

GENIE ALLERGY



Journal of Coffs Harbour District Family History Society Inc.



St. Patrick

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COFFS HARBOUR DISTRICT FAMILY HISTORY SOCIETY INC.



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Annual Membership Fees: Single \$50.00
Joint (2 persons at same address)..... \$70.00

A fee of \$10 will be charged if you would like your "Genie-Allergy" posted to you.

RESEARCH:

Library Hours: Tuesday mornings only
Thursday 10.00am – 12.00pm then 1.00pm – 3.00pm (CLOSED 2ND Thursday afternoon)
Saturday: closed except by appointment

Library Fees: Members - free on production of current membership card. Visitors - \$10 for half day or \$20 for whole day. Duty Monitors are available for advice and assistance.

Library Rules:

- * Current membership cards are to be worn in the rooms.
- * Attendance Book to be signed on arrival and departure.
- * Bags to be left in area indicated by Monitor.
- * Pencils only to be used in Library.
- * Photocopies available through duty Monitor and will be charged according to price schedule.
- * One microfiche only (do not remove plastic sleeve) to be removed from drawer.

Correspondence Inquiries: Research will be undertaken for a fee of \$30.00 per hour
For more information, email coffsgenie@gmail.com

Workshops: are held on 4th Saturday of each month or as otherwise advertised.

RECIPROCAL RIGHTS – Reciprocal rights are offered to members of all family history societies who visit our rooms to do research. Proof of current membership is required.

The Society does not hold itself responsible for statements made or opinions expressed by authors of the articles published in "Genie-Allergy". All care is taken to be accurate, however the Editor reserves the right to publish abridged articles/special features due to space constraints.

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Please contact Fiona or Cheryl if you are interested in filling the vacant positions on the Committee

Our President's report.....

Hello Everyone,

Welcome back to a new year of research. I hope you all had a restful break.

We have some interesting workshops on the way during the year. Our first workshop is being presented by David Fuller. He is a local videographer who has previously worked at Prime 7, as well as conducting his own business. David and his wife Su can be seen at the Eisteddfods around the region filming the dance sections. He also films many of the Christmas concerts for the area's dance schools. As part of his presentation to us he will be screening excerpts from my story, to demonstrate what he can do, as well as what you might need to provide if you would like to get your story down in a media other than paper.

Our first Bunnings stall is fast approaching. If you have any donations for the stall please bring them to the rooms, or to Bunnings on the day.

Although I have been researching my family for the best part of the last fifteen years, I haven't ever had the occasion to look at the "Australian Joint Copying Project". The website is well organized and easy enough to navigate. It might be an "oldie" but it is certainly worth a visit. Thanks Robyn.

At the present time our rooms are open on Saturday mornings only. Saturday afternoons are by appointment only. You will need to make an appointment to ensure a monitor is available to open the rooms. Anyone who arrives at 12 midday without an appointment booked will be turned away at 12.30pm. More monitors are required to fill the roster, so that our rooms can return to their full potential.

A quick reminder that the society will be celebrating its' 40th anniversary later in the year. There will be more information about this in the next journal. So stayed tuned.

Happy researching,

Fiona

WELCOME TO OUR NEW MEMBERS



A warm welcome to our new and re-joining members. We hope you will make yourself at home and find us to be a friendly and helpful group. Don't be afraid to ask the Monitors on duty for help – they will do their best to steer you in the right direction with your research.

Sandra Smith
Lehanne Whittaker

Message from member Sergio Spagnolo regarding interesting website that may help some .
<http://www.jaunay.com/index.html> which contains free south Australian websites.



ST PATRICK A CELEBRATED SAINT

According to legend, Saint Patrick used the three-leaved shamrock to explain the Holy Trinity to Irish pagans.

St. Patrick might be the patron saint of Ireland - but he didn't always live in Ireland. Patrick was born in Britain in the fourth century and didn't arrive in Ireland until he was 16 years old, when he was sent to work in the country. After he arrived, Patrick became interested in Christianity and started teaching others about the religion. He is said to have converted many of the country's residents to Christians, and now St. Patrick's Day is celebrated on the day Patrick supposedly died, 17th March.

St. Patrick was a real person, but some of the traditions associated with him and the holiday are actually myths. For instance, you'll often see the four-leaf clover on St. Patrick's Day. However, according to legend, Patrick used a *three-leaf* clover, or shamrock, as part of his teachings. Even though it's possible for a shamrock to grow a fourth leaf, a four-leaf clover is just considered a symbol of good luck.

Another legend says that Patrick chased all the snakes out of Ireland. The problem is. These creatures never actually lived in the country. In fact, many animals found throughout Europe and North America don't live on the island of Ireland - the ocean keeps the critters away.

The fact that Ireland is an island—as well as green with leafy trees and grassy hills - means that the Nation is sometimes called the Emerald Isle. But the colour that people originally associated with St. Patrick was blue! (Some ancient Irish flags even sport this colour.) Green was finally introduced to St. Patrick's Day festivities in the 18th century, when the shamrock (which is of course, green) became a national symbol. Because of the shamrock's popularity and Ireland's landscape, the colour stuck to the holiday.

Green is also the colour that mythical fairies called leprechauns like to dress in - today, at least. But tales about leprechauns date back to before green was in: The fairies were first described as wearing red.

Leprechauns are actually one reason you're supposed to wear green on St. Patrick's Day - or risk getting pinched! The tradition is tied to folklore that says wearing green makes you invisible to leprechauns, which like to pinch anyone they can see. Some people also think sporting the colour will bring good luck, and others wear it to honour their Irish ancestry.

Another tradition includes many Irish-American people in the United States eating corned beef and cabbage on St. Patrick's Day. People also gather to watch parades of traditional Irish dancers and musicians as they march through city streets.

However you celebrate, here's hoping it's a lucky and a happy day!

A REQUEST FOR A SPECIAL BIRTHDAY

My cousin asked if I would do a family tree for her father's 95th birthday. As we were related on her mother's line, I said I would be glad to help. Her father's name was Adolphus Ernest SMITH who was born in 1914 at Woodstock Uralla, to parents John Samuel SMITH (known as Sam) and Sarah Ann SMITH. I immediately could see that things weren't going to be easy. SMITH is such a common name that it is very easy to end up following the wrong path. Uncle Dolph, as I knew him, had two brothers Reginald born 1918 and Ross born 1925. With the help of my cousin, Uncle Dolph, his brother Ross, Ancestry, NSW BDM, Family Search and Trove I was able to find the correct connections.

Sam, born Reedy Lagoon, Uralla in 1886 to parents George SMITH (born 1848 in Great Staughton, Huntington UK, son of Charles SMITH and Sarah Ann EATE), and Julia QUINLAN (born 28 September 1865 Walcha daughter of John QUINLAN and Ann HALLORAN) married his cousin Sarah on 16th September 1914 at Uralla. **Sarah**, born 1896 in Uralla to parents Joseph SMITH (born 1863 Uralla, son of Charles SMITH and Sarah Ann EATE) and Isabella KLEINDIENST (born 1860 to parents Johann Frederick (John) KLEINDIENST and Maria Susanna (Mary) SCHAAF)

Sam's life was different owing to the fact he had lost an arm in 1918. He was very independent and always found a solution to any problems. Sam had a thorn in his thumb which became infected and had to be removed at the hospital in Armidale. However, by the time he arrived at the hospital, gangrene had already developed. His father George found the doctor at the races in Armidale and demanded he remove the arm to save his son's life. The arm was removed above the elbow. Example: whenever he had to use a wheelbarrow, he would place a tyre around the right handle and then up over his right shoulder before lifting the barrow with his left. Sam worked on Yarrowitch Station for 18 years for a Mr CRAPP driving a team of 26 bullocks hauling wool from Yarrowitch to Woodstock and the only time he needed help was to attach the yolks to the bullocks.

George and his brother Joseph were sons of Charles SMITH and Sarah Ann EATE who were both born in Great Staughton, Huntington UK. After their marriage and the birth of their first two sons, Thomas born 1844 and George born 1848. They arrived in Australia on 29th December 1849 on the BLONDE and when the family arrived at Uralla, Charles was granted 5000 acres on the Walcha Road which they named "Agden Green". A third son was born and died at sea but after their arrival they had Mary born 1852, Amos born 1853, Elizabeth born 1857, Ann born 1859 and Joseph born 1863. Here I came across a disturbing occurrence involving the death of three sisters. Amos who had married Frances VICKERS in 1876 had three daughters and two sons. The three girls aged 21 months, 9 and 4 all died 10th March 1887 at Castle Doyle. This was confirmed with death certificate consecutive numbers from NSW BDMs. With the information I had and using TROVE, I found the sad story in the Macleay Argus dated Saturday 26th March 1887 on p3 under the heading CASTLE DOYLE.

Briefly it said that the parents travelled into Armidale for a show before returning home. The five children had remained at home on their own. A fire broke out in the chimney and was extinguished by the two oldest children climbing onto the roof and using buckets of water. The next day the parents returned to see the show again in Armidale and then visited the Salvation Army where the wife converted. The children remained at home again alone. The eldest son reported that after the children had their meal, they played games before they retired for the night with the girls sleeping inside the house and the boys sleeping in a nearby building. During the night, the eldest boy woke to hear loud noises. When he went outside, it was to see the house alight and he could hear the little one crying for a short time but it soon stopped. He called out to his sisters without them replying. By the time neighbours arrived there was nothing they could do and by the time the parents arrived home there was nothing but ashes. Later they found the bodies of the three girls huddled together under what remained of the bed. Coroner reported death by burning. He then stated it is incomprehensible that parents, especially in isolated areas often leave children home alone, unprotected for long lengths of time, where they are at the mercy of travellers and other dangers. Unfortunately, this is common practice but it's still carelessness on the part of parents. Neighbours rallied around with food, clothing and whatever they could do to help along with the burial of the three girls. 3

I was able to continue the research back to James SMITH, born 1705 in Great Harrowden, Northampton UK and his wife Jane GRAY born in 1709. Once it was assembled, I suggested to Uncle Dolph that he write his life story to be included which he did. I added photos and had it bound for his birthday. Uncle Dolph also told me he played ‘e flat base’ in the Dorrigo band. After retiring he took up lawn and carpet bowls, spent more time fishing and chatting to friends over beers. He also did rifle shooting and won many medals. When Uncle Dolph passed in 2012 his life story was read as his eulogy which I have added.

“I was born Adolphus Ernest SMITH at Uralla on 19th June 1914 to parents John Samuel (Sam) SMITH and Sarah Ann SMITH. About 12 months later the family moved to Woodstock about 20 miles from Armidale and 17 miles from Uralla. My father was employed as a teamster driving bullock team taking wool to Uralla railway for sale in Sydney. At an early age, I remember a group of people gathered together with the bullock team and went to a place called Booralong where they loaded an old school-house on the wagon before moving it to a block of land where it was rebuilt on part of Woodstock Station. I was 6 years of age when I started school. After leaving school I went to Armidale High School for 12 months. This was during the great Depression years and I had to leave school because father had had a cut in wages and could not afford to keep me in boarding. I went to work on the station which was owned by Dudley Strelitz. I started driving when I was 12 because father said you never know when it may be necessary to drive. I had to look between the steering wheel as I couldn’t see over top. If I had had a cushion to lift me up my legs would never have reached the peddle. The first car father bought was a 1926 Chev, which cost 270 pounds to buy and register. Mum only ever had three lessons before she was put behind the wheel.

The work on the station was general work mustering sheep and bringing them to the homestead yards for drenching. About that time the boss decided to go in for breeding lambs. He bought another property 5 miles down the Torriburn Kingston Road 4500 acres. Woodstock had 5500 acres. He then bought 8000 ewes and 120 rams. After several years of working for very low wages, my father decided to tell the boss if he did not raise our wages we were leaving. The boss had previously cut our wages on the promise of putting it back up in 12 months time, so we left and went to Uralla. We took up droving as a job as there was no road transport in those days. The largest mob of sheep we took was 4000 from just out of Uralla to Gunnedah. When droving became too cheap to worry about, we went to a property called Underwood owned by Stan Crapp. It was winter so we went rabbit trapping. After being there for several months, Stan came one day and asked if I would help him do some crutching and eye woolling (removal of wool from around the eyes). I said OK and that eventually led to a full-time job. After several years there, father decided to move the family down to the coast and try growing tomatoes. The first year was OK with a good crop but the following year the chap who did the ploughing for us never showed up and so tomato growing went by the way. I did some bean and pea picking and then I heard that the Coramba mill was looking for a tractor driver, so I rode a bike out to Coramba from Sawtell. I got the job and I started work at Upper Orara. After several months there, we moved up to the top of Coramba Mountain. After a couple of months there I ran foul of the foreman. I had the last laugh as he had to find his way home to Coffs and then to find a way to work on Monday morning. I then eventually got a job at Briggsdale out at the end of the railway line. After several months there I decided to leave as I heard of a job going here in Dorrigo. I went and saw a chap by the name of Dudley Sturt on Saturday morning. He said right son start Monday morning. On Monday morning I rolled up for work and he said I want you to go out to a road running off the Mines Road and help the fellow there as his mate is sick. That was my first experience of falling trees from a “springboard”. The following Monday morning he said Son I want you to learn to drive the tractor. I said I could already drive one, so he sent me out to Megan with another chap called Rueben Smitt. I worked there for several months when the boss sent me up to Gangarra on the old Deervale Road for several months. In the meantime, I got my father a job off-siding with me. Dudley was a little sceptical of Pop as he only had one arm, but at the end of the first week we almost doubled the amount of logs on ramps as before with the offsider that I had had. A few months later the boss was involved in a court case that should never have happened and as a result he had to sell 2 tractors and 3 trucks to pay court expenses, so I was again looking for work.

I got a job with Pitman and Meloney sawmill and worked for them until my nerves got the better of me. I was driving all night. It was a nightmare. One night I jumped off the tractor and finished half out of bed, so I decided enough was enough. I went and saw Dud Sturt who was building a mill not far from where I

was working. He said Ok son and I worked for 6 months in the mill. Then the boss said to me one day “I want you to drive the truck and take the timber to Dorrigo Rail” That suited me fine because I got home every night and suited Alma too. That lasted about 12 months. He wanted me to camp, but I didn’t want to be in that, so he bought another truck which was too long to cart timber and he put me on that truck. All I could cart was logs and worked about 6 months at that job. About that time a job came up in town driving a crane loading timber onto rail trucks, so I took that job. After about 23 years of loading timber and managing a timber yard, the firm I worked for decided to close the Dorrigo Works. I had a chance to go to South Grafton or Queanbeyan but I didn’t want to go to either places. A friend Leo Goodfellow came to see me and said if I buy a crane will you drive it? Problem solved and I worked for Leo for about 10 years till timber mills closed. He set up a job driving for another chap carting fuel from South West Rocks and when their allotment ran out I went to Grafton sometimes 2 trips a day. Eventually it fizzled out. Leo was giving me a days’ work here and there and eventually put me on full time. I was doing 3 trips a day to Tamworth stock feed and sometimes to Inverell for grain. After about 18 months he decided I had worked long enough so he retired me. I drove the mail bus from Dorrigo to Raleigh railway for about 3 months, then worked for W H Bailey and Sons for several months till we decided to go to New Zealand for a holiday after that trip I was really retired”.

I realised how necessary it is to ask relatives questions about their early years and stories they have about their ancestors sooner rather than when it is too late. Thank you Uncle Dolph for having these memories to help me write your story.

Cheryl Dal Pozzo member 1259

WHAT IS LIFE?

Life is a challenge - meet I Life is a gift - accept it
 Life is an adventure - dare it Life is a sorrow - overcome it
 Life is a tragedy - face it Life is a duty - perform it
 Life is a game - play it Life is a mystery - unfold it
 Life is a song - sing it Life is an opportunity - take it
 Life is a journey - complete it Life is a promise - fulfill it
 Life is a beauty - praise it Life is a struggle - fight it
 Life is a goal - achieve it Life is a puzzle - solve it
 Life is a love - love it!

Dates to write in your diary....



- | | |
|------------------------------|---|
| February 24 th – | Workshop – Video Presentation by David Fuller |
| March 23 rd – | Workshop on Multiculturalism (subject to change) |
| April 27 th - | Workshop with John Lloyd on the RSL |
| May 25 th - | Workshop with Harold Jones – Introduction to FH |
| June 22 nd – | Seminar on DNA |
| July 27 th – | Workshop on Fellowship of the 1 st Fleet |
| August 24 th – | Bus trip to Grafton & 40 th Birthday celebration lunch |
| September 28 th – | AGM & Guess Who This is as a Babe |
| October 26 th – | Seminar on Irish Research |
| November 23 rd - | What’s in our Library |



EXPLORING SCOTS AROUND THE WORLD

Scottish names are easy with Mc names and a good knowledge of Scottish lowland names will help even more. Many of the names haven't changed with time but emigration can influence them. Murrays have been in Sweden for 400 years; names like Verbaas and De Jel in the Netherlands are more difficult as they derived from Forbes and Dalziel. But who would have guessed that!

Scottish surnames are found everywhere in the world and it is said that those of Scottish descent around the world number over thirty million and it is suggested as high as sixty million.

What is a Scot? If the definition is taken as being the same as that for the UK, it is someone born in Scotland or of Scottish parents somewhere. Countries such as Ireland and Finland however, will grant nationality to anyone with an ancestral link, going back several generations. As much as anything else, being Scottish is a state of mind in terms of honouring Scottish Ancestors in your tree and maintaining and respecting Scottish traditions.

Surname frequency analysis can be politically incorrect in that it can be sexist ignoring the female line in the same manner that Reagan and Mondale were perceived in the 1984 US presidential election as Irish and Norwegian respectively – in both cases ignoring their Scottish mothers.

In whatever field of human endeavour you choose to consider, you will find Scots and their descendants have had a disproportionate influence. People of entirely or partly Scottish extraction have been recipients of 11% of Nobel Prizes up to 1990 – not bad for a country whose population is less than 1% of the world's population.

In the USA, all American territory outside the 13 colonies, all the way to Hawaii, was acquired by Scottish American presidents, diplomats and soldiers. The great wealth and industrial might of America has been disproportionately created and managed by Scots. Even Uncle Sam was a Scot! The list of Scots who influenced Canada's history is also a long one including John Sandfield Macdonald, Sir John A Macdonald, Sir Richard McBride, Alexander Mackenzie, William Lyon Mackenzie, William McDougall and William L Mackenzie King who were so proud of their Scottish background. The reasons for emigrations from Scotland were economic, opportunity, adventure and an outward looking Philosophy. The disproportionate influence of many of these immigrants means that they tend to be better recorded in local records than many other nationalities.

So where is the Genealogical relevance in all of this? Whether or not it is the case of the Scottish GRO looking at the market for on-line indexes, digitised records or the critical importance to Scotland of ancestral tourism, the Genealogical Society of Utah prioritising records of interest for capture into their data bases, the market is not just the present-day population in Scotland of over 5 million, but a figure at least ten times that spread all over the world.

The dispersion of the Scots to the far ends of the world, doesn't make their diluted genes and culture irrelevant as the Scottish scholar George Donaldson put it "*the history of the Scottish nation has for many centuries now been something more than the history of a small, poor and remote country*".



A WEE BIT OF SCOTISH HUMOUR...

A thoughtful Scottish husband was putting his coat and hat on to make his way down to the local pub. He turned to his wee wife before leaving and said, "Maggie - put your hat and coat on, lassie." 'She replied, 'Awe Jock that's nice. Are you taking me tae the pub with you?' 'Nay," Jock replied "I'm turning the heater off while I'm oot.'

UNWANTED CERTIFICATES

Death Certificate 27.9.1847 Bristol for ESTHER DAVIS wife of James Davis
Death Certificate 1.1.1850 Bristol for ESTHER DAVIS widow of Henry Davis
Death Certificate 11.5.1870 Cirencester for SAMUEL DAVIS

Death Certificate 17.3.1862 Shoreditch for MARY ANN MASTERS Daughter of John Masters
Death Certificate 10.12.1872 Maidstone for JANE MASTERS
Death Certificate 8.4.1873 Maidstone for WILLIAM MASTERS

Death Certificate 12.11.1865 Isle of Wight MARY ANN O'SULLIVAN daughter of Cornelius O'Sullivan
Death Certificate 25.2.1867 Lambeth MARY O'SULLIVAN widow of Daniel O'Sullivan

Early Church Records

Death - 15.12.1842 Sutton Forrest NSW MARY ANN WHITE daughter of William White

Marriage - 15.1.1869 Bathurst JOHN WHITE & DEBORAH WYBORN

Birth - 18.8.1880 Sydney NSW JOSEPH EVELINE WILKES daughter of Frederick Wilkes

If any of these certificates are of interest to you, please contact me on 0414 757 248 Sharon

I thought this website might be of interest to members, if they haven't already come across it.

I have been using it a lot recently for research. It's the Australian Joint Copying

Project, <https://www.nla.gov.au/using-library/research-tools-and-resources/australian-joint-copying-project/ajcp-public-record>

There is no index or search mode, you just have to persevere and look through everything, but if you know that dates of your convicts or ancestors you can just select the appropriately dated item. I found things through the Admiralty, Colonial Office and Home Office and am slowly looking at the other areas.

Robyn Little Member 1637



The stories I have received have been fantastic but I need more to make the journal come to life and be more interesting. Please have a look through your research and send me a little something. Or you may have hit the proverbial "brick wall" and need help. Perhaps you have seen something in the Newspapers that may be of interest. In fact, anything at all pertaining to family history would be very welcome.

Sharon

THE BURGESS' FROM BREDE, BATTLE & BEYOND

The River Brede, in Sussex, which flows to the south of the settlement, takes its name from the village. The name is derived from the word for *breadth* in Old English and refers to the wide valley which it overlooks. The tale of the cannibal ogre has persisted for 400 years: Sir Goddard Oxenbridge, a towering 16th century knight, was said to eat a child every night for his supper. He could not be harmed by conventional weapons but was vulnerable to anything made of wood. The children of Sussex held a council for self-protection and hit upon a plan. They persuaded the giant to become stupefied with drink and then sawed him in half with a massive wooden saw, the children of East Sussex riding on one end and their West Sussex Cousins on the other. The scene of the infants' deliverance, between Brede Place and the Church, became known as Groaning Bridge and was haunted by the ghost of Sir Goddard. No doubt the story served two purposes: as a warning to naughty children from exasperated Brede mothers that the giant would have them on his plate, and an intimidating legend with which smugglers could scare away the curious from the nocturnal goings-on at Brede Place which they used as a headquarters. But tales of the ghost and reports of strange noises at Groaning Bridge were well enough authenticated for the Psychical Research Society to take some interest in it at the beginning of the 20th century. Poor old Sir Goddard lies in a tomb bearing his armoured effigy in the Church he helped to build for the village, remembered still for his dining habits rather than his generosity. Brede Place, which dates from the 14th century and is still sometimes referred to locally as the Giant's House, has another supernatural story. Alterations 300 years ago cut off the altar area of the chapel, disturbing the spirit of a priest who once lived there and who still haunts the spot where the altar used to be. The village, pleasantly situated on a southern slope tumbling down to the small river which bears its name, was famous for its iron works, making cannon and shot until the bottom fell out of the Sussex iron trade. Brede went over to the manufacture of gunpowder in the 18th century and William Sinden was 'blown into five parts from the sudden explosion (sic) of Brede Gunpowder Mills, March 7, 1808.'

The nearby town of Battle is best known for being the site of the Battle of Hastings in 1066. The Battle of Hastings saw the defeat of Saxon King Harold II by William the Conqueror, who then became King William I. This defeat was a dramatic turning point in British history. Battle is also known for it being the centre of the British gunpowder industry in the 17th century and the best supplier in Europe at that time. Indeed, the mills in the area supplied the British army with gunpowder right up to the Crimean War. It is even supposed that the gunpowder used by Guy Fawkes was acquired here. This explains why the oldest effigy of Guy Fawkes is held as an artefact in the Battle Museum. Battle is not only steeped in social history but also natural history. The town is set within the beautiful rolling countryside of East Sussex, with the south coast in easy reach. The social and natural history is brought together in the 1066 Country Walk, on which you can walk in the steps of William the Conqueror.

As far back as I have researched, the mid 1600s, my BURGESS family have always been in Sussex around Battle and Brede although some have strayed into Westfield. My direct line is:

Richard BURGESS born c.1620 m. Mary Harman - had 1+ children
Thomas BURGESS b.1645-1705 m. Ann Taylor – had at least 1 child
Thomas BURGESS b. 1670-1720 m. Sarah Willard - had 7 children
Thomas BURGESS b.1704 m. Mary Morris - had 7 children
William BURGESS b.1734-1802 m Elizabeth Sharp (Hoadley) - had at least 2 children
John BURGESS b.1759-1826 m. Mary Hook – had at least 2 children
William BURGESS b.1786-1826 m. Ann Cramp – had at least 3 children
William BURGESS b.1810-1876 m. Mary Ann Leadbeater – had 9 children
Luke Henry BURGESS b.1839-1921 m. Jane Maria Tate – had 12 children
William Luke BURGESS b. 1868-1934 m. Mary Ann Beatrice Stuart – had 7 children
Their first daughter Lila Jane BURGESS b.1897-1980 was my Grandmother
She married Selby Volney White and had 4 sons, the eldest of whom was my father.

The Industrial Revolution in England changed the country from mostly agricultural to manufacturing and was very unsettling for many people who were earning little more than starvation rates and many chose to look further afield for a better life. One was William.

William BURGESS (b.1810) was selected as a Bounty immigrant and sailed from Portsmouth on 15th June 1837 on the "Augusta Jessie", arriving in Australia on 11 October 1837 and was assigned to work for Charles CAMPBELL of Limestone Plains, near Canberra.

Of their voyage to Australia - He was 26 years of age. His wife Mary Ann and their 3 children came with him although the two youngest children, Jane and William died on board and were buried at sea. Son William was said to be privately Baptised only 4 days prior to leaving Sussex and on 26th June, 7months old William was diagnosed with 'Croup' and on 30th 10.00am 'expired in strangulation brought on by a fit of coughing.' On 30th June, aged 2, Jane was also taken to the ship's Surgeon and is reported as 'this is a sickly child'. Her parents objected to dissection (examination after death). She was only two years old when she died of diarrhoea and tabes (wasting away) and progressive emaciation of the body. Mary also suffered ill health on the voyage and was seen by the ship's Surgeon, Thomas Galloway, on 23rd June, suffering from a menorrhagia.

Daughter Mary developed hemiplegia (paralysis of one side of her body) which started en-route to Australia after leaving Sussex. She was the only one of their 3 children to survive the journey but was only 12 years old when she died at Yass River. She was buried on 11 March 1845 in the C of E section of Yass Cemetery. Mary Ann was to give birth to another 6 children in Australia – Luke Henry born 1839, twins Eliza and Harriet born 1842, John born 1845, Sarah born 1849 and Esther Maria born 1853.

William BURGESS worked as a farm labourer for Charles CAMPBELL for a wage of £25 per year. The CAMPBELL family were amongst the first graziers to take up large sections of the fertile land in what is now the Canberra area. In Court records at Queanbeyan, William is shown as occupying a hut at Ginninginningdarry (Ginnenderra). It is not known why William moved to the Yass area but his first son Luke Henry, was born on 18 March 1839 at "Ginninderra", the property near Canberra owned by W. DAVIS. In the early 1840s, he was settled on a farm at Mundoonan on the Yass River, the property from which he purchased 30 acres as a grant in January 1852. He named this property "Mt. Pleasant". Seemingly he occupied this property prior to becoming the owner. It was here that the twins Eliza and Harriet were born, as was John. It was also on this property in 1845 that his daughter Mary Ann died and in 1853 that Esther Maria died. In addition to these 30 acres William purchased another 40 acres of land from the Government in September 1853 and later purchased a further forty two acres and then another 60 acres.

Seemingly William was a "Remittance Man" being paid an allowance of £2 a week by his family to stay in Australia. It is believed that the payment was made by the CRAMP family. He farmed his small allotment, traded some stock and increased his holdings which included some town blocks. He always had money to give to charities and is often mentioned in the local papers for donations to local causes..."

William bought his own property "Hillview" North Yass in June 1862. It was 100 acres, 2 roods and 16 perches of land and cost him the sum of £60. He then developed the property, building a dwelling of rammed earth walls and a bark roof and outhouses of slab timber, bark roofs and earth floors. Previously, in November 1854 he purchased four blocks of ½ acre each for the sum of £65/10/-. The house was said "to be constructed of slabs hewn from the bush timber with an axe saw and adze and was sturdily built to withstand the forces of nature. The roof was cut from Stringy Bark trees, the bark of which resembled a cylinder. The straighten the bark, dry grass and leaves were piled into the cylinder and set alight. This makes the bark easier to straighten without cracking and so it was weighted down, left to dry and would dry flat. It was also leak-proof."

In 1876, Luke Henry married Jane Maria TATE, the daughter of nearby farmers. Jane Maria was said to be the first white baby born in the area when she arrived in July 1842 to William and Ann TATE. Luke

Henry and Jane Maria went onto have 12 children and her headstone reads "*One of the best that God could send, Beloved by all, a faithful friend, called home from those who deeply love, To gain a glorious life above, With aching hearts and tearful eyes, We linger where our dear one lies, And breathe those sacred words once more, Not lost but only gone before*". She was well loved by all and devoted to her family

In May 1876 William BURGESS of Mt. Pleasant, Yass River, farmer wrote ..."In consideration of the natural love and appreciation which the said William BURGESS hath towards the said Luke Henry BURGESS his son, makes a gift to him of all that parcel of land....." this was "Hillview".

In August 1876 William died, aged 67 years and is buried in the C of E section of Yass cemetery. He died without making a Will and his two sons Luke Henry and John made application for letters of Administration of his estate on 20.9.1876. This was duly granted, "Hillview" to Luke Henry and Yass River to John. The application stated that the assets of William did not exceed one hundred pounds so it would appear that he distributed his assets prior to his death. The administration of the Estate was granted to John.

In the Yass Newspaper dated 29 August 1876 - "On the night of Tuesday last, an old resident of this district, Mr. William BURGESS, a few minutes after leaving his dwelling on the Yass River, was found apparently in a fit lying upon the ground. He was discovered by his daughter in law who immediately summoned a neighbour who lives a short distance off, to her assistance but before anything could be done to relieve the sufferer, he expired. The deceased had been treated by medical gentlemen in consequence. An Inquest was held on the remains last Friday forenoon when after hearing evidence, a verdict was given that the deceased died from disease of the aorta and heart".

After William's death, Luke Henry took up residence at Hillview Farm which he worked until his death in 1921 when he was 82 years of age.

In the Post Office Directory of 1872, Luke was recorded as farmer of Taemas, Murrumbidgee. Most likely he was employed by his father-in-law William TATE on his property "Tunda". On 25.5.1876 his father William, transferred to him, 105 acres on the Yellow Creek Road, Yass, the property known as "Hillview". At this time Luke was living at Bango Creek near Yass. In the application to administer his father's estate, Luke stated that he was a farmer of Bango Creek, had resided there for some years and had possessed real and personal estate to the value of one hundred pounds. A later search failed to find any evidence of this "real estate" however.

Luke Henry BURGESS and Jane Maria (TATE) had 12 children, their first born, Luke William BURGESS born 1868, was my GG Grandfather.

Luke William BURGESS, a farmer, had served for several years with the 2nd Australian Infantry Regiment and was awarded the Queen's medal for 20 years meritorious service when he retired as Sergeant in 1910. He was a first-class rifle shot and held the Triggs' Cup for two years. William Luke BURGESS married Mary Ann Beatrice STUART and initially, they managed a large property "Kenilworth" where William looked after the farm and Mary Ann did all the cooking for the owner's entertaining. She was to say "*she preferred the prospect of hard work and independence to the uncertainty of a future on that property*" and so they purchased a small property "Road View", adjoining her parent's property. They later owned "Glenwood" at Coolallie, near Yass, went on to have 7 children, their first Lila Jane was my Grandmother. Lila Jane married Volney Selby WHITE and had 4 boys, their eldest being my father.

His Obituary reads – "The death occurred at the District Hospital this morning of a well-known and highly respected native of the district, in the person of Mr. William Luke BURGESS, of "Glenwood," Coolallie. Deceased, whose health had been failing for the last six months, was born at Yass Junction, where his people owned property. He spent all his life in Yass carrying on grazing. In his young days he was a keen cricketer. He had the distinction of holding a long service medal in the old militia. The late Mr. BURGESS is survived by his wife and three sons and five daughters.

In the Will of Luke William BURGESS (commonly known as William Luke Burgess), late of Glenwood, Coolallie, near Yass, farmer, deceased. "Pursuant to the provisions of the Wills, Probate and administration Act, 1898, of the Testator's Family Maintenance and Guardianship of Infants Act, 1916, and of the Trustee Act, 1925: Notice is hereby given that all creditors and other persons having any claim or demand upon or against the estate or otherwise interested in the property and assets of the abovenamed deceased, who died at Yass, on the 17th day of December, 1934, and probate of whose will was granted by the Supreme Court of New South Wales, in its Probate Jurisdiction, on the 7th day of February, 1935, to Mary Ann Beatrice BURGESS and Leslie William BURGESS, the executors in the said will named, are hereby required to send full particular of their claims and demands upon the said estate or any part thereof to- the said executors, in care of the undersigned, on or before the 14th day of August next, at the expiration of which time the said executors intend to proceed to administer the said estate and to convey, distribute and/or appropriate the property and assets of the said deceased to and among the persons and parties entitled thereto, having regard only to the claims, demands and interests of which they shall then have notice; and the executors will not, in respect of the property and assets or any part thereof so conveyed, distributed or appropriated, be liable to any person of whose claim they shall not have had notice at the time of such conveyance, distribution or .appropriation.-Dated this 10th day of June, 1935.

There was so much love and caring in these families and I often think it would have been wonderful to be a part of it. Perhaps I was born in the wrong era!!

Sharon Ingersole #1548

Looking for Grandpop

When I am at the research rooms, I often do random searches of "The British Newspaper Archives". I have found wonderful items of interest over the years.

Recently, I searched my Grandpop's name "William+Johnson" filtered with Lancashire and Blackpool (his birthplace) and found this wonderful article written by him and published in the Blackpool Gazette on 24 December 1915.

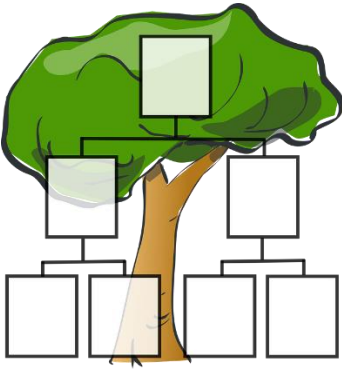
As most WW1 war records were destroyed during WW2, finding something that tells me where my Grandpop spent Christmas 1915 is a great find.

"The Greatest Enemy - Rain and Snow Worse than the Huns"

Writing from France, Driver William JOHNSON of the 2nd WL Brigade RFA whose home is Eden Street, Blackpool, says: *"I think we are going for a rest after being in action since we came out 10 weeks ago. This battery, which consists of Blackpool and Bamber Bridge lads, have given a good account of themselves whilst serving with the ----- . Out here, we are knee deep in mud and we get rain every day. I think the weather is our greatest enemy, for we can stop the Huns but we cannot stop the hail, rain, snow and wind. We have plenty to do but it is as well we have, for the surroundings here are only ruined buildings and trenches everywhere you go. It is a stiffer task than glass polishing. No Monday afternoons off and no dancing at nights but I am looking forward to happy days again when it is all over. The boys go about here as if there was no danger at all and at all times, you would think that was no war on but most of the time you here the crack of rifles and the roar of guns sending their shells to create destruction".*

We have so many great resources in our rooms, I recommend making the time to come in and utilise them.

Gail Buckingham Member 1261



Why do we research our Family History?

We are the chosen! My feeling is that in each family there is one who seems called to find the ancestors, to put flesh on their bones and make them live again, to tell the family story and to feel that somehow those who went before know and approve.

To me, doing genealogy is not a cold gathering of facts but instead, breathing life in to all who have gone before. We are the story tellers of the tribe and all tribes have one. We have been called as if it were in our genes. Those who have gone before cry out to us to tell our story – and so we do. In finding them, we somehow find ourselves.

How many graves have I stood on before now and cried? I have lost count.

How many times have I told my ancestors that they have a wonderful family and would be so proud of us.

How many times have I walked up to a grave and felt somehow there was love there for me. I cannot say.

It goes beyond just documenting the facts. It goes to who I am and why I do the things that I do. It goes to seeing a cemetery about to be lost forever to weeds and indifference and saying that I can't let it happen. The bones here are the bones of my bone and flesh of my flesh. It goes to doing something about it. It goes to pride in what our ancestors were able to accomplish, how they contributed to what we are today. It goes to respecting their hardships and losses, their never giving in or giving up, their resoluteness to go on and build a life for their family. It goes to deep pride that they fought to make and keep us a nation. It goes to a deep and immense understanding that they were doing it for us, that we might be born who we are and might remember them. So we do, with love and caring and scribing each fact of their existence because we are them and they are us, I tell the story of my family.

It is up to that one called 'the next generation' to answer the call and take their place in the long line of family story tellers, to step up and put flesh on the bones.

Bella M. Cummings c.1943

OUR PIONEERS

They left their friends and home and sailed across the mighty sea,
Unsure of what awaited them, unprepared for what might be.

They left behind the centuries that spoke their father's toil,
They left the luscious rolling dales, the rich rewarding soil.

They landed here with eager hearts, with willing hands they came,
To build a bold new country in a land they fought to tame.

And tame the land they finally did, but how they paid the cost,
The joy of new-born family, against the sorrow for those lost.

So was it worth that awful trip, the sorrow and the pain?
If they had to live their life once more, would they do the same again?

I thank them all, those bravest folk, they fought their doubts and fears,
And gave us life. Be proud of us as we are proud of our pioneers.

Margaret Turner

A Sheep by any other name

The vast majority of our ancestors were country folk, their lives bound up in agriculture, yet most family historians are now town dwellers. Earlier generations migrated from the land, often leaving behind squalid housing and badly paid employment, but also country ways and many names given to those other inhabitants of the countryside, wild and farm animals. These unfamiliar names sometimes come up in family papers such as Wills, bills, receipts, letters and diaries. So this one-time country bumpkin thought you might like to share the different names for sheep to be found in the 1916 edition of that indispensable *Veterinary Practice at Home*.

“Agriculturalists have applied different names to sheep according to their age and sex. The male was called a *Ram* or *Tup*. While he is with the mother, he is a *Tup* or *Ram-lamb* or a *Heeder* and in some parts of the West of England, a *Pur-lamb*. From the time of his weaning until he is shorn, he has a variety of names and is called a *Hogget*, a *Hoggerel*, a *Lamb-hog*, a *Tup-hog* or a *Teg*. If castrated he is a *Wether-hog*. After shearing at about a year and a half old, he is called a *Shearling*, a *Shearing*, a *Shear-Hog*, a *Diamond* or *Diamond Ram* or *Tup*. When castrated he is a *Shearing-wether*. After the 2nd shearing he is a *Two-shear Ram* or *Tup* or *Wether*. After another year he is a *Three-shear Ram* etc. The name always takes its date from the time of shearing. In many parts of the North of England or Scotland he is a *Tup-lamb* after he is born until he is shorn and is then a *Tup-Hog* and after that a *Tup* or, if castrated a *Dinmont* or a *Wedder*. The female is a *Ewe* or *Gimmer Lamb* until weaned then a *Gimmer-hog* or *Ewe-hog*, *Teg* or *Sheeder Ewe*. After being shorn she is a *Shearing Ewe* or *Gimmer*, sometimes a *Theave* or *Double-toothed Ewe* or *Teg* and afterwards a *Two-shear*, *3-Shear* or a *Four-Toothed Ewe*, *Six Toothed Ewe* or *Theave*. In some of the Northern Districts, Ewes that are barren or have weaned their lambs are called *Eild* or *Yeld Ewes*. The age of the sheep is not reckoned from the time they are born but from the first shearing although that first year maybe fifteen or sixteen months and sometimes more.

Peter Watson

Mounted skin of 'Driver', a Terrier dog : Sergeant L E Ross, 7 Field Company Engineers, AIF



Description

Mounted hide of “Driver” a cream, blue, black and tan terrier cross. The dog has a medium length coat and lightly feathered ears, legs and tail. Although its tail is quite short it has not been docked. The short ears fold down. “Driver” wears a nickel-plated collar with two solid metal bands linked by double rows of chain link. The longer of the bands fastens with a metal peg. The shorter band bears a plate which can be engraved with the animal's name. Attached to the chain is an oval aluminium identity tag which is impressed 'DRIVER 7 COY ENGRS AIF BORN 15/9/15'.

History / Summary – “Driver”, a terrier puppy, born in Sydney on 15 September 1915, accompanied 4 Field Company Engineers as a mascot when they left Australia on the troopship, Suffolk, on 30 November 1915, carried aboard in the pocket of Driver (Dvr) Fred Roberts. The unit was reorganised in Egypt and became 7 Field Company Engineers, arriving in France on 19 March 1916. After Roberts left the unit in 1916 Dvr. (later Sergeant) Leslie Ernest Ross took over ownership of dog. “Driver” was always attached to the transport section and lived in the horse lines. He liked to sit on his owner's feet, ate anything offered and was great friends with the cook. Whenever the unit moved “Driver” travelled in the officers' mess cart. “Driver” was an expert ratter and in 1917, on the Somme, members of the unit took him on rattring expeditions in the old trenches at Bazentin and Longueville. At the time of the German withdrawal to the Hindenburg Line in 1917 “Driver” went missing from the unit as it moved through Bapaume, only rejoining it, footsore and hungry, two days later at Favreuil. Ross claimed that “Driver” could tell the difference between the sounds made by German and Allied aircraft and would hide only when German aircraft passed over the unit. Towards the end of the war “Driver's” daughter, Minnie, accompanied the unit as well but she stayed in France at the end of the war, while “Driver” was successfully smuggled back into England, against quarantine regulations. Ross again had no trouble smuggling the dog aboard the troopship 'Castalia' on the return trip to Australia, which left England on 13 April 1919 and arrived on 1 June. During the voyage, both the ship's captain and the officer commanding troops became aware of “Driver's” presence and demanded that he be put down before the ship arrived in Australia, the captain going so far as to say that the dog should be put in the ship's furnace. The troops threatened to kill anyone who killed “Driver”. He was hidden during inspections and members of the ship's crew were paid to hide him in their quarters. It was suspected that, as Ross would leave the ship at his home port of Sydney, customs officials would be waiting for him when the ship docked. A volunteer was found to smuggle the dog off the ship in Melbourne. A kit bag was cut up to make a pocket to fit inside a greatcoat and the soldier disembarked carrying the coat over his arm. He laid it on the pier for 20 minutes during a kit inspection but “Driver” did not move. “Driver” was then forwarded to Sydney by rail. He lived the rest of his life with Ross's father and died on 31 October 1926

Recent DNA connection: *Our G.Grannie's brother's son.*

Quite a story.

Nora Clyde Member 1439

[Australian Genealogy Online](#) - by Shauna Hicks
[Book](#) - UTP0012 \$29.50 [eBook](#) - UTPE0012 \$12.95

This research guide is for Australians who are researching their family history in Australia and want to make the most of records online. It is also for those overseas who may have had family members come out to Australia as convicts, emigrants, or perhaps temporary visitors during the goldrushes. The amount of Australian genealogy information online is staggering, and it grows daily. This guide book gives you links to hundreds of Australian records that you can find online.

Divided into easy categories of Australia, and each State or Territory, the guide book gives you links to archives, cemeteries and burials, church records, BDM records, colonial and convict records, directories and almanacs, electoral rolls, genealogy and local history societies, gazettes, immigration, libraries, local government, maps, military records, specialist websites, subscription sites, will and probate records.

This is a go-to reference book for anyone researching their Australian connections. But remember, it is not all online because not everything is indexed or digitised, so onsite research is still needed in conjunction with your online searching.

DISPLAY BOOKS TO CLEAR



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As we have long since ceased offering publishing services we are clearing many of the 130 display books we have. In most cases there is only one copy of each. Please contact Genealogy ebooks & Unlock the Past –

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