



No # 3 September 2006

WELCOME

At our last Guest Speaker Evening we had Trevor Powell from the Port Adelaide Caledonian Society talking on “Tartan and the Kilt in Scottish History”.

Trevor gave a wonderful talk and held us in awe as he spoke of the history of Scotland and the Kilt.

Scotland was originally divided into 2 parts north and south with the Picts in the north who covered their bodies with tattoos and a small bit of cloth.

The kilt was originally a blanket which could be worn in many different ways by both men and women.

When men went to war, because the kilt was cumbersome, they used to just drop them and go fight. When they finished fighting they would scrounge around until they found whatever they could not necessarily their own so some ended up wearing anything

We also had a demonstration of the kinds of weapons used, an exceptionally long sword used as a helicopter as they went into battle then the broadsword which the highland dancers often use in competitions then we had a lovely gentleman show us his axe which had other attachments used to maim horses and he showed us how they used to put on the ancient type of kilt. This kept us amused for a while.

We learnt about some famous Scots – Flora McDonald, Bonnie Prince Charlie & Rob Roy not all are what Hollywood make out to be!

The kilt as we know it did not come into its own until the late 1700's after about being banned for 40 years. If you did wear a kilt in this time you were sent to a colony where most of them did not return due to disease.

When kilts were reintroduced by a weaving company they had to work out who had what colours and this is how many tartans evolved.

He finished with a picture of the hand over at Hong Kong and what Scotsmen really wear under their kilts. We all enjoyed that picture!

Our September 21st Meeting is a round the table beginners/help night. Come along with your problems, questions or just want to know where to start or go next.

Our October 19th Guest Speaker will be

Meetings are held on the third Thursday of the month at 7pm at the Old Police Station, Ann Street, Salisbury.

Cost is \$2 per person or we are offering a \$20 annual subscription.

Email: andfhg@yahoo.com.au

Postal: PO Box 32, Elizabeth SA 5112

RAFFLE

Our Raffle was won by Jan Llewellyn
Thank you to all who supported us.

BOOK SALES

We are pleased to announce that we are able to sell *Sources for South Australian History* by Andrew Peake for \$10. See Tammy if you would like to purchase a copy.

HELP PAGE

Question: Scottish Birth Death & Marriage Certificates?

Answer:

<http://www.gro-scotland.gov.uk/famrec/bdm.html>

<http://www.scotlandspeople.gov.uk/?gclid=CImR5daq6IYCFQeqHgodsnSZBQ>

Old Parish Registers

The Old Parish Registers (OPR's) comprise the records of births & baptisms, banns & marriages and deaths & burials kept by individual parishes of the Established Church (Church of Scotland) before the introduction of civil registration in 1855. The parish minister or the session clerk usually assumed responsibility for maintaining the registers, but since there was no standard format employed, record keeping varied enormously from parish to parish and also from year to year. As a result, the information may be sparse, unreliable and difficult to read. The oldest register dates from 1553 (baptisms and banns from Errol, Perthshire), but although there was a requirement from 1552 that parishes record baptisms and marriages, many did not commence until much later, and some more remote areas only have registers from the early 19th century. Some registers have been lost or destroyed and the condition of the surviving 3500 is variable. The General Register Office for Scotland holds the surviving original registers.

Registration in Church of Scotland's registers was costly and unpopular, so many people did not bother to register events at all. Although details of some non-conformists can be found in Established Church registers, many members of other religious denominations chose to have events registered in their own churches. In addition, rapid urbanisation during the 19th century contributed to the diminishing influence of the Church and a decrease in registration in these areas. It was estimated at the time that as few as 30% of events actually occurring were being recorded for some urban parishes.

The statutory registers comprise the official records of births, marriages and deaths in Scotland from 1 January 1855 when civil registration replaced the old system of registration by parishes of the Established Church (Church of Scotland). From 1855, registration became compulsory, regardless of religious denomination, and followed a standard format for each record type. More information was required in order to register an event, particularly at the start of the new system.

The General Register Office for Scotland holds statutory births, marriages and deaths for the whole of Scotland from 1855 to present. Indexes and images of Scottish births (1855-1905), marriages (1855-1930) and deaths (1855-1955) can be viewed here on ScotlandsPeople.

Items included in the main registers are as follows:

Birth:

forenames & surname, sex, date & time of birth, place of birth, mother's forenames & surname, mother's maiden surname, mother's occupation, mother's usual residence, father's forenames & surname, father's occupation, date & place of parents' marriage, signature of informant, date of registration, signature of registrar

Death:

forenames & surname, sex, occupation, marital or civil partnership status, date of birth, age, time, date & place of death, cause of death, usual residence, forenames, surname & occupation of spouses, forenames, surname & occupation of father, forenames, surname & maiden surname of mother, surname & occupation of mother, signature of informant, date of registration, signature of registrar

Marriage:

forenames & surname, sex, occupation, marital or civil partnership status, date of birth, place of birth, usual residence, forenames, surname & occupation of father, forenames, surname & maiden surname of mother, occupation of mother, (above details for each of the two parties to the marriage), name of person solemnising the marriage, name & address of each of two witnesses, date of registration, signature of registrar

Civil Partnership:

forenames & surname, occupation, marital or civil partnership status, date of birth, place of birth, usual residence, country of residence (if outside Scotland) forenames, surname & occupation of father, forenames, surname & maiden surname of mother, occupation of mother, (above details for each of the two parties to the civil partnership), name and designation of person registering the civil partnership, name & address of each of two witnesses, date of registration, signature of registrar

Bible Christians of the Adelaide Plains

The denomination was established by William O'Bryan, twice rejected by the Wesley Methodists. He went on to establish his own flock, and quickly expanded across Cornwall and Devon, where the other forms of Methodism had little hold.

For South Australia's part, the core of establishment was the Cornish miners of Burra and Kapunda. After a short while of taking their weekly sermon in the established Methodist church, the call went out to Bible Christianity's Head Quarters at Shebbear in North Devon. In August 1850 Rev. James Way and Rev. James Rowe sailed for South Australia. Arriving in Adelaide, they wasted no time heading for Burra, where the State's first Bible Christian church had been established the year before. Rev. Rowe was left in Burra to take charge of that church and create a new Bible circuit, while Rev. James Way was to return to Adelaide to start the establishment of the Church from the Capital. Basing himself in the Bowden area with the support of locals, he worked to create the Adelaide Bible Circuit and support for incoming ministers. James's Son, went on to become Sir Samuel Way South Australia's Chief Justice, and a staunch Bible Christian till the Methodist unification in 1900.

Rev. Samuel Keen arrived 1853, his role was to establish the Gawler Circuit, basing himself at Ebenezer Chapel at Angle Vale, now a private home, but more commonly known today as Angle Vale Methodist Church. With the support of Rev. Keen and the Taylor and March families, Robert Wait, a Cornish teamster offered up land to establish a chapel at Waterloo Corner. Elim Chapel was created on the corner of Huxtable and Short Roads. But with time the core families were to move away, needing larger acreages to support them. Bethlehem chapel in Virginia was built in 1858, on land donated by Catholic Irishman Daniel Brady. Used as a Sunday school for

many years by the Methodist Church next door, it is today National Trust Listed building.

Zoar Chapel at Penfield opened 1855, but only the Graveyard remains. Many Pioneer families from the area are represented in the graveyard, such as Argent, Fatchen (the ancestors of Max Fatchen, the well known writer.) and Catherine Way (Wife of Rev. James Way). Bethesda is at the corner of Dawkins and Bethesda roads at Lewiston and was built in 1855. It was used as Methodist church up till 1948, and then demolished in 1951, only the graveyard remains. Zion Chapel at Kangaroo Flat remains in relatively good condition, just off the Gawler to Mallala road on Lucas Road. Of course like the others that survive today it is now a Methodist church and has a small graveyard. It is a wonderful little church sitting on the edge of the wheat fields. Grace Plains is much the same, now also a private home, just north west of Mallala on the Balaklava Road. Other churches made up the Gawler circuit, Gawler West and Smithfield, just to name a couple. But as the circuit extended beyond, Grace Plains and Kangaroo flat, new circuits were created.

Robert Wait who had donated the land, on which Elim chapel is built at Waterloo Corner, was to help establish the Woolshed Flat chapel. And the Taylor family also of Elim moved to Kulpara, establishing a chapel there. The March family was involved with the chapels at Grace Plains and Dalkey near Balaklava. This migration north was to put an end to the congregation at Elim chapel, and as early as 1879 there was talk of selling the land. The final meeting in relation to Elim was held in August 1890, and then it was sold. Today nothing survives, not even the graveyard. The site was a polo field for a few years, but is now no thing more than a lettuce patch.

Like the Bible Christians themselves, it is part of the History of our Region and State.



Kangaroo Flat Zion Chapel and Bethelhem Chapel Virginia Today

TIP OF THE MONTH

Have you ever considered making a scrapbook recording your Family History?
Scrapbooking, as the art is called, is nowadays a very popular hobby and it is an ideal way of preserving mementoes from your own life as well as from lives of your ancestors. The possibilities for creative expression are endless, as are the variety of materials, but a scrapbook can be as simple or as elaborate as you like. Photographs, postcards, newspaper cuttings, wedding invitations, special birthday cards, concert or theatre programs etc. can create a colourful collage. You can add as little or as much commentary as you like. If you have an artistic bent, scrapbooks are great fun to make and other family members will enjoy seeing the results. You can just as easily create a digital version if you prefer, using an image editing package such as Adobe Photoshop. The vast choice of different templates and embellishments creates a great deal of versatility, and of course, many people's photographs are now stored digitally. If you dislike a page, you can easily start again.....

Genealogy Pox

WARNING!

Genealogy Pox is very contagious to adults!

SYMPTOMS:

- 1) Continual complaint as to need for names, dates, and places
- 2) Patient has a blank expression and is sometimes deaf to spouse and children
- 3) Has no taste for work of any kind except feverishly looking through records at the library and courthouse
- 4) Has compulsion to write letters
- 5) Swears at the mail carrier when he does not leave mail
- 6) Frequents strange places, such as cemeteries, ruins, and remote desolate country areas
- 7) Makes secret calls at night
- 8) Hides telephone bills from spouse
- 9) The patient mumbles to himself and has a strange faraway look in his eyes

TREATMENT:

Medication is useless.

Disease is not fatal but grows progressively worse
Patient should attend genealogy workshops, subscribe to genealogy magazines,
and be given a quiet corner in the house where he or she can work alone.

REMARKS:

The unusual nature of this disease is the sicker the patient gets, the more he or she enjoys it.

THERE IS NO KNOWN CURE!

www.ancestryprinting.com

ON 11th AUGUST.....

1596...Shakespeare's son Hamnet, was buried at the age of 11

1667...Anna Marie Luisa de' Medici, last of the Medicis (d.1743) was born

1711...The first race meeting was held at Ascot

1772...Explosive eruption blows 4,000' off Papandayan in Java, killing 3,000

1877...Asaph Hall discovered Mars's moon Deimos

1897...Enid Blyton, English author (d.1968) was born

1912...Alan Turing, cryptologist who broke Hitler's "enigma code," was born

1921...Alex Haley, author of "Roots" was born