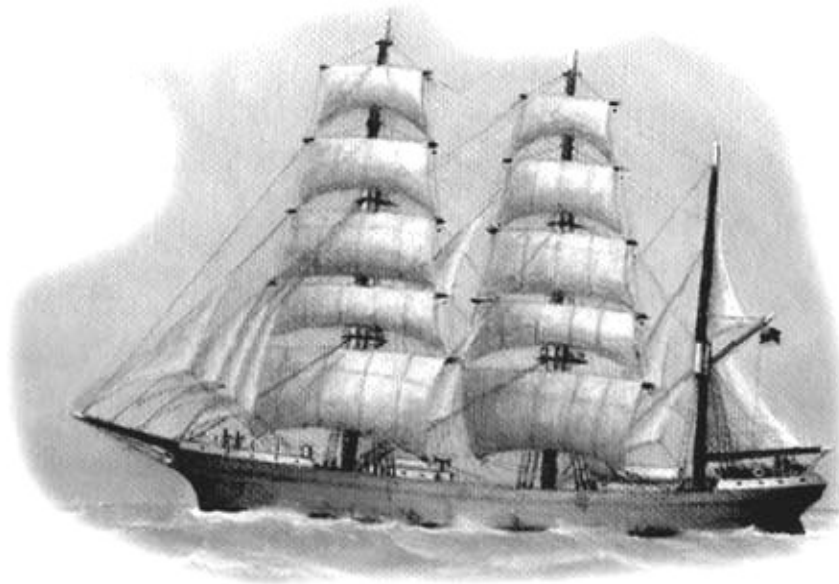


The Surf Coast Family History Group

Vol. 77 Spring, September 2020 Edition

(Sub group of the Anglesea and District Historical Society Inc.)

Inverlochy Log



From painting by Geoffrey Soames

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- News and Resources
- Eureka Heroine
- Research: review

Quarterly Journal of The Surf Coast Family History Group

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DNA INHERITANCE

This three generation DNA inheritance chart shows how two siblings can have very different ethnicity results.



Genealogy Explained



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An interesting DNA chart

The Surf Coast Family History Group

All meetings, activities and open times are dependent on government restrictions.

We will always work within government guidelines.

Currently all bookings for speakers have been cancelled or postponed.

When we are allowed to have meetings and outings again, we will notify all members.

This newsletter is available electronically. If you wish to receive an electronic copy please email us on surfcostfh@gmail.com

No activities are held on days of code red or extreme fire danger for the Central Region.

Web: http://vicnet.net.au/~angen/fh_home.htm



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The Surf Coast Family History Group does not hold itself responsible for the accuracy of the statements or opinions expressed by authors of articles published in this magazine

News and resources

1921 British census

The big news is that the English and Welsh census will be published online by Findmypast in January 2022. Taken on 19th June 1921, the census consists of more than 28,000 bound volumes of original household returns containing detailed information on close to 38 million individuals. It provides more detail than any previous census. Apart from all of the questions asked in 1911, the 1921 returns also asked householders to provide “details of their place of employment, the industry they worked in and the materials they worked with as well as their employer’s name”.

For more detail, go to: <https://www.findmypast.co.uk/1921-census>

Aboriginal family history research

Step-by-step guide on how to use PROV archives to find details about Aboriginal family history at: <https://prov.vic.gov.au/explore-collection/explore-topic/aboriginal-victorians-1830s-1970s/aboriginal-victorians-family>

Map Warper

The PROV Map Warper is a tool for digitally aligning ('rectifying') digital maps and plans from the PROV collection with maps of the present day. Thousands of plans from the Historic Plans Collection (Series VPRS 8168) have now been added. For details go to: <https://prov.vic.gov.au/about-us/our-blog/bringing-historic-plan-collection-map-warper>

Fellowship of First Fleeters

The Fellowship of First Fleeters is an organisation comprised of descendants of those who arrived in Sydney Cove with the First Fleet on 26 January 1788. The Fellowship was formed in 1968. The Fellowship has its headquarters in "First Fleet House" at 105 Cathedral Street, Woolloomooloo, an historic section of Sydney. It has members who live in all states and territories of Australia and overseas. The Fellowship has established a number of Chapters throughout Australia with meetings and events to encourage an ongoing interest in Australian history. The Fellowship also welcomes membership from anyone interested in later convict and free settler arrivals or in the social and family history of colonial times. For more information go to: <http://www.fellowshipfirstfleeters.org.au/>

Country Roads Board photographic collection

Have you checked out the Country Roads Board photographic collection online at PROV? Amongst other things, images in this series (VPRS: 17684) depict staff and workers who contributed to the improvement of Victoria's roads. But the photos could also help you understand how the towns where your ancestors lived developed over time. Go to: <https://prov.vic.gov.au/explore-collection/explore-topic/photographs-and-film/country-roads-board-photographic-collection>

Quote for this edition

Family history should be about more than names and the often relatively scanty information which is usually all that can be discovered about specific individuals unless they were extremely notorious, rich or well-known by contemporaries for other reasons.

[Jonathan Oates, Tracing Your Ancestors Through Local History Records: A Guide for Family Historians]

Let's think about research

**We need to look closer at records & the different types
to fully get all information possible**

The different types of [marriage records](#) that might be available for your ancestors, and the amount and kind of information they contain, will vary depending on the location and time period, as well as sometimes the parties' religion. In some localities, a marriage license may include the most details, while in a different locality and time period more information might be found in the marriage register. Locating all available marriage [record types](#) increases the chance of learning additional information—including confirmation that the marriage actually took place, the names of parents or witnesses, or the [religion](#) of one or both parties to the marriage.

Cont....

Marriage Banns — Banns, sometimes spelled bans, were public notice of an intended marriage between two specified persons on a particular date. Banns began as a church custom, later proscribed by English common law, that required the parties to give advance public notice of their intention to marry over three consecutive Sundays, either in church or a public place. The purpose was to give anyone who might have an objection to the marriage, to state why the marriage should not take place. Usually, this was because one or both of the parties was too young or already married, or because they were more closely related than allowed by law.

(In April 1799 My 4th Great Grandfather William Field of Church Town in Cartmel Lancaster. Agreed to a £200 for a Marriage Bond to marry his future wife that is equivalent to £13,000 in today's money.)

Marriage Bond —

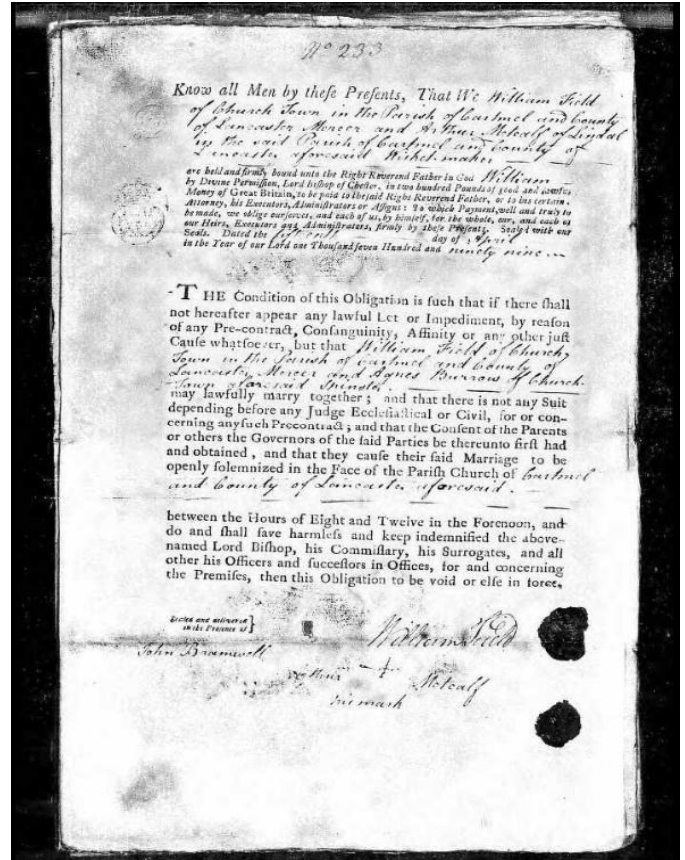
A monetary pledge or guarantee given to the court by the intended groom and a bondsman to affirm that there was no moral or legal reason why the couple could not be married, and also that the groom would not change his mind.

If either party declined to go through with the union, or if one of the parties was found to be ineligible for example, already married, too closely related to the other

party, or underage without parental approval the bond money was generally forfeit.

The bondsman, or surety, was often a brother or uncle to the bride, although he could also be a relative of the groom or even a neighbour of a friend of either of the two parties.

The use of marriage bonds was especially common in the southern and mid-Atlantic USA states through the first half of the nineteenth century.



Marriage License — Perhaps the most commonly found record of a marriage is the marriage license. The purpose of a marriage license was to ensure that the marriage conformed to all legal requirements, such as both parties being of lawful age and not too closely related to one another. After confirming there were no impediments to the marriage, a license form was issued by a local public official (usually the county clerk) to the couple intending to marry, and granted permission to anyone authorized to solemnize marriages (minister, Justice of the Peace, etc.) to perform the ceremony. The marriage was usually—but not always—performed within a few days after the granting of the license. In many localities both the marriage license and the marriage return (see below) are found [recorded](#) together.

Marriage Application — In some jurisdictions and time periods, the law required a marriage application to be filled out before a marriage license could be issued. In such situations, the application often required more information than was recorded on the marriage license, making it especially useful for family history research. Marriage applications may be recorded in separate books or might be found with the marriage licenses.

Consent Affidavit — In most jurisdictions, individuals under the "lawful age" could still be married with the consent of a parent or guardian as long as they were still above a minimum age. The age at which an individual required consent varied by locality and time period, as well as whether they were male or female. Commonly, this might be anyone under the age of twenty-one; in some jurisdictions, lawful age was sixteen or eighteen, or even as young as thirteen or fourteen for females. Most jurisdictions also had a minimum age, not allowing children under the age of twelve or fourteen to marry, even with parental consent. In some cases, this consent may have taken the form of a written affidavit, signed by the parent (usually the father) sometimes recorded to affirm that both individuals were of "legal age."

Read more at: [www.thoughtco.com › marriage-records-types-4077752](http://www.thoughtco.com/marriage-records-types-4077752)

We always wondered why my great grandmother had been so rude to Prince Phillip.

The Duke after serving with her famous son, Alan Villiers, maritime writer and master mariner, had made a special trip to her humble Melbourne home to pay his respects.

Repeated knocking on the door failed to raise an answer so he called out: "It's Prince Phillip, HRH Duke of Edinburgh". "I know who you are", she called back from inside. "Now go away!"

I never knew Anastasia Villiers, born Hayes, but I loved her daughter Hazel, my grandmother, with a passion. Eccentric, creative, fun loving, Hazel was, and remains to this day, an inspiration for my life. So, it was a chance comment from my cousin, that led me down the Hayes family line straight to the Eureka Stockade!

"My grandmother Anastasia was a great lady, and always proud of her connection to the Eureka Stockade" Leon told me. "What!" I thought. "What connection to the Eureka Stockade? How could I have not known about this connection to such a huge and significant event? "A *"shameful" Story*"

Two years after the miners at the Eureka Stockade fought and died for their rights, Victoria became the first place in the world to invent the secret ballot, so ground breaking it was once known as the Australian Ballot. The Eureka stockade legacy led to more world leading initiatives.



St Alipius School
Then and Now



"Long before Europe and North America," writes Journalist and historian John Pilger, "Australia had a legal basic wage, an eight-hour working day, pensions, maternity allowance, child benefits and the vote for women." Why had I heard nothing of this connection until now?

Cousin Leon knew. He had grown up with his grandmother.

He knew her disdain for the British royals came from a deep place. It came from another world and another time, a time when the Irish were starving in the old world, when many English considered Irish as less than human and therefore expendable. It came from *her* grandparents' hope in a new land and a burning desire to be seen, to be heard. But, until the 1950's Leon explained, my ancestors were secretive about their revolutionary connections. Family shame had kept this story from me, and now, 165 years later, I was about to find out just what role Anastasia had played that December morning on the Ballarat goldfields.

Anastasia Hayes's grandmother, also Anastasia Hayes, came to Australia with her husband Timothy and their five children on the sailing ship *Mobile*, in 1852. They left their home in Kilkenny Ireland to seek their fortune right after the potato famine had reached its peak. Along with their family, my three times great grandparents brought with them a burning passion for Chartism, a working-class movement asking for voting rights for all men.

Once they reached the goldfields, they found like-minded people. Timothy worked his mine with business partner ... Peter Laylor!

Anastasia became lead teacher at the tiny mud and wattle bark school, St Alipius Catholic Primary School where the parish priest, Reverend Patrick Smyth shared a social justice commitment.

Months before the Eureka Stockade, Father Smyth wrote to state governor, Charles Hotham, warning him his troopers' heavy-handed collection of the excruciatingly expensive gold mining licence was fanning an already volatile mix of international free-thinking fortune seekers. Too late! By November 29th Timothy Hayes, now Chairman of the Ballarat Reform League, was leading a mass meeting of miners at Bakery Hill into action: "Your liberties," he called from a hastily erected wooden platform on top of bakery hill. "will you die for them?"

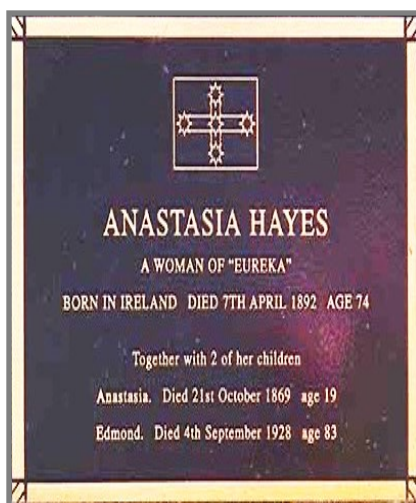
Behind him, flew the new Eureka flag, the white southern cross on a blue background.

Three women, one of them his wife: the indomitable Anastasia Hayes, had hastily sewed this flag, crafted from blue miners' serge shirts and their wives' white petticoats. Its symbolism was not lost on the audience. Ballarat Times declared it the most beautiful flag in the world, and by the end of the day many were calling for it to be the Australian flag.

“On to the field, our doom is sealed,” went on Tim Hayes, a big six-foot man with a booming voice, “to conquer or to be slaves, the sun shall see our country free, or set upon our graves.” Miners cheered and in a symbolic act of defiance, lined up in front of the flag, to burn their hated mining licences. A few days later, early on Sunday, December 4th a short distance away, the fight was short, bloody and apparently a failure. At the hastily constructed Eureka stockade, after only 20 minutes, more than 30 miners were killed. The wounded were bayoneted where they lay. 100 were arrested. Peter Laylor was seriously wounded and helped to escape. Later that night he took shelter in Father Smyth’s presbytery where his arm was amputated. Anastasia held him throughout the operation and praised his courage. She then disposed of his arm in a deep mine.

Timothy Hayes was arrested. Anastasia remonstrated with the troopers who had him strung between two horses, saying “I would never have let myself be taken by the likes of you”. Her derision was well founded. In the ensuing four months before Timothy’s trial for treason. He was so badly treated, he never recovered. He reported his treatment too barbaric to speak of. Even though he was acquitted of any crime, the toll on his health and sanity was enormous. His marriage ended, he left his family and died in a lunatic asylum in Kew.

Anastasia went back to her work as a teacher, and managed to raise her family on her meagre wages. When she died, at 74 years old, her children and the community described her as a woman of Eureka, a woman of courage. She had lived to see most of her chartist ideals achieved including one vote for all men. The vote for women would come later. Her friend Peter Laylor was elected to the Victorian state Government. Like many of our country’s pioneers she paid a big price for her convictions, but she found a safe and happy life in her adopted country which she left a much better place. Anastasia’s healthy scepticism about British power was one legacy she passed on to her granddaughter namesake, but It took more than 100 years for her family and her country to acknowledge her greatest contributions. I am so proud to finally say, on behalf of her many descendants and our nation, thank you.



Contributions to the Newsletter



Do you have a family story or anecdote you would like to share.



Perhaps you have a research “roadblock” you would like assistance with?

If you answer “yes”, you might like to publish your story/query in our Newsletter

Contact: Pat Hughes either on phugs@outlook.com

Or Phone: 0491609940

Sending a special wish to all our members to take care and keep safe