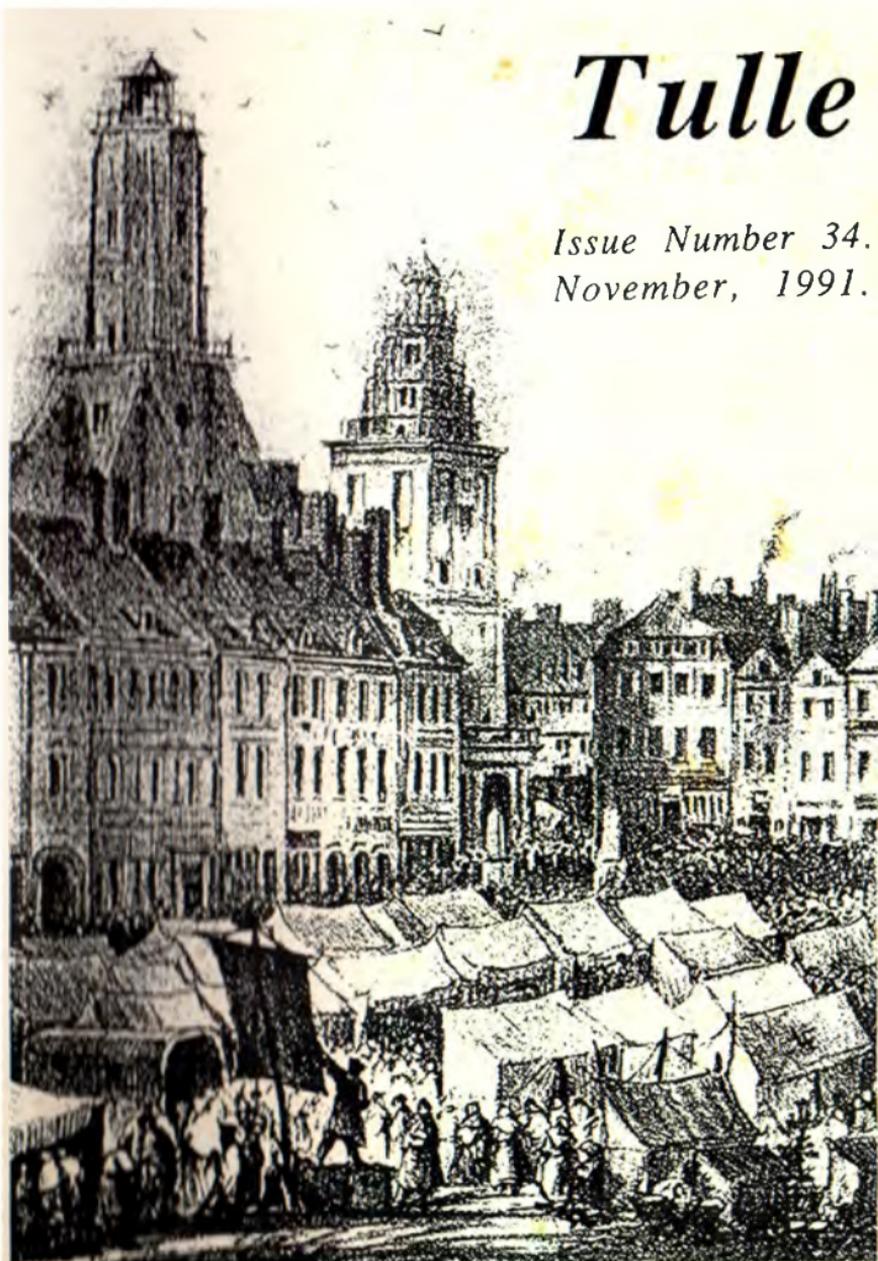
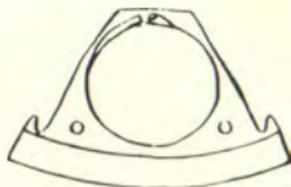


# *Tulle*

*Issue Number 34.  
November, 1991.*



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



## The Australian Society of the Lacemakers of Calais.

**Meetings, 1991,1992.**

Saturday, 2nd November  
Saturday, 1st March, AGM

Further dates will be set at the AGM.

Meeting place is St Francis Xavier Hall, in McKenzie Street,  
North Sydney.

**Time:** 1.00 p.m.

**Meeting:** General Business, followed by the Guest Speaker and  
afternoon tea.

### Meeting, Saturday 2nd November, 1991.

**Guest Speaker: Mr Bruce Kemshall.**

Bruce has been a member of the Lacemakers for a great many years, and our President for the last two. His knowledge of the Lacemakers cannot be separated from the history of gold on the Turon and Hill End. Both his grandfathers were miners, and Bruce's family has never really untied itself from Hill End or the lure of the gold.

The strikes in this end of the world were fabulous. Bathurst was so close. So many of our younger lacemakers were of the male variety and came from families with a great adventurous spirit.

The records of Hill End and Tambaroora are full of surnames common to the Lacemakers. Only you will know if they are indeed yours, but Bruce's story has to encompass those of many, many of our families.

## FROM THE PRESIDENT'S DESK.

With our membership so widely distributed around the state, and indeed, interstate, *Tulle* is for many members the only contact they have with the Society, so it is a most important part of our organisation. I would like to draw your attention to Gillian Kelly's letter in the last issue of *Tulle* where she asks you to tell her what you want in the journal. Please respond to this request now. And I particularly appeal to all those members who are unable to attend meetings to let Gillian know the things you would like in *Tulle* and also what direction you would like our Society to take. With your help and interest we can make this Society come alive!

My best wishes to all our members for Christmas and the New Year.

Bruce Goodwin.  
President.



## AND THE SECRETARY'S

As advised last issue, Doug Webster gave us a very interesting account of his lacemaker's family's first thirty years in Australia, and some glimpses of the living conditions of their relatives who had remained in England. Everyone thoroughly enjoyed this talk.

Bruce Goodwin will be the speaker at the next meeting.

Arrangements for a trip to Bathurst were finalised, the weekend October 25 - 27 being decided upon.

Our finances are good - Westpac \$2801, Advance Savings \$421, which in future will be combined with our Term Deposit of \$1880 when it falls due, and together with the accrued interest, this will be re-invested. Proceeds from the raffle were \$45. Copies of the *Lacemakers of Calais* are still available; the numbers already sold have covered production costs.

We welcome two new members: Keith Kates, descendant of Sarah Sergent, Agincourt; and Paul Thomas of the Shore family.

We hope country and interstate members will contribute ideas for 1998 celebrations, especially ways we could all get together.

As this will be the last issue of *Tulle* for this year, I wish you a Happy Christmas and a Prosperous New Year.

Enid Bastick,  
Secretary.



#### AND FINALLY, THE EDITOR

The more we learn of the stories of our Lacemakers, the more involved and intertwined it all becomes. While each of us is interested in our own families in the context of lacemanufacture, Nottingham, Calais and many parts of Australia, I am becoming more and more convinced that there were very few families who came in complete isolation. The Bransons were one of these, but even then they had the support of families they had worked and lived with all their lives.

Some of the family migrations were truly amazing: notably the Stubbs and Elliott families. These two families came en masse, but when you look back through their family profiles, they link to a great many of the other families who came. The Stubbs have links with the Browns, Harrolds, Peets and Harrisons. George Elliott simply brought all his many children, with their respective spouses.

I am documenting our families bit by bit. I keep a file on each Lacemaker who came, and there are only a few of these files that are empty! As member, you are welcome to any information I have. You may be able to piece together things that I can't!

I have access to two very useful libraries: The National Library of Australia, and the ACT Genealogical Library. Both of these have enormous repositories that are useful to the genealogist and historians, and include the Morman's IGI, the SA Abbott file, shipping lists almost Australia wide, all Australian publications, the AJCP....infact almost every thing you would use in fields of research.

The Society itself owns the microfiche of the NSW births, deaths and marriages to 1900 and a reader. You can borrow this if you are able to make arrangements to collect it. It has copies of most of the Calais births and deaths of English families in Calais 1816 through to atleast 1848, and some later. It has a details of a great number of Dover marriages of Lacemaker people.

The Bert Archer papers are available to our members. Our cause is different to other groups. We are bonded by a trade and a town....lace and Calais. I am very happy to use these research tools to help anyone put their own story together. What I ask in return is that you share your family's story with me, to help me get it all into perspective. I look forward to hearing from great hordes of you! I join Enid and Bruce in wishing you a joyous Christmas and New Year.

Gillian Kelly  
Editor

*Summer Holiday.....Lake Conjola, 1970*

*Sand on my feet, Children at play,  
Soft Summer skies and salt seaspray.  
Strong young bodies, one with the sea.  
Sunbrowned limbs active and free.  
Shadows of seagulls on the tide-washed sand  
Splashing of foam on distant headland.  
The sun shines warm, white clouds drift by  
Peace floods my soul - content am I.*

## A Family Divided.

### *Thirty Years On - Nottingham and New South Wales.*

This talk looks at one family, the Bransons, in the thirty years after the upheavals of 1848, both the migrant family and the wider group that stayed at home.

I suppose that most of us have tried to create an imaginative picture of Nottinghamshire life in the 1840s, when England was in the process of change from an agricultural to an industrial country, from a rural society to an urban one, but the changes were not synchronous. The Bransons and the Choulertons came from the villages on the outskirts of Nottingham and although they were machine operatives they were still rural folk not yet imprisoned in the 'dark satanic mills' that feature so prominently in the reports of 19th century industrialism. I imagine that this then was the background shared by many of the lacemakers. Even in Calais they would still have enjoyed some sort of village communal ethos in their foreign language enclave.

We can also assume that our migrants would have been imaginative and enterprising people. They had been prepared to uproot themselves to seek a more prosperous life in France but if they'd had any dreams of an easy path to Utopia these illusions would have been dissipated by the time they embarked for a longer migration in 1848.

The Bransons, William aged 40, Miriam 30, and their children Adah 9, Fred 6 and Annie 4 were among the Agincourt passengers sent to Bathurst. The next we learn of the family is that William is a miller at Caloola, a dot on the map SW of Bathurst towards Carcoar. Later we find the family at the mill at Rockley, a somewhat bigger township, but still isolated in the rugged country South of Bathurst.

Like other migrants, they left behind brothers and sisters, uncles and aunts, nieces and nephews, cousins and a host of others related by blood or marriage. Here, with the family growing to seven children over the next fifteen years, they were the epitome of the nuclear family, parents and children alone cut off from all contact with the wider family.

Even when Adah married Henry Carr, about half way through the thirty year period, there was little change. He had migrated from England in the 1850s and had conducted a carrying business between the copper mines near Rockley, Bathurst and Sydney. He joined the family on his own without other relatives nearby. Soon after the marriage Henry acquired from the Oakes family of Parramatta a property at Binda. Binda is now a very small village but was then a more significant centre on the road from SE of NSW to Bathurst and the West, with churches, school, postoffice, police station and a couple of pubs. The rest of the Branson family followed the Carrs and all settled there permanently.

Henry was an enterprising man and a good manager and he increased his landholdings and acquired other business interests. He was about fifteen years older than Adah and must have seemed more like an uncle than a brother-in-law to Adah's four brothers. As William was no longer robust in health, Henry was probably looked to for help and guidance as the Branson brothers aided by the Free Selection Acts began to acquire land in the same district.

Thirty years after migrating we can see William and Miriam (now aged 70 and 60) living in the village with their two unmarried daughters. A mile or so away Adah has the first 8 of her 10 children. The Branson sons no doubt spent much of their time camped in huts caring for their stock nearby. One son, Harry, is married to Temperance Webster, a member of a large local family, and another son, Charles, is shortly to marry Tem's cousin, Kate McDonald, with an even larger multitude of relations scattered between Binda and Sydney. The tight little migrant family is being absorbed into a widespreading Australian patchwork of families.

At this stage William, approaching the end of his life and confident that he made the right decision so long ago, makes the first contact for three decades with the rest of his family still back in Nottingham. We have over thirty letters that came to Binda from the English family over the next few years. They are full of affectionate news of family and friends but no hint of why the silence lasted so long.

While the migrant family had changed not only the stars above them, but also their whole way of life, at home (as most, probably even the Australian called it) though some had prospered and some had sunk lower into poverty, life was continuing with barely perceptible change.

*Doug Webster, from his paper, July Meeting, 1991.*

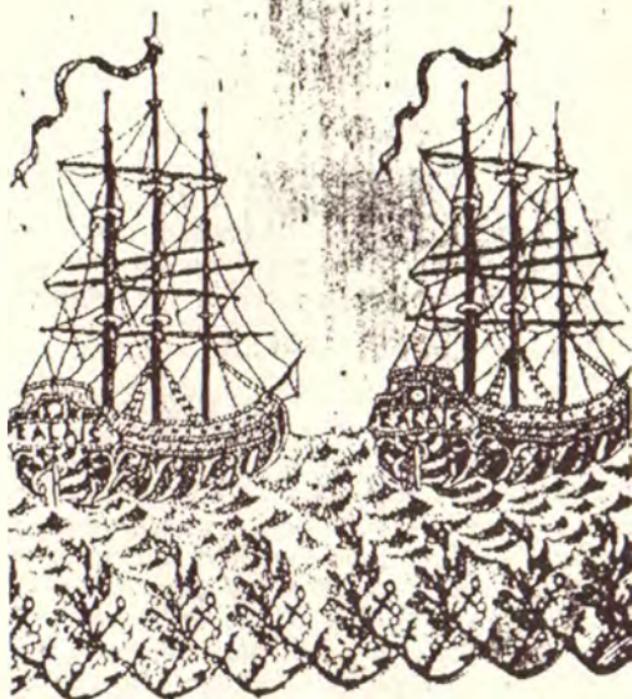
*Doug's letters are an incredible window on family and social life in Nottingham in the 1880s. They are a genealogist's dream.....sad, funny and enlightening, reflecting the social mores of the times, the education of the writers, and their hopes and dreams. Most of the letters are from family, but some came from business men of the time. Some excerpts from these letters will be in the next issue of Tulle.*

### Amazing Engineering and Workmanship of Machine Lace.

By the end of the 1800's in Calais, gauges in lace were as high as 18. ie 18 carriages to the HALF inch. The higher the number, the closer together the thread movements to each other, and the vastly greater the hazard that, swaying and crossing over distances a mere thirty-sixth of an inch apart, more than a hundred times a minute, they would collide. These machines were extremely delicate and very costly to run. The slightest expansion of the steel would throw everything out of position and the carriages would crash through, cutting all the threads and ruining the product.

In spite of all these difficulties, an example of a 'Chantilly' lace worked on an 18-gauge Lever's machine survives in a museum in Calais. It was made by Robert West for the Chicago Exhibition of 1893 and shows the caravel of Christopher Columbus, with billowing sails.

(From L'Industrie des Tulle et Dentelles Mécaniques dans le Pas de Calais 1815 - 1900, by Henri Henon.



*Leavers Lace: The Caravelle of Christopher Columbus, made by R. West, 1893.*

Among the Passengers of the Fairlie...  
or All is Not as it Seems.

The Fairlie was the first ship to leave England with Lacemakers aboard. Using her to transport our travellers was an emergency measure as many of the families were in desperate straits in Calais, and at Consul Bonham's request, the English Government found room for some 56 souls. The

voyage was not without difficulty, and while the Lacemakers seem to have run true to Merewether's description of them as being "superior to any inspected", some of the other passengers caused ulcers on board, and interesting reading 140 years later.

Frederick Wilkinson, of the Fairlie imparted this message to Merewether:

Sir,

*In accordance with your desire, this day intimated to me, I beg leave to inform you that the young woman, Hannah Lawrence, lately under my charge in the "Fairlie" was, I am sorry to say, one of the worst conducted persons in the young women's cabin.*

*Very early in our voyage from England, I had to find fault with her behaviour, her gross and low language, which compelled me to order her on the poop for a number of hours as a disgrace; infact She was one of a bad and very troublesome party that associated and planned together, setting my authority completely at defiance in every way. She is indolent, lazy, and consequently dirty, notwithstanding that She could make a great display at times; and when I had occasion, which was frequent, to reprimand her, she was insolent and very impertinent in her language. She always gave me to understand that her intention was to go into service, as she said she had been before( though I doubted that fact),and she also told me so the day before she left the ship. She never, I think, did a bit of needlework the whole voyage, never washed one of her own clothes, but actually threw her chemises overboard, when too filthy to wear, as the lazy few she associated with.*

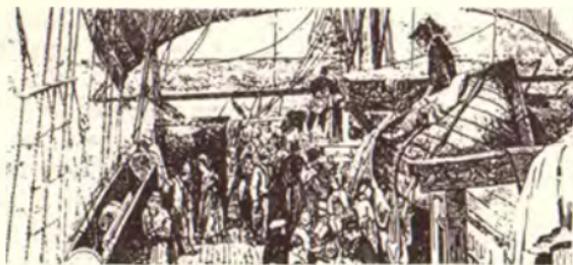
*With respect to the other ones I have alluded to, they are, Mary Sutton, a married woman, a dreadful creature, the most abusive, insolent and illtempered creature onboard the ship; Emma Tapner, Mary*

*Stout and Rachel Brandson. The latter four women, who were recommended to H>M's Commissioners, I understand, by a lady of distinction, Miss Thornton of Clapham, as becoming and respectable agents; but I am quite persuaded she was grossly deceived respecting their true character.*

*They were a constant source of trouble and annoyance to me from their gross misbehaviour, associating chiefly and constantly alone with the Ship's crew in direct defiance to my orders and wishes, particularly at night, which led in some instances to serious disturbances and fights. With this furious quartette, Hannah Lawrence always rejoiced; and, when I happened to order them below rather sooner than usual, they set up an uproar and indulged in indecent and filthy songs, until I compelled them so to desist by threats of severe punishment.*

*It was very distressing and vexacious to me to hear these abandoned creatures conducting themselves before really decent and virtuous girls, and particularly the young innocent little girls. However as these persons upon my severe reprimands conducted themselves better towards the latter part of the passage, I did not wish to interfere to prevent their success in left by an honest and industrious course here.*

*I have & etc,  
Fred Wilkinson.*



*Maitland Mercury, 11 September, 1895*

### **Death of an Old Resident.**

The solemn tones of the Passing Bell, a voice heard frequently of late, announced on Thursday morning the death of an old Maitland resident in the person of Mrs John Bromide of High Street. The deceased lady was 72 years of age & although she had been ailing of late, her death was awfully sudden. Last Sunday she had a very severe attack, & was informed that the weakening of the Heart action was the cause of the trouble. She only laid up for a day or two, & was then able to get about again, although still weak. On Wednesday last she retired to rest, feeling if anything a little better than she had since the last attack. Shortly after twelve her husband was awakened, finding her breathing with difficulty. He did what he could to relieve her and sent for the doctor. Although she was able to speak a little she gradually became weaker and sank to rest within a half-hour of the attack & before the arrival of her medical attendant. The late Mrs Bromhead came to the Colony with her husband in 1848, coming immediately to West Maitland, where they have resided ever since, a period of 45 years. She was of a retiring disposition, one whose virtues were more noticeable among her family & neighbours than the outside world. She leaves a family of seven children, all of whom are married, & some thirty-six grandchildren to mourn their loss.

*Maitland Mercury, 17 February, 1903.*

### **Death of an Old Resident.**

About seven o'clock this morning, Mr John Bromhead, a very old & well known resident of Maitland, died at his home in High Street. The deceased would have been 83 on the 1st of May next. He was born in Nottingham, England, and was a lace-worker by trade. He passed some years in France, working at his trade, & in 1848 he came to New South Wales and had lived in Maitland ever since. His wife and child came with him. For many years he kept a hairdresser's shop, but of late years had retired from business. At first Mr Bromhead lived

in a house where the Currency Lass Hotel now stands, later in premises on the river bank, near the present wooden embankment. That building was swept away by floods years ago. Mrs Bromhead died in 1893. Mr Bromhead who had never known a serious illness, was able to get about until a few days ago, & his mind was clear to the end. He passed away peacefully at the hour named, death being due to senile decay. The deceased leaves two sons and four daughters. The sons are Mr John Bromhead of Scone and Mr Joseph Bromhead of Sydney. The daughters are Mrs Lang of Sydney, Mrs T Prince of Larg, Mrs W Robinson of Singleton and Mrs R Grimmond of West Maitland. The late Mr George Bromhead, another son, was for many years on the reporting staff of the Mercury. There are thirty seven grandchildren and two great-grandchildren. The funeral will take place at three o'clock this afternoon.

### The Passing Bell.

There is mentioned, in the obituary of Jane Bromhead the "Passing Bell," a voice frequently heard of late", and it brings to mind the important role the sound of the church bell once played in the community. Joyous peals heralded a time for celebration or worship, and the sombrero tones of the passing bell proclaimed the death of one of the citizens of the town.

The direction of the sound and the tone of the bell would identify the church in which a funeral service was taking place. The number of intermittent tolls would give some indication to the identity of the deceased: one toll for a man, two for a woman and three for a child.

Natural curiosity would have people enquiring from a neighbour or passerby as to who was being buried and before very long the bereaved relatives were receiving the condolences and support of the whole community.

Yes, there have been great improvements made to our lifestyle but in the processes we have lost some of the things of beauty that have enriched our lives. The peeling or tolling of a church bell holds very little significance in our communities these days - what a pity!

Lindsay Watts.

Iron Bark.

Iron bark tree growing in a scrub  
Never yet molested, by man or grub,  
Straight as a die - tall and tough-  
Rugged bark - all black and rough!

Chainsaw in the boot, along comes man,  
Bumping down the track in his old sedan;  
Eyes alert and bright, searching for a post-  
Quickly spotting Ironbound, to be the host.

"Here's a good stick," says man to mate.  
"He should make two, at any rate."  
Saw bites deep, opens up and gashes.  
Tree sighs and creaks - then topples and crashes!

Leaves all atrium - red twig shakes -  
Amazing the emotion a falling tree makes-  
Beautiful tree, reaching for the skies-  
To see you lying there brings tears to my eyes

"She's a bloody beauty," man's eyes glow.  
He taps off the bark and lets the sap flow.  
"This end a gatepost, and here we have a stay,  
A nice bit of timber, I bet, that way."

Never mind Ironbark - worse turns of fate  
Than to hold proudly a Kemshall gate.  
Birds will sit upon you, maybe cats too.  
We'll always remember that you are you!

Nancy Howard  
Mudgee.

The gate referred to is a patented self closer, and an invention of Bruce's grandfather Kemshall. As Bruce says, this is somewhat removed from Lacemaking!

## *Calais, and more particularly, St Pierre.*

For a very long time I have searched for usable information that would help us quench our thirst for knowledge about Calais, and more importantly to us, its suburb of St Pierre. Several months ago I bought a book, *Calais et St-Pierre au XIX Siecle*, by Albert Vion. It is a gem! It is a social history that covers from 1815 to 1885, with detailed descriptions on the social conditions and life for the period in which we are interested. It is also written in French!

In this Tulle I have begun a series from this book. This issue covers a description of St Pierre, the homes, the people and a little of our English families living there. Future issues will tell about babies, life in the factories, education, mortality, religion, entertainment and the like.

At the same time, I have contact with a lady, a Mrs P Wensing, of Dutch Australian origin. She is a lacemaker. ie, she makes lace. Her love of lace has gotten her interested in our story and she recently spent some time in Calais with families who took her into the factories, and 'our' St Pierre. She took with her many copies of our book, and has come home to send four more to Calais. Mrs Wensing had contact with people who are interested in us, and has found a family still there, bearing one of our lacemaker's names. (Details to come in her surface baggage.)

I hope you find it as fascinating as I have.

Gillian Kelly.



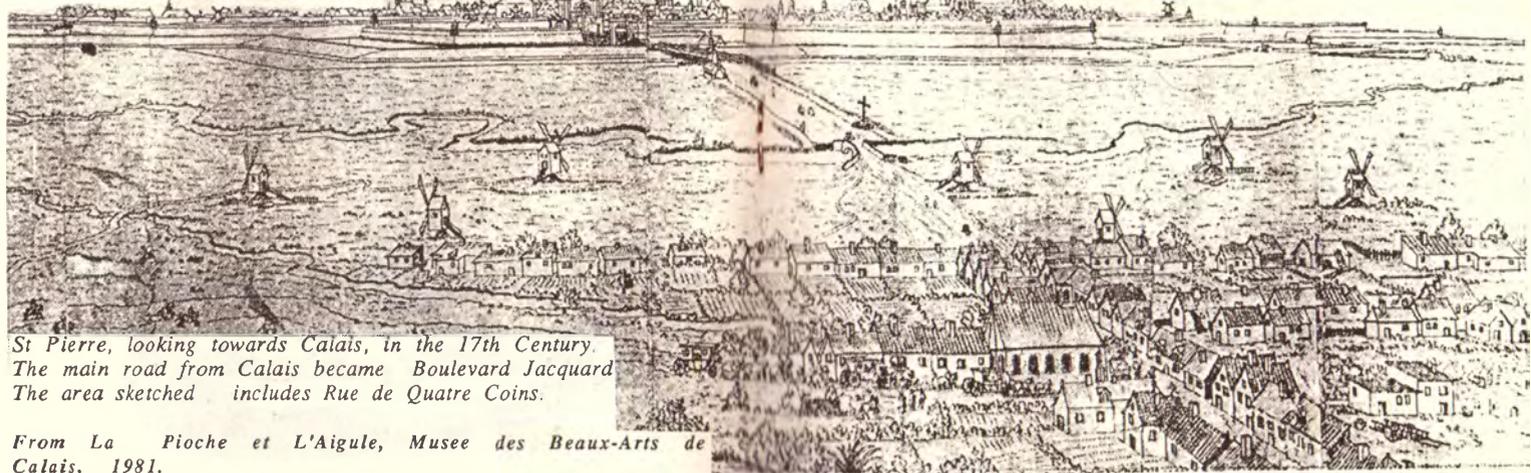
*Promenade au parc Saint-Pierre. (Calais par l'Image)*

## St Pierre de 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 earl mayor.



*St Pierre, looking towards Calais, in the 17th Century. The main road from Calais became Boulevard Jacquard. The area sketched includes Rue de Quatre Coins.*

*From La Pioche et L'Aigule, Musee des Beaux-Arts de Calais, 1981.*

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 ( their 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...ie le boulevard Jacquard, running into Boulevard Lafayette was the only one pave to a width greater than 4 metres. Al 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 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 coontrast, 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 grill 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 the 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, atleast 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 1/2 to 1 sous a 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 laceworkers 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 woolen 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 classed older lady!

Saturday was pay-day and wages depended on production. Workers were paid by the piece. It was custom to take one's apy 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 influences. 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 quality 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. Tea become 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 brought, in their wake, 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 100F, 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 Adolphe, Leonie and Narcisse supplanted, little by little, the Williams, Walters and Mary Annes 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 February 28, 1848...

"...about 11 o'clock a good part of the working class were 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 March 8, 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.*

Calais et St Pierre au XIX Siecle (1815-1885), by Albert Vion.

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## Heads of Family, and Their Wives.

Those from the *Agincourt*:

Archer, Frederick	Marvin, Mary
Bannister, James	Bacon, Maria
Bradbury, William	Tolson, Sarah
Branson, William	Choulerton, Miriam
Bromhead, John	Swift, Jane
Bromhead, Joseph	Greensmith, Sarah
Brown, William	Elnor, Lydia
Browne, Andrew	Bumford, Mary
Brownlow, William	Corquoin, Emma
Crofts, Charles	Hingely, Jane
Davis, Joseph	Ingham, Sarah
Duck, Thomas	Litchfield, Elizabeth
Elliott, George	widower
Foster, James	Lucas, Mary Anne
Gascoigne, William	Kendrick, Ellen
Haywood, Joseph	Topham, Sarah
Homan, Thomas	Bunny, Anne
Husband, Richard	Clarke, Laura
Johnson, Thomas	Rogers, Phoebe
Kemshall, Benjamin	Elnor, Mary
Lowe, Oliver	Fox, Eliza
Moon, John	Payne, Anne
Nicholls, William	Worthington, Mary Anne
Nutt, James	Cosway, Caroline
Pedder, James	Johnson, Bridget
Peet, Thomas	Knowles, Jane
Pettit, Thomas	Mattong, Josephine
Potter, Charles	Jacklin, Anne
Potter, William	Elliott, Anne
Powell, John	Pratt, Maria
Robinson, Richard	Duckworth, Mary Anne
Roe, Joseph	Cunningham, Janet
Saywell, George	Kiscadden, Isabella
Saywell, Jasper	Couveleau, Johanna
Sergeant, John	Bodwin, Harriett
Sergeant, William	Trueman, Esther
Shaw, James	Oldham, Sarah
Shore, John	Boucllet, Adelaide
Smith, William	Dean, Hannah
Stevens, Samuel	Bliss, Eliza
Taylor, John	Wright, Elizabeth

Vickers, William  
Wainwright, Humphrey  
Walker, William  
Wand, John  
Ward, William  
West, Robert McMurray  
Whewell, Joseph  
Whewell, William  
widow  
widow  
Wood, Thomas  
Woodforth, James

Hiskey, Sarah  
Percival, Lucy  
Pettit, Mary  
Spinks, Eliza  
Kendrick, Elizabeth  
Shepherd, Ann  
Underwood, Mary  
Dixon, Caroline  
Cooper, nee Brown, Elizabeth  
Taylor, nee Hanson, Mary  
McDonough, Emma  
Cramps, Elizabeth

Those from the *Fairlie*:

Elliott, George  
Harrison, Thomas  
Huskinson, Thomas  
Martin, John  
Martin, Robert  
Rose, Samuel  
Stubbs, George

Hinton, Eliza  
Stubbs, Maria  
Elliott, Sabina  
Roberts, Mary  
Elliott, Emma  
Kettlewell, Mary Anne  
Mays, Sarah

Those from the *Harpley*:

Barnett, John  
Bown, John  
Burgess, William  
Clarke, John  
Clarke, Joseph  
Cobb, William  
Cope, Henry  
Crowder, Cornelius  
Davis, John  
Dixon, Richard  
Dormer, George  
Dunk, Thomas  
Freestone, John  
Goldfinch, Richard  
Hall, James  
Harrold, William  
Hemmingway, John  
Hibberd, John

Needham, Harriet  
Ealing, Sarah  
Lee, Mary Anne  
Anne  
wife  
Barry, Rhoda, called Brown  
Denham, Ann  
Savidge, Hannah  
Boot, Elizabeth  
Petty, Mary  
Grey, Judith  
Mattashaw, Mary  
Watson, Ann  
deSombre, Eugenie  
Bell, Mary Ann  
East, Catherine  
wife  
Lonard, Caroline

Hiskey, Philip	Harrold, Hannah
Holmes, Benjamin	Gamble, Elizabeth
Hopkins, Humphrey	Oriel, Mary
Irons, John	wife
James, Joseph	Richardson, Alice
Lander, Edward	Simpson, Mary
Lee, Henry	Woolcock, Sarah
Longmire, Hiram	Whildon, Ann
Matthews, Matthew	wife
Mountenay, John	Bennet, Ann
Parsons, William	Slack, Charlotte
Paul, William	wife
Revel, John	Wilcockson, Hannah
Pike, George	wife
Richmond, Charles	wife
Sansom, John	Stubbs, Mary Ann
Sanson, William	Hatfield, Jane
Selby, Thomas	deSombre, Louise
Smith, John	Shaw, Elizabeth
Street, Thomas	Holmes, Emma
Stubbs, William	Hopkins, Elizabeth
Sumner, George	Kirk, Mary
Sweeney, John	widower
Ward, John *	Eliza
Wells, Thomas	Cresswell, Sarah
Wells, Walter	Basford, Sophie
Widdison, Thomas	Jackson, Emma
widow	Lander, Mary Ann, Edward's mother.

\* John Ward, his wife Eliza, and five children, Eliza, John, Sarah, James and Francis were on Consul Bonham's list of emigrants. This family was not on the Adelaide Register's list of arrivals for the Harpley.

#### Single People and their Known Australian Marriages:

##### *Agincourt:*

Houghton, Eliza	
Oldfield, Mary Anne	Hall, Frederick
Peddar, Mary	Ball, Thomas
Barry, George	Weir, Ann
Bath, John	Eleanor
Brown, Charles	

1850

Eagle, Thomas	Oldfield, Mary Ann	
Hall, Frederick		
Harding, John		
Harris, William		
Hutchinson, Samuel		
Ingham, Hayes	Winchester, Mary Ann	1850
James, Samuel		
Moon, William	Bake, Harriet	1853
Pedder, John	Colvill, Eliza	1850
Taylor, Henry		

*Fairlie:*

Elliott, Eliza	Jones, Alfred T	
Elliott, Mary		
Elliott, Louise	Scott, John	1849
Elliott, Julia	Padie, Thomas	1852
Sergeant, Elizabeth	Harrison, Robert	
Dewey, Henry		

*Harpley:*

Donnithorpe, Mary Ann		
Hemsley, Caroline	Orange, John	1849
Needham, Emma		
Peet, Emily		
Peet, Louisa		
Rushton, Mary*	Rankin, William	1852
Samuels, Esther		
Sweeney, Mary Ann		
Clarke, Joseph		
Cope, William		
Donnithorpe, George	Moutenay, Anne	
Hemsley, John	Dunk, Charlotte	
Hemsley, James	Moxham, Jane	1854
Shaw, John		
Stubbs, Edward		
Stubbs, Francis		
Taylor, Robert		
Watts, Henry		

\* Mary Rushton travelled with the Hopkins family, seemingly as her daughter.

## Destitute Asylum Register.

There are many stories of the successes of the Lacemakers, but life was not all beer and skittles for those who came. Perhaps, in some cases, it wasn't any better than the life they would have faced had they returned to Nottingham. One of Adelaide's early support systems for those in need was the Asylum for the Destitute, which seemingly aided those who were ill or in need of care, being unable to look after themselves. Some of the records of this Asylum have survived, and give an insight into the hard time suffered through Adelaide's difficult years.

**William Cobb** was said to be 40 when he arrived with his wife **Rhoda Bown or Barry**, aged 30. They had two children, **John**, 10, and **Ada**, 4. In those early days, the Adelaide Hills were called the Tiers, and were the home of feared outlaws, escaped convicts from NSW and outcasts from the genteel and purposely predominantly Protestant population of Adelaide. The Register of 8 June 1839 deplored the "profligacy and intemperate habits" of the Tiersman which made them "unfit to be received into any established.

In 1851, after just three years in the Colony, Rhoda Cobb sought help from the Asylum for the Destitute, giving William's age as 45, his occupation as labourer, and their address as "living at the Tiers". The receiver of the application had noted that William was quite destitute, and that Rhoda was ill.

Adelaide was ardent in its efforts to keep the city free of convicts, and this probably caused their reaction to Catholicism. Many of the Tiersmen were escaped Irish convicts from overland, and Catholic to boot. The Register often warned its readers of these papist wolves of the hills, poised to pounce on the Methodists of the plains.

**Mrs Richard Goldfinch** must, then, have found life in Adelaide less than easy. In 1854, she too, needed aid from the Asylum. She was living in Gilbert Street, near Mr Ross' garden and employed as a Charwoman. Richard was away.

She stated that she had two children under the age of 7, and two over. Her name was **Eugenie de Sombre**, born in Calais and she was Catholic.

Philip Hiskey was married to Hannah Harrold. Hannah's parents, William Harrold and Catherine, nee East, were also passengers on the Harpley.

In 1856 Hannah Hiskey registered with the Asylum, saying she was 30, and that her husband was in hospital. She gave her address as George St.

For the same year, there is another registration for the two children of the Hiskeys. The children's mother was in hospital, and the father, Philip Hiskey, had been away for 16 months. Mrs Harrold, their grandmother, was caring for the children, but was given "outdoor sustenance" which seem to indicate the Asylum assisted in feeding them, while they stayed with Mrs Harrold ... an indication that they, too, were not overly comfortable.

These were goldrush years, and Adelaide, in 1851, was paralysed by the departure of somewhere between 17,000 and 20,000 men swarming towards the fields of Victoria and New South Wales. Perhaps the men who were "away" were part of this mass departure. William Cope certainly was. (Tulle 33)

John Revel admitted to being 48 when he came. His wife, Hannah Wilcockson, was 47. Their age wouldn't have been such an issue because they brought with them three young adult daughters who would have been of great use to the colony. In 1851 he was living in Freeman Street, said he came on the Harpley, said he had three children under 7, and in September 1851 was admitted to the Asylum as being "infirm".

And so pictures of our families are gradually built! There are great discrepancies in ages given, especially for the children. Perhaps children under 7 were allowed extra sustenance! Perhaps the children were small enough to get away with understating their age. Perhaps it was an act of kindness on behalf of the Asylum to get help for people in need. Whatever, the records help us form pictures of life for some on their arrival.

#### References:

Whitlock, Derek, *Adelaide 1836-1976*. University Press of Queensland, 1977.

*Asylum for the Destitute*, Records of, Microfiche, South Australian. Society of Genealogies.

## For the Genealogist.

### Deceased Estate Files.

Recently the State Archives of New South Wales released to the public the Deceased Estate files which are a mine of information to the family researcher.

With certificates being expensive, these files often give dates of family members' births and also very often enclose their Wills.

My Emily Homan married John Snell Milne. Going to Wollombi to find their mother's grave as well as the Milne grave, I was told they were not listed in the area.

The Estate files showed me where he was buried at Wollombi, that an inquest was held and that he was a landholder within the village of Wollombi. John Snell Milne is listed as a Chemist and Druggist but on his Deceased Estate papers he is listed as a Medical Practitioner, residing at Wollombi. He owned land also:

" To value of allotment of land situate at Wollombi aforesaid containing one acre and a half more or less with the buildings erected thereon: 200pounds..

To value of two horses to value of Testator's household furniture and effects 39 pounds.

Total Assets: 249 pounds.

His debts to various persons( and they are listed) amounted to 72/2/11

A Statutory Declaration from his widow accompanies this file and she solemnly declares that everything is true to the Supreme Court's satisfaction.

In part of this article Emily states that she did not obtain any money for the goodwill of the Testator's business. " I tried to dispose of his business, but was unable to sell it. The only property disposed of in connection with the Testator's business was some old bottles which realised One pound six shillings." She signed her name Emily Ann Milne and it was witnessed by a James Prentice J.P.

The date was 22.11.1881. I also have the papers of her brother, Edwin Matthew Homan and this gentleman's file is a gem of information, quite a large file, a business man who worked hard in various areas to support his family. He had his own saddlery business and won many prizes at the local shows, but also on moving to Gordon, became an Auctioneer.

So, with these items released to the general public we now have an added source of information. Good hunting to all. I've been very lucky with them, I hope you are also!

Beth Williams.



### Does Anyone Know...

I would like to hear from any member who had Lacemaker ancestors at Bathurst or on the Turon Goldfields. If I get sufficient interest I will document the families and weave the information into an article for Tulle. Please forward as many details as you can to

Bruce Goodwin  
72 Bantry Bay Rd  
Frenchs Forest 2086.

Does anyone know anything about John Ward who was on the Emigrants List for the Harpley, but not in the Register's arrivals list? He had a family: wife, Eliza and children Eliza, John, Sarah, James and Francis. The only hint I have that he may have come is the Hiram Longmire's second wife, at Kadina, was Caroline Ward, nee Bown. Caroline was on the Harpley with her family.

Gillian Kelly  
10 Sorrell Place  
Queanbeyan, 2620.

The Australian Society of the Lacemakers of Calais.

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*Back Cover: An old map of Calais environs, showing the terrain, and drainage problems. The heavy lines show the three branches that became the Canal de Marck the Calendrierie.*

*Front Cover: The market place, St Pierre. From Calais et Saint-Pierre au XIX siecle.*

