

The



Compass

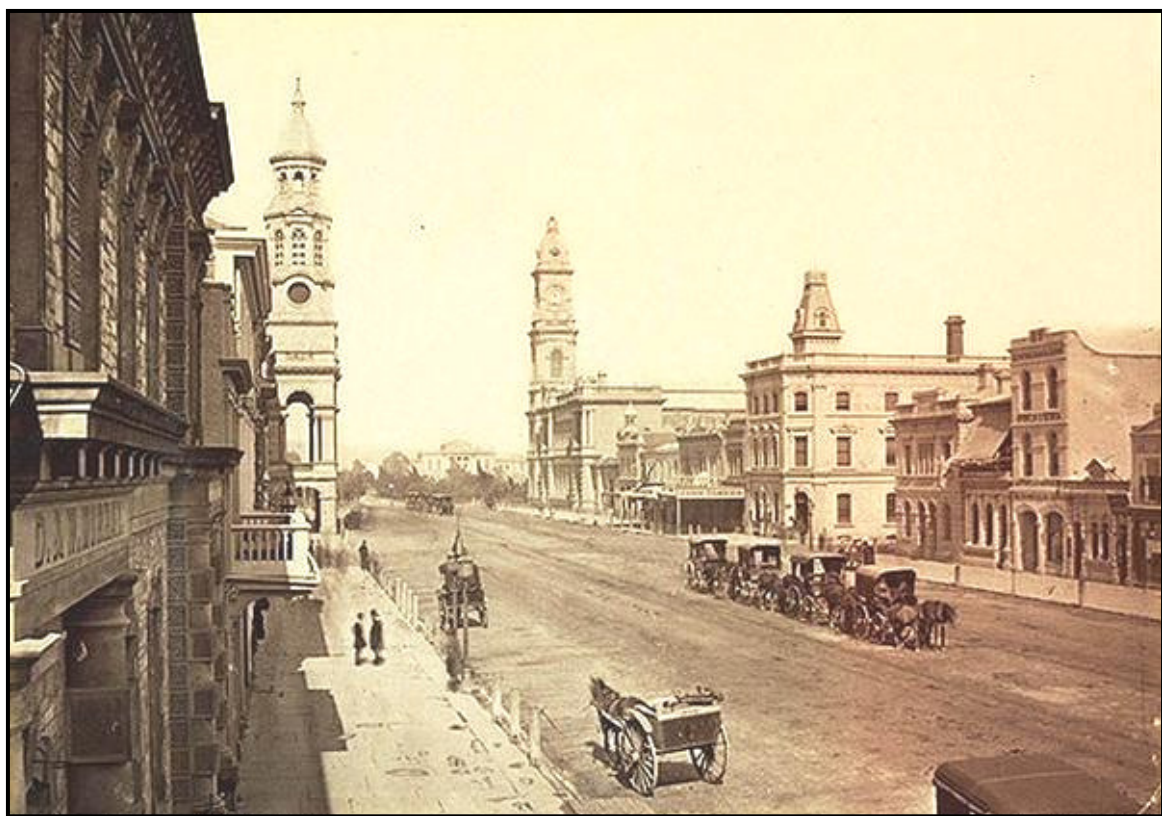
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King William Street Adelaide 1889 looking South the Town Hall tower on left, and the new General Post Office tower on right. Horse drawn cabs waiting in line. Published with permission of the National Library of Australia. nla -pic-an20886593-21

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## From the Editor's Desk.



Here it is almost Christmas time again, time to put up the tree, hang the tinsel and lights. Christmas shopping, and that rush to buy the last minute present you just happen to have overlooked.

To us today Christmas is a time of Joy and giving, a time of sharing and being with our

loved ones, but when our great-great grandparents' were getting ready for Christmas things were a little different, Christmas was much more simple, and in many cases sombre.

In times past, unbelievably Christmas was once outlawed in England, celebration of the festival banned totally in Scotland, and in America it was not celebrated at all, hard to believe, but true. It was Prince Albert, the Consort of Queen Victoria, who brought the Christmas we now know back to England, with Christmas tree decorations, and the tradition of Christmas card exchanging.

So, how did our Christmas come about, with that Jolly old man in the red suit, that children of today love, and look forward to having come visit on Christmas Eve? We will explore the introduction of Christmas, and the ways and means by which Christmas had been hijacked many times over the years, often having no relationship to the celebration of the Nativity whatsoever. ●

It has been said, that if you want to hide a tree, the best place to do it is in a forest. In Family History we often fail to accept the fact that we have a problem with our research, we fail to see the trees from the forest.

How often I have heard of a person spending years following a family member, only to suddenly find that they did not belong in the first place. The amount of money that has been spent around the world by researchers, who after sending for documents and certificates, only to find that they belonged to another family and bear no connection to the one being researched.

Problems can and do occur in any research, whether it is Medical, Scientific or even Family History, and if not recognised as such and attended to, they become bigger problems, in Family History we like to call them brick walls.

However, there is always light at the end of a tunnel, remember that for every problem there is a solution, otherwise there would be no problems at all. So how do we solve these problems? First don't go running around in circles getting more and more frustrated, we have to analysis our problem, go back to our history,

re-examine everything, because hidden there among the forest of records is our little tree, the trick is being able to recognise it when we see it. Validate every written date, event happening, by double-checking and if necessary recheck, and then one day suddenly, quite unexpectedly, there, our little tree suddenly becomes visible.

Often as not, the mistakes found in Family History may have been caused by some information that came to us from another source, such as a family story, or a date entry in a family bible, or on the back of an old photograph. The contributing factor here is that the record may have been written long after the event happened, and is reliable only upon the memory of the person making the inscription.

How often have you asked someone in your family for the death date of a family member or wedding anniversary, only to be given a vague response "*I think he died in 1947 or was it '48, I am pretty sure it wasn't '49, no it was '47*" then years later finding out that it was actually 1945. If you continue to accept this type of history, then surely you are doomed to repeat the same mistake over and over, and then one day it all becomes so crystal clear to you, that all the research you have done over the last 6 or 10 years is all wrong.

Go to any cemetery in any country in the world, and you will find mistakes recorded on the headstones of many a grave site, this may be because the family member gave the wrong date, or age, or perhaps the monument mason carved the wrong date or age, but the family accepted it anyway, because it would cost too much to have it all redone. It happens, and far more often than we care to accept. If there was going to be a motto for family History Research, it should be epitomised with Murphy's Law, "***If it can go wrong, it will.***"

After years of research, and clawing through mountains of notes, records, and photographs, we finally reach that point on time (*hopefully*), that we want to record all that information, into some form of format, which can be passed on to family members. However, this creates quite a dilemma for most of us, "what method should we use, and how do we go about it in the first place?" Ivan Randall discusses this perplexing question quite fully in his column, elaborating on the various types of methods and the pitfalls which should be considered.

Have you ever thought; wouldn't it be great if you could have a guiding angel to help in your research? In the story submitted by Helen Stein, she believes that she had one, who helped her to navigate past the deadlock in her research. After reading her story you may well wonder as well. ●



The teacher asked little Johnny if he knows his numbers.

"Yes," he said. "I do. My father taught me."

"Good. What comes after

three?" "Four," answers the boy.

"What comes after six?" "Seven."

"Very good," says the teacher. "Your dad did a good job. What comes after ten?"

"A Jack."



## Research from beyond the grave.....By Helen Stein.

I first became addicted to genealogy back in 1989 when an elderly uncle of my husband's decided that it was time to have a 'Family Reunion'. His family had become very disjointed over time, and the function was embarrassingly poorly attended. Dear old Uncle Vic was keen, but too infirm to continue on the very sparse research that he had commenced. Liking the old man instantly, we became very close, with me researching and reporting all my new finds to him.

My visits were the highlight of his otherwise rather boring existence. With the Stein family having immigrated to Australia in 1849, there was plenty of data available, and each new discovery met with much enthusiasm.

My own family however, was a much more challenging task. Having been born in Holland, and immigrating to Australia when I was a small child, all our family was left behind and a new life commenced in our new country. But my curiosity was strong, and I really was interested to see just how far I could trace my own roots.

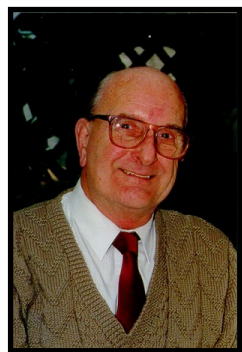
I started with quizzing my mother, who has an exceptional memory for dates – not only of her own large family, but her in-laws as well. I attempted to engage a research partner from one of my 52 cousins still residing in Holland, but not much help was to be gained from them.

My aunts and uncles overseas were quizzed, but soon tired of my questioning, and could add very little to what my mother had already told me

Luckily, much of my mother's family was documented in the IGI, and I was able to trace her line back to 1771. My father's family, however, came to an abrupt halt with the birth of my grandfather. I knew his parent's names and approximate birthdates from his birth certificate, but was unable to find anything more.

I was lucky enough to visit Holland in 1997 with my mother, and high on my priority list was to obtain *that* Birth certificate. With the help of an Uncle, I was able to get a copy. Surprisingly, I found that his father was not a native Dutchman, but born in the little town of Arendonk, just over the border in Belgium. But our visit overseas was short, and I was unable to do any further research. Suitably frustrated, I turned to the internet. I regularly surfed through any Belgian genealogical site I could find, leaving messages for anyone who may have any information about my elusive "Borgers" family.

I had laughingly told my father on many occasions that when he eventually made it to that big family reunion in the sky; he was to rattle that tree of his, and shake out those ancestors for me.

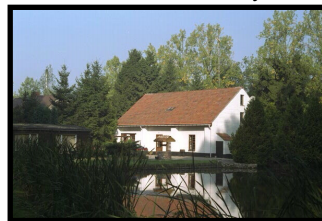


Sadly, my father passed away in 1999, and research was understandably put on a back-burner for some time. I did occasionally wonder if he would make good his promise, but it seemed a little too far fetched to be a feasible consideration.

But I should have known better – anytime my father made a promise to me, he always kept it... Several months later, while checking my emails at the library, I noticed a letter from an

unknown sender with the subject title "Borgers Family". I must admit to feeling a little apprehension when I first saw it, never having had a single response to any of the messages I had posted on the net.

I could not believe that it would be anything legitimately useful – but as the other occupants of the library that day (some of whom are members of this Group) can attest, I literally jumped out of my chair and danced around the library when I read it! It was from a man named Rene, who said he lived in a small cottage in the woods, built by one of my ancestors in the



1840's. He was also an avid genealogist and had been researching his own ancestry for many years. Due to his interest in family history, and his fascination with the

beautiful cottage he lived in, he had done some research on the Borgers Family, and would I be interested? What a question! I could not fire a reply off to him fast enough!!

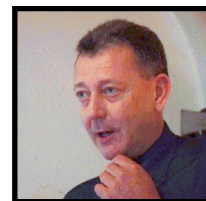
Over the next few months, Rene and I became firm friends, and he spent immeasurable hours manually transcribing birth, death and marriage certificates for me – no mean feat as their old certificates are very detailed and each reads like an essay! Then, typing them into his computer, I received pages and pages of information from him. Every week more transcriptions arrived, going further and further back in time. Parcels with photocopied certificates arrived periodically - he even went to the local cemeteries in the area, and photographed all the "Borgers" headstones he could find, which he emailed through to me.

Through his research, he located a 6<sup>th</sup> cousin of mine, who was able to send me beautiful old photos of my ancestors. My collection grew, and thanks to Rene, I have now traced my father's family back to the late 1500's.

Several months after Rene and I met on the net, my mother visited her relatives in Holland, and made a special trip to Belgium to see Rene, and the family of ours that he had found. It was a wonderful experience for her.

Not long after my mother's return from her trip, the emails from Rene came to an abrupt halt. We contacted our cousin, but he also was very vague about what happened to Rene. They too, had heard nothing from him for some time, despite living in the same small town as him. It was rumoured that he had had marital difficulties and had been forced to sell his much loved cottage. It was possible that he had moved to East Africa somewhere. I have never heard anything more from him. No explanation, no emails, he just disappeared as quickly as he had appeared.

### • My guiding Angel Rene



It has been many years now, since I had contact with Rene, and I will always be grateful to him for all the work he did for me. I do not know where he is, or what he is up to. I do not feel that I will ever be able to thank him enough for his efforts. And I do believe that my father kept his last promise to me – he *did* shake that family tree up there, and found Rene for me....

If I did not have the tangible evidence that Rene sent, one might wonder if he ever really existed at all. •

"Thanks Dad!" ♥

## The History of Christmas:

Christmas today is the time of celebration and family, a time of relaxation (*for dad*) of drinking, merriment, and of course the Christmas dinner, usually followed by distributing presents to family and loved ones.

However, this was not the way our English ancestors celebrated Christmas, for them the day started with compulsory attendance at Church, this would have been very early in the morning, it would have been dark and in the winter, snow probably covered the fields and paths, and in the pews of the church or chapel, it would have been chilly and uncomfortable.

After the service, merriment was in the form of the appointed "Lord of Misrule." He was "*The master of mischief*" accompanied with his retinue of twenty chosen "*lusty guts*," who decked themselves out in yellow and green scarves, ribbons, laces, rings and jewels, and progressed through the village, accompanied with drums bells and flutes, dancing and prancing, they entered houses and Inns, causing laughter and in some cases havoc with their pranks.

Laughter and fun being the rule of the day, the Lord of Misrule could do anything as long as he kept the people of the village or town entertained and laughing.

However, the Puritans who saw the procession of merriment as being "*heathen behaviour*" frowned upon this form of celebrating Christmas. In the late 16<sup>th</sup> Century a contemporary of the times wrote, "*This heathen company marching towards the Church and Churchyard, with their pipers piping, their drums thumping, their strumpets dancing, their bells jangling, and swinging their scarves over the heads like madmen, their hobby-horses and other monsters skirmishing among the rout. We call for an end of this licentious and pagan behaviour.*"

When Oliver Cromwell came to power as Lord Protector of England in 1653 to 1660, the celebration of Christmas was banned in Great Britain. Shops were ordered to stay open on the Holiday, and the Plum pudding and Mince pie, were banned as being "Popish," along with other Pagan rituals such as the Yule Log, Christmas tree, wassailing (making merry, drinking and boisterous behaviour) and Easter eggs.

In June 1647 Parliament passed legislation, "*For as much as the feast of the nativity of Christ, and other festivals commonly called holy days, have been heretofore superstitiously used and observed; be it ordained that the said feasts and all other festivals, commonly called holy days, be no longer observed as festivals*"

The mention of St. Nicholas was illegal, as were singing of Christmas carols, exchanging gifts, or lighting candles. In Scotland, the Presbyterians, of Puritan persuasion, banned Christmas in 1583, but the ban in England did not take place until 1652. However, the celebrations of Christmas were so engrained in the minds of the English of all classes that the bans often failed.

However, when Kings Charles 2<sup>nd</sup> returned to England and the Puritan parliament was disbanded and Christmas was once again restored to England. Meanwhile, In New England (the Puritan colony of America), the Puritans effectively banned Christmas from the time of the Pilgrim Fathers in 1650, and it was not until 1856, in Massachusetts that Christmas became a legal holiday. Christmas was eventually

restored to the Americas; it was the influence of the Pennsylvania Dutch immigrants, who brought with them the legend of "Sinter Klaas."

It is through the Dutch influence that we now have Santa Claus. Santa Claus is also known as: **Father Christmas, Father Frost, Joulupukki, Kris Kringle Christkind** or **Christkindl**, (the Austrian and Bavarian Christmas gift-bringer), **Père Noël** (the French gift bearer), **Sabdiklos, Saint Nicolas, Sancte Claus, Sinter Klaas** and **Weihnachtsmann** (the German Father Christmas).

The legend of Father Christmas or Santa Claus, is handed down from the Dutch Sinterklaas, in the Netherlands, Saint Nicholas Eve is celebrated on December 5<sup>th</sup>, and is the night of present giving. The evening is called "Sinterklaasavond" or "pakjesavond" i.e. present evening. In Belgium and Holland, children place their shoes in front of the fireplace on the evening of December 5<sup>th</sup>, and find their presents around their shoes on the morning of December 6<sup>th</sup>.

The tradition of giving presents at Christmas time, relates to the giving of presents by the Magi to the baby Jesus. The other interpretation relates to St. Nicholas, who was the Bishop of Myra in the 4th Century. One day Nicholas heard of the plight of three sisters, their father bemoaning his problem of not being able to raise a dowry, so that they could marry and take care of their old and ailing father, there being no other work available in the town, the only course open to them was prostitution.

Learning of the old man's problem, Nicholas decided to help him, but not wanting to humiliate the man in public, he went to the house of the old man, and threw three purses filled with gold coins through the open window. In another version, Nicholas dropped one of the bags down the chimney instead of through the window; one of the daughters had washed her stockings that evening, and hung them near the fireplace to dry, and when Nicholas dropped the purse down the chimney, it landed in her stocking. St. Nicholas is also the patron Saint of Pawnbrokers, whose symbol is three golden balls symbolizing the three bags of gold coins.

In Netherlands and Flanders, helpers called Zwarte Piet or Black Peter accompany St Nicholas as they arrive by steamboat from Spain. Black Peter was not a slave rather a helper and companion. Some claims of his origin being that he came from Africa and another version, that he is black because it is he, which goes down the chimney, and the soot in the chimney blackens him. Black Peter carries a bag of salt, which he leaves in the shoes of children that have been bad, but leaves lollies, traditionally Mandarin Orange or a pastry in the shape of a letter filled with almond paste;

usually the pastry is in the shape of the first letter of the child's name. Children are told that Black Peter, will take up naughty children and place them in his sack, and carried off to Spain, where it is said that Sinterklaas spends the rest of the year •

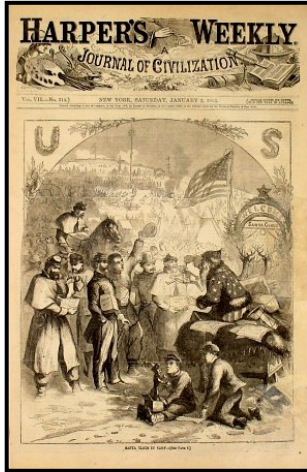


**Fig 1: St. Nicholas and Black Peter.**

## Father Christmas in Propaganda.

During the Civil War in America, the North depicted a cartoon in Harper's weekly dated January 3<sup>rd</sup> 1863, which showed Santa Claus visiting the Northern troops. This was designed to demoralize the Southern army, with its anti Southern message. The message being transmitted proposed that Santa Claus favoured the Union, by visiting them and passing out presents, to children and soldiers alike.

One soldier receives a gift of a pair of boots, another pair of socks. Santa is pictured sitting on his sleigh, drawn by reindeer, and is seen holding a puppet, with a string around his neck, which clearly is meant to represent the then President of the Southern Confederate States, Jefferson Davis. It implies that Santa is lynching the President. Seemingly, sending a clear message to the South, that even Santa himself was against their cause.



**Fig 2:** The Harpers Weekly of January 1863.

The modern Father Christmas of today is thought of as being a fat jovial man, with white hair and beard, wearing his red suit. This image is actually the result of an advertisement campaign. An artist for the Coca-Cola Company invented him, starting in 1931 the ad campaign showed Santa Claus (St. Nicholas) as a kind, jolly man in a red suit, and first appeared in the Saturday Evening Post.

The reason behind this campaign was that Coca-cola was considered to be strictly a summer drink. The ad ran with the slogan "My hat's off to the pause that refreshes." With Santa Claus being the epitome of Christmas which in the Northern Hemisphere of course is in winter, the campaign proved successful because sales grew over the winter months. The idea that Santa Clause (Father Christmas) wears a red coat because that was the colour of the Coca-Cola Company is not true. Over the years before 1931, Santa was depicted as a tall, thin man with a long beard his jacket was tan. However, on several occasions he had been depicted wearing a red coat.



**Fig 3:** The 1931 Coca Cola Santa Claus Advertisement.

During WW2, the German Army, between 1940 and 1945, occupied the Netherlands; however, Sinterklaas still came to cheer everyone, not just children. In 1941, the RAAF actually flew over Holland and dropped little boxes of candy.

Some of the traditional rhymes written during those times, mentioned current events, and many celebrate the Royal Air Force, one rhyme urged Sinterklaas in the guise of the RAAF to drop bombs on the "Moffen" (a slur for Germans, similar to "Krauts" in English) and candy over Holland. Other rhymes referred to the lack of food, and the fact that the German occupiers had taken everything of value; others praise the resistance.

## Boxing Day.

In English speaking countries, the day following Christmas Eve is known as "Boxing Day." This has nothing to do with the sport of boxing, rather a custom that started in the middle Ages, about 800 years ago. Parish Churches had their "alms boxes" into which Parishioners placed gifts and money; these were distributed to the poor of the parish, the day after Christmas Day.

In Victorian times, there were, as today much food left over from the traditional Christmas dinner, the day after Christmas, and this leftover food parcelled into small boxes, and given to the poor by the family members, so that they too could have Christmas Dinner.

Thus, the day eventually became known as Boxing Day. In the English Commonwealth the day is a public or Bank Holiday (England). The United States for example, do not recognise the day as a Public Holiday. In South Africa Boxing Day is known as "The day of Goodwill." ●

## Cowboy Boots.

Did you hear about the Texas teacher who was helping one of her kindergarten students put on his cowboy boots?

He asked for help and she could see why. Even with her pulling and him pushing, the little boots still didn't want to go on.

Finally, when the second boot was on, she had worked up a sweat. She almost cried when the little boy said, "Teacher, they're on the wrong feet." She looked and sure enough, they were.

It wasn't any easier pulling the boots off than it was putting them on. She managed to keep her cool as together they worked to get the boots back on -- this time on the right feet. He then announced, "These aren't my boots."

She bit her tongue rather than get right in his face and Scream, "Why didn't you say so?" like she wanted to. And, once again she struggled to help him pull the ill-fitting boots off his little feet.

No sooner they got the boots off and he said, "They're my brother's boots. My Mom made me wear 'em."

Now she didn't know if she should laugh or cry. But, she mustered up the grace and courage she had left to wrestle the boots on his feet again.

Helping him into his coat, she asked, "Now, where are your mittens?"

He said, "I stuffed 'em in the toes of my boots...."

Her trial starts next month



## Glossary of Terms found in Family History Research.

We continue our Glossary in this quarter with Chapters **M - P**. We hope that you are finding this index beneficial in helping to understand the terms often encountered when researching historical older documents. ©  
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### - M -

#### Manor Survey:

Manor surveys were conducted upon direction of the Lord of the Manor. They were a type of census, which listed all tenants and their properties, their dependants, ages, and in some cases the relatives of the tenant. Other information provided in the survey columns was the name of the property leased, the rent, any services due, Heriots payable upon the deaths of the tenant, and the date when the lease was issued and the consideration or fine, paid for it.

#### Mariner:

A Seaman in general terms, but in the 16<sup>th</sup> – 18<sup>th</sup> Century the term related to the Master of a Ship

#### Marriage:

For all marriages performed in England after 1754 to be legal, they had to be conducted within the Church of England, Catholics could marry in the Anglican Church and later have the marriage solemnised by a Priest. Only the Anglican marriage was recognised however, and many Catholics formed a union blessed by their Priest and forewent the Anglican ceremony, consequently many marriage records do not exist. However, Quakers were granted an exemption and they performed their own ceremonies in their meetinghouses. In 1836, Lord Melbourne (*the Prime Minister of England*) introduced two major changes into legislation "*The Marriage Act*" and "*The Registration Act*" under these new legislations all Marriages, Births and Deaths were to be recorded and appropriate certificates issued. Civil Registration commenced in July 1837, however it was not until 1875 it became an offence not to register a marriage.

#### Marriage and Law of Relationships:

Marriage between first cousins was not unusual with many examples occurring into the 20<sup>th</sup> Century. Under Canon Law, and had been legal since the 10<sup>th</sup> Century, exceptions to any marriage are:

- Brother and Sister (*or their spouses*)
- Niece or Nephew (*or their spouses*)
- Parent, Grandparent, Aunt, Uncle, Child or Grandchild. (*Or their spouse*)
- Step Parent, Stepchild, or the spouse of a child, Grandparent, Aunt, Uncle or Grand Child. In 1907 – 1921, the Law was changed allowing people to marry legally the spouse of their brother or sister, but the exception being only if the brother or sister had died. Further exemptions were later made in 1931, 1949, and 1986 so that a man was allowed to marry his deceased wife's Niece, Aunt, or Widowed mother. **See also: Age of Consent.**

#### Master of a Ship:

That is to say, the Captain, in the pre 20<sup>th</sup> Century he had the sway over life and death aboard his ship, the Master's word was law with floggings for such things as theft or general disobedience, and hangings for murders or mutinous actions or talk aboard ship were common practice.

#### May Day rites:

An English custom believed to date back to the time of the Druids. The old Celtic name is Beltane, meaning "Bel-fire" or fire of the Celtic god of light. May Day marked the beginning of summer, lasting from sundown on April 30 to sundown on May 1st. Its customs included processions of chimney sweeps and milkmaids, archery tournaments, **Morris dances**, sword dances, feasting, music, drinking and maidens washing their faces in the dew of May morning to retain their youthful beauty. Originally, a celebration of fertility, its meaning altered over time. By the Victorian era, it represented the beauty and innocence reminiscent of Merry England. This remains a strong secular festival, especially with the working class, who long ago celebrated it as a holiday from work.

#### Memorandum:

A Will beginning with memorandum or memoranda, means that the will was spoken and may well have been given on a person's deathbed.



**Fig 4:** From an old wood cut illustration of a deathbed scene in the 16<sup>th</sup> Century. Note the lawyer seated at the desk at the foot of the bed, making the Last Will.

#### Mercer:

John Mercer (1791-1866). Was a British maker of printed calico cloth who invented mercerising, a method of treatment to strengthen and improve the lustre. Generally in modern terms relates to (*British*) a dealer in textiles especially silks.

#### Message: Noun:

A dwelling house with its adjacent buildings and the adjacent land.

**Money:**

Money was calculated in Pounds, Shillings, and Pence (*LSD*) and until 1966; this was the Australian monetary system. England adopted the decimal system on D-Day 15 February 1971, but retained the One Pound (£1) setting the base at 100 pence to the £1, all coins were called "new pence" (e.g. One pound and sixty new pence) this was later changed by dropping the term "new pence" in favour

of plain "pence." The example above would now be expressed as One Pound 60p (pronounced pee).

**One Pound** = 20 shillings and was denoted with the prefix of "*li*" or £ followed by the numeral amount, the symbol for the monetary amount was an elongated "*L*" taken from the Latin "*Libra*" meaning pound. The measurement of a pound weight was noted as "*lb.*"

**Shilling** = 12 pence and was usually displayed as 1/- or "*1s*" the name derived from the Latin "*solidus*" a roman coin.

**One Penny** =  $1/12^{\text{th}}$  of a shilling and  $1/240^{\text{th}}$  of a pound, and is represented by "*d*" short for "*denarius*" a Roman coin.

**One farthing** =  $1/4$  of a penny. A farthing was represented by "*qua*" an abbreviation of "*quadrants*" which means quarters.

**One Groat** = 4d coin.

**One mark** = was an amount of money and not a coin.

A Mark represented  $2/3^{\text{rd}}$  of a pound that is 13s 4d, half a Mark or  $1/3^{\text{rd}}$  of a pound was an amount of 6s 7d.

**Mormons:**

The common name used to describe members of the **Church of Jesus Christ and Latter Days Saints**, given them because of their following of the ancient prophet, whose writings were revealed to Joseph Smith who founded the Mormon Church. Part of the faith requires members' ancestors to be baptised into the Church, it follows that all Mormons are interested in **genealogy**, to this end they have collected and catalogued hundreds of millions of entries from various Church Registers throughout the world, in order to identify deceased ancestors and baptise them into the Mormon faith. Baptism into the faith is not restricted to deceased ancestors however, but all persons deceased for 100 years or more from the current date are also baptised. Once the deceased is baptised, a search is made to find the parents and the once found are "sealed" that is bound together. Entries appear in the **International Genealogical Index (I.G.I.)**. Catholics and some of the Protestant organisational Churches do not allow Mormons to view or copy their records because of the foregoing practice of baptising the dead

**Morris dancers:**

A group of specially trained male dancers who perform a type of ritual folk dance called Morris dance. Although its precise origins are unknown, it was probably at one time connected with food supply and soil fertility. Usually performed during the May Day revel, the dancers blacken their faces and wear white shirts and trousers with bright ribbon or garland crossing the chest and back. Bells are attached to pieces of leather that are wound around the legs. Originally, the bright coloured clothing was worn to help the sun's efforts to promote growth and the height reached by the dancers' leaps was believed to encourage the growth of the crops. Morris dance is still performed throughout rural England today, particularly in Devon and Cornwall.

**Nitches:**

A term for bundles of reeds or straw, used for thatching roofs of buildings, they were also used seasonally to thatch the tops of hayricks. Reeds were also used to spread over the earthen floors of houses and churches long before paving. In some cases nitches, or the supply of them, were a condition of a lease

**Non-Conformist:**

Non-conformists or dissenters were people who did not follow the doctrine of the Anglican Church (the Church of England)

Under *Henry 8<sup>th</sup>* England broke with the Catholic Church of Rome, when *Henry* declared himself **Supreme Head of the English Church** by the Act of Supremacy of 1534. Some Priests refused to accept the new Anglican Church and continued to hold Mass and perform marriages and baptisms in secret. *Mary 1<sup>st</sup>* succeeded *Henry 8<sup>th</sup>*, and reigned for 5 years as a Catholic Queen, and during which time persecutions were carried out upon Protestants throughout England. *Elizabeth 1<sup>st</sup>* reintroduced the Church of England in 1558 declaring it as the official religion of England. Religious persecutions continued in the 17<sup>th</sup> Century, Catholics after the reign of *Elizabeth 1<sup>st</sup>* could be charged with treason, the penalty of which was death. Presbyterians, Quakers, and Baptists established Independent (*dissenting*) Chapels. *James 2<sup>nd</sup>* briefly reigned, as a Catholic King in the 1680's, but was overthrown in the "**Glorious Revolution**" of 1688.

*\* See also: Law and punishment.*

**The Non Conformist Churches consisted of -**

- Catholics
- Jews.
- Methodists.<sup>1</sup>
- Wesleyan Methodists.<sup>2</sup>
- Primitive Methodists.<sup>3</sup>
- Presbyterians.<sup>4</sup>
- Quakers (*Society of Friends*)<sup>5</sup>

<sup>1</sup> Since its founding, there have been many breakaway groups from the original Wesleyan Church, forming into organised Churches, whose methodology followed ideals gleaned from the teachings of both Jesus Christ and John Wesley, hence the nick name given to them "Methodists", this was later accepted by the movement and the name adopted.

<sup>2</sup> The Church founded by John and Charles Wesley.

<sup>3</sup> The early nineteenth century Church formed by a group of secessionists from Wesleyan Methodism, led by Hugh Bourne and William Clowes. They reunited with Wesleyan Methodist and the United Methodist Churches in 1932.

<sup>4</sup> Also known as Calvinists, i.e. the followers of the doctrines of John Calvin (Jean Calvin), the Swiss French born Theologian whose tenets defined Presbyterianism.

<sup>5</sup> A denomination founded in the mid-seventeenth century by George Fox (1624 – 1691) although bible based it refused to propagate a set doctrine, believing that conscience or the "inner light" regarded as the main source of knowledge and experience of God. Their worship does not contain a rite or rites prescribed for public worship, instead replaced by silence,



## - O -

**Oath of Allegiance (or Obedience):**

An oath required of persons in the employ of the British government. After the Act of Supremacy, a person swore allegiance to the monarch of Britain and not to the Bishop of Rome and any claim, he may make to the right to depose the monarch of Britain. Following a massacre of Irish Protestants in 1641, Charles 1<sup>st</sup> demanded that every male in Britain declare his loyalty to the Protestant faith. The records were called the Protestation Returns, containing the names of most of the male population of Great Britain. The Protestation Returns are like an early census and are extremely valuable records to genealogists. After 1723, Quakers, who were opposed to all oath taking, were allowed to take a special affirmation of loyalty and, after the Catholic Relief Act of 1778, Roman Catholics were also allowed to take the oath of allegiance.

\* See: also the Test and Corporation Acts

**Oath of Fealty:**

The loyalties that citizens owe to their country (or subjects to their sovereign), or to their Lord (such as Lord of the Manor or County Lord) \*see also: allegiance. The following oath was laid down by decree. It was administered under all new land tenancy agreements, and /or upon the annual payment of the tenancy, following which an "oath of fealty" was also sworn to the King. <sup>6</sup>

**The Fealty Oath. 1535-1753. (Original text)**

*"When a tenante shall make homage to his Lured, he shal descende, and his hedde uncoveryd, and his Lorde shall sitte; and the tenante shall kneele before hym, on both his knees, and holde his hands joyneteley together bytwene the handes of his Lorde and shall say thus:*

*"Here you this my Lorde: That I unto you shal be faithfull and true: And shal bere you faith of the lands and ten't that I clayme to hold of you. And trulye shall do unto you the dutys customes and s'vices due for the same termes assigned, a help me Godd and all Saynts." And this done llett hym kysse the boke"* <sup>7</sup>

each worshiping in their own manner. They are pacifists and do not believe in bearing arms.

<sup>6</sup> All-powerful men e.g. Barons, Dukes, and Lords and lesser freemen were Vassals of the King. See also the Protestation Oath 1641.

<sup>7</sup> The oath appearing above is in the Original form. Spelling had not been formalized for some Centuries later. Modernised versions are still in use now, e.g. Oath of allegiance to the Crown and to Australia by Armed Forces personnel, members of Parliament, Public Servants, and new Citizens upon Naturalisation. Reference see "My Ancestors were Manorial Tenants" Peter B Park, 1994 Society of Genealogists London

**Oaths to uphold the Succession:**

The Security of Succession Act of 1702 introduced the oath of "*Abjuration*" whereby all officials had to deny the right of the son of the exiled *James 2<sup>nd</sup>* to succeed to the throne. These oaths were taken in open court, at either one of the central law courts of Chancery, or King's Bench (or Common Pleas or Exchequer after 1702) or the local court of Quarter Sessions and sacrament certificates had to be submitted at the same time. *James 2<sup>nd</sup>* was a Catholic monarch, who was deposed by Parliament and succeeded by *Prince William of Orange* and his wife later *King William 3<sup>rd</sup>* and *Queen Mary 2<sup>nd</sup>*. When they died, *Queen Ann* was enthroned but she died in 1714 without any heirs. Legally the throne of England should have passed to the descendants of *James 2<sup>nd</sup>*, but this act debarred them from succession, this led to the Hanovian *Prince George* being invited to take the throne of England he became *George 1<sup>st</sup>*. The *Stuart* claim to throne led to the Jacobite uprising in 1745 under *Bonnie Prince Charlie* in which a failed attempt was made to restore the throne of England to his father. The Hanoverian Line reigned from 1714 to 1901 (*from George 1<sup>st</sup> to Victoria*)

**Oath of Protestation**

In 1641, a rebellion broke out in England, and Parliament became greatly alarmed, that the sympathies of Roman Catholics in England, for their co religion in Ireland, might lead to divide loyalties. Parliament therefore, required all males over the age of 18 years to subscribe to the Loyal Oath. Failure to take this oath rendered the person to be a follower of the Catholic Religion, and therefore a Traitor to the King, Realm, and Parliament. In consequence, failure also meant execution as a Popish Conspirator. Each Parish Minister was required to administer the Oath, and record each member of the Parish that so swore. A record was kept of all those who failed or refused to administer to the Oath, this was sent to the Archbishop.<sup>8</sup> Later these lists were used against those whom had not sworn, either because they were considered to be firstly Papists,<sup>9</sup> and still later in 1642 Royalists or Monarchists by the Commonwealth under Oliver Cromwell.

**The Protestation Oath. 1641 (Original Text)**

*"I promise and vow and protest to maintain as far as I lawfully may, with my life power and estate the true reformed Protestant Religion in the doctrine of the Church of England, against Popery and Popish innovations within the Realm. Contrary to the said Doctrine, and according to the duty of my allegiance to his Majesties Royal Person, honour, and estate, as also the Power and Privileges of Parliament, the lawful rights, and liberties of the subjects in every person that maketh this Protestation. In whatsoever he shall do in the lawful pursuance of the same as to and at my power and as far as lawfully I may. I will oppose and by all good ways and means endeavour to*

<sup>8</sup> These lists are still available for perusal at each Country Records Office, and may be viewable on the internet.

<sup>9</sup> Papist: a person who by reason had either travelled to Rome to receive the Popes blessing, or one who followed the Popes doctrines.

*bring to condign <sup>10</sup> punishment, all such as shall either by Force, Practice, Councels Plots, Conspiracies, or otherwise do anything to the contrary of anything in this present Protestation contained; And further, that I shall in all just and honourable ways, endeavour to preserve the union, and peace betwixt the three Kingdoms of England, Scotland and Ireland. And neither by hope, fear nor other terms respects shall relinquish this promise vow and protestation.” <sup>11</sup>*

#### **Oath of Supremacy:**

An oath required of persons in the employ of the British government. The person taking it swore that the British monarch and his or her successors, not the Pope, is supreme monarch in Britain.

#### **Oath of 1720:**

After the deaths of Queen Anne in 1714, Prince George of Hanover being invited to claim the throne, through his direct descent of James 1st of England being his Great-Grandfather. George was a Protestant thus making him quite acceptable to the English Parliament. In 1715, the son of the deposed King James ii of England, also named James raised a rebellion in an attempt to regain the throne for the Stuart dynasty, the rebellion finally being put down in 1719 and the Stuart claim to throne was not raised again until 1745.

In 1720, an Act of Parliament was proclaimed calling on all people over the age of 16 years to swear three separate Oaths.

**The first Oath**, The Oath of Allegiance to King George 1st.

**The second Oath**, The Oath of Supremacy, where in the oath stipulated that the person abhorred and detested as impious and heretical the damnable Doctrine and Position of the See of Rome, and that all excommunicated Princes had no pre-eminence or authority, either Ecclesiastical or spiritual with the Realm of England.

**The Third Oath**, The Oath of Abjuration, wherein the person making the oath declared that their Sovereign Lord King George was the lawful and rightful King of England.

Penalties were imposed for failure to make the oath; records were kept of all persons making the oath. In the case of people being out the country at the time appointed to take the oath, then immediately upon their return to England were compelled to make the oath, and at the same time make a declaration stating the reason why they did not appear at the time to take the oaths. These records have proven to be beneficial in Family History research.

<sup>10</sup> Chiefly related to punishment, meaning well-deserved, fitting, adequate

<sup>11</sup> Many English Catholics swore the Oath, but only upon guidance from their Priest, that to make the oath without meaning, and thus swearing falsely was not a sin against God, because the Bible used was a Protestant publication, and was not recognised as a sanctified Bible. Many People of importance exhibited to the world their Protestantism, whilst in secret continued to practice Catholicism, and continued to have mass celebrated by the outlawed Priests in Catholic shrines and altar's hidden in secret passages and rooms within their homes. Priests were often sheltered in secret alcoves during searches; these were called Priest Holes, and were literally just that a hole in the ground under the floor, or in a wall.

#### **Overseers of the Poor:**

Were appointed in every parish, under the Poor Relief Act 1601 to provide for the relief or maintenance of poor people who had settlement in that parish, and to levy a parish rate or tax for that purpose. Also as Overseers of the Parish, they were the appointed administrators responsible for ensuring the Church regulations were carried out, and were responsible for the well being of the Parish, where necessary administering the Parish Law such as Religious practices and obligations.

**- P -**

#### **Parish:**

The subdivision of a Diocese into areas with fixed boundaries, each Parish committed to one Pastor. The Parish may encompass several villages or Towns with populations of huge proportions. Pertains to the Church of England.

#### **Parish Chest:**

Commonly the name given to the monetary holdings of a Parish, the proceeds of which are used for the benefit of the Parishioners or members of the Parish.

#### **Parish Clerk:**


The secretary of the Parish, he was responsible for keeping the Parish Register and sending a report annually to the Bishop. \* See: Addendum: Parish Register Transcriptions.

#### **Parish Registers:**

From 1538 all Births, Deaths, and Marriages were required to be kept in a written record known as Parish Register, entries were to be made after each Sunday Service, and unfortunately, some of these early records were made on paper. In 1598 The Principal Constitution of Canterbury required that the entries were to be recorded on parchment, all previous records had to be copied, particularly those since the accession of Queen Elizabeth 1<sup>st</sup>, it was generally found that a lot of early records had been damaged by damp and decay. This obviously rendered them unreadable, which explains why many records start at 1558. More often, the records were written in Latin or in some cases a quasi Latin comprising of a mixture of Latin and English. In 1732 it was required that all Registers be written in English, some Parish Clerks continued to use Latin. The use of this type of Parish Record was abandoned upon the introduction of Civil Registrations. Parish Registers contained references to anything that affected the Parish. Annually a copy of the Registers was sent to the Bishop of the Dioceses, these were known as Bishops' Transcripts.

**PCC:** The initials stand for The Prerogative Court of Canterbury, the most Senior Archbishop Court in England. Responsible for all Archbishopric matters in the Southern counties of England including the probate of Wills.

**Pedigree:**

A list of ancestors, that proves the decadency of a person or animal from an original progenitor. The origin of the word pedigree is doubtful, but it appears that it is derived from "*pied de grue*," a "*crane's foot*," since the lines of a pedigree diverged from the main stem in the same way as the claws of a bird's foot. The sign  is still used to indicate the existence of descendants in a family pedigree chart.

**Permafrost:**

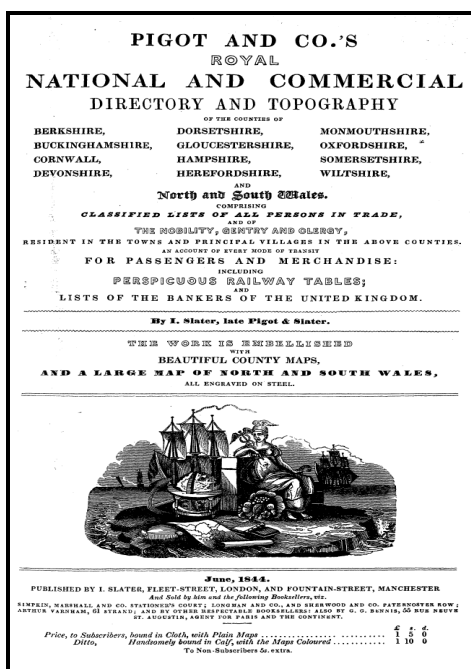
The Subsoil, which remains below freezing point throughout the year.

**Petty Sessions:**

A Court hearing where two or more Justices of the Peace are empanelled to deal speedily with certain offences. The lowest tier in the English court system, now known as magistrates' courts, where most crime is dealt with. From the 16<sup>th</sup> century, onwards Petty Sessions were held for specific areas or divisions of a county, and separately in **boroughs**.

**Pigot's Directory:**

Produced by Pigot and Co London, the directory recorded every person of the Nobility, Gentry, Clergy, and every business throughout England. The entries contain information relating to the history of every City, Town, and Village, along with its geographical description and economic structure. Other information contained within the directory such as postage rates, information relating to Carriers and Coach Timetables etc. White's Directory was in opposition to Pigot's directory.



**Fig 5:** Front page of the 1844 Pigot and Co Directory.

**Pillory: (Stocks)**

The Pillory consisted of hinged wooden boards that formed holes through which the head and/ or various limbs were inserted; the boards were then locked together to secure the captive. Pillories were often set up in marketplaces and crossroads or the city cross.

Quite often, a notice was placed around the offender's neck detailing his crime. Time in the Pillory was much more dangerous than being consigned to the Stocks, as the Pillory was designed to make the offender to remain standing and exposed. A prisoner in the Pillory often considered to have committed a much more serious crime than an offender sentenced to spend time in the village stocks. The crowd that always assembled around the Pillory were much angrier, with his neck and hands trapped, he could not protect himself from anything that was thrown at him, even harmless items like rotten eggs or fruit, to the more injurious things like stones, dead animals, blinding and even death often occurred. The Pillory was designed allowing it to be turned to face the crowd in all directions, thus allowing the crowd to interact with the condemned criminal.

**See: also Law and Punishment also Village Stocks**



**Fig 6:** 18th century illustration of perjuror John Waller pilloried and pelted to death in London, 1732



**Fig 7:** The Pillory at Charing Cross London, as drawn by Augustus Pugin and Thomas Rowlandson (1808-11) Note the large crowd milling about, this was considered to be great sport for the onlookers.

**Pirates:**

Throughout the periods of history, there have been Pirates. During the 15<sup>th</sup> – 18<sup>th</sup> Century Pirates from Algiers in Morocco (**Salée Pirates**), raided the coastlines and sea-lanes of Devon and Cornwall capturing Mariners and their families, some they held for ransom, many other sold for slaves in the Muslim Slave Markets. Many of the Seamen that were captured, had their tongues cut out, and were sold in the Moroccan, and various other Middle Eastern countries as Galley Slaves. Many of the fishing boats



returning from Newfoundland ran the gauntlet of these Pirates; the Archives of Devon have recorded numerous reports of captures and Ransom.

### Plague:

Also called **The Black Plague**, caused by buboes (swelling of the lymph glands), believed to have caused about 45 million deaths world wide between 1340 and 1772. There are three types of Plague.

- **Bubonic Plague**, of which the mortality rate was 30-75%. 4 to 5 sufferers died within 8 days of infection.
- **Pneumonic Plague**, the second most common seen during "**The Black Death**," with a mortality rate of 90 to 95%.
- **Septicemic Plague**, the least common of the three forms, with a mortality rate of close to 100%.

The Plague was caused by the bites from fleas that had fed on infected Black Rats.

In 1342, the Plague was introduced into England at the Port of Weymouth, which resulted in 30-50% of its inhabitants dying from the disease.



*Fig 8: Memorial at Weymouth Dorset, dedicated to the Plague of 1348*

The Great Plague of London began in 1665 and ended in 1666 with the great fire of London, this is recognised as one the last major outbreaks of the Plague, although it continued to occur through Europe and ravished much of the Muslim world, and kept returning until the 19<sup>th</sup> Century.



*Fig 9: A scene from the 17<sup>th</sup> Century sketch, depicting the London Plague of 1666.*

### Poor and Distressed Protestants:

This term often appears in Parish Registers. Towards the end of the 1641, the Catholic Irish of Ireland rose up against the Protestant English inhabitants of Ireland in

an attempt to drive them out of Ireland. Famine and disease spread among the refugees and probably killed more people than the Irish. News of the atrocity spread across England, and in March of 1641/2, *King Charles 1<sup>st</sup>* approved an Act for the relief of the Protestant refugees, and raised a sum of £40,000 for the purpose. Every Parish in England was expected to help raise the money, all contributions were to be mentioned in the Parish Register, and the name of every man recorded along with the sum given. Women however were not named nor their contributions noted. The Parishes continued to raise money for Distressed and Poor Protestants in European counties, where their Catholic Rulers discriminated against them. Other collections were made on a regular basis e.g. for relief of persons or parishes suffering fire, payment of Ransoms to redeem people taken as slaves by **Salée Pirates**, these included Mariners and Ships passengers, women were sought after as a particular type of Slave, children were considered particularly valuable.

### Poor Law:

The law, which related to public relief and support of poor people in England, long before the establishment of the modern social services, and benefits system. Relevant Acts of Parliament include the Poor Relief Act 1601. The various Parish Churches were responsible for the administration of all poor and destitute people within its Parish Boundary; Payments to the Poor came out of the **Parish Chest**, the money was collected each Sunday from parishioners. However often strangers to the Parish (vagabonds and other transmute people), claimed relief from the Parish, this put much strain upon the Public Purse, so **Removal orders** were sought to have them forcibly returned to their own Parish for care. To administer the Poor Law **Overseers of the Poor** were appointed by the Parish

### Preamble:

Preambles are religious references made at the beginning of a Will. The start of many early Wills have a very religious tone often beginning with '*In the name of God Amen*' or '*In Dei Nomine Amen*' in Latin, this is often followed by a formalized religious passage in which the person making the Will commends his or her spirit to God.

### Prerogative Court of Canterbury:

The Oxford English Dictionary defines a prerogative court as "The court of an archbishop for the probate of **wills** and trial of testamentary causes in which effects to the value of five pounds had been left in each of two (or more) dioceses within his province". The Prerogative Court of Canterbury or **PCC** was the most senior church court, covering the south of England and Wales, and was based in London. On 12 January 1858, these courts ceased and **Jurisdiction** for the granting of probate was passed to the new secular Court of Probate. The other Court based in York covering the North of England to the Scottish Border and Wales in the West. The initials **PCY** means the **Prerogative Court of York**

### Privateer:

A privateer was originally an armed vessel owned and officered by private individuals, who granted a government commission authorized them for war service. During Queen Elizabeth 1<sup>st</sup> reign she gave a roving commission to several Sea Captains to act as Privateers, thus legalising the act of Piracy whereby Spanish and Dutch ships could be raided, she of course gathered some of the prize monies for herself, but at

the same time condemning those Privateers to the Spanish Ambassador to England.

Some of those Privateers later became the famous Seadogs of England, such as Francis Drake, and Walter Raleigh among others.

In later times, Privateers like Henry Morgan became Pirates, he was later pardoned, and knighted for his work in turning against his former compatriots, capturing them, and was attributed in bringing many to justice on the gallows of Tilbury Docks in London.

#### Privy Council, Judicial Committee of:

Was until recently, the highest Court of appeal in the British Empire. The Judicial Committee sat in London and was composed of senior British judges. Few, if any Commonwealth countries currently allow appeals to this body. Australia under Gough Whitlam PM, ceased to use the Privy Council, instead setting up the High Court of Australia located in Canberra ACT.

#### Probate:

Evidence that a document offered as the "*Last Will and testament*" of the deceased had been accepted by the court, and that an instrument purporting to be a will was signed and executed, in accord with legal requirements, and that the Executor or Executrix has been granted permission to carry out the provisions of the Will. A hand written copy of the original Will was made and attached to the Probate order; this was later filed in the appropriate Consistency Court of Jurisdiction.

#### Progenitor:

An ancestor in the direct line. One who begets progeny i.e. children.

#### Proxy:

A person authorised to act upon behalf of another.

#### Province:

The area over which the Arch Bishop has authority.

#### Puritan:

A term used to describe a person who is very strict in morals and religion. Associated with the strict Religious movement of 16<sup>th</sup> Century. Puritanism was one of the major catalysts in the 1640 rebellion against Parliament

resulting in the English Civil War led by Oliver Cromwell.

The Puritans practiced a rigid and strict rule of worship. All religious icons such as statues and crucifixes in Churches were considered idolatrous and were destroyed or melted down. Church Channies were broken up and destroyed by fire. The singings of Hymns and other religious vestments were banned, instead the general belief in a pure and humble form of worship, where parishioners would sit for hours separated by sexes, upon hard wooden pews without any word being spoken. After the Crown had been restored with *Charles 2<sup>nd</sup>*, the movement was persecuted for their strict form of worship. Many Puritans left Plymouth for the New World of America aboard the Mayflower in 1620; these are known as the Pilgrim Fathers. The term has become a meaning for morally rigorous and strict, and Puritanical i.e. exaggeratedly proper or prudish.



**Fig 10:** Puritan Icon breakers despoiling a church, from a 17<sup>th</sup> Century woodcut

#### PYC:

The **Prerogative Court of York**, The Northern England Archbishopric Court, as opposed to the **PCC** located in Canterbury.

*To be continued....*



**In the Library..... with Tammy Martin.**

### Our most Recent additions.

**Kindly donated by Andrew Richards – member 61.**

- **"Murders that shocked Australia"** - by Ian Ferguson.
- **"Crimes and Murders that shocked Australia"** - by Ian Ferguson.
- **"Step by step guide to creating your Family Tree using your computer"** - by Hoole and Smith.

- **"The journey of Burke and Wills"** – by Max Colwell

**New addition to the Library.**

- **"Gallipoli 1915" The story of Australians at War.**

The Committee wishes to express their gratitude to **Andrew** for his very kind donations, I am sure that these books will give many a member hours of enjoyable reading. •



## My Infamous Ancestors...by Tammy Martin

My Aunt Margaret visited me recently, knowing that I was engaged in researching our family; she asked "What does the name Martha Needle mean to you?" To my knowledge I had not heard of the name, and had no idea that she figured into my Family History. Aunt Margaret went on to enlighten me "Martha is Ellen Charles sister" I still had no idea, then it dawned on me Ellen Charles was my Great Great Grand Mother.

Martha Needle (nee Charles) was born to Joseph and Martha Charles in 1864, she was one of 6 children all of whom were never registered, when her father died her mother remarried, Martha's childhood was not a pleasant one, at times she was beaten. She left home at an early age and married Henry Needle at age 17.

At Margaret's suggestion, I Googled the name, what a shock I received, for it turned out that Martha Needle, my G-G-Grandmother's sister, was the infamous "Richmond Poisoner" accused of fatally poisoning her husband and at least 2 of their 3 children, enabling her to collect the insurance money payable on their deaths.

Martha later became amoured with a man named Otto Juncken, to whom she was later engaged, it appears that the family objected to this relationship, which resulted in her being accused of fatally poisoning one of her fiancés brothers.

Louis Juncken was the future brother-in-law whom Martha is said to have poisoned; his body was returned to South Australia and buried in the Lyndoch Cemetery.

His body was later exhumed for testing, and traces of arsenic were located, however, we have yet to confirm his burial place which does not appear on any burial listing located thus far.

Naturally, I was intrigued with this story for it was all new information to me, so using the internet I located the Melbourne Gaol site at [http://www.oldmelbournegaol.com.au/old\\_melbourne\\_gaol](http://www.oldmelbournegaol.com.au/old_melbourne_gaol) I then found that the information was scant, but I did learn that her skull which had been on display in the Gaol's Museum and on their web page, had been removed in 1997, I would have liked to have been able to see a photograph of that.

I have since had contact from the Melbourne Gaol and they are willing to copy their Martha Needle file for \$50 I am hoping that from this I will gain more information on her and her time spent in Gaol.

Wikipedia's website also had info about Martha and her crime, and featured an artist's impression of Martha, probably at her trial.

Later browsing resulted in us finding another web page for the Bayside Heritage historical trail at [http://www.bayside.vic.gov.au/arts\\_history\\_trail\\_site\\_2.htm](http://www.bayside.vic.gov.au/arts_history_trail_site_2.htm) which gave a brief history of Martha and a photograph of her and her marker from the Gaol's wall, which had originally marked her burial site. The wall was later torn down and the bricks used to create a seawall at Brighton Beach in the 1930's.

Another great site was the Richmond Heritage Walk which has more on the story of Martha and her crime information.

<http://www.bridgerd.com.au/uploads/Document/history.pdf>

Wanting to know more and if possible locate the burial site of Martha's unfortunate husband and children. I have written to the Kew Cemetery they have been a wealth of information with one of their volunteers providing me with copies of the death certificates.

As I was putting this story together for "The Compass" I found another website

<http://macabremelbourne.com/blog/?p=62> this site also gives a little bit more insight into her life. I am still reading through the many months and pages of the Melbourne Argus Newspapers

An interesting little sideline to this story, Martha's nephew Alexander Newland Lee was also committed for poisoning his wife and 5 of their 8 children with strychnine at their home Rhynie near Riverton located in the Mid North of South Australia. In 1920 He was also hung in the Adelaide Gaol. His story was featured in ANDFHG Monthly Newsletter of November 5<sup>th</sup> 2006.●



**An Artists Impression of Martha probably from her trial.**



**Martha's Grave marker now in the sea wall Brighton, the initials only are displayed.**



## Melbourne Argus 1894

### **Alleged Woman Poisoner.**

MELBOURNE, June 15.—Mrs. Martha Needle, a widow, keeper of a lodging house, has been arrested on the charge of attempting to kill one of her lodgers, a man named Juncken, by giving him arsenic. The authorities have begun an investigation of the case, and from discoveries made believe that the woman's husband and three children and Juncken's brother, all of whom died recently, were poisoned by her.

The Newspaper report of Martha's arrest

### **Plaque displayed at 137 Richmond Road Melbourne.**

*Martha Needle committed a murder on these premises for which she was hanged in the Old Melbourne Jail on October 22nd, 1894 at 30 years of age. Martha Needle moved to Richmond from Adelaide with her husband and daughter in 1885 she was 21 years old. The couple had two more daughters here. The eldest daughter died in 1885 and Martha's husband followed in 1889. The second eldest daughter followed in 1890 and the youngest the following year.*

*During this time she made friends with Otto Juncken – a saddler who had premises at 137 Bridge Rd. Martha moved in as house keeper in 1892. By May 1892 Martha and Otto had become engaged. His brother opposed the union and by August 1893 began to exhibit peculiar symptoms. Louis was dead by May, 1894; the symptoms were misdiagnosed so no post mortem was carried out. Then a second brother became ill. The doctor asked Otto to keep a sample of the next vomit and traces of arsenic were detected. Having become suspicious the police set a trap for Martha whereby she would make him a cup of tea. It was taken and analysed and found to contain enough poison to kill five men. At this the other bodies were exhumed and traces of arsenic were detected in each. However Martha was only convicted for Louis' murder. After a four day trial she was hanged at the Old Melbourne Jail.*

## Catholic Maths

Little Solomon was doing very badly in math. His parents had tried everything: tutors, they tried everything they could think of. Finally, in a last ditch effort, they took young Sol down and enrolled him in the local Catholic school, even though he was Jewish.

After the first day, little Sol came home with a very serious look on his face. He didn't even kiss his mother hello. Instead, he went to his room and started studying. Books and papers were spread out all over the room and little Sol was hard at work. His mother was amazed.

She called him down to dinner and to her shock, the minute he was done he marched back to his room without a word and in no time he was back hitting the books as hard as before.

This went on for some time, day after day while the mother tried to understand what made all the difference.

Finally, young Sol brought home his report card. He quietly laid it on the table and went up to his room and hit the books. With great trepidation, his Mom looked at it and to her surprise.... little Sol got an A in math.

She could no longer hold her curiosity. She went to his room and said:

"Son, whaaaat was it???? Was it the nuns??" Little Sol looked at her and shook his head, "No." "Well, then", she replied, "Was it the books, the discipline, the structure, the uniforms???? WHHHHAAAATTTT was it????"

Little Sol looked at her and said, "Well, on the first day of school, when I saw that guy they nailed to the plus sign, I knew they weren't kidding."



## Computer Talk... With Ivan Randall.

**Quote of the Quarter:** *"Getting more disk space is an impossibility.  
As soon as you believe you have, Data expands to fill the void."*

### Distributing Your Family History.

The most frequent question asked is, **"How do I pass on my Family History?"**

Which in itself is a reasonable question, after all one has spent years, and quite a lot of money compiling their Family History, and the problem now being faced is what to do with all that research? The most obvious answer would be to record all that information so that you can pass it along to other interested family members. However, this needs some thought and should not be rushed into lightly.

There are commonly two methods available. Which you choose depends upon your preference, ability and probably financial constraints. Some methods require more effort than others.

- **The Electronic method.**
- **The Hard copy method.**

Let's discuss the electronic options first. Below is a list of common methods:-

- **CD/DVD**
- **Video DVD**
- **Internet**

(1) With the CD/DVD method you may use one of several options, the most basic being to put all your files on them for distributing to your family. If you do this don't assume that they will have the same programs as you to view the files. This means that any documents should be converted to PDF (Portable Document Format) files so that they can be read by a freely available program like Acrobat Reader (the installation file of which you can include on your disc).

If you use a family tree program it may be possible to generate a web like presentation which can be viewed by anyone using a web browser (Internet Explorer, Mozilla etc). This type of presentation can be made to open automatically when the disc is inserted in a Windows based computer.

However, Apple computer users will have to open the files manually as Apple does not support auto run discs.

You may prefer to produce a disc using a program like GenViewer which will produce a file that automatically displays your family data in a format similar to some family tree programs. This is produced from a gedcom file exported from your family tree program. You may simply opt for just distributing a gedcom file which assumes that a family tree program is available for viewing. This may not be the case and it is a good idea to include on the disc a copy of the free standard version of Legacy Family Tree. Even if this is not the family tree program that you use, it will be able to read your gedcom file and make a good job of displaying it. If you export your gedcom using the standard 5.5 option in your family tree program, this will give the best results.

If you are wondering what a gedcom file is, then I suggest that you look up the article in the June edition of "The Compass".

With all of these methods be careful that you are not overrun by technology, particularly if you are relying on this as your main backup. Technology is advancing all the time, so be careful that you update your methods when technology in use becomes obsolete. How many new computers come with a 3½" floppy drive? When will CD/DVD become obsolete?

(2) Some people seem keen to commit their family history to a Video DVD. This is possible but requires somebody with the required skills or you need to learn them for yourself. Any of your children/grandchildren may be able to help you out if they have a Video Camera and the accompanying software to take on such a project. The other option is to get it done professionally which may prove to be rather expensive.

(3) Another popular method seems to be to distribute your family history on the internet which opens a lot of discussion. The main options are to use one of the free sites or to pay for the hosting of your own site. The main problem with free sites is how secure is your data? Make sure you read the terms and conditions of these very carefully before you use them.

Be aware that free sites may collapse as one has recently, so you need to keep an eye on what's happening. The next thing to consider is whether you allow open access or do you set it up so that only people that you invite have access. If you allow open access then you will have to be careful not to include data on living people unless you stir up a hornet's nest which seems to happen frequently on some of the newsgroups that I look at. I think that, if you would be upset if someone put your family's personal details up on the net for all to see, then don't do it to someone else. Your view may be different with restricted access which you control. Whether putting up such information is in breach of privacy laws is debatable, but I think it is best to respect peoples' privacy and be a little sensitive about it. If you do put information up, be prepared for some confrontation. If you are passionate about it, I suggest that you seek some legal advice before you do it.

Now let's look at the hard copy options. There are three main options that are available:-

- **Self produced book**
- **Professionally produced book**
- **Large box of notes & documents**

#### Self produced book

By this, I mean using your computer and printer to compile your family history into a book format, using either a Microsoft Word or a similar Desk top Publisher document, and distributed a limited number of copies, among the family. However, if the number of copies required is for a larger audience, then you may have to take the pages to a book binder to produce amore professional result. On the other hand, If this method is not suitable for what you want, then you may need to produced it electronically and have had it printed and bound professionally.

### Professionally produced book.

The next option is to engage someone to compile and publish the book for you.

This method can prove to be fairly expensive; you will of course have to still supply your written Family History, either in the format mentioned above, or on a CD/DVD or a USB memory device, it is advisable to supply a printout of the files as a reference. There are other factors to consider as well by using a Publisher, in Australia there are Legal requirements that must be met, for example Legal depositing with State and Federal Libraries. These legal deposits are made by you the publisher freely; however, remember for each copy so deposited, and there can be many copies deposited or donated, the cost of printing and depositing is borne entirely by you the author.

### The Deposit Box

The last and least satisfactory method is to leave a large box of documents, notes, photos etc. to an interested family member in the hope that they will continue your work. Does anyone know of such a member in their family? They are indeed rare.

### In closing.

Whilst preparing this article, I endeavoured to find out some detail as to how publishing family history is affected by the Privacy Act. I can say that generally there is not much to be found. Below are some comments that I found. For genealogists it is important to note that the Privacy Act does not apply to personal information about deceased people.

**Question:** I am an individual researching my family history. Do I need to consider the Privacy Act in doing this?

**Answer:** Generally no.

The Privacy Act does not apply to you as an individual if you are putting together your own family history. As well, the Privacy Act does not cover the personal information of deceased people.

### Respect people's privacy

Respect the privacy of living people mentioned in your publication.

Considering the above and the fact that not much can be found, I would suggest that legal advice should be sought if you are at all in doubt. One comment that I would make, and I have heard it said, that you need the written permission of every living person mentioned in your book, I doubt that this is true, but again you should seek advice if in doubt. I think that it all revolves around respecting people's privacy, and certainly I think the old method of publishing addresses and occupations of living people in the tree is no longer acceptable, especially when considering the situation that exists today concerning privacy and defamation laws, it is always best to err on the side of caution, the last thing that anyone wants, is to be sued by a relative for something one has written especially something which reflects on their private life, the mistake you make can be very costly not only in a financial sense, but also in a social way such as being ostracized from the family circle. There is a Golden Rule in writing or publishing

***"Think Before You Print."*** •



### Recently found on the Web.

**Scotland's People** have announced that they have added Modern Marriages to their website dating from 1934 – 2006. This now gives a range of statutory records as Indexes of Scottish births and deaths (1855-2006) marriages (1855-2006) and Images of births (1855-1908) marriages (1855-1933) and deaths (1855-1958). To explore the information on the website go to <http://www.scotlandspeople.gov.uk>

If you're looking for parish records

**Oxfordshire Family History Society** has some good CD's of most parishes  
<http://www.ofhs.org.uk/>

**Berkshire Family History Society** also has some good CD's of parishes  
<http://www.berksfhs.org.uk/>

**Essex Parish** records are going on line in stages also lots of old photos with index of lots of documents (enough in Index to give you a good clue about the article)

<http://seax.essexcc.gov.uk/default.asp>

**Kent - the Medway** area Parish records online and some other bits also great  
Photos and paintings of churches  
<http://cityark.medway.gov.uk/>

A quite and interesting site to browse which has quite a bit on English youths aged 15 to 19 who came to South Australia under the farm apprentices Scheme 1913-1914. Visit <http://www.familytreeoz.com>

An intriguing site to visit is **Genealogy Wise**; this is a Genealogy Social Network site that features Group membership featuring over 3,175 individual groups discussions which are free to join, consisting of name Groups, Australian and UK genealogy groups, Family History Program Groups such as Legacy Fans, Family Tree Maker etc. Well worth a visit. Members are dedicated to helping each other with Genealogy problems. <http://www.genealogywise.com>



## Lies, damn lies, and misconceptions:

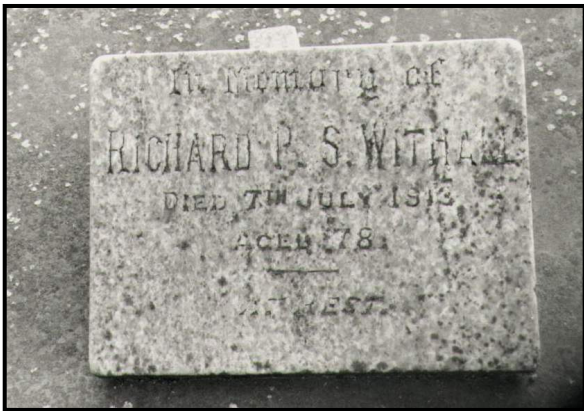
One of the biggest problems facing the Family History researcher is proving the information found. There is always the quandary of accepting what a member of a family has told in response to your enquiry. We have discussed this problem in the past, people's memories are fallible, and no one possesses an absolute infallible memory, especially when it comes to dates and events some 40 or 50 years previous.

Some researchers rely totally on such things as headstones, but even these can be wrong. Take for example, the case of the death of one of the parents.

At the time, the family could not afford to have a headstone erected, and it is not until some years have passed, upon the subsequent death of their surviving parent, that the children now matured and more financially secure, decide to place a headstone on the grave. However, not being sure of the date of death of the first parent, they make enquires among surviving relatives, who may or may not know the exact date.

On the other hand, the relatives may not be positive, but knowing the month and year, are therefore emphatic that the death occurred on a certain date, so accepting what is told by their elders the stone is erected. However, someone in the family (a Family History researcher, maybe) discovers that the death certificate they had bought as documentary evidence of the death, show that the date of death is different from that on the headstone. The problem arises what to do about the headstone, should the family erect a new one showing the correct date, or alternatively, leave it as is? In most cases the latter will be the norm.

### How misconceptions can occur:



(A) On this Headstone, the inscribed date of death appears as the 7<sup>th</sup> July 1913. However, examination of the Death certificate, we see a different date recorded.

1913. District of Devon									
When Died	Place and Residence	Sex	Age	Rank or Profession	Vital Statistics	Marriages and Length of Marriage	Age at Death	Signature of Registrar	Time when Death occurred
1913	Richard Phillips Stafford	Male	78	By occupation	Widower	Married in Devon 1841	43 3 5	Result of Natural Causes	11 <sup>th</sup> day of July 1913

Entered at the District Registry Office, this 11<sup>th</sup> day of July 1913.

It is hereby certified that the above is a true copy of an entry in a register kept in this Office. Given under my hand and seal of office this 22<sup>nd</sup> day of April, 1981.

OFFICE OF THE PRINCIPAL REGISTRAR.  
BIRTHS, DEATHS AND MARRIAGES, ADMISTRATIVE, S.A.

**The Death Certificate, recording the date of Death as 6 July 1913.**

(B) Having located the marriage certificate, it was discovered that his stated age was 37 years of age; actually, he had his 38<sup>th</sup> birthday on 8<sup>th</sup> February 1879, as evidenced by his birth certificate, which records his birth as 8<sup>th</sup> February 1841. He appears on the 1841 Devon census where he is recorded as then being three months old.

This verifies that both the Marriage and Death certificates recorded misinformation. At the time of death, he was actually aged 72 years of age.

**Above: The Marriage Certificate, note the age of both parties.**

1879 Married in the District of Devon									
No.	When Married	Place and Residence	Age	Christian	Trade or Calling	Residence at Time of Marriage	Names and Occupations of Witnesses	Place in which celebrated	Time when celebrated
1	May 1879	Richard Phillips Stafford	37	Episcopal	By occupation	Widower	Richard Phillips Stafford, Richard Phillips Stafford, Richard Phillips Stafford	St. Andrew's Church, Exmouth	11 <sup>th</sup> day of May 1879

The above-named Richard Phillips Stafford and Mary Ann Ludgate were duly married by licence at St. Andrew's Church, Exmouth, on the 11<sup>th</sup> day of May 1879.

WITNESSES: Richard Phillips Stafford, Richard Phillips Stafford, Richard Phillips Stafford

By authority of the Registrar General, S.A.

**Below: the birth certificate, verifying the date of birth as 1841.**

CERTIFIED COPY OF AN ENTRY OF BIRTH									
GIVEN AT THE GENERAL REGISTER OFFICE									
REGISTRATION DISTRICT Exmouth									
1841. BIRTH in the Sub-district of Exmouth in the County of Devon									
No.	When and where born	Name, if any	Sex	Name and residence of father	Name, residence and rank or profession of mother	Occupation of father	Signature, description and residence of father	When registered	Name of Registrar
119	8 <sup>th</sup> of February 1841 in Exmouth Parish	Richard Philip	Boy	Richard Withall	Mary Withall formerly Broom	Sail Maker	Richard Withall Exmouth	8 <sup>th</sup> of March 1841	William Henry Lord Registrar

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Births in the District above mentioned.

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office, the 19<sup>th</sup> day of September 2002.

BCAZ 158034

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. PENALTY: IMPRISONMENT OR FINE. WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY.

(C) However, the problem of ages and other matters, does not stop there, because several irregularities became known concerning his wife, Mary Ann Ludgate.

- (1) Her birth or Christian name.
- (2) Her age at the time of her marriage.
- (3) Her age at death.

(1a) Her maiden name was actually Maria Ludgate, apparently, she did not like the name, and assumed the name of her deceased sister Mary Ann Ludgate who was born in 1855, but died in February 1864, which has been verified by official Death Records and subsequent certificate.

(2b) Examining the marriage certificate Mary Ann's (Maria) age is given as being 23 years of age. However, a copy of her birth certificate reveals that:

(i) She was born on 13<sup>th</sup> May 1863, and was actually 16 years of age when she married in 1879.

(ii) The wedding having taken place on the 15<sup>th</sup> May 1879, just two days after her 16<sup>th</sup> birthday.

(iii) Mary Ann (Maria) died on the 7<sup>th</sup> October 1947, at the alleged stated aged of 91 years she was in fact 84 years of age.

No.	of 1865	District	Adelaide
May 15 1865	Maria Ann	Charles	Elizabeth (nee Smith)
10, St. George's Road	Adelaide	laborer	laborer's wife
Signed in my presence, at Adelaide this 16 day of May 1865			

**Maria's birth Certificate.**

We have seen how errors can occur, particularly where reliability is based on memory alone. Nevertheless, other errors may be found in almost every recorded family history. These errors usually come from the acceptance of a record as being the sole authority.

For example, baptism dates, which appear in Parish Registers, are **not** birth dates, yet you will often find them recorded in a family history as a birth date. This comes about by the fact that, births were not recorded, because that was not considered important to the Church authorities, the emphasis was placed solely upon the Christening or Baptism.

In the Catholic, Anglican and some Protestant religions, the most important events recorded in the church records are the Christening and the confirmation. In England pre 1837, Baptism's could and often did occur some time after the birth, even years later. Ecclesiastical Law stipulated that every birth had to be confirmed by a baptism in the Protestant Church of England. Catholics were compelled to comply; many did so but under duress, others refused to do so, this caused problems for these people, because Catholics were excluded from holding certain government employment positions, nor could they at one time hold any estate. Wills dated before 1852, were proved in the County's Ecclesiastical Court; to overcome this problem of exclusion from holding Estate, some Catholic's were baptised in the Protestant Church, after receiving a special dispensation granted by their Priest, they were however, later confirmed in their own Catholic Church. It was most important and necessary proof to be possessed with baptism certificates, even in the 20<sup>th</sup> Century.

The Jewish faith holds a confirmation during Pentecost to admit adult members to the Jewish Community.

The Roman Catholics of many English speaking countries, as well as Germany and Poland, and to some degree some Anglican Diocese, it is customary for a person being confirmed to adopt a name of a Saint whom that person admires. The Saints name is often used in conjunction with the person's middle name, and is not legal under civil law, unless of course that the Person adds the name by deed poll.

Consequently, we can find a person christened as John Paul Jones, later in life adopting the name of St. Benedict, thereby now calls himself John Paul Benedict Jones; this name appears on the death certificate, and the Grave's headstone.

So in this case, how can a family researcher (not being Catholic) identifying him as being their relative? Or, do they pass him over altogether, thereby creating a brick wall?

Searching Legal records may indicate that the person had changed their name by deed poll. Consequently, such a search should be considered as mandatory, especially when one ascertains that the missing person may have been a Catholic, and there are no other records found which could tie the two together, as in the case exemplified above.

Mistakes and errors can come from such records as marriage certificates. People do and often did in the past lie about their ages, some adding as much as five or even ten years to their age, especially in the case of women, who married at the age of 16, but claimed they were 21, the legal age in Australia years ago.

Remember, real Ladies do not admit their age, not even to family members, and all men know that it is impolite to ask a Ladies age.

For years, a Maiden Aunt claimed that she was 8 years younger than she actually was, and it was not until she died aged 72 that anyone knew for sure. It was discovered much later by members of her family when they were clearing her house that they found among her personal papers her birth certificate, showing she was actually 80 when she died.

Whereas on the other hand, several records have been found that indicate males were not adverse of the same thing, but in reverse, sometimes putting their age up by several years, which has been recorded with youths of 15 or 16 years of age during WW1, when they claimed that they were older than they actually were, so they could join the Army.

Whilst others however, will take their age down by as much as 10 years, even today people will lie continually about their age, some to obtain employment, others to impress that cute looking male or gorgeous blonde at the gym.

Another area where mistakes occur is by assuming that the Census returns are the authority of ages. As shown people, do lie about their age. The age shown on the Census could be the actual age, or if a birthday is due within a few months, people will and have put their age up to the age that they will be. Whereas the age on the Census in 1881 for example, maybe given as 53 years, which many would take as indicating a birth date of 1828, but, in fact could be incorrect because the person was born in 1827 and the birthday will be celebrated in six months time when they will be aged 54.

The 1841 Census is notorious for inaccuracies in ages, mainly because the enumerator was ordered to record ages by a rounding up or down to the nearest 5 years, so a female aged 17 could be recorded as 15 or even 20, whilst children under 10 were shown as actual age. This should be remembered when looking for a particular birth certificate of anyone from that era.

From any of the foregoing, it is clear that the Golden Rule of Genealogy "**Never assume anything**" until you check, authenticate, and if necessary double check again before committing events to your family tree. Mistakes can be very costly, not only in time, but also money, certificates are expensive, and there is nothing worse than paying out good money, only to find that the certificates you sent away for are useless, because the person they apply to do not relate to the family that you are researching at all. ●



The Compass Volume 1. Number 4.  
**Photo Album. - Adelaide of Yesteryear.**



**Fig 11:** King William Street from North Terrace looking South towards Victoria Square Cir.1879. National Australasia Bank large building centre left. Note the Adelaide Post Office has not yet been built. Published with permission of the National Australia Library, nla-pic-an24189352



**Fig 12:** Adelaide Railway Station about 1883. The facade now forms the entrance to Adelaide Sky City Casino. Published with the permission of the National Australia Library, nla-pic-an20886593-25





**On behalf of the President and Committee,  
We wish you and your loved ones, a Merry Christmas and  
A very Happy New Year in 2010.**

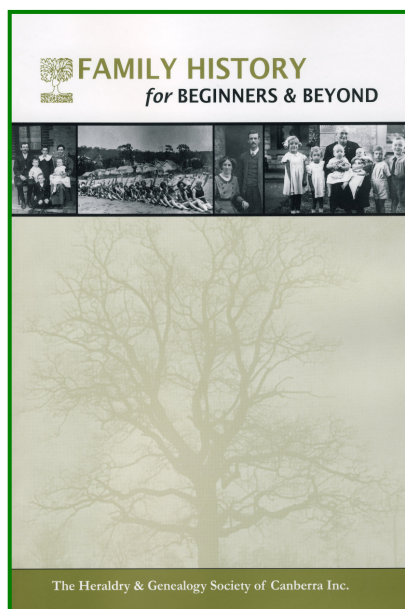




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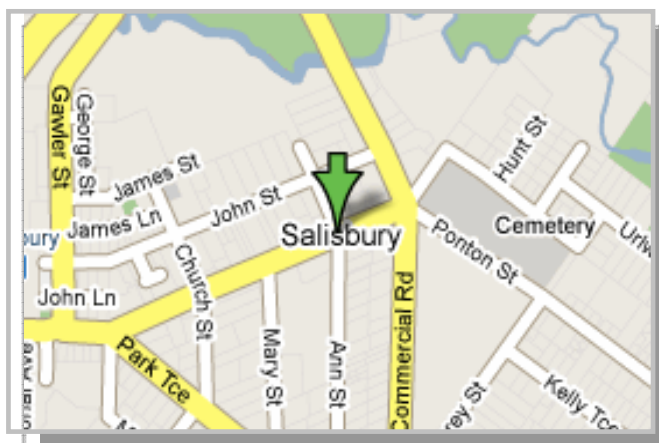
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**The Home of Adelaide Northern Districts Family History Group  
The Old Police Station” Ann Street Salisbury Sth. Australia**

**Where to find us**



**The ANDFHG meeting rooms are open every Thursday from 10am to 4pm for Family Research, members and visitors are welcome.**

**Open days are held on Saturdays twice Monthly between 1pm to 4pm.**

**Volunteer Genealogist Researchers are available to assist and guide in all Family History matters. Resource Services are Free to browse.**



**The Compass is the Official Publication of the  
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