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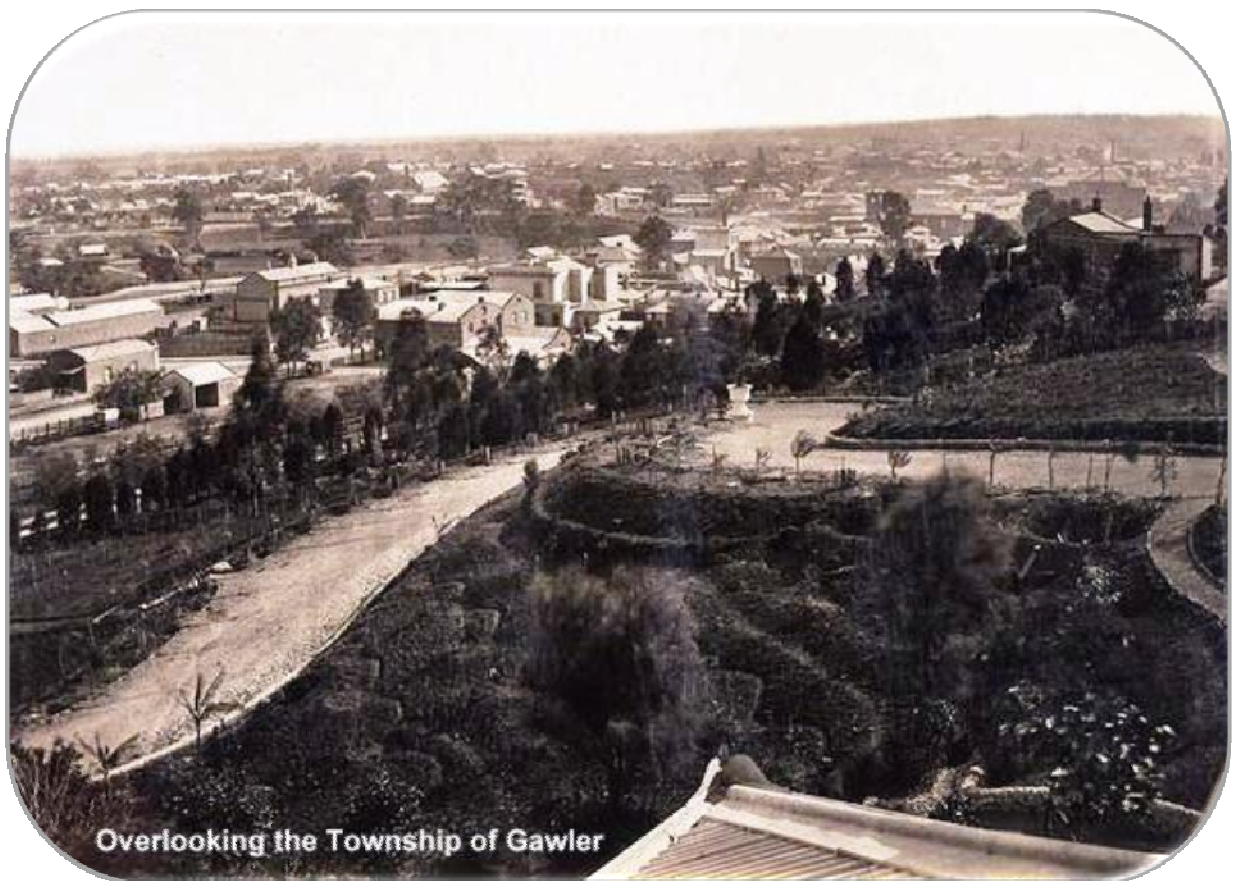
Compass

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Overlooking the Township of Gawler

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From the Editor's Desk

Welcome to the latest edition of the Compass, this month we feature a potpourri of subjects for your reading pleasure.

One of the most baffling cases of missing persons still exists in South Australia after almost 170 years, the mystery has never been satisfactorily solved, and is as perplexing today as it was back in 1842, and the story is both intriguing and mystifying. Perhaps you may be able to shed some historical enlightening thoughts on the case.

An interesting subject has been submitted by member Mary O'Brien, wherein she introduces us to the wonderful quilting of the pioneering women of Australia. I am sure many of our many readers will find the subject interesting, as many of our members are quilters themselves, or have a quilt made by a family member or ancestor in their possession.

On Page 7, I ask the question "Do you too have Quakers in your family?" Having been actively engaged in Family History for over 30 years, I was never aware that I had a Quaker ancestor until one day I was searching on the internet and happen across the record. Many of us come up against a "brick wall" from time to time, and with a lot of headache and frustration we often either give up on the problem or solve it, in this case my problem was solved. I wonder how many other family historians have a missing link in their family research; perhaps it is possible that they too may have been Quakers. It is worth exploring and it just might solve that brick wall.

Researches of modern records are fairly straight forward, if you know where to look, the same applies to earlier records dating back to the 17th and 18th Centuries. For many Family Researchers, the reliance on published information appearing on genealogy sites as the mainstay of their research, mostly these records are from Non Conformist's records such as Methodists, Baptist, and Presbyterians etc and list names and dates, but do little more than tell you that a person lived in such and such place and died in a certain year, and nothing more about the life of the person. It is such a pity that the real history of a family is not often told, it is here that information that does that to some degree is available if you know where to look. This quarter we examine some of the records that are often overlooked, and tell you where to find them.

One of the most interesting stories published thus far, is one that has been submitted by our member Eva Tuckfield. In her story she tells of her life's journey from the pre war years in Germany, to Israel and finally after many years to Adelaide South Australia, where she has resided ever since her arrival back in 1945. Eva in herself is a very interesting person, she is a competent computer user, and maintains a Facebook page on the internet, and although she has written her biography "*Recollections of my life*" for her family, she is currently working on her Family History, setting it all down into her "*Family Tree Maker*" program for the benefit of her children, grandchildren and future generations. Nothing amazing really about that, except when you stop and realise Eva is 92, and at the age of 90 she was conducting lectures on the Microsoft Publisher program. Unfortunately she had a mild stroke and had to give up driving. Still living in her home, she is enjoying life and looking forward to completing her Family History. According to Eva "*You are never too old to learn anything*"

It seems that in the modern day and age, there is always someone out there ready to take advantage of someone else, either by stealing their possessions, robbing a person forcibly, or by doing it the easy way, by stealing another's identity or personal details. This sort of crime and it is as invasive as someone burglarising your home, and is becoming all too familiar, but there are ways to prevent this happening to you. In his regular column "Computer Talk" Ivan Randall discusses scams designed to defraud you of your name or money, he also discusses the latest trend of invading your computer simply with a telephone call and an offer to help. This warning is timely and should be taken seriously. As they say "*A fool and his money are soon parted*" the same applies to your good name and identity.

Our member Shirley Bulley, herself a researcher as well as convenor of ANDFHG's sub-group "*The Legacy Users Group*" writes an interesting story of how research solved a man's life long questions and by overcoming adversity, and resistance to finally unite him with a family he never knew. Because the need for privacy having been considered, the names of people and places involved have been changed to protect the identity of the people concerned.

Andrew Peake, the well known South Australian and Australian genealogist, historian and President of AFFHO writes about the various institutions that existed within the state where children were placed for a variety of reasons, many were orphaned, some were uncontrollable and some were just unfortunates, for whatever reason the article "*records relating to Institutional Care in South Australia*" will prove interesting and informative.

We hope that within the pages you will find something of value and in the very least interesting. I wish all our readers a belated Happy New Year. Just think, Christmas is only 9 months away, and doesn't time fly?

THE EDITOR.

SOUTH AUSTRALIA'S BAFFLING MISSING PERSON'S CASE:

One of the most baffling cases involving missing persons, occurred in South Australia 169 years ago, and has mystified historians and theorists ever since.

In July, 1842, a party of six men fleeing from the warring Aborigines of the Eyre Peninsula disappeared without trace from the area between Kimba and the place now known as Whyalla.

It all began when the Southern Eyre Peninsula Aboriginal Tribes, more or less declared war on the white settlers in the area, they had killed five white people in a few weeks in the Tod River Valley, and were burning and spearing cattle. The settlers sought refuge in Port Lincoln, and some had fled to Boston Island, and an all out attack on Port Lincoln itself was imminent, shepherds refused to tend to their flocks, and outlying farms became deserted.

A census was taken of the arms, shot, and powder, including swords the settlers may possess. The residents of Port Lincoln sent a petition to the Governor in Adelaide asking for military aid and arms.

A section of the 96th Regiment was sent to Port Lincoln under the command of **Lieutenant Hugonin**. A soldier guard was stationed at Pillaworta, but the Aborigines attacked so fiercely that the guard retreated after firing only nine rounds. They retreated to Port Lincoln, in a bedraggled condition, one legless and another hatless.

At this time, **Charles Christian Dutton** was the manager of Pillaworta station. Dutton was one of the first settlers in Port Lincoln, arriving in South Australia on the "*Dorset*." It is recorded that he was an astute Englishman, and had spent five years in New South Wales before moving to South Australia. He soon rose to be Sheriff of the Colony, and in Port Lincoln he was appointed Coroner.

Only a few days after landing in Boston Bay, Dutton along with **Charles Driver**, later a Government resident, went to spy out the rich grazing lands of the area later known as Pillaworta Station. Dutton was managing Pillaworta Station for Charles Driver, at the time when **Edward John Eyre** called there in 1840, when he was exploring the country to the west, and what later became Eyre's epic overland walk to Albany in Western Australia, but that is another story.

At the time of the Aborigine warlike outbreak, Dutton decided to quit Pillaworta Station and return to Adelaide. The military provided protection to round up the stock and for good measure it is recorded "*gave the natives a salutary lesson*"

With Dutton as leader, the party consisting of five other men, an Englishman called **Graham**, and an ex-policeman named **Brown**, another man called **Haldane**, a bushman named **Cox**, and **Sandy McIntosh** an ex-Scottish constable, along with between 200 and 250 cattle, saddle hacks, bullock team and dray, and general overlanding equipment, the party set off for Adelaide on June 22nd 1842. The Port Lincoln's "Clerk of Peace," **N. Hails** rode with the party for two days. The military escorted the party through hostile country, and as one can imagine, the progress was slow.

Hails and **Dutton** were walking and chatting on the second day when they saw bullock dray tracks. It then dawned on them that the whole party had travelled a complete circle and had crossed their own tracks. Hails decided to return to Port Lincoln, and Dutton being concerned for his friend, gave him some advice

on how to get back to Port Lincoln safely, but Hails used an old bushman's trick and allowed the reins to go slack, and the horse chose its own route straight back to Pillaworta. Dutton and the rest of the party were never seen again.

Word had been sent to Adelaide that Dutton and the party were en-route, but July and August came and went and there was no sign of them. On the 3rd September 1842, the Adelaide register reported that Dutton was missing, and a search party was proposed.

The South Australian Police Inspector **Alexander Tolmer** was sent out with a party of Police and volunteers. After reaching an area near Port Augusta, the volunteers refused to get out of bed, complaining of Tolmer's severe discipline, the party split up and Tolmer returned to Adelaide, and the volunteers continued on to Port Lincoln.

A Second party was formed with **Edward John Eyre** in charge over Tolmer. Even here there seems to be a mystery because Eyre later told friends that he was drawn into the role as leader against his will, and was coerced by the Government, but a letter from the Colonial Secretary to Eyre, shows that Eyre had offered to lead the party. There must have been a conflict of wills, because at Port Augusta Tolmer and Eyre parted company, with Tolmer returning to Adelaide and Eyre pressed on with three police and a native guide.

At Baxter's Range near Iron Knob, Eyre camped for the night. The country was so barren that he let the horses go loose so they could find feed for themselves. Next day Eyre had to walk after the horses, it took him three days to find them. When he was searching for the horses he found cattle tracks not far from Port Lowry, Eyre considered that these tracks were those of the cattle in Dutton's party, but there were no bullock dray or man track accompanying them.

It was then that Eyre had reckoned that this was the most northern point reached by any of the cattle, and that Dutton and his party had met with disaster earlier. It is curious that Eyre did not backtrack on the cattle prints, even though he had a black tracker experienced in tracking animals. Instead Eyre headed for Refuge Rocks near Kimba, and then south to a pint where he found tracks left by Dutton apparently heading north in the correct direction.

Friendly natives showed Eyre patches of water and told him that the cattle had gone towards the coast. Eyre formed the opinion that Dutton may have returned to Pillaworta. It is unbelievable that Eyre did nothing further to track down Dutton, and in his report he claimed shortage of water made it impossible to continue further, claiming that every effort had been made to locate the Dutton party, and believed that it only remained to find their bodies which he concluded would be in a stretch of about 120km of the coastline.

The reality is that to this day, not one trace of Dutton or his party has ever been found, regardless of the fact that this is a settled, and well travelled area, there has been no sighting of the wooden bullock dray, although that would have rotted away years ago, but the huge wrought iron tyres, axels, stanchions, harnesses, utensils and tools would not be destroyed by fire nor rust away.

Sometime later theories abounded, one such was reported by some natives, that Dutton and his party had come upon and took hold of several native women by the wrists, the women screamed and native warriors

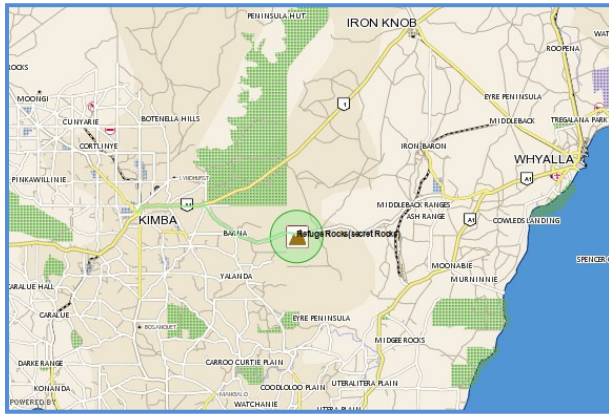
came rushing in and attacked the white men with waddies (*wooden clubs*), and spear killing them. It was said that old explorers low on water, would capture a young Aboriginal woman or boy, and by keeping them tied to a tree without water, until they were near collapse from thirst, when released would either lead the explorers to water, or to the native camp.

In later years, Eyre in his own book wrote that Dutton and his party had perished miserably from the lack of water. This differs from the fact that Eyre

himself only found tracks, and there is no evidence backing his claim.

Tolmer, also wrote a book in which he claimed that Dutton was murdered by Aboriginal warriors, in their camp and the horses and cattle returned to Pillaworta Station.

The great mystery still remains, "*What did happen to Dutton and his five men party in 1842?*" — ■



Map of area showing the location of Refuge Rocks.



Refuge Rocks located 39.4 km East of Kimba S.A.



The view from Refuge Rocks, looking east toward Middleback Ranges. Note the heavy bush scrubland.



To traverse from Eyre Peninsula to Adelaide, the journey necessitated travelling north from Port Lincoln, towards Lake Torrens, before being able to cross over mud flats, often impassable during wet weather before heading south towards Adelaide. In later years a bridge was built at Port Augusta thus cutting the perilous journey further northwards.

(Refer to map left, which marks Eyre's northward route)

THE TREASURE IN THE TRUNK.

Submitted by Mary O'Brien Member 099

On a recent trip to Sydney I was invited to attend a talk given by Annette Gero, historian and author of the book: *"The Fabric of Society Australia's Quilt Heritage from Convict Times to 1960."*

Although not a quilter herself, Annette obviously recognised the value of Patchwork quilts as a record and reflection of many stages of Australian history.

Annette shared the story of Elizabeth Fry's concern for the women sentenced to Transportation for life. From 1817 to 1843 with the help of the British Society of Ladies and wealthy Quaker merchants "convict women were provided with one Bible, two aprons, one small bag of tape, one ounce of pins, one hundred needles, nine balls of sewing cotton, twenty-four hanks of coloured thread, one small bodkin, one thimble, one pair of scissors and two pounds of patchwork pieces."¹

The purpose was to keep the women occupied on the long journey and to give them an item, which could be sold on the completion of the journey, or kept as bedding.

Many were sold in Sydney on the completion of the journey. Annette has been able to find one surviving convict quilt that is called the *Rajah Quilt*. It was made on the ship *Rajah* on its journey to Hobart in 1841. The quilt bears an inscription in fine cross-stitch thanking the ladies of the convict ship committee. The quilt is now in the collection of The Australian National Gallery in Canberra.

In her book Annette traces quilts in Australia from the eighteenth century embroidered quilt of Johanna Gardener (great-grandmother of Sir George Ferguson Bowen first Governor of Queensland), through to a red and white WW1 quilt made from the signatures of Captain Stewart Murray Hansen and his fellow soldiers and nurses. His mother and her friends embroidered over the signatures in red silk. The quilt is now in the collection of Williamstown Historical Society.

Annette has chapters on the fabric of Indigenous Patchwork, the Waggas' of the depression years, and on quilts that speak of wealth and national pride. She is always on the lookout for old quilts, hoping to one day find one of those many convict quilts that were made on the journey to Australia.

So if you happen to have a patchwork quilt tucked away in a trunk in the attic, take it down and have a good look at it. If it looks as if it is made out of chaff bags you may have a 'Wagga', a genuine Aussie antique quilt, or if it is beautifully embroidered you may have the quilt of one of the wealthy early settlers. — ■



Above: Annette Gero (left) with a committee member of the Women's Pioneer Society showing some of the quilts which she used in her talk.

Below: Annette Gero (with microphone on right) displays another beautiful Quilt.



A selection of the quilts Annette displayed, dating from early colonial days to World War One.

¹ *The Fabric of Society Australia's Quilt Heritage from convict times to 1960. The Beagle Press, Rosville. N.S.W.2008. Page 14.*

COULD YOU TOO HAVE QUAKERS ANCESTORS?

Recently I was researching for a long lost female ancestor in 1645, I had details of her christening, and some Parish records which mentioned her for her donations to the poor, but after that she seemed to have disappeared from history, as far as I could ascertain she never married, and certainly was not buried within the Parish.

Then one day whilst I was doing some research online, within the National Archives (England), when suddenly I found a reference to her marriage located in the RG6 registers, which I knew were the Quaker records. This was something completely new; for it appeared that she had married in a Society of Friends meeting.

Whilst all of her siblings and relatives were Church of England, so why and how did she become acquainted with the Society of Friends aka the Quakers? The answer soon became obvious either her husband was a Quaker, or she had converted to that faith, which was a requirement of the movement before marriage.

Who or What are the Quakers?

The Society of Friends, probably better known as Quakers, and often thought of as an exclusive sect, that held strong pacifist views, opposed to bearing of arms, voting, and the swearing of oaths. However this image is far from the truth of the matter, the movement was formed during the religious upheaval of the 1650's following the English Civil War.

Their founder George Fox became disenchanted with the events of the era, and the dissatisfaction of the draconian laws of the established Church of England, coupled with the rise of Nonconformist movements, and the execution of King Charles the 1st in 1649.

Fox believed that the ordinary person could have a relationship with Jesus Christ, without the mediation of the clergy. He began to spread his message as an itinerate preacher, and found that there were several other groups of similar minded people, gradually he combined these groups and was subsequently elected their leader.

In a few short years the movement thought of themselves as being part of the restoration of the true Christian Church after years of apostasy². In 1650 Fox was brought before Justice Bennet of Derby on a charge of blasphemy, in an attempt to belittle Fox

Bennet commented "they" meaning the group. "*Quake at the word of God*," and that term became the nickname for the Friends.

By refusing to pay tithes to the Church of England, or serve in the military, they proved themselves to be unpopular with both the established church hierarchy, and with the English Government. They were always ready to disrupt church services, and one of their most radical innovations was a more nearly equal role for women, which contravened the English Law that women were not equal to men, and that a married woman could not own her own wealth or land.

Despite the survival of strong patriarchal elements, they believed in the spiritual equality of women, who were allowed to take a far more active role than had ordinarily existed before the emergence of radical civil war sects.

Early Quaker defences for their female members were sometime equivocal, however, and after the restoration of King Charles 2nd in 1660, the Quakers became increasingly unwilling to publicly defend women when they adopted tactics as disrupting services. George Fox himself would attend the meetings of the Church of England, and upon taking a pew would refuse to remove his hat, and if the moment took him, would challenge the statements made by the Priest during the sermon.

Consequences for beliefs:

Quakers, or Friends, were physically beaten in England and Ireland, and were effectively banned from sitting in Parliament from 1698 to 1833. During the reign of King Charles 2nd in 1673, the Government of England introduced the Test Act, which excluded from the military and office; all those that refused to take the Oath of Allegiance and Supremacy. When one Quaker was brought before the Courts for failing to take the oath, the Judge commented that he could not find evidence that he posed a threat to the King or Government by hatching treason or rebellions, but because he refused to take the Oath of Allegiance. The law presumed that he was an enemy of the King and Government.

Quakers in business:

Until 1871, Quakers were not allowed into Oxford or Cambridge Universities, and were effectively barred from professions where the taking of an oath was condition of entry. Quakers took up medicine, industry and banking, and were founders of such institutions as Barclay's and Lloyds, as well as Clarkes shoes, and Huntley and Palmers biscuits. Among other well known venture such as Fry's Chocolates, established by a Quaker physician John Fry. Meanwhile in York the son of a Quaker grocer Joseph Rowntree together with his brother owned a Cocoa, Chocolate and Chicory Works, formed themselves into the famous Rowntree International Confectionery Company. Another Quaker John Cadbury commenced manufacturing drinking Chocolate and Cocoa, and later his sons George and Richard established the factory at Bourneville near Birmingham in Worcestershire, where it became synonymous with chocolates ever since.

² Apostasy is the formal disaffiliation from, or the abandonment of a religion by a person. One who commits apostasy is called an apostate. Apostasy exists when a person removes themselves from the teachings and laws of their religion; this also exists when a person changes their religious denomination, for example Catholic to Protestant. The United Nations Committee for Human Rights considers the recanting of a person's religion is a human right, legally protected by the International Covenant on Civil and Political Rights. The Committee observes that the freedom to "have or to adopt" a religion or belief necessarily entails the freedom to choose a religion or belief, including the right to replace one's current religion or belief with another, or to adopt atheistic views. Today in many countries apostasy from the religion supported by the state is explicitly forbidden. This is largely the case in some states where Islam is the state religion, conversion to Islam is encouraged, conversion from Islam is penalized and carries the death penalty,

Researching Quaker Records:

Locating an ancestor and finding that they were a Quaker, is a lucky find, because the records kept by the movement are considered to be among the best ever made. Each marriage contained information of both the Bride and Groom, particularly if they too were Quakers. Quaker meetings were held monthly and marriages were witnessed by all members present. Births, marriage and burial records were kept from the late 1650's and unlike the Church of England and other Nonconformist Churches, who concentrated solely on baptism and Christening recording rather than the birth of a child, Quaker recorded the actual birth date along with the name of all members of the family, virtually establishing a family tree of the members family.

When civil registration was introduced in 1837, these registers were no longer used, and like other nonconformists; Quakers were required to surrender their pre 1837 registers to the Register General in 1840-42. These original registers numbering about 1445 of them, are now stored at the National Archives in Kew and are searchable in class RG6. An online search at www.nationalarchives.gov.uk/search will give the location of all births, marriages and burial records, e.g. East Riding of Yorkshire Archives and Research Service, where microfilms of Quaker East Riding records are available.

It must be noted that early Quaker marriages, births and burials do not appear in the Anglican Parish Registers, or in the IGI or similar indexes or transcripts. Consequently any search must be undertaken at the National Archives partner www.bmdregisters.co.uk website, however. Understand from the outset that is a pay to view site, and whilst the search results will indicate whether a person's records (whether Quaker or not) are available for viewing, to view the actual record itself, can only be done by purchasing credits.

Other enquiries can be directed to the Friend House Library located at www.quaker.org.uk/library In England and Wales between 1754 and 1837, Jews and Quakers were the only groups who were allowed to solemnise marriages outside of the official Church of England.

Quaker Practices relating to marriages:

- Should a Quaker wish to marry a non-member or "outsider," there were two choices for them to make. If the intended partner was not a Quaker, then the member was bound to persuade the intended partner to convert.
- If the marriage was performed outside of the Friends monthly Meeting, such as before a Priest, then the member would be "disowned."

Of course neither condition would apply of both partners were Quakers.

The marriage Commitment:

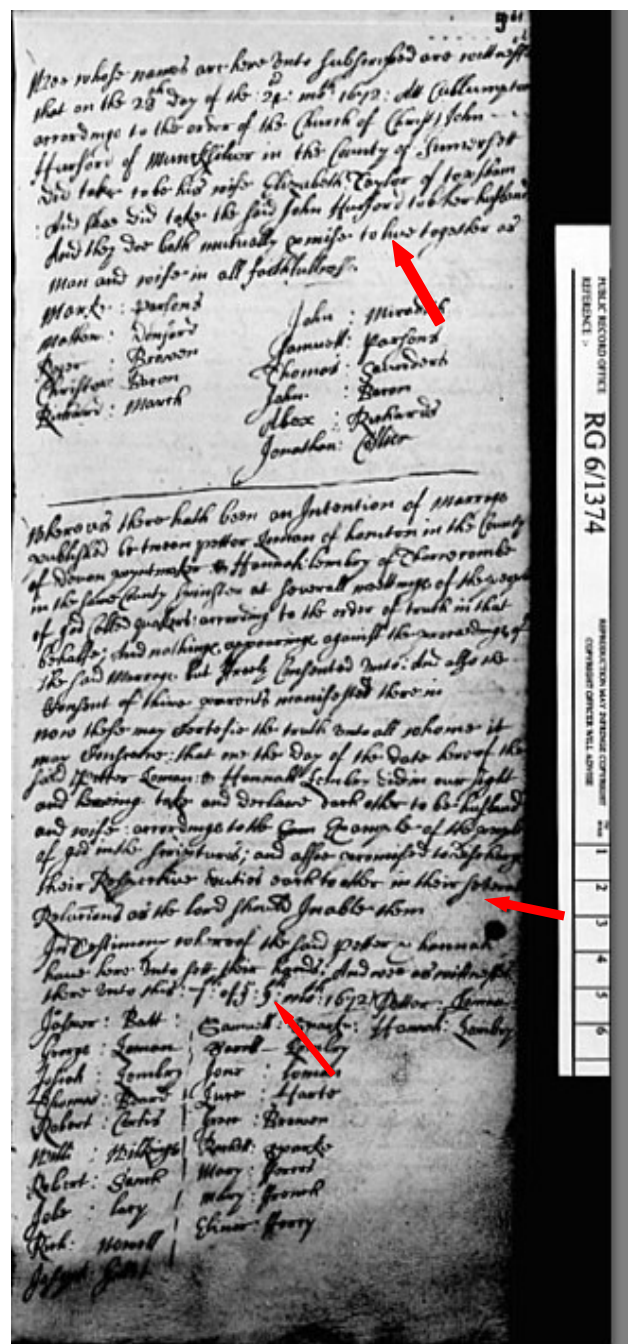
Following the 1753 Quaker Yearly Meeting, the procedure was standardized, each party had to declare their intention to marry at their respective local meetings, parental consent to the marriage would be obtained, and any prior engagements and financial circumstances would be examined.

After receiving approval at the Monthly Meeting(s) a date would be set for the parties to take one another as husband and wife before witnesses (usually the mid-

week meeting for worship). The form of their particular declaration was laid down and all witnesses signed the certificate. A full copy of the certificate (including witness names) was usually kept with the registers.

In the following image of the Meeting minute Book for Devon, notice the wording of the first entry, where the participants promise to live together as man and wife in all faithfulness.

However, in the last entry a different wording of the record of marriage is used, wherein the examination contains the consent of the parents is recorded, and acceptance by both parties, namely Peter Loman and Hannah Formby, to marry each other, and promise to discharge their "respective duties each to other in their solem(sic) relations ". The marriage certificate being dated the 7th day of the 9th month (November) 1672. See marked sections; also note the list of witnesses in both cases.



England continued to use the Julian calendar until 1752, when the modern or Gregorian calendar was introduced³. The names of the days of the week as well as the months carried over from the ancient Roman usage, and were based upon the names of Gods and deities or a Roman celebration. However, the Quakers rejected so called Pagan names from their records, and this also applied to the use of week day names and also the months, and instead referred to each day and monthly dates by numbers. Hence the 24th day of the 9th month, as can be clearly seen in the image, is based upon this tenet.

The first day of the week coincided with the tradition Christian Sunday, with the seventh day of the week being Saturday.

It must be pointed out here that the Julian Calendar differed greatly from the modern or Gregorian calendar, in that the New Year began on March 25th and ended on March 24th (12th month which also included February), hence March was the 1st month and December would have been the 10th month. So in our example appearing above the 24th day of the 9th month would have been in the month of November (Novem being Latin for nine), this method of dating applies similarly to all records predated before 1752m when the New Year began on 1st January.

So if you should find that an ancestor is missing from all Church of England Registers, or the normal Non-Conformists records, do try a search in the Quaker Registers, you never know, you too may have a Quaker ancestor.—■
The Editor.

What are RG 6 Registers?

RG6 refer to the Register General Registers series 6, which are the Society of Friends (Quakers) Registers, Notes and Certificates of Births, Marriages and Burials ranging from 1650-1837. The Quakers had the reputation for maintaining the most meticulous records in keeping of births; Quakers did not practice baptism, as well as keeping records relating to their congregations, which was essential to ascertain membership to the Society. There being rigid rules laid down for marriage of Non members.

SPECIAL ANNOUNCEMENT FROM



1911 Census - Coming Soon

The Registrar General for Scotland has announced that the 1911 census will be released on **Tuesday 5 April 2011**. See the press release [here](#). This census details information collected from more than 4.7 million Scots – marking a century since the data was first gathered.

The records will include the name, address, age, occupation, birthplace and marital status of everyone counted in the 1911 census, as well as details about their children. For the first time, the census data will be presented in full colour rather than black and white.

It will cost 1 credit to view an index entry for the 1911 census. An image will cost 5 credits. Unlike previous censuses, the image spans two pages due to the additional questions that were asked about the fertility of marriage and the profession or occupation. Each page measures 34 cm long by 43 cm high so the images are best viewed on your computer screen or if printed, on size A3 paper.

³ Refer to *The Compass* article appearing in volume 1 number 3, September 2009, "Understanding the calendar its history, and irrationalities"

RESEARCHING 17TH AND 18TH CENTURY RESOURCES:

During the Georgian period (1715-1837) many changes were introduced into the English society, and also in the keeping of records of the times. It was during this period that there were wars with the Scots (1745) and the French Napoleonic Wars (1799-1815) and England fought several others as well such as India, Canada, and of course the American Revolution.

There were extremes of wealth with a considerable amount of criminals and poor as well as incredibly wealthy aristocrats and gentry. It was also during this period that England sought solutions to their increasing criminal problems by transporting them to the far distant land of Australia (New South Wales).

Many people find problems in researching earlier than 1837 when compulsory registrations of Births, Marriages and Deaths were introduced into England. However, perhaps we can overcome some those problems by considering the records that ordinarily do not spring to mind when tracing family members of the period.

MILITARY AND NAVAL RECORDS:

The British Royal Navy along with the increased army, enabled the empire to grow, Britain won and lost colonies in America (1776) as well as the West Indies and the Caribbean, but gained India (1757) and Canada (1759). In the reign of Queen Victoria, the empire grew and at its height become the largest empire in history, as well as being the foremost global power, and by 1922 with over 458 million people, a quarter of the world's population of the time, and encompassed a quarter of the Earth's total land area.

The records of the army and navy before 1854 can be found at the National Archives catalogue website www.nationalarchives.gov.uk/catalogue. To research naval records it is essential to know what ship a seaman served in. However if an ancestor served at Trafalgar, it is possible to find details of him at www.nationalarchives.gov.uk/trafalgarancestors.

The site lists all those who fought in Nelson's fleet at the battle of Trafalgar, and includes all commissioned and warrant officers, ratings, and Royal Marines. Many personnel came from other countries such as America, Africa and Europe, so a search is well worth undertaking. Also search the records at <http://www.nationalarchives.gov.uk/documentsonline/navy.asp> where a collection of more than 20,000 wills made by members of the Royal Navy during the period 1786-1882.

Until the beginning of the 19th Century apart from Coronation medals, war medals were not issued, the first was the issuing of the Waterloo Medal, which set the precedent for the award of general service and campaign medals for the Navy and Army. Waterloo medal recipients appear in the Waterloo Medal Book, which is a record of the Corps and Regiments engaged in the Battle of Waterloo (1815) and lists the name and rank of the officers and men, the Waterloo medal Book can be located by conducting a quick search of the site.

CIVIL MARRIAGES:

Before 1837 marriages were conducted and recorded by the local vicar of the Parish Church, and the records appear in the various local Parish Registers many dating from 1538. However, births were not recorded the emphasis solely dependent upon the baptism or christening of the child, which could have been within days or even years of the actual birth.

During the Commonwealth period 1649-1660, marriages were only legalised if conducted before a justice of the peace, it was during this period that Parish Registers were banned, and some were even destroyed by the zealots of the period or by the local priest.

Consequently there are very few if any records of births, marriages or burials for that Commonwealth period. Any Parish Register that records any event between 1649 and 1660 should be treated with suspect, because many recorded events were recreated from memory some years after they occurred. Some Registers have an endorsement commenting on the lost period and state "*these records are here recorded after my restoration*" or similar comment.

TAXATION LISTS:

Throughout the period of the 17th and 18th Century, heavy taxes were levied on the English people and none more so than the Catholic recusants who were taxed doubly. During 1625 there were many different levies and taxes introduced by both the King and Parliament.

To name just a few there were the so called "*Gifts to the King, a free and cheerful gift*" sought to pay for the war with Spain, Charles 1st "*Ship money*" a tax imposed without consent of Parliament, and only applied to coastal towns to offset the cost of defending that part of the coast of England, and to pay for ships. Poll Taxes and Hearth Tax records can generally be found in the National Archives or in the local County Record Office via www.Genuki.org.uk The National Archives website has a the database that lists taxes that survive for the town and parishes E179 series at www.nationalarchives.gov.uk/e179.

WILLS:

A resource often overlooked, mainly because people think that their ancestors were not important enough or hold any estate of value. It should be remembered that pre 1649 most Church Courts (local County Bishop's Court) is where all Wills were proved, and these are now deposited with the Local Record Office, a search can be made online at the Genuki webpage applicable to the county where the ancestor lived.

During the Commonwealth period, all Wills that were probated in the Bishop's Courts, were now required to be proved in the Prerogative Court of Canterbury or at York, depending upon the location of the estate or where the person resided,⁴ the records are available online at <http://nationalarchives.gov.uk/documentsonline>.

Wills are an invaluable resource often naming siblings, children and other relatives, and should not be overlooked.

⁴ Refer to page 9 of the March 2010 edition of "The Compass" and the article "Pre1858 wills and where to locate the" for full discussion on this subject.

COURT RECORDS:

Local Quarter Sessions records (located in the Local Record Office) can be very useful, for it was here that land transactions etc were heard and recorded, as well as summary offences. However, during the period very few people at sometime or other fell under the influence of the Law, these included dissenters of the established Church of England, to traitors, and criminals of both high and low rank.

A fully researchable online website located at www.oldbaileyonline.org contains accounts of over 100,000 criminal trials held in London's Central Criminal Court. Even if your ancestor led a blameless life, the site is well worth visiting as a matter of historical interest, and reading the proceedings of some of the trials of the notable and the infamous, extending over a period from 1674 to 1913.

PARISH REGISTERS:

One of the biggest drawbacks in many a researchers portfolio, is that they tend to rely totally on websites such as Ancestry and bmdregisters.co.uk as their main source of research.

Whilst these sites provide a very good reference for locating an ancestor quickly, they do not provide "the *meat on the bones*" so to speak. If one is satisfied with names and dates alone that's fine, but many Family Historians want to delve deeper, and understand the times and places of where an ancestor lived, loved and died.

The history of the area is as important as the name and date; consequently it is essential that any research undertaken should be total in the undertaking. This is where the local Parish Registers come into their own, in those pages are recorded other details concerning people apart from a baptism, marriage and burial. Sometimes the cause of a death may appear, especially if the person is well known in the Parish, circumstances such as a rejection of Banns will be recorded, and those Bastardy Bonds can be most enlightening.

Never pass up the opportunity to view a film of the original Parish Registers; these can be viewed at the local Church of Jesus Christ and Latter Day Saints (Mormon) Family History Resource Centre's at a very low cost. To locate your nearest Centre go to the official Mormon website in your state or country. — ■

RECOLLECTIONS - EVA TUCKFIELD

I was driving with my daughter and granddaughter who had recently celebrated her 13th birthday. Looking at her I thought, 13 years old, where was I, what was I doing at that age? And so I started to remember.

GERMANY February 1932:

On my 13th birthday, February 1932, my father gave me a large orange saying "this is a Jaffa Orange, they grow in Palestine and we are going to live there shortly." I was the 3rd daughter of Hans Yitzchak & Regina Pagel. I had two elder sisters, Miriam & Hanna, and a younger brother Mordechai. We were a devout Jewish but modern living family, living in Beuthen, Upper Silesia, Germany, a coal mining district on the border of Poland.

My parents were highly respected and very active members of the Jewish community, the Zionist Movement and the community at large. They owned a Ladies Fashion shop in the centre of the city and we lived in a large apartment also centrally located. We were very comfortably off with a cook-housekeeper, a daily cleaning woman and a nanny for us children.

I belonged to the Jewish youth group "Yeshurun"; we would meet Shabbat⁵ afternoons at our Orthodox Synagogue, making Sunday outings into our nearest forest during the summer. I went to our Jewish public school for the first four years, and then to a mixed religion Girl's only school. Twice a week I also went to Hebrew lessons, learning to read, write and translate the "old" Hebrew in our Siddur.⁶ I loved the theatre and performing; my mother encouraged me to take part in all plays and recitals from my school, youth groups, and the

Jewish community. She would rehearse with me to make certain I was word perfect.

There were two interesting occasions in my early years, which I still remember vividly. The first one was my mother taking me to the picture theatre to see the 'First Talkie', the "Jazz Singer" starring Al Jolson. As I was small for my age she made me stand on the seat so I could see the screen better. The second occasion was a few years later. All the schools congregating on the sports oval to watch the cigar shaped "Zeppelin Hindenburg" floating so silently and low over us. We could see the faces of people quite plainly in the gondolas attached to the belly of the silver air-ship; the whole oval erupted into screaming and waving. Two magical occasions, never forgotten.

It was a good, calm, untroubled life so far, although for the last few months I saw young people in brown uniforms marching in torch processions and singing loudly, it made me feel uneasy. It was the beginning of the NAZI regime. So when my father announced our departure from Germany I felt quite happy about it.

My mother, with my six-year old brother, left Germany first to establish the first Ladies Fashion shop in Tel-Aviv. In May 1932, I left Germany forever (I have never been back). I went to live with my uncle and aunt in Kempen, District of Posen, Poland, where my father was born. There I had private lessons and many friends from other previous visits. It was a lovely old township with cobblestone streets and square where we lived above my uncle's large shop in which I was allowed to help sometimes. It was a happy time for me. I didn't even miss my family.

⁵ Shabbat means rest or cessation and is the seventh day of the Jewish week and a day of rest. Shabbat is observed a few minutes before sunset on Friday until a few minutes after the appearances of three stars in the sky on Saturday night.

⁶ A Siddur is a Jewish prayer book containing a set order of daily prayers.

My father came in September, straight after Rosh HaShanah,⁷ to say Good Bye to his brother and for us to start our journey. He tried to persuade his brother to come to live in Palestine as well. But my uncle would not leave his home. He and his wife perished in the Holocaust.

Not wanting to go through Germany again, we took the train through Poland, Romania, Hungary, Yugoslavia, to Trieste, Italy. The trip took a number of days, as we had to stop in a lovely Hungarian city for Yom Kippur. We went to the Service in a large Synagogue. Going upstairs I was asked to sit near the Rebbetzin⁸ who admonished me first for wearing a short sleeved dress, then asked me where did I come from and where was I going. The eyes of all the women were on me as I told them that we were going to live in Palestine. I can hear even now the whispers which went all around the packed gallery, Palestine, Palestine, Palestine. It got so loud that the men downstairs shushed the women. I can see it all in my mind now and often wonder if any of them survived the Holocaust.

We met my sister Miriam in Trieste (Hanna had stayed back to finish her matriculation) and boarded the ship taking us to Palestine. It would be 40 odd years before I would set foot in Europe again.

PALISTINE September 1932:

We arrived at Port Jaffa after six days, having spent the first two days of Sukkot⁹ on board ship and had to anchor outside the harbour as the water was very shallow. We had to descend outside stairs and jumping into the strong arms of Arab boatmen, who rowed us into the port where my mother and brother awaited us.

A horse drawn carriage with the driver wearing a red Fez, something new and strange to me, drove us through the narrow noisy, crowded, colourful streets of Jaffa. For the first time I could smell the strange, to me then, aroma of Arab and Mediterranean food, which I still enjoy smelling and eating today.

We came into Tel-Aviv Ha Ktana (Little Tel-Aviv) as she was called then and my first impression of her was of a white, bright and clean city. We stopped outside our new shop called "The Lady" (in Ivrit "HaGeveret"). It was situated in Nachlat Benjamin Street, which was then the main shopping centre. Only the main streets were paved, side streets were all sand; some had planks down to make walking easier. In the side streets people were living in little huts, called Zrifim. The buses were a Co-operative called Ha Maa'ar and were almost the only vehicular traffic on the roads. Arabs with donkeys walked the streets selling grapefruit, oranges and neft (kerosine) needed for the primus in the kitchen and for the heater in winter.

I started at the Talpiot Girl's school and had to learn the modern Ivrit as well as catching-up with the class of

three years English which I found very easy to learn. I joined the Scouts (Zofim) and the swimming section of the Maccabi. Friday afternoons we would meet the swimming coach then walk from the end of King George Street through a Bedouin camp full of tents, camels, donkeys and children. We would train in a pool in the middle of an orange grove belonging to the Mukhtar¹⁰ of the nearby Arab village of Sumeil. Once the Mukhtar invited us to train in his private pool, after that we were refreshed with cool drinks in his large home.

The orange grove and Bedouin camp is now the site of the Town Hall and Rabin Square in front of it. Friday afternoons the Shofar¹¹ would be blown in the streets, a sign for the shops and traffic to stop for Erev Shabbat, but on Shabbat mornings I would meet my friends on the beach, packed with swimmers, beach tennis players, and young boys walking around selling "Eskimo Ice-blocks."

On Chanukah I loved seeing the large Chanukia¹² lit up on top of the water tower at the top-end of Balfour Street, you could see it from everywhere in the city. Purim was the most enjoyable time. We watched the Mayor, Meir Dizengoff, riding proudly on his white horse leading the Purim Parade through the main streets. We walked around the streets in fancy dress costumes, small children let off firecrackers, and the youth danced the Hora at night to the music played by bands on the streets, while the grown-ups went to formal fancy dress parties.

A happy occasion was the official opening of the Dizengoff Square by Mayor Meir Dizengoff. It took place in the darkness of an evening on the outskirts of the city. We, the Scouts, stood around in a large circle (now the size of the square) holding up flaming torches. A wonderful evening always remembered.

In 1935 I was asked by a friend to join the Haganah, the secret Underground Defence. I became a member. I learned First Aid and had to do practice for some weeks in the Tel-Aviv Hadassah Hospital Emergency section. I learned Morse Code, (in Ivrit!) in four different ways, and also the use of Small Arms.

In 1936 the Moraot, a big Arab Uprising, started. As I lived in the northern part of the city I was put "on duty" every second Friday night in the empty vicinity of the Yarkon River. The young men would go on reconnaissance along the river and I would join them with some first aid equipment. We would go in pitch-black darkness in single file very quietly, but my heart would be in my mouth imagining that behind every bush would be a terrorist. Across the river was an Arab village and we could easily see their lights.

In between times I was also on guard duty with a partner inside the cinemas and different functions in the main part of Tel-Aviv. We looked like an ordinary couple except that we carried small arms hidden on us.

Now Migrants from Europe arrived and the city got bigger every day. It was not Tel-Aviv HaKtana anymore. Although the Arab riots in Palestine became worse and worrying news from Europe started to drift in, Tel-Aviv on the surface was a city full of life and entertainment.

⁷ Rosh Hashanah (Hebrew for Head of the Year) is a Jewish holiday celebrating the seven days of creation. It marks the start of a New Year. It is the New Year for people, animals and legal contracts. It is the first of the High Holidays.

⁸ Rebbetzin is the title used for the wife of a Rabbi, often considered to be spiritual counsellors and give blessings. She can be approached by women who do not feel comfortable approaching a Rabbi.

⁹ Feast of Booths, Feast of the Tabernacles, is a Biblical Holiday. A Sukkot is a booth constructed of flora, such as tree branches or bamboo shoots, intended to remember the type of dwellings the ancient Hebrews used during their 40 days of wanderings in the wilderness, after the Exodus from Egypt.

¹⁰ An Arabic term meaning the chosen (elected) head of the village.

¹¹ A horn, traditionally that of a ram, used for Jewish Religious purposes.

¹² A nine branched candelabrum

Around 1937-38 I took part in large demonstrations against the White Paper Policy. At the second demonstration the British Police came to disperse us by hitting indiscriminately with thick leather truncheons. I got heavy hits on my back and after some painful days was sent by bus to the Hadassah Hospital on Mt. Scopus, Jerusalem, where I was operated and stayed for three weeks. In those days it took over two hours to get to Jerusalem on a road called the Seven Sisters, because of seven dangerous curves.

By 1939 the grounds around the Yarkon River were built -up by housing projects (Shikunim), which made living there much safer. We were not needed anymore in the city itself so my days in the Haganah came to a slow end. The Second World War had started and with it a new Era.

War had started and with it came Black Out, Food Rationing, and Air Raids. In 1940/41 Australian soldiers started to arrive from North Africa and Syria. They were very much liked as they held back the German Army in the Western Desert and also because they were likable young men very far from home. As I spoke already perfect English I was asked by a restaurant owner to manage a special dining room set aside for meals for the Australian Military Police which were housed on the next corner. After a few weeks a new nice looking and quietly spoken soldier arrived. We liked each other straight away. He was Cpl. Milton James Tuckfield, (called Jim) from Gawler, South Australia. He was repatriated from Tobruk, North Africa, with sand in his lungs and still under medical care. I took him home to meet my family, as my mother and Hanna spoke English we got on very well together. After some time he was transferred to Jerusalem and then we realized that we were very much in love. We married at the British District Commissioner Office, Jaffa-Tel-Aviv.

I moved to the German Colony, Jerusalem, and became friendly with another girl, Esther, who had also married an Australian soldier. Now I got to know Jerusalem very well and enjoyed living there but making short trips to Tel-Aviv as I missed the beach and my family. In October 1942 my son Raymond Gil (Joyful) was born in the Hadassah Hospital on Mt Scopus. I then moved to a room in House Najjar on Jaffa-Tel-Aviv road, in the suburb of Romema (the Central Bus Station is just around the corner now). It was the only house in a great empty block with just a small Arab coffee house opposite. I could hear Arab music all day long and see the customers sitting outside drinking coffee and smoking their water pipes.

In January 1943 all the Australian Troops in the Middle East were recalled to Australia, so now I was on my own in Jerusalem bringing up my son, but would be visiting my family in Tel-Aviv quite often.

On the 22nd November 1944 the British Army Base notified me that we were to leave the next day for Australia. A 24- hour notice! I phoned my family and my mother came to be with us on our last day in Palestine. I had to race to the Egyptian Embassy for our Visa, bring our washing from the roof and pack them still damp, notify all my friends of our departure. Luckily my friend Esther with her son Max, who was Ray's age, were also notified, so at least we would not be travelling half way around the world on our own.

We left the next day 23 November 1944 from the Jerusalem Railway Station. I fare-welled my mother and called out to her from the moving train "see you in three years." But it would not be until December 1970 before I would see her again.

ON THE WAY TO AUSTRALIA. November 1944:

We left Jerusalem feeling very subdued. The last 24 hours had been so hectic that I did not have time to think. But now, all of us sitting quietly in the slowly moving train, the realization hit me. I had set out with a child into an unknown country, an unknown future, not knowing how his family would receive us, not knowing when I would see my husband again. His Company had been transferred to England a few months earlier to help prepare for the repatriation of Australian Prisoners of War from Europe. But I had the determination and courage to work at making the new country my home and make the best of it.

We arrived in the evening at Gaza and were taken by British Army Personnel to their Mess Hut for the evening meal and to let the children have a bit of play. We boarded the train and put the children to sleep on the long hard benches (No Sleepers then). We had crossed the border into Egypt during the night and stopped for breakfast at El Kantara and then for the midday meal in Ismalia, at both places being looked after by British Army Personnel.

After a 26 hour-long train trip we arrived very tired at last at Port Said, on the Suez Canal. We were met again by the Army and rushed to Port Tewfik where the Troopship "Changi" had waited for us and started to sail as soon as we boarded it. We were shown into a large cabin with some Egyptian War Brides also with children. The ship was packed with Australian and New Zealand Soldiers already repatriated from Prisoners of War Camps in Europe, also Army Nurses who helped us with our children. We had to wear our life jackets all the time, children as well, as we sailed in a large Convoy, zigzagging all the way, first stopping a day outside Aden, Yemen, and then to Bombay, India where we arrived on the 4th December 1944.

The Captain of a large American troopship sailing that night to Australia refused to take us on board, as they only supplied two meals a day and were not prepared for young children. We boarded the train to Poona, in those days a large British Garrison city, and were billeted in the Army Engineers Camp waiting for the next available ship. The Camp was very large and we had Indian soldiers on duty around our billet day and night. Esther and I hired pushbikes and often went into Poona to do shopping and sometimes to surrounding areas. The children were looked after by the young sons of the Indian Sergeant in charge of our security. On New Year's Eve we were invited to a large Ceremonial Dinner in the Officer's Mess followed by a huge bonfire with Indian soldiers playing Scottish tunes on bagpipes.

On the next morning, the 1st January 1945, we left for Bombay and boarded a small passenger ship "The City of Paris" which would take us to Australia. On board were some Australian soldiers and Army nurses going home. Seven days later we arrived in Colombo, Ceylon. In the evening a powerboat took us into the Port of the city for two hours sightseeing.

At last we arrived in Australia, to be precise in Fremantle, Western Australia, on Saturday 20th January 1945 and passed through Immigration. Ladies of the Traveller Aid gave us pushers for the children and gave us directions to take the train to Perth. By now it was afternoon and all the shops were closed, the city looked dull and boring, so we came back to the ship. We left that night and continued through the Great Australian Bight, and now we were told that travelling between Bombay and Fremantle we had still been in danger from Japanese Submarines. At last we sailed through safe

and calm waters and did not have to wear our life jackets any more. On the morning of Monday 29th January we arrived outside the Heads of Sydney Harbour but had to wait for a large passenger liner to pass us, before entering Sydney Harbour.

What an unforgettable sight that was to my eyes, from afar I saw the Sydney Harbour Bridge, beautiful houses and green parks in lovely little bays on both sides of the harbour, hundreds of little boats sailing around decorated with flags, sounding sirens, people standing at the coastlines waving flags. An unforgettable Day. We found out later that it was "Australia Day" and also a Welcome to the new Governor General, the Duke of Gloucester who had arrived before us on the large liner.

Arriving on the 20th January in Fremantle, WA, did not mean much to me, but that day sailing into Sydney Harbour, in my opinion, was our real arrival in Australia.

AUSTRALIA 1945:

Our ship, The City of Paris, had docked about mid-day. Esther with her son had left after a tearful farewell as she was going to live in Sydney. Now I was really on my own, with a two-year-old child in a strange country. I had been notified to wait for the Travellers Aid Ladies who would take care of us and arrange our travel to Adelaide

Yes, but where was Adelaide and how far from Sydney was it, how will we get there? All this was going through my mind just as two ladies arrived to take us ashore. After a short sightseeing trip around the harbour, a rest and early dinner in a family hotel we boarded the overnight train to Melbourne. Arriving there in the morning we were met at the railway station and taken to a room at the YWCA to rest for the day as we then had another overnight travel to Adelaide. Not having eaten or slept since leaving the ship and feeling very tense, I became apprehensive about my arrival in Adelaide. But coming through the hills early the next morning I saw the sea gleaming below us on one side and the red roofs of houses surrounded by trees and bushes on the other side. Such a pretty city I thought, everything will be all right.

ADELAIDE:

On the morning of Wednesday 31st January 1945 we arrived at long last in the city that we would call "Home" from now on. I waited until everyone had left the train before leaving our compartment and settled down on the now empty platform and waited. I had corresponded with Jim's family and sent photos of us, had received letters from them but without photos, so I had no idea what they looked like. After a while I saw a

group of people walking slowly up and down the platform and looking at us. Then the elderly white haired woman approached me and asked quietly "Are you Mrs Tuckfield?" When I nodded she said "I am Mum". Relieved I got up and we were embraced and kissed by all the family. They welcomed us with warmth and affection, which never changed throughout the years.

Australia itself was a great culture shock. I had come from a vibrant, and modern living city, Tel-Aviv, where life was happy and casual, entertainment starting at night, here the city was dead after 6 o'clock in the evening. I found life very formal, women going shopping and to the pictures in hats, gloves and jewellery. I thought I had returned into the 1920s. I had a lot of adjusting to do and learn a different way of living.

Jim returned at last from England on the troopship "Andes" on 17th October 1945 so now our real family life could begin. Our daughter, Judith Dawn was born in 1946 and our second son, Allan David in 1948.

An unexpected reunion took place in 1947. I had taken my six-month old daughter to the Hindmarsh Town Hall for her immunization. A woman with her daughter came to sit next to me and asked "Isn't your name Chava?" As no one here knew my Hebrew name at that time I just stared at her. Then I recognized her, Malka, a classmate in our Talpiot School and a member of my Scout group in Tel-Aviv. She had also married an Australian during the War but as we had lost touch after leaving school we didn't know anything about each other. But what a surprising coincidence meeting like this again.

In 1968 my younger son, Allan, was called up into the Army and served for a year in Vietnam. We were happy and relieved to welcome him back in early 1970. I returned for the first time to Israel in December 1970 to visit at long last my family and was amazed at the change since my departure. As I had only spoken English all those years I had to relearn my German and Ivrit. It took a while and I have never been quite as fluent as I used to be.

Jim and I returned to Israel in 1973 to visit our eldest son Ray, who was at that time Attached to the Australian Embassy in Tel-Aviv, and all my Israeli family once again. We had arrived on the Eve of Rosh HaShanah and experienced living there during most of the Yom Kippur War. (But that is another story). The birth of our granddaughter Ilana in the Assuta Hospital, Tel-Aviv, gave added pleasure to our visit.

After my husband's death in 1979 I returned many times to Israel, and also enjoyed visiting other countries. Since my arrival in Australia in 1945 I have lived a happy and satisfying life here with all my family, but Israel is still "home from home" for me.

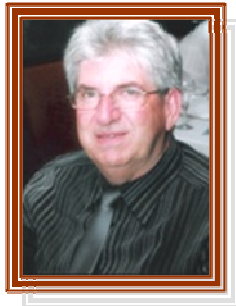
Eva Tuckfield, June

2002

Pictured left: Eva (standing) in 2007, shown here giving a presentation on how make a flyer using Microsoft Publisher



COMPUTER TALK...WITH IVAN RANDALL



Quote of the Quarter: "*There's a sucker born every minute*" P.T. Barnum (1810-1891)

Hello! And welcome to the New Year.

I wonder how many of you were lucky enough for Father Xmas to bring you a new computer. How are you managing with Windows 7? It may have some differences to what you have been using, but hang in there, it is not that different and you will eventually get used to it. Mind you that will not stop us grumbling about it, will it? As much as we dislike change, we must learn to live with it; after all there are some things we just cannot change no matter how much we wish.

Because it is a New Year, and we often forget things, I would like to remind you, whether you have a new computer, or the same old one like me, please make sure that you have kept your subscription for you anti-virus software up to date, this is essential for a trouble free year ahead.

Anti Virus Control:

However, if you are lucky enough to have a new computer, it usually comes with anti-virus software installed which has a limited free period, sometimes it may be for a few months, but in some cases it may cover you for a year. Regardless of when this installed anti-virus program does run out, you need to either purchase the full version, or replace it entirely with something else of your choice. I implore you, please don't ignore this as your protection from viruses is dependent on having up to date software installed. If you do decide to replace the now old program, make sure that you uninstall the old one before installing the new one. You should not have two anti-virus programs installed at the same time. Some antivirus programs will not allow you to install a different one until the current one has been removed.

Now, having up to date anti-virus software installed on your computer, how many of you actually do a full computer scan regularly? Most of the current programs have this built in, some set to scan at a given time of the day or week etc. or when the computer is turned on if it has not been done for some time. It pays to check that this is happening, as these settings have a habit of being disabled by children or grand children who dislike the computer slowing down when a scan is running.

Those programs that are set to scan your computer at a specified time, of course cannot do it if the computer is turned off. Therefore, I suggest that you should take control and run a full computer scan at least once a week when the computer is not in use for a couple of hours. Just set it to scan, and walk away.

However, you can if you wish, use the computer while the scan is running, but you may notice some sluggishness in response, especially when scrolling the mouse around your screen, but then this all depends on the particular scanner.

Beware of Free Offers:

It has been often said that "*There is no such thing as a free lunch*" and something worth mentioning again is **Internet scams**. I know that I do go on a bit about that, but it is essential for safe computing and a peaceful state of mind. There are a whole lot of different scams around, and while most of us should be aware that no legitimate organisation will ever ask you to confirm your email address or bank details over the internet or over the phone, there have been far too many cases of privacy invasion occurring because someone gave up their personal information, believing that the request is from a legitimate body such as a Bank.

The latest phone scam:

A case in point worth mentioning, presently there is a telephone scam making the rounds at the moment, which has become very prevalent as I am hearing reports from friends and acquaintances about this one. I issued a warning to all members late last year, but I think that it needs repeating. The method goes something like this:-

You receive a phone call from a person with a distinctive accent who claims to be from Windows support, Microsoft support, or some other such company (usually a well known one to give it credibility), who tells you that they have discovered a Trojan virus, or some other dreaded problem on your computer. They will spend some time using some technical terminology, trying to convince you that they are genuine, and the final sting in the tail is when the caller asks you to allow them access to your computer, where on the problem can fix it for a fee.

I have received two of these calls myself in the last few weeks, one from a male and one from a female. I am afraid that I was most impolite and just hung.

Two questions should immediately come to mind.

- (1) How did they know that you even had a computer?
- (2) If they are able to detect a virus on the computer, why do they need access to the computer to fix it?

Considering that they already had been able to access my computer to detect any problem in the first place.

The way it works is similar to the method telemarketers use by means of a random dialler (if you get such a call there is a considerable delay before they answer your hello!) and hope that the person who answers has a computer, if not I believe that they merely disconnect the call.

However, if the details above are not entirely accurate, the warning still applies, have nothing to do with these people or you will suffer the consequences.

Forwarding E-mail:

One important point before I close off, and that is the safe use of emails. The particular thing that I see time and again, is that all those email jokes and videos that we all receive, and forward on to our friends, often

have all the original email addresses of everyone that has received and forwarded the e-mail in turn, still appearing in the context of the e-mail.

Please remember, after you have gone to the forward mode, ensure that you delete all the email addresses that appear at the top of the message before you hit the send button. It is not difficult to use the delete key to remove these addresses otherwise these addresses just keep being sent to who knows who, because if all the people that you send it to do not remove it, your address will be sent on and on. It is no excuse to say, like one friend that I mentioned this to, replied "*I don't know how to do that.*" Well I say yes you do although you may not realise it, if not find out, just ask someone.

The Office of Consumer Affairs Department in your Capital City, have freely available "***The Little Black Book of Scams***" I heartily recommend that you obtain a copy.

In closing, I wish you all good success with your family research in 2011. — ■ —

AN NUMERATOPR'S COMPLAINT:

In the 1851 census return for the Parish of All Hallows, Barking, in the City of London, on HO107.1531.folio193) The following is handwritten across the columns in thirteen lines:

"The enumeration of this district was undertaken by me in the belief that I should be fairly paid for my services. I was not aware that all the particulars were to be entered by me into the enumeration book, the work without that, being ample for the sum paid, nor has I any idea of the unreasonable amount of Labour imposed. The distribution, collection, etc of the schedules together with the copying of the same, has occupied for two or three hours for every 60 persons enumerated and for this- The equivalent of ONE SHILLING! What man possessing the intelligence and business habits necessary for the undertaking would be found to accept it? How then, can a correct return of the population be expected? He, who proposed the scale of remuneration, should in justice be compelled to enumerate a large district such as this, upon the terms he had himself fixed."

News from the State Library of South Australia

Ever wondered what new resources the State Library of South Australia has but don't want to perform endless searches through their catalogue or brave the city traffic? Now you can access the State Library's two new RSS feeds (Really Simple Syndication) which is a format used to deliver summaries of frequently changing website content such as news, database updates and new book titles. Instead of revisiting websites to get new information, you can save time by using RSS feeds and have the updates delivered to you in one place for free.

These are regularly updated lists of SLSA's new South Australiana resources and new Family History resources. Depending on the selections you make when you subscribe, you can access the list through your browser's favourites or bookmarks or your Outlook. Clicking on each link in the list will activate access through to the State Library catalogue where you can learn more about each new book, photograph, map, electronic resource, ephemera item, sound recording, periodical or other items from our South Australiana or Family History collections. You can also sort and search the lists.

These feeds can inform you about new State Library resources that you might wish to access on your next visit or request your local library or history centre purchase for their own collections. It is an excellent resource for customers and staff of libraries, family history groups and local history centres in metropolitan and regional areas since the State Library collects material pertaining to the whole state of South Australia. Customers can't subscribe on a public PC at a library or information centre – they need to do it on their personal laptops or their computers at home. To subscribe visit the State Libraries website at <http://www.slsa.sa.gov.au/site/page.cfm?u=741>

OUR VERY OWN DRAGNET.

A research success story. Submitted by Shirley Bulley, Member 071

There was a television series during the 1960's and 70's called "Dragnet". Each episode began with the words *"The story you are about to see is true, only the names have been changed to protect the innocent."* So it is with the following story concerning a family reunited through the work of ANDFHG volunteers, with not only the names being changed, but also the places where these events took place. The reason for this change of identity will be clear as you read on:

My husband, Jim and I, were at a luncheon in October last year, and shared a table with Jeff Wallis and his wife, Jan, who live in Freeling.¹³ Many years previously they had adopted two children from foreign countries. The conversation got around to adoption generally, and Jeff volunteered the information that he was adopted, although he had never been told by his adoptive parents. He had made some enquiries twenty years previously, and had birth certificates that were issued to both his biological mother, Mary Bond, and his adoptive mother. He desperately wanted to know if he had any half-sisters or brothers or, indeed, any other family.

When he was a child in Grade 7 at Penola ¹⁴ Primary School, the headmaster had been called in to admonish class members for their treatment of two known adopted children in the class. He pointed out to the children that there was another person in class who was adopted, but the class members didn't know that, and therefore treated this person with more respect than the other two. As he said that, he stared directly at Jeff, who knew almost instantly that the headmaster was referring to him.

That was the first time Jeff had any real notion that he had been adopted, but he had always had an unusual feeling about it as his older brother was physically very different from him.

I offered to try and find out a bit more about the family, through my connection as an assistant researcher at the ANDFHG research facilities.

One day I was at the ANDFHG clubrooms and I happen to mention the story of Jeff to Family History Researcher Margaret Flaiban, and together we searched the 1954 electoral rolls on Ancestry, and found evidence of Mary, her parents and possible siblings and cousins, in the small Victorian town of Edenhope¹⁵.

ANDFHG's researcher Ivan Randall also took an interest in the story, and sent me some information which he had found on the Australian Cemeteries

website. This gave us several pieces of the "jigsaw" which led to us finding out about Mary's eventual marriage, and her death. Her tombstone (and that of her husband) in the Edenhope Cemetery indicated that she left daughters, Cheryl and Heather. Her husband's parents were buried in the cemetery also, and his mother's name was Heather. That was the "clue" that told us that these people were quite likely from the same family.

One Saturday afternoon, I decided to look up the White Pages on the internet to see if there were any Bonds in Edenhope. I was in luck, first time, and spoke to a cousin of Mary's who gave me information which led to Jeff finding his half-sisters, Cheryl and Heather. It was not easy going at first.

The girls' mother had told Cheryl, many years previously about the baby boy she had to give up for adoption, as the father left her, presumably returning to the United Kingdom. Mary made Cheryl promise not to tell Heather. So, when she did find out, she was most distressed, and at first didn't want to speak to Jeff or to meet him. However, that has all changed, and the eventual outcome has had them all exchanging telephone calls, photographs.

A few weeks ago Jeff and Jan went down to Penola to meet with Heather's family, a meeting she instigated with encouragement from her immediate family. The result has been a very happy and emotional time for all concerned. Cheryl and her husband intend to visit Jeff and Jan sometime later this year.

To think that twenty years ago, just after his biological mother had died, Jeff started thinking about all this, but had never done very much about it. Then with the help of our two very experienced volunteers, we were able to unravel this mystery.

To this day, Jeff's adoptive mother does not know about findings, and he does not intend to tell her (hence his wish for anonymity). I have every admiration for Jeff, in that he has lived with this secret for a very long time. — ■ —

GRAVE THOUGHTS:

The first colonial church-yard or burial ground was on the site of the present Sydney Town Hall. A proposition to fence off the area, in consequence of pigs rooting up the earth and graves, appeared in the Sydney Gazette, February 5 1804.

Burial grounds were first consecrated throughout the various towns in the colony in 1811.

The first burial ground in Melbourne, was located in Port Phillip, near the Flagstaff Hotel. The first burial in the grounds was in 1836, when a child named Goodman was buried.

¹³ Freeling is a small country town in South Australia situated about 60km north of Adelaide. Having a population of about 1,200, it neighbours the Barossa Valley wine producing region. The main source of income is from its extensive farm lands, where mainly cereal crops are grown.

¹⁴ Penola is located 388km south east of Adelaide, and is in the heart of one of South Australia's most productive wine growing areas. Coonawarra lies just north of the town, and is renowned for its red wines. The town is known as the central location in the life of Mary Mackillop (St Mary of the Cross) the first Australian Roman Catholic Saint

¹⁵ Edenhope is a small town located in the Australian state of Victoria. The town is 38km from the South Australian border. In 2006 its population was 913.

RECORDS RELATING TO INSTITUTIONAL CARE IN SOUTH AUSTRALIA.

By Andrew G Peake

Recently (30 August 2004) the Senate Community Affairs Committee released a two-volume report, *"Forgotten Australians: A report on Australians who experienced institutional or out-of-home care as children."* This report is the third of a trilogy of reports relating to children in institutional care. In 1997 the Human Rights and Equal Opportunity Commission released, *"Bringing them home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families,"* relating to indigenous children. A recent film, *"Rabbit Proof Fence,"* graphically illustrates the system and ongoing social problems that this institutional care has created. In 2001 the Senate Community Affairs Reference Committee published, *"Lost Innocents: Righting the Record: Report on Child Migration."* *"Forgotten Children,"* explores the plight of the tens of thousands (possibly half a million) of mainly non-indigenous Australian-born children who suffered under institutional care. The second volume of the report will address the issue of foster children, as distinct from children in institutional care.

The *"Bringing them Home"* report discussed children who had been in institutions and church missions and who had generally been forcibly separated from their families and communities because of their mixed Aboriginal/white heritage rather than any concerns regarding neglect. The Federal Government response included assistance to index and preserve files and help in re-connecting those involved with their original community and family under the general title of Link-Up. *"Lost Innocents: Righting the Record,"* discussed the history and treatment of unaccompanied children generally under the age of 16 years, who were brought to Australia from the United Kingdom, Ireland and Malta under approved child migrant schemes during the 20th century. About 6 000-7 500 children were sent to Australia with South Australia only receiving a relatively small number. There has been some government support to fund family tracing and counseling services.

The Senate Inquiry focused its attention on children who were in institutional care mainly from 1920 until the 1970s when de-institutionalisation began to see large institutions replaced by alternative care such as foster care and smaller group homes. This process is mirrored in South Australia with the closure of large institutions, i.e. those accommodating 15-20 children or more.

Recently the South Australian Government instituted a Commission of Inquiry for Children in State Care. The Commission released an *Interim Report* in May 2005, which includes a helpful Schedule of institutions, which have existed in this state. They have also appointed a research historian. She is preparing for the Commission a research guide to the records of these homes and institutions by preparing a summary of the history of each home and institution and locating, describing and summarising the resource material and indicating the location of the records and restrictions or conditions on public access to it.

South Australia has had a range of institutions developed by church and state to provide institutional care for children requiring care away from their nuclear family. This paper is an over view of the institutions providing this care, their purpose, period of operation

and availability of records relating to the children who were accommodated therein.

Institutions can be divided between those operated by State Government instrumentalities and non-government agencies, primarily church based. There is a further division, between those offering residential care and those established to provide juvenile detention. There is also a smaller group of institutions which offered specialist institutional care, generally based on disability. A number of institutions offered 'hostel' accommodation for older children, generally secondary school students, who attended school. The focus of these hostels was more on providing accommodation to facilitate attendance at school, or in the first few years of employment, than in providing substitute family care. Both state and church agencies operated hostels, although by the mid 1970s they disappeared.

Institutional care has always been one of the primary forms of alternative care for children who no longer live with their biological family. Initially the Destitute Asylum in Kintore Avenue, Adelaide, provided this care, but it was soon recognized that specialist institutions were needed. These included the Magill Industrial School. However, South Australia was the first state to use 'boarding-out' as an alternative to institutional care, (what we would now call foster care or out-of-home care), from 1872 and this continues as the preferred accommodation option. (However, I have noticed that due to inadequate foster parent support and appropriate remuneration, there has been a move back to smaller institutional care.) Institutions remained an important option for child-care up until the 1950s when 'family group homes' started to become important. By the mid 1970s institutions were closing down, largely as a result of the, *"Report of the Community Welfare Advisory Committee of Enquiry into Residential Child Care in South Australia (1973)"*, which persuaded agencies to seek alternative residential child care options, except for those which provided juvenile detention.

Children entered institutional care through a number of pathways. Many through a legislative process, with the child (and not the parent) charged with neglect or through committing a criminal offence. The court could then place the child into the care of the state (and they would become a State Ward) until they were 18 to 21 years of age, or commit the child to an institution for a period of time (often years or until 18 to 21). Alternatively the child could be placed voluntarily into the care of an institution by either or both parents. This was often the case with church based institutions. Rarely were children technically 'orphans' i.e. both parents deceased. Once in an institution the child had few or no rights and as documented in *"Forgotten Children,"* was often physically and emotionally abused. Frequently state wards were placed in institutions managed by church based organisations.

Some institutions were created as a refuge for unmarried mothers', where girls lived for some months before the birth of their child, and often the same facility cared for the baby prior to adoption.

Records that have survived will depend on the management of the institution and the period that the child was in the institution. Twentieth century records, if

they have survived, are likely to have embargoes upon them due to privacy as well as legal reasons.

On 18th August 1975 the State Government Department for Community Welfare wrote to non-government organisations, it is important that information pertaining to the child's placement away from parents and personal details concerning the family be preserved in a way which will guarantee confidentiality. Such records should not be indiscriminately destroyed by the agency as they may contain pertinent information, which may be required by the child in later years.¹⁶

Ironically the Department of Community Welfare did not heed its own advice and destroyed the bulk of their client files in the 1980s, keeping a representative sample of 5%. The only other record that has survived is an index card. Where no departmental files for children have survived, it may be possible that court created records exist at State Records. It should also be remembered that the state welfare system has always used institutions operated by religious bodies to accommodate children. As a consequence church operated institutions accommodated children who had been placed there voluntarily by their parents, as well as those who were state wards.

Nunkuwarrin Yunti, the Aboriginal Health Agency in Adelaide, commissioned Dr Karen George, to research the records that have survived for institutions that cared for aboriginal children in the late 19th and 20th century. As most of these facilities also cared for white children, her research has direct relevance to any researcher interested in tracing records of children who have been institutionalised. The publication, *Finding Your Own Way*, (Nunkuwarrin Yunti, Adelaide, 2005) provides detailed information on each institution and the records that may be relevant and access issues and is essential reading for any researcher who seeks the history and records of the State's child-care institutions.

STATE INSTITUTIONS:

A general history regarding state welfare and the institutions created can be found in *Rations, Residence Resources: A History of Social Welfare in South Australia since 1836*, by Brian Dickey, Wakefield Press, Adelaide, 1986. Many institutions have changed roles and names over the years. For example the multiple changes of name for the Glandore Children's/Boys' Home. Terminology has also changed although the function of the institution often remains the same, e.g. reformatory, industrial school, probationary school, detention centre and remand centre. Some larger institutions such as Seaforth, and Glandore, down-sized to become cottage homes prior to closure.

Some extant records can be found listed in *Ancestors in Archives: A Guide for Family Historians to South Australia's government archives*, Adelaide, 2000. These largely relate to nineteenth century records, which are on open access as privacy issues no longer apply.

The list below includes the main institutions that have operated prior to the mid-1970s.

GENERAL:

- Magill Industrial School (1869-1898)
- Glandore Children's/Boys' Home (1898-1973)
See, *The Glandore Story: From Hulk to Haven*, by Charles Morley, Glandore, 1995.
 - Edwardstown Girls' Reformatory (1890-1898)
 - Edwardstown Industrial School (1898-1950)
 - Glandore Industrial School (1950-1958)
 - Glandore Children's Home (1958-1966)
 - Glandore Boys' Home (1966-4 Feb 1973)
 - Cottage Homes, Receptions & Therapeutic (1973-1974)
 - Unit of McNally Training Centre (1974-1980)
- Seaforth Home, Somerton Park (1921-10 Feb 1975)
- Kumanka (Boys) Hostel, North Adelaide (1946-1980)
- Allambi (Girls) Hostel, Norwood (1947-30 Sept 1977)
- Lochiel Park (Boys), Campbelltown (1947-1995)
- Davenport (Girls) Hostel, Millswood (24 Feb 1965-18 May 1977)
- Stuart House (Boys) Hostel, North Adelaide (1963-1995)

JUVENILE DETENTION CENTRES:

- Magill Training Centre (1967-1979)
 - Magill Reformatory (1891-1967)
 - South Australian Youth Training Centre (1979-1993)
- Edwardstown Girls Reformatory (1890-1898) (See above)
- Redruth Girls Reformatory, Burra (1897-1922)
- Hulk *Fitzjames* (1879-1890).
See, *The Hulk*, by Simon Robb, Buladelah, NSW, 2004, for a history of this facility.
- Windana Remand & Assessment Centre, Glandore (16 Feb 1965-30 June 1975)
- Vaughan House for Girls, Enfield (1947-1984)
- Struan Boys' Farm School, Naracoorte (1947-4 Oct 1969)
- Bedford Park (1961-1965)
- Brookway Park (Junior Boys) Reformatory/Training Centre (9 Feb 1965-1978)
- Campbelltown Community Unit, Campbelltown (9 Feb 1965+)
- Cavan Training Centre (1993+)

CHURCH INSTITUTIONS:

Anglican Church:

See, *Giving a Hand: A History of Anglicare SA since 1860*, by Brian Dickey, Anglicare SA, North Adelaide, 2003, for a general history of Anglican (previously Church of England) welfare services.

- Farr House (Orphan Home for Girls), Springfield. (1860-1982) See, *The First Hundred Years of the Orphan Home, Adelaide, Inc.*, by Mabel Hardy, Adelaide, 1960.
- Kennion Children's/Boys Home House, Walkerville. (1886-1984) See, *Kennion House: A hundred years of children*, by Elizabeth Bleby, Adelaide, 1986.
- St Mary's Home for Children, Prospect (1968-1978)
- St Mary's Mission of Hope, Adelaide (1904-1968)
- Babies Home, Walkerville (1912-1945)

¹⁶ Letter dated 15 Aug 1975 from the Chairman, Interim Residential Child Care Committee to Major P Arnott of Salvation Army Social Services. It is presumed that similar letters went to other agencies. The Salvation Army replied that records were destroyed after five years.

- Wanslea Children's Home, Payneham/Kingswood (1947-)
- Youth Hostel ('Karingal'), West Hindmarsh (1951-1965)

- Hostel of the Holy Name, North Adelaide (1945-1975)
- Girls' Friendly Society, North Adelaide (1913-1975)
- House of Mercy, Walkerville (1881-1974)

Catholic Church:

- St Vincent de Paul's Orphanage, Goodwood (1866-1975)
- St John's Boys Town, Brooklyn Park (1895-1909, 1941-1984)
- St John's Girls Reformatory, Kapunda (1897-1909)
- St Joseph's Catholic Orphanage, Largs Bay (1903-1980)
- Convent of the Good Shepherd/The Pines, Fullarton/North Plympton (1941-1974)
- Sacred Heart Orphanage, Crystal Brook (1940-1979)
- St Stanislaus' (Polish) Orphanage, Royal Park (1956-1978)

Salvation Army:

For a general history of the Salvation Army's welfare operations see, *Social Salvation: Early development of the 'social wing' of the Salvation Army, Adelaide*, by Hedley I Steer, Adelaide, 1986.

- Eden Park Boys (Probationary School) Home, Mt Barker (1899-1982)
- Fullarton Children's Home ('Joyville') (1929-1986)
 - Probationary Home for Girls ('Tenterden'), Woodville (1901-1905)
 - Beaumont Girls Home (1905-1910)
 - Norwood Girls Home (1910-1913)
 - Fullarton Probationary School for Girls (1912-1929)
- Barton Vale Reformatory for Girls, Enfield (1922-1947) See Vaughan House.
- Kent Town Boys Home (1929-1972)

Methodist Church:

Lentara Home, Magill (1905-1976)
Kate Cocks Memorial Babies' Home, Hove (1937-1976)

Lutheran Church:

Emergency Home for Children ('Shimron'), Unley (1966-1984)

Non-Denominational:

Morialta Protestant Children's Home, Norton Summit. (1924-1974)

See, *Morialta: Fire in the Mist*, by Peter Scottney-Turbill, Stirling, 1994 (2nd Edition, Mt Isa, 2004).

Northcote Home¹⁷, Tennyson (1928-1973)

Draper's Hall (Fairbridge Society), Crafers (1962-1981)

See, *Fairbridge: Empire and Child Migration*, by Geoffrey Sherington & Chris Jeffery, University of Western Australia Press, Perth, 1998.

Specialist Institutions:

Minda Home (for intellectually disabled children) (1898+)

See, *Fifty Years of sympathetic care and practical service, Minda Home, South Australia, 1948*, Brighton, 1948.

Townsend House (for blind children). (1874+)

See, *The story of Townsend House 1874-1974: The South Australian Institution for Deaf and Blind Incorporated*, by Laurence F Barkham, Adelaide, 1974.

Strathmont Centre (for intellectually disabled children) (1975+).

There were other specialist institutions for disabled and indigenous children such as Estcourt House, Tennyson; Crippled Children's Association; Colebrook House; Umeewarra Mission, Port Augusta; Ru Rua Nursing Home; St Francis's Home (1946-1959).—■



WISHES TO ADVISE ALL READERS .

We now have a designated telephone facility available for research enquiries, information or advice. Contact number 0457436123. This service is available until 7pm daily including weekends, with Public Holidays and Christmas periods excepted. This information also appears under the Committee list on page 2 of this publication and also on the last page under "contact us."

¹⁷ Northcote Home had a number of functions over its lifetime

STRANGE AS IT MAY SEEM:

The US standard railroad gauge (distance between the rails) is 4 feet, 8.5 inches. This seems to be an odd measurement for a rail gauge, but easily explained that it was English expatriates that built the US railroads, and that was the gauge they used in England.

In England the first rail lines were built by the same people who built the pre-railroad tramways, and that's the gauge they used. The English engineers were the people who designed and built the tramways used the same jigs and tools that they used for building wagons, which used that wheel spacing.

The reason for this odd wheel spacing was because, it was found that had they tried to use any other spacing, the wagon wheels would break on some of the old, long distance roads in England, because that's the spacing of the wheel ruts on the ancient roads.

These roads were built by the Roman Army during their long occupation of England; they were the first long distance roads in Europe (and England) for their legions. The roads have been used ever since, the constant traversing of Roman war chariots along the roads formed the initial ruts, which everyone else had to match for fear of destroying their wagon wheels.

The Imperial Roman army chariots were made just wide enough to accommodate the haunches of two war horses. Since the chariots were made for Imperial Rome, they were all alike in the matter of wheel spacing. Therefore the United States standard railroad gauge of 4 feet, 8.5 inches is derived from the original specifications for an Imperial Roman war chariot.

When you see a Space Shuttle sitting on its launch pad, there are two big booster rockets attached to the sides of the main fuel tank. These are solid rocket boosters, or SRB's. The SRB's are made by Thiokol at their factory in Utah. The engineers who designed the SRB's would have preferred to make them a bit fatter, but the SRB's had to be shipped by train from the factory to the launch site. The railroad line from the factory happens to run through a tunnel in the mountains, and the SRB's had to fit through that tunnel. The tunnel is slightly wider than the railroad track, and the railroad track, as you now know, is about as wide as two horses' behinds.

So, a major Space Shuttle design feature of what is arguably the world's most advanced transportation system was determined over two thousand years ago by the width of a horse's rear ends.

SEARCHING THE BRITISH CENSUS

The first British census was conducted in 1801 (giving details of numbers of people in households, with few further details). It was only after 1841 that information concerning every individual in the land was recorded. Since then, a census has been taken every 10 years.

Did you know?

- In 1841, the names of every person in each household in the whole of the United Kingdom were included, plus limited age data.
- From 1851, information was taken on people's relationship to the head of the household, plus everyone's age, marital status, occupation and place of birth.
- Census returns contain sensitive information, and were intended to be closed from general public scrutiny for 100 years – thus the latest returns currently open to view are for 1901.

- The 1911 Census returns are now released and available for searching.
- Early census returns for Ireland were deliberately destroyed, although those for 1901 and 1911 were not, and are available to view.

Where to search Census Returns:

However, be aware whilst searches may be free in many cases, to view the results to the search are on a pay to view only basis.

- <http://www.1901censusonline.com/>
- <http://www.1911census.co.uk/>
- <http://www.ancestry.co.uk/>
- <http://www.familyrecords.gov.uk/topics/census>
- <http://www.scotlandspeople.gov.uk>
- <http://www.findmypast.com>
- <http://www.census.nationalarchives.ie/>

HISTORICAL PHOTOGRAPHS AROUND ADELAIDE:

Front Cover:

Overlooking Gawler circa 1869.

Gawler is the first Country Town in South Australia, named after the second Governor of the state, the town is situated 44 kilometres north of the city of Adelaide. The photograph here was taken in about 1869 and overlooks the township, it was photographed by Samuel White Sweet (1825-1886), a sea captain, surveyor and photographer, he was born in Hampshire England, and in 1867 he moved into premises situated in Rundle Street Adelaide, where he set up a business as photographer. This photograph forms part of the Sweet collection held at the National Library of Australia, and is published with permission of the NLA. Reference nla pic 20886593-75-v.

Opposite Page:

The Adelaide Oval:

The area was a designated cricket playing field not long after settlement, in 1871 the Register newspaper described the area as “*a scrubby little bit of lumpy, bare looking waste land they call a cricket ground*” In 1872 a cricket match was played between “Colonial born” and “English born, and in December 1873 the Observer newspaper reported “*the area could not be utilised properly because of a visitation from the locusts last season.*”

The oval itself was regressed and opened officially in 1876, and by August 1880, the Observer newspaper

again reported “*The oval is so well laid down, so trim and neat it seems a sacrilege for poles to profane the smooth sward and rude heels dig into the grassy surface.*”

In the photograph it appears that either a cricket match may be in progress, or a football match probably Australian Rules football (note the two goal posts only, behind post were introduced much later in its history) The first South Australian so called Australian Rules Football was played in 1843 using a round ball. The rules for Australian Rules Football were not fixed until 1859, and until then the game seemed to be a rough and tumble scramble for possession of the ball. The men watching the game are sitting on fence railings located in what is now the North Adelaide parklands precinct near Montefiore Hill.

Port Adelaide Wharves circa 1900.

The shipping Port for the City of Adelaide. Port Adelaide situated 14 kilometres North West of the city, was a teeming shipping port and industrial area until the late 1970's when container shipping became the prominent method of moving freight across the globe, virtually closing the port facilities to minimum use. In this photograph the wharf shows a busy site for the berthing for local coastal ships, here can be seen timber and wheat bags among other freight. The buildings on the right form the frontage of the wharf area, with the major city behind

TIME TO RELAX

The Golf game:

The Pope comes in one day and says to his cardinals: "It seems the Jews have challenged us to golf." The cardinals protest that they're no good at golf, and say: "Why don't we ask Jack Nicklaus to become an honorary cardinal, then he can play for the Vatican?" So Jack Nicklaus goes out and plays the game, and comes back with his head in his hands. "What's wrong?" the Pope asked. "Well, it was OK at the start," said Nicklaus. "But did you ever hear of Rabbi Tiger Woods?"

It's all a matter of punctuation:

An English professor wrote the words, "Woman without her man is nothing" on the blackboard and directed his students to punctuate it correctly.

A male student wrote. "Woman, without her man is nothing."

The woman student wrote. "Woman: Without her, man is nothing"

Estate Planning:

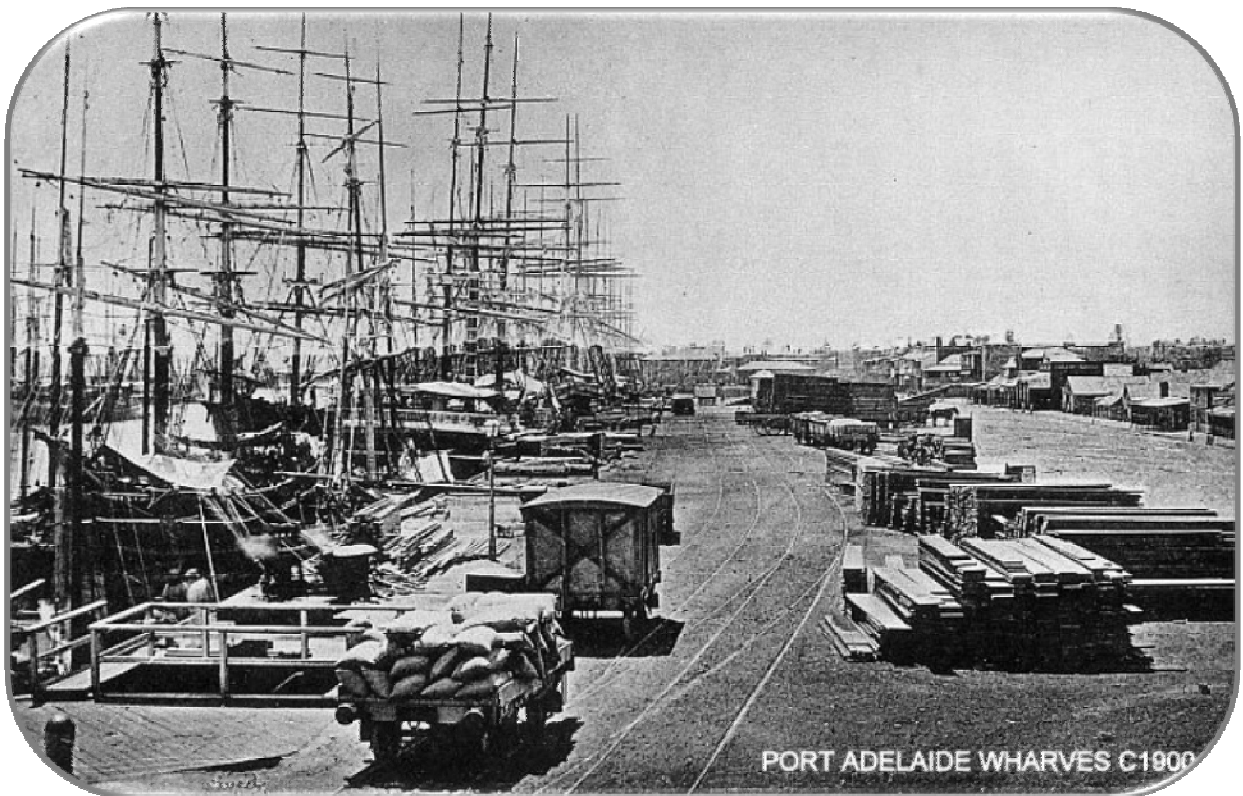
Joe was a single guy living at home with his father and working in the family business. When he found out he was going to inherit a fortune when his sick father died, he decided he needed a wife with whom to share his fortune.

One evening at an investment seminar he spotted the most beautiful woman he had ever seen. Her beauty took his breath away. "I may look like just an ordinary man," he said to her, "but in just a few years, my father will pass, and I'll inherit his large fortune."

Impress, the woman took his business card and three months later, she became Joe's stepmother.

Women are so much better at estate planning than men!!

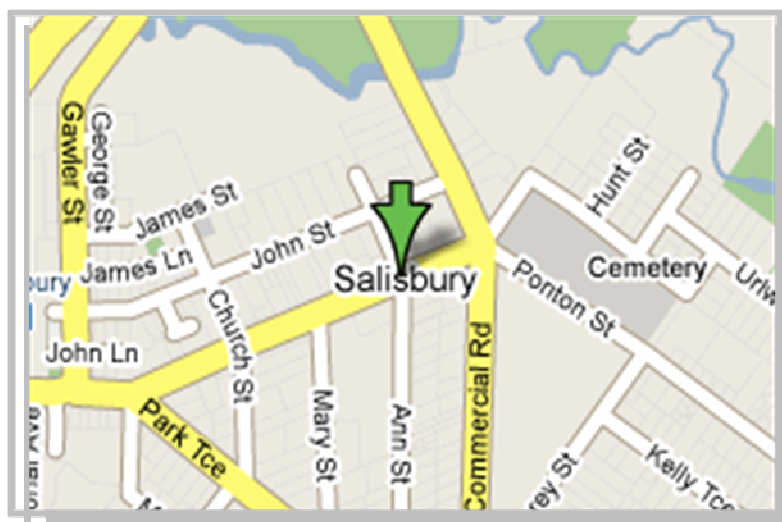
HISTORICAL PHOTOGRAPHS AROUND ADELAIDE:





**The Home of Adelaide Northern Districts Family History Group Inc.
"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 available.

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 Adelaide Northern Districts Family History Group Inc.



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We are an active member of The
 Australasian Federation of Family
 History Organisations Inc. and
 support their Ideals.

