



Relative Thoughts

Volume 25 No. 4

October 2021

Quarterly Journal of the Fleurieu Peninsula Family History Group Inc.

PEACE - KEEPERS

We are a Team of Guys and Girls,
Who come from far and wide.
We come together from foreign lands –
No distance can us divide.

Our Mission is to Keep the *Peace* –
The calls come anytime.
A “hotspot” in a distant land –
We try to quell trouble just in time.

We are the *World's Peacekeepers*,
“Soft Diplomacy” is what we teach.
We try to mend cultural bridges,
Before peace is out of reach.

Next time you see our light blue hat –
Each country's same headpiece.
Please know that we have come to help –
And that *we have come in peace.*

By Florence Stopps

Copyright 2018

CONTACT US

Fleurieu Peninsula Family History Group Inc.

Fleurieu Peninsula Family History Group Inc.

The Secretary

PO Box 1078

Christies Beach North

South Australia 5165

Email—fleupengroupinc@yahoo.com.au

Website—<http://fleurieufamilyhistory.org>

President—Joy Nieass

Phone: 08 8536 4914

Email: joy.nieass@gmail.com

Committee Member —Sharon Green

Phone: 0419 760 496

Email: shaz01@optusnet.com.au

Vice President—Peter Tuck

Phone: 08 8322 7904

Email: petertu@ozemail.com.au

Committee Member —Gay Jennings

Phone: 0439 912 844 sms

Email: Jennings.gay@gmail.com

Secretary/Volunteers— Mary Sedgmen

Phone: 08 8381 8964

Email: sedgie@adam.com.au

Committee Member —Lynette Gibson

Phone: 08 8556 6531

Email: klalyn1@bigpond.com

Treasurer—Jenny Chapman

Phone: 0407 600 947

Email: chappos@adam.com.au

Patron —Graham Jaunay

Non Committee

Webmaster—Kerry Edwards

Phone: 0409 841 839

Email: kerrymedwards@bigpond.com

Journal Editor—Christine Keen

Phone: 08 8382 1689

Email: ckeen7@bigpond.com

Membership Coordinator —Nola Clisby

Phone: 08 8382 0245

Email: arno29@bigpond.net.au

Resource Room Bookings

Chris Grivell

Phone: 0409 670 183

Speaker Coordinator —Elizabeth Grocke

Phone: 0421 102 868

Email: philiz@esc.net.au

FPFHG Mailing List—members only

Ros Dunstall

Email: daisygirl.1212@gmail.com

INDEX

Inside Front Cover—Contact details and Committee listings	2
President’s Report—	4—5
Membership Fees	5
Look What You Missed!! - Elizabeth Grocke	6—22
10 Year Membership Certificate Recipient	22
Early Pioneers of SA—Ani Peters	23
Christmas in Uganda—David Wilson; Welcome to New Members	24
Ode to the Clothesline	25—27
Cornwall—a land of superstitions, mythical creatures, rituals, saints and holy wells (part 1) - Jan Lokan	28—33
The Blue Hat Team; Vietnam Heroes—Florence Stopps	34—35
Upcoming Speakers & Events; Resource Room opening times	36
Volunteer Research; Editor’s Note; When & Where	38—39



FPFHG Facebook Group



View of Witton Bluff on Facebook and websites

PRESIDENT'S REPORT



Welcome to the final edition of *Relative Thoughts* for 2021.

It is hard to believe we are fast approaching the end of the year for the Fleurieu Peninsula Family History Group and what an amazing year it has been. The year has had some ups and downs. We have had the opportunity to meet this year, a couple of slowdowns because of COVID hasn't caused us too many problems. We have all become programmed to QR Code/check in, cleanse our hands, self distance and wear a mask.

Some of our members have been experiencing some health issues and I do hope you are all now feeling better and looking forward to some warm sunshine and being able to get out and enjoy it.

During this time there has been much activity happening.

The Resource Room Committee – led by Sharon Green and her trusty Committee members have been busy. A working bee was organised, cupboards were sorted and stocktaking done. Thank you to all. There has also been a new addition to our collection which is now available for members to make use of. You can now scan your treasured photos on the new Epson Photo Scanner to keep them as a digital copy for sharing with your family. Call into the Resource Room during one of the open sessions and have a look. There is a small charge of \$5 per half hour and a booking with Chris Grivell is required. We also receive several journals and magazines from other Family History Groups, check them out as there may be some research tips in them for you if researching in other states.

Kath Fisher and Judy Dowling continue to work on our Pioneer Register and are also available to help you to find the elusive ancestor/relative. If you have a Pioneer from the Fleurieu Peninsula see either Kath or Judy and see if they are in the collection or maybe you can make a contribution to the collection. As we are aware, some of our families moved through many districts, stayed a short time or maybe a long time and moved on again in the search for their new lives.

Our General Meetings continue to be well supported, the research which Elizabeth Grocke has done to present a variety of speakers with varied topics has made them interesting. During the last three months we have learnt about the "Calais Lace Makers" who moved to South Australia to make a new life, a very different life to the one they had enjoyed in France and England. Thank you to our members Cheryl Willis and Kath Fisher – they spoke of their ancestors' journeys. The story of Roland Carter and Leonhard Adams, their meeting in a prison camp during WWI, continuing their friendship and the role which the Red Cross envelopes assisted families during their time away from their loved ones was intriguing. This was presented by Sandra Kearney and Peter Monteath. At our most recent meeting we heard some of the fascinating stories of the early residents of Morphett Vale and surrounding districts presented by Kelly Dyer from the Noarlunga Library. Some of their antics certainly made interesting stories.

The Computing Evenings with Heather Boyce are informative, with many topics

covered. These are often queries raised by members present. The last meeting included a demonstration of the new Epson photo scanner and the process to develop negatives into photos for processing using the light table. Both of these are available for you to use through the Resource Room. As access to more information for our research is online, help is always available through this evening group.

“Sharon’s Workshop” sessions held on the first Wednesday of each month have been well attended. The topics which have been shared have included explaining how DNA works, *Family Tree Maker*, *Ancestry*, how to insert photos into a program, general document and computing information. Nothing is off limits during these sessions.

A Saturday afternoon with Ros Dunstall at her home for the “Aussie Group” is a time where information and questions are shared and answered. It is also a great way to meet members and share time over a cup of tea/coffee.

Our Group is very well supported with many helpers— they are always there to assist with setting up the Halls and cleansing, then putting it away all cleansed. The trading table and afternoon tea is well supported with helpers. Other important roles include membership recording, keeping our finances in order, raffles, organising activities. The sign-in Hall is always abuzz with activity. A huge thank you.

As the year moves on towards our AGM with vacancies for the Committee, it has been a pleasure to work with the current team and look forward to the future. The support of Members present and past will to be celebrated with our 25th Anniversary Luncheon on the 23 October. Congratulations to you all.

I will also take the opportunity to wish you all a very happy, healthy and safe Christmas and may 2022 be a great year for us all, maybe a year with less disruptions, and the continuing growth of the Fleurieu Peninsula Family History Group.

Joy Nieass
President

MEMBERSHIP FEES

Membership Fees Are Due

Members are reminded that the financial year ends on 31 October. Members must be financial before the AGM, Saturday, 20 November. Non-financial members may not vote, nominate or stand for committee positions, **and are NOT covered by PPFHG Insurance.**

Please ensure your membership subscription is paid before the AGM.

Reminder: There is a \$5.00 rejoining fee payable for any membership not paid by 28 February.

LOOK WHAT YOU MISSED!! By Elizabeth Grocke



July 2021—Cheryl Williss and Kath Fisher, *The Lacemakers of Calais*. The French Revolution of 1848 led to the exodus of a unique group of refugee artisans we now call the Lacemakers of Calais. Nearly 700 lace workers and their families sought a fresh start in the Australian colonies. Over 200



of them made it to South Australia, the first choice for most of them. They had been homeless, unemployed and without hope of employment, and they were penniless. They didn't seek to emigrate to escape religious persecution. They were political refugees. And they were English.

In the early 19th century, the English town of Nottingham was an important centre for producing machine-made lace. The process of making lace had evolved over hundreds of years, until the Industrial Revolution produced machines that were able to replicate the intricate patterns of hand-made lace.

Innovations in framework knitting resulted in a ground-breaking lace machine, patented by one John Heathcoat in 1809: the bobbin net machine. It provided the Nottingham lace industry with a decisive asset. But the work to produce machine-made lace fabric was still a complicated process, with more than 20 steps spread over weeks, involving a complex interplay of machinery, skill and creativity.

At this time England led the world in mechanical textile manufacture and wanted to keep it that way. It was illegal to take the machines, or even the men who made them, out of the country. As its nearest overseas neighbour, France was an obvious market for English goods, and that country was still operating under the traditional hand-made method. So to protect its own lace industry, the French government placed high trade tariffs on the English lace, making it ridiculously expensive, and resulting in much lower profits for the English industry, which in turn led to reduced wages.

To make matters worse, a movement known as Luddism had emerged, led by craftsmen who were anti-mechanisation. The Luddites went about systematically destroying textile machinery. But machinery was taking over their jobs and they were desperate. Colin Routley has found a possible connection back to the Luddites via his Lacemaker family.

After the Napoleonic Wars ended in 1815, three English lacemakers managed to smuggle a dismantled lace machine from Nottingham to Calais. They helped the French make the machines and taught them how to use them. By the end of 1820, there were 14 British manufacturers in Calais who owned 32 machines employing 52 English lace workers. But the spin-off was that this created enough work to employ 483 women of whom 460 were French.

Trade boomed, and more lace workers and machines followed, especially after 1824 when the English government realised it was a waste of time prohibiting emigration. And in Calais, with the English keeping French workers employed, everybody was happy. The French and the English now worked side by side in Calais and the adjoining district of Saint-Pierre, and with France being the world leader in fashion, the industry flourished.

Eventually the British trade embargoes were lifted and by the early 1840s there were about 1500 English workers plus their families living in France, the majority in Calais and Saint-Pierre. There were factories everywhere. They had their own church, and an English-language newspaper, *The Calais Messenger*. Life, overall, wasn't too bad at all. No one was very rich, but they weren't struggling either.

Then in the 1840s, social and economic depression descended across England and Europe. And France had its second major revolution. Not as bloody as the first one but it still brought the country to a halt. The banks were frozen, so nobody could get their money out, markets collapsed, and all work stopped.

In some parts of France, to the cries of 'à bas les Anglais!' (Down with the English!) British workers were perceived as job-takers, and they were actively threatened. In Calais, the lace factories closed, and their English owners took off back home. So all suffered, from the factory owners at the top of the hierarchy to the lowest worker. Many of those left behind decided there was no way of survival except to return to England as well, knowing they would end up in the parish workhouses which, in the midlands by this time, were bursting at the seams. Others resolved to stay in France with the hope that somehow life would get better again.

But there was another group who were not prepared to do either. In March 1848, about 50 families gathered together at their Saint-Pierre church and signed a petition to the British Foreign secretary, Lord Palmerston, begging for help to emigrate to the Australian colonies, especially South Australia as this was where they felt they had the best chance of employment.

In the beginning they were ignored. The Colonial Office in London decided it wouldn't be getting the sort of immigrants they wanted Down Under. Many of the men were considered too old – over the age of 40 – and too skilled for a land that wanted labourers. There were many families with several children under the age of ten, and therefore at least a year or so off from being employable. But Edward Bonham, the English Consul in Calais, came to the rescue. He wrote letter after letter, eventually reaching a compromise with Palmerston and the British Government.

Under the auspices of Queen Victoria and Prince Albert, a specially formed 'Committee for the Relief of British Workmen, Refugees from France' came to the rescue. Kicked off by a personal donation of £200 by the Queen, who had worn English lace at her wedding (and changed wedding fashion forever), appeals launched in both London and in Nottingham managed to raise half the funds needed, which the British government agreed to match pound for pound. Kits were put together to outfit the families. It is estimated that at least £10 per family was needed to fit them out for the journey: clothes, bedding, toiletries, and cooking equipment.

Three boatloads of remarkably skilled immigrants arrived in Australia in the space of three months – never to practise their trade again. By the middle of 1848, the *Fairlie*, followed by the *Harpley*, and finally the *Agincourt* had departed English shores. Almost 700 men, women and children came on those three ships, followed by a few other families on separate ships. These original immigrants with all their knowledge and skills, and their special deals with the Colonial Secretary and the British Foreign Office, came to be known as the Lacemakers of Calais.

However, none of them were allowed to practice their craft in their newly adopted country. Firstly, because it was not what the country needed: it needed farmers, labourers, and servants. Secondly, so there would be no chance of their competing with the struggling British industry.

Unlike the ship *Harpley*, the *Fairlie* and *Agincourt* went to New South Wales. The passengers of the *Agincourt* thought they were bound for Port Phillip, Victoria, but like the *Fairlie*, on they went to Port Jackson. The *Fairlie* docked at Sydney in August 1848, but most of the refugees were sent on to rural Bathurst to be hired out. When the *Agincourt* arrived in early October, they were boarded straight onto a government steamer and transported up the river to Parramatta. Here the families were immediately divided into two groups and loaded onto drays. One group was sent to Bathurst and the other to Maitland where workers were also needed.

But the outcome was different for those on the *Harpley*. Built on the River Tamar in Van Diemen's Land, the *Harpley* was under the command of Master Thomas Buckland. Up until 1850, it was the only Australian-built ship employed in the transport of migrants. Now, it was bound for South Australia.

On the night of 3 May 1848, about 220 Lacemaker emigrants, including 45 families, lined up on the docks of Calais, to be transported by a chartered steamer across the Channel where they were transferred directly onto the *Harpley*. No one was permitted to step on English soil – apparently because it would add to the expense. Nine days later, in the early hours of 12 May, the *Harpley* left its moorings.

Back then, any time over 100 days was considered a slow voyage. But despite the *Harpley* remaining at sea the entire journey, because of the rough weather it was 109 days before the emigrants reached the coast of Kangaroo Island. Unfortunately, as they sailed up the Gulf St Vincent they had to 'hold fast' in Holdfast Bay to ride out a howling gale, before at last reaching the mud of Port Adelaide five days later.

The families were able to stay onboard for another fortnight, giving them time to find work and accommodation. And our Colony had no idea they were coming! On the arrival of the *Harpley* a letter was forwarded on to the Colonial Secretary explaining the situation. The Relief Committee had also raised £4 for every adult and £2 for every child over the age of two – £686 in total – to offset the costs of South Australia taking them on.

Fortunately, with the support of the newspaper *South Australian Register*, it appears that all the family breadwinners managed to find work quite quickly. Together with other Lace-makers, my ancestors, the Goldfinch family, settled in the nearby village of Thebarton. When Richard Goldfinch died three decades later his death certificate listed him as a Drover. I have told part of their story in a previous edition of *Relative Thoughts*, and more so in my family book *When Tina Met Will*. When they left France, they were a family of six.

For a time, Colin's Lacemaker ancestor Cornelius Crowder and family also lived in Thebarton, where Cornelius set himself up as a baker. But when he died, at the age of 81, he was a widower and working as a shepherd in the mid-north.

My three times great grandmother, Frenchwoman Eugénie Desombre had worked as a lace worker from her early teens. Although marriage between the French and English was com-

mon, I have only found a possible four other intermarriages on all the ships' lists. Richard Goldfinch was not from Nottingham either. Like his cousin Thomas Goldfinch, Richard had moved to Calais from his home in Kent.

But Richard and Eugénie may have just scraped in for eligibility to board the *Harpley*, as they had four sons aged ten and under, including my two times great grandfather, four-year-old William. (Their first daughter, Mary Ann, was born after their arrival, the *Adelaide Times* reporting her birth at Thebarton on 23 November.) Richard's cousin Thomas and his family had also hoped to be on the *Harpley*, but missed out on all three of the main ships. They eventually left on the ship *Emperor*, bound for NSW. I suspect the families never saw each other again.

So, whereas those who were sent to NSW ended up concentrated as two distinct groups, the new South Australians scattered, seeking work where they could. Although many began their lives in Thebarton – and some, like my forebears, remained in Thebarton – just as many moved on into rural regions, and even Victoria. This is why there is always a bit of excitement in South Australia when one Lacemaker descendant meets another, because they weren't concentrated geographically as they were in NSW.

The excitement here and in NSW was even more palpable when my partner Colin discovered he too was a Lacemaker descendant. With only 45 families on the *Harpley*, what are the odds of two descendants meeting and becoming a couple, 160 years on.

In April 2019 Gillian Kelly and I were interviewed at Port Adelaide by an English journalist who lived in France. He was interested in the contemporary similarities between the English Lacemakers and the English expatriates living in France who were facing the unknown due to Brexit. He wrote a very moving article, published later that year in the English-language French newspaper, *The Connexion*. I certainly felt 'connected', particularly to Eugénie. But I did brace myself for a plethora of Desombres coming out of the French-polished woodwork who had perhaps all been wondering what ever happened to great-great-great Aunt Eugénie.

Further Reading:

Kelly, Gillian, *Well Suited to the Colony*, Sydney, The Australian Society of the Lacemakers of Calais, 1998.

Williss, Cheryl, *Then Tina Met Will*, Adelaide, Wakefield Press, 2020.

Williss, Cheryl, 'Eugénie's Story', *Relative Thoughts* Vol. 23, No.3, July 2019.

Footnote:

To date we know that of our FPFHG members, three are direct descendants and one is the spouse of a direct descendant of the *Harpley* Lacemaker families. Pat Davis's husband's ancestor Elizabeth Davis gave birth to her fourth child 'at sea'. Sadly the baby, whom she and husband John named Harpley, did not survive.

Cheryl Williss



**My family as Lacemakers of Calais – Kath Fisher
Barnett – Needham**

This story begins with the marriage of Thomas Needham to Ann Marsland (my 4 x great grandparents) in Nottingham in 1809. Thomas worked in the Lacemaking industry but moved around a bit until Ann died in 1834. His daughter, Sarah Ann, stayed with Thomas until his death in 1865. His daughter, Harriett, married Lace Designer, John Barnett and daughters Emma and Louisa were involved in the lacemaking industry, as were sons Thomas and William in their younger years. All spent some time in Calais until 1848 when they were forced to leave. Some found their way to South Australia on the *Harpley*.

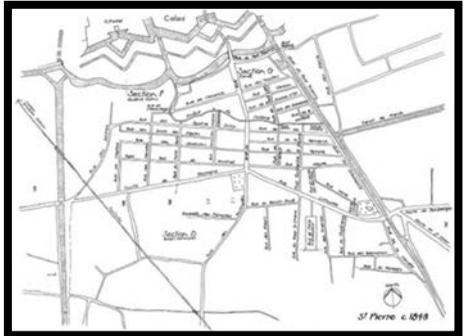


Thomas Needham 1787 – 1865



It is not clear when Thomas moved to Calais but it seems to be early in the 1840s. He was highly regarded as a Lace Designer but seems to have moved into business as a merchant in Lace. His business address was Quais du Commerce and the photo on the left shows some buildings along this front at about this time. His daughter Harriett and step son John Barnett lived very close in Rue du Vic (on map below). Thomas must have preceded John and Harriett who arrived between the births of children in England in 1842 and

Calais in 1844. French census records reveal that his children, Emma (1846) and William (1847) were in Calais and there is a marriage reference to a Thomas Needham elsewhere in Calais, who I assume to be the son and it is evident that Sarah Ann must have been there as family house-keeper. Thomas was also recorded as a witness to the birth of his grandson, John Barnett junior, born in Calais in 1846 in the birth registration document.



When the Lacemakers were forced to leave Calais in 1848, Thomas was over 60 years and not eligible to join in with the emigration scheme offered to others and taken up by John and Harriett Barnett and Emma Needham. He returned to Sneinton in Nottingham with his daughters Sarah Ann and Louisa who both seemed to have helped Thomas run a small Lacemaking business of his own. Neither sons Thomas nor William were interested in continuing with Lacemaking with such an uncertain future. So Thomas became a gardener and William a boatman, although William's wife worked in the Lacemaking industry. Louisa soon married a Lace Maker, William Leighton, and shortly after they followed John, Harriett and Emma to South Australia.

John and Harriett Barnett

John Barnett (my great, great, great grandfather) was born in Gloucestershire but as a young boy his parents William and Eleanor moved to Sneinton in Nottingham where William entered the Lacemaking trade. John was one of 10 children and the only child to take up lacemaking. His older brother, William, made the decision to take his family to New Zealand in 1842 to take up farming and this may have influenced John's decision to take his wife and family to Calais soon after. According to his daughter, Elenor (my great, great grandmother), John was a Chief Pattern Designer on loan to a French company in Calais. Records show that, like many others, his fortunes in Calais changed and he ended up working machines for an Englishman, John Wagg.

Given John and Harriett's ages with a young family and the success his brother had in New Zealand, it is not surprising that he was keen to join the emigration group to Australia and ended up in South Australia on the *Harpley*. With six children, they initially settled at Mt Lofty but when Harriett's sister Louisa arrived with her husband in 1855 they joined up to try dairy farming at Normanville for another farmer. When the opportunity arose to acquire land in the mid north John and Harriett moved to Linwood in the 1860s. By the end of the decade John had been declared bankrupt. Now aging, John with Harriett and youngest son Henry sought to follow eldest daughter to Victoria where she had settled at Castlemaine. Henry married Sarah Black in 1874 at Chetwynd and both, with his parents, worked land there. A few years later the family purchased 211 acres of land further north at Natimuk, near Horsham, which was mainly worked by Henry. Harriett died at Natimuk on 24 August 1889, aged 78 years and is buried in the Natimuk Cemetery.

John returned to South Australia and lived with his son, John, who farmed land at Gumbowrie (photo right), near Terowie. John died on 7 Nov 1899, aged 86 and was buried at the Terowie Cemetery where there is no headstone.



Elenor Barnett 1840 – 1933 (My great, great grandmother)



Nicholas and Elenor Pedler (nee Barnett).

Elenor was a young girl when she went to Calais with her parents. She was too young to work but was a keen observer and her clear memory of events has been important to recording events of the family. She recalled the long five month trip on the *Harpley* to South Australia and that bad weather was a problem, particularly when approaching Adelaide. In her account at the age of 88 (12 Nov 1928 in *The Advertiser* p.23) Elenor recalled an attempt by her father to farm at Normanville (a place her aunt Louisa move to and farmed successfully a few years later). However, it was after the family moved to Linwood, near Kapunda, that Elenor met my great, great, grandfather, Nicholas Pedler and they married in 1866.



After 7 years working on a farm near Salisbury which belonged to the Pedler family, they moved to station farmland south of Paskeville (Cocoanut) where they farmed for 20 years – they were among the earliest settlers to this district. They spent two years at Moonta and eventually settled on a block near Kadina where they lived for 30 years. After the death of her husband she moved in with her son, John Nicholas Pedler, who was an MP. (When researching in the Yorke Peninsula Family History room in Kadina the lady helping me thought that she is living in the same house).

Elenor passed away at the age of 93 and is buried in the Kadina Cemetery with her husband Nicholas Pedler. Various other family members are buried in this cemetery.

Siblings from slide show

Elenor's siblings who arrived on the *Harpley*

- Sabina Barnett (1835 – 1914) Castlemaine Vic m Patrick Storen
- Anne Barnett (1838 – 1877) Saddleworth SA m John Graham
- Mary Ann Barnett (1841 – 1866) Undalya SA m Thomas Plew
- Eliza Barnett b Calais (1844 – 1916) Natimuk, Vic m George Gitshan
- John Barnett b Calais (1846 – 1926) Belalie, SA m Elizabeth Murray



Emma Needham 1825 – 1869

Emma Needham (4th Great aunt) is Harriett Barnett's sister who is listed as arriving on the *Harpley*. She was a mystery to all researchers of those on the *Harpley*, even though she is listed in the 1846 census in Calais as a filieuse (machine spinner). No-one recognised her as Harriett's sister and no records of her appear in SA. I realised who she must be and commenced looking for her. Fortunately, being aware of the movement of John and Harriett to Victoria prompted a search there. I found an Emma Needham on a few family trees but not with Thomas and Ann as parents. She was the right age and a quick search found two Emma Needham's and the one on these trees remained in England. In further searching on ancestry I searched DNA of descendants and found a distant cousin who shared DNA with me, although it is only 7cms. I wrote up Emma's sad story of being abandoned by her husband and early death. Two small children ended up in a children's home. It has been accepted by the Lace Makers of Calais Descendants website and added to their database.

Louisa Needham 1828 – 1911

I decided to see what happened to other siblings of Harriett Barnett and was surprised to discover that her sister Louisa Needham (also my 4th Great aunt) emigrated with her Lace maker husband, William Leighton, to South Australia in 1855. The news sent home from Harriett and Emma must have been encouraging. The interesting thing is that William's skill with machinery gained him work as an engineer in the Butterworth Mill at Yankalilla (Photo on right). They are among the pioneer families of Yankalilla and I did their family group sheet for our pioneer register. I am pleased to be able to finish on making this link to the Fleurieu Peninsula.



Kath Fisher



August 2021—Sandra Kearney and Peter Monteath, *Roland W Carter*. Sandra Kearney and Peter Monteath from Flinders University gave a presentation on the life of Indigenous World War 1 soldier Roland W. Carter. He was a proud Ngarrindjeri man who was born in February 1892 at Goolwa, South Australia. His early years were spent at the mission in Raukkan, known to Europeans as Point McLeay Mission, on the south-eastern shore of Lake Alexandrina. In July 1915, Carter was the first Ngarrindjeri man to enlist in the Australian Imperial Force. In 1916 he was wounded at Mouquet Farm, part of the battle of the Somme. In April 1917, he was wounded once again and taken prisoner in an assault on Noreuil, a French village fortified by the Germans. His family contacted the Red Cross Wounded and Missing Bureau in Adelaide to help them find his whereabouts when his letters stopped arriving home. The bureau located him at Halbmondlager (Crescent Moon Camp), a camp at Wünsdorf. The camp was set up by the Germans to accommodate Muslim prisoners in the hope that if they were treated well, they might change sides and fight a jihadist war against their former colonial masters.



Carter made friends with Leonhard Adam, who was one of the German anthropologists who attended this camp to interrogate and study POWs from diverse backgrounds. In letters home, Carter stated that he was well treated at the camp. In April 1919, he was repatriated home to Australia after a short stay in England for medical assessment. He married in February 1920 and went on to have eight children with his wife, Vera Isobel Rigney. He was an active member of his community organising concerts, football matches and school functions. He and Vera were also members of the Parents and Teachers Association of the Point McLeay school. During the Second World War, Adam fled Germany because of anti-Semitic laws and after a short stay in England was sent to Australia in 1940 where he was interned in Victoria. He contacted Carter in 1947 and their friendship continued until their deaths within a short period of each other in 1960.



September 2021—Kelly Dyer, *True Families of Morphett Vale*.

The father of Morphett Vale

Alexander Anderson was one of the first enterprising settlers (or one wealthy enough) to start his own little village settlements. The first was near Main South/O’Sullivan Beach where he built the first Emu Hotel in 1840.

It never really took off as a township and he moved further south and built his estate and house, The Lodge. He subdivided 27 allotments for the township ‘Catherine’ in 1856 which he mostly leased out. Though regarded a philanthropist he was an unpopular character due to some eccentric behaviour. So what did he do to upset people?

- Accused of stealing 2 lime trees and using false evidence to support an alibi in court
- Accused of stealing 2 palm trees from a garden which were later found in his own garden
- On several occasions verbally insulted people on the Queen’s Highway
- While Chairman of the District Council in 1856 he falsely returned himself as Councillor when in a minority, and acted in that capacity for several months, refusing to show the voting-papers to ratepayers or the Council

In 1862 he was appointed local magistrate and JP and this caused a public uproar. Few of the existing magistrates would sit on the bench with him so they called a big meeting and raised a petition for his removal. Alexander vigorously defended himself against the accusations made and made a few return swipes at his enemies. Requests for his dismissal were ignored but Alexander resigned anyway in September due to ill health. He passed away a few months later. He was buried in his garden, near the backyard of the house adjacent to the stone cairn at the Creighton Avenue Reserve.

The esteemed Reverend Benny

James Benny was a solicitor from Scotland who decided to forego the wealth of his profession to be a clergyman. While still in Scotland, he witnessed the ‘Disruption’ – a time of great change within the Presbyterian Church. The Free Church was born from this split, a doctrine which James supported. The Scottish settlers in Morphett Vale set about organising a local church and land was obtained by trustees. The trustees handed title deeds to the Church of Scotland. This would later cause a big problem. James was invited to preach at the new church (at the rear of Scotch Cemetery) in 1853. He became so well liked he was asked to return every Sunday until his ordination, and then to stay on permanently. Reverend Haining of the Church of Scotland soon found out that the Free Presbyterians were using the church at Morphett Vale. As he had the title deeds he made threats to force their evacuation. He accused Reverend Benny and his congregation of ‘coolly walking into a place which did not belong to them’ and that James was ‘perverting the people as a teacher of unsound doctrine’. To avoid legal action the Free Presbyterians built their own church and abandoned the other one, which was destroyed by fire a few years later.

This was not the end of trouble for James. A 14-year-old member of the congregation was made pregnant by her brother-in-law. James managed this respectfully and welcomed the girl back to the church due to her repentance. The man had to be punished for his actions

and James sought advice from the Presbytery on what to do. The Presbytery stepped in and mishandled everything. When James protested he was accused of insubordination and rebellion and sentenced to leave his church. His congregation stood up for him, walking out of the Church when a senior minister arrived. The people signed a petition against this unfair treatment and eventually the charges were dropped.

Interestingly in 1865 when the Free Presbyterian Church merged with the other septs, Morphett Vale went out alone, forming their own Presbytery. James would travel up to 40 miles a day preaching a large circuit. He reached his jubilee in 1903, celebrating 50 years as pastor. The church was overflowing with well-wishers marking their respect. *(The man who violated his sister-in-law was banished from the family and left the country. The girl in question in the case was the daughter of church elder and respected local man Peter Anderson of Archerfield. Peter and his wife Marion adopted the baby boy, Henry Anderson).*

Brodie's Church

Alexander Brodie was from a well to do Scottish family which included his sister Helen, mother of Catherine Helen Spence. They came here with substantial funds and a large household of servants including a shoemaker, carpenter, mason, housemaids and a cook. Alexander and his wife Jourdiana first lived in a Manning House at O'Halloran Hill which she called the 'Misery Box'. They then moved to Morphett Vale, building 'Claremont Cottage', a large house of seven rooms. Most of their servants left the family after settling in Morphett Vale, with the exception of the nursemaid. Alexander was one of the two trustees who secured the land for the Presbyterian church in Morphett Vale. It had been intended for the worship of all Presbyterians, but Alexander was committed to the traditional faith. When the Free Presbyterians began to worship there, he refused to join them, travelling to church in the city. One wonders if perhaps he had alerted the Reverend Haining? Alexander was brought to court in 1847 by former servants Walter and Mary Ann Pearce for wages owed to them. Alexander motioned against them for leaving without notice, and having no proof of their notice to quit, the Pearce's could not recover lost wages. Alexander had the benefit of an ineffective Masters & Servants Act and got seven months of service from them at no expense. He was a busy man - a JP and clerk of the local court, while managing his farm and vineyard. When he died it was from inflammation of the liver.

Friend of the Kurna

Reverend Christian Teichelmann came here as one of the first German missionaries to the Aboriginal people. He and Pastor Schurmann, who he met at Missionary School, set up the first school for Aboriginal people in South Australia, in the Adelaide parklands. It closed 1845. Christian wrote a book on the vocabulary and grammar of the Kurna people, an important resource for Kurna language reclamation today. He came to Morphett Vale in 1842 to establish a mission farm to encourage the Aboriginal people to settle and work, but without adequate funding it failed. He was naturalised in 1845 so he could have the benefits of being a British subject, including the right to buy land. He bought a section near Woodcroft where he and wife Margaret raised a large family in a small two roomed mud house. By 1855 they had moved away but kept the land here to lease out until 1866.

The convict blacksmith

James Hoskin was a local blacksmith who occupied at allotment in Alexander Anderson's 'Catherine' estate. He came here in 1845 from Tasmania with wife Hannah and son Charles. James was a convict, convicted in Cornwall for stealing gold and silver coins from a pub. He

was sentenced to life transportation. His mother Mary, also charged, was acquitted. James came with the blacksmith and farrier skills he had learned back home in Devon from his father.

By 1862 James was insolvent and he moved his family to Myponga. He died before 1868, when Hannah remarried. This second husband died in 1871 and Hannah married again. He too died, and she married her 4th and final husband.

Booming business and bustlines

Thomas Cain and his family lived near Reynella from the late 1840s in a four roomed house with a garden. Thomas was the first to grind flour in the new colony and had a woollen mill in Currie Street. In 1844 he wrote home to his cousin to say:

“We are all well. I’m getting old and rather infirm. Mrs Cain complains often yet she is still increasing in bulk and body. She weighs now 16 stone and 7 pounds. I suppose her to be the heaviest female in the colony. We have everything that may be required for the happiness of man in this life but not without trouble and cure”.

Thomas had hoped to go back to his homeland, not finding himself well settled here, something he blamed on his wife. His son John became a mill manager at the Southern Grist Mill at Reynella. John was tragically killed when on inspecting the machinery a worker activated the mechanism. Thomas died from cancer of the face in 1864, Jane died 13 years later.

The money or the cup

Brothers Michael & Daniel Kenny came to live in Morphett Vale in the mid-1840s. It was said that the Kenny family gave the bell to the Catholic Church at Morphett Vale. In 1845 the inaugural Wheatsheaf Cup horse race was held. There were three heats of three miles each over a cross country course, finishing at the Emu Hotel. Michael was a competitor. His horse, ‘Faugh-a-Ballagh’ was the winner. Given a choice of £25 or the cup, Michael said: “I’m as short of money as a frog is short of feathers, but I am going to have that cup”. It is believed to be the first cup ever presented for a race in Adelaide.

Marital woes

Henry & Hannah Hill came to live in Morphett Vale in 1848, where they had a one roomed house. A year later Hannah was sent to jail for being a dangerous lunatic. She had tried to drown herself and was also considered a danger to others as she had been throwing missiles, including knives, and was in the habit of playing with fire. She was discharged from custody after a month, no longer considered to be in need of restraint, and handed back to her husband. She died two years later. Henry remarried a widow and moved to Noarlunga and later Rapid Bay, where he became a respected local councillor.

The mysterious gravestone

Tamar Goldsmith came to SA with her family in 1839 who settled at ‘Stoneham’ on Old Honeypot Road. In 1843 she had a child, George Enoch, with a man named John Willoughby. In 1847 Tamar married Abraham Salt.

Abraham left for the California gold diggings in 1850. He was last recorded at the El Dorado goldfields in the 1850 census and presumed to have died there soon after. Then her only child, George, died in 1852 aged nine years. His burial was noted as the first in the register for the Bains Cemetery. There was a gap of 12 years before the next recorded burial. Even more

curiously, the original headstone marking the plot made its way to the old Court House in William Street. It is embedded in the concrete floor under the verandah. Tamar married again in 1853, to George Page. They lived at Morphett Vale until 1881 when they moved north. Tamar lived to almost 80. In her will, she requested to be buried in the Morphett Vale Cemetery in the land belonging to her, and that a memorial stone be erected for herself and her child.

The Mormon family

Joseph Storey and Sarah Storey were exposed to the Mormon gospel in their English village. A small congregation was formed there but not accepted by the community. They came to SA where religious freedom was their right. They lived in Hackham for many years. Their eldest son Charles took his family to the USA in the 1850s, followed soon after by his sister Jemima. Another son Luke stayed to help Joseph on the farm but then went to the gold diggings where he met Joseph Bastow, who later married his sister Elizabeth. Luke married Elizabeth Collins and she accompanied him back to the goldfields. They all lived there together in a tent for a while when Joseph Bastow died. Elizabeth gave birth to their only son back home in Morphett Vale, and remarried James, an employee of her father. They all went back to Victoria. Elizabeth died and her second husband went back to Morphett Vale with his stepson and worked again for his former master Joseph Storey. James had plans to go to America, as there was no organised Mormon church in Australia. Joseph Storey decided to go with him and sold all his possessions. Joseph and Sarah and their grandson packed up and left for Utah. Luke stayed in Morphett Vale and was farming at Hackham until about 1870. Many years later he rejoined the family in the US with his two children, his wife remaining behind, having left him years earlier. Luke became an elder of the Church in the US. Sarah and Joseph lived the remainder of their days in Utah.

The schoolteacher sisters

Sisters Ann, Fanny and Mary Ann Strongitharm were schoolteachers who arrived with their widowed father John and sisters Jane and Georgina in about 1851. In England the family were wealthy. John owned a limeworks and a seven bedroom home boasting two parlours. It appears the reason for leaving England was financial as the business was put up for auction under distress for rent. Then the sisters' mother Anna died. John lived for a while with his daughters in MV before going to the goldfields. He died at Bendigo in 1853. Ann set up a private school in Hackham, fronting Main South Road. In 1857 she had 34 pupils present for the annual inspection. She placed an advertisement for pupils noting the advantageous location not far from the sea. Mary Ann died in 1855 aged 16. Fanny, who had been teacher at the Victoria School at Morphett Vale, died in 1860 from bronchitis. Ann died in 1865 aged 36 of typhoid and bilious fever. Jane, also a teacher, had gone to Victoria by 1875. Georgina had an illegitimate child with Alexander Brodie junior, who died in infancy. She later married John Ross of Umberatana Station, a member of the Overland Telegraph survey party.

Poor Doctor Morier

William Morier arrived in South Australia in 1878 with his new wife Susan to take up the position of doctor in the Morphett Vale district. In 1882 Dr Morier petitioned for the dissolution of his marriage on grounds of adultery. He claimed Susan was having affairs with two men: Dr Thomas Horton and Charles Shelton. The case reached the Supreme Court where everything was made public. Only one week after they had married, Susan reportedly beat her husband. On the voyage to Australia, she had assaulted him while drunk. After they arrived in

Morphett Vale, she would stay out all night and was frequently violent. She was cruel to their only child and he had to be taken away from her. She claimed the child was not her husband's. Dr Horton denied the accusations of adultery against him and gave his version of events. He had helped her alight from a coach stopped at Reynella when she told him she was seeking a separation from her husband. He offered to take her back to his house for tea with his wife and then home. After Susan had gone inside her house, Horton stayed to ask the household staff if the allegations made about her husband's cruelty towards her were true. He then went into the drawing room where Susan was playing piano and singing. She put her arms around his neck and tried to kiss him, saying she wished he was her husband. Horton prised himself from her grasp and left. He saw Susan at the local court the next day and took her home, and on her request examined her, finding large bruises on her body, which she said had been inflicted by her husband using a slipper. He said the next he saw of her was at court where a decision was being made about sending her to the Belair Retreat (a home for alcoholics). Charles Shelton, a coachman with Hill & Co., then spoke in his defence. He said Dr Morier had confronted him and accused him of being with his wife, and had his friend try to bribe a confession from him. Shelton was dismissed from the case, but Dr Horton was found guilty. Susan Morier counter-claimed, saying her husband had condoned it. Her evidence for that being a night spent together in a room at the Emu Hotel after the alleged affair. Several witnesses gave evidence of her untruthful character. Another doctor gave evidence that Susan invited him to commit adultery with her, saying: "You needn't be so particular. Dr Horton does it, so you may as well". Her behaviour during trial was as though she were amused by the whole thing. After lengthy proceedings the marriage was finally dissolved in December 1883. Dr Morier died two years later aged 40 years. His brother Dr Charles Morier bought the plot for his burial and was granted probate of his estate. Susan died two years after him at a private hospital. Their son was sent to England and under the care of relatives from Scotland, he was educated and became Captain of the Scots Rifles. He died a gentleman in 1925 aged 46.

A sad case of neglect

Andrew and Eliza Pavlovitch settled in Morphett Vale in the late 1850s. Andrew obtained work planting vineyards and gardens for local men, including Alexander Anderson. When he became insolvent in 1861 he was described at the hearing as "a foreigner and a very ignorant man, and as he can neither read or write I have been unable to gather from him any but the meagre information given in the schedule respecting his affairs". Andrew attributed his losses to a partnership in which the partner had absconded, and a quantity of his wine transported to England was spoiled. Andrew was charged with contracting debts without a means to pay for them. Andrew and Eliza had six children, three of them dying as babies. The youngest child, Marianne Sarah, was the subject of a court case. She was found to have died of starvation. Witnesses described Eliza's unwillingness to suckle the child. Andrew said he hadn't noticed her decline until just before she died. Dr Montgomery declared the mother of having an unsound mind and who had long been a lunatic and incapable of looking after a family. Eliza was sent to the lunatic asylum where she spent the rest of her days, dying there in 1911 aged 74.

The priest and the snake

Father Joseph Snell came to Morphett Vale in March 1848 as the first resident Catholic priest. He was born in Geneva, Switzerland, and at 23 converted to Catholicism. Joseph was multilin-

gual, speaking French, German, English, Italian and Turkish. In 1843 he was sent with three Italian priests to Stradbroke Island to establish the first Catholic mission in Australia. It was a disastrous failure mostly due to internal politics in the church. They lasted it out for four years before being reassigned to Western Australia. The Catholic Bishop in Adelaide interceded and got Joseph to come to Adelaide. Joseph wrote to his fellow missionary, who had gone home to Italy, about his feelings about being here.

“Do not make the mistake of thinking that I am happy. I am not, no matter how much I seem to be or others think I am. In reality I pass my days in privation, bitterness and misery”.

He resigned himself to staying in South Australia but was at odds with the Church here. One time when giving mass he was met with an unwelcome visitor. A snake popped up through the floorboards and hissed at Father Snell. He hurried fast through the rest of the service and as soon as he was done he ran to the sacristy and locked himself in. When he eventually opened the door, he put his nose out a bit and asked, “Is it gone?” In 1861 he was in ill health and advised to go to Tasmania. He wanted to stay there but had no letters of recommendation and had to return. On his journey through Victoria his health was so poor he had to stay there. The Bishop of Adelaide learned of his will which named an executor outside of the Church. The Bishop went all the way to Victoria to persuade Joseph to change it, which he did not. Joseph left money to his housekeeper and servant boy, with the rest left to charities.

The Persian Nightingale

Madelina’s story is one of the rarest female perspectives of early life in SA and deserves a presentation of its own. As an elderly lady she wrote her memoirs down for her children. They were discovered in a home renovation in Melbourne and descendants were located who have reproduced them. Madelina and her husband Frederick Mitchell have a very local connection. Oak Hill Farm, on the range above Onkaparinga Hills, is where they called home. Madelina Forbes Smith was born the daughter of a gentleman, Nicholas Hankey Smith, and his Indian wife, Anni Petroose. Nicholas was a wealthy West Indian merchant, Anni the daughter of a minister and grand-niece of a Persian king. Nicholas first saw Anni on a balcony and fell in love with her. Learning she was destined for a harem he proposed marriage to save her. She was only 13. Madelina was sent to boarding school when she was three years old and it was there she was first taught to sing. She received further tuition from renowned music teachers and by one was dubbed “The Persian Nightingale”. She was talented enough to become professional, but she decided not to, a decision she regretted later in life when it was discovered how she and her full siblings would be deprived in their father’s will. Her parents separated, and her father had children with an opportunistic woman whose children were the main beneficiaries in the will. Madelina was fortunate to be adopted by her godfather, Sir Charles Forbes, who gave her a lavish upbringing and supported her when she left England. Madelina met Frederick Mitchell in London just after she had finished school. Though he was not a rich man, she thought him a thorough gentleman and was very much in love.

Frederick was offered a position by Colonel Wyndham as his agent in South Australia, required to accompany the Ayliffe family to SA and to select land, housing and stock on their behalf. Madelina wanted to make enough money here to buy back her family home from the despised half siblings. Soon after Frederick resigned his position to get away from the

Ayliffe's, who had caused them a lot of bother and were difficult to be neighbours with. Frederick bought land in Morphett Vale which Madelina thought a pretty place but hilly and unsuited for farming. They first lived in a tent before building a small hut. Madelina had been relying on an income from her father's estate which during court proceedings had frozen, her only income then being the generous gifts from the Forbes' in England. Madelina decided to use her talents to supplement the family income during hard times. She received an offer of a singing teacher position in Sydney. Pregnant and with three children, she made her way there. But by the time she arrived the person offering the position had gone to NZ and she had to wait for a return passage to Adelaide. After receiving an inheritance from Anni's death, they built a stone house on the hill overlooking the sea, the hut becoming part of the kitchen. Madelina said although humble, it was "Home Sweet Home". Their nearest neighbours were Captain Brewer and his family, of whom Madeline wrote, "thought a great deal more of themselves than anyone thought of them". Mrs Brodie once asked Mrs Brewer about Madelina's respectability. Mrs Brewer replied, "Oh, dear me. I don't visit her. I fancy she has been some upper servant or ladies' maid in a rich man's family, for her children are so beautifully dressed, far better than mine, in clothes doubtless given to her". The conversation was repeated to a gentleman who knew the Mitchell's well. On passing her house he met Mrs Brewer on his way to visit Oak Hill, and was asked if he knew them, to which he replied, "I am happy to say I do, and very proud I am of the acquaintance, I can assure you".

When it was realised who Madelina was, Mrs Brewer was most apologetic for her past neglect. So sorry she was that she called on Madelina with a vengeance, often at inopportune times. Frederick and Madelina's children numbered 15, including a son who died age three and a stillborn baby. Frederick and their eldest son Willy went to the goldfields. While they were gone, Madelina, daughter Anni and a servant had to reap the crops themselves, with no machine to help. When Sir Charles Forbes died, Madelina's income ended. Frederick and Willy had no luck at the goldfields. Madelina went to Melbourne, promised a respectable engagement to sing at a first-class concert hall. She was dismayed to find it was a public house in Fitzroy, and all her best dresses in her trunk had been rain damaged beyond repair. Whilst there, she gave birth to the stillborn baby. Through the kindness of friends, she was able to start a boarding house for gentlemen in Collins Street. Frederick was offered a good job in Victoria and sold off all their furniture and stock, leasing out Oak Hill. On his arrival the job had been given to someone else. They all went to Bendigo where Fred opened a store. Things went well until 1857 when they were forced to pay a settlement beyond their capacity and had no choice but to sell their much-loved home at Oak Hill. Frederick died from heart disease in 1866 aged 57 years. Madelina went to live in Melbourne where she died in 1892 aged 79 years, shortly after penning her memoir.

The O'Sullivans

Ignatius O'Sullivan established a large farm with his son Thomas, named Belle View, near Lonsdale. The partnership dissolved in the 1860s and the relationship between father and son was a bit strained. Not long before Ignatius died, an incident occurred when his daughter Catherine came home to visit her ailing father. On arrival she was attacked by her brother Thomas. A full-blown physical fight broke out in which plates were thrown and hair was pulled. When Catherine made a slight about her sister in law Julianna, she also joined in. Ignatius stepped in to protect Catherine and was struck with a large stick by Thomas. The dispute made it to the local court and each person involved was fined. It didn't end there.

Ignatius had made provisions in his will to leave the farm to his daughters. Thomas contested the will in the Supreme Court, questioning his father's competency when he made the will, and stating he was owed an interest from the partnership they had. Thomas said he had gone to the goldfields twice and given the profits to his father, who had passed them on to his married daughters. Thomas never received anything and had been assured he would get the farm. The findings were in his favour and he continued to live at Belle View. It is not known if the siblings were reconciled.

Masters and servants

Thomas Bell Kelly was a brother of Dr Alexander Kelly, renowned local Winemaker and Wine Scientist. He had land orders while still in Scotland and purchased land in Morphett Vale soon after arrival. By 1841 he had a house with crops, and in later years vineyards. The house was named 'Vownog', something to do with his wife Lucy's Welsh heritage. Lucy arrived in 1846 with a servant named Agnes with whom she ended up in court over a wages dispute. Agnes was suing over a contract for service, which gave her advanced payment of wages and her passage to Adelaide. The agreement was that Agnes would attend on Lucy during the voyage and work for her for two years. If she left earlier, she would have to repay the remainder of the advancement. Agnes left after seven months, and Thomas and Lucy wanted their money. When asked why she left, Agnes replied "Incivility". Agnes's sister was in Adelaide also and confirmed her age, which proved her to have been a minor when she signed the contract. The judge had no choice but to declare it invalid. The case was made an example of at the time because of issues with agreements between masters & servants in the new colony. Thomas served on the Morphett Vale District Council from when it began and was clerk of the local court. He was also the long serving District Registrar of BDM for Morphett Vale. You will see his signature on many local certificates.

The hard labourer's life

Stephen Bailey was a labourer from a poor family in England who settled in Morphett Vale with his wife Eliza and children in a two roomed house by the sea near Port Stanvac in about 1850. In 1859 Eliza was driving a spring cart to Alexander Anderson's house, The Lodge, to deliver two sacks of wheat. As she made her way home in the early evening her cart was overturned. Stephen was also on his way home and he found Eliza, with the cart over her. He forced the cart on to its wheels and ran to a neighbour for help. When Dr Alexander Kelly arrived, she died from her injuries. Stephen remarried but by 1864 had given up farming. He sold all his possessions and the property was leased out. Stephen struggled to get by and after living with his daughter and her family for a while he finally ended up at the Destitute Asylum.

An unreformed convict

John Porter was from a poor family in England. In 1838 he was transported to Tasmania for housebreaking. His conduct in gaol and on the ship out was described as bad. But by 1844 he had served his time and was a free man. He lived near Woodcroft from the mid-1840s in a two roomed cottage. In 1862 John was convicted of sexual assault on his eldest daughter, Sarah. Sarah, aged 14, was subjected to a medical examination and had to testify in court. She had been home with her mother and grandmother that night, her father was in the out-house. Her mother and grandmother sent her to her father with a cup of tea. The details of what happened next were not revealed but she said she pulled his hair and ran away. She didn't tell her mother because she didn't want to worry her, as she was pregnant. It was

revealed when her mother noticed Sarah appeared afraid of her father. The jury found him guilty of an attempt but could not say beyond doubt as Sarah was not examined straight away after the assault. The judge gave the severest punishment he could, two years hard labour at Yatala. His wife Ann was helped by her father, who bought their home and farm and leased it out to John when he came out of prison.

Death by onions

John Ockleford lived in a cottage in 'Catherine', an employee of Alexander Anderson. He and wife Sarah had eight children, two daughters died in childhood of bronchitis and TB. In 1859 the council applied to the Destitute Board for poor relief for the pregnant Mrs Ockleford as her husband, a general labourer, couldn't work due to rheumatism. John found work on the Overland Telegraph, joining the party in 1871. On his return he once again enjoyed good home cooking. One night after a hearty meal he had gone to bed in good health. Within two hours he was dead. Sarah said she was awoken by a strange noise coming from him, and he couldn't speak. The doctor who examined him noted a strong smell of onions. The verdict – death from a fit of congestion from going to bed on a full stomach. Sarah was left with little money, John died intestate with only 11 pounds to his name. She later moved to North Adelaide and ran a hotel for two years.

Holly vs Dungey

In 1861 a fight broke out at the Crown Hotel between this pair – not sure which Holly and which Dungey but fair to assume it was William and John. Holly had been seated and caught sight of Dungey entering. He was heard to say, "That's the biggest rogue in South Australia". Dungey came over and struck Holly in the chest, knocking him off the chair. Holly got up and threw Dungey down, striking him in return. Witnesses corroborated the story. Dr Montgomery said Holly had been incapacitated from work as a result for at least two weeks. (*Judgement was for the plaintiff*).

Elizabeth Grocke

10 YEAR MEMBERSHIP CERTIFICATE RECIPIENT

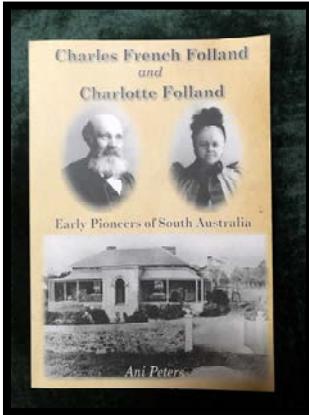
Congratulations to Edith St George, on receiving her 10 Year Membership Certificate.



EARLY PIONEERS OF SA by Ani Peters

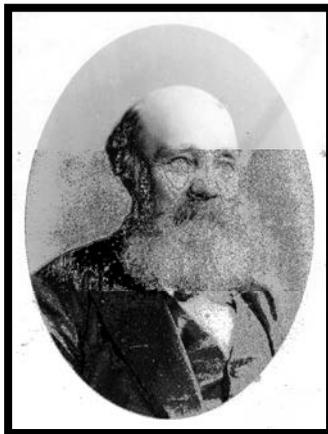
I have just completed my first biography of my ancestors, Charles French Folland and Charlotte Folland.

“On 23 January 1839, Charles French Folland and his wife Charlotte arrived in Holdfast Bay on the clipper ship *Resource*. After the devastation of their two daughters dying during the voyage, they were passionate to begin a fresh start in this new land and eager to begin a family again. They settled in ‘Pine Forest’ (Enfield) trying their hand at farming and subsequently growing the land into a successful agricultural property formerly known as Folland Estate. Charles served as Chairman of the District Council at Yatala South, was a JP and held positions as a surveyor, contractor and carrier. Charles and Charlotte associated with well-known pioneers and colourful characters whose stories are captured in the book. They raised five children who were all linked to the development of SA and at the age of ninety-six Charles penned his sixty page memoir. This valuable historical document fills these pages with an inspiring and honest account of family life and as early pioneers of SA in the 19th and 20 centuries.”



A family reunion of the Folland/Vickery/Wright families was held on 4 September 2021, at Enfield Memorial Park Cemetery, where the book was launched. A copy has been donated to the FPFHG. Copies are available for \$29.99 (+\$5.50 postage).

Ani Peters



Charles French Folland



Charlotte Folland

CHRISTMAS IN UGANDA by David Wilson

In my travel experiences there is one lesson that I have learnt very well: if an opportunity arises to be included in an expedition (particularly if all expenses are to be paid by someone else), then say "Yes!".

The prospect of the term holiday at the school where I was a volunteer, this time without any family, was not too exciting. Then the UK-based *Save The Children Fund* [SCF] offered me a position for a month in Kampala to assist with several 'Administration Projects'. Actually, their accounts needed fixing, and a stores control system was desperately needed due to the rapid growth in their post-Amin involvement in Uganda. [*Idi Amin fled Kampala 11 April 1979*].

The Karamoja region, in the North-east of Uganda, was currently in the grip of a terrible famine that resulted in the deaths of twenty-one per cent of the population, including 60 per cent of infants. There was a lot of publicity in the west with images of dying children, and donations flowed to organisations such as *Save The Children* to get to the area and provide relief.

At this time SCF has about 30 expatriates, with about 150 local staff and 25 vehicles (mainly landrovers), and Uganda is a top priority country for their aid programme. In addition to the emergency staff and relief programmes for the famine in Karamoja, they are involved in 'nutrition centres' in several provincial centres, a milk distribution project to children's homes and schools in Kampala, and are setting up longer term projects for public health education, particularly concerning children, in several locations, including Karamoja. All this work is being carried out with the blessings of the Uganda Government, who requested the aid, and who were able to recognise and define the problem areas. Many other African states would not want to do so - a result of a curious blend of pride, ignorance, and lack of humility.

David Wilson

Note: Article provided by Ros Dunstall and printed with permission from the author.

WELCOME TO NEW MEMBERS

We would like to welcome new member:

Kirsten Hemer

Nola Clisby

ODE TO THE CLOTHESLINE

We are probably the last generation who will remember using a clothesline...

However in remembering Mum's clothesline there was also another important part.

This was the clothes pole; a long wooden pole, forked at the top which was used to push the clothesline up to prevent longer items such as sheets, trousers, towels etc from brushing along the ground and getting dirty.

I can still even now hear my mother instructing us in the BASIC RULES FOR CLOTHESLINES.

1. You had to hang the socks by the toes and NOT by the tops.
2. Trousers were to be hung by the cuffs and NOT at the waistband.
3. The clotheslines had to be wiped clean with a damp cloth before hanging out the washing.
4. Clothes had to be pegged on the clothesline in a certain order. Whites were always pegged out together and were always pegged on the line first.
5. Shirts were NEVER pegged by the shoulders - and ALWAYS by the tail, or whatever would the neighbours think?
6. Wash day was on a Monday! Washing was NEVER to be hung on the clothesline at the weekend, or for Heaven's sake, on a Sunday!
7. The sheets and towels were to be hung on the OUTER side of the clotheslines so that your *unmentionables* could be hidden out of sight from passersby.
8. It didn't matter if it was sub-zero weather... clothes would *freeze-dry*.
9. ALWAYS gather the clothes pegs when taking down dry clothes. Pegs left on the clotheslines was considered *tacky*!
10. If you were efficient you would line up the washed clothes so that each item didn't need two clothes pegs but shared one of the clothes pegs with the next item on the clothesline.
11. Clothes were to be off the line before dinner time and neatly folded in the clothes basket, ready to be ironed.

IRONED!!! Well, that's quite another subject!

Author unknown. Submitted by Jan Lamont.

A Clothesline was a news forecast to passersby and neighbours

There were no secrets you could keep,
When clothes were hung to dry.
It was also a friendly link
For neighbours always knew
If company had stopped on by
To spend a night or two.
For then you'd see the *fancy sheets*
And towels upon the line;
You'd see the *company table cloths*
With intricate designs.
The line announced a baby's birth,
From folks who lived inside,
As brand new infant clothes were hung,
So carefully with pride!
The ages of the children could
So readily be known,
By watching how the sizes changed,
You'd know how much they'd grown.
It also told when illness struck,

As extra sheets were hung;
Then nightclothes and a dressing gown
Haphazardly were strung.
It also said, "On Vacation Now"
When lines hung limp and bare.
It told, "We're back!" when full lines sagged,
With not an inch to spare.
New folks in town were scorned upon
If their washing, a dingy grey,
As neighbours carefully raised their brows,
And looked the other way.
But clotheslines now are of the past,
For dryers make work much less.
Now what goes on inside a home,
Is anybody's guess.
I really miss that way of life,
It was a friendly sign
When neighbours knew each other best...
By what hung upon the line!

Author unknown

Contributed by Jan Lamont.

CORNWALL— A LAND OF SUPERSTITIONS, MYTHICAL CREATURES, RITUALS, SAINTS AND HOLY WELLS (part 1) by Jan Lokan

The Cornish people have been notoriously superstitious for a very long time, at least going back to espousing Druidic beliefs and practices in Roman times. No doubt they have been superstitious since their evolution as a Celtic racial group, but we don't know details of that as they were not scribes before the Middle Ages. What we know of their customs and traditions has largely been passed down from generation to generation by deeds and spoken words. Nowadays we can find many publications to enlighten us about these beliefs and traditions from the past. Excellent examples are the three series compiled by William Bottrell: *Traditions and Hearthside Stories of West Cornwall*, published in Penzance between 1870 and 1880. Together, these series harbour over 800 pages of fascination.

To give an idea of the kinds of tales covered in these books, some of the topic titles are:

- The Giants of Towednack
- Uter Bosence and the Piskey
- The White Witch of Zennor
- The Mermaid of Zennor
- The Demon Mason and the Cobbler
- The Haunted Mansion of the Keigwins
- The Small People's Cows
- The Knockers of Ballowal
- The Fairy Tribes
- Castle Treen and its Legends
- The Pirate Wrecker and the Death Ship
- The Changeling of Brea Venn.

Some of these sound as though they could be the title of a Harry Potter book!

Some Cornish mythical creatures

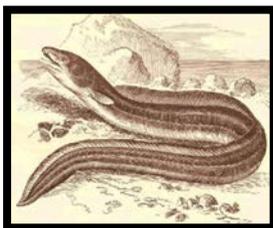
Let's look first at some of Cornwall's mythical creatures, which will explain some of the terms used in the above list. Mythology abounds in Cornwall – whatever mythical creatures you can think of, Cornwall has them and more:

- Giants, devils, sorcerers, witches, magic spells, superstitions, mermaids, mermen, spirits, ghosts, magic wells, 'things that go bump in the night'
- 'Bucca', 'knockers', 'spriggans', 'piskies', 'faeries' – the Cornish developed their own range of creatures, but also borrowed from their Celtic cousins in Wales and Brittany, where the languages didn't die out (Cornish, while having experienced a limited revival in recent years, virtually disappeared from use in the late 1700s and was never widely used for story-writing).

While there is some commonality between Irish and Cornish/Welsh/Breton stories, the Irish/

Scottish Gaelic languages constitute a different Celtic language group from the language group of the other three and has resulted in disparities in culture and traditions (though there are commonalities as well). Most of the Cornish mythical creatures had evil characteristics and behaviours, more so than friendly and good ones.

Bucca was a male spirit who lived in the sea along Cornwall's coastline, particularly in the western districts. On stormy nights he would emerge and settle himself in a mine or cave, sometimes helping fishermen by luring fish into their nets but other times stealing the catch. If winds blew from the south-west during storms, sailors and fishermen, particularly in Penzance, believed the sound was Bucca calling, with his voice carried on the wind. Bucca had two forms in folklore, 'Bucca Widn' (White, or good, Bucca – the fish lurer) and 'Bucca Dhu' (Black, or evil, Bucca – the fish stealer). Bottrell reports that it was usual custom in Mousehole and Newlyn, both seaports, for fishermen to leave some of their catch on the beach at night for him. Miners would leave the crimped pieces of crust from their pasties in the mines as food for both Bucca and the Knockers (explained later).



Bucca was a creature of people's imagination – he has never been actually sighted. One author, however, describes him as resembling a conger eel (at left), with dark brown skin and a tangle of seaweed for hair. He is said to have been a prince but was cursed by a witch. In the form of 'bucca-boo', 'Bucca Dhu' was used as a bogeyman to urge children to behave better: 'Eat up your meal', or 'Stop that noise', or 'the bucca-boo will get you'.

Knockers were also very mysterious creatures. They lived underground in the mines, and, like Bucca, were rarely if ever seen. Even so, descriptions of them are said to have been very consistent. They were elfin-like, very ugly, only about knee-high, with skinny limbs and the faces of old men – with large mouths and noses and liking to pull hideous faces. They kept busy with picks and shovels in the mines and the noises they made were often heard by miners in nearby areas. Their name came from the knocking sounds that can occur in unstable mines. They were often considered to be helpful, warning of an impending cave-in (or, alternatively, showing the way to richer lodes of ore). The knockers were believed to be the spirits of miners who had lost their lives in mine accidents or perhaps were lost souls not given access to either heaven or hell. Others believed them to be malicious, hammering on the walls to *cause* them to collapse.

It is easy to imagine why beliefs about creatures such as knockers (sometimes called knockers) were common in Cornwall. Cornish people are superstitious by nature even nowadays, and much of their work as miners was deep underground with only their helmet candles lighting the way. The environment they worked in would have been filled with eerie, flickering shadows and noises of water dripping or other miners tapping would have been commonplace. Some were sceptical of the knockers' existence, but it is said they didn't dare admit their lack of belief for fear of misfortune or other repercussions. Any miner who swore or shouted at knockers was regarded as a fool.

Priggans were evil spirits, ill-tempered with no redeeming features. They were grotesque, looking like wizened old men with mis-shapen skinny bodies and oversized, very ugly heads. Their main role was to guard clifftops and granite cairns, where there were many giant tombs



and ancient burial sites which may have contained buried treasures from thousands of years ago. If someone dared to approach such a tomb its spriggans guards would use evil grins, spit and hiss to send the trespasser off. There were large numbers of them, mostly in western parts of Cornwall. They were naturally very spiteful creatures, eager to punish anyone who strayed into their territory. They were thought to have raised storms to terrify travellers and to ruin crops with heavy hail and rain. Their worst crime was to steal mortal babies from their beds, replacing them with one of their own ugly changelings. They were small in stature but could instantly grow much bigger in a situation where they needed to defend themselves.

By contrast, piskies were friendly, good-natured and kindly, though tended to be mischievous in relatively harmless ways – they have been likened to Irish leprechauns. There is a granite-walled underground tunnel near Constantine, south-west of Falmouth, said to have been inhabited by a large colony of them but they were prevalent in other places too. They were small, about the size of a man's thumbnail, were always dressed in greenery such as moss or green clothes, had red hair and wore pointed red hats and black shiny shoes. Their ears were pointed and their faces were very broad. While they could get up to mischief and lure able-bodied travellers astray just for the fun of it, they were known to be especially kind to old people and people who were ill. They would not interfere with anyone carrying a hunk of bread or a cross made of rowan (mountain ash). If you happened to have been led astray by them, you could break their spell by putting your coat on inside out.

Piskies showed that they were benevolent spirits by lighting the way for their human friends and working in farmers' fields at night, tilling the soil and removing unwanted weeds. In return, people kept their hearths clean so that the piskies could dance on them, and left pails of water outside for them to bathe in. In 1997 the Australian magazine *That's Life* featured advertisements for gold-plated 'Cornish pixie' pendants, with the promotional text:



Some piskies at play

From time immemorial, way back into the shrouded mysteries of unrecorded time, little folk-like pixies, leprechauns and French lutins have been relied upon by human beings to bring a dramatic change to their luck and to their lives. Nobody knows how it works but countless stories from those who the pixies have blessed have been passed down from generation to generation. (...) The powers of these little creatures are as strong as ever!

As shown in the photo on the next page, present-day people are reminded of them when they feature in festivals and other displays. The town of Kapunda, South Australia, where early Cornish settlers came to mine copper from 1843, an imaginative 'Pisky Trail' is being constructed both as a memento and a tourist attraction.



The piskie train in the street parade at the Kernewek Lowender in Moonta this year

Other 'little people of Cornwall', known as Faeries, were at their most active at the beginning of May, when the barriers between the human and faery worlds were said to be at their weakest. Many fairs were (and still are) held to herald in the spring and the faeries frequented these. They kidnapped humans who strayed too close to the boundary between their worlds, particularly young babies. To avoid losing your new-born baby, you put it in a basket of bread and cheese, walked around a fire three times and then ate the bread and cheese. There is a hill near St Just, in west Cornwall, said to be a great party venue where thousands of piskies would gather to enjoy themselves. A local miser tried to gatecrash a party on the night of the Harvest Moon, intending to carry off some of the party food and some of the moonbeams the faeries were collecting. At this point the spriggans, as security guards, got involved and beat him all over before tying him up in many tiny but strong ropes. When he woke in the morning he was lying on the hillside, bruised and covered in cobwebs.

Some well-known folklore: The Giants of Trencrom

Trencrom Hill, also in western Cornwall, is significant nowadays because it is a National Park, the land having been bequeathed to the National Trust in 1946 in memory of soldiers who died in WW1 and WW2. It is also known as Trecrobben, which in the old Cornish language means 'hunched bulge'. It is only 175 m high, but has an expansive view of the surrounding countryside, right across to St Michael's Mount to the south. In the Iron Age, around about 1000 BC, it was used as a hill fort. There are large stones amid the gorse at the top, probably the remains of the fort, but in folklore it is said that a band of giants built a castle from massive boulders there, the corners of which can still be seen. (There are also massive boulders strewn across the hillside.) The giants were warlike and dragged their captives up to the castle to be sacrificed on the large flat rocks. They buried their gold and jewels in deep granite caves in the hill and secured them by spells. To this day their treasures are guarded from man by the Spriggans. People who think they know where to look for the treasures and search for them are spooked by wild storms and Spriggans who appear from cracks in the rocks.



Stones at the top of Trencrom



One of the famous boulders



Across to St Michael's Mount from Trencrom

Some superstitions

The story of the babies in baskets of bread and cheese and walking round a fire three times is an example of the kind of superstition that some of the Cornish have, even today. Here are some more.

- On the eve of May Day (30 April), take a snail and put it on a pewter plate. The patterns of its slime will form the initials of future lovers.
- When hanging up horseshoes, they must be hung with the ends upwards, otherwise the good luck drains away and Satan will come into your house.
- Horseshoes are potent because they are made of iron and therefore are immune to the evil influence of faeries and witches.
- Food that is mixed in an anti-clockwise direction will never taste good.
- Never move bees without telling them, or they will sting you. If you move them on Good Friday, they will die.
- The smoke from burning fish is protection against evil spirits.
- It is unlucky to lend salt, or to borrow it.
- To cure shingles, take the blood from a cat's tail and smear it over the

affected area.

- To cure measles, cut off a cat's left ear and swallow three drops of blood in a wineglass of spring water.
- A bright spark on a candlewick indicates a letter will arrive for the person towards whom the spark shines.
- It is unlucky to turn a feather bed on a Friday or Saturday.
- Wearing a silver coin in your shoe will bring prosperity.
- If you see a white rabbit or hare in a mine engine-house, there will soon be a fatal accident.
- For superstitious reasons, miners would not work on Mid-summer Eve, New Year's Eve and New Year's Day.
- If the first lamb of a season is a ewe, the farmer's wife will be the boss for the coming year.
- It is unlucky to knit on Sundays.

Summary

Cornish people are Celts and therefore have predispositions towards being superstitious, believing in mysterious beings and happenings. Some of their beliefs can be traced back to Druidic times, or even further back, when Cornwall was a pagan territory. Other Celtic peoples share these tendencies, but the mythical creatures described here are mostly characteristic of the Cornish.

Part 2 of this article, to come, will focus on traditional customs, saints and holy wells.

Sources

Bottrell, William (1870, 1873, 1880). *Traditions and Hearthside Stories of West Cornwall*, Series 1 to 3. Originally published in Penzance, but now available as facsimile reprints (1996). Llanerch Publishers, Burnham-on-Sea, Somerset, UK

Galliford, Peter (1997), Cornish myths, legends, traditions and superstitions. Paper presented to the Cornish Association of South Australia, July

Hamilton-Jenkin, A K (1934), *Cornish Homes and Customs*. J M Dent, London, UK

Hawke, Kathleen (1973), *Cornish Sayings, Superstitions and Remedies*. Author, St Austell, Cornwall, UK

Hunt, Robert (1981), *Cornish Customs and Superstitions*. Tor Mark press, Redruth, Cornwall, UK

Jewell, Laura: *Creatures of Cornish Folklore*. The Penwith Eye, www.penwitheye.co.uk

Stevens, G A (1993), *Do you know Cornwall?* Tor Mark Press, Redruth, Cornwall, UK

The Faerie Folk of Cornwall, website <https://fairymoom.com/2013/04>

Traditional Cornish Stories and Rhymes: The tale of the Sea Bucca (1972). Lodenek Press, Padstow, Cornwall, UK

Wikipedia (for Bucca)

Jan Lokan

THE BLUE HAT TEAM by Florence Stopps

“THE BLUE HAT TEAM“

The call goes out to all the world –
Peacekeepers are what they need.
To travel to a distant land –
A fragile nation needs help to succeed.

While Diplomats may do their best,
And World Leaders may disagree.
Peacekeepers have other *Special Skills*,
Helping nations to live in harmony.

The Blue Hat Teams will work as one,
Their Mission – to *promote World Peace*.
By calming “hotspots” in the world.
And building trust – until tensions cease.

Florence Stopps

Copyright 2018

VIETNAM HEROES by Florence Stopps

“VIETNAM HEROES“

They are the Vietnam Veterans,
That Australia sent to war.
Their names were picked by lottery,
Not as Volunteers were sent before.

It was not a popular decision –
They bore the brunt of public disdain.
But they fought with valour and with pride,
Even though it was another country’s campaign.

So, not just on anniversary days,
Let us show how much we care
For our Vietnam Heroes and their loved ones –
Give support for their needs and their welfare.

When we all chant “Lest We Forget”
Please know these words include you.
We’re grateful for all your sacrifices.
Our Vietnam Heroes – we salute you!

Florence Stopps

November 2020

UPCOMING SPEAKERS & EVENTS



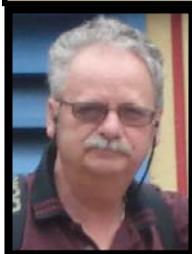
All meetings are held at 1.15pm, Uniting Church Hall, 23 William Road, Christies Beach. If you have a suggestion for a suitable speaker please contact Elizabeth Grocke with details by phone on 0421 102 868 or by email on philiz@esc.net.au.

16 October—Bill Prior, Early Policing Fleurieu Peninsula

20 November—AGM, Show and Tell, Rellie Bingo

15 January—John Honan, Sir Hubert Wilkins

RESOURCE ROOM OPENING TIMES



The Resource Room is available to members for research. During the opening time before the Saturday general meetings, Resource Room volunteers will not be available to give assistance with 'Family Research', but books, newsletters and magazines can be borrowed from 12.00pm to 1.15pm, and during the afternoon tea break.

Other opening times for the Resource Room will be the 1st and 3rd Wednesday afternoons during February to October, and the 1st Wednesday in November, from 1.00pm—3.30pm.

Members wishing to access *findmypast* during resource room openings, are now requested to contact Chris Grivell and book a specific time. Chris's contact details may be found at the front of the journal.

Opening dates for this quarter are: 6 October, 16 October, 20 October, 3 November, 17 November, 20 November (returns only).

EVENING COMPUTER GROUP



The evening computer class is held in the Uniting Church Hall, 23 William Street, Christies Beach. A \$5.00 donation is requested to help cover the cost of the hire of the hall. The Group meet monthly on the second Monday night of the month at 7.30pm.

The program consists of a presentation on a specific topic followed by a question and answer session. Bring a tagged laptop from home but if you cannot you will be seated with someone who has a similar operating system to you.

Contact Heather Boyce on haboyce@adam.com.au if you are interested.

Southern Areas Computer Scene

35 Taunton Parade, Christies Beach SA 5165
Phone (08) 8382 2285

New & Second hand computers & laptops
Printers, Ink & Selected printing requisites
Parts and accessories
Repairs are a specialty
On-site internet access
Internet service package agents



For all your computing needs

"If you cannot get rid of the
family skeleton, you may
as well make it dance."

—George Bernard Shaw

Source: *LiveAbout.com images*

allBIZ Supplies Pty Ltd

125 O'Sullivan Beach Road

Lonsdale SA 5160

Phone: (08) 8326 2899

Fax: (08) 8382 5532

Email: print@allbizsupplies.biz

Website: www.allbizsupplies.biz

For all your printing and publishing needs



We are pleased to acknowledge allBIZ Supplies as the printers of our Journal and can thoroughly recommend their excellent service.

VOLUNTEER RESEARCH

Research can be undertaken for anyone seeking information on ancestors in our local area. Please forward requests to Volunteer Research, PO Box 1078, Christies Beach North SA 5165.

EDITOR'S NOTE by Christine Keen



As another year draws to an end, and the final edition is assembled—I'd like to say a huge thank you to all the members who have contributed to the editions of *Relative Thoughts* this year.

This edition is a bumper issue—thanks primarily to the write-ups from our speakers over the last quarter.

Although changes in my personal life saw me step down from my role on the Committee, I have been pleased to continue my role as Journal Editor and look forward to continuing the role in 2022.

I'd like to take this opportunity to wish all our members a Merry Christmas and Happy New Year. I look forward to receiving all your wonderful contributions next year.

Christine Keen

WHEN & WHERE

MEETINGS

The monthly Meetings are held on the 3rd Saturday of each month from January—October at 1.15pm, Uniting Church Hall, 23 William Street, Christies Beach. The Resource Room is open from 12.00pm each meeting day.

Annual General Meeting is held on the 3rd Saturday in November commencing at 1.30pm. Committee elections are held at this time.

SPECIAL INTEREST GROUPS

Aussie Interest Group—meets at 1.00pm on the 2nd Saturday of each month. For information contact Ros Dunstall, phone 0419 851 761.

United Kingdom Interest Group—usually meets at 7.30pm on the 3rd Monday of each month but may vary. For information contact Sharon Green, phone 0419 760 496.

Evening Computer Group—meets at 7.30pm on the 2nd Monday of each month. For information contact Heather Boyce, email *haboyce@adam.com.au*.

DNA Evening Group—usually meets at 7.30pm on the 1st Tuesday of each month but may vary. For information contact Sharon Green, phone 0419 760 496.

DNA Day Group—meets at 1.00pm on the 1st Monday of each month. For information contact Peter Tuck or Sharon Green.

SUBSCRIPTIONS

Membership with Electronic Journal:

Family (2 people) - \$35.00

Single—\$30.00

Membership with Printed Journal:

Family (2 people) - \$40.00

Single—\$35.00

A \$5.00 joining fee applies to all new and lapsed memberships.

Fees should be paid to the Treasurer prior to the November AGM each year.

PUBLISHING This journal is issued quarterly to members. Items for inclusion should be submitted to the Editor by March, June, September and December. FPFHG shall not be held responsible for statements made or opinions expressed by the authors of submitted materials, or shall FPFHG vouch for the accuracy of any genealogical data, offers, services or goods that appear herein. The Editor reserves the right to edit any articles proffered for publication.

All graphics are public domain unless otherwise stated. Logo copyright © Fleurieu Peninsula Family History Group Inc 2011.

POSTAL DETAILS

POSTAL DETAILS

Return to **Fleurieu Peninsula Family History Group Inc.**, PO Box 1078, Christies Beach North, SA, 5165 if unclaimed.

Published Quarterly by Fleurieu Peninsula Family History Group Inc. Printing by allBIZ Printing, Lonsdale, SA