

TULLE

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

Australian Society of the Lacemakers of Calais Inc.

Meeting Times & Place:

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

Future Meetings:

Saturday, 18 August 2012

Saturday, 17 November 2012

AGM Saturday, 16 February 2013

Saturday, 18 May 2013

Find Us on the Internet:

www.angelfire.com/al/aslc

Want to Join?

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Cover : 1848 English and French coins (not to scale. Australian coins were not introduced until 1910 (silver) & 1911 (bronze). The three coins plus their shape symbolise our thirty years of existence.

This Coming Meeting:

Saturday, 18 August 2012, 1.00pm

Guest Speaker: 'Rebels, highwaymen and bride thieves: the stories behind our early Irish convicts'. Barbara Hall of Irish Wattle has spent 20 years researching the stories of 912 Irish men and women sentenced in the 1790s to transportation to New South Wales. **Cassie Mercer, editor of *Inside History* magazine and collaborator with Barbara Hall**, will speak about some of their stories and the contributions these convicts made to early Sydney society including Patrick Marmion, builder of the first Vaucluse House, John Davis, a horse thief who helped save the colony from starvation and Mr Knaresbro, Sydney's first 'bride thief'.

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TULLE

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President's Message

Our Society was formed thirty years ago and it's still going strong. That's remarkable! It's even more remarkable that we formed our Society when members discovered their shared interest in a small group of workers in a nearly vanished craft who migrated to the then Australian colonies over 160 years ago.

For thirty years our members have met, discussed and written about their lacemaker families and the shared interest in that one event so long ago that bound them together; their migration together. Today those ties still bind us as descendants of those lacemakers who set out from Calais to find new lives for themselves and their families. However, there is more to us than that. Over the thirty years descendants of the English lacemakers working in Calais who shared the hardships that befell them all in France but who did not migrate have also joined us as members of the Society.

Friendships grew between the lacemakers in Calais if not before and certainly many arose on the voyages to Australia. More than a century and half later, in our Society strong friendships have arisen between the descendants of those lacemakers and these friendships also help bind together our Society.

Over those thirty years our members' research and the discussions in our quarterly meetings have resulted in the publication of two books and one hundred and fifteen editions of our magazine *Tulle*, demonstrating the enthusiasm and abilities of our members. I also find that remarkable for a Society with less than one hundred members.

I am sure that you will enjoy this special edition of *Tulle* with its stories and memories from our members over the past thirty years. Congratulations to all members on contributing to and maintaining our Society and I hope that it will continue long into the future.

Stephen Black
President

Secretary's Report

There is no end to all the interesting places we can go searching for information about our ancestors. At our last Meeting we were treated to an exciting journey with Fabian LoSchiavo, an Archivist with the State Records of New South Wales. He led us in to places such as Bankruptcy records, Sheriffs writs, Wills, School records, Land records, Colonial Secretary's correspondence ...the list goes on and on. You also can venture into this treasure trove by accessing www.records.nsw.gov.au . Here you will find 'Archives in Brief' a rich source of information to guide your search. His main message was that most people in one way or another will be recorded somewhere in government records so.tempted...have a look. We look forward to hear what YOU found. He also mentioned the sad side of an archivist's work where many records have been culled by different bodies leaving many gaps in our knowledge. Another problem is that NSW Archives have to rely on volunteers to carry out a large proportion of the cataloguing at the State Archives at Werrington Sydney. He encouraged us all to keep our own records in as many formats as possible, share them as widely as possible with our families. He feels that will be the best way to safeguard and preserve our unique history.

I am constantly stunned by the incredible amount of information about our Lacemakers that continues to surface in so many places. I think back to when my mother went to an early meeting of 'The Lacemakers' 30 years ago knowing only two pieces of information, the words 'lace' and 'France'. Even by 1992 by the time she died she did not even have confirmation that our forebears actually were in Calais. It is simply amazing what I have learnt from the collective intelligence of our group since then.

Next meeting we have the opportunity to broaden our interest further as we hear about 'Convicts who made good'. I can't wait. I often think about how our Lacemakers 'made good' in Australia, after such an upheaval in their lives, unable, on arrival to follow their trades, but still they continued on and prospered.

Keep up the research!!! There's a lot more to be found.

Carolyn Broadhead

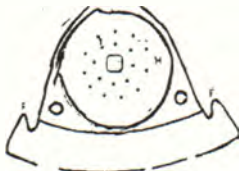
Editor's Comment

The Australian Society of the Lacemakers of Calais began its life on 12 June 1982 with just 30 members representing fourteen families. These were the Archer, Birt, Bradshaw, Branson, Bromhead, Brown, Creswell, Crofts, Duck, Gascoigne, Lakin, Lander, Longmire, Pedder, Plummer, Roe, Shaw and Saywell families. By our tenth birthday the Society represented thirty-nine families. Today, 18 August 2012, 11,025 days later, as we celebrate our thirtieth anniversary we have about three times the original membership and families represented amongst our membership **Archer**, Bell, **Branson**, **Bromhead**, Brown, Brownlow, Cooper, Creswell, **Crofts**, Davis, Dixon, Dormer, **Duck**, Dunk, Foster, **Gascoigne**, Goldfinch, Grey, Harrison, Homan, Johnson, Johnston, Lakin, **Lander**, Lee, **Longmire**, Mather, Nutt, Parkes, Pass, Prescott, **Roe**, Rogers, Sargent, **Saywell**, **Shaw**, Shore, Sneath, Spinks, Stevens, Stevenson, Strong, Stubbs, Walker, Wand, Wells and West, forty-five in all. I hope that I have not omitted anyone and I sincerely apologise if this is the case! Thus eleven (those in **bold** type) of the original fourteen families are still represented. Other families are no longer represented because of changing circumstances. One of our aims has always been to try and attract membership from each of the lacemaker family groups which came to Australia in 1848 and still remains a key objective of our Society.

However, as we celebrate our pearl anniversary, it should be recognised that many of the members who helped establish the ASLC thirty long years ago are those that still represent their family on its roll. Our members are our pearls. If we are to have a long-term future, like the speck of sand in the oyster's shell, we need to be the irritant which produces new pearls. We lost about 5% of our membership last year.

This addition of *Tulle* is a distinctive edition, larger than usual, and it includes many of the special articles which have helped define our Society. It begins with a copy of the first page of our very first edition of this journal and contains other articles from our first fifty editions which are worthy of revisiting. On behalf of all the Editors of *Tulle* to this time, thank you to those who have contributed these wonderful articles which have contributed enormously to our knowledge. I wish you all a very happy and successful 30th anniversary, and many more to follow.

Richard Lander



TULLE

October, 1982.

Number 1

Welcome to our first issue of "Tulle"! In the planning of the promised newsletter we gave a great deal of thought to the name and logo that appear above. The logo is a reproduction of the carriage and bobbin from Leaver's lace making machine. "Tulle" is from the old French, meaning simply lace. Thus we combine the tools of the lacemakers' trade with the product of their craft. Much as we are the products of those who went before.

NEXT MEETING:

At the Archives Office, Globe St., Sydney.
20th November, 1982. 1 p.m.

There will be two special features at the meeting:

- * An exhibition by a Sydney Lace Guild.
- * A talk by Mrs. Lindsay Watts on the results of her extensive research into the Bromhead Family.

THE SHIPS (Arrivals of vessels which may have carried our lacemaker ancestors to Australia)

Departed	Ship	Date	Arrived
Plymouth	Fairlie	7.8.1848	Port Jackson
London	Harpley	2.9.1848	Adelaide
	Canton	12.6.1848	Port Jackson
Gravesend	Agincourt	6.10.1848	Port Jackson
	Castle Eden	9.10.1848	
	Emperor	4.11.1848	Sydney
	General Hewett	13.11.1848	
	Bermdsey	7.12.1848	
	Walmer Castle	30.12.1848	
	Charlotte Jane	.10.1848	
Faversham	Steadfast		

The first page of Issue 1 of Tulle - October 1982

Sydney in 1848

Sydney of 1848 was often a surprise for those who arrived here from a troubled Europe. Set on undulating hills around a very beautiful harbour, the city had a charm quite unexpected in a penal colony.

Sydney of 1984 has retained that charm and beauty and has the added excitement of a busy twentieth century city buzzing with people and activity. But if you want to look for it, the Sydney that our ancestors came to is still very evident.

In 1848 the worst of the 1840's depression was over, in fact the glint of gold was beginning to show here and there. Reports of a "show" at Lithgow, Bathurst and Wellington had begun to tickle people's imaginations. The fact that the American gold-rush came before Australia's did not hamper this country, it only delayed our gold-rush for four years.

Sydney was the gateway to the colony that had several years before, rid itself of the stigma of "Penal Colony". In 1842 Sydney achieved city status. The Sydney Morning Herald had a daily circulation of 3,000 carrying advertisements and leading articles and was a "much respected paper". There were nine other papers all circulating less frequently. Both David Jones, a Welsh merchant and Joseph Farmer, a silk mercer, linen draper and haberdasher had set up their stores. Mrs McCathie and Mrs Hordern had also opened stores in Pitt Street, which together with George Street constituted the retail centre of the city. George Street was considered the "Pall Mall" of the colony.

Sydney was well serviced by "public houses", but the first of the "grand hotels" the Royal, was at the foundation Stage in 1848. St Andrew's Cathedral was well on the way to completion, also lending Sydney an air of conservatism and respectability. Joseph Fowles in "Sydney 1848" records splendid theatre evenings in Sydney, even comparing them to Bond Street and Drury Lane.

Banking was well under way. Eight banks catered for servicing the financial needs of the people of Sydney and the colony's major export, wool. £24 million worth of prime fleece was exported from Sydney each year from a harbour that had been greatly improved by Colonel Barney's Semi Circular Quay providing a deep water berth for the town and had rendered the rise and fall of the tide inconsequential by 1848.

This effectively closed in the mouth of the Tank Stream which had become polluted by laundry water and chamber pots, which changed a once fresh water stream into a sewer. The rock used to construct the quay had been cut from the Argyle Cut, at once providing a through road from one side of the Rocks to the other.

By the middle of the nineteenth century the Hyde Park Barracks provided lodging for immigrant arrivals. Free assisted migrants from England, Scotland and Ireland were given food, lodging and often counsel from Caroline Chisholm before they found work and lodgings of their own.

By 1843 the "Ferry Queen" was plying between Blues' Point and Millers Point following in Billy Blues' tradition. This gave St. Leonards, a township of about 400 people, and the northern farmers, a regular transport to the city.

It is not difficult to close one's eyes and dream about Sydney of yesteryear. It is not really so far away. On a quiet Sunday morning, it is quite easy to find again. One wonders how many ghosts wander the old corners of the city, gently keeping us aware of what our city once was.

For those who want to know more, try North Sydney 1788 -1962 by Isadore Brodsky, Highways of History by Geoffrey Scott, Essays from Nineteenth Century Sydney ed. by Max Kelly and The Sydney Scene 1788 - 1960 by Alan Birch and D.S. MacMillan.

Claire Loneragan-Tulle #6, February 1984.

The Harpley

On 2nd February, 1847, the ship 'Harpley', which was to convey my grandfather to an entirely new and different life in South Australia, was launched on the river Tamar, Tasmania by the Patterson Brothers for James Raven, a merchant of Launceston, for the English-Australian trade. The Launceston Examiner (3/2/1847) reported the launching thus:

"On Tuesday morning the 'Gipsy' started from town, with between two and three hundred passengers for Spring Bay, to witness the launch of Mr Raven's ship. A portion of the band of the 11th accompanied the steamer, and played several enlivening airs during the trip down. The launch was effected without delay, in a most skilful manner; but the tide having ebbed about six inches, the vessel grounded within a few yards of the shore. Mrs Raven performed the ceremony of christening the ship, to which the name of 'Harpley' was given; she is 544 tons new register. The 'Swan' was stationed in the Bay, where the spirited owner entertained a large number of guests; in the evening she was towed up by the steamer. The 'Harpley' is as fine a ship of her class as was ever built in the world; her model is considered excellent, whilst the work is admirable, and reflects the highest credit upon Mr Patterson the builder. Wherever she goes, the fact of such a vessel having been built on the banks of the Tamar, will excite astonishment, and must tend to raise the capabilities of our port in the estimation of all."

The 'Harpley', of 547 tons had two decks, a square stern, and was built of timber secured near the ship yards, and was ship rigged on three masts. She measured 122 feet 4 inches in length, was 26 feet 3 inches wide at the widest part, and the depth of her hold (from main deck to keel) taken amidships, was 18 feet 6 inches. She was claimed to be the largest ship to be built on the Tamar and the largest built in Tasmania. It was on her voyage of May-September, 1848 that the lacemakers and their families were transported to South Australia. Of the passengers all but six families were lacemakers. The South Australia Register (September 6th) reporting the circumstances of their arrival also said: "256 souls have arrived in excellent health, there being no

case of serious illness during the greater part of the passage, in a remarkably clean and well commanded ship (Thomas Buckland, Master), manned by a fine crew. "Probably 'Harpley's' last voyage to Australia was in mid-1855 to Melbourne with some 268 migrants arriving safely, but not before there were grave doubts about the ship as a bottle had been found stating that the ship was in a sinking condition. She acquired new owners (Lloyds, 1854) and does not appear to have returned to Australian waters. In 1862, she was lost on a trip from Clyde towards San Francisco. She was attempting to enter Realejo Harbour (Canary Island) but grounded on the bar and broke in two with the falling tide.

References:

- Information from the Northern Regional Library Service of Tasmania.
- Ship's Specifications: from official Custom's House Records under the reference of No. 1 of 1847 in the Register of British Ships for the Port of Launceston in Van Diemen's Land. Voyages from the Archives.

Enid Bastick - Tulle # 10, March 1985



Fairlie Gossip

From the Immigration Board List for the 'Fairlie' there was a couple remarks about two of the unmarried males: Robert Alexander Whitfield, a blacksmith from Newcastle upon Tyne, Northumberland, who complained of 'harsh treatment on the part of the Surgeon' and James Tilkie, a sawyer, of Kilmore, Forfarshire, who complained 'that his rations were stopped and that he was put on an allowance of bread and water for six days'.

Oh! Oh! What had they been up to? I wondered.

But had they? From 'Papers Relative to Emigration' the remarks for the 'Fairlie' run as follows: 'The "Fairlie" is extremely well suited for the emigration service, and was in a very cleanly state on arrival'.

"The general appearance of the vessel, and of the immigrants, indicated a very effective discipline on board, for which it is but just to award considerable credit to Dr. Wilkinson, although, for the reasons below stated, the authorities here

considered it undesirable that he should be again employed in this service. The provisions and water proved to be of excellent quality, and no complaints were made as to the regularity of their issue."

"With two exceptions, the people expressed themselves fully satisfied with their treatment during the voyage. The exceptions referred to, were complaints made to the board by two of the single men, that the Surgeon-Superintendent treated them harshly, and applied abusive and irritating language to them. The Board was satisfied at the time that the punishment inflicted upon those men was well merited, and they did not therefore attach much belief to the statement made respecting the use of improper language by the Surgeon. I am now, however, inclined to believe, that the men's complaint was well-founded, since I have had before me a specimen of the violent and grossly offensive language which Mr Wilkinson is capable of using, even in letters not unreflectingly written."

"I considered it my duty to lay the letters to which I refer before his Excellency the Governor, because they appeared to me to indicate so serious a want of temper and discretion, as to render it undesirable, even if it were not unsafe, that their writer should be again placed in the charge of emigrants. Concurring in this view, his Excellency the Governor has recommended that Mr Wilkinson should not be again entrusted with the superintendence of an emigrant ship to this colony."

"Mr Wilkinson reports, that he received all requisite assistance from the master and officers of the ship. 'The immigrants generally were of a good description. Two of the single females were delivered of children on the voyage; another in an advanced state of pregnancy was sent to the General Hospital at Parramatta, and a fourth (Harriet Lawrence), who was sent to Maitland by the Government, and who refused to take service there, returned to Sydney, and is believed to be on the streets. The principal diseases, as reported by the Surgeon—superintendent, were "simple functional fever, diarrhoea, dysentery, catarrhs and sore throats."

Francis L.S. Merewether, Agent for Immigration
Immigration Office, Sydney, 29 October, 1849.

From Tulle # 18, July 1987



As Poor as a Stockinger

(Including extracts from "Framework Knitting", by Marilyn Palmer, Shire Publications, ISBN 9780852636688).

'As poor as a Stockinger' was a common and regrettably apt saying during the nineteenth century. John Thurman of Shepshed, a village near Loughborough, had a wife and seven children and knitted plain hose. Thurman told the Commissions "The boy and me make four dozen of them in a week; then I have to pay two shillings and thruppence frame rent for the two frames; then I have to pay two shillings for seaming and I have to pay 7½d. for needles for the two frames; then I have to pay for candles, 4d. per week; then there is oil I have to pay 2d. for; and then I have the materials to buy towards the frame, wrenches, hammers, keys and everything of that sort. My little boy does the winding. That would be 6d. if I was obliged to put anybody else to do it. Then I have coal one shilling and thruppence per week, that is in the summer we do not use as much as that but in the winter we use fire that is, for the house and the shop and all." His income amounted to £1.2.3 a week and his expenditure on the expenses of his work, his rent and coal came to nine shillings and seven pence. This left the family twelve shillings and four pence a week for food and clothing. Many knitters families got even less: three shillings and six pence for a family of six is listed on several occasions in the 1844 report. John Thurman continues his evidence by saying: "The whole nine of us lie in two beds, and for those two beds we have one blanket for both. It is out of my power to buy any more. . . I have put my wife to bed for want of food, anybody can come forward and testify to that when I have my little on a Saturday I pay every farthing I can, as far it will go. When Monday morning comes I have not got 6d. to buy a loaf with and nothing in the house. Then whatever few garments we've got we take them into the shop and pledge those to get a bit of bread to go with during the week, or as long it will last, sometimes until Thursday, and then we go without until Saturday when we get our things again."

Many knitters did this. One Hinkley pawnbroker reckoned he had paid £70 a week to between six and seven hundred people, Friday was the worst day. They will bring in trifling articles to enable them to buy a bit of meat or a few trifles for dinner." It is not a bit of wonder that our Lacemakers achieved as much in this wonderful new country that they had to adopt.

My Homan family by 1880 had two homes and rented a shop in the High Street at Maitland, raising a large family and coping very well. Their home was in the lowest area of town and they were always being flooded out, but they stayed and struggled and achieved a lot with their hard work. Edwin Matthey Homan became a Saddler, and when the time came, he trained his sons in the business. Emily Ann Homan married a Dr Milne, and lived at Wollombi, adopting a child there, and teaching school. She spoke French and was self-educated. When her husband died her brother provided her with a home back in Maitland quite near his shop. She did not live to a great age, but she raised her adopted son, who was the youngest of a large Wollombi family. These two children managed to do this without a father as he was killed soon after the family arrived in Maitland, leaving only their mother to provide for them. I'm proud of my family of achievers. It was England's loss and the colony's gain that they arrived here from their workings in Calais.

From Tulle # 21, May 1988



- The first meeting of ASLC at Don Bank Cottage (where we now meet) was held on 27 February 1993. This date also marked a transition in President – from Bruce Goodwin to Claire Loneragan; and in Honorary Secretary from Enid Bastick to Doug Webster.
- *Tulle # 40*, August 1993 contained an interesting article titled "Nottingham and the Nonconformists". It was about people whose religious opinions differed from those of the Church of England. Space does not permit me to republish it here. However, if this subject is of particular interest to you please let me know. It may be possible to include the article on our website.

The Burgess Family

Following a lead from Kingsley Ireland, Richard Lander recently wrote to a Dr R.J. Burgess (Bob) in Hobart and has subsequently received correspondence from him. The contact with Bob Burgess is exciting and significant in at least two respects:

1. His ancestor was William Burgess, listed as a passenger emigrant aboard the "*Harpley*", and he was able to give Richard further details regarding the names of William's wife and three of his four children- these being previously unknown to us! The Burgess family consisted of William Burgess, aged 36; his wife, Mary Ann (nee Lee), aged 28; and children, Aaron (aged 9), Albert (6), Adam (4), and a fourth child whose age and sex is still not known by Bob. William had been christened at Snodland, Kent whilst his children were all christened at Halling in Kent.
2. To the best of our knowledge, Bob is the first contact we have made with one of the non-lacemaker emigrant families.

You will recall that only six non-lacemaking families arrived aboard the 'Harpley' so Bob is a real find. To use his words- "the Burgesses were the odd ones out, having nothing to do with lacemakers but coming instead from labouring stock." William and Mary Ann subsequently had a further four¹ children in South Australia: Elizabeth (born 14 June 1849 at Buckland Park, SA); Rebecca (born on 18 March 1852 at Port Gawler); Martha (born 29 September 1854 at Adelaide); and Robert (born 16 May 1857 at Mount Barker, SA). Aaron, Adam, Albert, Rebecca, Martha and Robert are all mentioned in the Will of William Burgess, who died on 13 June 1860, in the Bugle Ranges in South Australia.

The fourth child has no baptismal record in the "normal" parish records and therefore Bob has concluded that the child must have been born just prior to

¹ ED: I have found a fifth child, William Henry Burgess who was born at "Kent Farm" on 4 March 1859 but who died there on 27 April 1860.

leaving England (perhaps even on board the "Harpley") and died sometime between 1848 and 1860 (the year of the Will). Richard doesn't think the child was born aboard as the Davis child and Lander child (Adelaide) are specifically listed by Adelaide papers of the day as having been born at sea whilst Charlotte Parsons (aged 3 months) is likewise listed as having died at sea.

After arriving at Adelaide, William and his family first lived at Port Gawler (also called Buckland Park). In about 1851 they moved to the Bugle Ranges near Mt. Barker on an 80 acre farm they called "Kent Farm" in memory of the old country. William died at the age of 47 as the result of a liver disease. Adam Burgess, William's son and Dr. Bob Burgess' grandfather, moved north to near Mt. Remarkable where he and his wife raised a large family. In 1886 he moved to Broken Hill and it was here that Bob Burgess' father was born.

The family subsequently returned to Adelaide. Aaron Burgess and his son (also Aaron) farmed the Strathalbyn district, Aaron Snr. dying as recently as 1945.

Dr. R. J. Burgess, Tasmania - Tulle # 22, August 1988

No Work, No Bread, No Hope!

MEETING

of the
INHABITANTS OF HINCKLEY
will be held

**NEAR THE HOLY WELL,
ON TUESDAY EVENING, JUNE 28, 1842
AT SEVEN O'CLOCK:**

To consider and adopt such resolutions as are required by the present times, in which the Hosier has little trade and no Profit; the Landlord no Rent; the Shopkeeper no Custom; the Stockinger neither Bread nor Hope; and in which the heavy Poor-Rates are involving the Householder and the neighbouring Farmer in one Common Ruin

Hinckley, June 22, 1842

BURGESS, PRINTER, HINCKLEY

Advertisement from Tulle # 38,
February 1993.

The poverty of the framework knitters was a by-word during the nineteenth century. Conditions were especially bad in the 1840s; in Hinckley, over three thousand people were dependant on parish relief. The following year the knitters petitioned Parliament for a Commission to enquire into the problems of their industry.

Nottingham Machine Lace Makers

A Summary of a Lecture by Elizabeth Simpson² at our October 1988 Meeting.

This is a story about some lacemakers. ...in particular machine lacemakers. Not those who sit with a cushion on their laps carefully twisting bobbins, creating fine and beautiful handmade lace, but those who learnt to operate enormous noisy machines, which miraculously could produce the finest, most delicate and beautiful lace fabric. We have to go back in time to the tail end of the eighteenth century - say from the 1770s onwards.

Nottingham was then a renowned centre of the hosiery industry. Hundreds and hundreds of ordinary men and women sat all the daylight hours, hunched over enormous, oily, heavy machines - knitting stockings. The framework knitting industry was at its height.

The 'frame' on which these stockings were knitted was an extremely cleverly designed machine. The fabric they produced lay flat. In order to make this into a stocking, it had, of course, to be seamed; hence those seams going up the backs of legs, which a lot of the more mature ladies present (and perhaps gentlemen too) will no doubt remember! This job of seaming was children's work. As soon as they were able to hold and manipulate a needle, they were sent to work. Whole families worked together at this trade, on a hired machine set up in their own home. The men or women of the family worked equally on the machine - knitting was not then "woman's work". Payment was by result—piece work—the more pairs of stockings produced—the greater the income. A 'good' family could do reasonably well.

The cotton yarn, with which stockings were made, was imported from India and spun very fine. Used as a single thread it broke on the machines. Two,

² Elizabeth Simpson was one of the pioneers of research for various members of our Society. She died on Sunday 28 January 2007, aged 83. My own father, also a founding member of the ASLC, paid Elizabeth to conduct research into the Lander Family, and it was through Elizabeth that he learnt that she had received similar requests from others for information on a large group of lacemakers who had migrated to Australia in the mid-1800s. Elizabeth and her colleague, the late Margaret Audin, became the first of our very few honorary members. Elizabeth came to Australia and was guest speaker at one of our very early meetings in May 1983. She also visited Maitland & Morpeth. Elizabeth exuded a bubbling enthusiasm for genealogy and she was an excellent raconteur, using every opportunity to promote the study of family history. Elizabeth ran family history courses in the Nottingham area and lectured to Societies all over the UK and abroad. She also continued to work on her own family history. Her great-great-grandmother was a FOINQUINOS from Gibraltar and her account of her trip there to search for early evidence of her family's life remains one of the most amusing and amazing that many of us have heard.

three, four or even more threads would be worked together. The more threads, the stronger, thicker and more hardwearing the stockings. The hosiery industry evolved a simple method of indicating how many threads there were being used together. A row of eyelet holes was set in the top of the stocking, forming a running pattern of 1, 2, 3, 4 or more holes. The more holes, the more threads and thus the stronger the fabric and, in this case, the stocking.

The buyer was able to 'see' the quality for himself. To make the holes, 1, 2 or more stitches were knitted together - exactly as we hand knit today - and then a loop picked up to create a replacement stitch in the fabric.

There were always good and clever operatives—men and women with ideas. It wasn't long before one of them realised that if the knitting machine could be made to make a hole on purpose, perhaps it could be used to produce a net to use as a basis for lacemaking. I am sure that you all know that one of the simplest kinds of lace is produced as a form of embroidery onto net.

What is net after all but a whole lot of holes? The best began to experiment. But the first net fabrics had one major fault – if one thread was caught, the whole fabric unravelled, being woven with one continuous thread, as is all knitting. It was necessary, therefore, to knot the threads somehow. In the early 1770s then it was already possible to produce 'net' using a knitting machine. By 1775, warp net was being exported from England into France. On to this the French lace makers embroidered beautiful lace designs. By 1777 there were over 200 stocking frames suitably adapted to make bullet hole net fabric, working in Nottingham. Both the English and French courts were renowned for their extravagant clothes. Rich fabrics—bold colours and masses of fine handmade lace was used....lace which took hours and hours to produce. The question now in the minds of the entrepreneurs was, "If these machines could be further adapted, could they possibly make proper lace as fast as they can now make the net?"

As early as 1774 King Louis XVI had sent the Duc de Liancourt to England with an operative named Rhambolt. Rhambolt came to Nottingham and learnt to

work a pin machine owned by Harvey and Else. On his return to France he took this newly acquired skill to produce point net, and thus the French began their competition with the English machine lace makers.

You will notice all these different 'nets' mentioned Warp-net; Bullet hole-net; Pin-net; Point-net.... all slightly different kinds, as the machine makers and operatives together worked out the 'how' of this exercise. Many patents were taken out over the years between the 1770s and the 1840s and are a good source of research if you've a mind to wade through them.

There is evidence that at least one Englishman, George Armytage, reached France as early as 1802 with his wife and three children, preceded by his machinery. This had been smuggled through Holland and Belgium. He set up as a point net lacemaker in Paris, with a man named James Moore. Moore, it seems, was a rather doubtful character involved in smuggling and the partners fell out, Armytage accusing Moore of trying to scuttle the firm by smuggling in machinery! Armytage actually took legal action against Moore, won and requested permission to move to Brussels.

This was granted, with the proviso that if he were not put in charge of a factory under the responsibility of a man named Gillet, then he must go to Verdun. The reasoning behind this is that during the Napoleonic wars from 1803 to 1814, Englishmen living in France were not allowed to do so in the coastal regions, they had to move well inland - hence Verdun! Oddly enough Felkin tells us that Armytage 'about the year 1850, and at the age of 82, announced his intention to make a voyage to Australia, "to make himself acquainted with the country"'. He is said to have died there in 1857 ... presumably aged 89.

Another man, Samuel Brodhurst, a London stocking maker, went to France with his son, "for health reasons" in 1802. Both Brodhurst's, father and son, worked for Armytage and Moore for a time, but were sent to Verdun with all of Moore's employees after the partnership between Armytage and Moore broke up.

Just exactly who it was who set up the first lace making machinery in France is still in doubt. Perhaps if the Napoleonic wars had not happened about this time it might all have been easier to work out!

The next step, however, in this industry, is to progress from the making of these "nets" to the reproduction of lace itself. The width of the fabric which could be produced on a stocking frame ranged from an inch to the size of the machine - an enormous width compared with handmade lace. If the machine makers could work out the "how" of producing lace designs with their machines, the industry would simply take off. Many men worked at this.

One notable name is that of John Leavers. He was born in Sutton-in-Ashfield in Nottinghamshire in 1786 and learnt his trade as a "setter-up" of lace machines in Radford. Much has been written about him, his ingenuity, his patience, his withdrawal from the mainstream of the industry. He liked to work alone - some say to protect his patents - some because he was just that sort of man. But we have to remember that he was trying to build this machine during the time when the Luddite rebels and frame breakers were smashing everything they could lay hands on. Is it particularly remarkable then that he seemed to be working in secret? Undoubtedly he was a genius and is recognised today as the "Father" of the modern lace industry.

By 1815 he had built a prototype of the machine which would become world famous and stamp the name Leavers for ever into the industry ... this he did in a tiny garret in a building in Nottingham which can still be seen today. A machine which was later described as combining the strength and intelligence of the elephant with the delicacy, patience and artistry of the spider. Leavers "Improved" machine was first used in a factory belonging to Stevenson and Skipworth in Nottingham ...this about 1815...and the machine-made lace industry "began" in Nottinghamshire.

A lot of people prospered, but strangely the story relates that John Leavers often hadn't two half-pennies to rub together. By 1821 he was thoroughly disillusioned and with two of his brothers, Thomas and Joseph, moved over to

France. There they built a machine at Grande Couronne, a suburb of Rouen. Later, it is said, these machines formed the basis of the Calais lace industry.

This new lace fabric could be produced so fast now that it was possible for designers to incorporate lace cloth into fashion on a really large scale. No longer was lace used only for edging or insertion - but whole garments could be made of it - and even household items like curtains and bed-spreads were possible. Veils and scarves, small and very easy to mass produce, flooded the lower end of the market - anyone could afford to buy and wear one. Fashion really caught hold of lace.

As the machine made lace industry boomed, the stocking makers industry declined. Lace making required a superior skill - all the better operatives moved over from stocking making to lace making. They became the new elite, attracting better wages and thus affording better living conditions. A gulf between stocking makers and lace makers began to yawn.

As far back as 1792, 1,500 acres of Basford had been enclosed and a whole new suburb erected, known as New Basford. Amongst the first to move into this area were the better off lace makers with their families. A new, prosperous and smart Nottingham suburb began to flourish.

But by about 1810, there was a great deal of unrest amongst the stocking makers. In their individual efforts to make more money, they were over-producing. Warehouses were stocked high. Demand could not keep up with supply and so prices fell and with prices, wages. It now became virtually impossible to make enough pairs of stockings per week to obtain a living wage. Angry men began to smash up the stocking frames, mindlessly taking their fury out on the actual machines with which they earned their livelihood!

The coming of power-driving changed the life-styles of all the operatives. It was much more economical to house the machines all together in a "factory shed" and keep them going, 24 hours a day even, if this was possible. In effect it was usual to shut them down for at least 4 hours through the night, unless

demand was really high and then they often were run right through the whole night!

Single frames, worked by hand in the family home, were no longer viable. Operatives now found themselves slaves to the machines, working eight hours on and eight hours off. Suddenly the pattern of their lives changed disastrously. Frustration caused discontent to simmer. Even more frames than ever were now destroyed, as mobs of men attacked the hated "factories". As we move into the nineteenth century, this then is the picture of life in Nottingham for the stocking maker and the machine lace maker.

In 1809, in spite of the hard work Dr Attenborow had put in vaccinating children since Jenner first used his vaccine in 1796, smallpox hit Nottingham. Ninety three Nottingham people died of smallpox in 1809. In 1811 the Government sent Home Office representatives to Nottingham to enquire into the unrest. Luddite activity—that is frame breaking—was at its height. A Watch and Ward band was set up in Nottingham to police the streets. The ordinary householder and rate payer was now expected to police the streets himself. In March 1812, four frame breakers were sentenced to three and seven years transportation and in July one was given 14 years. Later that year—1812—4,248 families comprising 15,350 people, applied for Poor Relief. . .this was almost half the population of Nottingham unable to support themselves and applying for 'relief' from the hard-pressed Overseers of the Poor. Meanwhile—over in France machines were starting to produce point net fabric.

The Nottingham manufacturers however had progressed from making net to making a form of lace on their machines. It was impossible to import this into France without paying enormous customs dues. Ideas began formulate as to how to smuggle either the lace, or better still a machine capable of making it, into France. It has been said that the first machine to be set up in Calais was smuggled there in pieces in 1816. . .this is five years before John Leavers migrated to Rouen. A Nottingham man named James Clark went over to Calais especially to put the smuggled pieces all back together again and get the machine working. Soon Clark, Webster and Bonnington (the father of the

painter Parkes Bonnington who studied art in Paris) were in partnership to produce machine made lace in Calais. 1815 saw the end of the Napoleonic Wars. Until now the French and English had been at war. Now here were English men moving machines over the Channel and setting up their factories in Calais.

However, the exportation of either men or machines or even ideas was frowned upon in England. Even as I was preparing this paper I chanced upon short 'filler' at the bottom of a page of the North Cheshire Family Historian which reads: "Extracted from the Westmoreland Gazette & Kendal Advertiser of Saturday 22 February 1822. EMIGRATION: Three journeymen cotton spinners of Stockport were taken to Bow Street on Saturday week charged with attempting to emigrate to France and to convey the secrets of their trade thither, which has already been done to a great extent." In spite of this, by 1825 there were about 35 lace machines already set up in Calais out of perhaps 100 on the continent altogether.

On April 12, 1810 five men appeared together before the Mayor of Calais to declare that hence-forth they were forming an establishment for the manufacture of nets called warp and twist. Their names were: — James Clark, Richard Polhill, Thomas and Edward Pain and Thomas Davison—all Nottingham men. By 1825 it had taken Calais less than 10 years to grow from nothing into a thriving lace—making centre. Civil records in France can now be combed for details such as partnerships, patents and, of course, civil registration. Civil registration of births, marriages and deaths began in France in 1792—this is 44 years before being set up in England and Wales—so by the time that the first lacemaking families reached Calais, all births, marriages or deaths which took place in France had to be registered in the civil records at the local town hall. It is important here to remember that St Pierre le Calais is **NOT** Calais. When the Nottingham men first set up their machines in Calais it was their habit to work them right into the night. At home in Nottingham the machines only shut down for the middle four hours of the night.

A lacemaking machine is incredibly noisy. The French inhabitants of Calais soon found this a great nuisance. They had been used to quieter English

strangers living in their midst. Exiles such as Lady Hamilton. Half-pay officers or retired people of independent means. Calais was a small coastal town, unable to absorb this rapidly increasing population of English manufacturers and workers. A suggestion was made that these new arrivals should move them-selves and their noisy equipment out of Calais into its twin town of St Pierre le Calais where there was more room for them.

From about 1820 onwards then, this is the township where most of the English lacemakers lived and worked, and the records of St Pierre le Calais are the ones to be searched, not those for Calais itself. Today, of course, this is all one giant township, but at the time you will be working through the records it is important to remember this difference. After the defeat of Napoleon the French monarchy was restored. Now Englishmen could move freely around France again. This was the opportunity for enterprising Nottingham men to move into new fields. They began to enjoy living and working in Calais. English names can now be found in abundance in the civil records of Calais. It is not yet really understood why they decided on Calais instead of Brussels, Cambrai, Douai or Paris where earlier imported machinery had already been worked. My colleague, Margaret Audin, suggested four possible reasons:

1. A regular cross-Channel ferry went from Calais back to England;
2. If necessary, families were actually there ready to hop on to a cross-Channel ferry;
3. A main road ran from Calais direct to Paris where lace was selling at high prices; and
4. Perhaps this is the most important reason of them all – there was no lace industry already there!

The men of Nottingham were not over there on their own – they took their wives and even children... and soon English children began to be registered as having been born in Calais.

Here perhaps I should remind you that children with English sounding names can also be found in other French places, Boulogne and Rouen are two which spring to mind, but there could well have been others. When searching for

English births registered in France it is best to extend the search beyond Calais. Many English boys and girls of marriageable age, met and courted each other in Calais. Strangely enough they often made a special trip to England to be married. They would hop on one of those cross Channel boats and have a church ceremony at one or other of the Parish Churches in Dover, usually St Mary's. And just in passing...the marriages in St Mary's parish church in Dover have been fully indexed. A copy of this index is held in the Society of Genealogists library in London. Margaret says it is a pity that they chose to be married in England because French civil marriage certificates are much more informative than English ones. However, she suggests that perhaps some Anglo-French couples possibly under pressure from the bride's French family, would have had their Dover marriages transcribed into the French registers.

Mixed marriages were not at all unusual—Englishmen to French girls ... and Frenchmen to English girls as well. Although St Pierre le Calais and Calais itself, both had a slightly British atmosphere, completely integrated into local life and might perhaps have found difficulty in ever returning to Nottingham for good. Perhaps the 'English' youngsters felt that their marriages would be recognised better back home in England, be more 'legal'? Who knows what was behind their thinking? Suffice it to say that now, when we are looking for the marriages of some of these folk, we find them in Dover—not Calais or Nottingham-but Dover!

French civil certificates are very different from their English counterparts. A birth registration, for instance, will give the exact hour of birth, the age and profession of both parents ... and ... the age and profession of two witnesses. These last details are very useful for you when you are sorting out your own lacemaking ancestors in Calais. 'Witnesses' are very often relations—cousins of some degree, or failing that, close friends and workmates. When we are trying to fill out a complete story, these extra details give us those 'other' bits of the jigsaw which make all the difference to the whole picture. Margaret Audin³ has written a lovely little book entitled "Barking up that French Tree". I would imagine that she has already donated a copy to the Association of

³ Margaret Audin died on Easter Sunday, 1992 (refer Tulle # 36, July 1992).

Lacemakers (sic) but anyone interested in their own French ancestors ought to have their own private copy for themselves. She tells me that it is currently out of print, but she is working on a second edition in which she plans to write a new chapter on the documents relating to the Calais lacemakers.

She describes all the French civil registration certificates in full and gives many extra pieces of information. For instance, she says that the baby is not only just registered at the Town Hall on its birth, but actually carried there to be to ascertain its exact sex. This, she says, is linked to military call-up which boy children would be liable to at the age of 20 years. Compulsory military service has never been popular in France. This, then, was one way of making sure that all boy children were definitely so registered!

Births had to be registered within three days and this can't exactly have been good for the frailest of the new babies—health wise. This custom has now ceased, but was in full operation during all of the time that you will be searching the records. Inevitably deaths also occurred in Calais and the civil records list these too. Margaret describes a French death certificate of her own father-in-law, which she says has the details of his birth: where born, what time and date, what sex, the name of his father and maiden name of his mother. You may not yet have realised it, but Frenchwomen do not lose their maiden names when they marry—oh would that this was so for Britain!

How I have fretted at being described as a SIMPSON rather than my own family name—which happens to be ROBERTS which in fact is even harder to trace than SIMPSON, but that is not the point—it is a question of 'identity'—I am my father's daughter first—much later, my husband's wife. You must remember this when you are looking for records of women—you seek them under their maiden surnames, not their married ones. Since the birth certificates of all their children include this information it is not too hard for you to know this name. Collecting French civil certificates is obviously a worthwhile exercise.

Whilst on the subject of 'death' there is even an English section of the Cemetery in Calais, in which there are great flamboyant tombstones. Huge

flying angels hovering over the graves of tiny children. Vulgar in their ostentation really, but perhaps proclaiming the relative affluence of the English lacemakers, and emphasising their sense of 'family' and an aching need to put down real roots in this 'foreign' land. They were all well used to living in a 'foreign land' by the time they reached Australia.

They were also seasoned travellers. Whether the whole families actually travelled back and forth we are not yet quite sure, although some baptisms of young children have been found in Nottingham rather than in France. But certainly the men were quite frequently away from Calais. Registration certificates of some children show quite clearly that the father of the child was absent, and census returns also show absent fathers. It could well be that many travelled 'home' quite regularly. Perhaps to visit relatives—to stand vigil at the death bed of a senior member of their family—to attend to family business, who knows? But always they would keep their eyes and ears open. Frequently they must have been guilty of stealing ideas from Nottingham and taking them back to Calais. The men working in Nottingham had long seen all this going on but had been powerless to stop it—all they could do was struggle on, hoping that the demand for machine made lace would be enough for everyone.



1845 saw the Children's Commission report on conditions of work. The report made on Nottingham children makes grim reading. Babies beginning to work at the age of five. Surviving ten years crawling about under thundering machines, using their little hands to keep on tying and re-tying broken threads which adults couldn't reach without stopping the machines. These children, by their early teens, were bent, ill and near blind ... and, of course, totally illiterate. In 1846 the average age at death, in Nottingham, was 27½ years. Over in France the English contingent had seen out several periods of bad times - trade recessions - reduced wages - dearer commodities. But more importantly, periods of political unrest. It began to look as if the monarchy was about to fall again. There were times when the English were far from

popular with the French citizens - "*a bas les Anglais*" they shouted after them. If the English left, there would be more work for the French. Go home they screamed at the English. I suppose it was the women who worried first – about their children – their menfolk and their homes.

They lived a prosperous life style. Reluctant as they were to give it all up, it wasn't any use flying in the face of grave danger. Events of 1789 were a bare 60 years back. Memories were comparatively fresh. It may well be that because they lived on the main route home from Paris to England, this influenced them. Paris had always been a central point in French revolutions and riots there were usually much more violent than elsewhere in France. In 1848, an Englishman living in Nice or Vichy would have read of the riots in the newspaper, but not felt particularly involved. Those living and working in Paris would not only have been kept awake at night by noisy rioters, but might also have gone in fear for their lives even venturing out in daylight. This would not be because of their nationality, but because angry mobs are always dangerously unpredictable. Those fleeing from Paris then, were passing through Calais and no doubt spreading rumours as they went. Although these tales might have been exaggerated, there was also real unemployment and shortage of money in St Pierre. Margaret has a charming suggestion - she likens the colony to a hive of bees, which she says will 'swarm' at the moment when the hive becomes too crowded - simply flying off for pastures new. She feels perhaps this idea of looking out for somewhere new was already in the minds of many of the Lacemakers. It is significant that they did not feel so disposed during the minor revolution which took place in 1830 - but then the English population of Calais was not so large. I think they began to panic about leaving France for good. It would be impossible for them to be absorbed by the trade back home in Nottingham... and besides they were not exactly in favour with their brothers there.

Where would they live? How would they live? At home there was unemployment, sickness and despair, on a much greater scale than they had ever seen in France. They had sufficient family contact with the industry and conditions back home in Nottingham to be well aware of the prevailing

situation. They petitioned Parliament to help them to emigrate to Australia, and for once the Government acted remarkably quickly - within a matter of weeks three ships carrying nearly 1,000 people, lacemakers and their families set sail between April and June 1848 for distant Australia. 296 people sailed on the *FAIRLIE* arriving at Port Jackson in August, 1848; 245 people sailed on the *HARPLEY* arriving at Adelaide in September 1848; and 263 people sailed on the *AGINCOURT* which also put into Port Jackson in October 1848. Port Jackson is now Sydney. How could Nottingham possibly have absorbed these nearly 1,000 people?

The exodus of these folk to Australia was a minor miracle. The newspapers for Nottingham report the story and print copies of the letters of application which came from the leaders of this vast party of Lacemakers...and the replies received from the authorities-Parliament in London and the city Fathers in Nottingham. As always bits are left out! It has not been possible yet to work out whether any of them actually came home to Nottingham to bid farewell to their families or not. It is almost certain that one at least of the boats put in at a French port ... some may have boarded there. The Act for making a railway from London to York, with a branch to Nottingham, to be called the Great Northern Railway, was not passed through Parliament til 1846.

It is most unlikely that the line was through and fully operative less than two years later. The journey would have had to be by road, on a coach. This could have taken anything up to four days from Calais through to Nottingham - was there time for anyone to do this, let alone the cash? There is evidence that the families left France in such a hurry that they were actually kitted out with clothes on board the ships. Margaret says that some of their French friends made collections for. In one official letter, at least, the leaders of the party promised to repay them money loaned towards the cost of the fares. This doesn't sound as if there was any money to spare at all. No wonder when they arrived in the Hunter Valley, they had no money to pay for help in carrying their baggage and trudged through that rain-storm carrying all that they had themselves. What an arrival this must have been for them all! There is a lot of work to be done yet on the background to this remarkable story.

Descendants of these Lacemakers here in Australia are variously doing their best, I know. This is such a unique and interesting story, it should present real impetus. No other group came in just this way - no others were bilingual - no others left quite the same inheritance to their descendants. Many of you have incredible keep-sakes still in your possession. Faded photographs, bundles of letters from home, tiny pieces of lace, and sad little boxes of parts of intricate machinery which no one now can put back together. They must have been important enough to salvage and carry all the way to Australia - a place which could be described at the time of their arrival as totally lace-less. Who wanted lace in this environment just exactly 60 years after the landing of the First Fleet? If lace was worn out here at all, then it would be just by those nearest the Governor.

There were certainly no lace making machines here already and this was the one thing that the lace makers did not bring with them. .how could they? They had fled France i n a hurry - no one had time to dismantle and pack huge machinery – indeed many of their very machines are there still, housed now in the museum in Calais! The struggle of the lacemakers to survive this upheaval will one day make absorbing reading. It was their immense good fortune that gold was discovered in America in 1849 and subsequently in Australia. Before they had been three years in Australia a boom was created through which anyone with initiative could find plenty of work, especially those capable of understanding machinery. Many of the newly arrived Lacemakers moved into Gold Mining areas - Ballarat, for instance, as many of you know already. However, back home in Calais, although the French monarchy did fall, after an inevitable hiccup, trade began to pick up and a thriving lace trade resumed. At the Exhibition held in London in 1851, much Calais lace was on display - and later at the Paris exhibition of 1855 even more was displayed. The English Nottingham lacemakers continued in competition with the Calais lacemakers ... many of them English in origin still for not all of them went to Australia, or returned to Nottingham - John Leavers descendants stayed out in France, for instance. Obviously those with far too much to lose - the owners of enormous machinery, perhaps whole factories-or even shops full of goods - stuck it out and stayed in France. Today

anyone going to do research in Calais should wade through the local telephone directory for "English" names. Many can still be found there - some of these people are now totally French, have been for up to perhaps six generations. But originally, whether they realise it or not, they were English-Nottingham folk in fact ... and again whether they know this or not, many of them have Australian cousins.

Many did come home to Nottingham and managed some-how to survive - possibly with help from their relatives. Many of these, indeed, went back to Calais again just as soon as the troubles blew over. There are still families in Nottingham, who recall Great-Grandparents who spoke mostly French! As too do many Australians. I know of one family-SMITH in fact - which is now Nottingham based, and has been in the lacemaking industry for four generations. They know that their forebears weathered the 1848 'storm' and eventually came home to Nottingham another whole generation later!

Knowing what conditions were like in Australia in the second half of the 19th century - it is hard to picture the struggle the Calais lacemakers must have experienced. For the women, in particular, it must have been like stepping back into the dark ages! Plucked from those neat houses. Leaving behind ... far behind ... too far ever to hope to see them again ... their loved ones back home in Nottingham. Here was the reality of the 'Tyranny of Distance'. Trying so hard to cope with this alien new land-with its shortages, inadequacies, roughness. But cope they just have - the long list of their descendants bears witness today to their triumph. Perhaps it was a mercy that letters took so long to get back home from Australia and the replies from England received. Six months in each direction was about the fastest. Often, if a letter just missed a ship, it took much longer. It may have taken them a whole year to realise that they had perhaps been overhasty - life back in Calais was much the same as ever - maybe even better. It was just as well that they struggled on in ignorance of this fact. By the time they really knew, it was much too late to change their minds anyway.

This, then, has been a tale of people and their struggle to survive. It has ranged far and encompassed some of the most important Industrial

Revolutionary history of England, France and Australia. Margaret Audin has been a very great help to me over the preparation of this paper. She read the draft and made many corrections and suggestions for a better text. Many of the words and phrases are in fact hers. She writes and thinks very much in the same vein as myself, we would make a wonderful 'double act! I have suggested to her that one day we should both come out to Australia and do just this - present a double act for you all! The next important meeting will be 1998 - the 150th anniversary of the Lacemakers arrival here - Margaret says she will then be aged 72! I shall be even older! But it would be a lovely celebration. I hope that by that time membership of the Lacemakers Association will be positively enormous. That you will have recruited all the help you need. But more importantly, that you will have gained the attention of the professional historians, and thus be recognised as one of the most important facets of English speaking Australia ... taken your rightful place in fact.

Perhaps one day someone will write it all down for the benefit of the many thousands of descendants of these strange Nottingham folk who upped and went to live and work in Calais. Folk, whose descendants today believe they are English, French, or Australian, but are, in fact, cousins of varying degree and complexity with each other still, if they only take the trouble to work it all out and communicate with each other ... and who were all once just plain Nottingham English frame work knitters making stockings for a living.

From Tulle # 24, February 1989 & subsequent issues.

A warm welcome is extended to our newest members.

Ms Alice Shannon, Dormer Family, Harpley

Mr Anthony Black, Bromhead Family, Agincourt

Mrs Stephanie Williams, Brownlow Family, Agincourt

Translating French Death Certificates

Edward Lander âgé de 8 ans et 4 mois (célibataire) No. 81.

L'an mil huit cent quarante-trois, le vingt un du mois de Mars a onze heures du matin. Par-devant nous Louis Joseph Fougère, adjoint, remplissant par délégation du Maire les fonctions d'officier de l'état civil de la ville de St. Pierre-les-Calais, canton de Calais,. département du Pas de Calais, sont comparus les Sieurs Walter Wells, âgé de trente-huit ans, ouvrier en tulle, et Henry Constant Lancel, âgé de quarante ans, Secrétaire adjoint de la Mairie, tous deux voisins du décédé, demeurant à St. Pierre-les-Calais, lesquels nous ont déclaré que Edward Lander, âgé de huit ans et quatre mois, né à Nottingham, en Angleterre, demeurant à St. Pierre-les-Calais, mineur, fils de Edward Lander, ouvrier en tulle et de Mary Ann Simpson, demeurant à St. Pierre-les-Calais est décédé le vingt de ce mois, à sept heures du soir, à la demeure de ses père et mère site route de Dunkerque, Section B, numéro vingt-sept bis et ont les déclarants signé avec nous le présent acte, après qu'il leur en a été fait lecture.

Edward Lander aged 8 years and 4 months (single) No. 81.

In the year 1843 on the twenty first of March at eleven o'clock in the morning. Appearing before me, Louis Joseph Fougère, deputy, fulfilling by delegation from the Mayor the duties of Registrar for the town of St. Pierre-les-Calais, canton of Calais, department of Pas de Calais, have appeared Messrs. Walter Wells, thirty eight years of age, lacemaker, and Henry Constant Lancel, forty years of age, deputy secretary of the Town Hall, both neighbours of the deceased, living at St. Pierre-les-Calais, who have declared to me that Edward Lander, aged eight years and four months, born in Nottingham, in England, living at St. Pierre-les-Calais, minor, son of Edward Lander, lacemaker and of Mary Ann Simpson, living at St. Pierre-les-Calais, died on the twentieth of this month, at seven o'clock in evening, at the home of his father and mother situated at Dunkirk Street, Section B , number twenty seven A and the declarants have signed with me this certificate after it had been read to them.

All translations have been provided by Lyndall Lander

Translating French Birth Certificates

Rosina Lander. (légitimé) No. 358

L'an mu huit quarante-trois, le deux du mois de décembre a dix heures du matin. Pardevant nous Louis Joseph Fougère, adjoint, remplissant par délégation du Maire les fonctions d'officier de l'état civil de la ville de St. Pierre-les-Calais, canton de Calais, département du Pas de Calais, est comparu le Sieur Edward Lander, âgé de trente-deux ans, ouvrier en tulle, demeurant à St. Pierre-les-Calais, lequel nous a présenté un enfant du sexe féminine ne a la demeure site verte, Section G, numéro quatre cinque la trente novembre dernier a dix heures du soir, de lui déclarant et de Mary Ann Simpson, âgée de trente-trois ans, son épouse, et auquel il a déclaré vouloir le prénom de Rosina, les dites déclaration et déclaration (sic) faites en présence des Sieurs Thomas Eyre, âgé de trente sixans, ouvrier en tulle et François Henry Duquenoy, âgé de trente-six ans, journalier, tour deux demeurant a St. Pierre-les-Calais, et ont le père en témoins signe avec nous le présent acte, après qu'il leur en a été fait lecture.

Rosina Lander (legitimate) Number 358.

In the year 1843, on the second of December at ten o'clock in the morning. Before me Louis Joseph Fougere, deputy, fulfilling by delegation from the Mayor the duties of Registrar for the town of St. Pierre-les-Calais, canton of Calais, department of Pas de Calais, has appeared Mr. Edward Lander, thirty two years of age, lacemaker, living at St. Pierre-les-Calais, who presented to me an infant of the feminine sex, born at the dwelling situated at rue Verte (Green St), Section G , number 435, on the 30th November last at ten o'clock in the evening, of him the declarant and of Mary Ann Simpson, thirty three years of age, his wife, and to whom he has declared his wish to give the Christian name of Rosina, the verbal declaration and (presentation) made in the presence of Messrs Thomas Eyre, thirty six years old, lacemaker and Francis Henry Duguenoy, thirty six years old, craftsman, both living at S t . Pierre-les-Calais, and who have, the father as witness, signed with me the existing certificate after it had been read to them.

For your own certificates, substitute the appropriate English number, word or phrase below.

ENGLISH	FRENCH	ENGLISH	FRENCH
1	un, une	31	trente (et) un
2	deux	32	trente-deux
3	trois	33	trente-trois, etc.
4	quatre	40	quarante
5	cinq	50	cinquante
6	six	60	soixante
7	sept	70	soixante-dix
8	huit	71	soixante et onze
9	neuf	72	soixante-douze
10	dix	73	soixante-treize
11	onze	74	soixante-quatorze
12	douze	75	soixante-quinze, etc.
13	treize	80	quatre-vingts
14	quatorze	81	quatre-vingt et un
15	quinze	90	quatre-vingt dix
16	seize	100	cent
17	dix-sept	1000	mil
18	dix-huit	1752	mil sept cent cinquante deux
19	dix-neuf	1821	mil huit cent vingt et un
20	vingt	1835	mil huit cent trente-cinq
21	vingt (et) un	1840	mil huit cent quarante
22	vingt-deux	1848	mil huit quarante huit
23	vingt-trois	In the morning	du matin
24	vingt-quatre	In the afternoon	de l'après-midi
25	vingt-cinq	In the evening	du soir
26	vingt-six	At midday	à midi
27	vingt-sept	At midnight	à minuit
28	vingt-huit		
29	vingt-neuf	Masculine	de sexe masculin
30	trente	Feminine	du sexe féminin
January	janvier	3 rd June	le trois juin
February	février	5 th May	le cinq mai
March	mars		
April	avril	1am	à une heure du matin
May	mai	3am	à trois heures du matin
June	juin	1 pm	à une heure de l'après-midi
July	juillet	5 pm	à cinq heures de l'après-midi
August	août	7pm	à sept heures du soir
September	septembre	7.30	à sept heures et demie (¾)
October	octobre		
November	novembre	Aged 22	âgé de vingt-deux ans
December	décembre		



St Pierre les Calais as the Lacemakers Knew It.

While we view St Pierre as a suburb of Calais, as far back as 1640, a sketch map of Calais and its environs clearly shows the network formed by the streets Quatre Coins, Soupirant and Vauxhall on the Eastern side of Jacquard, and Vic, Tannerie, Temple and Neuve on the West. At the start of the 19th century the area that developed into St Pierre was developed to some extent. There were some 140 dwellings lining the named streets, with some of the smaller ones developing with names that indicated the rural nature of the area: Fleurs (flowers), Prairies (meadows), Verte (green). Pigs and cows still wandered along these pathways. By 1830 St Pierre had 1000 houses covering some 2200 hectares. Three quarters of the population was English. As urbanisation progressed, new streets were named in memory of the English Lace pioneers—Leavers, Lindey, Webster, and Martin. Heathcoat, who the French recognise as one of the leaders in the field, had a street named after him, but its pronunciation in French was just too awkward, so the street was renamed Hermant, after an early mayor.

The subdivider was evident early in the development of the suburb. As expansion took place, more and more landowners sold off small parcels without street frontage. Eventually unofficial “streets” were formed, and Council regulations were developed to ensure some standards were maintained. The owners developed the streets on their land at their cost (the profit being in the blocks) and then gave the street to the community. Most of the streets between St Omer Canal and Rue des Fontinettes were formed in this way. Even with some regulation there was little development of the condition of the streets. La Grande Rue, i.e. le Boulevard Jacquard, running into Boulevard Lafayette was the only one paved to a width greater than four metres. All the others were muddy or dusty, depending on the season. Often in winter, horses and carriages, and even pedestrians had difficulty. “L’Industriel Calaisien” said that a few couldn’t be crossed without a bridge when it rained heavily. Houses went up throughout St Pierre without order or unity of style - some back from the street and others almost on the footpath. There was no “elite” area. Modest workers homes were side by side with the more elegant homes of the owners and the occasional farmhouse that was a leftover from the farming era of the district.

Most of the houses were single storied and fairly solidly built, usually with a tiny attic under the eaves. They were whitewashed each year, and sometimes a little yellow

colouring was added to this. The footings were treated with tar, giving a nice contrast, and often woodwork was painted in bright colours.

The ground floor often lacked a hall, and the entrance was straight into a room paved with red tiles. This was both kitchen and living room. Sometimes, if the house had a hall, there would be a small, very narrow room at the front. This made a kind of sitting room, used only on special occasions. A coal fire could be lit in the "prusienne"- a fire with an open hearth, but with a grille that could be lowered to prevent cinders flying out, or a child falling in!

In more modest homes, this room became the parents' bedroom, while that tiny attic was for the children. Babies slept in their parent's room in a cradle that the mother was able to rock by pulling an attached cord. To make coming and going easier, the room would be softly lit with a night light made from a small wax wick poked through a disc of cork, and floated on oil in a glass jar.

While this conjures up a cosy picture of cottage life, this wasn't the case. Often there were no internal doors and the stairs to the attic were steep and narrow, with a knotted rope for a bannister. There were no sewers or water. Each house had a sewage bucket in the corner that was emptied night and morning at a public disposal point known as MacIntyres and very early each day householders could be seen rushing to dispose of their effluent, slopping the contents as they ran. Fortunately each day, when the bell struck nine, it was compulsory for householders to go out and sweep the area in front of their home, under the watchful eye of the Sergeants. Rubbish was then picked up by a dustman.

The land was such that drainage and water were large problems. Rain and run off went into a series of ditches pompously called sewers. They ran along the streets into l'Alyme and la Calendrierie Rivers. Even as late as 1842 St Pierre did not have private wells. The land was swampy and the water briny. This wouldn't have been quite so bad if it hadn't been for the amount of sewage that sank into it! The only public wells, at least provided with a pump, were at the gates to the walls. Water merchants supplied water from Fontinettes. They carried it in huge barrels and sold it at ½ to 1 sous per bucket.

Often the extended family lived in the house. Grandparents, brothers and sisters, uncles and aunts as well as aged people who rejected the idea of hospitalisation were often found crowded into one tiny abode. Where there was room, some households

took on one or two boarders to supplement their incomes. Sometimes apprentices were given food and board at the home of their employee.

The life of our lace workers was simple. Their housing was modest and nourishment frugal. Interestingly, a large part of the family income was spent on the toilette of the wife when young and without children. Older women were happy with a more modest wardrobe. The women always wrapped up in a woollen shawl when they went out, always bareheaded. They only wore a hat when their husbands reached the grade of "petit fabricant", and then chose one that was much more suited to a middle-class older lady!

Saturday was pay-day and wages depended on production. Workers were paid by the piece. It was custom to take one's pay and go to the 'cafes'. It is presumed that this is the equivalent of the pub or club of today. Workers gave their wives what they thought was needed for the house customarily keeping plenty for themselves. Housewives supplemented this with the earnings of the older children.

Food was simple. Breakfast was a concoction of baked barley with milk and cream, and tea or coffee. There were two main meals: one based on potatoes with butter or lard, the other, (once or twice a week) was meat from the butcher, or pork from the delicatessen. The rural nature of St Pierre meant there was often vegetable soup, sometimes enriched with bacon, and bread. On Sunday beef gruel would be served. Supper was bread with cream or milk, and sometimes an egg or a piece of apple. There were plenty of potatoes and bread and brown bread was cheaper.

Later, all workers ate more meat. The French see this as a result of English influence. This demand kept the prices for meat up. The English are also reputed to have introduced tomato sauce and English and Dutch cheeses to St Pierre. The workers drank beer as a daily lunchtime routine. The beer was light and cheap and easily drunk. The English brewers in St Pierre made a stronger and better qualified brew which they introduced to the French. Wine was usually only imbibed on Sundays. Alcohol was drunk too freely. The workers supposedly drank neat brandy all day "to kill the worms". It was drunk at a cafe or bought from a "bistouille" that opened in the morning and after the midday meal. One Dr Arnaud, who was severely critical of the English workers accused them of mixing sugar water with gin, and of choosing to get drunk in the evening", when the people of Calais, being less prudent, "got drunk at all times of the night and day"!

In crisis times, when there was less money and less food, meat was supplemented with smoked herrings and kippers, and the workers even went fishing for their own fresh fish. When times were hard, lard replaced butter, and supper became bread and butter or lard dunked in tea or coffee. Teas became a concoction made from blackberry leaves, and coffee, which always had some chicory, became chicory alone.

After 1815, there was a friendly invasion of English in Calais. Officers stayed because they liked the French way of life, some were gentlemen of independent means and others were self-employed.

The start of the lace industry brought thousands more lacemakers, mechanics and designers. These, in their wake, brought grocers, cafe owners, butchers, booksellers and barristers. The influence was such that Le Journal de Calais published an English supplement.

From "Pickaxes and Needles": *"those who were employed in the lace industry were mostly English who had obtained permission to live in France. This population was considered unstable - they all said they'd leave at the first sign of any war to threaten France. A quarter of these were composed of the very poor who swarmed wherever there were factories. They came from everywhere to buy the rather sandy land available – some 100 Francs, others 50F, 15F and even down to 10F. They wanted a shack they didn't have to pay rent for!"*

In 1824 there were 412 English living in Calais. By 1841 this had increased to 1420. There was a sharp decrease after the events of February 1848, but by 1858 the numbers had increased to 2500.

Assimilation was gradual and mainly precipitated by the mixing of families rather than totally English families socialising with French. In the factories there was daily contact that saw love affairs blossom and lead to marriages that reflected a little of each other's way of life. Mostly, the children of these marriages were raised as French, so schooling did much to assimilate them.

The registers of births are a good indication of this. 1853-1870 saw Eugene and Eugenie creep into English/French families, and Adolph, Leonie and Narcisse supplanted, little by little, the Williams, Walters and Mary Ann's of the 1840s.

The drop in English numbers in 1848 is one of which all Lacemakers are aware. An eyewitness account of that time is interesting. Henry Robinson Hartley, resident of St Pierre noted that on the evening of 28 February 1848...

"....about 11 o'clock a good part of the working class was singing in the streets. They agitated the workers on the railway to stop work. They sang the Marseillaise, broke windows, threatened the mayor. The demonstrations went all night."

The next day the Mayor called in the National Guard, who organised patrols and requested the Government send a regiment to control attacks on the factories and the English who lived there.

A certain xenophobe, evident in parts of France, circulated alarming rumours in the early days of March. It is said that at Boulogne, the English workers were expelled from the factories. Henry Hartley, on 8 March, wrote: "Yesterday, all was extraordinarily quiet, not a coach, not a rider. ...it was by the order of the authorities." The next day he wrote to a friend. "You will be happy to know we have had no attacks and there is no disorder in this village".

However, the word 'republic' frightened the English (and also a certain number of French if one is to believe *Le Jour de Calais*). In frustration, and with the support of the Workers' Union, 500 English subjects left St Pierre in May-June. There had been acts of pillage on the part of certain individuals who broke into a few houses and demanded donations in kind, or their lives. The intervention of the National Guard and the threat of court stopped these practices. The Garrison was on alert, ready to intervene if needed, and to the letter of thanks the Mayor wrote to the Commandant, he replied: "It's my pleasant duty to reply, and to pay a great compliment to the locals, particularly to the numbers of workers, who, during the crisis, have not uttered one word that would hurt the military.

Source used: Albert Vion , "Calais et St Pierre au XIX Siècle (1815-1885)", Westhoek-Editions, Dunkirk, France, 1982.

Gillian Kessy, Tulle # 34. November 1991

South Australian Pay Rates in 1849

Return showing the average wages of Mechanics and others in South Australia for the three months ended the 31st December, 1849.

Blacksmiths, 5s.6d per day, without board or lodging; bakers, 4s. per day with board and lodging; bricklayers, 6s. 6d. ditto, without board and lodging; brick makers 30s per 1000; bullock drivers 20 pounds to thirty pounds per annum, with board and lodging; butchers, 3s per day with board and lodging; carpenters, 6s. 6d, per day without board or lodging; cabinet makers, 7s. ditto, carriage makers, 7s. per day without board or lodging; coopers, 6s. 6d ditto; domestic servants-males 25 to 30 pounds per annum with board and lodging; female- twelve pounds to twenty pounds, ditto; day labourers, 3s. 0d per day without board or lodging; farm-servants, married couples, 30 to 40 pounds per annum with board and lodging; single men, 26 to 30 pounds, ditto; masons, 6s 6d. per diem, without board or lodging; millers, 4s. 0d ditto, painters and glaziers, 4s. 6d. ditto; plasterers, 5s. 6d. ditto, sawyers, 9s. per 100 feet, without board or lodging; saddlers, 5s. per day, ditto; shoemakers 5s. 6d. ditto ; shepherds, 20 to 25 pounds per annum, with board and lodging; shopmen, 70 to 100 pounds ditto,; tailors 7d per hour without board or lodging; tanners, 5s. 6d per day ditto; wheelwrights, 5s. 6d ditto, miners, 5s. ditto, reapers, 12s. per acre, with wine or beer.

From Tulle # 35. March 1992



Members of the ASLC celebrated the tenth birthday of their Society at a luncheon meeting held in the Council Meeting Room at the State Library of New South Wales on 4 July 1992.

We celebrated our twentieth birthday on 16 November 2002 with a luncheon party at Don Bank Cottage at which Professor Carol Liston was our Guest Speaker.

Life in the Factories

It is important to remember there were three basic stages in the history of the Lace machines. The first machines were hand operated, and produced a fine, even tulle that became the basis for embroiderers to work the designs on. The Old Loughborough, the machine that was first taken to France, was one such machine.

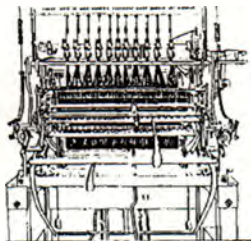
These machines were operated by craftsmen and all that was required was a small shed, or even a large enough ground floor room. There is a record of Thomas and Walter Shipman setting up a factory in an empty warehouse in rue de la Pomme d'Or (Ed: in St Pierre) in 1820. A little later a M. Herbelot of rue St Dennis operated in a building that was actually behind his house. The house fronted onto rue St Dennis, and out the back was his factory—a wooden shed some 5 metres by 3 metres. Behind it, fronting onto rue de la Riviere (facing Notre Dame) were the workers cottages. All the factories of this time would have been much the same.

Two other inventions revolutionised the industry—Jacquard's system of punched holes in cards that carried the design, and the work of Fergusson which applied this to the tulle machines. For the first time the machines were truly making lace. And then came steam! In 1839 Pearson and Webster built a factory on the corner of rue Neuve and the future rue Nationale. It was 30 metres x 10 metres. On one of the short sides, a wall separated the boiler and engine room from the machines. The driveshaft ran from end to end in the building. Most of the early steam factories would have been (built) on the same lines.

By 1845 the basic design changed. The Farrands brothers, in rue du Pont-Lottin, built a factory with the boiler and engines installed in an entirely separate building, with a space of some three metres between it and the factory. The steam was carried through insulated pipes. This factory was three floors, only 3.30 metres wide. The drive shaft was off-centre, obviously to run a single row of machines.

There were many positions of employment associated with the running of a factory. To begin with there was the designer. The big factories had their own departments, but the smaller ones bought from public design firms. The French were master designers. After the Jacquard system was applied to the lace machines, a person was employed to punch the designs into the cards. (Jacquard conveyed his design message to the machine in much the same way as a Pianola Roller works, or as today's knitting machine cards do.)

In another part of the factory hanks of spun cotton were wound onto wooden spools and were used for the weft threads. These operators were called *les dévideuses* - a term often found on birth certificates. The warp threads were produced by *les warpeurs*, (from the English, warper) winding the cotton onto long metal rollers that were the width of the machine. The weft is produced in the machine by the backwards and forwards movements of brass bobbins hung between very thin steel plates. The bobbin is rewound by *les wheeleuses*. The full bobbins were carefully checked for irregularities that would cause imperfections in the lace, and then returned to the machines by *les remonteurs*.



A factory of only ten machines would employ some 75 persons: 20 lacemakers, a foreman, a designer and his assistant, 2 *devideuses*, 2 *wheeleuses*, 2 *tamboureuses*, 10 *remonteurs* (who observed the machines also), 1 pattern puncher, 1 *warpeur*, 4 menders, a women's supervisor, 4 finishers, 20 trimmers, 3 clerks and one first aid man.

From Tulle # 35. March 1992 (Research by Gillian Kelly)

ADVERTISEMENT FROM THE NOTTINGHAM REVIEW, 1810

200 GOOD HANDS TO WORK IN THE LACE FACTORY.
FROM SIX YEARS OLD UPWARDS.

Those Two Maitlands

There were paddle steamers trading last century between Sydney and Morpeth, both named *Maitland*. The first was built in 1837, the second in 1870. Both were wrecked after 28 years of service. The earlier vessel, built by John Russell of Darling Harbour, Sydney, was launched on 20 September 1837, watched at a distance by Governor Richard Bourke. The Governor had in mind the use of a steamship for moving soldiers, officials and convicts around the various settlements along the NSW coast.

A wooden vessel of 140 tons, with dimensions about 103 feet long, by 16 wide by 8 deep, the first *Maitland* was about the same length as the commercial tugs at present operating around Sydney Harbour. She was the third ocean-going steamer built in Australia and was owned by Edward Manning who intended her for the Sydney-Morpeth trade. The locally made engines gave her good speed, and she beat the *Kangaroo* during trials held on Sydney Harbour.

In February 1838 the *Maitland* made her maiden voyage from Sydney to Morpeth in command of Captain Taggart. She was fitted to carry sixteen passengers in the main cabin and eight in the ladies cabin. During her thirteen years in NSW she traded to the Hunter, Wollongong and Port Macquarie, the Hawkesbury, the Clarence and Manning Rivers and also Moreton Bay. She was sold in 1850 to Captain G. Cole for harbour duties in Port Philip. Five years later she caught fire on the Yarra River and sank but her remains were raised and rebuilt as the *Samson*. Soon afterwards she was sold to New Zealand interests, sailed across the Tasman and was used over there mainly as a tugboat. In 1865, she grounded and became a total loss.

The second steamer *Maitland* did not appear on the Hunter until 1871, so it is to the first we must refer. The assumption that our Lacemakers travelled on the *Maitland* came, I believe, from Bert Archer's excellent historical fictional notes, based on all he could glean. However, in this instance, I think he may err. We know the Lacemakers left Sydney almost immediately upon their arrival. Vaughan Evans, who in 1987 was Editor of the journal of the Australian Association for Maritime History, went to the trouble of searching the Shipping Intelligence for October 1848, and says: It would seem most likely they travelled on the steamer, *Rose*, Captain Pattison, 172 tons, which made continual trips up-and-down to Morpeth and took only a day for the trip.

Lindsay Watts, Tulle # 36, July 1992.

The Lace Factory

The factories were formed from two or three rows of buildings at the edge of two parallel streets. The buildings enclosed a rectangular courtyard, and were of various lengths, their depth determining the class of the factory. Those in the first category had a depth less than 12 metres, those in the second were between 12 and 13 metres, while those in the third had a depth of more than 13 metres. At one stage, when concrete was not in common use, the premises were wooden.

Every three metres there was an iron column and each set of columns supported a main girder on which rested the beam supporting the floor above. The floor of the first and second stories was made of beams; the ones of the ground floor and the third story were of thick planks. This was because of the custom of reserving those two levels to works of preparation or the finishing that only needed light machines. Then the first and second floors held the heavier lace machines. This use of beams also had the advantage of preventing the vibrations being transmitted through the entire building. The space where the two rows of columns formed a bay is where the machines were set up. The windows of the machine areas sometimes consisted of a glassed wooden frame making a kind of bay window. This device was meant to be at the opposite end to the jacquard and was more necessary in the older factories.



Certain parts of the machines are lubricated with oil to make it easier for the bobbin carriages to move past each other. Unfortunately, the oil spilling onto the floors encouraged spectacular fires, sometimes caused by the oil lamps that the workers used to check the quality of their work in the inside of the machines.

You entered a factory through the carter's entrance into the courtyard where a small building held the steam engine. Before the arrival of running water, supplying enough water for the steam engine posed problems. A steam engine could use 20 litres of water a minute and the wells often had insufficient supplies and others, sometimes deeper than 20 metres had to be dug, to provide enough. Often water was found deep in limestone, and the calcium encrusted the boiler.

Entry to the floors was made by stairs accommodated in towers (one at each end of the courtyard), lit by narrow windows. On every floor, the tower is connected to the building by an open iron, footbridge. A short balcony along the facade gave access to the different areas.

In these factories, large or small, there was plenty of light and air. The machine floors had 4 metre ceilings, the workshops, and the *dévidage* and the workshops, 3 metres, with enough windows to allow plenty of light. At night fall, oil lamps were lit.

In the area of hygiene, the situation was less satisfactory. The toilets were at the foot of the towers, sometimes one to each floor, but usually in a doubtful state. In the workshops, as a health step, a bucket of water, with a piece of soap was put in the corner. Next to this, hanging on the wall, a hand towel, so it didn't take long to get clean hands!

Now, to a lacemaker and a machinist, a bucket of water has its place, but to put it in the home of graphite and oil? Fair enough if it had been changed frequently, but more often than not a blackish oily slick on the surface meant one left with dirtier hands than one began with.

In the workshops, the noise was muffled, but the rhythm made it unbearable. There was no talking unless it was strictly necessary. The trade of lacemaking lends little to conversation. The work was paid by the piece, and hundreds of intertwining threads had to be watched carefully and sometimes they broke. The machine then had to be stopped and the two ends tied. From time to time, the lacemaker called one of the back-ups who were trained in the work to watch the machine while he went to find a little white bread and pate, or a bottle of beer.

Not even the good humour and gaiety of the young could cover up the difficulties of the job. The factories worked without interruption from Monday morning to Sunday evening, a machine being worked by two operators who worked quarter to quarter: one taking the first and the third quarters, the other taking the second and the fourth. Each took an hour of sleep during the night, which effectively gave them an eleven hour working day, and never having more than six consecutive hours of sleep. Each week, the partners changed their quarters. It was a hard life.

From : Albert Vion, Calais et Saint-Pierre au XIX siècle, 1982

From Tulle # 38, February 1993.

And Finally, the (Former) Editor

An enforced period of R & R has given me the opportunity to develop a data base of the Lacemakers. For those who don't use computers, a data base is simply an electronically organised filing system, and it has been a long time plan of this Editor to put everything available onto file in a way that can be cross referenced. The file has some eight hundred families on it and contains information on births, deaths and marriages, parents, addresses, occupations, religions etc. It began with the Lacemaker families that came to Australia, and grew to include their associated families in Calais and Nottingham.

The cross referencing has turned up some interesting family relationships that offers some explanations of why some people were part of the contingent.

Perhaps one of the really interesting aspects that is becoming more and more obvious is the matter of religion. A disproportionate percentage of our Lacemakers were Wesleyan, Methodist or of other non-conforming faiths. While there are valid reasons for the growth of the the Non Conformists among the working classes, is there a simple explanation for 40% of our Lacemakers being Methodist or Wesleyan?

Did the Methodist church, in particular, actively encourage its members to take the risks of moving to Calais, and then Australia? Or was it simply that adventurous members of that congregation influenced and supported each other? While it is known that the initial meeting to propose the Petition to the British Government was held in a church, was this perhaps the Methodist church in St Pierre? And was involvement with their church one of the reasons there were so many who could read and write?

I leave it with you,

Gillian Kelly.



From Tulle # 39, May 1993.

Bobbins and Carriages

This Society has used the outline of the bobbin and carriage of the Leaver's Lace machine as its symbol since its inception. So what is this bobbin?



By 1800 the stocking frame was very successfully reproducing a knitted open work, and a great deal of success was found in producing open lace-like fabrics, but like knitting, it wasn't strong and ran if snagged.

People began to pay attention to inventing a machine that could reproduce the fabric of bobbin lace. Bobbin lace is produced by twisting and plaiting threads around each other. The threads are held stable by winding them onto weighted bobbins and pinning them to a pillow. The patterns are formed by continually carrying the threads from side to side from a net like ground into the pattern and out the other side. This ground, or base, is called Buck's Point in England and looks like tulle. The threads pass diagonally across from one mesh to the next in opposite directions and makes a very strong, stable and elastic fabric. It is this that the inventors tried to reproduce by machine.

John Heathcoat is credited with the first, or at least, the most promising machine. He carefully observed a Northamptonshire lacemaker as she worked, and analysed the movements of the threads as she worked. Her bobbins were worked in two sets; one set hanging straight down and the other being worked over them from side to side. His first machine produced a band of lace that resembled Buck's point so closely that it even had the small irregularities that are the trade mark of the handmade product.

This machine fanned the bobbins just as the Northamptonshire lacemaker did because of the thickness of the bobbins and his lace was a mere three inches wide. In order to make lace of a reasonable width on a machine of reasonable proportions, it was necessary to make a bobbin that was extremely thin. Heathcoat calculated that his Buck's point ground had 40 threads to the inch. Split this into the two groups of threads and he needed twenty bobbins to the

inch. At that time, no smith of Loughborough could file a bobbin down to one twentieth of an inch.

Heathcoat conceived the idea of the bobbin as we know it: a wafer-thin brass spool, compressed from side to side with the two discs joined in the centre. He then rearranged his bobbins into two horizontal rows, one behind the other and they then had to be only slightly less than one tenth of an inch in width.

The central disc of our symbol is the bobbin. It has very fine cotton wound around it, and is then fitted into the shaped carriage within which it rotates smoothly, releasing its thread.

Leaver's machines had the warp threads stretched vertically from a roller at the bottom to the lace roller at the top, and by specialised movements the vertically hung bobbins in their carriages twisted their load around the warps, producing tulle, or Buck's point ground.

Gillian Kelly, *Tulle* # 41, November 1993

References Used:

- Earnshaw, Pat: "Lace Machines and Machine Laces", R. T. Batsford, London, 1986 (ISBN 9780713446845)
- *Dentelles Informations*, Dentelles de Calais, No. 6, 1980.



Family Historians travelling to either Nottingham or Calais in search of more information on their families may find helpful information for their research methods amongst the material in The Reverend Tom Halls' "Report to the Society on Visits to Nottingham and Calais, November 1993". This is contained in *Tulle*, No. 42, February 1994. A reminder that if past copies of *Tulle* are no longer available from the Society, and many still are at moderate cost, they are always available to read at the State Library of NSW, from the National Library in Canberra and from the Society of Australian Genealogists (which retains issues of *Tulle* for the past two years only).

Letters from Adelaide

Among the passengers on the Harpley were John Freestone (36), Ann (30), William (10), Alfred (8), John (6), Henry (4) and Charles Robert (2). In November and December, 1848 John wrote two letters home which were published on page 8 of the Nottingham Review, 27 July 1849. To judge from the letters, John had a better than average gift for clear, informal narrative and one could wish that he had left a diary of the voyage and his early experiences in the Colony. Photocopies of these letters and of several other articles were kindly sent to Doug Webster, the ASLC Secretary in November 1995, by Barry Holland of Nottingham.

THE LACE-HANDS IN AUSTRALIA

It will be in the recollection of our readers that about the time of the outburst of the French Revolution, when so many Nottingham lace-hands were driven from Calais, a large number of them were provided with the means of transport to Australia. The following letters are from one of the number:

South Australia, November 1, 1848. We landed at Port Adelaide on the 2nd of September, after a pretty fair voyage of four months. It was late on Saturday night when we got up to the quay-side, so no person went on shore that night. Several went on shore the next morning. I went in the afternoon, and a fine muddy, dirty place it was. It was all hop, jump and pick your road as well as you could, I used to think St. Pierre a very dirty place, but it is a palace to Port Adelaide. It is the muddiest place I had ever seen, and no mistake about it.

Well, after viewing the Port, I began to wonder what sort of a place the Town of Adelaide was; so the next day, Monday, after the commissioner had been and examined every person on board, and given such information as he was asked for, I and B Holmes started for Adelaide to seek for work; but we found plenty out of work as well as ourselves, and began to think we must have come to the wrong place. However, I went backwards and forwards from the ship to the town of Adelaide (which is six miles) for four or five days, making

all the enquiries I could, until all my cash was gone; but having £2 to receive when I had been there eight days, for the office I served on board the ship, I determined not to spend it going to Adelaide, but to march straight into the bush at once, and not turn back until I had got work of some sort or other.

I told a man my intentions, and he said he would go with me, so, having got my brass, four of us started together, our first place to try being Gawler Town. The weather was very fine, and hot to us, so by the time we had walked seven miles we were all thirsty. We stopped at a place called Dry Creek, and lucky it proved, for a person whom we met, going to spend his money at Adelaide, said if a cart came past while we were refreshing ourselves, he would pay for us to ride, "For," said he, "thirty miles is too much for you to walk on a day like this." We thanked him, telling him we could walk it very well, and, while giving him all the information we could about Old England, up came a cart, which runs every day from Adelaide to Gawler Town. He asked the driver what he would take us for? "Sixteen shillings," said he. "But they are fresh comers," said our newly met friend. "Then I will take them for fourteen," said the driver.

Our friend paid the money, in we jumped, shook hands with him, and parted, perhaps never to meet more; if not I shall always think of him with gratitude and respect for the kind manner in which he assisted four strangers.

When we arrived at Gawler Town, we called on Mr Calton, who keeps a large inn, and, I am happy to say, is doing well. He is the brother of Chas. Calton who was apprentice at Mosely's when my brother Charles was. I knew H. Calton directly I saw him, and he knew me through seeing me at Adelaide. He held out his hand, and asked me how I did and so on. "Well," said I, "Mr Calton, we are seeking work, and I want you to give us a bit of advice." "Go in there first," said he, pointing to a room where about a dozen men were taking their evening's meal.

We went in accordingly, and had an excellent supper. He then came and joined us, and I told him how we were situated, that we wanted work, and work we must have. He said he would try what he could do for us, as he had

two sheep-farmers in the house, and, after partaking of a glass of ale with us, he went out to them. In about an hour he returned and said he thought it was all right. We saw the two farmers, and one engaged me and two others as shepherds, the wages being 15s per week, with 20 lbs. of flour, 20 lbs. of meat, 2 lbs. of sugar and ½ lb. of tea. I thought this would keep us from starving. We stayed at Mr Calton's all night, and, after breakfasting next morning, when we called for the bill there was nothing to pay; indeed, he behaved like a gentleman to us. From what I have heard of him and his brother Charles, I should think there are not two men in all the colony more respected.

Well, after engaging we went back to the ship with lighter hearts. All we wanted now was a dray to take us the seventy miles into the bush, which was no easy matter. We, however, found a man with three drays, who agreed to take all three families up to the place for £7; so we all started on the 18th of September. The first two nights we all slept on the floor of a house; the third at Mr Calton's, who behaved with his usual kindness, charging us nothing for sleeping; the fourth night we slept in the middle of a wood, with a good blazing fire at our feet, and the sky for our canopy; and just before dark the next night we reached our destination; and right glad were we all to think we were once more likely to be settled in a house of our own, for ours had been a wearisome journey.

Well, here we are, located in a mud hut, with only one room in it, for cooking, sleeping, and everything else, with a hundred crevices, through which come the wind and rain; but I have stopped the greater part of them up. As for chairs and tables, our boxes serve for both. I have heard talk of the mud cabins of Old Ireland, but if they are any worse than the shepherd's huts of South Australia, I feel sorry for them.

But if our huts are no better than theirs, we are better off than them in the "grubbing" department, we do get plenty of mutton, damper and tea. But Ann makes very little damper, as it is too heavy for the children, so we get some yeast from the gaffers and Ann makes some beautiful light bread; but, what makes it very troublesome, she has to bake it in a small frying pan

among the ashes. We shall be better off in a bit for cooking utensils and everything else. I can see very plain it takes a married man twelve months to get thoroughly settled, with things proper for his use.

For the first fortnight I was jobbing about the master's house, after that I had a flock of sheep to take care of. The same day William went to take care of some shorn sheep, and has been shepherding ever since, though I do not expect they will be able to find work for him all the year. He has been a very good boy. For the first fortnight that we were shepherding it rained during the days which was enough to daunt a man, much more a boy like him, but he stood it out.

It has been a very rainy season here; the oldest colonist cannot remember such a wet season. To me the weather has appeared like a very fine spring in England. I was saying that our first fortnight was a wet one; I got wet through two or three times a day, but I would sooner be wet through twenty times here than once in England. In my next I will tell you what I think of the place and my prospects. In the meantime accept the love of my wife, my children and myself.

John Freestone

From Tulle # 49, November 1995.

A REMINDER

OUR NOVEMBER MEETING WILL BE A LUNCHEON IN
CELEBRATION OF OUR THIRTY YEARS AS A SOCIETY – PLEASE
COMPLETE AND RETURN THE ENCLOSED FLYER WITH YOUR
PAYMENT ASAP. (\$20 PER HEAD FOR THOSE ATTENDING).

Australian Society of the Lacemakers of Calais Inc.
Office Bearers 2012-2013

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

ASLC 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. The Lacemakers in whom they shared an interest 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. During the 1848 Revolution in France, the political and social upheaval left most of them jobless again. Their future in France seemed uncertain. Most decided that making a fresh life in a new land was preferable to returning to England where it was likely they would remain destitute and a burden on their Parishes. Their second migration was to various parts of Australia.

The Lacemaker emigrants of particular interest to members of ASLC sailed to Australian ports in one of three sailing vessels, viz. the "*Fairlie*" (destination Sydney), the "*Harpley*" (destination Adelaide) and the "*Agincourt*" (destination also Sydney). These three vessels carried the bulk of the Lacemaker emigrants. Other Lacemaker emigrants came in smaller groups on other vessels including the *Andromache*, *Emperor*, *General Hewitt*, *Bermondsey*, *Walmer Castle*, *Baboo*, *Harbinger*, *Navarino* and *Nelson* and possibly others. Descendants of these lacemakers are also valued members of ASLC. Descendants of migrants who came on all vessels mentioned are encouraged to apply for membership of the Australian Society of the Lacemakers of Calais.