Descent

MAGAZINE OF THE SOCIETY OF AUSTRALIAN GENEALOGISTS

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In This Issue

Cover Image

Lucy Amelia Wayne: Matron in Charge, Military Base Hospital, Launceston, Tasmania. Society of Australian Genealogists MIDAS Wayne Family 06/001056

Acknowledgment of Country

We acknowledge the First Nations peoples and we pay respect to Elders past, present and emerging. The Society acknowledges the Gadigal people of the Eora nation, the traditional custodians of the land on which Richmond Villa stands.

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President's Message

MELISSA HULBERT

As I reflect on our recent conference, *In Search of ... the Australian Welfare Experience*, I wish to extend heartfelt appreciation and commendation to everyone involved: all our speakers, and coordination from Education Manager Vanessa Cassin and our Education Committee under the leadership of Director Kerry Farmer. Such events are the culmination of tireless efforts, determination, and collaboration, and it's a privilege to be a part of an organisation where these qualities shine so brightly. This issue expands on that conference theme and reminds us of all the often-challenging paths trod by those needing additional support from the community.

A special mention must be made of other work from the Education Committee and one of its members, Andrew Redfern. Andrew's digital skills workshops were nothing short of transformative in the past few months following the successful achievement of a grant from the BeConnected Program, an Australian Government initiative committed to increasing the confidence, skills, and online safety of older Australians. His adeptness at breaking down complex technological aspects into digestible, actionable insights empowered many and bridged the ever-widening digital divide. These sessions, I've heard from numerous participants, were highlights that equipped them with tools to navigate the digital genealogical landscape more confidently.

Our gratitude to Andrew doesn't end there. Alongside project lead Archives Manager Dr Alexandra Mountain, and Macquarie University students Georgia Charlier, Alexandra Scouller, and Christina Wisniewski, a newly formed team embarked on the ambitious project that created the *Ironclad Sisterhood* database and podcast: **ironcladsisterhood.sag.org.au/** Developed from the *Jess' Girls* initiative, it not only threw light on lesser-known aspects of female convict history but also stands testament to the innovative ways in which we can narrate stories from our past. Their collective efforts have woven a tapestry of voices, stories, and histories that resonate deeply.

Since my last column, we have been in discussion with colleagues from FamilySearch, coordinated by Paul Bennallack, Manager Pacific Area, regarding future associations and thinking about how family history research has changed in our lifetimes. Their insights, resources, and collaborative spirit were encouraging, and the Society has had the privilege of being an Affiliate Family Search Library – supporting access for our members and the public to an ever-growing digital library of sources for research.

Now, as we reflect upon the successes of our welfare conference, I also eagerly look forward to what lies on the horizon. The upcoming genetic genealogy conference on 25th November promises to be another enlightening event. Genetic genealogy is a frontier that offers profound revelations about our ancestries and histories. With a line-up of engaging sessions currently in development, this conference is poised to support both beginners and more experienced genealogists in utilising DNA tools. I encourage all to participate, engage, and delve deep into the information that our DNA holds.

As the year inches towards its close, it's also a time for celebration, reflection, and camaraderie. Our Volunteers' End of Year Party on 8 December is not just a date on the calendar; it's a gesture of our profound gratitude. Volunteers are the backbone of our Society, their passion and dedication driving us forward. This event is a small token of our immense appreciation, a celebration of every hour spent, every document digitized, and every query answered. Details of this event will be provided to our cohorts of Volunteers in the coming weeks.

In conclusion, I'm reminded that genealogy is not just a pastime; it is understanding the human spirit and their experiences. At the Society of Australian Genealogists, we're blessed to have a community that not only studies these experiences but also creates their own stories of dedication, collaboration, and innovation. My deepest gratitude to all involved in making our recent events a resounding success and here's to many more milestones ahead.

Melissa Hulbert
President

Editor's Letter

DANIELLE TEBB

Welcome to our September issue of *Descent*, themed around the Australian welfare experience, supporting our one-day conference held at the end of August.

Having taken over from the previous editors, Jen and Mel Kapp, after they finalised our Anniversary issue in June last year, the intervening 12 months have flown by. I have been fortunate to work on the magazine, not only with the support of the editorial committee, but mostly with our two designers, Tracey Grady and Sandra Dexter, who alternate issues. Their professionalism and patience have helped make significant improvements to the look and readability of the magazine, something I hope our members have appreciated. For myself, I have enjoyed the opportunity to work with members over the last four issues, many of whom have submitted articles for the first time. I hope the experience has been encouraging and rewarding enough that they submit again in the future.

On the home front, our Librarian, Karlie Frelingos has returned from a holiday to her ancestral home of Greece and was able to explore some of her family history while she was there. Fortunately, not all of us need to travel that far to pursue our research, and I would like to encourage you to visit the library if and when you get the chance. Our Library Manager, Gemma Beswick, and Karlie are very welcoming and our volunteers take great pleasure in being ready to assist you with your research enquiries. Sometimes it may just be a case of discovering a new website and how to navigate it so you are more familiar with searching from home at your own convenience, at other times, they may be able to help you break down a brick wall. Regardless, I would encourage you to make a visit if you haven't since lockdown. Every day, we welcome more and more members who are venturing back into the city. Remember, we are open every Tuesday and Thursday from 10am-4pm as well as the first and third Saturday of the month from 10am-4pm. We would love to see you.

I look forward to working on more issues and value feedback about the magazine to **editor@sag.org.au** or **membership@sag.org.au**

Danielle Tebb
Editor, *Descent*

Biography

McGregor, Dinah (1898–1992)

PAUL AZZOPARDI

Dinah Rosetta Studholme, school teacher and farmer, was born in Long Gully, Bendigo, Victoria on 5 September 1898 to Robert Thomas Studholme, soldier and miner, and Mary Studholme, nee Hosking, dressmaker. Dinah was the younger of two daughters from this marriage. Her father emigrated from Lancashire, England in 1891 and her mother was originally from Burra in South Australia.

Dinah was raised by her grandmother, while her mother worked, as her father left the family before she was born, never to return. Dinah was educated in Bendigo, and at the completion of her secondary schooling, she accepted a position as a primary school teacher at Kerang State School in Victoria, starting in 1915. Two years later, Dinah's next move was to Cannie State School, a small town near Quambatook, Victoria. She was forever organizing pantomimes for the community during her time at Cannie. From Cannie, Dinah moved to Diggora West State School, Victoria, in 1926 and it is here that she met her future husband, Alexander McGregor, but before they were married, Dinah spent two years teaching at the Brighton Beach Orphanage in Melbourne, Victoria.

After courting for over two years, Dinah and Alexander were married on 13 March 1929 in St Andrew's Church, Bendigo. The couple settled on a sheep farm, 'Lynegar', in Diggora West, Victoria, where twins Alexander and Hugh were born in 1930. Then followed daughters Margaret in 1932, Mary in 1934 and finally another son, Walter in 1936.

Dinah was a very strong and independent woman. She gained the nickname 'Flying Dianne', as she was one of the first women in the district to drive a car and she liked driving fast. She tried to hide the fact that she was teaching herself to drive from her husband, as men in the area would not let their wives drive cars. She would get her children to use some tree branches to wipe off the car tracks left in the paddocks where she was practising.

On 27 August, 1948 her husband Alexander passed away and Dinah, together with her children, continued to run the farm, which at that time was 1500ha in size. Her son Hugh passed away in 1950, at the age of 22, but despite this further setback, she continued to manage the farm with the other children. She joined the Rochester branch of the Country Women's Association (CWA) in 1948, and was selected six years later to be an Australian Ambassador for the CWA on a six month tour of England, Scotland and Wales.

Dinah moved into the Rochester township in 1968 after the government acquired her farm, and she became an active fundraiser for the Rochester and District community. She raised funds for the building of the Rochester Hospital and the Rochester Swimming Pool, the Returned Services League and helped launch the Rochester branch of the Victorian Young Famers. She had been involved in the Scouting movement, the Business and Professional Women's Association, the Rochester State School Mothers Club and the Rochester Baby Health Centre.

In 1981, Dinah was awarded the Order of the British Empire for her services to the Rochester and District community. She had been a member of the Rochester State Relief Committee for 35 years, was awarded life membership of the Northern District Ambulance Service and had been a founding member of the Rochester CWA. She continued to be an active member of the CWA until her passing in 1992, having served as past president and trustee.

Throughout her life she had a philosophy to look after the down-trodden, which grew out of her experiences during the depression years and remained with her always.

Dinah passed away on the 12 October, 1992 at the age of 95 at Echuca and is buried in Rochester. She is remembered as having a strength of character and was a great humanitarian for the Rochester and District community. She committed herself to a life of helping others, which has also been instilled in her children (two nurses and a doctor), grandchildren (two nurses and a teacher) and great grandchildren (a social worker and a teacher).

Dinah McGregor

SAG runs a **Certificate in Genealogical Research** to assist members to hone their research skills and explore areas of study they may not be familiar with. The course also functions as a prerequisite to our Diploma in Family Historical Studies. One exercise is to write a biography of an ancestor in the style of an Australian Dictionary of Biography entry. In each issue of *Descent*, we feature one such biography.
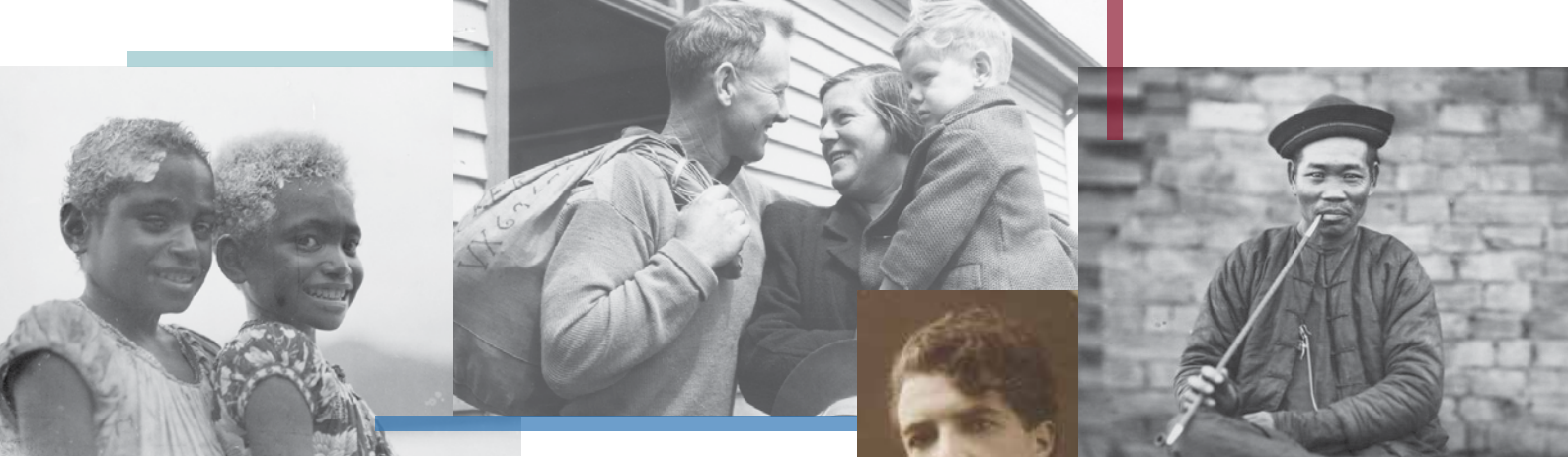
Croker Prize for Biography **2023**

PHILIPPA SHELLEY JONES
CONVENOR, CROKER PRIZE COMMITTEE

The annual Croker Prize for Biography was set up ten years ago to publicly recognise the Society's generous benefactors, Colin and Loas Croker. Submissions must be centred around the entrant's relative and tackle the annual theme, this year's being '**A Family Myth**'. All of the biographies for 2023 can be viewed on the Society's website and entries from the previous two years are also available.

The last few years have seen an impressive number of entries submitted and this year was no exception, with 29 entrants vying for the honour and the $1000 prize on offer. It was pleasing to again see some geographical diversity in the entries; this year attracted an entry from the USA and also one from New Zealand. Also encouraging was that three entries were from members who only joined the Society this year.

The entries were for the most part well written and thoroughly researched, with an impressive use of an array of sources. It's also worth reminding everyone that entries may be disqualified for the following:

i. falling short of, or exceeding, the word limit.

ii. including more than one image.

iii. failing to either provide references or including extra biographical detail or analysis in references.

Fairness in the marking of all entries can only be ensured if there is strict adherence to the conditions of the competition.

Entries that score well tend to have an introduction and conclusion strongly linked to the annual theme; are engagingly written, well-structured, grammatically correct and thoroughly proofread; clearly state the relationship between the one biographical subject and the author; and show evidence of thorough genealogical research, evidenced by properly formatted source citations.

This year's entries

The theme this year was a broad one, allowing scope to explore the various definitions and interpretations of the word 'myth'— it could relate to a traditional story, legend or tale, or also a false belief, idea or misconception. The competition judges were taken on journeys of suspicion, intrigue, doubt, reflection, validation and detailed ancestral examination as entrants followed the trails of breadcrumbs left behind by long deceased family members. There were twists and turns, some surprises, disappointments, pride and satisfaction, and the discovery of a few long-buried secrets. Whilst not all entrants may have been happy with the outcome of their deep dive into their family myth, their exploration of the theme at least added a richness and conclusiveness to their ancestral searches.

Whilst we would love to provide highlights of all the entries, room only permits a selection to be showcased. These give some insight into the high standard of the biographies and the depth of individual research:

The author of **James and the Giant Bridge** explored the family myth that a great-great-grandfather, James Taylor, was the contractor for a lovely heritage-listed bridge spanning the Avon River at Evesham in Worcestershire. Careful genealogical work, however, dispelled the myth, with the author discovering that James likely helped to build the bridge, but a different and far more affluent man with the same name was the contractor.

In **Exposure!** the author's great-grandfather, Richard Bellenger, was, according to family myth, "a folk hero, the archetypal Aussie battler who prevailed in a David and Goliath-like battle with Attorney General and later Prime Minister, Billy Hughes." The evidence revealed that Bellenger was an unlikely folk hero, but rather a man who made his living from swindles and shady deals and manipulated the affray with Hughes, in which blood was spilt on both sides, for his own financial gain.

Descended from a family "of tall ship enthusiasts," the author of **Jean's Hero Uncle** explored the myth that the family was related to George Moodie, the first captain of that famous clipper, the *Cutty Sark*. Sadly, an examination of marriage records revealed this was not the case, much to the disappointment of all.

An Academic Question is the intriguing story of William Hamilton Bailey, who was believed by his family to have been a Cambridge University don, but in fact spent only one year at that university and never graduated. This essay clearly demonstrates how a family myth can take hold and persist over several generations. The one-time Melbourne resident was in fact a merchant, who ended his days tragically by committing suicide on a remote Pacific Ocean atoll.

In **My Father had a Spanish Ancestor**, a family myth about an early settler in Van Diemen's Land, Charles Antonio, said to have been of Spanish blood, was originally used to hide convict ancestry. This biography shows that clues suggesting he and his immediate descendants were very dusky pointed to a different origin; modern DNA testing reveals that he was, in fact, most likely from India or Sri Lanka.

William Dean, the subject of **The Legend of William 'Lumpy' Dean: A Colonial Giant**, was said to have been an almost mythological character: a giant of a man who arrived in Sydney as a convict in 1799. Initially based at Parramatta, he worked hard, married and raised a family in western Sydney. He became a wealthy man, known for his generosity and philanthropy, and his name lives on in the western Sydney suburb of Dean Park, and the William Dean Public School.

The Irishman's Proposition is a ripping yarn about the exploits of James Hannay and his wife, Lucy, whom he married twice on opposite sides of the Pacific. Set in the second half of the nineteenth century, the story begins in the USA, moves on to New Zealand and Australia, and back to New Zealand. At various times Hannay was a businessman, a teacher, a gold miner, and, it would seem, a bit of a rogue.

Although choosing a winning entry from an impressive array of entries was always going to be a challenge, the committee found a winner in **Reds Under the Bed – A Family Myth**, written by a deserving Michael Considine from Eltham in Victoria. Michael's entry, which can be found on the following pages, was a well-researched and intriguing examination of the persistent myth surrounding Michael's "grandpa, the Russian spy." Congratulations Michael!

All Croker entries can be found on our website: **www.sag.org.au/Annual-Croker-Prize-for-Biography** We hope you enjoy reading all the biographies and perhaps pick up some research ideas in the process. The theme for next year's competition will be announced in the March/Autumn issue of *Descent*.

We also hope to run a session early next year on *What makes a good Croker entry*.

We look forward to another absorbing group of entries which entertain, demonstrate sound genealogical techniques and showcase effective writing.

Thank you to the members of the committee for their hard work and generosity with their time. Marking so many entries is no small feat for the judging panel, which comprises previous winners, SAG's Archives Manager and myself as Committee Convenor. It continues to be a pleasure to be involved and I look forward to seeing what the 2024 competition brings.

Croker Prize for Biography **2023** WINNER

REDS UNDER THE BED – A FAMILY MYTH
MICHAEL CONSIDINE

In October 1957, an audacious Soviet Union launched an artificial satellite called Sputnik into outer space. Thousands of miles away on a spring evening, in the garden of a Melbourne suburban home, as a nine-year-old boy, I held the hand of my grandfather and looked upwards into the night sky. As our eyes grew accustomed to the darkness, we searched the heavens watching to catch a glimpse of the tiny, shiny speck of reflected light as it made its way across the heavens. When we saw it, I felt my grandfather tighten his grip slightly, in a sort of vicarious sense of pride. I was not to know that Mick Considine had already enjoyed a long association with Soviet Russia, one which had given rise to a family myth – grandpa, the Russian spy.

In 1890, four year old Michael Patrick Considine sailed from Ireland bound for West Kempsey, New South Wales with his widowed mother and three siblings. He could not have anticipated the colourful life he would lead as a prominent

Michael P. Considine, 1918

labour worker, union President and radical politician, or the myth that would develop around him.

Mick lived and was schooled in Kempsey. He eventually moved to Sydney for work, where he quickly became a radical, active unionist earning him six months imprisonment. Following his release, he made his way to the Broken Hill mines, arriving in March 1911. Along with Percy Brookfield, he was to become one of the most influential people in bettering the working conditions of miners. Both were prominent in the fight against conscription during World War I. As President of the

Amalgamated Miners Association, Mick served a record five half-year terms. In 1917 he was elected as the Labor member for the federal seat of Barrier, centred on Broken Hill. As a tall, imposing figure, journalists, interviewers, authors and others who met him consistently referred to his physical features: "his relentless hatchet face, curious gliding walk and suggestion of having learnt his hairdressing in Fiji…" "A thin-faced young man with a melancholy tightness about the lips and wavy hair which rose high like a choppy sea..." [with] "unruly dark, wavy hair and cleft chin…"

On 23 January 1918, Mick married Bessie, daughter of local Labor identity Bill Washington, at the family home, Eaglehawk, Victoria. Percy Brookfield was best man. A silver butterdish that was Percy's wedding present sits on a sideboard in my home. The newly-weds moved to Toorak and during the next seven years raised a family of three children.

Following the Russian Revolution of October 1917, Peter Simonoff, a Russian émigré who had worked at the Broken Hill mines with Brookfield and Considine, was appointed consul-general to Australia by the Bolshevik government. The Commonwealth Government ignored the appointment. Later that year, Simonoff was gaoled for six months for addressing public meetings, which was prohibited.

Whilst Simonoff was serving his time, Mick Considine stood in as Consul. It was this action that gave rise to the myth that Considine was a Russian spy. This can in great part be attributed to the manner in which he assumed the role, and how it was reported. "Considine had willingly accepted the *nomination* in spite of the opprobrium he incurred by doing so while a Member of the Federal House of Representatives." and Simonoff wrote that he was grateful that he "had *nominated* Considine as Acting Consul for Soviet Russia." Another account suggests that Considine "reached the zenith of his revolutionary challenge when he *assumed* consular representation for the Soviet Union…" The news press dutifully reported "Mr. Considine MP has been *appointed* by the Bolshevik Government as Acting Consul for Russia." and "Labor Member Considine MHR has been *appointed* Acting Consul for Russia in place of Mr. P. Simonoff who has taken his departure…" "Mr. M.P. Considine MHR who is *acting* as representative in Australia of the Russian Soviet Administration…" "… Mick Considine who had *appointed himself* acting Consul for the new Bolshevik government of Russia." *(my emphases)*. Considine relinquished the position when Simonoff indicated that he was not leaving our shores.

Mick continued his volatile political career, characterised by continuing calls to rail against conscription, advocacy on behalf of the striking miners in Broken Hill, suspensions from Parliament and imprisonment for uttering, "bugger the King, he's nothing more than a German bastard." He was re-elected in late 1919 as MHR for Barrier, but was defeated three years later. In the meantime, his pro-Soviet activities and demeanour had attracted the attention of the Australian Security Service.

In a report, the security service outlined their concerns about alleged Soviet operatives they had identified in Australia. It was no comfort to them that a serving member of His Majesty's Australian Parliament had been approached by a group they had dubbed The Secret Seven as, "they were endeavouring to get Considine as an active Communist member. They

thought that his position as a Member of Parliament would render him very useful to the group in obtaining information on Government matters."

After his retirement as a serving politician, Mick returned to Melbourne, settling into a more mundane lifestyle as a poultry farmer, agent and employment officer. He was secretary of his local ALP branch for many years. In 1954, he was guest of honour at Broken Hill's May Day celebrations, where he led the parade.

Michael Patrick Considine died on 2 November 1959 and was cremated at the Fawkner Cemetery. As he was laid to rest, so too was the myth of reds under the bed for our family. Or was it? Following the service, mourners returned to the family home. They found Bessie and son Donel burning sheaves of Mick's private papers in the back-yard incinerator. Within the family, it has long been accepted that amongst those papers was considerable correspondence between Mick and the Bolshevik leaders dating back to the 1920s!

Based in Melbourne, Michael Considine is a retired educator who has been researching and writing about his family history for more than 30 years. In 2017 he completed the SAG Certificate in Genealogical Research. He credits the improvement in his craft to participation in the SAG Writing Group, where the discipline of writing to a word limit and a deadline has been a focus. He is currently writing about those members of his family who served in the military.

1. *Macleay Argus*, 24 September 1890, 2.
2. Museums of Sydney NSW/NSW State Archives Collection/ Gaol Inmates/Prisoners Photos Index 1870-1930, Record for CONSIDINE Michael P, Item No: [3/6075] | Digital ID: IE151393 | Series: NRS2138 | Page No: 76 | Photo No: 11359.
3. "From the Federal Gallery", *The Argus*, 24 July 1919.
4. Geoffrey Blainey, *The Rise of Broken Hill* (South Melbourne: Macmillan, 1968), 124.
5. Frank Farrell, *Australian Dictionary of Biography Vol 8* (Melbourne University Press, 1981), 92.
6. Office of the Victorian Government Statist, Certificate of Marriage, 23 Jan. 1918
7. Kevin Windle, "Trotskiis Consul: Peter Simonoff's Account of His Years as a Soviet Representative in Australia (1918-21)", *The Slavonic and East European Review* Vol 93, No 3, July 2015, 493-524.
8. Windle, 513.
9. J. Garvey, "Michael Patrick Considine: A Memoir", *Recorder April 1987 (Australian Society for the Study of Labour History), 6.
10. *Sydney Morning Herald*, 6 August 1918, 1.
11. *The Labor Call,* 8 August 1918, (Political Labor Council of Victoria), 1.
12. *Melbourne Herald*, 19 August 1918, 7.
13. Gavin Souter, *Acts of Parliament: A Narrative History of the Senate and House of Representatives, Commonwealth of Australia*, (Melbourne: Melbourne University Press, 1988), 168.
14. Souter, 168.
15. Australian Security Service, The Secret Seven Summary No. 5, Melbourne, 26 July 1922, 7.
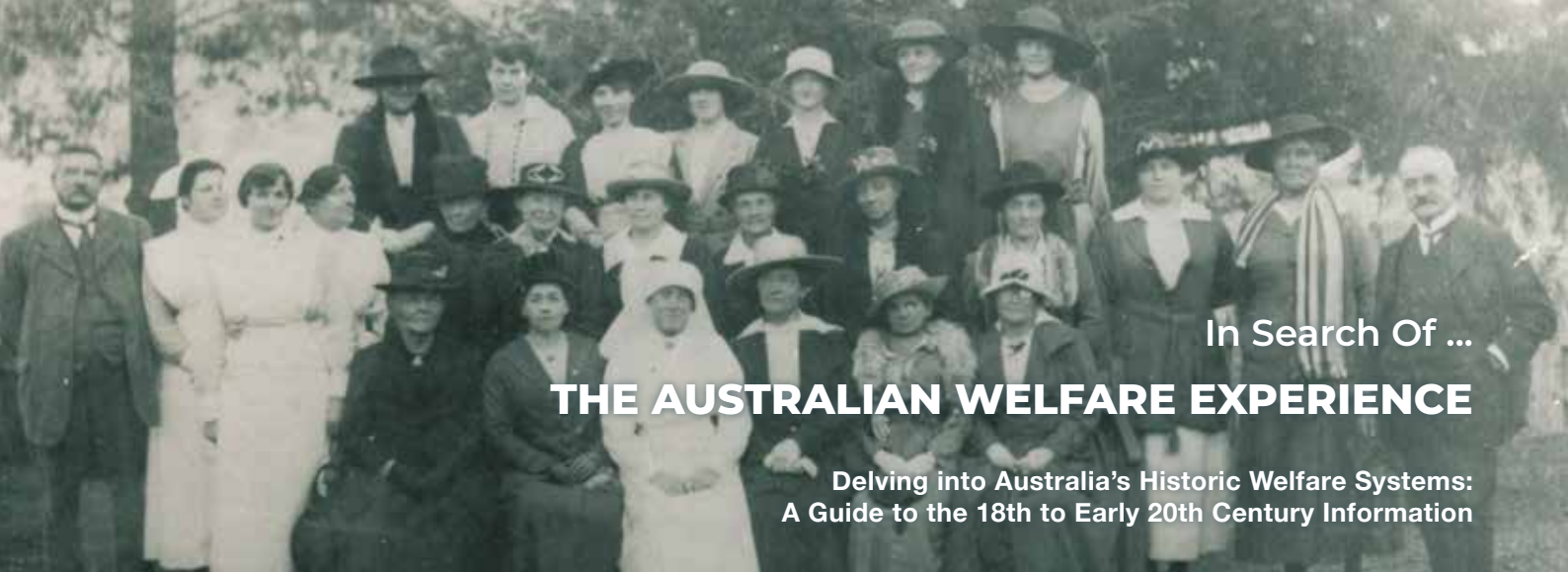
THE AUSTRALIAN WELFARE EXPERIENCE

**Delving into Australia's Historic Welfare Systems:
A Guide to the 18th to Early 20th Century Information**

From its colonial beginnings in the 18th century, Australia's welfare system underwent profound transformations throughout the 19th and early 20th centuries. These centuries witnessed a mosaic of evolving societal perceptions, institutions and reforms in areas like historic adoptions, out-of-home care and asylums. For researchers and history enthusiasts, exploring these welfare systems requires a deep dive into available resources. Here's a few to get you started on your journey:

Colonial Secretary's Papers: mhnsw.au/indexes/colonial-secretary/colonial-secretarys-papers-1788-1825

For a glimpse into Australia's earliest welfare undertakings, the Colonial Secretary's Papers created during the late 18th and early 19th centuries can be very helpful. They contain a variety of documents, including correspondence and reports related to early institutions, orphanages, and asylums.

Trove: trove.nla.gov.au

Managed by the National Library of Australia, Trove amalgamates content from various libraries, museums, and archives. An invaluable tool for historical research, it houses digitised newspapers, photographs, and *Government Gazettes* from the 18th century onwards, offering unique insights into public sentiment and welfare system developments.

State Archives and Libraries: www.nla.gov.au/research-guides/australian-family-history-and-genealogy-online/libraries-and-archive

Each state and territory archive is a treasure trove of historical documents. These records, spanning centuries, contain essential data like admission registers from institutions and details on adoption procedures.

Find & Connect: www.findandconnect.gov.au/

Specifically designed for those affected by past adoption and out-of-home care policies, this web resource offers information on orphanages, children's homes, and other care institutions that operated in the 19th and 20th centuries.

Asylum Records: stradbrokemuseum.com.au/dunwich-benevolent-asylum/

By the 19th century, asylums peppered the Australian landscape. State archives, especially those of New South Wales, Victoria, and Queensland, contain invaluable records that reflect both the state of mental health care and societal attitudes towards the mentally ill and destitute.

Orphanage Records: sydneybenevolentasylum.com/

Colonial institutions such as the Sydney Benevolent Asylum, offer records giving a window into child welfare. These resources shed light on the reasons for admittance and the evolving face of childcare.

Adoption and Foster Care Histories: www.originsnsw.com/

Organizations like Origins Australia (Forced Adoptions Support Network) provide resources and references about historic adoptions. Their compilations and the advocacy-driven opening of previously sealed records offer unprecedented insights into past adoption practices.

Family and Local Historical Societies

Local historical societies are essential resources. Their diverse collections, from oral histories to photographs, provide grassroots perspectives on welfare system impacts on everyday Australians.

Academic Research and Theses

Renowned universities and research institutions in Australia have always taken a keen interest in the nation's welfare history. Theses and research papers, accessible through university libraries or academic databases, offer nuanced, analytical insights into historic welfare systems.

Biographies and Memoirs

Literature, in the form of biographies or memoirs, can provide personal perspectives on historic welfare systems. Works like *Empty Cradles* by Margaret Humphreys illuminate the lived experiences of those within these systems.

Parliamentary Reports

During the 18th, 19th, and 20th centuries, various parliamentary committees were formed to investigate and report on the state of welfare in Australia. These reports, often available in state libraries or archives, are filled with firsthand testimonies, statistics, and legislative recommendations.

Religious Institutions' Archives

Many welfare institutions, especially during the 18th and 19th centuries, were run by religious bodies. Churches and other religious entities often maintain their archives, which can be invaluable for understanding the religious undertones of welfare practices and policies.

Delving into a Complex Tapestry

Australia's welfare systems, from the colonial era to the dawn of the 20th century, present a complex interplay of societal values, institutional practices, and individual stories. While systems like asylums and orphanages might seem archaic today, understanding their evolution offers vital context for today's welfare debates.

For those wishing to explore this intricate history, the resources mentioned above serve as guiding stars, shedding light on an era that has profoundly shaped Australia's societal fabric.

DESERTION IN SOUTH AUSTRALIA

by Dawn Jennifer

The design of South Australia (established 1836) was intended to achieve an economic balance between land, labour and capital. Characterised by land sales, careful selection of migrants for the workforce and free passages to the colony, the need for social welfare was not considered during preparations for the settlement of the new colony. However, by the mid-1850s, destitute individuals and their families seeking government relief had reached a peak in the State.

One group of families, whose fathers were reported to be at the Victorian diggings, was singled out for public censure: between 1855 and 1865   the *Board for the Relief of the Destitute Poor (Destitute Board)* published personal family details and circumstances in the government press to "…check the evil…" of desertion. The aim of publishing the families' details was recorded in the minutes of a meeting held by the Destitute Board on 4 May 1856:

> "Mr Stocks [Chairman] also considered that the list of deserted families should be published in the local papers; had reason to think that all the husbands were not at the diggings but some are in this Colony – he wished the list to be published here in order that they might be exposed and perhaps by that means induced to return. It was agreed that the list should be published once in each daily paper and twice in each weekly paper".

It seems unjust that women and children finding themselves destitute due to the absence of their heads of household and obliged to seek government relief were also subjected to naming and shaming in the national press. That the families left behind were publicly singled out motivated the present research. Who were they? What factors influenced their destitution? What became of them after the mid-1850s?

Using the Destitute Board reports of 1855 and 1856, an Excel dataset was created of the named women. To establish a statistical snapshot of the "deserted" families, quantitative and qualitative data was also collected from the *Register of cases of destitution, Destitute Board. Circa 1846 to 1857 (Register)* and the *Minutes of the Special Meeting held on Wednesday the 24th October 1855 to take into consideration the destitute circumstances of families whose heads are at the diggings (Minutes).* Fifteen women were randomly selected and a genealogical case history constructed for each to illuminate the factors that influenced the families' destitute circumstances,

and to discover what happened to them after the mid-1850s. Family history data was collected from vital records using Ancestry, Findmypast and Genealogy SA, and the national press at Trove. Other primary and secondary records, depending on each women's particular set of circumstance, were also searched.

The total number of women and their families receiving poor relief, whose personal details and circumstances were made public between 1855 and 1856, was 114. Many women had migrated from England (62.6%), with one-fifth (20.2%) from Ireland, and the remainder from Scotland, Wales and Germany. The length of time each woman had been in the colony ranged from five weeks to 18 years. Most of the women, ranging in age from 17 to 53 years, lived in either the city of Adelaide (57.9%) or in its immediate surrounds (38.6%). Three families were recorded as residing at the Destitute Asylum, suggesting that all other means of support had been exhausted; indoor relief in the Destitute Asylum was the "refuge of last resort".

Between them, the families had a total of 361 children. Of these, 225 were under the age of seven; family size ranged from no children to eight. While the issue of destitute children had come to the attention of the authorities by the mid-1850s, it did not appear on the South Australian Government's agenda for another ten years. In addition, genealogical case studies indicate that some women were pregnant at the time that their husbands "deserted" them. For instance, when Margaret Benson sought relief for herself and her family on 2 April 1855, her husband had been absent for 13 months and their youngest son, Benjamin, was about four months old. Since unemployment in South Australia was an issue in the mid-1850s the prospect of an additional mouth to feed may have led unemployed fathers to leave their families in search of work.

Where an occupation was recorded, women were listed mostly as washerwomen. This type of work reflected the feminine

Destitute Asylum, Adelaide. State Library of South Australia, B 796.

ideal that centred a women's existence around the home and domestic responsibilities. Domestic occupations, such as washing and needlework, were popular with dependent women; they were socially acceptable since mothers could earn an income without leaving the home and still look after their children. In the case of Margaret Young (1838-1889), whose father was at the diggings and whose mother had recently died, she and her sister, Mary (1840-1895), were able to "take in needlework and had a mangle". Together with rations (known as outdoor relief) from the Destitute Board and relief from other sources, this enabled them to support themselves and their four younger sisters, aged five, seven, ten and 12, without the need for indoor relief. In 1855, the daily standard rate of rations for a family of four (father, mother, two children) was: "20 oz bread, 8 oz meat, 2 oz sugar, 1 oz soap, ¼ oz tea."

Over one-half (58.7%) of women reported that they had been without a head of household for one year or more. According to the *Register*, at the time of destitution, less than half of the women (41.6%) reported that their husbands were at the diggings. For out-of-work men, the early phases of gold mining in the 1850s required little financial outlay and the lure of Victorian goldfields would have suggested instant wealth. However, in half of the cases (50.4%), the reason given for a husband's absence was "away". What being "away" meant to either the informant or the record-keeper is not clear. Whether or not this term did, in truth, include families whose fathers were at the diggings or looking for work elsewhere, the reason given for the "deserted" families' destitute circumstances in reports and public notices published by the Destitute Board stated that the fathers were at the Victoria diggings.

The genealogical case histories provided a more nuanced picture. They indicated that in most cases the families were without fathers for two to three years or more, with recurrent destitution experienced by some. As well, the destitution experienced by these women was not due to their husband's absence alone. Other factors, such as lack of employment opportunities for women, family illness, and bereavement were also at play. For instance, Mary Donnelly's record of 1851 noted that she, together with two children under seven, had been deserted by her husband and had travelled into the city of Adelaide from Kapunda to seek employment. The family was given indoor relief in the Destitute Asylum until Mary could find work. Elizabeth Hendrickson (45), a Bonnet Maker, whose husband was "away", applied to the Destitute Board for relief in 1854 when her children were ill, the implication being that she could not work to support the family unaided.

While the type of relief provided by the Destitute Board was recorded for less than one-third of families, of these, the minority (27%) received indoor relief in the Destitute Asylum. The genealogical case histories generated similar findings, with four women receiving indoor relief, namely accommodation and food, at some point in their destitution history. For example, in October 1855, Elizabeth Isbell (b. c. 1822) and her six children, four under seven, was recorded applying for relief from the Destitute Board. A migrant of 16 years, her husband had been away for one year and she had received no news from him for eight months. The family was admitted to the Destitute Asylum for indoor relief. By December 1856, Elizabeth's husband had been away for two years; she had four children dependent on her and two in service. At this point, she was recorded living in Glenelg, and receiving outdoor relief.

Contrary to the Destitute Board's claim that fathers at the diggings were "heartless" for not sending money to support their families, one-fifth of the 114 women publicly named did, in fact, receive money from their absent husbands as the *Minutes* of October 1855 noted. For instance, it was recorded that Hannah Petty's husband had been away about two and a half years and had sent £50 altogether, while Grace Shorter's (c. 1825) husband had been away three and a quarter years and she had received £14, 18 months previously. In addition, tracing the genealogical

case histories for a small selection of the women indicated that some families were later reunited with their fathers. In 1857, Margaret Benson and her husband, John, had their youngest son, Thomas, in Adelaide, South Australia. On her husband's death in Victoria in 1884, Margaret and one of her other sons were granted probate. While four years after Hannah Milley's (1815-1906) husband, Daniel, had gone to the diggings, they had a third son in 1859, in Dunolly, Victoria. In 1888, when Daniel died, Hannah was granted probate. When Maria Harriden's (b. c. 1818) husband died in in Hay, New South Wales in 1886, she was named as the informant. And, for Elizabeth Isbell (b. c. 1822), her relocation to Victoria was confirmed by her son Robert's (b. 1859) obituary, which stated, "The deceased was a native of Adelaide, and came over to Victoria in 1862 with his mother, to join his father, who had settled at Great Western when the Wild Cat rush broke out. Mr Isbel [*sic*; senior] went out to the Mount William rush and subsequently purchasing [*sic*] Mr W. H. Grano's farm at Concongella, settled there". These case histories highlight the value of using genealogical research methods to understand South Australian welfare experiences that go far beyond the episode of poverty that brought these families into contact with the government in the first place.

While a temporary absence from home by unemployed colonial fathers in search of work was not unusual during the mid-1850s, such an arrangement could extend into genuine abandonment. For example, Mary Donnelly (27) and her children appeared to be in destitute circumstances on and off for at least eight years. She presented to the Destitute Board with two children under the age of seven for relief in June 1851, with five children in April 1855, and six children in June 1856, December 1856 and June 1859. Mary's genealogical case history suggested that by the late 1850s, the family had been permanently deserted. Though the *Maintenance Act 1843* allowed for wives to petition for financial support from their husbands, in practice, this was difficult to enforce. In the case of absent fathers, and those away at the diggings, taking advantage of the legislation meant that first the men had to be located and, second, willing to comply with court attendance.

That some families were reconciled with their heads of households challenges the Destitute Board's reports of the men's actions as "evil", and the families' status as "deserted" and "abandoned". This type of language, and the publication of the women's personal details and circumstances in the public press, may have reflected a moral panic of the time. Certainly, gold rushes in nineteenth century Australia deepened existing concerns about male abandonment of dependent women and children, which, in turn, generated wide public commentary on the incidence and unacceptability of wife desertion.

Whatever the reason for their destitution, the crux of the matter is that these families were left without a male breadwinner, the person legally responsible for their economic welfare. The women suddenly found themselves with the task of providing for themselves and their families. However, in the absence of their husbands, and with sole responsibility for raising their children, these women had limited options for employment. These limitations reflected the inequalities inherent within the marriage relationship itself, as well as the social and economic discourses of the time, which embodied female and child dependence on male providers. Nevertheless, these families experienced a double injustice. In the absence of a male breadwinner not only were they obliged to seek poor relief from the Destitute Board, but they were also stigmatised for their "deserted" circumstances.

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Dr Dawn Jennifer is a professionally qualified Genealogical Researcher. Motivated by her husband's destitute ancestors, Dawn has developed an academic research interest in the women who sought relief from the Destitute Asylum, Adelaide, South Australia and their families. A PhD-qualified Research Psychologist, Dawn's previous 20-year career spanned the fields of social psychology, education and health across two continents. This experience provided Dawn with strong transferable skills, which she now uses to pursue genealogical and family history research. This article is based on a study conducted as part of the Post-graduate Diploma in Genealogical, Palaeographic & Heraldic Studies at the University of Strathclyde, Scotland, UK. Her thesis was a joint winner of the annual Register of Qualified Genealogists' student prize for the top mark for the Diploma project for the academic year 2021-22.

A FOUNDLING IN THE FAMILY

by Heather Garnsey

Sometimes, no matter how much research we do, the origins of an ancestor just can't be found. Throughout their life they might consistently state they were born in a specific place and year yet no matching birth registration can be located. If they married they left the register column detailing their parentage blank, or recorded these details as 'unknown'. Were they just determined to make our work as the family's historian as frustrating as they could? Or is it possible that they actually knew nothing about their parentage and birth? Might that mystery ancestor have been a foundling? And is their surname a clue you've overlooked?

Abandoned babies and infants were a constant and major problem for the colonial authorities in New South Wales. Young and struggling mothers with little or no support network sometimes gave up their babies in the hope that others would step in and care for them when they were unable or unwilling to do so themselves. Babies would be left where they'd be found by a passerby, handed over to police, and then taken to an institution for care. The Sydney Benevolent Asylum, located near current-day Central Railway Station, was one of the few institutions which would take babies without their mothers. The Admission Register of this Asylum recorded more than 300 entries where a child was described as a 'foundling' between 1853-1900. Some were newborn babies abandoned at birth, others infants up to 18 months old. They joined almost 1500 other children who were admitted during this period because they had been deserted by their parents or found wandering the streets. Unlike the foundlings, many of those abandoned children were old enough to tell the authorities their names.

Aside of the very real and pressing need for immediate care, one of the first decisions to be made when a foundling was brought to the Asylum was how to identify them in the Admission Register. Some didn't survive long enough to be named. But others did, and this name often pointed to where they had been found. Elizabeth Leichhardt had just been born when she was admitted on 20 January 1887, Ethel Devonshire was about three weeks old when handed in to the Asylum on 31 January 1893, and Sydney Redfern was also estimated to be three weeks old when he was admitted on 14 December 1897. It's not hard to work out where each had been found, with a street or locality assigned as their surname. Vera Vale, just 13 days old, was brought all the way from the Royal Hotel at Moss Vale for care in February 1900. Perhaps to break the monotony of names like Elizabeth Street, Dora Domain and Ethel Hyde, the Asylum authorities were sometimes a little more creative, calling newly arrived foundlings Mary Shelley, Alfred Tennyson, Richard Thackeray and Charles Dickens. There was also a Robert Peel, a George Washington and a Henry Gladstone entered in the Asylum registers.

Without their mother's care many of these children did not survive long. Little Vera Vale died ten days after that trip to Sydney from Moss Vale. The Thackeray, Washington and Peel boys all died within weeks of admission.

Those who did survive may have gone on to become someone's mysterious ancestor. Mary St Mary was so named when she was found in the grounds of St Mary's Presbytery and brought to the Asylum on 9 February 1899. *The Evening News* reported on 10 February that 'about 8 o'clock last night, Mrs Louisa Forbes of Pelican-street was passing St Mary's Cathedral when she heard the crying of a child inside the fence of the Presbytery grounds. The matter was reported to the police and the little one, found to be about 2 months old and a female, was conveyed to the Benevolent Asylum. She was clothed in a scanty woollen garment and was very poorly nourished'. Mary was sent to the Boarding Out Officer for placement the next month. The Dependent Children Register records she was 'found by Mrs L. Forbes at the back gate of St Mary's Cathedral' and then details the various placements where she was fostered until she came 'of age' and was discharged to G. Tapscott a newsagent of Bankstown in 1916. Could she be the Mary St Mary who gave birth to an illegitimate son called Kenneth in Sydney in 1918?

Henry Belmore was given that surname because he was found wandering in Belmore Park. He was taken by Police from No. 2 Station to the Asylum on 28 November 1888 where he remained until September 1891. At an estimated age of three years 10 months, he too was handed over to the Boarding Out Officer. His record shows placements in Mittagong, Thirlmere and Camden before he was discharged from state care aged 17 in December 1904. Is he the Henry Belmore who died in Gladesville Hospital aged 32 in 1921?

Perhaps if you have a 'brick wall' ancestor it would be worthwhile exploring whether their family name was in fact acquired rather than inherited.

May Albion, found on the doorstep of the Women's Hospital on the corner of Crown & Albion Streets, was taken to the Asylum by the Police on 7 June 1899 and two months later went into state care where she remained until discharged 'of age' in June 1910. Priscilla Albion, aged about two months, had been found on the same street corner in 1891 and also survived her two month stay at the Asylum. She too was placed in state care in Goulburn,

Inmates Journal entry for Charles St John, 1885, Mitchell Library CY1968

Stanmore, Burrowa and Bombala before being discharged in 1908. Priscilla's birth was registered in 1891 by the authorities with 'unknown' parents and the NSW BDM Index shows she married William Keyworth in Goulburn in 1920.

On 19 October 1885 Constable Robins of Darlinghurst Station took a baby boy about 12 months old to the Asylum. 'It' was found on the verandah at 28 Sir John Young Crescent, Woolloomooloo by Miss Devitt who lived there. Perhaps the mother knew that she could trust this lady to alert the authorities. When taken to the Asylum the staff decided to call him Charles St John and to declare him Church of England. Little Charles was placed in the care of the Boarding Out Officer until 31 December 1902. Descendants are confident that this abandoned child is the missing piece in their family puzzle and now know how they obtained their unusual surname.

So how will you know if your brick wall ancestor was a foundling? A DNA test may help, especially if the surname could also be a place name or that of a well-known historical figure but there are only DNA matches for that name within recent generations. Newspapers regularly reported the discovery of foundlings and detailed the name they were given. Similarly, the NSW Police Gazette included information about abandoned children. Both sources can readily be searched via the Trove portal at **trove.nla.gov.au/** and could be a starting point. The Dependent Children Registers 1883-1923 which are now available to view at **mhnsw.au/indexes/child-care-and-protection/dependent-children-registers/** can also be useful, although cards do not survive for all children placed in state care through the Boarding Out Officer.

Being left on a doorstep or abandoned on a railway platform wasn't a great start in life and the majority of foundlings didn't survive, despite the best efforts of those who discovered them, the police and the asylum staff. But for those who did make it, their new name might just be the clue you need to help you start breaking down that brick wall.

Heather Garnsey is an Honorary Member and the Society's former Executive Officer. She co-indexed 78,000 records of admission and discharge to the Sydney Benevolent Asylum 1857-1900 which are available at **www.sydneybenevolentasylum.com**

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In Search Of … The Australian Welfare Experience

THREE LITTLE GIRLS IN AN ORPHANAGE

by Susan Margaret Zeitunian

Before I begin, I would like to give some background information regarding the DNA match that led to this story:

Some readers may recall the article "The Man With Two Missing Fingers" I wrote for the March/Autumn 2022 issue of *Descent* (52-1) which explored my DNA match to an adopted man, Richard*. The identified shared matches between us all share my three times great grandparents Adam Rye (1820-1922) and Elizabeth Vincent (1824-1901) who came from Norfolk, England in 1848 and settled in Victoria. Richard's two highest matches in the Rye/Vincent group are two half-brothers whose 'brick wall' grandfather called himself George Henry Edwards. My research revealed a *NSW Police Gazette* record for George Henry Revill[1] and a World War II Service record for George Henry Edwards.[2] Both documents recorded the identifying features of each man as having two fingers and the top of his third finger missing from his left hand, proving that George Henry Edwards was the same person as the George Henry Revill in my family tree and a descendant of Adam Rye and Elizabeth Vincent, through their daughter Eliza Jane Rye who married George Peter Revill.

Richard's next highest unidentified match in the Rye/Vincent line is Margaret* and it is Margaret's match that led to uncovering the identity of her paternal grandmother and the story of the little girls in the orphanage.

Margaret matches Richard quite closely at 63 centimorgans (cM) across 4 segments with their shared matches in the Rye/Vincent and Revill lines. I contacted Margaret and she kindly shared her DNA match list with me. From her list, I found that she matches the two half-brothers mentioned above, at 97 cM

across 7 segments and 71 cM across 7 segments respectively. Although I do not match Margaret, I do match people on her list and her highest matches in those shared match groups are people descended from Eliza Jane Rye and George Peter Revill, which seemed to indicate that Margaret may also be descended from them.

One particular match on Margaret's list is Charles* who shares with her 219 cM across 10 segments of DNA. The MyHeritage cM Explainer Tool suggests a very high probability of a second cousin relationship between them. I also match Charles at 13 cM across 1 segment, with our shared matches in the Rye/Vincent lines. For some time, I had puzzled over how Charles might connect to me as he has quite a comprehensive tree attached to his match, but no names were familiar.

A quick search of Margaret's tree showed that her connection to the Rye/Revill lines is not through her maternal or paternal grandfather's lines. Margaret then began to share information with me about her paternal grandmother, Theresa Mary (known as Mary) Stevens, who was apparently orphaned at a very young age and had been raised at the Ballarat Orphanage. Margaret believed that her grandmother's father's name was Henry Stevens and that he had died by being crushed between two trains. Immediately I knew I had another mystery to solve.

So, I began my search for Margaret's connection. The first record I discovered was a birth on the Victorian Births, Deaths and Marriages website for William Henry Stevens born in 1909 in Moe with the parents of William Henry Stevens and Isabella Revill.[3] This birth certainly fitted the family name of Revill that I was searching for. I ordered the certificate, which showed that little William Henry Stevens was born on 2 April 1909 in Moe, Victoria. His father, also named William Henry Stevens is listed as a railway employee aged 32 years who was born in Yeringberg, Victoria and his mother, Isabella Revill, was aged 30 and was born in Barongarook, Victoria. I knew I was on the right track as I already had Isabella on my tree, but recorded under her mother's maiden name of Rye.[4] She was born in 1879 in Colac, prior to Eliza Jane Rye's marriage to George Peter Revill on 29 September 1879.[5]

Little William Henry Steven's birth certificate also recorded his parent's marriage on 28 April 1902 in Melbourne. But most interesting was the listing of his three older sisters: Myrtle May Rubina, six years; Dorothea Mary Irene, five years and Edna Victoria, 18 months.

Next, I found William Henry Stevens senior recorded in the Australia Electoral Rolls in 1909 in Moe, listed as a railway employee with his wife, Isabella.[6]
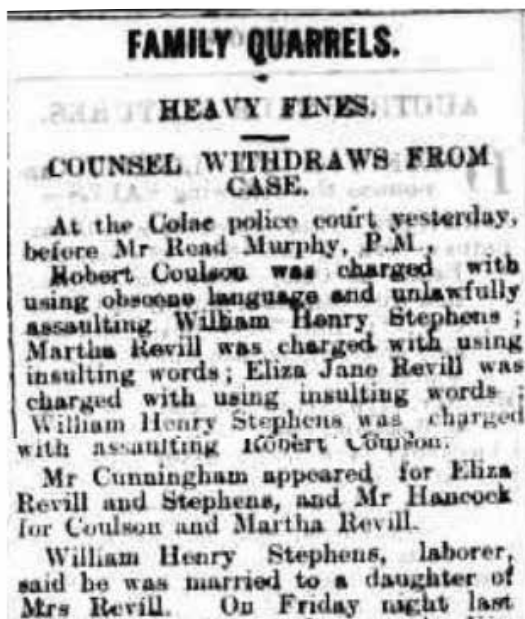
Finding the birth record for the three little girls took some time, and I would like to thank my third cousin Susie for discovering it. The birth of all three girls was recorded under the surname King – it appears Isabella Rye was confused about which maiden name she should record on official documents.[7]

Myrtle and Dorothy were recorded in Lilydale with their mother's

maiden name recorded as Rye which is correct, but the mother's maiden name on Edna's registration in St. Kilda was Revill. It's interesting to note that Isabella Rye had a sister whose name was May Lily Robena which, being part of Myrtle's name, I felt supported the fact that I had found the correct family.

It certainly appeared that one of these girls was Margaret's grandmother. After sharing this discovery with Margaret, she revealed that she had been chatting with her dad who remembered that her grandmother did have two sisters who were in the orphanage with her, one named Dorothy who apparently was killed while riding a bicycle shortly after her release from the orphanage and another sister who the family thought was called Ivy McMillan and who they remembered coming to visit Margaret's grandmother. Margaret's dad also said that his Mum was known by family and friends as both Mary and Myrtle.

A crucial piece of information came from a newspaper article on Trove entitled "Family Quarrels" printed in *The Colac Herald* on 8 April 1910.[8] It is an extremely long article and a very sad and sorry tale of a family dispute in Colac. It details a court case stating in part that "William Henry Stephens was charged with assaulting Robert Coulson and Eliza Jane Revill was charged with using insulting words." The article also records that "William Henry Stephens, labourer, said he was married to a daughter of Mrs Revill." And "Isabella Stephens, the daughter of Mrs Revill, and the wife of Stephens gave corroborative evidence." Although the newspaper recorded William Henry with a different spelling of his assumed last name Stevens, this article was the final proof that Isabella Rye/King/Stevens was the same person as the Isabella Rye I had on my family tree.

Colac Herald, 8 April 1910

Birth Certificate of William Henry Stevens, 1909

Little William Henry Stevens died in 1910 in Colac aged 1, with his mother recorded as Rye.[9] The Geelong Cemeteries Trust website for Colac Cemetery records his funeral date as 22 June 1910 and he is buried in the Roman Catholic section 18, grave 20.[10]

A marriage record was found for William Henry King and Isabella Rye in 1902 in Melbourne.[11] This reveals the couple were married on 28 April 1902 in the Cromwell Buildings; Isabella records her mother as Eliza Jane Rye but does not give a father's name.

At this point, I reviewed Charles' DNA match to Margaret and myself and realised he records his grandmother as Edna Victoria Stevens, born in 1907, which had not meant anything to me previously. Edna Victoria was the name of little William Henry's sister. Margaret contacted Charles with the story of the three girls. He replied and forwarded a letter he had received from Sister Breen of the Sisters of Nazareth in Ballarat, which details the admission and discharge of the girls, taken from their Archives.[12] The letter states that in the original handwritten register, the three girls were recorded as all being admitted on the same date - 3 November 1912. Charles has kindly given his permission for this letter to be reproduced here:

SISTERS OF NAZARETH
Ballarat Ca. month

29 February 2012

Dear

I received you request for information from our Archives.

On the original hand written Register I have found:

		DofB	Admitted		Discharged	
Ivy Veronica Stevens		1907	3/11/1912		16/03/1927	
Dorrie	"	1905	"		22/12/1922	
Myrtle	"	1903	"		25/07/1922	

Parents names were down as only ' Stevens'
Place of Birth and Baptism was Beaufort
Occupation of Father was 'Labourer'
Recommended by Father Coghlan
Comments: 'Parents living and Catholic'

There is no Edna Catherine in the Register. I hope this is of some help to you

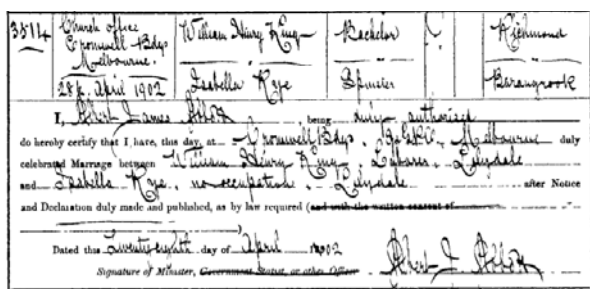*Letter From Sister Clare Breen of the Sisters of Nazareth*

The "Comments" near the end of the letter stating, "Parents living and Catholic" came as rather a shock for Margaret and her family as they had always believed her grandmother was an orphan.

Charles has information on his tree about the marriage and death of Dorothy Stevens which I investigated and found to be correct.
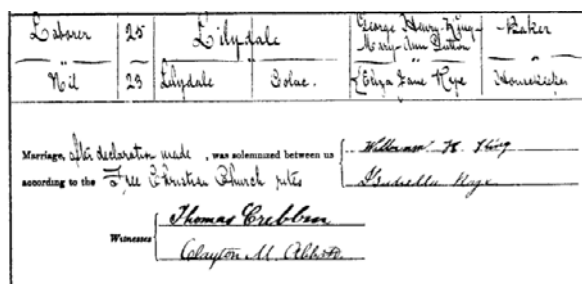
I believe that Charles' grandmother, Ivy Veronica Stevens, was recorded as Edna Victoria King. She went on to marry Hugh McMillan in 1929 under the name of Edna Stevens.[13] She was the aunt Ivy McMillan whom Margaret's father remembers coming to visit his mother.

Dorrie Stevens was recorded on her birth as Dorothy Mary Eileen King. She married James Thomas Pevitt in 1927 in Victoria under the name of Dorothy Theresa Stevens.[14] A newspaper article in *The Argus* on 19 April 1943 records that she was seriously injured when she was struck by a car.[15] She died some days later and

was interred in the Ballarat New Cemetery on 30 April 1943 in the Roman Catholic D section. Her husband, James Thomas Pevitt, died in June 1959 and was interred with her on 19 June 1959.[16]

BALLARAT WOMAN INJURED

BALLARAT, Sun: Mrs Dorothy Pevitt, 37, of Hotham st. Ballarat, was struck by a car in Drummond st yesterday afternoon and suffered serious head injuries. Her name is on the danger list at the Base Hospital.

The Argus, 19 April 1943

Myrtle Stevens was recorded upon her birth as Myrtle May Rubena King. She called herself Mary Theresa Stevens and married under the name of Theresa Stevens in 1927. She was Margaret's grandmother.

I believe I have solved the mystery of Margaret's grandmother's identity, and why Margaret matches so many people in the Rye/Vincent/Revill lines. This discovery has also identified a lot of Margaret's previously unknown DNA matches in the King lines. Margaret also has a DNA match that connects back to the grandparents of William Henry King. I continued my research to try to find out what happened to the parents of the three little girls.

William Henry King/Stevens

What motivated William Henry to leave his three daughters with the priest who then took them to the Ballarat Orphanage is unknown. Further research revealed that William was born under the name of William Henry King on 31 January 1877, with parents George Henry King and Mary Ann Sutton, in Lilydale, Victoria, ten kilometres from Yeringberg, the place of birth as recorded on his marriage to Isabella Rye. William was baptised on 17 June 1883 in Moorooduc, Victoria.[17] I have not been able to locate a divorce record for William Henry King or Stevens or Isabella Rye. After he left the girls with the priest, William Henry continued to use the surname King. He travelled to Tasmania and married Gladys Irene May Higgins in 1914, who was almost 20 years younger than him.[18] William Henry King and his second wife then returned to Victoria where they had at least six children.[19] Margaret has four DNA matches who are descended from William Henry King and Gladys Irene May Higgins.

William Henry King enlisted in the Australian Imperial Force in Melbourne on 25 April 1917.[20] The name of his second wife is recorded on the document and his signature matches the signature on his marriage in 1902.

William Henry died in Melbourne in September 1943 and Gladys Irene May died on 12 June 1949 in Richmond[21], they are interred together in the Fawkner Memorial Park, in Roman Catholic T, grave 3418.[22]

Marriage Certificate of William Henry King and Isabella Rye, 1902

Isabella Rye

A death record in 1960 was located for an Isabella Pellatt in Warrnambool aged 80. Her place of birth is recorded as Barongarook, with mother Eliza Jane Rye and father George Henry Revill.[23] I do not think there is any doubt that this is Isabella Rye. Australian Electoral Rolls from 1914 to 1949 record Isabella Pellatt with Albert Daniel Pellatt, a railway employee, in different locations in Victoria.[24] I can't find a marriage record for Albert and Isabella, but that would stand to reason as presumably she was still married to William Henry King.

Australia and New Zealand, Find A Grave Index for Isabella Pellatt gives the names of her parents and lists all her siblings. She is buried in Warrnambool Cemetery.[25] It would appear that Isabella did not have any children with Albert Pellatt.

Post Script regarding Richard, the man who was adopted at birth:

I am happy to report that I have managed to identify Richard's unknown father, or at least I have narrowed it done to one of two brothers. Richard matches a lady at 182 cM across 11 segments. By searching the cM Explainer Tool on MyHeritage, the prediction is that they would most likely share two times great-grandparents. She has a tree attached to her match which was sufficient for me to build a research tree for her lines. Richard has 21 percent Irish ethnicity, which is neither on his maternal lines, nor where he connects to me, so I pursued the Irish ancestors of this lady, tracing back to a couple who arrived in Victoria about 1840. Over many months, I traced down the lines of this couple's children, while also extending the lines of Eliza Jane Rye and George Peter Revill's children. I eventually found a man in the research tree who married a granddaughter of Eliza Jane Rye and George Peter Revill. Sadly, this granddaughter died aged 30. Her death certificate recorded two sons who were the right age to be Richard's father, living in the same town where Richard had been born. I have connected other DNA matches of Richard into this research tree.

Recently a new DNA match appeared for Richard, matching very closely at 1,099 cM across 32 segments. This is the close match I had wished for through my building of the research tree. MyHeritage's cM Explainer Tool predicts the match at 85 percent, the most likely relationship of this new match to Richard is a half-nephew. The mother's maiden name matches the surname of the two brothers I had identified as Richard's potential father, indicating she and Richard are half-siblings.

I have passed this information to Richard and his family; it is now up to them to decide if they wish to follow up.

Names have been changed to protect privacy.

Title photo by Andreas Haslinger, Unsplash

Sue has always had a keen interest in family history and began her first tree 25 years ago. On retirement, she devoted much more time to researching her ancestors. In 2017 she took an Ancestry DNA test and since then has centred most of her research around identifying as many of her DNA matches as possible.

1. Ancestry, New South Wales, Australia, Police Gazettes, 1854-1930
2. National Archives of Australia, World War II Defence Forces Personnel Records https://recordsearch.naa.gov.au/ George Henry Edwards
3. Births, Deaths and Marriages Victoria, Birth Certificate of William Henry Stevens 1909 No. 13036
4. Births, Deaths and Marriages Victoria, Birth Transcription of Isabella Rye 1879 No. 14978
5. Births, Deaths and Marriages Victoria, Marriage Transcription of George Revill and Eliza Jane Rye 1879 No. 2861 and Copy of Marriage Certificate Supplied by an Ancestry Member
6. Ancestry, Australia, Electoral Rolls, 1903-1980
7. Births, Deaths and Marriages Victoria, Birth Transcriptions of Myrtle May Rubena King 1903 No. 19211, Dorothy Mary Eileen King 1904 No. 26927, and Edna Victoria King 1907 No. 22472
8. Trove Newspapers, "Family Quarrels", *The Colac Herald* (Vic.: 1875-1918), 8 April 1910, 2.
9. Births, Deaths and Marriages Victoria, Death Transcription of William Henry Stevens 1910 No. 4927
10. Australia and New Zealand, Find A Grave Index, 1800s-Current and Geelong Cemeteries Trust website https://gct.net.au/colac-cemetery/
11. Births, Deaths and Marriages Victoria, Marriage Certificate of William Henry King and Isabella Rye 1902 No. 4434
12. Letter From Sister Clare Breen of the Sisters of Nazareth 29 February 2012 to an Ancestry Member
13. Births, Deaths and Marriages Victoria, Marriage Transcription of Edna Stevens 1929 No. 4343
14. Births, Deaths and Marriages Victoria, Marriage Transcription Dorothy Theresa Stevens 1927 No, 8076
15. Trove Newspapers, "Ballarat Woman Injured", *The Argus* (Melbourne, Vic.: 1848-1957) 19 April 1943, 4
16. Australia and New Zealand, Find A Grave Index, 1800s-Current and www.ballaratcemeteries.com.au
17. Ancestry, Australia, Births and Baptisms, 1792-1981
18. Ancestry, Australia, Marriage Index, 1788-1950
19. Births, Deaths and Marriages Victoria, Birth Transcriptions
20. National Archives of Australia, World War I Defence Forces Personnel Records https://recordsearch.naa.gov.au/ William Henry King
21. Births, Deaths and Marriages Victoria, Death Transcription Gladys Irene May King 1949 No. 6463
22. The Greater Metropolitan Cemeteries Trust website https://www.gmct.com.au/deceased
23. Births, Deaths and Marriages Victoria, Death Transcription of Isabella Pellatt 1960 No. 23850
24. Ancestry, Australia, Electoral Rolls, 1903-1980
25. Australia and New Zealand, Find A Grave Index, 1800s-Current

Above: Signature comparison from 1902 marriage (top) and 1917 WWI enlistment (bottom) of William Henry King

Left: Service record for William Henry King

In Search Of ... The Australian Welfare Experience

ORPHAN ANCESTORS IN COLONIAL AUSTRALIA

by Marilyn Wood

'Orphans.' They are the main characters in many sad stories. However, for family historians, orphans may not only embody generational family trauma, but may also become stumbling blocks to research of earlier generations on that family line.

Although the word orphan is generally taken to mean a child who has no living parent, in common parlance it can also be used to describe those youngsters who have lost the only parent who provided them with any practical care or support. In New South Wales both the birth family's social circumstances, and the government policies regarding child welfare at the time the child was orphaned, will undoubtedly affect the chances of a family historian being able to posthumously reunite the orphan with their parents within their family's story.

If your orphan lived in the New South Wales colonial era then Tanya Evans' *Fractured Families: Life on the Margins in Colonial New South Wales* provides a comprehensive, if harrowing, overview of the social and economic circumstances within which the most vulnerable sectors of colonial society fought to exist.[1] Evans' book clearly demonstrates the ways in which the fate of orphan children was often shared with those who had been abandoned by desperate parents or rendered homeless when a parent was gaoled.[2] Research into the Irish orphan immigration schemes also demonstrates how flexible the 'orphan' label could be.[3] Since the publication of Evans' book, the extensive and ongoing cataloguing of colonial records means that family historians now have easier access to many official records that were previously unavailable to most genealogists. These records include, for example, the New South Wales Orphan School records held by the State Library of New South Wales and the records of The Benevolent Asylum.[4]

For those researchers tracking the life and family background of a twentieth century orphan in their family, Care Leavers Australasia's Network (CLAN) provides not only a wealth of information and resources for such family researchers, but advocacy and support as well.[5] The *Forgotten Australians* report to the Australian Senate lays bare this tragic era within the public domain.[6] Researching, and then restoring, orphans to the family fold is indeed both emotionally and intellectually challenging. It is, however, reparation that must be made – heart-breaking but heart-warming to do so.

Title photo: Nuns and children outside the Parramatta Orphan School c1870, Society of Australian Genealogists MIDAS 05/005565.

1. Tanya Evans, *Fractured Families: Life on the Margins in Colonial New South Wales* (Sydney: UNSW Press, 2015).
2. Ibid, pp. 82-91, 108-111.
3. Perry McIntyre & Richard Reid, *Irish Workhouse Orphan Emigration to Australia 1848-1850* (Unlock the Past e-book, 2021).
4. The State Library of New South Wales. Convicts: Life in the Colony NSW orphan schools records, 1817-1833, https://guides.sl.nsw.gov.au/life-in-the-colony/NSW-orphan-schools-records-1817-1833; Sydney Benevolent Asylum: Index to Admissions and Discharges 1857-1900, https://sydneybenevolentasylum.com/
5. CLAN, About Clan, https://clan.org.au/about/
6. *Forgotten Australians: A report on Australians who experienced institutional or out-of-home care as children* (Commonwealth of Australia, 2004) https://www.aph.gov.au/parliamentary_business/committees/senate/community_affairs/completed_inquiries/2004-07/inst_care/report/index

After a long break away from her passion for historical research, Marilyn Wood has recently returned to writing about people and events from New South Wales's colonial era. She is a graduate of Newcastle University with a Bachelor of Social Science (Hons), Macquarie University with a M.A. in Modern History, and a Diploma of Family History from the University of Tasmania.

In Search Of …
The Australian Welfare Experience

BARNARDO BOYS

by Brooke Wooldridge

Nine lads in bowler hats stared down the camera before their departure for Western Australia. The colony was struggling with a lack of agricultural labour and an enterprising colonist decided to squeeze a few healthy lads into his cargo ship.

It was 1883. In London, overcrowding and poverty had led to an excess of homeless children. Just over ten years earlier, Dr Thomas Barnardo, had begun to collect the "waifs and strays" when he opened a home for boys in Stepney Causeway. By 1883, Barnardo´s work had expanded to include emigration programs that sent children to work as farm labourers and domestics in Canada.[1] The Western Australian government considered whether the colony could benefit from a similar scheme.

Since colonisation began in 1826, population growth had been slow in Western Australia. Both government officials and entrepreneurs in the State recognised the need for an increased supply of labour. However, the government was stalled on the question of increasing the labour force in general, and child migration in particular. Walter Padbury was an early colonist in the Swan River Colony. By the 1880s he had been a shepherd, pastoralist, merchant and politician. Padbury took matters into his own hands. He must have remembered that he owned a ship!

The *Charlotte Padbury* (named after Walter Padbury's wife) was used for shipping wool etc, to England and bringing back goods Padbury could sell in his shops.[2] It also had room for a small number of passengers. In September 1883, she limped into harbour "with her mizen top-mast missing." However, the passengers were all safe and sound. The docks reporter was "glad to see that these vessels have brought a good number of brisk, healthy-looking immigrants."[3] These were the first Barnardo Boys.

Barnardo's child migration scheme to Australia was unofficial until the 1920s. Then, from 1921 until the 1960s, Barnardo's sent approximately 3,000 children from England to Australia.[4] Older children, those over 14, were sent directly to private homes and farms. (There were many more applicants for workers than there were children.) Younger children were housed and trained at Farm Schools, before being contracted out to work.

The first 1921 party was a group of 47 'young men', while the first 'young ladies' arrived two year later in 1923. My own grandmother, Marguerite Gutteridge, arrived in Sydney in 1928 with 43 others, mostly 14 year old girls. That particular party had been much larger; at Fremantle, the girls had said goodbye to 115 younger children who were destined for the Fairbridge Farm School.[5]

Barnardo's child migrants were just 3,000 of the estimated 10,000 child migrants brought to Australia by various charities and churches.[6] Both the Australian and UK governments have since acknowledged that child migration programs are flawed social policy. In 2009, the Prime Minister of Australia issued a National Apology to "Forgotten Australians" and he acknowledged "the particular pain of children shipped to Australia as child migrants - robbed of your families, robbed of your homeland, regarded not as innocent children but regarded instead as a source of child labour."[7]

One hundred years after their arrival, the Canberra Times commemorated the first unofficial group of Barnardo Boys who came to Australia to labour for Padbury.[8] Aged between 15 and

The first unofficial party of Dr Barnado boys. Photo taken at Stepney Causeway before boarding the sailing ship Charlotte Padbury destined for Australia. Copyright Barnados Australia

19, nine teenagers had been chosen from Dr Barnardo's Stepney Causeway children's home. The Canberra Times reported that the boys' names were unknown, rather proving the point made in Senate reports that loss of identity was a dominant concern of former child migrants.

> **"The report notes the two dominant concerns of child migrant witnesses were their loss of identity and their need to have the opportunity to tell their story, be heard and believed."[9]**

However, if you look closely at the ship's manifest, above the lists of fabrics, wines, and spirits, you will see these names, listed as steerage passengers.[10]

James Beattie, 19	John Smart, 18
John Donovan, 19	Arthur Marshall, 17
James Dutton, 15	Charles Wallace, 17
Charles Freak, 18	George Higgins, 15
Frank Piper, 18	

The immigration agent confirmed these names and we can only assume they left the Fremantle docks and headed to the mills, shops, or farms belonging to Padbury.[11]

1. Barnardo's Our History. Web. 31 July 2023 https://www.barnardos.org.uk/who-we-are/our-history.
2. Walker, W. (Bill). "Western Australia's Coastal Shipping: Government Versus Private Enterprise Part One: 1863-1908." *The Great Circle*, vol. 30, no. 1, 2008, pp. 18–40. *JSTOR*, http://www.jstor.org/stable/41563258. Accessed 1 Aug. 2023.
3. Notes from the Port. (1883, October 17). Victorian Express, p. 3.
4. *Appendix 4: Figures on Child Migration During the Twentieth Century*, 'Lost Innocents: Righting the Record - Report on child migration', Parliament of Australia (Senate Inquiry), 30 August 2001..
5. Nardy website, 'Party No.19 1928', https://www.nardyaustralia.com/party-no-18-1928-1.
6. Ibid.
7. *National Apology*, 'Inquiry into Children in Institutional Care', Parliament of Australia, 16 November 2009, x
8. '100 years of Dr Barnardo's', *The Canberra Times*, 28 September 1983, p. 10.
9. *Prologue*, 'Lost Innocents: Righting the Record - Report on child migration', Parliament of Australia (Senate Inquiry), 30 August 2001.
10. State Records Office of Western Australia, *Chronological list of Inwards passengers from overseas to Fremantle 1880 - 1898*, Accession: 503, Roll: 210.
11. 'Local Telegram', *Daily News*, Tuesday 2 October 1883, page 3

CALL FOR ARTICLES

Call for *Descent* articles on the topic of **DNA** for our December issue and to support our online conference.

We are looking specifically for stories that demonstrate how utilising DNA in your research enabled you to break down a brick wall or unearth a family secret. As the stories you relate may be highly sensitive in nature, please take any necessary steps to seek permission from anyone mentioned in the article and/or de-identify individuals.

Deadline for notification to write on the topic: 4 October 2023

Deadline for article: 18 October 2023

Please email: **editor@sag.org.au**

Image by Thavis 3D, Unsplash

CONTRIBUTIONS TO *DESCENT*

The Society welcomes articles for publication in Descent. Preference is given to articles which demonstrate methods, sources and tactics which will help others in their research. Family is about sharing – so we encourage you to share your stories with your fellow family historians.

Length: 2-3 page articles (1,000-2,000 words) although longer articles will be considered; 1 page articles (700-900 words).

Copyright Clearance: Copyright clearance is your responsibility and you must ensure that written and illustrative material does not breach copyright and all sources are correctly acknowledged.

Full details regarding submissions and our Style Guide can be found on our website at **www.sag.org.au/Our-Magazine-Descent**

Please note SAG does not pay author fees.

HUGUENOT CONFERENCE, SYDNEY, 2023

Huguenot Heritage: Past and Present

21 October 2023
Venue: Club York
10.00 am – 5.30 pm

The conference marks the 20th anniversary of the Huguenot Society of Australia as a registered society. Our keynote speaker is Dr Tessa Murdoch, author of *Europe Divided. Huguenot Refugee Art and Culture* and former Research Curator at the Victoria and Albert Museum, London; also a board member of the Huguenot Museum, Rochester. She lectures and writes widely on the history of the decorative arts.

Our outstanding speakers are Dr Robin Gwynn, author of *Huguenot Heritage* and *The Huguenots in Later Stuart Britain*; Dr Randall Carter Working, author of *Visual Theory of the Huguenots: Towards an Architectural Iconology of Early Modern French Protestantism*; Melissa Hulbert, President of the Society of Australian Genealogists; and Robert Nash, the Secretary of the HSA; and our Vice-President and Patron, the Ven. Dr Geoff Huard.

Cost: $165.00

Early bird rate of $150.00 available until 22 September 2023

Morning and afternoon tea and lunch included.

Not included in the cost will be dinner at Cellini's in the nearby Queen Victoria Building at 6.00pm

Registration options:

- Either EFT to Huguenot Society of Australia BSB 659 000 A/C 300 022 491 (**Please** include your family name in the reference field.)
- Or cheque, payable to Huguenot Society of Australia, posted to David Milling, Unit 105, 1-9 Woniora Avenue, Wahroonga NSW 2076

Enquiries:
Pamela Summers
pamelaannesummers@gmail.com

The Huguenot Society of Australia

WHAT'S IN A NAME?

by Roslyn Russell

Controversy around a development decision for Brisbane's Kangaroo Point made the news in March 2023. An historic house, already hemmed in by high rise buildings, was likely to be further impacted by a similar construction. Despite the best efforts of heritage advocates and the Kangaroo Point and Districts Historical Society, the new development was approved.[1] This is a sad and familiar story, but it was the name of the historic site itself – Shafston House – that sent me to the Queensland Heritage Register to discover more about it.

The name had triggered instant recognition, as last year I had assessed the significance of the Society of Australian Genealogists' collection, funded by a Community Heritage Grant. The extensive multi-generational Harrison Papers contain records of the Pinnock family, most of whom had come to Australia from Jamaica via England in 1848. Their estate in Jamaica was New Shafston, set on a mountain above Bluefields Bay on the south-west coast of the island, in its richest sugar producing area in the eighteenth century.[2] As an Australian historian with an interest in tracing connections between Australia and the Caribbean, the story of the Pinnock family at New Shafston, at a particularly critical juncture in Jamaican history, fascinated me.

Reading the Queensland Heritage Register entry on Shafston House revealed the connection I was seeking – the owner of the house who had bestowed on it the Shafston name was Henry Stuart Russell, a renowned Darling Downs pastoralist and Queensland politician. The entry provided the key to the name – Henry Stuart Russell in his memoirs stated that he had completed the house and renamed it Shafston House after his wife's birthplace in Jamaica.[3] His wife was Charlotte Pinnock, the youngest of four children of the family of Philip and Charlotte Pinnock, of New Shafston Estate, Jamaica.

Charlotte Stuart Russell nee Pinnock.

A discussion of a key document relating to New Shafston in the Harrison Papers – an account of the childhood of George Pinnock, Charlotte's eldest brother – was included in the significance assessment. [4] Further online research has revealed another account of a New Shafston childhood by Charlotte's older sister, Grace. Her memories of Shafston before the family moved to England paint a picture of a typical Caribbean great house – albeit one more austere than a similar dwelling in England – in an idyllic setting:

> Our house was peculiar in structure, and could not claim in any way to be considered architectural; but it was very much after the plan of the houses we visited, and therefore, I conclude, best suited to the climate. The walls of stone were thick and substantial … The rooms were large and lofty. There were no doors except to one or two bedrooms on the first floor, and they were of polished mahogany. We moved from one room to another under arches and alcoves, very much as I imagine is still the case in hot climates in many parts of the world. This produced, to my mind, an air of space and grandeur which, child as I was, I liked … In the pretty smaller room beyond our drawing room we usually breakfasted after our early morning rides. It was cool and commanded a lovely and extensive view of the ocean and heads or points of land jutting out in the distance … Wherever you turned the scenery seemed always fresh and exciting, you could never weary of it. With its birds and flowers and brilliant colouring, Jamaica, so far, was truly a paradise on earth, and few spots I think bear comparison with it.[5]

George and Grace Pinnock's memoirs of their childhood at New Shafston Estate contain their youthful perspectives on one of the most infamous incidents of the enslavement period in the Caribbean – the rebellion of enslaved people on the island in December 1831, known variously as the Sam Sharpe rebellion, the Christmas rebellion and the Baptist War. This would contribute in no small measure to the Pinnock family's separation from their Jamaican 'paradise' less than two years later.

Historian Carrie Gibson provides the context for George and Grace Pinnock's childhood memories of the rebellion, a 'radical plan' by an enslaved man and Baptist Church leader, Sam Sharpe, to obtain freedom for Jamaica's enslaved people, inspired by what he had heard of plans being made in London for emancipation. Fuelled by a rumour that emancipation had already been granted but that slave owners were concealing this fact, Sharpe encouraged other enslaved people to simply stop working until they were paid for their labour:

> If the planters relented and paid them, it meant they were no longer slaves, but free labourers. And if the rumours were true, then the military would protect them.

> But it turned out the rumours were just that. However, Sharpe had a back-up plan: an armed uprising. Two days after Christmas in 1831, slaves in the north-west parish

of St James stopped working. Within the space of two weeks, thousands of slaves had begun to destroy sugar plantations and fields in what was later called the Baptist War (as well as the Christmas Rebellion). Whites and blacks alike were killed, and the military eventually stepped in to stop the fighting. Around 500 participants – including Sharpe – were executed.[6]

George Pinnock's memoir in the Harrison Papers recalls how he was packed off in the early morning from New Shafston at Christmas in 1831 for a journey by gig to Savannah-la-Mar, between two and three hours away, to be joined by his siblings and widowed mother the next evening. Once the family was reunited, they moved to lodgings in the town. George described the situation that confronted them:

The town was under martial law. At the top of the principal street where two roads met, one from the east and the other from the west, two cannons were placed, one pointing down the eastern road and the other pointing down the western road, and all day and night they were in the care of artillerymen; and no one was allowed to go out after nightfall without giving the password …

In the month of February of 1832 the rebellion was smothered, and it was thought we could return again to our home. About a dozen of our negroes came and volunteered to row us in an open boat to our place. My mother not wishing to show any fear consented to accept the offer and she, Grace, little Charlotte and myself accordingly went with them and were soon wafted to the beach near Shafston. My brother Philip who was afraid of the water but had a passion for horseback went on his pony under the escort of the mulatto boy Jack, and arrived at the house soon after we did.[7]

The enslaved people who worked on the New Shafston Estate had stayed loyal. Grace described what the family found when they returned home after order had been restored: 'everything in perfect order just as we left it. Our faithful people said they would bury the plate and the best of the furniture, and I do not doubt they did. Nothing was missing, nothing was even scratched.'[8]

The ultimate result of Sam Sharpe's rebellion, and of other revolts by enslaved people, such as the Bussa rebellion in Barbados in April 1816, was emancipation for the enslaved people of the Caribbean, and massive financial compensation, to the amount of £20 million, for their former owners. Among those who received compensation for the monetary value of their liberated slaves was the Pinnock family of New Shafston.[9]

Charlotte Pinnock, unnerved by the events of late 1831 and early 1832, decided to return to England for her children's education, and to take advantage of family connections there. By early June 1833 the family had embarked for Bristol, accompanied to the shore by enslaved people from the New Shafston Estate, many of them in tears. Grace Pinnock described the pain of loss at leaving her beautiful childhood home: 'we quitted for ever our happy island home and severed those ties formed in early childhood, the void of which nothing can ever fill up.'[10]

George Pinnock, as the eldest son, inherited the New Shafston Estate from his grandfather in the early 1840s, but the times were not auspicious. He wrote in his memoir:

… as I was a minor the allowance given to my mother continued the same as at first and so great was the deterioration of West Indian property that when I came of age there was a large debt due on the property and we were informed that the £200 a year could no longer be sent to us and I was in need to sell the estate for a mere song …[11]

George Pinnock, his sister Grace and her husband (and first cousin), John Augustus Milbourne Marsh, set sail for Australia in September 1848. Commonly known as Milbourne Marsh, Grace's husband was the son of the Postmaster General of Jamaica, John Marsh. Milbourne Marsh would become a pastoralist in Queensland then at Murrumburrah in New South Wales. He was later a Stipendiary Magistrate in New South Wales, at Wellington and Bathurst, and Water Police Magistrate in Sydney.

Grace Marsh achieved a reputation as an artist. She sketched views of the Yass and Murrumburrah districts in southern New South Wales in the 1850s, including Demondrille at Murrumburrah, the home she shared with her husband and son George, before it burned down. The Mitchell Library holds a sketchbook of her work in charcoal and monotone washes, some on coloured paper; and pencil sketches of prominent Sydney houses.[12] The Harrison Papers also have examples of her skill in drawing in a small album she compiled – charming sketches of a dog and of a cat's head.[13]

Sketches by Grace Milbourne Marsh
Above: Sketch of a dog
Below: Cat's head sketch

Philip Pinnock, Sheriff of Queensland

Dr Roslyn Russell is an Australian historian and museum consultant and co-author, with Kylie Winkworth, of *Significance 2.0: A guide to assessing the significance of collections* (2009). She is active in significance assessment projects for museum, art gallery, library and archival collections, including the Community Heritage Grants Program. She has been involved in Caribbean history since 2005, working with the island of Barbados to develop three museums there and co-editing Plantation to Nation: Caribbean Museums and National Identity (2014). Her recent research has explored historical connections between Australia and Barbados and other islands in the Caribbean.

Grace, George and Charlotte's brother, Philip Pinnock, had already preceded them to Australia in 1843. Philip became a highly respected figure as Sheriff of Queensland.

Charlotte and her husband Henry Stuart Russell had seven children – five daughters and two sons – but she died before her older siblings, in 1873, just three years after her mother Charlotte had passed away in England. Her older sister Grace Marsh only had one son, named George, with Milbourne Marsh.

Unlike his younger brother and brothers-in-law, George Pinnock, who practised as a solicitor in Sydney and Bathurst,[14] did not prosper in Australia:

> My career has not been a successful one. I am now 73 years of age [June 1899] without children and having a wife who for some years has been crippled with rheumatism. My business has left me and I am like an old hulk on a sea shore awaiting the last billow that must break me up and scatter my dissected members.[15]

George Pinnock died in 1901, two and half years after penning his memoir, at his brother Philip's home in Brisbane. Philip Pinnock died in July 1912 at the age of 87 years. His obituary in the Queenslander told a very different story to that of his brother George, declaring that his name was a 'household word' throughout Queensland:

> To the people of Brisbane he was, perhaps, better known as police magistrate of the city and sheriff of the Supreme Court, the former position being held by him for nearly a quarter of a century, and he ever commanded the esteem of all by his ability and unfailing justice.[16]

The former Pinnock family estate in Jamaica, New Shafston, which had been sold by George Pinnock in 1847, operated until recently as a luxury holiday venue. Over the past decade the momentum for reparations to be paid to Caribbean countries where slavery had made enormous fortunes for slave-owning families and companies back in Britain has increased, with apologies from the descendants of former slave-owners and schemes established to address ongoing issues of deprivation in these islands.

1. Emma Pollard, 'Brisbane City Council approves controversial 15-storey Shafston House luxury apartment development, ABC News, posted online 24 March 2023.
2. 'New Shafston Great House Part 1', in Michael W Mosley, 'A Tour of Jamaica's Great Houses, Plantations, & Pens, 29 May 2015 - https://thelastgreatgreathouseblog.wordpress.com/2015/05/29/new-shafston-great-house-part-1/
3. Shafston House, Brisbane, Queensland Heritage Register, https://heritage.brisbane.qld.gov.au/heritage-places/933
4. MIDAS Record Link: http://midas.sag.org.au/fullRecordAccession.jsp?recno=73713 Accession Number: 12005
5. 'Memoirs of Grace Elizabeth Pinnock Marsh: A Chapter in My Childhood – From the Age of Three to Nine', in New Shafston Great House Part 2, in Michael W Mosley, 'A Tour of Jamaica's Great Houses, Plantations, & Pens, 29 May 2015 - https://thelastgreatgreathouseblog.wordpress.com/2015/05/30/new-shafston-great-house-part-2/
6. Carrie Gibson, *Empire's Crossroads: A History of the Caribbean from Columbus to the Present Day*, (London, UK: Macmillan, 2014), 199.
7. George Pinnock memoir, Harrison Papers, Society of Australian Genealogists. SAG holds the original manuscript version of the memoir.
8. 'Memoirs of Grace Elizabeth Pinnock Marsh'.
9. George Pinnock memoir of Shafston, Jamaica – Jamaican Family Search Genealogy Research Library - http://www.jamaicanfamilysearch.com/Members/MemoirGeorgePinnock.htm; *'George Pinnock II'*, Legacies of British Slavery database, http://wwwdepts-live.ucl.ac.uk/lbs/person/view/2146653409 [accessed 18th July 2023].
10. 'Memoirs of Grace Elizabeth Pinnock Marsh'.
11. George Pinnock memoir, Harrison Papers.
12. Mrs John Augustus Milbourne Marsh, Design and Art Australia Online, https://www.daao.org.au/bio/mrs-john-augustus-milbourne-marsh/; Mrs J Milbourne Marsh, Sketches of Yass and Murrumburrah, Mitchell Library, State Library of NSW, https://collection.sl.nsw.gov.au/record/YRlZzegn
13. Grace Elizabeth Pinnock Diary 1835, Harrison Papers 2/322, Society of Australian Genealogists.
14. *'George Pinnock II'*, Legacies of British Slavery database.
15. George Pinnock memoir, Harrison Papers.
16. Death of Mr Philip Pinnock, *Queenslander* (Brisbane), 27 July 1912.

Image credits:

Charlotte Stuart Russell née Pinnock, Harrison Papers. Society of Australian Genealogists MIDAS 02/000289.10.

Sketch of a dog in album belonging to Grace Milbourne Marsh (née Pinnock), Harrison Papers. Society of Australian Genealogists MIDAS 02/000322.

Sketch of a cat's head in album belonging to Grace Milbourne Marsh (née Pinnock), Harrison Papers. Society of Australian Genealogists MIDAS 02/000322.

Philip Pinnock, Sheriff of Queensland. QSA Item ID 1460910, Queensland State Archives: Series ID 189.

The Ghost Towns of Western Australia

WESTERN AUSTRALIA'S BICENTENNIAL PROJECT – FAMILYHISTORYWA

By Christine Harris
(Vice President FamilyHistoryWA)

In a state that is larger than Europe, you could expect to find some extraordinary stories. Stories of hardship and courage; stories of extreme wealth and extreme poverty; stories of cultural diversity and of bonds formed in adversity; stories of the building of a national identity but also stories of environmental vandalism. It is all there written in the earth. And sometimes the earth is all that is left to mark the passing of the communities that have made up the history of the state. There's one thing that brings all these stories together — the people who lived in them.

2029 will mark two significant Western Australian milestones. The first is the Bicentenary of European settlement. The second is FamilyHistoryWA's 50th Anniversary. To mark these events, the Society (FHWA) has launched a project to gather together everything we can find about the people who lived in the ghost towns of Western Australia. The project timeframe is six years, with the project to be launched in 2029 to coincide with the joint celebrations.

At present, the list of identified ghost towns sits at more than 400. Of these, perhaps the mining towns are the best known. In the 1901 census, the largest towns in Western Australia included the mining towns of Day Dawn, Kanowna, Mount Morgan and Nannine, all of which are ghost towns today. But there were many other non-mining gazetted towns that reflect Western Australia's history of building: railway lines, a long pipeline from Perth to Kalgoorlie, timber towns (which supplied the railway sleepers), the government-initiated Soldier Settlement and Group Settlement schemes as well as those towns that were created to service spread out farming communities.

Will six years be sufficient time to deliver all this information? It is unlikely. But we already plan to continue the work for as long as it takes.

FHWA will develop an index to the millions of records of the ordinary and extraordinary men, women and children who spent any period of their lives in one or more of these communities. We will also include brief histories of the towns themselves, making this a unique and valuable resource for genealogists and researchers of all types.
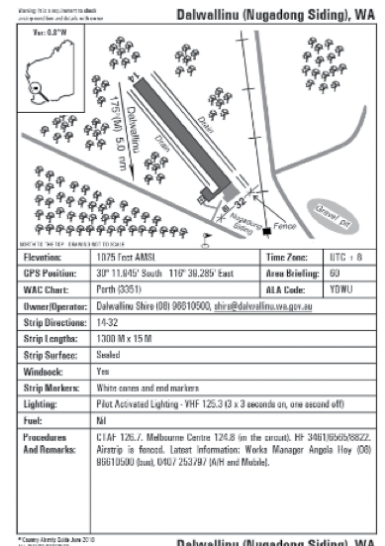
Following the formal approval of the project in July, the project team established the Facebook Group **www.facebook.com/groups/ghostswa** and we have been overwhelmed with the response both from members of the family history community as well as the wider public.

To date, over 50 people have volunteered to join the project. They come from widely varying backgrounds and experiences. There are those whose great grandparents lived and died in Cossack, a pearling port, those whose grandparents lived in gold mining towns such as Day Dawn and those whose parents were born in gold mining towns. Many have worked and lived in some of the newer mining ghost towns such as Goldsworthy and Shay Gap. And there are the grey nomads and other tourists who like to visit ghost town locations.

So many offers to help with the work from people across a wide spectrum of skills — not only genealogists, but historians, researchers, statisticians and the IT crowd! Everyone wants to be part of what is shaping up to be one of the most exciting projects to mark the Bicentenary.

On 1 September 2023, the project team will start collecting records for four towns in a pilot program designed to fully test our processes and quality control. The four towns chosen for the pilot are the pearling port of Cossack in the far north-west; Goongarrie, once a bustling gold mining town, east of Kalgoorlie; Nugadong, a railway siding for the mid-west wheatbelt and the Goodwood Timber Mill in the forests of the south-west of the WA. These towns have been selected to provide a cross section of the types of communities and records that we might expect to find when the project gets fully underway.

> You can join this project or follow its progress on the People of Western Australia's Ghost Towns Facebook Group: **https://www.facebook.com/groups/ghostswa** or you can contact the Project Manager, Garry Keath, via email: **ghostswa@fhwa.org.au**

Above: Day Dawn, stores of H. Green and J.J. Green.

Left: Nugadong in its heyday Courtesy SROWA Cons 5698

Right: Nugadong 2018: an airstrip

MH
Museums of History NSW

ON THE RECORD

by Emily Hanna
Lead Archivist, Collection Discovery

More Probate packets added to the State Archives Collection

We are delighted to announce that the Supreme Court of NSW has just transferred over 23,000 probate packets into the State Archives Collection. These are for probates that were granted in the years 1978 and 1979. These packets are listed in our catalogue. You can narrow down your search by the name of the deceased or by date.

Probate packets are one of our most heavily used record series for family historians. We hold them for the years 1817-1976, 1978-1979 and 1989. A grant of probate is the authority given by the Supreme Court of NSW to the executor(s) to deal with a deceased person's estate.

Records in a Probate packet include:

- the last will and testament of the deceased
- codicils (additions or revocations to the will)
- letters of administration.

Amongst other documents in a probate packet you may find an inventory of assets of the estate; affidavits of death and copy of the death certificate; oath of office of the executor and affidavits sworn by the executor.

To find out more about our probate packets see our Probate packet (wills) guide at **https://mhnsw.au/guides/probate-packets-wills-guide/** and our recent webinar: **https://mhnsw.au/webinars/probate/**.
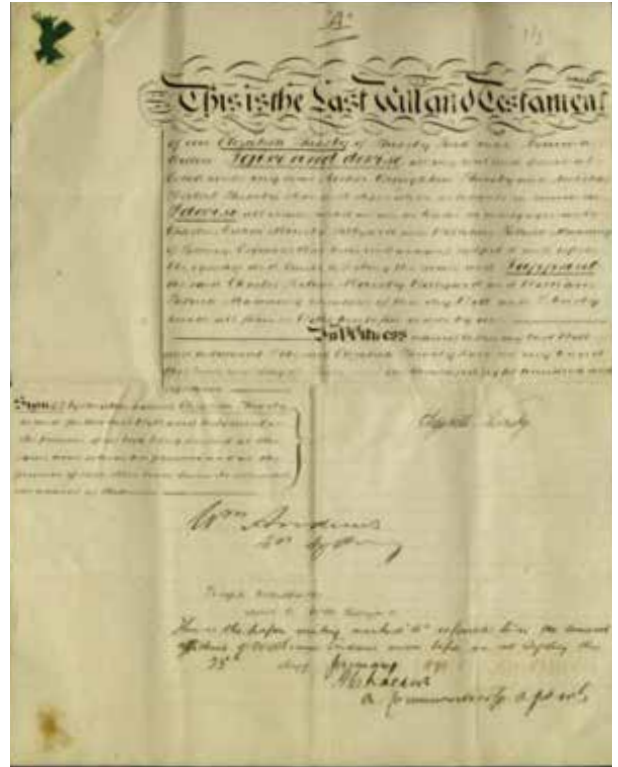
MHNSW – StAC: NRS-13660-4-9-Series 4_215 Will of Elizabeth Throsby, date of death 14 Jan 1891

Joseph Rustin, convicted of breaking, entering a shop and stealing therein, Parramatta Quarter Sessions, 1900. MHNSW – StAC: NRS 2397 [3/6010] p 70 No 653

Criminal depositions (Deposition books) index 1839-1949

Our Volunteers have been hard at work adding more records to our Criminal Depositions Index, **https://mhnsw.au/indexes/criminal-courts/criminal-depositions-index/**. Information on cases tried at Sydney for the period January 1839 - September 1921 have been added to the index, extending it to over 117,500 entries.

The Court of Quarter Sessions heard criminal cases that were not punishable by the death penalty. The index covers Court of Quarter Sessions cases in both Sydney and country areas. It records registration number, name of defendant, place and date of committal, offence and where committed for trial. Search the index by name, alleged offence or place of committal.

In most instances case papers for these cases have not survived, so the index gives us valuable information about people as they moved through the criminal court system. If the person was found guilty and went to prison, they can often be found in our Gaol records, as was the case for Joseph Rustin, pictured here, who was convicted at Parramatta Quarter Sessions in 1900.

You can also find information about many court cases in newspapers of the day and NSW Police Gazettes before 1930 on the National Library of Australia's Trove website, **www.trove.nla.gov.au**. NSW Police Gazettes are also available for searching on Ancestry.

Webinars

Find our upcoming webinars on our website **www.mhnsw.au**. Click on the **What's On** button at the top of our home page. Filter the events by Tag – select Webinar. Check the dates and register for upcoming webinars.

27 October   Divorce records revisited **https://mhnsw.au/whats-on/events/webinar-divorce-records-revisited/**

10 November   Deceased estate files revisited **https://mhnsw.au/whats-on/events/webinar-deceased-estate-files-revisited/**

24 November   Norfolk Island **https://mhnsw.au/whats-on/events/webinar-norfolk-island/**

We record all our webinars and upload them to our Subjects A-Z **https://mhnsw.au/archive/subjects/** under the topic of the webinar. From here you can download and watch them as many times as you like.

The People's House: Sydney Opera House at 50

Have you been to the Museum of Sydney to see our latest exhibition?

In 2023, the Sydney Opera House is celebrating 50 outstanding years in the cultural and social life of Sydney and the nation.

Conceived and built at an extraordinary time in Australia's development, the Opera House opened to significant fanfare on 20 October 1973.

The Opera House – and its unmistakable silhouette – became an instant icon; a symbol that captured the imagination of the nation and world and became synonymous with Australia.

Under its spectacular roof, performers, artists, audiences and workers – from front-of-house to backstage – have entertained, informed, inspired and applauded. An astonishing variety of people and productions have graced the Opera House stages and steps, leaving millions of visitors with indelible memories.

This exhibition celebrates five decades of performance, public celebrations and memorials, as the Opera House and its forecourt became Sydney's great civic space and 'the people's house'.

The exhibition will be on display at the Museum of Sydney until 12 November 2023.

See our website for

- Audio interviews from former staff, creatives and performers about their most cherished memories of the iconic building, **https://mhnsw.au/the-peoples-house-audio-interviews/**

- *Paving the way… Harold Blair: The first Aboriginal opera singer*, **https://mhnsw.au/stories/general/paving-the-way-harold-blair/**. This short documentary offers a glimpse into the life of Harold Blair, a world-renowned tenor, family man and political campaigner who sought social justice and human rights for Australia's First Nations people

- An evening with Harold at the Joan Sutherland Theatre, Sydney Opera House on Wednesday 18 October at 7:30pm. See our website for more information: **https://mhnsw.au/whats-on/events/an-evening-with-harold/**.

Subscribe online to Collection eNews

Join our mailing list here:

https://pages.wordfly.com/sydneylivingmuseums/pages/Subscribe/

to be the first to find out about our latest news, exhibitions, events and special offers.

To stay up to date with the NSW State Archives Collection, Caroline Simpson Library Collection and Museums Collection at Museums of History NSW simply select Collections as one of the options you'd like to hear about.

OUR SAG COMMUNITY

Safety House Program – Call for Participants

The Safety House Program was one of the most recognised child protection services offered in Australia. The program started in 1979 in Victoria after a series of stalkings and assaults on children walking to and from school were perpetrated by strangers, and quickly spread to New South Wales, Western Australia and Queensland. The basic premise of the program involved setting up a number of clearly identified 'safe' houses, where children could seek shelter on their way to or from school if they felt unsafe, with the property owners undergoing a background check and interview process with the local Safety House Committee.

Safety Houses ran successfully in several states until the mid-2010s when Victoria, New South Wales and eventually Queensland discontinued the project, largely because the increased number of children carrying mobile phones and/or being driven to and from school reduced the need for a safe shelter. The creation of the Safety House Program reflects changing understandings of family spaces and the seeming need for community protection of children, partly due to the increased number of mothers working outside of the home.

I am interested in understanding the social, emotional and cultural history of the Safety House Program in Australia, and would love to hear from any interested person who volunteered as a Safety House participant, used a Safety House as a child, or participated in any educational programming involving the Safety House Program. I am planning to collect a series of oral histories that touch on ideas of family, safety and the changing understanding of childhood in Australia during the 1980s, 1990s, and 2000s. Your oral history would be archived within the Society of Australian Genealogists collection, joining our nationally significant collection of family history research materials.

If you would like to be involved in this project, please contact Society Archives Manager, Alexandra Mountain PhD, at **archives@sag.org.au**

Our Education Manager, Vanessa Cassin outside her home in the 1980s.

Deaths

The following deaths of members and former members were notified to the Society between May to July 2023.
We extend our sympathies to the family and friends of them all.

Christopher R. Betteridge
Randwick

Carol Bickerstaff
East Ryde
16 June 2023

Katrina (Kate) Cunningham
Palmerston North, New Zealand
22 April 2023

Hugh McLeod Gordon
Mildura
13 February 2023

Helen Gregory-Windon
Booragul, NSW
2 June 2023

Sandra Griffin
Charlestown
28 August 2022

Billie Jacobson
Hunters Hill
3 June 2023

Peter Knevitt
Broughton Vale
22 October 2022

Michele Christine Lea
Tambourine, Qld
1 February 2023

Keith McCormick
Yennora, formerly Merrylands
23 July 2023

Ross Milton Peelgrane
Sydney

Maxwell John Wellesly Rowland
Baulkham Hills
6 March 2023

Ken Wiblin
Pennant Hills
August 2021

Graham Wilson
Winston Hills
1 July 2023

Photo by Daniel Klein, Unsplash

Obituary

Dr John Kennedy McLaughlin

AM, KCSG, KGCHS, PhD
1938–2023

John McLaughlin, Honorary Member, Benefactor, President of the Society 1974-1978 and a member of the Council 1973-1998, died on 21 March 2023, in the 60th year of his membership of the SAG. He was elected a Fellow in 1997 and an honorary member in 2004.

John was born at Wagga Wagga in the Riverina District of NSW on 3 July 1938, the second of the two sons of Michael McLaughlin, a teacher, and Dr Linda Magee, an early woman graduate of Medicine at the University of Sydney. His brother, Dr Robert McLaughlin survives him.

He received his secondary education at Waverley College, completing his Leaving Certificate in 1954. It was a connection he cherished and maintained for the rest of his life, ultimately serving on the College Board from 2006.

Immediately after leaving school, he enrolled in the combined Arts-Law course at Sydney University, graduating Bachelor of Arts in 1958 and Bachelor of Laws in 1961. He took an active part in undergraduate life through the Arts Society and other undergraduate societies, as well as the Students' Union and the Student Representative Council. It was there that he made many lifetime friendships, including my brother, Tony d'Apice, and through him, became a close friend of my family.

I well remember meeting him at the age of 16 and in my last year at school, when he was improbably part of the Sydney University Surf Club and the unlikely owner of a surfboard. He and other members of that short-lived club were frequent visitors to our home at Pymble after their regular excursions to the Northern Beaches.

John was to return to Sydney University as a post graduate student, earning a Master of Laws degree (with first Class Honours) in 1974 for his thesis *The Magistracy in New South Wales (1788-1850)*. In retirement, he returned again to post-graduate study, this time at Monash University, where he earned a Doctorate in Philosophy for his thesis *The Immigration of Irish Lawyers to Australia in the Nineteenth Century: Causes and Consequences*. He completed preparation of it for publication which is imminent.

But that was far in the future. In his last years at the Law School, he became Associate to the Honourable Mr Justice Cyril Walsh, then of the Supreme Court of New South Wales and later of the High Court of Australia.

Soon after his graduation, John was admitted as a barrister in April 1961, reading with John (Jack) Slattery QC, who became a lifelong friend. He was to remain at the Bar for 28 years until his appointment to the Supreme Court of New South Wales, first as an Acting Master, then as a substantive Master in 1989 and finally as an Associate Judge from which he retired in 2010,

having reached the statutory age of senility although, as events were to show, not the age of intellectual senility.

John enjoyed participating in legal education and, in particular, served as a resident Tutor in Law at St Paul's College at Sydney University, establishing a connection with both College and students which gave him great pleasure and companionship up to his death. He was instrumental in the establishment of the Glendonbrook Scholarship program at that College and was justifiably proud of the success of the Scholars.

His 50 years of service on the Standing Committee of Convocation, later the Alumni Council of Sydney University, and his other contributions to that University were acknowledged by his appointment as a Fellow of the University in 2009.

Space does not permit a full recital of his many contributions to the community but they, added to his service to the judiciary and the law, were recognised by his appointment as a Member of the Order of Australia in 2014: "For significant service to the judiciary and to the law, particularly through the documentation and preservation of Australian legal and constitutional history, and to the community." Those contributions to the community included work with, and offices held in, the Royal Australian Historical Society, the Waverley Historical Society, the Australian Dictionary of Biography (member of the NSW Working Party for 27 years and contributor of biographies), the Supreme Court Heritage Committee, the St Thomas More Society, the Glendonbrook Foundation, the Association of Papal Orders and the Society of Australian Genealogists.

During his Presidency of the Society, John played an important role with Hon. Secretary Jean Watson and Councillors Sainty, Johnson and myself, in achieving the 50-year lease of Richmond Villa on favourable terms. He negotiated on behalf of the Society with Government Ministers, always keeping the Leader of the Opposition informed. This proved to be vital as the tenancy was approved by the incoming Premier in 1977, following an election. John had the ability to listen to all points of view on matters under consideration, he was always inclusive in his deliberations.

He was a member of the Foundation Council of the Equestrian Order of the Holy Sepulchre of Jerusalem in New South Wales attaining the rank of Knight Grand Cross.

John's contributions to the life of the Church, including his active participation in the life of his Parish and his membership of the Archdiocesan Honours Advisory Committee, were recognised by his appointment as a Knight of the Papal Order of St Gregory the Great and his later elevation to the grade of Knight Commander.

He died, as he wished, suddenly at home in his own bed in his principal bedchamber and in full possession of his mental faculties, although he would have preferred to attend the launch of his book in person rather than in spirit.

R J W d'Apice AM

EDUCATION@SAG

BY VANESSA CASSIN

As I sit at my desk preparing this column I find myself wondering how I can be drafting a column for the September issue of Descent *already, it seems like only a short time since I was welcoming everyone back for a new year – not an overly unique thought but a very real one nonetheless.*

The past few months have flown by in a whirl of events and courses at the SAG and the remainder of the year is looking just as busy.

June's *In Search of … Southern Europe* conference had us all longing for a Mediterranean getaway. To get the afternoon underway, our own SAG Librarian, Karlie Frelingos, drew on her family's Greek heritage to welcome the audience. This was followed by some wonderful speakers, all of whom were SAG members, who introduced us to researching in Italy as a whole, Sicily and Portugal, each weaving their own family stories into their presentations. This was followed by veteran presenter Robert Nash amazing the audience with his detailed knowledge of the Huguenots and their struggles for religious freedom. The afternoon concluded with a member's presentation about her family's experiences in Corfu which dovetailed perfectly into our keynote presentation from professional genealogist, Gregory Kontos, who joined us live from Athens. We were all struck by Gregory's passion for preserving his country's historical records and making them accessible to the Greek diaspora. It was fabulous to have presentations from so many SAG members as part of our conference. The breadth of knowledge that can be found amongst our members never ceases to amaze me.

Having successfully completed our Southern Europe conference, my attention immediately turned to the next one. Focusing on the Australian welfare experience, this conference will be over by the time you receive *Descent* as it was one of our featured events celebrating August's National Family History month. Fortunately, our *In Search of ...* feature in this issue mirrors some of the presentations. The various arms of welfare in Australia, public, private and religious are as diverse and complex as our people. At times the history of welfare in Australia has been dark and regrettable and at others we are left to marvel at the compassion and bravery of individuals who fought to make a real difference in their society. This topic is an important one to learn about as there would be very few researchers whose Australian ancestors did not come into contact with an institution providing welfare of one kind or another throughout their life, whether as a recipient or as a care provider.

Our final conference for the year will be on Saturday 25 November and will focus on using DNA as a research tool. Save the date as it promises to be a fabulous event. More information will be available very soon.

Whilst not strictly part of the education program, following on from our list of SAG firsts in the June Issue of *Descent*, the launch of SAG's *Ironclad Sisterhood* project garnered 500 registrations. This is the first time we have had an online event sell out since raising the capacity of our Zoom account to 500 attendees. We were all on tenterhooks as registrations sat on 499 for a number of hours on the day of the event. Much excitement ensued around the office when our 500th attendant registered late in the day.

As we continue to work to balance the desire of members to meet in person with providing a full program for members in regions outside of Sydney, we have experimented further with hybrid meetings for some of our special interest groups. The Family Tree Maker User Group has met twice using a hybrid format and our Aotearoa New Zealand Group will be having their first hybrid meeting in November. We hope to have a big turnout both in the library and at home for this meeting. Thanks to the initiative of SAG volunteer Andrew Redfern we were able to secure some grants to improve the equipment we have in our Family History Research Centre and Library, which should lead to a better experience for those attending both hybrid events and in person workshops.

The grants we have secured are part of an ongoing digital literacy initiative for over 50s called *Be Connected* led by the e-Safety Commissioner. As part of this program we have been delivering free workshops in our library on topics such as using Zoom and Search Engines. More of these free workshops will be available on these and other topics going forward, so please keep a watch on the events page of our website **www.sag.org.au/events**

A highlight of the past few months has been the webinars on Artificial Intelligence and family history delivered by SAG member Andrew Redfern. We have all learnt so much about this emerging technology from Andrew's thought provoking webinars. In addition to some great tips to use these technologies to deal with data gathered in our research, many of us have now felt confident enough to discuss ChatGPT with our children and grandchildren, and perhaps surprise them with how knowledgeable we were!

Finally, in a post-COVID first we have brought back tours as part of our education program. We restarted visits to places of interest with a special tour of the Sisters of Charity Heritage Centre in Potts Point on 23 August. Our members were generously hosted by the Heritage Centre and we hope to join them for more events in the future. Our next tour takes us to the Museums of History NSW Western Sydney Records Centre on 10 October. SAG members will be treated to a behind the scenes look at how the archives operate and will view a selection of treasures from the collection. If you are connected with a museum, heritage centre or gallery that would be interested in offering a tour to SAG members I would be delighted to hear from you.

As always please feel free to contact our office with any offers to provide presentations, assist with a special interest group or suggest topics for future events. SAG is a member-based organisation and it is wonderful when our members offer to share their talents or ideas.

The SAG Library & Research centre and office will be closed from Friday 15 December and re-open Tuesday 16 January. We wish all our volunteers and members a very Merry Christmas and we look forward to seeing you in the New Year.

DNA CORNER

BY CHRISTINE WOODLANDS

SAG's DNA Learning Pathway

In less than a decade, DNA has become essential evidence for all family historians as we move from 'genealogy' to 'genetic genealogy'. As I say, "DNA doesn't lie but can be misinterpreted". We need to invest time and effort to understand how to use DNA evidence. We're fortunate to have a small group of dedicated volunteers at the Society who are passionate about genetic genealogy and prepared to share their knowledge and understanding with others. We've developed the *DNA Pathway* (see below) as guidance for navigating your learning.

If you're thinking about taking a DNA test, our webinar *Beginners Introduction to DNA* is a great way to start. In this two hour session, Melissa Hulbert provides an overview of the four types of DNA tests available, which companies offer them and their varying uses along with the basics for understanding your results. The session is offered four times a year via Zoom. The next session is on 28 October 2023.
www.sag.org.au/event-5061738

If you're one of the 22 million people world-wide who've taken an AncestryDNA test, *First Look at AncestryDNA* is a great resource. In this two and a half hour session, I give an overview of navigating your way through the website, along with tips and techniques for working with your results. The session is offered four times a year via Zoom with a maximum of 25 people per session. The next session begins on 7 October 2023.
www.sag.org.au/event-5061737

If you're ready to take the plunge into working with DNA evidence, *Analysing your AncestryDNA results* is the next stop. This is a four-module program comprising of presentations and discussion sessions run over a six to eight week period with a maximum of 20 people. To get the most out of the program, participants need to spend about ten hours a week on course related activities. I've run the program five times since 2021 with the assistance of Kathryn Barrett and Vicki Hails. The program will be offered twice next year. The Summer 2024 program will commence on 27 January with a pre-recorded presentation followed by the first Zoom meeting on 3 February. We also offer past participants the opportunity to join 'follow up' sessions six times a year to refresh and consolidate their learnings and share their successes and brick walls. We run two sessions and currently have 30 members in each.

The final stop is the *Analysing your DNA using chromosome analysis* program which is presented by Veronica Williams. We recommend participants consolidate their learning in the earlier program before commencing this four module program containing presentations and discussion sessions. There is a maximum of 20 people in each program and it's offered once a year. As with the previous course, participants need to spend at least ten hours a week on course related activities during the program. This program was presented by Veronica in Winter 2023 with the assistance of Leisa Byrne and Vicki Hails. Past participants have the option of joining the GDAT User Group which supports users of the Genealogical DNA Analysis Tool (GDAT).

Throughout the year, presentations on the other major testing sites are offered. Each of the sites has similarities and differences. The methodologies covered in both programs are applicable to the other sites. *Introduction to MyHeritageDNA* is a two-part, three hour program offered by Melissa Hulbert. The program is offered via Zoom and is being presented on 4 and 11 November 2023.
www.sag.org.au/event-5326091

Throughout the year, we also present *DNA stories* at both the *Friday Hang Out* and *Let's Talk About….* sessions, with a genetic genealogy focus. Past recordings can be found in the Members Area of the SAG website.

Our DNA Research Groups with group leads Veronica Williams and Danielle Lautrec meet online on a Saturday, four times a year. Tools in Practice is held in the morning with a focus on the application of a range of DNA tools. The Research Discussion Group is held in the afternoon and participants are required to undertake preparation work and contribute to the discussion on the day. Knowledge of basic DNA concepts is required for both groups. They are collaborative working groups where members are expected to contribute their own issues to help form the agenda for each meeting. We work together to analyse and (hopefully) solve genealogical questions through the use of DNA research. Always remember to check the Events Calendar for the latest listings.

We're always looking to assist more members in making the move from genealogists to genetic genealogists.

DNA PATHWAY
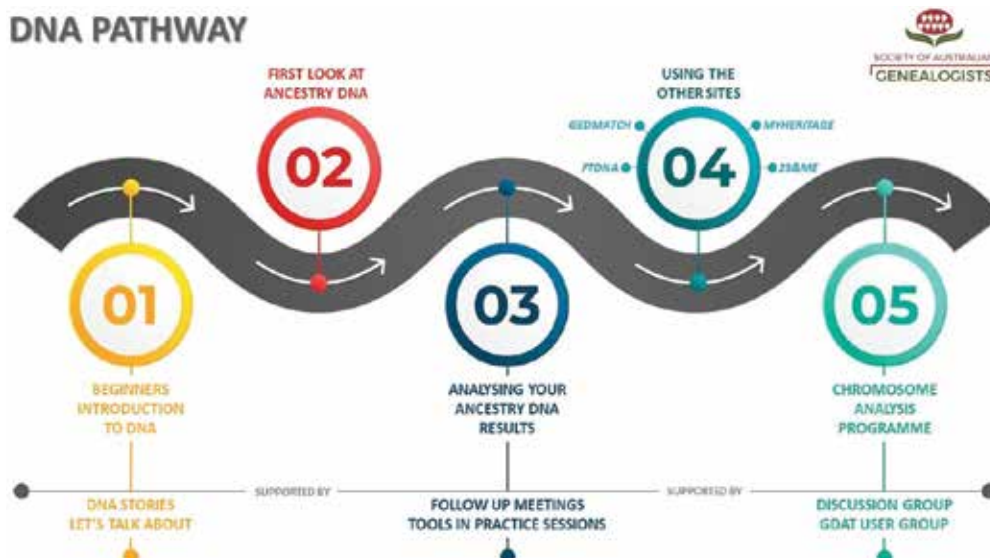
ARCHIVES:
Ironclad Sisterhood

BY ALEXANDRA MOUNTAIN PhD

When Jess Hill started collecting biographical information in 1970 on convict women sent to New South Wales, she was amongst the first researchers to consider the agency of this maligned community.

Miss Hill was a volunteer research assistant in our Library, and was known for being a reserved, polite, and curious woman.[1] Her initial interest in convict women emerged from her own discovery that she had a convict ancestor. However, she was quickly frustrated by the difficulty accessing primary records concerning convicts, and how it was particularly onerous to uncover information on female convicts. Always firm in her convictions, Miss Hill set out to right this archival wrong, and created an index filled with biographical details concerning female convicts sent to New South Wales. She limited her research to the early years of transportation, from 1788 to 1818 — the years when finding a rich primary source base was the most difficult — and set about compiling an incredible range of information on individual convict women. She became attached to the women she researched, detailing their deeds and misdeeds, and began affectionately calling them her "girls."

Her interest in convicts, in women, and in the intersection of both was unusual for the time. Second-wave feminism emerged in Australia during the late 1960s, and by 1970, scholars were only nascently understanding women as valid historical figures worthy of attention.[2] In addition, the shame of Australia's convict past hung heavy in archives and histories; family historians and researchers alike shied away from identifying ancestors and Australian colonial pioneers as cut from convict cloth.[3] It was not until the Australian bicentenary of 1988 that convict heritage became a popular source of national pride.[4] By examining the lives of female convicts in 1970, Miss Hill was focusing on a doubly ignored and denigrated group of individuals. Her research, her care, and her dedication, helped give back the convict women's humanity lost to annals of history.

In 2008, renowned Australian colonial historian Babette Smith discussed the role of family historians in breaking down the negative connotations and shameful secrecy associated with the convict legacy, arguing that "Given the censorship about the country's origins, there is no country in the world where family historians are more important than in Australia… by tracing their family story they are uncovering the nub of the nation's history, providing information that they are uniquely placed to contribute."[5] Jess Hill was undoubtedly one of the family historians who contributed greatly to our understanding of convict lives, and opened up new avenues of interest and research in convict women, long before it was socially acceptable or popular to do so.

I never met Jess Hill: she died in 1995, with her list of girls' incomplete. Those who did know her, relate that her tiny stature belied her ferocious tenacity and creative research skills. They tell stories of how she would carry her girls around with her in plastic bags, their biographical details recorded neatly and uniformly. Heather Garnsey, former Executive Officer of the Society, shared one moment when Miss Hill, finished for the day after helping members with their research at Richmond Villa, got into her car and drove off with her research notes left on the ground. Heather then had to call Miss Hill and assure her that she had Jess' girls, and that they were quite safe back at the Villa. Miss Hill was quiet, did not like a fuss, and was determined above all else to conduct rigorous and thorough research.

When Miss Hill died, her fellow research assistant at the Library, Mrs Jill Roy, helped decipher the incomplete research notes and biographical information and compiled a final typed manuscript. A generous donation by Miss Hill's sister, Mrs Olga Newton, made the microfilming of Jess' Girls possible. Miss Hill's work was well known by Society members and volunteers, but had seldom been used outside of the Society. Her index was used with decreasing frequency as convict records became more easily accessible elsewhere, and remained languishing in the SAG archives.

Not long after I joined the SAG as Archives Manager in 2022, I was asked to do a presentation on our archival materials to the Colonial Australia Research Group. I did what any historian worth their salt would do: I asked someone who knew more than me to point me in the right direction. Both Alison Wolf and Danielle Lautrec, volunteers in the Archive, suggested I look at Jess' Girls, and use her research in my presentation. I was astonished by the sheer volume and breadth of research conducted by Jess Hill. It was quickly apparent to me how much she cared about the women she had indexed; a strange feeling, given I was simply reading short biographies with a list of resources on a realm of papers from a dot-matrix printout — about as impersonal as a stack of paper could be. Despite the format and the succinct lists of details, I was drawn to the stories of Jess' Girls.

The kernel of what this project would become started when Andrew Redfern reached out to me immediately after the group meeting, asking what I planned to do with Miss Hill's work. His enthusiasm, technical skills and creativity quickly transformed the possibilities of Jess' Girls. Andrew, more than anyone, understood the incredible resource sitting at our fingertips, and wanted to share Miss Hill's work on a more widely accessible platform. I'm sure it also helped that Andrew's four-times great-grandmother, Margaret Humphreys, was one of Jess' Girls.

Andrew and I agreed that the first step would be to digitise the paper copies of Jess' Girls held in the Archives. Andrew scanned every page himself (over 500 of them!), and started transcribing the information on the index into a spreadsheet, focusing only on the names of ships, the year of arrival and the first and last name of the convict women. As Andrew and I talked further about the project, we recognised an opportunity to not only make Miss Hill's research more widely available via a digital database, but to also look closely into the lives of the women. This crystalised for Andrew and I as a focus on the macro and the micro: understanding the macro social trends of convict women, only discoverable through an analysis of a large-scale dataset; and the digging deep into the micro, focusing on imagining the rich details of each convict woman's life, available through Miss Hill's exhaustive research.

Uncertain of the final format these ideas would take, we recognised that we would need more creative minds to help us achieve our goals. We reached out to Society member, Dr. Tanya Evans, and earlier this year signed up to provide student internships for her Macquarie University's Cultural Heritage and Public History course. Andrew and I struck gold with the three students who signed up to be a part of the Jess' Girls project. Georgia Charlier, Alexandra Scouller and Christina Wisniewski were engaged with the work and the process from the beginning, surprising us with the speed with which they transcribed Miss Hill's index. Crucially, however, they were emotionally invested in the lives of the convict women, and started noticing trends in the data they were transcribing — how, for example, women on the second fleet had a much shorter lifespan once in the colonies than women who arrived on different ships.

As Andrew, Georgia, Alex, Christina and myself worked together, we realised the true potential of our project. We wanted our online database and website to be a resource, a collaborative space that

connected with other researchers working on convict women, a creative workshop that reimagined the lives of convict women; a place where researchers, historians, and family historians could converge and work together. We decided that in addition to the searchable database, we would also produce a number of creative imaginations of convict women, highlighting their untold stories.

First, though, we realised that we needed to change the name of our project. While we were all attached to Jess' Girls, and agreed that it was integral that Miss Hill's work and legacy remained central to our project, we thought that it limited our broader appeal, as no one would ever know who Jess was, or why she had girls in the first place. We wanted to ensure that the new name for the project would stay true to Miss Hill's ethos: focused on the women and interested in a unified understanding of their circumstances and social bond. After a long period of discussion, our Chief Executive Officer, Ruth Graham, came up with "Ironclad Sisterhood".

Ironclad Sisterhood is inspired by the physical representation of the real and heavy chains that shackled convict women. Their sisterhood was ironclad, literally. Equally, Ironclad Sisterhood is concerned with the metaphorical chains, the burden of being ascribed an identity with negative connotations that impacted their very real circumstances. These women were connected in an ironclad understanding of their socially inferior position.

Using our new name, we set about making our ideas reality, starting a podcast to share convict women's stories in a broad and accessible way, and using current digital technologies like AI to create digital portraits of convict women, using their recorded descriptions in primary sources. On July 24, we launched our website with a free online event, showcasing the website, the podcast and the AI images to an enthusiastic crowd. Our website,

www.ironcladsisterhood.sag.org.au hosts all of these projects, and is continually being updated and transformed as we receive feedback and suggestions from the wider community. Our podcasts can also be accessed on all the usual apps.

This is just the beginning for our Ironclad Sisterhood. It has been an emotional journey to bring Miss Hill's research to light, and we see the possibilities of the project expanding all the time. We are thrilled to be partnering with some of the most respected heritage groups working with colonial Australian stories, such as the Parramatta Female Factory Friends, and look forward to expanding our collaborative efforts. Above all, we hope Ironclad Sisterhood is a space where like-minded people can come together to unearth new understandings of convict women, focused on their experiences — whether they are tragic or hopeful, a tale of redemption or of forsaken damnation. We hope that Miss Hill would see the value in our work, bringing to light the stories of her girls.

1. Heather Garnsey, "Miss Jessie May Hill, FSAG" *Descent* 25, No. 3 (1995), 122-123.
2. Ann Curthroy, "Gender Studies in Australia: A History" in *Australian Feminist Studies* 15, No. 31, (2000), 19-38.
3. David Andrew Roberts, "Beyond 'the stain': Rethinking the nature and impact of the anti-transportation movement" in *Colonial Australian History* 14 (2012), 205–279.
4. It must be noted that Australia's Bicentennial celebrated the British invasion of the Australian continent, an event that has traumatically and violently impacted the First Nations peoples ever since. For context, see Jan Pettman, "Learning about power and powerlessness: Aborigines and white Australia's Bicentenary" in *Race & Class* 29, No. 3 (1988), 69-85.
5. Babette Smith, *Australia's Birthstain: The Startling Legacy of the Convict Era* (Crows Nest, NSW: Allen and Unwin, 2008), xii.

IRONCLAD SISTERHOOD
AI GENERATED IMAGE

Ironclad Sisterhood
CONVICT WOMEN IN AUSTRALIA

ORIGINAL RESEARCH BY JESS HILL, HELD AT THE SOCIETY OF AUSTRALIAN GENEALOGISTS

ARCHIVES:
An Album of Anonymities

BY ALISON WOLF

The title is a bit of alliterative deceit, as by the end of this paper many issues of anonymity have been resolved. But not all, and we are left with two big questions: *Who brought the album to Australia?* and *Who is this man?*

I first noticed this album, SAG Call Number 2/60, in our Manuscript and Image Collection (MIDAS) because the spine was broken and some of the heavy cardboard pages were loose. Our conservation team agreed to stabilise it, so we took the opportunity to review the contents.
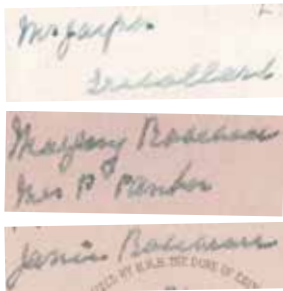
The cataloguing and indexing showed that there had been some difficulties with deciphering the names inscribed on the back of the photographs. Photographs 2 and 3 (left) had been transcribed as Bossham and Botcheau (I eventually solved these[1]), but number 1[2] remains a mystery — I think it reads 'Mr Jasper (of) Trewellard'.

All the inscriptions in the album are in the same hand, using the same ink, and apparently done in one short period, yet the photographs cover a period of probably 30-40 years. Was it the owner of the album, or perhaps a keen family member, sitting down with a mother, grandfather, great aunt or like and asking who they were? So our first anonymous persons are the inscriber and the informant(s).

With the exception of two photographs, all are carte de visite format and taken in England, mostly Cornwall, Devon and London. One exception is a 16.6cm x 10.7cm cabinet photograph of an unidentified male taken in Sydney, by Falk, a studio at 496 George Street, Sydney, likely between 1898-1900. This exception is the subject of our *Who is this man?* question.

The unidentified man

The other question of *Who brought the album to Australia?* I had hoped might be solved by identifying the donor – who was surely a descendant of someone in the album. Our records showed that the donor was Mrs M C, a member of the Society

from 1978 to 1981. Attempts to contact her at the address on file failed. Fortunately, I found a contemporary telephone phone book and located a listing for Mr Edward C at the same address - likely her husband. Although the surname was a common one, Trove provided a possible engagement. Mrs C had been a Miss D and a Google Search showed she was a lecturer at Sydney University around the time of her marriage. Neither surname appeared in the identified people in our album, so I abandoned the search for donor for a quick excursion into the UK BMD and census records.

It took several weeks to identify the people with certainty and to build up a picture of the relationships, but eventually I could say that a large proportion of the people mentioned were descendants, in-laws or were in some way connected to John Kent (abt. 1781- abt. 1850) and his wife, Elizabeth Moon, baptised in 1793 at St Winnow, Cornwall. I have created several small family trees to show these relationships, which are available to peruse in item MIDAS 04/022087.

I then focussed on who may have come to Australia? There were several later photographs taken in London — surely they would be the ones? But none of them appeared to have arrived on our shores. While there were families here with the same surnames, nothing fitted together conclusively.

So, back to Mrs M C, the donor of the album. As I really wanted to know the provenance of the album, I turned to the White Pages, this time searching under her maiden name, and I found a likely possibility. I rang and her son answered, and a few days later I was able to speak directly to her. She had rescued the album from a second hand book shop in 1980, so none of the photographs was in any way related to her, which effectively closed that line of enquiry.

If anyone can identify our mystery man, or knows anything about any of the names identified in the album and listed below, please contact our Archives Officer at **archives@sag.org.au**.

1. Bossham/Boschau turned out to be Roseveare - a good Cornish name, which I saw instantly when someone said "Well it begins with Ros..."
2. Jasper as a surname does not appear connected with any of those identified. Trewellard is in Cornwall.

Alison Wolf volunteered to manage a data migration project for SAG in 2003 and has stayed on as Data Manager for MIDAS ever since. She was on the SAG Board for 15 years and vice president for 12. She is currently managing the MIDAS digitisation project and the latest MIDAS catalogue system upgrade.

List from MIDAS of names in photographs, including those not traced

Name	Notes	Photo	
BACK, Agnes	probably nee Tolley and wife of Walter	No 67	
BACK, Walter		No 66	
BATTEN, Mary	nee Kent	No 57	
BATTEN, Mary	nee Kent	No 58	
BEST, Ethel		No 33	
BRADRIDGE, Carrie		No 55	not traced
BRAE, Hettie		No 63	not traced
COLLINGS, Amy	married Wm J Best	No 32	
COLLINGS, Emeline	Mrs Matthew, nee Hosking	No 34	
COLLINGS, Emeline	Mrs Matthew, nee Hosking	No 28	
COLLINGS, Hetty		No 30	
COLLINGS, Minnie		No 31	
CONGDON, Bessie	child portrait with brother Willie	No 74	
CONGDON, Betsy	group portrait with daughter and infant	No 73	
CONGDON, Willie	child portrait with sister Bessie	No 74	
COPPLESTONE, Annie		No 12	not traced
COPPLESTONE, Louisa		No 11	not traced
DIXON	Mr	No 22	
DIXON, Emmie	nee Short	No 23	
DIXON, Ernie	infant	No 24	
DIXON, Male	infant	No 25	not traced
DYER, Female	Mrs Tom	No 60	not traced
DYER, Herbert		No 61	not traced
DYER, Tom		No 59	not traced
GERRY, Bessie		No 54	
GERRY, Polly		No 53	
HAWKEN, John		No 42	
HAWKEN, Lynda		No 43	
HOCKING, Kate		No 48	not traced
HOCKING, Muriel		No 49	not traced
JASPER	Mr of Trewollard	No 50	not traced
JUDE, Lizzie	nee Short	No 46	
JULIAN, Emma	Mrs Oliver	No 56	
KNIGHT, Sidney		No 62	not traced
LAMBLE, Bessie	Mrs, nee Kent, with Winnie aged 4	No 17	
LAMBLE, George		No 16	
LAMBLE, George		No 78	
LAMBLE, Harry		No 18	
LAMBLE, May		No 15	
LAMBLE, May	aged 4	No 19	
LAMBLE, Theresa	child, Theresa(?)	No 13	not traced
LAMBLE, Winnie		No 14	
LAMBLE, Winnie	aged 4, with Mrs Bessie Lamble	No 17	
LANG, Frank		No 29	
NARRAMORE, Fanny	Mrs Henry, nee Thomas, group portrait with sister Miss Thomas and Rose Narramore	No 65	

Name	Notes	Photo	
NARRAMORE, Harry		No 64	
NARRAMORE, Rose	(Rosena) in group portrait with Mrs Narramore and Miss Thomas	No 65	
O'GORMAN, Edith	inscription 'escaped nun'	No 72	
OLIVER FAMILY	only Mr H. Oliver identified	No 68	
OLIVER, Albert T	b Dec 1856	No 2	
OLIVER, Elizabeth Kent	b 1860	No 5	
OLIVER, Elizabeth Kent		No 41	
OLIVER, H	aka William Henry b 1854 d 1902	No 4	
OLIVER, Louisa Jane		No 3	
OLIVER, Margaret	m Francis Pearce, b 25/6/1851	No 36	
PANTER, Creasy	probably Rosa Lucrecia 1868-91	No 71	
PINKHAM, Kate	probably Celia Kate b 1855 dau of James & Harriet	No 44	
PINKHAM, Mark	probably Mark James b 1855 son of James & Harriet	No 45	
POAD, H	Mrs, Elizabeth nee Kent wife of Henry, or his mother	No 1	
PR....T , Mary	surname illegible, married J. Brock	No 76	not traced
ROSEVEARE, Jane		No 70	
ROSEVEARE, Margery	aka Margaret, Mrs Peter Panter	No 69	
SANSOM FAMILY	group portrait of 5 children (4 girls & 1 boy)	No 27	
SANSOM, Alice	child	No 8	
SANSOM, Jack	infant	No 6	
SANSOM, Mabel		No 9	
SANSOM, Mabel J	infant	No 7	
SARGEANT	Mrs, with infant Edwin	No 21	not traced
SARGEANT, Edwin	infant with Mrs Sargeant	No 21	not traced
SARGEANT, T	middle initial possibly S	No 20	not traced
SHORT, Reg	infant	No 39	
SHORT, Thomas	Reg Short's father	No 38	
SNELL, Bessie		No 52	not traced
SNELL, Louie	female	No 51	not traced
STEVENS, Mary		No 77	not traced
STEVENS, Richard	aged 85 years	No 75	not traced
THOMAS	Miss, in group portrait with her sister Mrs Narramore (Fanny) and Rose Narramore	No 65	
UNIDENTIFIED MALE		No 35	not traced
UNIDENTIFIED MALE	photo taken in Sydney	No 26	not traced
WHYATT, George Henry	aka Wyatt, in naval uniform	No 10	
WHYATT, Phillippa	nee Kent	No 37	
YOUNG, Florrie	probably sister of Emma Oliver nee Young	No 40	
YOUNG, Will	probably brother of Emma Oliver nee Young	No 47	

HIGHLIGHTS FROM THE LIBRARY
Welfare in Australia (particularly child welfare)

BY PHILIPPA GARNSEY

From the moment the First Fleet arrived on Australia's shores, welfare was needed to ensure the wellbeing of the convicts, marines and 50 children on board. Some children were convicts, some were the children of Marines and some were born on the voyage. In a new colony there were no welfare institutions and there were no family support systems as may have been available in their homeland.

In England, if a parent died there may have been a grandparent or near relative to look after the surviving parent and children. Similarly for the elderly, the insane and the destitute. Workhouses had long been established for people unable to support themselves, lunatic asylums for the insane and orphanages for children with no parents or who had been deserted by their parents. But none of these institutions were available in the early days of the colony.

Many of the books to be found in the library concern the history of the various welfare institutions in Australia and many include the names of the inmates. I am always eternally grateful for the people who have methodically indexed and published the names of the occupants of these institutions as it enables family historians to find their ancestors who may otherwise be missing.

Most of the books found in the library relate to institutions in New South Wales and Victoria, however there are a number relating to the other states.

Two books, which relate to the whole of Australia are:

No charity there: A short history of social welfare in Australia by Brian Dickey. [A3/30/48].

> Summary: Concerns the development of social welfare in Australia since 1788 to the aged, orphans, single mothers, the insane, alcoholics and unemployed.

Single mothers and their children: punishment and survival in Australia by Shirley Swain with Renate Howe. [A3/30/95]

> Summary: Traces profound changes from the time when single mothers were locked in gaol for discarding their babies. The book covers issues of baby farming and infanticide.

New South Wales
Orphans

"The forgotten": children in homes, reformatories, and industrial schools in NSW: SRNSW: NRS 2438, 14722, 14723, 14724, 14730, 14739: Reel numbers 3850-3852, compiled by Kaye Vernon. [B8/15/CD.2] Some of the documents used in this

index include: Register of Committals Industrial School for Girls Parramatta; Register of Apprenticeships; Admission, Discharge and after career register 1887-1925; Girls' Training Home Parramatta 1912-1925; Registers Committals Newcastle Public Industrial School for Girls 1867-1871; Roll of Inmates Shaftesbury Reformatory, South Head.

Barefoot and pregnant?: Irish Famine orphans in Australia by Trevor McClaughlin, [A7/50/8(a)] and [A7/50/8(b)]

> Summary: Between 1848 and 1850 4114 female orphans from Irish workhouses, some no more than 14 years old, were shipped to Australia in government funded ships. This book traces the girls and, where known, what became of them.

Wages paid to orphans index, 1849-1851, compiled by Aileen Trinder and Pat Stemp, NSW-IST:2

Protestant orphan school - New South Wales: Admission book, letters etc -1850-1886, [Microfilm, Reel 3997]

Letters re orphans 1825-1835 and admission books of the male and female orphan schools 1819-1833, Clergy and School Lands Corporation N.S.W. [Microfilm, Reel 3679]

Industrial schools

Admission registers for Manly Industrial School Orphanage 1881-1910, Mater Dei Narellan Boys Orphanage and Mater Dei Narellan Girls Orphanage, 1910-1925. Compiled by Kaye Vernon in conjunction with the Archives of the Sisters of the Good Samaritan, [B8/15/CD.3]

Abandon all hope: a history of the Parramatta Industrial School by Bonney Djuric, [B4.150/11/5]

Asylums

Liverpool Asylum Admissions and Discharges: Volume 1 1859-1883 [B8/15/CD.1a], Volume 2 1882-1894 [B8/15/CD.1b], Volume 3 1874-1890 and Volume 5 1898-1902 [B8/15/CD.1c] compiled by Bruce Shepherd for the Liverpool Genealogical Society.

> Summary: The Liverpool Asylum was originally established as a branch of the Sydney Benevolent Society in 1851 as a refuge for infirm and destitute men. Ten years later it was taken over by the New South Wales Government. Many men who had no family to care for them found their way to this asylum.

Gladesville Hospital Cemetery: the forgotten people by Ryde District Historical Society [B7/11/449].

> Summary: This book contains lists of the people buried in the hospital cemetery, and includes a short history of the hospital.

Destitute

Children of the Back Lanes: destitute and neglected children in colonial New South Wales by John Ramsland, [B3/30/10].

> Summary: This book examines the history of the various movements to rescue the orphan and destitute children of New South Wales.

Victoria

Orphans

St Augustine's Orphanage, Geelong, admissions and discharges, 1857-1878. [Microfiche] VIC-IST:3

Children's registers of State Wards in the Colony of Victoria: old series (admissions) vol 1-3, 1864-1899 [Microfiche] VIC-IST:1

Asylums and destitute

Melbourne Benevolent Asylum register, Victoria 1851-1858, [Microfiche] VIC-IST:5,

The Melbourne Benevolent Asylum: haven of rest : a register of patients from the Melbourne Benevolent Asylum, Cheltenham who lie buried at the Cheltenham Pioneer Cemetery, Melbourne, Victoria by Travis M. Sellers. [C7/11/CD.7]

Bendigo Benevolent Asylum, inmates register, 1860-1941, [Micofiche] VIC-IST:6

Kew Asylum Case Books, 1871-1912, [Microfiche] VIC-IST:12

Destitute

Deserted and destitute: motherhood, wife desertion and colonial welfare by Christina Twomey, [C3/30/15]

> Summary: draws on the stories of individual women in gold-rush Victoria to provide new insights into histories of gender, welfare and the state.

Queensland

Index to register of Townsville Orphanage 1878-1911, [Microfiche] QLD-IST:1.

> Summary: The index includes orphans admitted 1878-1911 and orphans mentioned in the minutes of the Management Committee 1917-1924.

A paltry paradise: a history of the Dunwich Benevolent Asylum by Howard Gullie, [H4.183/11/1].

> Summary: This asylum was for the poor and destitute of Queensland and operated between 1865 to 1946. Over 21,000 men and women were admitted during those years.

South Australia

Behind the wall: the women of the Destitute Asylum Adelaide, 1852-1918 by Mary Geyer, [E4.000/11/2].

> Summary: The Destitute Asylum was funded by the government of South Australia to support those of its citizens who had no means of financial support, especially new arrivals and mothers with children. The asylum functioned from the late 1840s.

Infants born in Destitute Asylum, 1888-1930, [Microfiche] SA-IST:3

South Australia destitute asylum registers 1851-1857, 1870-1873, 1881-1896 [Microfiche] SA-IST:2

Tasmania

Joyce Purtscher has compiled nine books relating to the Queen's Orphanage, the General Hospital and St Mary's Hospital in Hobart. If you have family in the early years in Tasmania these books are well worth searching. Some of these books include:

Children in the Queen's Orphanage, Hobart Town, 1828-1863, [D4.000/2/1]

Deaths at the General Hospital, Hobart, January 1864-June 1884, [D7/5/1]

Apprentices and absconder from the Queen's Orphanage, Hobart Town 1860-1883, [D4.000/11/1]

Tasmanian boarded out (fostered) children 1865-1897, compiled by Joyce Purtscher, [D3/3/6]

> Not all the books relating to welfare in Australia are covered in the above list. The library holds many more microfiche which record the names of the occupants of the various welfare institutions. Search the library catalogue from home to see what is available in the library or visit and discuss your needs with one of the library volunteers.

Photos:
Destitute Children's Asylum Randwick, Sydney, NSW
> Author/Creator: Freeman Bros and Prout photographer. 1866. Shows the exterior of the Asylum buildings during a speech or presentation day. Courtesy: State Library of Victoria.

Girls in cookery class, Melbourne Orphanage, Brighton, Victoria. ca 1920-ca 1930.
> Girls standing in classroom near wooden tables, some standing with baked goods, all girls are wearing calf length smocks with ribbons in their hair. Courtesy: State Library of Victoria.

The Adelaide Orphanage June 18 1881.
> Shows three story building, stone, verandah on one side; situated at Magill, about four miles from city of Adelaide, wood engraving. Courtesy: State Library of Victoria. Engraver not known

LIBRARY NEWS

BY KARLIE FRELINGOS

This is a selection of books, pamphlets and other format items accessioned from May to July 2023.

The information provided is the title of the record, library classification number, format and donor's name.

All items are in our Research Centre & Library at 2/379 Kent Street unless otherwise noted. Consult the Library Catalogue at **www.sag.org.au** and click on the 'Using our Collections' button to locate full details of the items included in this list.

Australia

A secret country (1989) John Pilger A3/11/43 (Book) Donated by D. W. Finnigan

The Barnes family (2000) B. W. Finnigan A6/BAR/Pam.11 (Pamphlet) Donated by author

The Burton story (2002) B. W. Finnigan A6/BUR/Pam.2 (Pamphlet) Donated by author

Catherine Mooney and her descendants in New South Wales, Australia: 1790s-1920s (2022) Judith Matheson Thesis/A6/MOO/17 (Book) Donated by author

The Finigan story (2003) B. W. Finnigan A6/FIN/Pam.2 (Pamphlet) Donated by author

From Castlebar to Leichhardt: A Carr Family History (2023) Edwin Carr A6/CAR/20 (Book) Donated by author

Frontier families: a history of three generations of the Delves family from Sussex to Taree (2022) Sharon Vera Regan Thesis/A6/DEL/2 (Book) Donated by author

Phillip Edwin Johnston (1870-1945), mariner and engineer, born Peter Erikson Johnson (2023) Brian James Johnston A6/JOH/14 (Book) Donated by author

Thomas Ambrose, Annie Robertson and their descendants 1859-2021: a brief history of Thomas and Annie and their descendants showing the ongoing impact of marriage breakdown, divorce laws and societal mores of the time (2021) Robyn Watts Thesis/A6/AMB/2 (Book) Donated by Author

NSW

The Hampden Bridge story: Kangaroo Valley (1998) Alan Clark B4.577/20/Pam.5 (Pamphlet) Donated by D. W. Finnigan

Channel Islands

The Parish Church of St. Saviour, Jersey (1976) F. de L. Bois N4.5/91/1 (Book)

International

Pedigrees of some of the Emperor Charlemagne's descendants (2002) Marcellus Donald Alexander von Redlich L5/90/7a (Book) Donated by Margaret Dare Skinner

Ancestors of American presidents (1995) Gary Boyd Roberts U5/90/1 (Book) Donated by Margaret Dare Skinner

Alsace-Lorraine (2003) Linda M. Herrick & Wendy K. Uncapher W2/50/2 (Book)

BOOK REVIEWS

Flesh and Blood: A History of My Family in Seven Sicknesses

By Stephen McGann

Review by Lilian Magill

Stephen sets out to document his family history in a rather unique way, by looking at the sicknesses that occurred in his ancestors, and in some cases, in living family members.

Although he wanted to use the word 'maladies' in the title, he was advised to change to 'sicknesses' to avoid any confusion the word might cause.

The seven sicknesses described in the book are: hunger, pestilence, exposure, trauma, breathlessness, heart problems and necrosis. In each chapter he gives a definition of the word, looks at the medical side of the sickness, then explores its impact on the McGann family, providing individual testimony. Stephen paints such vivid word pictures of what was happening, that the reader feels like they are there.

This is not only an interesting way to record a family history, but it is done in a way that gets the reader thinking about the maladies in their own family history.

Stephen was a guest at the SAG Book Club earlier in the year and participants enjoyed hearing about his passionate interest in family history. Society members can access the recording at **www.sag.org.au/bookclub**

Stephan McGann, *Flesh and Blood: A History of My Family in Seven Sicknesses.* Published by Simon & Schuster, UK, 2018. 336 pages; SAG ref: M6/MCG/1
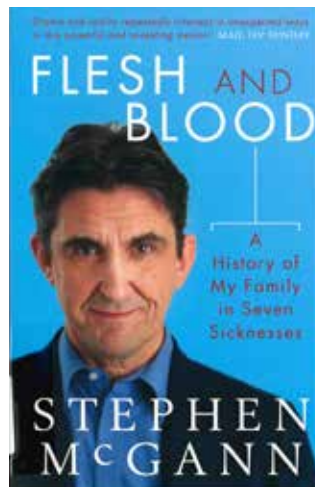
Cemeteries and Graveyards: A Guide for Family and Local Historians in England and Wales

By Celia Heritage

Review by Lilian Magill

Don't let the words England and Wales stop you from picking up this book and reading it, as what Celia discusses could apply to any cemetery, anywhere.

It is divided into seven interesting chapters, in which Celia discusses the history of death and burials, parish churchyards, records, gravestones and gravesites, ex-parochial graveyards, cemeteries and crematoria and online records.

Each topic is explained clearly and concisely, with case studies, photos and cross-referencing between the chapters. She also includes a section on useful websites, in addition to those she includes in the chapters.

The notes, bibliography and extra reading sections provide useful resources for research.

For those interested in doing a churchyard survey, there is a section explaining how you can go about it and what to do with the information gathered.

Celia Heritage, *Cemeteries and Graveyards. A Guide for Family and Local Historians in England and Wales.* Published by Pen & Sword, 2022. 236 pages; SAG ref: M2/10/163.
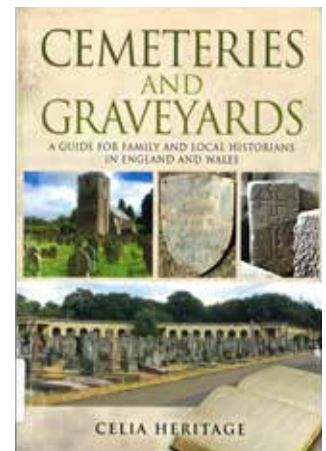
The Eight families of Margaret and Ken Grenda

By Michael Shmith, with Ken and Margaret Grenda

Review by Lilian Magill

An absolutely stunning book, clearly done with a great deal of love. Reading the chapter, 'Why write a book?' it's apparent Ken and Margaret enjoyed researching their families and it's a great shame that Margaret passed away before the book was finished.

The book is a history of their eight grandparents: Mayhew, Hedley, Graham, Hogg, Barry, Totenhofer and Grenda and each chapter is individually coloured for ease of reference.

The title page, containing the surname and motto, is often followed by a family crest. An overview of the surname, where it came from and information about the family follows. Each chapter includes detailed information on several family members, notable people with the same surname and a detailed family tree, up to and including Ken and Margaret's generation. The tree is in the same colour as the chapter and fades to lighter tones with each successive generation.

It is beautifully illustrated with family photos, maps and certificates, enhancing the book and demonstrating an interesting way to write our own family story.

Michael Shmith, with Ken and Margaret Grenda, *The Eight Families of Margaret and Ken Grenda.* Published by Hardie Grant Books, 2021. 430 pages: SAG ref: A6/GRE/17.
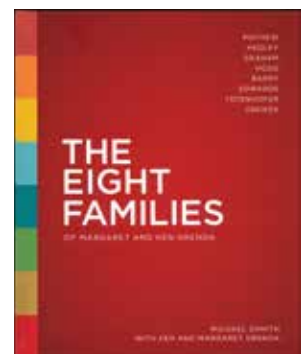
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