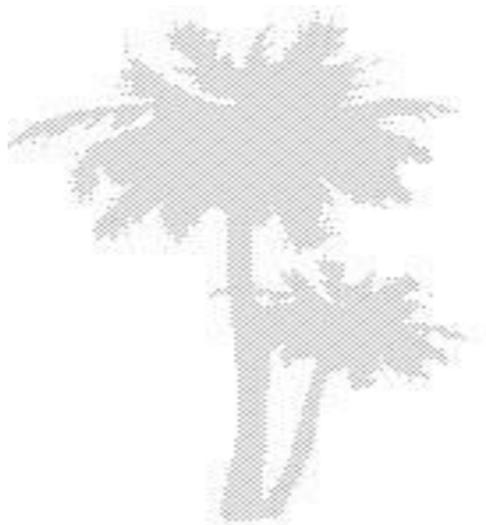


# Mackay Genie Gossip

Since April 1988

**No.126      May 2009**



*Mackay Family*  
**History**  
*Society Inc.*

## Inside this issue

- Why Join a Society? ....3  
Library News .....4  
What's New .....5  
What's Old .....6  
Ahoy, 1<sup>st</sup> Fleeters! ..7  
Book Review .....13  
Gathering Information 13  
More People in Early  
Mackay .....16  
  
Illegitimate Children ..18  
  
An Old Recipe Book ..21  
  
Kingsevil—"Touching" 23  
  
Old Scottish & Irish  
Terms .....29  
Browsing Old  
Cemeteries .....30  
Missing from Home in  
the UK Census .....31

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**Phone:** (07)4952 2762    **Email:** [mfhs@easynet.net.au](mailto:mfhs@easynet.net.au)

**Address of Research Reference Library:**

17B Keith Hamilton Street, Mackay West.

The Mackay Family History Society Inc is a not-for-profit organisation dedicated to family history and genealogy. All office bearers and helpers are volunteers.

**Executive Committee**

President	Carolan Hill
Vice President	Jeannette Howard
Treasurer	Yvonne Peberdy
Secretary	Jean Turvey

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Peter Nicholson  
Gerry Woodruff  
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**Project Officers**

Jean Turvey,    Judy Wallace

**Volunteer Helpers are needed for various Projects:** This may include library roster duty, indexing, maintenance, fund raising, computer knowledge, etc. – the choice is yours. Please offer your services and expertise a few hours a month. In the first instance contact Yvonne Peberdy at our library to discuss details.

**Annual Membership Fees:** Single \$35.00 & Family \$45.00 are due on the anniversary month of the member joining.

**Society Meetings:** The first Saturday of February, May, August (AGM), and November at 1.00 p.m. in the society library. Other meetings and activities will be advised. All Members and Visitors are always Welcome.

**Research Library:** Details are on the outside back cover.

## **Why join a Family History Society?**

The Internet has certainly become an important tool for family historians, with its ready access to swathes of information to help build the family tree. However, many people new to the hobby of genealogy have been led to believe that everything they need will be there on a web page, waiting to be found.

The Internet, useful as it is, has its limitations. It is not true that everything is on a web page somewhere. While the Internet can point you to the relevant information, in most cases you will still need to visit libraries and archives to view the original documents needed to find and verify your information.

Libraries and archives will be a prime resource for the source documents you will need to use. However, they generally will not be able to give you personal assistance in finding your way through the records; they will assume you know which records are appropriate for your research.

If you use only the Internet, you will also miss out on perhaps the single most important tool you can use: personal assistance. When you join a genealogy society, you will gain access to the accumulated experience of many other researchers. Experienced researchers can point out the pit falls, guide you to the records you need and put you in touch with others with similar interests. On joining a society, you will also find an abundance of resources covering a wide variety of subjects, from local, national and international sources. In some cases, the resources will be not available anywhere else.

[The above article has been borrowed from the Genealogical Society of Qld website.\_Ed.]

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**A THOUGHT:** In a lifetime of 80 years, there are more than 2.5 billion seconds – but you will spend more than 800 million of them asleep.

OUR QUARTERLY MEETING:

SATURDAY 2 MAY AT 1 PM.

THE LIBRARY IS OPEN FOR RESEARCH FROM 10 AM. TO 12.30 PM.

PLAN TO STAY FOR THE MEETING AT 1 PM.

**REMEMBER OUR AGM ON 1<sup>ST</sup> AUGUST**

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## **News from our Research Library**

**USE THE INTERNET ON BROADBAND AT OUR SOCIETY LIBRARY.** Are you reluctant to give your credit card details on-line when doing your family history research? Then, for peace of mind, use the Internet at our library for this purpose. Personal help is available, if required. There is a nominal cost for all users.

Our society has subscribed to sites such as Ancestry.com and Scotlands People, so you have ready access at our library. Ancestry.com is a worldwide family history research facility that you may have seen on the TV programme "Who Do You Think You Are?"

Sites such as these also charge a nominal amount to view or copy most records. So instead of supplying your credit card details on-line and paying a rather large lump sum up front, which you may not completely use; you pay the society these nominal amounts for the copies you require, plus \$3.50 per hour for the use of the computer.

The advantages are that help is always available if you get stuck, you don't have to pay on-line, and in complete safety you only pay for what you use. Remember that it is a good idea to book a computer ahead of time.

**BEGINNER'S CLASSES** Invite your friends to join a Beginners' Class. This is one of our best sources of new members.

## What's New at our Library?

### BOOKS

- H4/1/1 Mackay Show Assoc. *A Century of Shows*,  
the Centenary of Mackay & District Shows
- B9/3/1 Barbara Croft, *St. Catherines School 1856-1966*,  
a general history
- H4/100/1 Betty Clark/Janet Norman, *The 1918 Cyclone in  
Mackay*, a boy's perspective using local  
newspaper accounts
- H4/2/1 Glen Hall, et.al., *Sugar Mills of Mackay*
- H9/65/1 Edward W.Docker, *The Blackbirders 1863-  
1907*. Recruiting South Sea Islanders for Qld
- H4/2/1 Frank Rolleston, *The Defiance*, Eton  
Sugar Mill Assoc.
- H9/53/1 Janet Norman, *Small Ships of Our River, No.1*  
Janet Norman, *Small Ships of Our River, No.2*  
Janet Norman, *Small Ships of Our River, No.3*  
(All Published by Mackay Historical Society)
- B6/50/1 W. Baker & L. Johnson, *William Baker  
Register*, known descendants of Wm. Baker  
who arrived in NSW 1790.
- H6/50/1 Ray Braithwaite, *The End of the Beginning*,  
A history of the Porter family and their store.
- H6/50/1 Muriel Green, *Kilcullen Family Wedding  
Album*, descendants of Wm. Geo. Kilcullen &  
Margaret C. Stevenson
- H4/57/1 Gary McKay, *Deeds, Dreams and Dedications*,  
A history of the Real Estate Institute of Qld

### CDS: GUIDE MAPS

- Scotland, Glasgow District 1923
- England, London 1875 includes illustrations & advertisements
- England, Yorkshire, Sheffield 1925 includes a street index
- England, Yorkshire 1920

## **What's Old at our Library?**

**DERN INDEX OF MONUMENTAL INSCRIPTIONS** is worthwhile inspecting when you cannot find a burial. It is on CD and has over 85,000 entries from 250 Australian cemeteries. This is searchable alphabetically by surname; and consists of first name, date of death, age and monumental inscription. There is information in the "Read Me" section that will make your search easier.

**NEWSLETTERS AND JOURNALS PUBLISHED BY FAMILY HISTORY SOCIETIES** can be a valuable source of information. For example, they contain local information, names and addresses that may be relevant to you, and details of other people who are researching the same geographic region, etc.

Even publications a few years old are still a very helpful resource. In fact, if you have a pile of these old magazines, please do not throw them out, but rather bring them to our library. Someone will find something of interest in them.

The following Newsletters and Journals are available on our library shelves:

- All issues of *Genie Gossip*.
- 23 Family History Societies in Queensland
- 15 Family History Societies in other states of Australia
- Family History Societies in Scotland, Wales and England.

Every county in England has at least one society which you may wish to contact. Our library has Newsletters and Journals from these counties, and cities:- Bedford, Cambridge, Devon, Hampshire, Isle of Man, Leicester, Manchester, Nottingham, Kent, Wiltshire, Yorkshire.

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A THOUGHT: The statement, "There are no absolutes" is itself an absolute.

## **LONE GRAVES and SMALL CEMETERIES**

During the early settlement days of Central Queensland many people were buried where they died - mostly on stations or goldfields.

Our society library has extensive listings of lone graves and small cemeteries that are scattered over the Mackay Region. These sites extend south towards St. Lawrence, west to the Nebo district and north towards Proserpine.

The Rockhampton Family History Society holds similar information in their area. Their listing consists of more than 340 entries in at least 114 lone graves and small cemeteries extending from the Capricorn Coast out to the Central Highlands, south toward Banana, and north towards St. Lawrence plus the Peak Downs.

The existence of this information continues to become more valuable with the passage of time; especially because of mining the Bowen Basin.

If you know of any lone graves or cemeteries that are not on our list, please let our librarian know so the details can be recorded for posterity.

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### **Ahoy, First Fleeters! “Happenstance”**

-Julie Worldon

Friends of the Mackay Libraries and Friends of Greenmount went on a bus excursion on 28 October 2008. As I chatted to Laraine Schembri in the seat next to me about my trip to Norfolk Island and my connection to the First Fleeter, Mary Phillips who arrived on the *Charlotte*, we found a

common interest in family history. However, I felt my interest is that of an amateur when compared with Laraine's.

The first stop was the Mirani Library and Museum. Laraine noticed a First Fleet Chart in the museum and called me over to have a look. Val Pollitt, who is a member of the Mackay Family History Society was standing nearby, and said that she was also a First Fleet descendant. I asked, "Which one?" She replied, "Mary Phillips." I was so amazed that I felt the hair stand up on the back of my neck. It seems that Val has a few First Fleet ancestors, but what a coincidence for her to mention mine!

Funny how fate moves in mysterious ways. If I hadn't sat next to Laraine – if we hadn't talked about family history – if she hadn't called me to look at the chart – if Val hadn't been standing there, then we would never have discovered our connection! Thanks must also go to Gloria Arrow of Greenmount, because she knew that I wouldn't be home from my travels in time to book for this excursion, so she made sure my name was on the list.

Val and I will be getting together to pursue our mutual link with the first Fleet. Is there anyone else out there who is a First Fleet Descendant? Perhaps we could arrange a get together.

\*\*\*\*\*

## **Maritime Research**

Perhaps your search for a particular ship, crew, deserters or passengers has come to a brick wall. Our society library has extensive pre-federation Australian ships' passenger records, and some reference material on related matters. Also, it may be worth contacting the National Maritime Museum at Darling Harbour, Sydney. Their services include:

- Library hours: Monday to Saturday 10 am. to 4 p.m. It is best to ring prior to visiting.
- There is online access to the library catalogue; loans and inter-library loans are available.
- There is also a research enquiry service by phone, mail, fax or email:-

Vaughan Evans Library, Wharf 7 Maritime Heritage Centre, Pirrama Rd., Pyrmont, NSW 2009. GPO Box 5131, Sydney, NSW 2001. Phone: (02) 9298 3731. Fax: (02) 9298 3730. Website: < <http://www.anmm.gov.au> >.

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## **QUEENSLAND EARLY PIONEERS INDEX 1824-1859**

*[A previous edition was called "Queensland land Pre-Separation Index". This updated version is a CD in our library. \_Ed.]*

### **OVERVIEW**

This index was a Bicentennial Project of the Queensland Family History Society, endorsed by the Queensland Committee of the Australian Bicentennial Authority. The index contains 156,760 references to approximately 50,000 names, taken from 75 sources located in Brisbane. It has been compiled from primary sources and contains references to those who were living in what is now Queensland (the former Moreton Bay Region) prior to separation from New South Wales at the end of 1859.

The index was initially published on microfiche by the Queensland Family History Society in 1990 as the Queensland Pre-Separation Index, with a printed Guide.

Full details of the coverage and items in the index are available in the Guide, which is also included on the CD and viewable with Acrobat Reader. The Guide includes a brief history for the region for the period.

## **SOURCES AND RECORDS**

The main repositories are the Queensland State Archives, the Queensland State Library (including the John Oxley Library), and the Titles Office. Unfortunately constraints of time led to the original period of the index 1824-1859 not being fully covered (these records are now published here in separate tables). Main omissions are newspapers and freehold land purchases after 1855 and the records of the Supreme Court in Brisbane which was not established till 1857. However the majority of records available in Brisbane for the period 1824-1855 have been indexed. Application was made to the Anglican Church Archives in Brisbane for permission to index their parish registers which start in 1842. Regrettably this permission was refused.

## **MAIN RECORDS INDEXED**

### *Convict period 1824-1841:*

- Chronological register of convicts
- Capt. Logan's Letterbook.
- Peter Spicer's Diary. Book of Trials.
- Convict Death Registers.
- Queale's convict information.
- Moreton Bay Hospital records.
- Colonial Secretary's Letters.

### *Free settlement period 1842-59:*

#### Administration

- Colonial Secretary's Letters.
- Simpson Letterbook.
- Government Resident's Letters & papers.

#### Immigration

- Passenger arrivals at Brisbane.
- Coastal shipping arrivals.
- Fortitude* shipping list.
- Q.F.H.S. Pre-Separation Group records.

#### Law

- Brisbane Gaol records.

Circuit Court, Toowoomba papers.  
Native Police records.  
Publicans' etc. licenses.  
Court of Petty Sessions (C.P.S.)  
Brisbane, Gayndah, Ipswich.  
Small Debts Court, Brisbane.  
Supreme Court letters.

Land

Commissioner for Crown Lands records.  
Crown Lands Office records.  
Survey Dept. records.  
Title deeds (Titles Office).  
Receipts for deposits on land. Stock mortgages.

Newspapers

Maitland Mercury.  
Moreton Bay Courier.  
Sydney Morning Herald.

Personal

Qld Registrar-General births, deaths & marriages indexes.  
Roman Catholic baptismal registers.  
Q.F.H.S. Pre-Separation Group records.

Welfare

Moreton Bay Hospital records.

**Summary of fields used**

The following summarises the fields and abbreviations used in the index.

**Name**

Surname will always be indicated. Aliases are entered under both names. [?] indicates that the indexer is not sure of the spelling. Given name(s) or Initial(s) may be omitted or replaced by title when not known; not used for aboriginals, Chinese or Indian coolies.

**Date**

By day, month, year; month and year only; or year only

**Title (Form of address)**

**Nationality**

**Status**

Convict/free - convicts are indicated, otherwise omitted

**Gender**

Females are indicated, otherwise omitted

**Record Type**

Always indicated. Taken from advertisements, BDM records, divorce records, funeral notices, wills, educational, sporting, shipping, legal, land and other records.

**Source**

This will always be present. As part of each source, the Brisbane locations where this material can be found are also indicated.

Abbreviations used for the locations are:

- GU Griffith University
- GSQ Genealogical Society of Queensland
- JOL John Oxley Library
- MC Mormon Church (Church of Jesus Christ of the Latter Day Saints)
- RHSQ Royal Historical Society of Queensland
- QFHS Queensland Family History Society
- QSA Queensland State Archives
- QSL Queensland State Library
- QU University of Queensland

**Location in Source**

This gives the location within the source in the *form*

Letter: Volume/Microfilm: Page/Microfilm:

Folio/Volume

Note that there is a maximum of four items separated by colons. Items are included as appropriate to the source.

## Book Review

[The author, Geoffrey Robertson, is well known through his TV Series "Hypothetical".\_Ed.]

Geoffrey Robertson Q.C., *The Tyrannicide Brief, the story of the man who sent Charles I to the scaffold*; 2005 London: Chatto & Windus. ISBN 07011 76024 is available from the Mackay City Library.

This book is of interest to the family historian because it gives an insight, albeit from the legal and political points of view, into life in England in the 1600s from the richest person to the poorest. It particularly covers what is known as the Commonwealth Period when England was a republic from 1649 to 1660. Through these events the author draws parallels with the human rights problems which the world faces today; while the reader glimpses the gradual development of our present legal system and modern day democracy.

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## The Art of Gathering Information

Mark Herber, *ANCESTRAL TRAILS, the complete guide to British genealogy and family history*, London: Sutton Publishing – Society of Genealogists; 2<sup>nd</sup> Edition 2005. ISBN 0-7509-4198-7

Page 14

### Chapter 2 Personal Recollections and Memorabilia

“...Ask where your relatives and ancestors went to school or where they went on holiday (which was often to see other relatives). Other questions could relate to family legends, the location of any family Bible, or the location of documents such as birth, death or marriage certificates, family photographs, wills, medals, newspaper cuttings or letters. You can also ask the relative about specific people. For example, you might ask

an aunt to answer the following questions about her grandfather (your great grandfather):

- a. What was his full name? Did he have a nickname?
- b. When and how did he die? Where was he buried or cremated?
- c. What was the name of his wife, when did she die and where was she buried or cremated?
- d. When and where were they married? Did either of them marry twice?
- e. Where did they live?
- f. What were their children's names, who did they marry and where do (or did) they live? If they have died, when did they die, and where were they buried?
- g. What was your grandfather's job? Where was he employed? Did he fight in any wars?
- h. Where and when was your grandfather born? Did he have an accent?
- i. Do you know the name of any schools or colleges that he attended?
- j. Did he attend any church? If so, what denomination and where was it?
- k. Do you have his birth, marriage or death certificates, a will, or employment records?
- l. Do you have any photographs of him or can you remember what he looked like?
- m. Which other relatives may have information about your grandfather?

“More detailed lists of questions that you can put to relatives, with guidance on interview techniques, are included in Howarth (65) and Thompson (89). If the relative completes the questionnaire, you can ask further questions by a telephone call or at a meeting. It is preferable to meet relatives and

discuss the family history with them. A relative may know more about family members by way of interesting anecdotes rather than genealogical facts. For example, a relative is more likely to remember that her grandfather was a tailor who spoke with a Yorkshire accent than she is to know his date of death. At a meeting, you can obtain an indication of dates, and narrow down the records to be searched, by asking questions such as "Was your grandfather alive when you married?" A great aunt may not remember the exact dates of birth of her brothers and sisters, but she will remember them in order of their ages. This type of information is easier to obtain at a meeting. Some researchers tape record (or video) interviews with their relatives. However, the presence of a tape recorder or video camera may inhibit conversation, especially if there are scandalous matters to discuss. You should never record a discussion secretly. You should ask to take photographs of relatives to add to your collection. Other relatives may like to see up to date photographs of family members whom they may not have seen for years. You should leave your telephone number and address with the relative. Once you have stirred memories, the relative might remember more information or recall where some important documents are located.

There are a number of points to remember when interviewing relatives, especially the elderly; First, it is important that relatives feel at ease in providing information to you, that they see you as a serious researcher (not just looking for family gossip) and understand that they have a vital role to play in the research. Show the relative the work you have done, copies of documents that you have obtained and point out the gaps in our knowledge with which they they might help you.

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A THOUGHT: "He that boasts of his descent is like the potato - the best part of him is underground,"-*Thomas Overbury*.

## More People in Early Mackay

Very brief biographies of several people, who were connected with early Mackay, are mentioned in Jonathan Richards, *The Secret War, a true history of Queensland Native Police*, ISBN 9780 7022 36396:-

p.222 - John Tanner Baker.

p.225 - Jocelyn Brooke was associated with George Bridgeman at Bakers Creek.

p.235 – Rudolf Freudenthal died in Mackay.

p.241 – Robert Arthur Johnstone was associated with the Nebo killings in 1869.

p.251 - Frederick J. Nantes:

District Registrar of Mackay 1866.

Police Magistrate 1868.

Land Agent 1869.

p.258 – Charles Douglas Savage: Sub-inspector of Native Police transferred to Mackay 1868.

Aboriginal protector 1898.

1<sup>st</sup> Class Sub-inspector 1899.

2<sup>nd</sup> Class Sub-inspector 1905.

\*\*\*\*\*

## *White's History, Gazetteer, and Directory of Norfolk 1845*

### BLOFIELD HUNDRED

Extends nearly thirteen miles along the northern bank of the river Yare, from Norwich, eastward to Hardley cross, and varies from 2 to 4 miles in breadth, being bounded on the north and east by Walsham Hundred, and on the west by Taverham Hundred. Its southern side, throughout its whole length, is traversed by the *Norwich and Yarmouth Railway*, running near and parallel with the river Yare. It is a fine agricultural district,

having rich loamy uplands, rising boldly from the verdant valley of the Yare.

It anciently comprised Tombland, and all the north end of the city of Norwich; and the hamlet of Thorpe, within the county of the city, still remains a member of the parish of Thorpe St. Andrew, in Blofield, which forms, with Walsham Hundred, the *Deanery of Blofield*, in the Archdeaconry of Norwich.

In the 38th of Henry III, on an appeal of death in the Court of King's Bench, the defendant put in a plea of jurisdiction, alleging that he was a *clerk*. The Dean of Blofield appeared in Court, with the letters patent of the Bishop of Norwich, and demanded the said defendant to be given up to the Ecclesiastical Court. This privilege, called the *benefit of clergy*, like that of sanctuary, became, in course of time, a most intolerable nuisance to society, as it often enabled the crafty and vicious to defeat the ends of justice. Every culprit who could read was allowed this clerical privilege; but in more enlightened times, learning was considered rather as an aggravation than an extenuation of guilt. By virtue of this privilege, the punishment of death was commuted for branding in the hand, and imprisonment...

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WORDS ARE FASCINATING: After a long search, the editor only recently discovered the meaning of MORTHER. It appeared in E. Cobham, *Brewer 1810–1897. Dictionary of Phrase and Fable*. 1898: “Well, Mor, where have you been this long while? (Norfolk). *I’sy, Mor, come hither!* (Norfolk). *Mor* or *Morther* means a lass, a wench. It is the Dutch *moer* (a woman). In Norfolk they call a lad a *bor*, from the Dutch *boer* (a farmer), English *boor*. “Well, bor!” and “Well, mor!” are to be heard daily in every part of the county.

## **Different Ways of Looking at the Situation (Illegitimate children)**

-Donna Przecha,  
[The source of the publication is unknown.\_Ed.]

The records you will be looking at will probably reflect one of the following attitudes:

Shame, shame — The church preached against this sin.

Who's going to pay? — The officials in charge of welfare weren't concerned about the morality, but the cost of maintaining an indigent mother and child.

Just the facts, ma'am — Civil records more often simply recorded the facts without being concerned about the morality or cost.

How the situation was viewed also depended on the people involved. Many historians believe that illegitimacy wasn't as much a stigma in earlier times as it became during the Victorian era and later. Probably the most common situation was the young farm couple who were just a bit late in getting married. As long as the young man didn't desert her, they married and settled in the community and were respected citizens. A rich man's mistress might not have the respect of everyone but with money behind her, she lived quite well and was accepted in a certain segment of society. It was not so easy for the village girl who was taken advantage of by a man of higher social status who had no intention of marrying her. A single woman with a child had little opportunity to earn her own way. If she had a supportive family, she stayed in the village with her family and raised her child, perhaps later marrying in her own class. If there was no one to help, she could soon be lost to poverty or prostitution, which could lead to more illegitimate children.

Another type of illegitimacy that is very difficult to prove is when a married woman has a child by a man other than

her husband. The law assumes that a child is the legitimate issue of a husband if the husband and wife are living together. (If he has been off to war for two years that is another story.) Family tradition is usually the source of truth in this case. The husband's sister or niece will know the true facts and always remember — and probably grumble about — how “that woman” put it over on her brother/uncle. The most detested form of illegitimacy was the child who resulted from incest. This child usually did not survive.

### **Social Attitudes**

How the mother and child were treated by society varied greatly depending on the time, the country, the religion of the people involved, how much money the family had and its social status, how powerful the woman's family was and the general religious and social climate. Some religions cast out an unwed mother or physically punished her.

There was probably less disapproval amongst the nobility and wealthy. Many feel the illegitimate children of the upper classes did not suffer any disadvantage. Certainly many received titles, married well and had a great deal of power. They lived very well compared to the lower classes, but within their own class they operated under rules that would be highly discriminatory today. Because property and wealth were involved, there were laws regulating the upper classes that the poorer folk didn't have to worry about.

Anyone who was not legitimate was not entitled to a name or to inherit. Sons of royalty may be granted titles, but they were not entitled to inherit the title from their father. If they were recognized by their fathers and allowed to use the family heraldry, it had to be indicated on the coat of arms that the line was illegitimate. There have been hundreds of royal bastards, but rarely have they taken over the title from their fathers. Charles I of England had no legitimate and many illegitimate sons, but his brother followed him as king. William

the Conqueror, who was illegitimate, managed to succeed his father as Duke of Normandy, but this was through military force, not inheritance.

While a mistress of a wealthy man might live quite well and be accepted in a certain segment of society, her situation was still precarious. Even if everyone knew who was the father of her children, she had no legal claim on the man. She was entitled to no inheritance from him. She was provided for only if he did so before his death.

The daughters of the wealthy were usually supervised rather closely so “getting into trouble” wasn’t as much of a problem. A marriage alliance was worth lots of money so the daughters were kept pure until married off. However, if a woman of the wealthier classes became pregnant, she could be shipped off to the country castle to wait out her time. The child would be quietly farmed out for a fee and no one would be much the wiser. If the woman was married, the child would probably just be passed off as belonging to her husband.

Prior to the industrial revolution, most of the lower classes were farming families living in villages. The women in America, England and many countries had quite a bit of freedom to associate with the young men of the farms and villages. “Bundling” where the courting couple was allowed to lie down, fully dressed, on a bed was common in early America and in Norway

([http://web.staffs.ac.uk/schools/humanities\\_and\\_soc\\_sciences/census/illegit.htm#Over](http://web.staffs.ac.uk/schools/humanities_and_soc_sciences/census/illegit.htm#Over)). The young man really didn’t stand much of a chance because there was so much pressure for him to marry the young lady if she got “in a family way.” Her father (with his hunting rifle) probably lived a few doors away and she may have had three or four brothers. The village priest knew what was going on and would be gently prodding the future father. With the whole village giving him dirty looks and nudges, he either had to marry her or leave town.

**“Who Is Going to Pay?”**

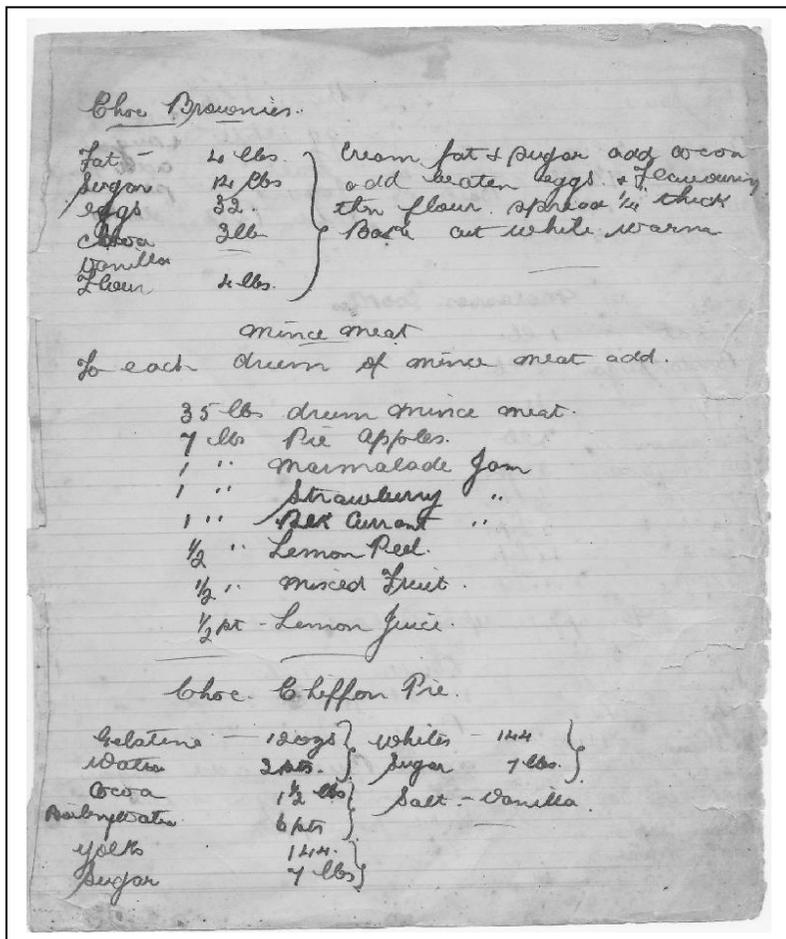
If the parties did not resolve the situation themselves, then the local authorities often got involved. If a woman without a husband could not support herself and her child, then it became the responsibility of the local parish (in England) or the local civil authorities (in the U.S.). The first thing they attempted to do was identify the father and make him pay support for the child. This has created quite a few helpful genealogical records, among them “bastardy bonds.” In both England and the U.S. they would haul the woman in and demand that she name the father of the child. Many of these records have been preserved with the parish records. If she named the father, he would then be held responsible for the child’s care and would have to sign a bond guaranteeing payment.

These bastardy bonds survive in county records in many areas of the U.S. In England, if the woman would not name the father and if she was from another parish, she might be forcibly transported back to her parish of birth for them to support her. (Dumping the poor into another jurisdiction is still practiced to this day.) All of this was carefully documented in civil or church records relating to the poor.

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**An Old Recipe Book**

Doris Clow (née Roche) the mother of our Vice-President, Jeannette Howard, was a pastry cook at the American Club at the bottom of Edward Street, Brisbane during World War II. After the War it became an Industrial High School for Boys. Here is one of the twenty-three pages in Doris’ recipe book:-



**ARTICLES ETC. ARE BADLY NEEDED FOR GENIE GOSSIP.**

The editor needs a pool of material for future Genie Gossips. At the moment this pool is drying up fast. So please contribute something that you have written, discovered or copied which you think may be interesting to others. Contributions are best sent, or left, at our family history room.

**ALL CONTRIBUTIONS ARE GRATEFULLY RECEIVED.**

## **Kingsevil, also known as “Touching”**

-from Topical Tips by Pauline Saul, *Practical Family History*, No.49;  
Jan. 2002; p.45,46

“KINGSEVIL: A disease or swelling [of cervical lymph nodes] so called. Edward the Confessor, King of England, was of that holiness of life that he received power from above to cure many diseases, among others, the kingsevil; a prerogative that continues hereditary to his successors.” (Thomas Blount’s *Glossographia*, 1656)

Whilst indulging in a little research in the record office I unexpectedly came across an entry in the parish register for Monks Kirby, Warwickshire, which read: “A Register of the names of those persons who have had certificates to have his Majesty’s Touch for the Kings Evil”. There followed the names of eight parishioners, six of whom it is recorded were touched on 31 August 1687.

I was aware that kings evil was the former name for scrofula (tuberculosis of the cervical lymph nodes or skin) but my knowledge of “*touching*” and consequent keeping of records was minimal so, my curiosity roused, I set about finding out. A number of references came to hand but none so clear as that from my trusty friend *The Parish Chest* by W.E.Tate. With a few minor omissions and due acknowledgements to Tate and with grateful thanks to the publishers, Phillimore, for permission to reproduce, here is what he has to say on the Records of Touching for the King’s Evil. I will just add that despite extensive enquiries amongst family history friends and colleagues no one was able to produce a certificate, or even admit to having seen one, so if any of you readers can point us in the direction of one, we’ll be delighted.

RECORDS OF TOUCHING FOR THE KING'S EVIL

The custom of treating the king's evil (scrofula) with the divine power of the royal touch has left many traces in parish records. It was founded upon the doctrine of the king being the Lord's anointed: and curious as it seems to us, it was probably based upon quite as sound a principle as one or two modern methods of medical treatment popular in our own enlightened days.

The custom existed in France at least as early as 996-1031, and it is said to have been introduced into England by Edward the Confessor. It was regularly established by Henry II in 1163 after the canonisation of St Edward, perhaps as part of his policy of conciliating the conquered English. In early times there was a dole of a penny to each sufferer. From Edward I's time onwards there are numerous records of touching, and of the giving of the usual present. The ceremony continued throughout the reigns of Edward II and Edward III, then, so far as one may judge from the extant records, apart from a rather dubious entry of Richard II's time, it lapsed, or nearly lapsed until the reign of Henry VI. Henry VII developed it, established a set ceremonial, and instituted the custom of touching the sore with a gold angel noble, afterwards given to the sufferer, and worn on a ribbon round his neck. The legend on the angel

*Per Crucem Tua' Salva-Nos-Chr'-Redempt'.*

("By thy Cross save us, Redeemer Christ", from the *Sarum Breviary*.) made it particularly appropriate for the purpose.

Henry VIII continued the custom; it may have lapsed in the time of Edward VI; it was restored with a more elaborate ceremonial by Mary; and it burst into popularity in the reign of Elizabeth. James I in his early days in England, before he had shaken off the influence of the Scotch ministers, was, or seemed to be, unwilling to countenance the practice, but in his later years he carried it out frequently enough. One proclamation concerning it was issued in his reign. In his son's

time it had become popular enough to make it worth while to mint special angels for use in the ceremony.

Ironically enough the legend on these “healing angels” was “The Love of the Folk is the Bulwark of the King.” (*Amon Populi Praesidium Regis.*)

A proclamation of 18 June 1626 fixed times for healing and required each patient to bring with him the certificate of the minister and churchwardens of his pariah that he had not already been touched. Altogether between 1626 and 1638 there were at least seventeen proclamations regulating the observance of the ceremony. To Parliament’s great indignation Charles practised the ceremony during his captivity; and during the Interregnum, while it lapsed, of course in England, his son carried it out at various places on the continent. At the Restoration it became more popular than ever, and it is recorded that 90,798 persons were touched between 1660 and 1683. (*Burn’s History of Parish Registers, 1862* quotes “92,107 persons were touched ... between 1660 and 1682”. There is no indication of how either set of numbers were arrived at). Charles II used a gold medalet, or touch-piece of the value of 10 shillings with the motto “Glory be to God alone” (*Soli Deo Gloria*), and arranged to touch not more than two hundred patients every Friday. To prevent the abuse of the custom it was again provided that sufferers should not enter the royal presence unless they could produce a certificate from the incumbent and wardens of their parish. Every minister was required to keep in his parish books a list of the certificates given. James II continued the practice, modifying the ceremony in a Rome-ward direction and using smaller and less expensive medalets than his spendthrift brother. Monmouth had observed it even in his father’s life time, and his carrying out of the custom was one of the counts against him when he was tried for high treason. William III detested the whole business as a piece

of popish mummery. Queen Anne practised it with some success, but after her death it seems to have lapsed entirely.

George Cavendish's *Life of Wolsey*, written between 1554 and 1558, has an account of Wolsey's presence at the carrying out of this ceremony in France during the cardinal's embassy to Francis I in 1527. There is an interesting reference to the royal touch as a cure for Evil in Macbeth.

Pepys makes reference to the custom in 1660 and 1661. (To my lord's lodgings... and there staid to see the king [Charles II] touch people for the King's evil. But he did not come at all, if rayned so: and the poor people were forced to stand all the morning in the rain in the garden.) Evelyn has three mentions of the practice in 1660, and in 1684 when: "There was so greate a concourse of people with their children to be touched for the Evil that six or seven were crush'd to death by pressing at the Chirurgeon's doore for tickets", and in 1688 when almost the last action performed by James II as king, before he finally left London, was to touch for the Evil. Evelyn thus describes it: "I saw his Majesty touch for the evil, Piten [?Petre] the Jesuit and Warner officiating."

Swift refers to the custom in the "Journal to Stella" in 1721.

As indicated above, the custom was discountenanced by the Calvinist William III. It was restored again by Queen Anne. Probably one of the last persons to be touched was Samuel Johnson, whose visit to London in his infancy is thus described by Boswell:

Young Johnson had the misfortune to be afflicted with the scrophula, or king's-evil... His mother, yielding to the superstitious notion which, it is wonderful to think, prevailed so long in this country, as to the virtue of the regal touch... carried him to London, where he was actually touched by Queen Anne [c. February or March 1712]... This touch,

however, was without any effect. I ventured to say to him, in allusion to the political principles in which he was educated, and of which he ever retained some odour, that ‘his mother had not carried him far enough: she should have taken him to ROME’ [i.e. to the court of the Pretender].

Actually the Old Pretender touched frequently when he was on the continent and he is said to have touched successfully in Scotland in 1715. Prince Charles Edward touched during his occupation of Edinburgh, saying “I touch but God heals”. Touchpieces of Cardinal York are much more common than those of his brother, so presumably he carried out the ceremony fairly frequently. At his demise the magic was gone, and since his death no sovereign of England either “de jure” or “de facto” has carried on the ancient practice handed down from Saint Edward the Confessor.

The order for carrying out the ceremony, apparently first regularised by Henry VII, did not change appreciably for two centuries. James II, on pretext of reverting to the form used by Henry VII, again included Latin prayers, confession and absolution, and the invocation of Our Lady. Queen Anne, the last “de facto” monarch to touch, issued a briefer and more businesslike order for the ceremony. Most of the forms include the reading of St John, chapter i, St Mark’s Gospel-chapter xvi, the Kyrie and the Lord’s Prayer The gospels are those proper to Christmas Day and Ascension Day, and a good deal of the rest of the service is taken from the Communion, and the Office for the Visitation of the Sick. The English office appears in no less than four editions of the Prayer Book after the accession of George I, and in the Latin service as late as 1759.

Exactly how great a proportion of the patients were cured, to what extent such patients were genuinely scrofulous, and how far they suffered from other diseases readily curable by suggestion, it is difficult to say. As indicated above, it seems

to us at least as likely that supra-normal powers should be exercised through the heirs of St Edward, as that they should form part of the stock-in-trade of the successors in business to Joseph Quimby. And on this last point a number of persons apparently quite honest, and fairly intelligent, seem to harbour not the least doubt!

Macaulay, as one would suppose, considered the whole business as absurd fraud, and his hero William III had too much sense to be duped and too much honesty to bear a part in what he knew to be an imposture. "It is a silly superstition," he exclaimed, when he heard that, at the close of Lent, his palace was besieged by a crowd of the sick. "Give the poor creatures some money and send them away." On one single occasion he was importuned into laying his hand on a patient. "God give you better health", he said, "and more sense." ...William was not to be moved, and was accordingly set down by many High Churchmen as either an infidel or a puritan.

After all this Macaulay has some difficulty in explaining away the fact that indisputable cures were effected. The (Jacobite) Shirburns of Stonyhurst, Lancs., spent over £300 in sending their five-year-old daughter to St Germain's to be touched in May 1698. She returned in December duly cured (and lived to become the Duchess of Norfolk). The parents were so grateful for the cure that they spent £26.12s.6d. upon a gold watch for James's physician, Sir William Waldegrave, for the great care and kindness he had shown to the girl. William's solitary patient was healed, and it is said that Charles II "Once handled a scrofulous Quaker and made him a healthy man and a sound Churchman in a moment."

So large a proportion of the population Macaulay thinks cannot have been really scrofulous: "No doubt many persons who had slight and transient maladies were brought to the King" (actually as we have indicated this was most carefully

guarded against) “and the recovery of these persons kept up the vulgar belief.”

Despite Pepys’ adverse criticism the service seems a particularly beautiful one, and against Macaulay’s scepticism one may set the conclusion of Dr Wiseman, who as one of the leading surgeons of his day is quite as much as Macaulay entitled to express an opinion: “A mighty number of (his) Majestyes most loyal subjects and also many strangers borne are daily cured and healed, which otherwise would most miserably have perished.”

Even so the compiler of the 1679 office as printed on a broadside of that year was perhaps unduly sanguine when he concluded. “Which, being ended, the healed persons depart, first giving thanks to God, and to His Majesty, and congratulating one another for their recovery”.

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## **Some Old fashioned Terms used in Scotland & Ireland**

In Scotland a CLACHAN is a hamlet of which a church is the centre; it can also be used to describe the church itself.

In Ireland a group of cottages known as a CLACHAN were part of a form of land division and management called a RUNDAL which was once common in Ireland. (“A RUNDAL is a method of holding land in which the holdings were detached pieces.” – Webster’s Dictionary)

Under this system, each family living in a CLACHAN would have cultivated their share of nearby unfenced land, which was divided into strips, and known as the infield. The land beyond, known as the outfield, was held in common for grazing and occasionally growing crops.

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## Browsing Old Cemeteries

- Harry Edsel Smith of Albany, New York:  
Born 1903--Died 1942.  
Looked up the elevator shaft to see if the car was on the way down.  
It was.
- In a Ruidoso, New Mexico, cemetery:  
Here lies Johnny Yeast.  
Pardon me for not rising.
- In a Uniontown, Pennsylvania cemetery:  
Here lies the body of Jonathan Blake.  
Stepped on the gas instead of the brake.
- A lawyer's epitaph in England:  
Sir John Strange.  
Here lies an honest lawyer, and that is Strange.
- John Penny's epitaph in the Wimborne, England cemetery:  
Reader, if cash thou art in want of any,  
Dig 6 feet deep and thou wilt find a Penny.
- In a cemetery in Hartscombe, England:  
On the 22nd of June,  
Jonathan Fiddle went out of tune.
- In a cemetery in England:  
Remember man, as you walk by,  
As you are now, so once was I  
As I am now, so shall you be.  
Remember this and follow me.  
*To which someone replied by writing on the tombstone:*

To follow you I'll not consent,  
until I know which way you went.

- Anna Hopewell's grave in. Enosburg Falls, Vermont:  
Here lies the body of our Anna,  
Done to death by a banana.  
It wasn't the fruit that laid her low,  
But the skin of the thing that made her go.

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## Missing from Home in the British Census

When searching for British ancestors in the censuses it is helpful to know that its 1841 census was taken on 7 June, but from 1851 through 1931, this was done between 31 March and 8 April. Enumerators were instructed to list only those persons who spent the night in each household when the census was taken. Those traveling, at boarding schools, or working away from home are listed where they spent the night. A missing person in a family group in any of the census returns might also be explained by the fact that the person was in the hospital, in prison, or in service. Soldiers and sailors serving abroad are not included in their home censuses.

You can explore "200 Years of the Census" and its 38 area monitors covering England and Wales, which take into account that county boundaries have changed just like the census itself. See what kind of homes people had, the type of jobs, the move from the countryside to the towns, the decline in the size of households and much more, plus historical facts that have emerged from 200 years of census taking.

<http://www.statistics.gov.uk/census2001/bicentenary/bicent2.html>

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