CHURCH OF ENGLAND IN ST PIERRE

There was a Church of England presence in Calais as early as 1819. The Reverend John Liptrott and his wife Frances took up residence in rue des Prêtres and turned a room in their home into a small chapel for the use of English protestants and visitors.

In 1825 the British Government appointed a Consul to the city and made this chapel the official Consular Chapel. Liptrott was named Consular Chaplain. The chapel became too small very quickly, with the growing English population and in 1826 a meeting of all the British in Calais was called with the Consul in the Chair and Liptrott presiding. This resulted in a shop in rue Prêtres into a chapel. A vestry courtyard was built with a door into the chapel. On May 27, 1827 this, the Episcopalian Chapel of Saint George, with seating for 350 opened its doors for the 2500 English then in Calais

John Liptrott continued as chaplain until 1841 when Rev Thomas Clark relieved him. Clark was followed by the Rev St Hill who recognised that by the 1850s most of the Anglicans lived in St- Pierre. A single room chapel was opened above a café in route de Boulogne (now Gambetta) but was quickly found to be unsuitable and the congregation committed themselves to building in rue du Moulin Brûlée on land donated by an Englishman.

Funds were donated willingly by the local community, but there was also a generous donation from England.

On December 27, 1862 the *London Illustrated News* ran an article designed to encourage English folk to save their compatriots in St Pierre from spiritual destitution by making up the shortfall of a mere £130. This was seemingly successful as the foundation stone was laid in 1862 and in 1864 Trinity Church was consecrated.

NEW ENGLISH CHURCH AT ST PIERRE, CALAIS

London Illustrated News, December 27. 1862

NEW ENGLISH CHURCH AT ST. PIERRE, CALAIS.

This elegant edifice has been recently erected for the use of the English operatives employed in the lace factories at St. Pierre, a suburb of the ancient town of Calais.

Those of our readers who may have rushed in the mail-express through Calais have probably been but little aware that fifteen hundred of our countrymen are located close at hand—a veritable English army, more numerous, perhaps, than the English band who were wont to keep watch and ward the Royal port until Queen Mary gave back the hardly-won and hardly kept prize to the crown of France.

In fact, strange as it may seem, one-tenth of the population of St. Pierre is English—chiefly lacemakers from Nottingham and from Scotland, with a few manufacturers of English origin. The destitute condition of these people, cut off from all spiritual proyision, attracted the attention of the promoters of the Colonial and Continental Church Society, who for some years past have maintained there clergyman of the Church of England, with a schoolmaster and mistress, thus forming complete mission; and by their efforts Schools have been established during the week and on Sunday, and a considerable congregation has been gathered.

But it was felt that a church was greatly needed. So long ago as 1847 a site for a church had been purchased by some friends, among whom were the Rev. R. Burgess, D D., Rector of Upper Chelsea, and Rev. J. E. Dalton, M.A., Rector of Scagrave, Leicestershire; and about two years since preparations were made for commencing the building.

The Society for Promoting Christian Knowledge granted £100; several liberal donations were given in England; and a considerable sum was subscribed locally, through the active co-operation of the Chaplain, the Rev. T. St. Hill, and her Majesty's Consul at Calais, Captain Hotham; and finally, on Nov. 5, the church was opened, with English and French services; after which sermons were preached by Rev. R. Burgess and Rev. E. Forbes, Chaplain to the church in the Rue d'Aguesseau, Paris.

The building is erected after the designs of a local architect, and is constructed of brick, with stone dressings; the interior consists of a nave, with a clerestory 145 ft. high, and aisles, and terminates in a polygonal apse. The roof of the nave is groined, the groinings springing from light shafts carried from the foliated capitals, which separate the aisles from the nave ; the windows of the aisles, clerestory, and apse are two-light lancets, surmounted by a quatrefoil in the headings, while at the west end is fine window of four lights, filled up tracery.

The interior is seated to hold 450 persons, a large portion of the area being free. The whole church was erected for the moderate sum of £800, the undertaking having been with the architect and builder veritably labour love. Towards this about £130 has yet to be raised, in aid of which the Chaplain, the Consul at Calais, or the Society in London would gratefully receive any contributions.

In 1877 the Church of England removed its financial support for the church in St-Pierre . The British Government withdrew its subsidy and closed the chaplaincy. At the last minute the Colonial and Continental Church Society came to the rescue and supported Trinity from then until 1940.

In 1934 it was nearly closed because of declining attendances. By 1939 the congregation was again strong enough to establish a restoration fund, but the outbreak of war ended this ambition. By May 1940, with the rapid approach of the German Army, it was imperative that British families get out of Calais.

'As German forces encircled the channel ports British citizens living in Belgium and northern France desperately sought ways of escaping before it was too late….. There were 1,648 British subjects in the Pas de Calais and 210 in Calais.

There was an honorary British Consul and an Anglican church in Calais and the British community could buy their groceries in the co-operative wholesale shop (la Coopérative Anglaise) managed by Harold Ratcliffe, a British subject born in Calais who served in the Great War and married a French wife.

James George 'Jack' Hartshorn (1900-1974), the Honorary British Consul in Calais, did his best to help the British community escape from Calais. He was an agent for the Norwich Union Assurance company and the Steam Navigation Company as well as a wealthy lace manufacturer. His father had been the British Consul before him…. Jack Hartshorn in his brief history of the church wrote:

> *Sunday, May 19th (1940), the last Sunday Service was held in Holy Trinity Church. The greater part of the British Colony, with the Reverend McCullagh, were evacuated the following day.*
>
> *The congregation included such well known British families as Arnett, Austin, Boot, Disney, Emerson, Kent, Maxton, Marvin, Prior, Saywell, Stubbs, West, Wood and Young. Congregations were small with as few as two at morning Communion but a few "Europos" helped boost the numbers recorded as attending services.'*[2]

From May 19th on the Church was closed but was not harmed by the invading forces. After the war the British community had all but disappeared and as no one was interested in the building it gradually fell

1 *Escape from Calais*, **Moore R J & Rodgaard J A** *Hard Fought Ship, The Story of HMS Venomous,*

into disrepair. In 1955 the neighbouring gas company bought the building and after deconsecration in 1956 it was demolished having served the community for 94 years. The spiritual needs, of the Anglican communities now being, as in 1819, met in a family home.

The records of those early churches will assist Lacemakers in their genealogical research. The records of Liptrott's Chapel of St George in Calais would have belonged to the Diocese of London and should have been been returned there when the Chapel finally closed. The baptismal and burial records of Trinity have survived two wars and are now carefully preserved in a private collection in Calais.

References

Notes from Mme Eliane Legrand, rue Descartes, Calais

London Illustrated News, December 27. 1862

Moore R J & Rodgaard J A *Hard Fought Ship, The Story of HMS Venomous,*

THE REGISTERS

In 1996, on a visit to Calais I was introduced to M Dubroeucq who told me he held the registers for this church. After WWII he had bought a box of bits and pieces and the registers were among them. There being no Church of England in Calais at that time, he preserved them in his own formidable collection. I am indebted to him for his very gracious gesture of allowing me to view them and copy any information I found interesting. The following notes were copied but are in no way a complete list. I was working from memory without any notes and was fiercely conscious of taking up the kind man's time.

Gillian Kelly

TRANSCRIBED FROM THE REGISTERS OF The HOLY TRINITY, ST PIERRE

BIRTHS

1858 PEET Henry Sumner son of William and Eliza
1860 PEET William son of William and Eliza
1862 PEET Alfred son of William and Eliza
1860 PEET Kate, dau of George and Annie
1864 LOWE Jane dau of John and Mary
1864 TAYLOR Richard son of Richard and Elionie
1864 MATTHEWS Mary Agnes dau of William and Angelina
1868 WIDDOWSON Eliza dau of William and Elizabeth
1868 POTTER Alice dau of John and Maria

DEATHS

1860 PEET Henry Sumner 19m
1860 JACKSON Ann 74
1862 REVELL Francis 74
1864 PEET Ann 59
1869 HUSBAND John 49
1873 MOON Edward 51
1888 STUBBS Henry 76
1889 EAGLE William Fred. 84
1892 HUTCHINSON Joseph 73
1892 DIXON Edmund 84
1892 STRONG William 60
1895 JAMES Samuel 70
1896 JAMES Emmeline 63
1899 NUTT Hannah 72
1899 CROFT Isaac 82
1901 NUTT Alfred 80
1904 EAGLE Matilda 93
1907 ROBINSON Benjamin 67
1909 SHORE Wm Georges 67
1910 WORTHINGTON Edw'd 92
1912 STUBBS Francis 64
1914 SHORE Ann Eliza 73
1917 HOLMES Eliza 73

A TREASURE FROM THE MIGRATION MUSEUM IN ADELAIDE

Tertius Hannam and Sarah Holmes

Migration Museum collection HT 2006.31,
Locket donated by Mrs A Glover

In November 1848 the *Navarino* arrived in Adelaide. Amongst them were William Holmes, his wife Esther , their nephew William and three daughters Sarah, Elizabeth and Esther. William was the brother of Benjamin Bennet Holmes who, with his family, was a *Harpley*

passenger. His daughter Sarah was born in Calais in 1842 and twenty years later she married Tertius Hannam at St Johns in Adelaide.

Migration Museum curator Nikki Sullivan tells the story behind this locket, a beautiful symbol of love, hope, and steadfastness:

Jewellery is a universal form of adornment as well as a means by which we express our feelings for, or relationships with, others. One of the many beautiful pieces of jewellery that the Museum holds is a late nineteenth century locket and chain which was given to Sarah Hannam (nee Holmes) as a Christmas gift by her husband Tertius in 1880.

The Victorian period is known for its use of sentiment and symbolism in jewellery and this piece typifies that. One side of the locket sports a raised anchor, the symbol of hope and steadfastness, while inside we find hand-tinted photographs of Tertius and Sarah who, interestingly, is pictured wearing the locket.

Tertius and Sarah had been married for seventeen years when he gave her the locket, and it may well have been a token of the steadfastness of their love and the hopes and dreams that nourished it. The couple, both of whom were migrants, had married at St John's Church, Adelaide on 27 January 1863. Sarah, who was born in France, arrived with her family at Holdfast Bay on 10 November 1848 aboard the Navarino. The family were amongst 200 steerage passengers who were the first ordinary migrants to South Australia to pay their own fare rather than applying to the emigration authorities for an assisted passage.

Sarah's father, William Laurence Holmes, was an English Calais lace maker (originally from Newcastle) who had practiced his art in France until the early years of the French Revolution when the lace factories in Calais were closed. As a result of the subsequent social and industrial upheavals, over 700 British lace makers migrated to Australia from France in 1848.

Tertius James Hannam was born in 1833, the son of Rev. James Hannam of Wincanton, Somerset. He arrived in Port Adelaide on 8 February 1853 aboard the Walvisch, and eighteen months later married his first wife, Catherine Scobie, with whom he had three children (two of whom died in infancy). Catherine died in 1861.

Within a few years of his arrival T.J. Hannam became a successful pastoralist and sheep breeder. He first purchased 2,000 acres of land near Mount Torrens on which he established 'Murray View'. As his flock increased, he purchased 'Meaford', a property of about 1,300 acres in the Braemar Hills. He later increased his holding by buying 1,000 acres near Callington known as 'Spring Bank'.

Sarah and Tertius had four sons and two daughters. Their oldest daughter, Elizabeth Maude (1870-1950), married Charles Richmond John Glover (1870-1936) at St John's Church, Adelaide on 17 May 1900. Glover served as the last Mayor of Adelaide 1917-1919 and then as the first Lord Mayor of that city in 1919, from 1923 to 1925 and again from 1930 to 1933. The couple's son, Charles John Glover served as Lord Mayor of Adelaide from 1960-1963 and was knighted in 1969.

I like to think of this locket and chain not only as a remarkable piece of Victorian jewellery, but, perhaps more importantly, as emblematic of the hope and steadfastness of migrants like Sarah and Tertius, and of the contribution made by them and their families to South Australia.

Nikki Sullivan

Curator Immigration Museum, Adelaide

THE NUTT FAMILY OF DEVON

Edward Nutt 1834-1914

The ship *Agincourt* arrived in Sydney harbour on the 7th of October 1848 with assisted emigrants, lacemakers from Calais France, most, but not all, of these people and their families were English and had come originally from the Midlands. On board was James Nutt and his wife Caroline Matilda (née Cosway) and their six children .

James was born in the town of Somerton in Somerset in1807 but may have lived in Bath before coming to Tiverton in Devon where Caroline was born in 1806. He could have worked for John Heathcote in his lace making factory as he was a blacksmith by trade and would have been useful in the maintenance of machinery in the lacemaking industry before going to Calais .

All of the children appear to have been born in Barnstaple[3] North Devon. it looks like Caroline returned to Devon for the birth of her children. After escaping revolutionary France and arriving in New South Wales some of the family members may have stayed in Sydney while some of the children were sent elsewhere. The children were George b. 1827 Sarah b. 1829 Anne b. 1831 Edward b.1834 John b. 1838 and Caroline b. 1841. All the family could read and write .

I know that Edward went to Morpeth but don't know when. He was a blacksmith like his farther and my great grandfather. He married Rebecca Jane Bull in 1870. She was the granddaughter of a soldier in the Rum corps on her father's side and a convict under a life sentence on her mother's side . They went on to have seven children the first two being born in Morpeth.

The children were Martha b.1871, Harry b.1873, Mary b.1876, Nathaniel b.1877, Charles b.1879, Carrie b.1883 and Arthur b.1886. The rest were born in Balmain . Nathaniel was my grandfather.

Edward and Rebecca both died in 1914 and are buried in Rookwood cemetery. Caroline Matilda Nutt died at Redfern in 1879. Her husband James died in Bath England in 1883 probably on a visit to his native Somerset . The details of my Lacemaker family are still a bit of a mystery to me but I am slowly getting to know a bit more about them as little of their lives are known to me .

Richard Nutt.

[3] John Heathcoat's older brother Thomas opened a lace factory in Barnstaple in 1822

LACE, THE BOURGEOIS OF CALAIS

Born on British weaving machines, loved by the Chinese, the famous fabric is the delight of lingerie creators from all over the world and it cannot be copied.

It's a story that is two centuries old beginning on the day the looms landed after crossing the channel. They came from Nottingham, in the south of England. Monsters that weighed fifteen tons and were packed as scrap metal and carried, piece by piece, patiently, by boats, for seven hours. It was the beginning of globalization. In Britain, export taxes cost the skin off one's back and workers' wages kept climbing. To reduce the bill, British textile magnates eventually smuggled some of their machines onto the continent, choosing the nearest city.

In Calais the looms are still there. The same as in the nineteenth century, all created according to the good old British technique that John Leavers developed in 1813. Twenty-two meters long, a mechanical sound of trolleys and reels that shatters the eardrums, with tattooed musclemen to operate them, but, in the end, a strip of Chantilly so sophisticated that you would believe it to be made by the delicate hand of a lace maker.

We're not kidding about Calais lace. It is a protected and registered trademark at the National Institute of Industrial Property. To claim it, you must have established a factory in Calais or in Caudry, the neighbouring city, and use only the leavers looms, "the only ones in the world capable of bringing such quality and finesse," says Olivier Noyon, President of Lucien Noyon Establishments and leading French manufacturer.

Over time, of course, the trade is no longer quite the same. In Calais, in the 1920s, lace was employing 30000 workers (half the population of the

city), 3500 leavers looms and 450 factories. Every house, every family, was home to at least one tullist and one inspector,[4] All the lace trades were learned from father to son, from mother to daughter, from generation to generation.

Today, the kids who come out of the technical High school in Calais with lace electives in their diplomas are struggling to get a job. Over the decades, crises, bankruptcies, relocations to the east of Europe or the south of Asia, the number of companies has become as thin as the tulle. There are no more than twenty today, with fifteen times fewer workers than in the past. At Noyon, since the beginning of the years 2000, turnover and headcount have been divided by two. A massacre!

However, the Calais lace continues to be one of the most sought-after fabrics in the world: 80% of local production is exported. All the creators of lingerie of the planet (Aubade, Wolford, La Perla, Victoria's Secret...), wedding dresses, evening and haute couture come to see the latest lace of the house Noyon (500 creations per year) and those of its Calaisien competitors.

"It is one of the segments of the textile industry that is best off," analyses Lydia Gideon, general delegate of the French Federation of Lace and Embroidery. " because the lace made in Calais cannot be copied exactly. It is difficult to find leavers machines because they have not been manufactured for more than half a century (France has 85% of the 650 machines listed in the World,) And it takes a lot of know-how. I think that a good tullist takes eight years to train... '

Even China has can't do it. The Middle Kingdom with its factories has certainly made a hole in the world production of lace but it specializes in the low end, producing only coarser types, called "knitting", born in the

[4] The Tullist operates the loom, the inspector repairs the faults in the machnes

years 1950, and the result has "nothing to do with what is done on Leavers machines", assures Irene Harrington, creator of the brand Wolford. So, for once, Chinese businessmen were forced to move. And it is a subcontractor of Shanghai who recently bought the famous Maison Brunet, 97 years old.

Nathalie Funès ***Le Nouvel Observatory***

Lace woven in France on Leavers looms and embroidered by hand in the work shops of Atelier Dentelle. It cannot be reproduced without a Leavers machine.

Calais 1816-2016

Calais has come to represent the extremes of the current migrant crisis, in what is only the latest stage in its long history of migration – in both directions – across the Channel.

A Specimen of French "Fraternité"—English Labourers driven out of France.

Cartoon from Punch, March 25th 1848[5]

Calais, 2016. The word resonates as a symbol of the migrants' tragedy. In the 'Jungle', located near the town and currently being demolished, thousands of Afghans, Syrians, Iraqis, men and women from Africa, Asia and the Middle East have been waiting in appalling conditions for opportunities to cross the Channel. In September there were possibly 10,000 people in the camp, one of the largest shanty towns in Europe. By

[5] This was not the experience of those in the lace trade in Calais. They were supported by the majority of Calaisiennes.

October 20th about 7,000 remained, including 1,300 minors. Every week or so, migrants have died, trying to board lorries, trains or ferries. Infighting takes place regularly. The 'jungle' does not meet international humanitarian requirements: most refugees live in tents, in mud and squalor. Some 25 miles away from Calais, in Grande-Synthe, near Dunkirk, Médecins sans frontières have erected the only purpose-built migrant camp complying with UN Refugee Agency standards for up to 2,500 refugees. The mayor came up against state authorities, which opposed it and did not give a penny towards the project.

The Calais Jungle, 2017

The position of the French government has been a disgrace. Although one of the largest countries in western Europe, it has accepted only a tiny minority of refugees and has repeatedly tried to scatter them far from the Channel where many tend to go. The dismantling of the Calais 'jungle' is the latest episode in a story which began nearly 20 years ago, when migrants started gathering in Sangatte, close to the Calais tunnel.

In 2003 the Touquet Franco-British agreement provided that these migrants, who want to go to Britain, should be blocked in France. Dozens

of kilometres of fences have been erected; hundreds of police have been gathered; plots of land have been flooded and a new wall is being built. All without diminishing the flow to Calais. The reasons for migrants wanting to cross the Channel are diverse: they have relatives in Britain; they speak no French but some English; and the British informal economy gives them hope that it will be easier to find jobs there than in France, where unemployment is high and regulations are tighter. Calais is not the only evidence of the refugee crisis in France, but it has become its most blatant manifestation. It symbolises the closure of the gate into Britain.

Calais, 1816

Calais has a long history of connection with Britain, a history that is obscured if we begin with the 'Jungle'. For, in modern times, Calais has been more of an entry point to the Continent for British workers than a gateway to Britain for Europeans. That was the case in 1816, after more than two decades of war with France. Over the next 50 years, hundreds of British tulle and lace-makers emigrated to Calais and other production areas in northern France. Most came from the East Midlands, which was the leading region in the industry.

A series of technical innovations in framework knitting resulted in a groundbreaking lace machine, patented by John Heathcoat in 1809: the Bobbinet lace machine. It provided the Nottingham lace industry with a decisive asset. After the end of the war, in 1815, the French market – the largest in Europe – was a valuable prospect. There was one major obstacle: high duties on imports to France. Smuggling was extremely common but it came at a cost. By going to live and work in Calais, a few lace-makers circumvented the obstacle. Being in France enabled them to compete more easily with French producers. It gave them access to the

French luxury market and laid the groundwork for later, much larger, British labour migrations.

Why Calais? Calais was not far – 250 miles – from Nottinghamshire and these artisans preserved many links. For instance, the thread and the machinery – or at least its internal mechanisms – still came from there. The Nottingham papers regularly provided news about the industry in Calais, including advertisements for jobs in the French lace industry. Calais was also close to Paris, the main market in France. But why Calais and not Boulogne-sur-Mer, which had better transport connections and housed a large British population of around 3,000 in the 1840s? Although there were also migrant workers there, Boulogne's British population was composed largely of genteel, middle-class residents, some of them in debt, many with servants and some even with remote slave-ownership in British colonies. When British slavery was abolished in 1833, Boulogne housed about half of the 70 British slave-owners who lived in France and who applied for compensation, as the historian Leila Raffiee has revealed. Calais housed just one. While Boulogne relied on pin money, Calais relied on needle – or more exactly bobbin – money.

Whereas the migration to Calais and to other centres initially concerned just a few lace makers, there were hundreds there by the 1840s. Between 1815 and 1860, 270 British lace makers created 230 different businesses in Calais. Most were small entrepreneurs, with just a few workers, many of whom also came from the East Midlands. By the early 1840s, there was an 1,500 lace makers in France, with a majority in Calais.

British lace makers in 19th-century Calais: integration and rejection:

In Calais, the British tried to replicate their religious and cultural practices. In the 1820s Anglican and Methodist chapels were opened. The *Journal de Calais* soon published a supplement in English, *The Calais*

Messenger. In 1837 a 'boxing duel' was reported by a police superintendent who interrupted it. British cock fighting was said to be responsible for the soaring price of poultry. Later in the century and in better-off social groups, cricket and tennis were reported. The rich Nottinghamshire associational life was also reproduced.

In the 1840s, lodges such as 'Union des Odd Fellows de Nottingham' existed in Calais as did other friendly societies. The Chartist movement (1838-58), which was powerful in Nottinghamshire, particularly among the textile workers, also had affiliates in Calais. About 10 British residents in Calais sent money to subscribe to the Land Plan, which Chartist leader Feargus O'Connor had set up to promote the creation of Chartist rural communities, where people could live on the land rather than from wage-earning factory work. They hoped to be able to return to Britain, an aspiration shared by many. In some respects, emigrating to France, Belgium or the German states was like UK internal migration – something which could be temporary or seasonal and was compatible with the preservation of regular links with the workers' native land. It was different from emigrating to the US or the Empire, from where workers did not expect to return.

In Calais, the British lace makers soon hired French workers, who were cheaper than British labourers and, above all, plentiful, to work alongside British artisans. Marriages between British lace-makers and French women testify to a degree of integration. By the 1860s, 20 per cent of the babies baptised by the Methodists were born to Franco-British families; by the end of the century, at a time when immigration had slowed down, most British marriages were mixed.

In the post-Napoleonic period, anti-British sentiment, stoked by the two nations' years of conflict, could easily resurface. In 1829, in a common rhetoric of the literature on migrants, a local physician complained in his

memoir that the British families were made of ‘men, women and children of a good constitution, but profligate, lavish, drunkards and, for most, without righteousness … many are probably the refuse of this so-called generous and enlightened nation’. In 1846-8, a major food, trade and manufacturing crisis affected the whole of western Europe, though to varying degrees.

In France, the market for lace collapsed; the industry came to a halt and the situation of more than 1,000 British workers in Calais became critical. In the wake of the revolution that overthrew the July Monarchy, they were the targets of anti-British demonstrations. The inner logic of such rioting was a complex one: for more than 20 years, French, British and ‘Anglo-French’ had worked together in the same neighbourhoods, in the same workshops and occupations. In a period of scarcity, when patriotism was exacerbated by the proclamation of the Republic, the 1848 version of ‘French jobs for French workmen’ appeared to many as a valuable rhetorical strategy. Xenophobic riots took place in Rouen against the British, along the Belgian border against Flemish workers or, in the south-east, against Italians.

In March 1848, the British lace makers who wanted to leave Calais had few prospects of finding work in their native East Midlands, where the crisis was also serious. The British consul in Calais acted as a go-between for the application of 642 distressed lace makers and their relatives for an assisted scheme of emigration to Australia. The Lodge of Oddfellows played a role in structuring the group. Once this was granted, they emigrated aboard three ships to South Australia and New South Wales and dispersed, until their story was recovered in the 1980s by a family history society, the Australian Society of the Lacemakers of Calais. Then as now, migration could turn out to be partly accidental and unplanned.

As for Calais, the British remained, although their numbers declined. Gradually, French firms took the lead in the domestic industry and by the later 19th century the British influx mattered less. There were still some British migrants in Calais, although declining in proportion, and connections were preserved. Lace machines, for example, were imported from Nottingham until the 1950s and, to this day, the shrinking Calais lace industry has kept some of the technology and language bequeathed by the British pioneers– from 'le Leavers' – a machine devised by John Levers in 1813 – to 'la wheeleuse' – a female worker putting the thread into the bobbins.

Britons on the move

How does the 19th-century migration to Calais fit into the larger picture? The migration of British lace makers was just the start – or the resumption – of the movement of thousands of British engineers, artisans and workers to the European continent. This flow of workers had existed in the 18th century and legislation had been passed at Westminster to prevent the loss of skills by the country; it was repealed only in 1824. After the Revolutionary and Napoleonic wars, industrial Britain had acquired a technological lead in several sectors, which lasted until 1870 at least and, in some sectors, much longer. Meanwhile, British artisans and capitalists emigrated to the Continent.

Highly skilled puddlers (who puddled iron) from South Wales were prized by ironmasters across Europe and could bargain for high wages. The expertise of Cornish miners was famous. Dundee's plentiful workforce – especially young female workers – was hired by linen and jute entrepreneurs. As British machines were the most sophisticated and productive, they were largely exported, especially after a ban on the export of machinery was lifted in 1843; in her novel *Mary Barton* (1848), Elizabeth Gaskell mentioned 'the great firms of engineers, who send from

out their towns of workshops engines and machinery to the dominions of the Czar and the Sultan'. It was cost-effective to recruit British mechanics to operate them. From the 1840s, railway tycoons such as Mackenzie, Brassey and Brunel built railways in countries beyond Britain. To build the Paris-Rouen-Le Havre line in 1841-7, they 'imported' not only an engineer, but also thousands of British navvies, miners, bricklayers and mechanics.

Some workers did emigrate to Britain. But in the 19th century, unlike France or the US, Britain was above all a land of emigration, not of immigration. Some 14.5 million British emigrated from the country between 1815 and 1914. While the UK only accounted for about 10 per cent of the European population, it provided about 36 per cent of its emigrants. Most went to the US, Canada, Australia, New Zealand or South Africa. But some also went to Europe, as this history reminds us.

From NEWS TODAY.

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CAPE OTWAY AND ITS LIGHTHOUSE

Cape Otway Lighthouse was the 8th lighthouse to be built in Australia. It is the oldest existing lighthouse on the mainland.

Vessels from England to Sydney first sailed the route via the South of Tasmania but adopted the route through Bass Strait, saving 1200 kilometres. For many thousands of 19th century migrants Cape Otway was their first sight of land after leaving Europe, Asia and North America.

The 90-kilometre-wide passage between Cape Otway and Cape Wickham on King Island was referred to as *The Needle's Eye*. Hundreds of lives were lost along this shipwreck coast – the building of a light station became imperative. Charles La Trobe, the then superintendent of Port Phillip, made three overland attempts at reaching Cape Otway before finding success in 1846 thanks to the help of Aborigines and settlers.

The impenetrable forests, rivers and deep ravines had beaten him. La Trobe knew his overland path was not suitable for transporting materials to build the lighthouse, but he was certain the site he had chosen was in the right place

He wrote:
Good building stone, lime, and water, are abundant and accessible. A rise, about a musket shot from the brink of the precipitous face of the Southern point to the promontory, furnishes as it appears to me an admirable site … it commands an unimpeded view of the whole of the deep bight ..

Suitable stone was found and cut at Parker River, 5km east of the lighthouse, and transported to the Cape by oxen. The sandstone was

shaped with such precision by the seventy employed stonemasons that no cement was needed to construct the tower.

The lantern was built in London and brought ashore through the surf in small boats.

After years of exploring, ingenuity and plain hard work, the lamp was first lit on August 29th 1848 and still electronically flashes its beam across Bass Straight.

Gillian Kelly

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Light House Cape Otway

Tulle, Augu[illegible]

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Australian Society of the Lacemakers of Calais Inc. (ASLC)

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The Australian Society of the Lacemakers of Calais Inc. was formed in 1982 when a small group of people came to the realisation that they shared a common interest in a special group of English machine lacemakers which we call the Lacemakers. The Lacemakers were principally those originally from Nottingham and who were involved in two mass migrations in the space of little more than a decade.

The Lacemakers' first migration was to escape the poverty, unemployment, misery, disease and discomfort of overcrowded industrial Nottingham. Their migration was to the shores of France – especially to Calais – where their skills as lace artisans were initially treasured and where their employment and well-being seemed assured. However, during the 1848 Revolution in France, the political and social upheaval left most of them jobless again. Their future in France became uncertain. Most decided that making a fresh life in a new land was preferable to returning to England where it was probable they would remain destitute and a burden on their Parishes. Their second migration was to various parts of Australia.

Most of the Lacemaker emigrants sailed to Australian ports in one of three vessels, viz. *Agincourt* (destination Sydney), *Fairlie* (destination also Sydney) and *Harpley* (destination Adelaide). Other Lacemaker emigrants followed in smaller groups on other vessels. These included *Andromache*, *Baboo*, *Bermondsey*, *Emperor*, *General Hewitt*, *Harbinger*, *Navarino*, *Nelson*, *Walmer Castle* and possibly others.

Descendants of migrants who came on any of the vessels mentioned above are encouraged to apply for membership of the Australian Society of Lacemakers of Calais Inc. For more information refer to our website https://www.lacemakersofcalais.com.au