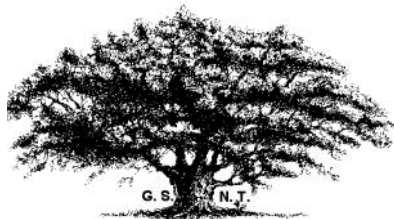


# progenitor



**GENEALOGICAL SOCIETY OF THE NORTHERN  
TERRITORY INC.**

*The Family History Place*



Peter Mark John Thomas (*middle of photo*) 1956 - 2022

Photo of Peter with his two sons William (left) and Jack (right)

## GENEALOGICAL SOCIETY OF THE NORTHERN TERRITORY INC

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## CONTENTS

## Page

Celebrating the life of Peter Thomas 1956 - 2022 .....	1
Anzac Day traditions and rituals: a quick guide .....	5
Their Names Liveth Forevermore .....	16
Cousin Chart - Family Relationships Explained .....	22
David Warren (inventor) .....	26
The Cornish Food Riots of 1847 - Background & Context.....	30
Rise of the Miners: The Food Riots of 1847, Part 2 .....	35
Digital Archivists Race to Preserve Ukrainian Heritage .....	46
Some Interesting Trivia - Cornwall's Kea Plums .....	50
Some Interesting Trivia - The Grave of Clasped Hands .....	54

**FRONT COVER:** Photo of Peter Thomas with his two sons Jack (left) and William (right)

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## Celebrating the life of Peter Mark John Thomas

17 March 1956 – 25 January 2022

Peter was a born a natural born story teller. He was born in Victoria where his father was a Publican. Peter attended school in South Melbourne. It was obvious at a young age Peter was a gifted student. He obtained a medical degree in Melbourne but didn't enjoy medicine. In 1978 Peter joined the NT Police Force serving in several outback communities. He would often talk about this time of his life describing trips he took and some of the funny situations he would find himself in. He obtained a Law

Degree specialising in criminal law and later became the 'Police Prosecutor'. Due to health reasons Peter retired from the Police Force.

Peter was either President or Treasurer of many organisations including the 'NT Police Association'. He also was a member of the local Firearm Collection Association, the Retired Police Association and the 'Criminal Lawyers Association' organising their annual conferences each year in Bali. This of course required a biennial trip to Bali to plan and book venues etc. As a Treasurer he was known to be very careful with finances.

Peter had a full diary of appointments, cinema each Tuesday evening, quiz nights on Wednesdays, Genealogical Society (Genie Library) on Saturdays and sometimes through the week if he had a spare hour or two. Often in the Genie Library a question would be asked about a particular event, place or person in history. Peter was articulate on many subjects and often research would be forgotten, deep conversations would start and lead into other aspects, all interesting and factual with gems of information thrown into the conversation. Sometimes on his next visit Peter would have found more information on a particular subject. He was keen to share his knowledge.

Peter had extensive knowledge on the history of the Armed Services. If someone came into the Library looking for military help Peter thought nothing of spending his whole library visit helping that person. If we were short of a Volunteer to open or close the Library Peter would take on the job. Genie email newsletters often contained information that Peter had found and thought it needed to be shared.

Peter's interest in genealogy was not just his own history but he undertook detailed research on behalf of many others. He assisted the late Darwinite 'Eric Lee' to trace his elusive German

Policeman grandfather who had left Australia, resided in Fiji and spent WW2 in possession of an island in Indonesia. He loved a good challenge.

He visited any of his friends who were in hospital and I am sure he would have been a welcome visitor not only to his friends but also with patients in near beds, you learnt a lot from Peter's story telling.

As a consequence of having friends from all walks in life, Peter mixed in many circles and was very knowledgeable on just about anything. Something new would come up and Peter would research it and know it inside out so he could help others. His very large funeral at St Marys Cathedral was evident of the many circles he mixed in. Uniformed Police, Magistrates, genealogists/historians and gun collectors.

Peter had been an Army Cadet as a teenager and then joined the CMF (Army Reserve). He wanted his two sons to have a varied education in life skills, teaching them basic plumbing, household maintenance and took them to many of the organisations he was involved in.

As toddlers his sons were introduced to the military stands at the Royal Darwin Show and he was very proud when they both excelled at school as well as Army Cadets. Jack is now at 'Duntroon' – the Royal Military Academy and William is starting his Civil Engineering Degree at ADFA – the Australia Defence Force Academy in Canberra. Peter was a fantastic father, he prepared his sons well for their life ahead, he gave his boys the benefit of his vast knowledge and travelled to places in Australia that included a history lesson on their ancestors and the significance of particular areas, yes cemeteries included.

Unfortunately Peter had health issues for several years. He had a pacemaker that restricted his mobility in the last year. His final illness episode was very short. At least he was able to see his sons graduate from school and begin their chosen careers. Both boys were able to spend Xmas and his final few days with him.

His funeral eulogies were peppered with humorous tales of Peter. He was a Catholic and found a reading referring to the necessity to attend church on Sunday to enter heaven. The shepherds complained that they couldn't attend every Sunday and were exempted. The shepherds asked how will they know they are in heaven – they would be buried in sheep skins. Peter decided that he would be buried in a sheep skin. The priest Father Pat stated that the sheep skin was there and would not be removed.



# Anzac Day traditions and rituals: a quick guide

## History of Anzac Day

The first day to be called Anzac Day was 13 October 1915 and occurred in Adelaide as a replacement for the Eight-Hour Day holiday (a forerunner of Labour Day and already a public holiday). This event was more of a patriotic carnival designed to raise awareness of, and funds for, the war effort than the solemn commemoration it was to become.

Anzac Day as we know it was first observed on 25 April 1916, as people came together to honour those lost at Gallipoli. In Australia, some state governments organised events to commemorate the occasion—but the Commonwealth, other than naming the day as Anzac Day, did not.

By the late 1920s, Anzac Day was a public holiday in every state and territory. In the 1930s, there was rhetoric about the need to pass the ‘Anzac spirit’ down to the next generation. This was partly politically motivated, as there was a feeling that people needed steeling for another war. In the Second World War, the ‘sons of the Anzacs’ were welcomed, and the day now honoured veterans of all wars. But despite greater numbers of veterans, by the 1960s its popularity had waned, and many wondered if Anzac Day would survive.

The resurgence started in the 1980s and 1990s. The RSL had been slow to welcome ‘others’—notably those who did not serve overseas, including most ex-servicewomen, and veterans of the ‘small’ wars. With a younger leadership, it has relaxed the rules to be more inclusive. Governments have reinforced the day’s significance with commemorative programs that reach out to the community.

The Australian War Memorial’s (AWM) Anzac Day electronic



encyclopaedia entry contains links to material on the history and tradition of Anzac Day, details and photographs of ceremonies, sound recordings of the Last Post and the Rouse, and educational resources.

## **The Dawn Service**

The first commemorative event of Anzac Day is the Dawn Service at 4.30 am. This is about the time men of the ANZAC approached the Gallipoli beach. However, the origin is the traditional 'stand-to', in which troops would be woken so that by the first rays of dawn they were in position and alert, in case of an enemy attack in the eerie half-light. It is a ritual and a moment remembered by many veterans.

Some debate exists about the first Dawn Service. Nevertheless, early dawn services such as that held in 1923 at Albany, Western Australia, conducted by the Reverend Arthur White—Rector of St John's Church, and formerly a padre with the 44th Battalion on the Western Front—were the forerunners of the modern tradition.

The first official Dawn Service was held at Sydney's Cenotaph during 1928. The simple ceremony was for veterans to assemble before dawn for 'stand-to' and two minutes of silence.

The story of the Dawn Service and its origins is found in the article '*In honour of Anzac Day: grave history of Dawn Service*' (Air Force News, 44(7), 25 April 2002).

Kerry Neale, '*In the cold light of dawn*', discusses the significance of the Dawn Service continuing to grow while questions remain over its origin in Australia (WarTime, 38, 2007, pp. 38–39).

In *Origins of the Anzac Dawn Ceremony: Spontaneity and Nationhood*, Robyn Mayes looks at three possible origins of the Dawn Service and discusses the sociological context of these.

## Gunfire Breakfast

Many communities follow the dawn service with a 'traditional' gunfire breakfast 'Gunfire' is a British tradition and was:

*... the usual term for the early cup of tea served out to troops in the morning before going on first parade, whenever possible. In the War (WW1) recruits in training always had 'Gun Fire' supplied to them, the work before breakfast being found particularly trying. The morning gun in a garrison town suggested the name probably.*

(E Fraser and J Gibbons, *Soldier & Sailor Words & Phrases*, Routledge, London, 1925, p. 113)

The 'gunfire breakfast' seems to have evolved from the above, and comprises whatever is available at the time - it could be 'coffee and rum' or 'stew, sausage and bread, or even 'bacon and eggs' (which is served by the War Memorial for their 'gunfire breakfast' on Anzac Day).

## Anzac Day march

From cities to small towns, the march has long been the centrepiece of Anzac Day. Marches were held during the Great War, and became popular with veterans in the 1920s, to honour lost friends and publicly express comradeship. The RSL organises the marches. While it was traditional for veterans who saw active service, it was later relaxed to include those who served in Australia in the armed services or 'land armies' during the Second World War. It has been relaxed further, with some encouragement or acceptance of children, grandchildren and great-grandchildren marching, to assist aged veterans or to represent relatives. Former soldiers from allied armies have also been allowed to march.

## **Follow-on and two-up**

The march may be followed by reunions and lunches put on by local establishments. This is also the one day that the traditional Australian gambling game of ‘two-up’, or ‘swy’, may be legally played at venues. Bets are placed on how two pennies thrown into the air will fall. The ‘Ringer’ (in charge) will explain rules and betting procedures. Any persons of legal gambling age are welcome to participate. The entry on ‘two-up’ from the Australian Encyclopaedia describes the ‘game’ and its origins.

## **Wearing medals**

Only the person awarded or issued medals may claim those medals as his or her own. He or she wears the medals on their left breast. Others (those who did not earn the medals) may honour the service of a relative by wearing medals on the right breast. Some veterans may be seen wearing medals on both breasts—their own on the left, and a relative’s on the right. Unit citations are worn according to individual service instructions but are usually worn on the right. An ANZAC Commemorative Medallion and Badge was issued in 1967 to surviving Gallipoli veterans.

## **Wearing rosemary**

Rosemary is an emblem of remembrance. It is traditional on Anzac Day to wear a sprig of rosemary pinned to a coat lapel or to the breast (it does not matter which side, but left seems most common), or held in place by medals. Rosemary has particular significance for Australians on Anzac Day as it grows wild on the Gallipoli Peninsula.

## **Laying a wreath or flowers**

A wreath or a small bunch of flowers is traditionally laid on memorials or graves in memory of the dead. They might contain laurel, a traditional symbol of honour, and rosemary, or they may

be native or other flowers. In recent years, it has also become popular to lay a wreath of red poppies—formerly associated with Remembrance Day, 11 November. Any of these wreaths or flowers are acceptable as a gesture of remembrance.

## The Ode

The Ode comes from the fourth stanza of the poem *For the Fallen* by the English poet and writer, Laurence Binyon. It was published in London in *The Winnowing Fan: Poems of the Great War* in 1914. It was used in association with commemorative services in Australia by 1921.

*They shall grow not old, as we that are left grow old;  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.*

At the Anzac Day ceremony, an invited speaker often recites The Ode and upon his or her completion of the recitation, those present repeat the last words 'We will remember them'. After a short pause this is followed by 'Lest we forget'.

## The Last Post

This is one of a number of bugle calls in the military tradition to mark phases of the day. Traditionally, it marked the end of the day. The Last Post was incorporated into funeral and memorial services as a final farewell, and symbolises that the duty of the dead is over and that they can rest in peace. On Anzac Day, it is followed by one or two minutes of silence, then a second bugle call, Reveille (also known as The Rouse).

The story of the Anzac Bugle Calls is told in *Valley Voice*, 19 April 2002.

**The Anzac Biscuit** The original Anzac biscuit, also known as the Anzac wafer or tile, was a hardtack biscuit or long shelf-life

biscuit substitute for bread. These were not necessarily popular with soldiers at Gallipoli, but there are now recipes for more edible domestic versions.

## The meaning of Anzac

The history of the commemoration of Anzac and debate over its meaning has been discussed at length over many years.

The entries in the Oxford Companion to Australian Military History on Anzac Day and the Anzac legend provide good summaries of the importance of the day and of the legend.

In Bean's *'Anzac' and the Making of the Anzac Legend*, the author, David Kent, argues that the image of the Anzac was the careful creation of the official historian, CEW Bean, who, as editor of the enormously popular 1916 publication, *The Anzac Book*, acted as a prism through which Australians were presented with an oversimplified view of the realities of war and its effect on men.

In *'A possession for ever: Charles Bean, the ancient Greeks, and military commemoration in Australia'*, Peter Londey argues that the Australian official war historian drew parallels between the deeds of the Australian Imperial Force (AIF) and ancient Greece in the 5th century BC (*Australian Journal of Politics and History*, 53(3), September 2007, pp. 344–349).

In *'Re-reading Bean's last paragraph'*, Martin Ball discusses the last paragraph of CEW Bean's official history which has 'long been appreciated as a concise yet effective statement about Australia's response to its war experience'. Although the volume which contains it was published in 1942, the last paragraph was actually the first to be written in 1919 (*Australian Historical Studies*, 122, October 2003, pp. 231–247). Bean's last paragraph reads:

*What these men did nothing can alter now. The good and the bad, the greatness and smallness of their story will stand. Whatever of glory it contains nothing now can lessen. It rises, as it will always rise, above the mists of ages, a monument to great-hearted men; and, for their nation, a possession for ever.*

(CEW Bean, *Official History of Australia in the War of 1914–1918*, vol. VI, chapter XXII, Sydney, Angus & Robertson, 1942, p. 1096).

In his 1988 article, '*Anzac and the Australian military tradition*', historian Ken Inglis describes the essential meaning of the word Anzac, its early use, the Anzac tradition in schools between the wars, the relationship between the Anzac concept and social class and between the Anzac tradition and feminism, the continuity of the tradition from the Second World War through to the Vietnam conflict, and the observations of writers, scholars, artists and film makers (*Current Affairs Bulletin*, 64(11), April, 1988).

In '*ANZAC: the sacred in the secular*', Graham Seal argues that the resurgence of interest in Anzac Day has 'only served to emphasise the strongly secular nature of Anzac and its centrality to widespread notions of Australian nationalism' (*Journal of Australian Studies*, 91, 2007).

In '*Reflections: a symposium on the meanings of Anzac*', to mark the 75th anniversary of the landings at Gallipoli, ten Australians discuss various aspects of the meaning of Anzac to Indigenous Australians and Vietnam diggers, the place of Anzac in Australian society and the future of Anzac (*Journal of the Australian War Memorial*, 16, April 1990).

'*Anzac's influence on Turkey and Australia*' was the keynote address given to the 1990 War Memorial History Conference by Bill Gammage. In it he explored the different ways in which Turks and Australians remember Canakkale (Gallipoli), and how they regard each other as a result of the campaign (*Journal of the Australian War Memorial*, 18, April 1991).

In '*The unknown Australian soldier*', Ashley Ekins discusses the symbolic significance of the return of the remains of an unknown Australian soldier (*Wartime*, 25, January 2004, pp. 11–13).

In '*Lest we forget the cult of the digger*', Nick Horden discusses how the memory of past wars continues to shape the Australian nation (*The Australian Financial Review*, 20 January 2000).

'*What is Anzac Day?* It is the embodiment of the national ethos', retraces the history of 25 April and the traditions of Anzac (*Stand To*, April – May 2002, pp. 4–5).

In '*Why we will never forget*', Graham Cooke talks about how, even after four generations since Gallipoli, the Anzac spirit is still alive (*Canberra Times Magazine*, April 2003).

In '*They shall not grow old*', Ken Inglis discusses how the Anzac legend grows rather than recedes (*The Age*, 30 April 2004).

In '*The mystique of Gallipoli*', Les Carlyon explains what makes Gallipoli so important to Australians (*The Canberra Times*, 13 November 2004).

In '*History should respect realities*', authors Craig Barrett and Martin Crotty argue that it is possible to balance a questioning approach towards the Anzac tradition with respect for the men who fought at Gallipoli (*The Australian*, 1 February 2006).

In '*The Anzac myth: patriot act*', Mark McKenna argues that 'since the early 1990s Australians have lost the ability (or inclination) to debate Anzac Day' (*Australian Literary Review*, June 2007).

In their 2010 book *What's Wrong with Anzac?: the Militarisation of Australian History*, Henry Reynolds and Marilyn Lake criticise what they describe as 'the relentless militarisation' of Australian history and argue that it is no longer appropriate to have a military event playing such an important role in defining the

Australian identity (H Reynolds and M Lake, eds, *What's Wrong with Anzac?: the Militarisation of Australian History*, University of New South Wales Press, Sydney, 2010).

In a review of *What's Wrong with Anzac*, Geoffrey Blainey rejects many of the arguments made by the authors, and states that the popularity of Anzac Day has fluctuated, and in all probability will continue to do so ('We weren't that dumb', *The Australian*, 7 April 2010).

James Brown's 2014 book *Anzac's Long Shadow: the Cost of our National Obsession* argues that, although important, commemorating those Australians who served and lost their lives during war should not take resources away from currently serving personnel. Brown summarised his views in an article for *The Age*.

The debate about the use of the history of Anzac and what kind of commemorative activities are appropriate has gained pace since the publication of *What's Wrong with Anzac*, and there are perhaps more dissenting voices now than has been the case in the past. The website *Honest History* contains a section entitled *Anzac Analysed* which attempts to promote some of these voices.

In '*The minefield of Australian military history*', Martin Crotty and Craig Stockings discuss the sometimes difficult relationship between academics and popular history (*Australian Journal of Politics and History*, 60(4), 2014).

Joan Beaumont, '*Symposium: commemoration in Australia: a memory orgy?*' (*Australian Journal of Political Science*, September 2015, pp. 536–544).

*Anzac Day Then and Now* (edited by Tom Frame, UNSW Press, 2016) contains a variety of essays which reflect on the history and meaning of Anzac Day. In his introduction to the book Frame discusses something of the tension that exists between differing viewpoints about Anzac Day in contemporary Australia.



## Poetry

A selection of four First World War poems by Leon Gellert: Anzac Cove (written in January 1916) and three poems about life and death in the trenches, from Volume 1 of Poetry in Australia.

In *'They also served—and wrote'*, Steve Meacham discusses a compilation of Anzac poetry, commenting particularly about Banjo Paterson and his association with the First World War (*The Sydney Morning Herald*, 25 April 2002).

## Is it Anzac Day or ANZAC Day?

The Anzac acronym comes from the initial letters of the Australian and New Zealand Army Corps, into which Australian and New Zealand troops were formed in Egypt before the landings at Gallipoli in April 1915. The official historian, Charles Bean, wrote of a day in early 1915 when a staff officer arrived at HQ seeking a code name for the Australian and New Zealand Army Corps. Having noticed 'A&NZAC' stencilled on cases and also rubber stamps bearing this mark, a clerk suggested:

*'How about ANZAC?' Major Wagstaff proposed the word to the general, who approved of it, and 'Anzac' thereupon became the code name for the Australian and New Zealand Army Corps.*

*(CEW Bean, The Story of ANZAC from the Outbreak of War to the End of the First Phase of the Gallipoli Campaign, May 4, 1915 (Volume 1 of The Official History of Australia in the War of 1914–1918, pp. 124–25.)*

As a proper noun, as well as an acronym, 'Anzac' entered the vernacular of the diggers and Kiwis. At Gallipoli, they called their position, simply, Anzac; and the famous cove, Anzac Cove. They started referring to each other as Anzacs too. Eventually, any Australian or New Zealander who served in the war could be called an Anzac—although to them a true Anzac was a man who served at Gallipoli (later issued with a brass 'A' to stitch onto their unit colour patches).

Source: [https://www.aph.gov.au/About\\_Parliament/  
Parliamentary\\_Departments/Parliamentary\\_Library/pubs/rp/rp1617/  
Quick\\_Guides/TraditionsRituals](https://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/pubs/rp/rp1617/Quick_Guides/TraditionsRituals)



**ANZAC DAY**  
LEST WE FORGET

# THEIR NAMES LIVETH FOREVERMORE

Four Territorians who never survived  
the Great War: 1914-1918.

*By Norman S Cramp.*

## **Charles George Chapman**

Charles Chapman, the son of astronomer Professor Robert William Chapman, CMG., MA., BCE., and FRAS., and Eva Maud Chapman of the Adelaide University South Australia, was born in Adelaide South Australia on 19<sup>th</sup> November 1891. At the time of his birth and when Charles enlisted in the Australian Imperial Force (AIF) his parents and he resided at the High Street, Burnside, Adelaide.

Charles studied surveying and graduated from the Adelaide University and was registered as a qualified Surveyor in Adelaide in January 1913 and took a position with the NT Lands and Survey Department that year. After arriving in Darwin, he carried out surveys of land sections at the Daly River, one of which Albert Borella VC., MM. MID. owned during the initial agricultural development of the region. He effected a traverse of the Daly River to Brooks Creek in 1914 during the period of Ryland's administration of the Lands Department. He served in the role of Surveyor until 1914 at which time he enlisted in the AIF for overseas service.

He enlisted in Adelaide on 1<sup>st</sup> September 1914 at the age of 23 years. He was posted to E Company, 10<sup>th</sup> Infantry Battalion (a South Australian battalion). He embarked for overseas service on 20<sup>th</sup> October 1914 aboard the troopship *Ascanius* (A11). He was discharged from the AIF on 21<sup>st</sup> April 1915 due to gaining a commission with the Royal Engineers, Imperial (British) Army.

He was Mentioned in Dispatches for bravery and was killed at Basra, Iraq on 16<sup>th</sup> April 1916.

He was awarded all three British World War One (Great War) Medals and is commemorated on the Commonwealth War Dead panels 5 and 61 in the Iraq Memorial. His name lives on in Chapman Street, Rapid Creek being named in his memory and honour.

### **Percy Davies. Service Number 21469 .**

Percy Davies, the son of Sam Stephen and Kate Mary Davies, was born at Walsall, England in 1892. It is unclear as to when Percy and his parents arrived in Australia but it is known his parents were residing at 16 Denmark Hill, Upper Hawthorn, Victoria in 1915 when Percy enlisted in the AIF, although Percy nominated Sam Stephen Davies of **Pine Creek, NT** as his next of kin on his Attestation to Enlist in the AIF form.

Percy was employed as a Labourer prior to enlisting on 6<sup>th</sup> October 1916 at Darwin, NT (later confirmed at Brisbane) at the age of 23 years. He departed Darwin as a member of the 4<sup>th</sup> official contingent in October 1915 and was attached to the 35<sup>th</sup> Field Artillery Battery of the 9<sup>th</sup> Field Artillery Brigade, AIF with the rank of Gunner. After completing his basic training in Brisbane, he embarked for overseas service from Sydney on 11<sup>th</sup> May 1916 aboard the troopship *Argyllshire* (A8).

After arriving in England and completing his final training he was posted to the Western Front in France. He served with the battery during the fighting around Bullecourt, France, in October 1918 and died of wounds suffered there on 3<sup>rd</sup> October. He was buried in the British Cemetery, Bullecourt, and is commemorated on the wall of Honour at the Australian War Memorial, the British War Cemetery Bullecourt and the Darwin Cenotaph.

Davies Street in the Darwin suburb of Moil is named in his honour.

### **Edmond Johnson. Service Number 2189.**

Edmond (Ted) Woodward Johnson, the son of Frederick and Emma Julietta (nee Woodward) Johnson, was born at Hobart, Tasmania in 1897. Edmond's father, Frederick, was a train driver prior to he and Emma coming to the NT to take up a section of farming land on the Daly River. Edmond accompanied his parents and lived with them on their Daly River farm until 11<sup>th</sup> March 1916 when he enlisted in the AIF at the age of 19 years.

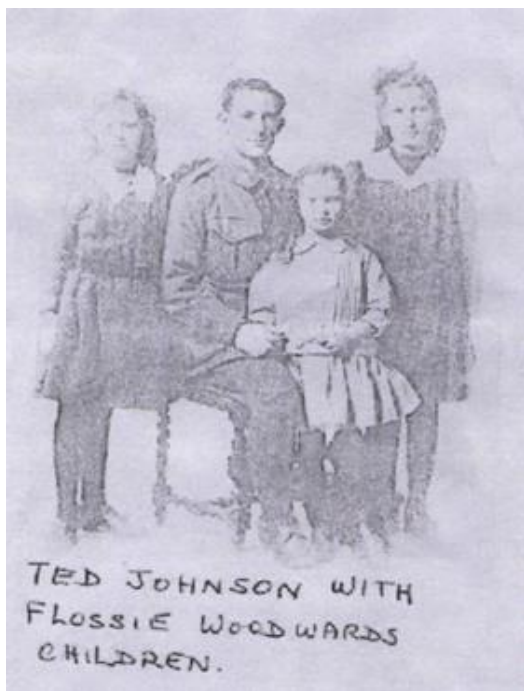
Prior to enlisting, he was employed as a Blacksmith's Assistant and after enlisting at Darwin, and nominating his parents who were residing at the 2 ½ Mile, Port Darwin as his next of kin, Edmond shipped out to Brisbane to undergo basic training before embarking for active (overseas) service. Following the completion of his basic training, he left Brisbane for Europe and the war aboard HMAS *Boorara* on 16<sup>th</sup> August 1916. At that time, he was ranked Private and was attached to the 4<sup>th</sup> Reinforcements, 47<sup>th</sup> Australian Infantry Battalion.

He served all of his war on the Western Front in France and was killed in action at Dernancourt, France, on 28<sup>th</sup> March 1918. His body was never recovered and as such he has no known grave. However, he is commemorated on the Australian National Memorial Villers-Bretonneux Memorial, France, the Australian War Memorial Honour Wall Canberra and the Darwin Cenotaph (although his name was incorrectly spelt until 2015).

Edmond was awarded the Commander-in-Chief's Congratulatory Card British, the British War Medal and British Victory Medal following his death, however, his medals never

made it back to Australia. All of his personal effects were lost at sea when the ship transporting them, His Majesties Australian Transport (HMAT) SS. *Barunga* (A42) was sunk by a German torpedo on 15<sup>th</sup> July 1918.

Johnson Park in Darwin is named in his memory and honour.



**Edmond (Ted) Woodward Johnson with the children of Flossie Woodward.**

*(Source: Edmond Johnson, Territory Stories, Northern Territory Library)*

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<sup>3</sup> NAA: B2455: Johnson, Edmond: SERN 2189: POB Hobart TAS: POE Darwin NT: NOK (F) Johnson Frederick.

<sup>4</sup> 'Edmond Johnson', *Territory Stories*, Northern Territory Library. Also see

<sup>5</sup> 'Edmond Johnson', NT Pioneer Register 4100, Genealogical Society of the NT. Northern Territory Dictionary of Biology, p. 306.

## **John West Middleton. Service Number 683.**

John West Middleton, the son of his Mother Salome Middleton of 79 Mayow Road, Sydenham, London, England, was born at Shanghai, China in 1882. He arrived in Sydney, Australia, aboard the SS. *Beltana* on 18<sup>th</sup> January 1913. Prior to moving to Australia, John Middleton had been a school boy at the University College School, London, England where school archives records show he was a student from 1910-1912.

John was a keen boxer pre-war with one of his bouts, with L. Ferris being recorded in the Darwin newspaper, the Northern Territory Times and Gazette on Thursday 19<sup>th</sup> March 1914 (page 7). The match was scheduled between Middleton and another boxer J. Lavery who failed to appear for the fight. Ferris stepped into the ring in Lavery's place and the fight was on. Although being a 'no-decision' fight, both men put on a good fighting encounter and were heavily applauded at the conclusion of the match.

He left the NT for Sydney on the S.S. *Montoro* on 6<sup>th</sup> April 1914 and was never to return. He enlisted in the AIF at Green Hills, Queensland, on 9<sup>th</sup> June 1915, reportedly at age 23, and in his Will, he left all of his possessions to his friend Private Frederick George Woods of the 25<sup>th</sup> Infantry Battalion. He had previously served for six months in the Thursday Island Cable Guard before enlisting, at which time he put his age up to do so. He was in fact 18 years of age when he enlisted and embarked for overseas (active) service from Brisbane, Qld, on board HMAS *Aeneas* (A60) on 29<sup>th</sup> June 1915. Barely 20 days after enlisting and, one would imagine, with only a modicum of basic training under his belt. He disembarked at Alexandria, Egypt and was transferred to the AIF's Mena Camp, Cairo, within sight of the pyramids.

After arriving in camp, he trained with his Unit, the 25<sup>th</sup> Infantry Battalion, at Mena Camp and was later posted to Gallipoli. He served on the peninsula until 12<sup>th</sup> October 1915 when he was shot in the head and died instantly. He is said to have been buried at Chalak Dere Cemetery, Gallipoli, about 1.5 miles north of ANZAC Cove, however, page 22 of his AIF service file records he was buried in the Embarkation Pier Cemetery, Gallipoli. In 2019, the author of this article located his grave in the Embarkation Pier Cemetery, Gallipoli. One interesting point regarding John West Middleton's grave is that his headstone reads 'Believed to be buried in this cemetery.'

John West Middleton is commemorated on the Darwin Cenotaph.



*John West Middleton's grave in the Embarkation Pier Cemetery, Gallipoli, Turkey. (Source: Author's collection).*

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<sup>6</sup> Northern Territory Times and Gazette, Thursday 19th March 1914, page 7.

<sup>7</sup> 'John West Middleton', Territory Stories, NT Library.

<sup>8</sup> NAA: B2455, MIDDLETON, JOHN. SERN 683, POB Shanghai, China, POE Green Hills, QLD, NOK (Mother) MIDDLETON, Salome.



# Cousin Chart—Family Relationships Explained

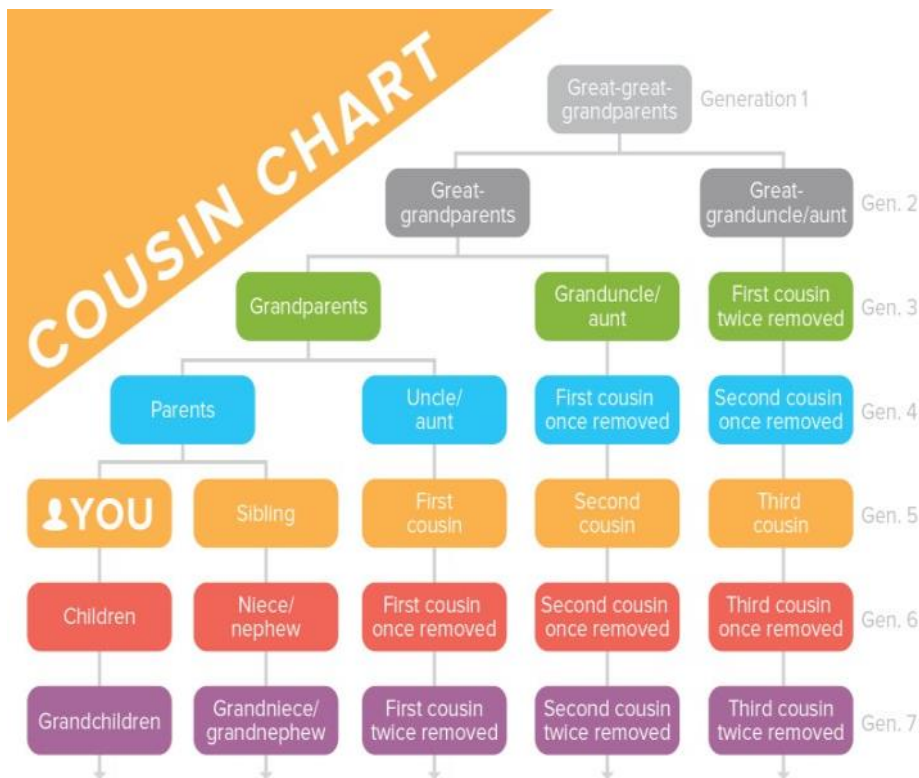
*By Jessica Grimaud July 23, 2019*

Ever found yourself asking “So what exactly is a second cousin?” or debating with your family and friends about what it means to be a “first cousin once removed”? Use our cousin chart to settle the debate once and for all!

## What Is a Cousin?

Cousins are people who share a common ancestor that is at least 2 generations away, such as a grandparent or great-grandparent. You and your siblings are not cousins because your parents are only 1 generation away from you.

Simple enough, right? But what does it mean to have a second or third or fourth cousin?



## What Is a Second Cousin?

The number associated with your cousin has to do with how many generations away your common ancestor is. For example:

- First cousins share a grandparent (2 generations)
- Second cousins share a great-grandparent (3 generations)
- Third cousins share a great-great-grandparent (4 generations)
- Fourth cousins share a 3rd-great grandparent (5 generations)

**Quick Tip:** Count how many “greats” are in your common ancestor’s title and add 1 to find out what number cousin your relative is. Note that grandparents have no “greats” in their titles, so cousins who share grandparents are first cousins because  $0 + 1 = 1$ . However, keep in mind that this trick only works if you are both the same number of generations removed from the common ancestor.

Sometimes you and your cousin may share a common ancestor, but you each call this ancestor something different. For example, the common ancestor may be your great-grandparent, but your cousin’s great-great grandparent.

This is where the phrase “once removed” comes in handy.

### What Does it Mean to be a Cousin “Once Removed”?

To be “once removed” from a cousin means you are separated by one generation. The number before “removed” will always represent the number of generations you are separated (“removed”) from the cousin.

If you look at the cousin chart above, you’ll see that each row is color-coded by generation. You, your siblings, and your first, second, and third cousins are all of the same generation.

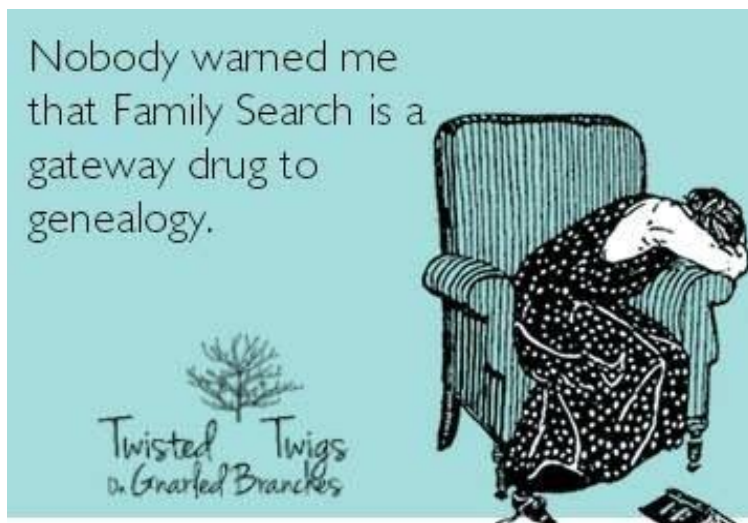
You may have noticed that the boxes labelled “cousin once removed” are either from one generation above or below you.

You are “once removed” if you are separated by 1 generation and “twice removed” if you are separated by 2 generations, and so on.

**Quick Tip:** Your parent’s first, second, and third cousins are also your first, second, and third cousins—but once removed. This is because your parents and their generation are 1 above yours. Likewise, your grandparents’ first, second, and third cousins are also your first, second, and third cousins, this time twice removed. This pattern continues throughout each generation. So, for example, a first cousin once removed is either the child of your first cousin or the parent of your second cousin.

Now that you know what to call your distant cousins, use the chart below to calculate your cousinship! You can also check out these other ways to calculate cousins.

Source: <https://www.familysearch.org/en/blog/cousin-chart>



# COUSIN CALCULATOR

## YOUR GRANDPARENT

### HOW IT WORKS

1. Identify the grandparents you and your cousin share.  
(Ex. Your 5th great-grandparent is your cousin's 7th great-grandparent.)
2. On the horizontal line, find your shared grandparent.  
(Ex. Your 5th great-grandparent.)
3. On the vertical line, find your cousin's shared grandparent.  
(Ex. Your cousin's 7th great-grandparent.)
4. See where the lines intersect.  
(Ex. You are 6th cousins, 2x removed.)

## YOUR COUSIN'S GRANDPARENT

GRANDPARENT	1ST COUSIN	2ND GREAT-GRANDPARENT	3RD GREAT-GRANDPARENT	4TH GREAT-GRANDPARENT	5TH GREAT-GRANDPARENT	6TH GREAT-GRANDPARENT	7TH GREAT-GRANDPARENT	8TH GREAT-GRANDPARENT	9TH GREAT-GRANDPARENT	10TH GREAT-GRANDPARENT
→	1st Cousin, 1x Removed	1st Cousin, 2x Removed	1st Cousin, 3x Removed	1st Cousin, 4x Removed	1st Cousin, 5x Removed	1st Cousin, 6x Removed	1st Cousin, 7x Removed	1st Cousin, 8x Removed	1st Cousin, 9x Removed	1st Cousin, 10x Removed
→	2nd Cousin, 1x Removed	2nd Cousin, 1x Removed	2nd Cousin, 2x Removed	2nd Cousin, 3x Removed	2nd Cousin, 4x Removed	2nd Cousin, 5x Removed	2nd Cousin, 6x Removed	2nd Cousin, 7x Removed	2nd Cousin, 8x Removed	2nd Cousin, 9x Removed
→	3rd Cousin, 1x Removed	3rd Cousin, 1x Removed	3rd Cousin, 1x Removed	3rd Cousin, 2x Removed	3rd Cousin, 3x Removed	3rd Cousin, 4x Removed	3rd Cousin, 5x Removed	3rd Cousin, 6x Removed	3rd Cousin, 7x Removed	3rd Cousin, 8x Removed
→	4th Cousin, 1x Removed	4th Cousin, 1x Removed	4th Cousin, 1x Removed	4th Cousin, 1x Removed	4th Cousin, 2x Removed	4th Cousin, 3x Removed	4th Cousin, 4x Removed	4th Cousin, 5x Removed	4th Cousin, 6x Removed	4th Cousin, 7x Removed
→	5th Cousin, 1x Removed	5th Cousin, 2x Removed	5th Cousin, 3x Removed	5th Cousin, 4x Removed	5th Cousin, 5x Removed	5th Cousin, 6x Removed	5th Cousin, 7x Removed	5th Cousin, 8x Removed	5th Cousin, 9x Removed	5th Cousin, 10x Removed
→	6th Cousin, 1x Removed	6th Cousin, 3x Removed	6th Cousin, 4x Removed	6th Cousin, 5x Removed	6th Cousin, 6x Removed	6th Cousin, 7x Removed	6th Cousin, 8x Removed	6th Cousin, 9x Removed	6th Cousin, 10x Removed	6th Cousin, 11x Removed
→	7th Cousin, 1x Removed	7th Cousin, 4x Removed	7th Cousin, 5x Removed	7th Cousin, 6x Removed	7th Cousin, 7x Removed	7th Cousin, 8x Removed	7th Cousin, 9x Removed	7th Cousin, 10x Removed	7th Cousin, 11x Removed	7th Cousin, 12x Removed
→	8th Cousin, 1x Removed	8th Cousin, 5x Removed	8th Cousin, 6x Removed	8th Cousin, 7x Removed	8th Cousin, 8x Removed	8th Cousin, 9x Removed	8th Cousin, 10x Removed	8th Cousin, 11x Removed	8th Cousin, 12x Removed	8th Cousin, 13x Removed
→	9th Cousin, 1x Removed	9th Cousin, 6x Removed	9th Cousin, 7x Removed	9th Cousin, 8x Removed	9th Cousin, 9x Removed	9th Cousin, 10x Removed	9th Cousin, 11x Removed	9th Cousin, 12x Removed	9th Cousin, 13x Removed	9th Cousin, 14x Removed
→	10th Cousin, 1x Removed	10th Cousin, 7x Removed	10th Cousin, 8x Removed	10th Cousin, 9x Removed	10th Cousin, 10x Removed	10th Cousin, 11x Removed	10th Cousin, 12x Removed	10th Cousin, 13x Removed	10th Cousin, 14x Removed	10th Cousin, 15x Removed

# David Warren (inventor)

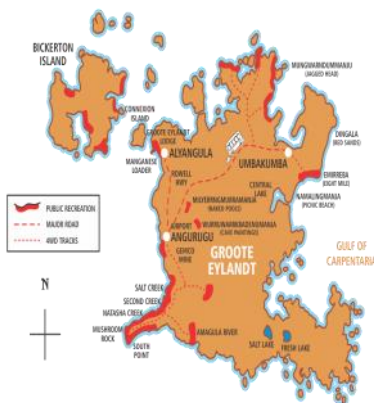
**What did he Invent  
and what is his  
connection with the  
Northern Territory?**



David Ronald de Mey Warren AO (20 March 1925 – 19 July 2010) was an Australian scientist, best known for inventing and developing the flight data recorder and cockpit voice recorder (also known as FDR, CVR and "the black box").

## Early life

Warren was born to Rev Hubert and Ellie Warren and had three siblings. He was born on a remote mission station on Groote Eylandt in the Northern Territory, the first white child born on the island. He was educated at Launceston Church Grammar School and Trinity



Grammar School, New South Wales. His father died in the crash of the de Havilland D.H.86 Miss Hobart over the Bass Strait in 1934.

He earned a Bachelor of Science degree with Honours from the University of Sydney, a PhD in fuels and energy from Imperial College London, a Diploma of Imperial College, and a Diploma of Education from the University of Melbourne.

## Career

- 1944–46 – Teacher of mathematics and chemistry, Geelong Grammar School, Victoria.
- 1947–48 – Lecturer in chemistry, University of Sydney.
- 1948–51 – Scientific Officer, Woomera Rocket Range and Imperial College, London.
- 1952–83 – Principal Research Scientist, Aeronautical Research Laboratories, Melbourne, (now part of the Defence Science and Technology Organisation).
- 1981–82 – Scientific Adviser (Energy) to the Victorian State Parliament.

Warren worked at what are now the Defence Science and Technology Organisation's Aeronautical Research Laboratories in Melbourne from 1952 to 1983, rising to the level of principal research scientist. While there, he came up with the idea for the cockpit voice recorder while investigating a crash of the world's first commercial jet airliner, the Comet, in 1953, after seeing a miniature voice recorder at a trade show. "If a businessman had been using one of these in the plane and we could find it in the wreckage and we played it back, we'd say, 'We know what caused this.'", Warren later recalled. "Any sounds that were relevant to what was going on would be

recorded and you could take them from the wreckage."

While devices had been previously used to record certain flight parameters, they did not include voice recording, and were not reusable, and therefore were not practical for routine commercial flights. Warren's invention, which relied on magnetic recording media, allowed easy erasing and re-recording, which made it practical for routine line service. Warren's concept of cockpit voice recording added a new dimension to instrument data in flight recorders, and has proved extremely valuable for accident investigation. Some accidents where the CVR played a prominent role were solved not by the crew's recorded voices, but by other sounds incidentally recorded on the CVR, which provided a vital clue to the accident cause.

### **Committees, honours, awards and recognition**

Warren was the chair of the Combustion Institute (Aust & NZ Section) for 25 years (1958–83),[citation needed] the founding chair of the Morris Minor Car Club of Victoria (1977-2002), [citation needed] as well as committee member of the Chemical Society, The Institute of Fuel, and the Australian Institute of Energy.

Warren received many awards and honours, including The Australian Institute of Energy Medal (1999), the Hartnett Medal of the Royal Society of the Arts (2000), the Centenary Medal (2001), the Lawrence Hargrave Award of the Royal Aeronautical Society (2001),





Officer of the Order of Australia (AO) (2002), and the ICAO Edward Warner Award (2016).

## Recognition

In November 2008, Qantas named one of their Airbus A380s after Warren in honour of his services to aviation

Warren died on 19 July 2010, aged 85, in Melbourne. He was buried in a casket bearing the label "Flight Recorder Inventor; Do Not Open" (a play off of the "FLIGHT RECORDER DO NOT OPEN" label on his recorders).

In June 2012, the ACT Government named a road, David Warren Road, in the suburb of Hume.

David Warren was inducted into the Australian Aviation Hall of Fame on 16 November 2013.

On 25 March 2014, the Defence Science and Technology Organisation renamed their Canberra headquarters the "David Warren Building".



On 20 March 2021, Google showed a Doodle on its home page in some countries for David Warren's 96th birthday.

Source: [https://en.wikipedia.org/wiki/David\\_Warren\\_\(inventor\)](https://en.wikipedia.org/wiki/David_Warren_(inventor))



# The Cornish Food Riots of 1847: Background and Context

By Francis Edwards



<sup>1</sup> *The Famine Statues, Custom House Quay, Dublin. By Rowan Gillespie, 19971. The potato blight that caused the Irish Famine also hit Cornwall in the winter of 1846-7*

*In consequence, however, of the failure of the potato crop, prices had gone up beyond their expectation.*

*Report of the Annual Meeting of the Wadebridge Farmers' Club, Royal Cornwall Gazette, 25 December 1846, p1*

The history of Cornwall in the 18th and 19th centuries was punctuated by rioting, for various reasons. The Camborne Riots of 1873 were motivated by anti-police sentiment; the later riots of 1882 were motivated by prejudice towards Irish workers<sup>2</sup>. Most riots, however, were generated by hunger.

From the 1720s, to 1847, there were 21 recorded Cornish food riots. The miners, perhaps unsurprisingly, participated in any, and every, incidence of social unrest. So did the other men, women and children of the working class. Where recorded, the number of people prepared to march for grain can be as impressive as it is intimidating: 5,000 on the streets of Truro in 1796, or 2,000 in Manaccan in 1831<sup>3</sup>.

## The moral economy of the Cornish crowd



*Clay strikers, St Austell, 19134*

In times of hunger, rioting was the last resort of the starving poor, an option turned to in desperation, yet the discipline and focus of a famished Cornish crowd is noteworthy. A food riot in Cornwall often featured little violence, and no wanton looting, vandalism, or anarchy – though it can be argued that the mere threat of such practices were enough for a large mob to realise its aims. These were not reckless hordes bullying their way into a town and laying waste to all they beheld, in an orgy of injustice and rage. On the contrary, large groups of malnourished outsiders elected spokespeople to negotiate with town officials to fix corn prices, or to ensure no grain was exported from the area by the corn merchants or corn-factors, as they were known. It was only when these more diplomatic efforts failed, that force was employed. The five stages of a food riot have been identified as follows:

- Invasion of the agricultural districts by miners in search of farmers withholding grain from markets;
- Mob action to force magistrates to fix maximum prices of grain;

- Direct action by rioters to impose lower prices on market sellers;
- Looting of grain warehouses;
- Riots to prevent the export of grain in times of scarcity<sup>5</sup>.

Throughout the May and June of 1847, looting and riots were seen rather a lot.

## The causes of the 1847 Riots



Free Trade protest, London, 1840s<sup>6</sup>

The fundamental conflict of a food riot was between builders of Britain's Empire and commerce, who believed in operating a free inland trade in grain, and the lower orders who maintained that trade should be regulated in their interests, with corn to be sold at a 'just', or traditional price: the forces of modern economics meet the forces of folk traditions.

In Cornwall farmers preferred to sell their corn in bulk to factors, rather than piecemeal in local markets. These middlemen, of course, increased the price of corn and looked to export it from the county in an effort to maximise their profits. This is classic capitalism: buy in the cheapest market, and sell in the dearest; or, take your supply to where the demand is willing to pay top mark. Obviously, the Cornish labouring poor could ill afford what they took to be inflated prices, and took a dim view of merchants of any stripe. As the crowd at Redruth told one factor in no uncertain terms that year, they believed that :

*...all flour-merchants were rogues of the first order...*

*Royal Cornwall Gazette, July 9, 1847, p1*

In years of poor harvests or dearth such as 1847 (the potato blight that resulted in the famine that decimated Ireland also hit Cornwall that winter), farmers would sell all their crops to factors rather than risk them turning bad. Why not? The prospect of a good harvest would lower prices, and their profits, over the summer. More corn was therefore exported from Cornwall in years of bad harvest, and, paradoxically, more was also imported by landlords and mine owners to keep their workers fed. Importing in this fashion of course cost more than simply buying locally. Conflict was perhaps inevitable, between those who sought to maximise their profits – farmers, factors – and those who saw wagons of grain leaving the county and little or none to buy in the local market<sup>7</sup>.

Why write about the 1847 Riots?

*...food rioting [in the rest of England] was already a thing of the past. In Cornwall the riots of 1847 were the final fling of this traditional form of protest.*

*John Rule, Cornish Cases, Clio, 2006, p43*

The Cornish Food Riots of 1847 have received little detailed

academic attention over the years. In choosing to riot for food in 1847, it's maybe perceived that the people of Cornwall persisted with outmoded beliefs and value systems, whilst the English have moved on<sup>8</sup>.

There's more to the Cornish Food Riots of 1847 than the last-gasp attempt of the labouring classes to regulate the new market forces in their own interests. At the time, the people who rioted, the farmers, factors and dealers who they rioted against, the figures in authority who sought to pacify and/or patronise and punish the rioters, the soldiers sent in by the authorities to pacify and/or shoot the rioters, and the citizens caught somewhere in the middle, didn't know that these were to be among the final uprisings motivated solely by dearth and the corresponding high prices of food in the county<sup>9</sup>.

The Cornish Food Riots of 1847 are worthy of study because, at the time, they had a geographical heft significant enough to be a real cause of concern to the authorities. There were outbreaks in Wadebridge, Callington, Delabole, Camelford, St Austell and Breage. These were not isolated or localised incidents of a few dozen village roughs, putting the frighteners on the farmers and officials, to secure grain at an advantageous price before melting away to their cottages. 300 miners took to the streets of Helston. 3,000 demanded corn in Penzance. 2,000 in Pool. 5,000 faced off against the militia in Redruth. This was a concerted fight for survival, virtually county-wide.

Study of the Riots also give us an insight into the attitudes and culture of the people who lived then, through the reports on the events and individuals involved. There's emboldened miners, self-righteous women, high-handed magistrates, dutiful constables and victimised merchants. There's patronising lectures and short, impassioned speeches. There's cowardice, and bravery. There's handbills, and tip-offs. There's negotiation,

Overseas to develop his theme of the Cornish emigrating on account of the food shortages of the time (Cornwall Editions, 2005, p129-35). There is also an article online by the Penwith History Group, which is really more of a brief survey.

<sup>9</sup> Incidentally, the year 1847 didn't mark the end of food rioting in England. The London Express of January 13, 1854 reports the trial of food rioters in Exeter (p2), and Reynolds's Newspaper of November 17, 1867 reports a "desperate" food riot in Oxford (p4). For more information on the Exeter riot, it's discussed on the Devon Radical History Facebook page, and an article is available [here](#). Thanks to Dave Parks for sharing this.

## Rise of the Miners: The Food Riots of 1847, Part Two



*Cornish miners in California, on their croust break. From Cornwall Forever. Many emigrated as a consequence of the dearth of 1847. Standing, left, is Richard Harry, Captain of New Alamaden Quicksilver Mine, near San Francisco. With thanks to his great-granddaughter, Kitty Quayle*

***...Compell them to sell their corn...at a fair and  
reasonable Price...march one and all with  
determined Hearts and Hands to have redress – or  
vengeance...***

*Anonymous handbill advertising a march for food, Stratton, 1795. From John Rule, Cornish Cases, Clio, 2006, p50. No miners' handbills from 1847 have survived*

and violence. There's fugitives from the law, and harsh punishments. In short, there's a lot worthy of historical interest.

I've broken my work on the Cornish Food Riots of 1847 into four parts:

1. **Part two** takes in the tumults of Wadebridge, Callington, Delabole, Camelford, and St Austell. As they're all linked, particular attention is given to the uprisings in Breage, Helston and Penzance.
2. **Part three** discusses the rioting in Pool, and will go live on Sunday January 23.
3. **Part four** analyses the uproar in Redruth, on Sunday January 30.
4. **Part five** looks at the disturbances in St Austell, and summarises the events as a whole.

#### References

1. <https://www.visitdublin.com/see-do/details/famine-memorial>
2. See <https://www.camborneriot1873.com>, and Louise Miskell, "Irish Immigrants in Cornwall: the Camborne Experience, 1861-1882", in Roger Swift and Sheridan Gilley (eds.), *The Irish in Victorian Britain: the Local Dimension*, Four Courts Press, 1999, p31-51.
3. See John Rule, *Cornish Cases*, Clio, 2006, p35-74.
4. <https://www.bbc.co.uk/news/uk-england-cornwall-22294189>
5. See Rule, *Cornish Cases*, p35-74. His work draws heavily on what E.P. Thompson called "the moral economy of the English crowd", in *Customs in Common*, Penguin, 1991, p259-351.
6. <https://fineartamerica.com/featured/london-protest-1840s-granger.html?product=greeting-card>
7. See Rule, p35-74. For more on the growth of free trade capitalism, see Eric Hobsbawm, *The Age of Capital 1848-1875*, Weidenfeld & Nicolson, 1962, p36-9. A good general text on Ireland's suffering at this time is *The Great Irish Potato Famine*, by James S. Donnelly, Sutton, 2001.
8. John Rule's fascinating essay on Cornish food rioting in *Cornish Cases* sadly omits the events of 1847. Ashley Rowe produced an article for *The Report of the Royal Cornwall Polytechnic Society*, vol. 10, in 1942 (p56-67), and this is a worthy narrative. However it lacks any socio-historical analysis, which Rowe himself admits. This will be discussed in a later post. Kresen Kernow hold a research project by Kevin Thomas from 1996, *Food Rioting in Cornwall (1727-1847): With Some Comparison to Contemporary Wales*, but is relatively short, and employs the same timescale as Rule. Philip Payton discusses the Riots in *The Cornish*

## Hard Times

The potato blight, and subsequent famine, that decimated the population of Ireland, hit Cornwall (and England) in the winter of 1846-7. It was also a bitterly cold winter, and many other root crops froze in the earth. Relief in the form of an early, mild spring did not materialise. Animal fodder was scarce too, and beasts starved in icy fields. The price of beef, pork and mutton correspondingly skyrocketed, along with the cost – and availability – of wheat and flour. Wheat was £2/bushel; it hadn't been that dear since the last famine year, 1817. Everywhere in Cornwall was a “pressure of scarcity”<sup>1</sup>. Breakfast for a miner was described as :

*...barley gruel...about three quarts of water and a halfpenny-worth of skimmed milk thickened with barley flour...*

*From Philip Payton, The Cornish Overseas, Cornwall Editions, 2005, p135*

There was nothing for croust, and workers could barely crawl home after coming to grass.

Various solutions were presented. In March the Queen issued a Proclamation for a “General Fast”. The famine was a visitation by God upon the “iniquities of this land”. Her loyal subjects ought to send up “prayers and supplications” to the Almighty and “avoid his wrath” through their humility<sup>2</sup>. And, if prayer and fasting would not bring relief, what would? What would happen to the hungry poor and, perhaps equally importantly, to what lengths would they go to avoid death by starvation? Would they take food by force? Surely not:

*We have no fear of any formidable strike among the Cornish miners. Superior to every other class of workmen in the Kingdom...they are beyond the influence of the political agitator.*

*Royal Cornwall Gazette, January 22, 1847, p2*



This complacency was short-lived.

In their cottages, in the barren fields, and underground, people were getting organised.

Although in terms of weight of numbers the most impressive riots took place in Pool and Redruth, disturbances were reported in many Cornish towns through the spring and summer. Localised events, perhaps, but taken as a whole one begins to get a sense of the hardships and privations faced by entire communities across Cornwall, and the several attempts at aid made by the authorities and/or the philanthropically minded.

### The Merry Month of May



*Holmbush Mine, Callington<sup>3</sup>*

At first, the merchants and authorities were caught off-guard. At Callington on May 12, around 200 miners from the Stoke Climsland, Holmbush and Silver Valley workings, marched in unopposed and gathered at the Town Hall. They knew what they were about, and went straight to the market. There they forced the unprotected, and no doubt intimidated, farmers to sell their wheat and barley at prices nominated by the miners. But that wasn't all. Any merchant or trader sniffed out in

Callington that day were “roughly handled”, and their goods were closely escorted to the market and then sold for the same knockdown prices. The town was “in an uproar”, and more genteel forms of trade brought to a standstill. After this particular horse had bolted, the local magistrates resolved to take steps against such “lawless proceedings” and swore in a hundred Special Constables. The local miners, for their part, pledged to drink in no Callington pub for the next three months; the first man to break this agreement would “be carried around the town on a pole”. Seven days later, in Liskeard market, the nervous merchants stayed away, and no corn or wheat could be bought<sup>4</sup>.

That very same day, May 12, Wadebridge experienced a similar disturbance. 400 men from Luxulyan and Roche, but later swelling to an estimated 700, entered the town, parading a pasty on a pole in their front ranks, and “using threats of violence”<sup>5</sup>. But the town fathers had heard of their coming from the north: the factors had removed their corn overnight, and the local coastguard was patrolling the town. But this didn’t stop the mob from breaking open and inspecting the stores. In a panic, the local magistrate, Edward Stephens, was called upon to pacify the would-be looters. This is the response he got:

*...don't hear what the old b\_\_\_\_r has to say, he's only going to delude us...*

*Royal Cornwall Gazette, August 6, 1847, p4*

Then, with a cry of “beat his brains”<sup>6</sup>, Stephens was set upon by a group armed with cudgels, and was badly beaten: only when a local constable, Daniell William Lovell, drew his pistol and threatened to shoot the next man that came on, was a shaky peace restored. Prominent among the assailants was a miner

called William Tellam, 27, from Carnsmerry, in Treverbryn<sup>7</sup>. He appears again in our story. By the time the military arrived from Plymouth, early the next morning, all was “perfectly tranquil”<sup>8</sup>. Tranquil, that is, until the 19th, when 400 men from Delabole Quarry invaded the town, resulting in the Redcoats being sent for again.

May 14th. “Hundreds” of men in a “starving state” came to Camelford for wheat, but were told there was none to be had in the town. Unperturbed, they went to a local farmer, and threatened to “thrash” him if he did not thrash out his corn in time for the next market. They then purloined all the bread from the Gayers, of Trethin, robbed their hens of eggs, and even took rooks from the trees. They then slaked their thirst in the Camelford taverns, “not paying for their drink”<sup>9</sup>.

## Relief



*The engine house and crusher supports, Polberro Consols, St Agnes. Image reproduced courtesy of Simon Jones, Cornish Mine Images ([www.cornishmineimages.co.uk](http://www.cornishmineimages.co.uk))*

All that said, the authorities and the miners were not quite at daggers drawn – yet. When 1,500 tanners were put out of work at Polberro Consols near St Agnes, several of them came to Truro on May 17, requesting permission to beg. They were sent on their way with a loaf each. Relief committees for miners unable to afford bread were set up in St Austell and Gwennap. At Newquay and the East Wheal Rose Mine at Lappa Valley (whose inhabitants were still recovering from the disaster of 1846<sup>10</sup>), corn and flour was arranged to be shipped from Liverpool and purchased by the miners. Ironically, days earlier men from Withiel parish had attempted to halt a shipment of grain from leaving Padstow. J. T. Austen Treffry, owner of both Fowey and Par Consols, established his own relief fund in conjunction with his mines' adventurers: all his miners whose earnings were not enough to cover their, and their families' needs, could purchase cheap flour, wheat and barley by means of a ticket system<sup>11</sup>. At Balleswidden Mine near St Just, tanners coming to grass were presented with a loaf and a bar of soap each<sup>12</sup>. Presumably, people starve with more dignity if they're clean.

These efforts weren't nearly enough. Indeed, "nothing could be looked for through our mining districts but want and riot"<sup>13</sup>.

## The Men of Breage Get Organised



*Underground at Wheal Vor, Breage<sup>14</sup>*

*God, keep us from rocks and shifting sands,  
And save us from Breage and Germoe mens' hands.*

*qtd. in Philip Payton, Cornwall – A History, Cornwall Editions, 1996, p171*

As the old nautical prayer above makes clear, the inhabitants of Breage had long enjoyed a certain reputation for lawless derring-do, wrecking and smuggling being their primary interests. In 1847, they turned their attentions inland.

Anonymous handbills were posted around the village, calling on local miners to assemble at a certain spot on Saturday, May 22. The reasons for this meeting were unstated and, alas, no copies of the handbill survive. But we do know where the men of Breage were headed for their gathering, and there was a lot of them.

They were going to Helston, on market day<sup>15</sup>.

### **Helston, May 22, 1847**

If the handbills in Breage were anonymous, then so was the tip-off to the authorities in Helston: the miners are coming, get ready. The Mayor, Thomas Rogers, a 55 year-old solicitor residing at Coinagehall Street<sup>16</sup>, got busy. Fifty soldiers of the 5th Fusiliers were called in from Pendennis Castle, Falmouth, thirty men of the local coastguard were mobilised, and sixty townspeople were deputised as Special Constables. The militia were stationed at the bottom of Sithney Common Hill, and the Constables were covering the Guildhall in Church Street.



*The foot of  
Sithney Common  
Hill, Helston*



*The Guildhall, Church St, Helston*

Rogers' sources proved correct. By 11am, 300 miners entered the outskirts of Helston from the west – straight down Sithney Common Hill, where the Redcoats were waiting. Either they had peaceful intentions all along or, alternatively, once the miners caught sight of a well-drilled, musket-wielding platoon, they opted for diplomacy over threat. Flanked by the soldiers, Rogers and a gaggle of magistrates asked the burly incomers to state their business. The miners stated that they, and their families, were starving, many were out of work, and even those in gainful employment could not afford food, as prices were so high: they wanted to know if “something could not be done to help them”<sup>17</sup>.

The Mayor measured the sincerity of their words, and their appearance. Yes, the miners could enter the town and wait, whilst he and the magistrates discussed what relief could be

provided – if any. Rogers assured them that everything possible “should be done to alleviate their distress”, with the proviso that any resolution to violence on the miners’ part to achieve their aims would be folly, as “ample means were at hand to repel any attack they might make”.

Rogers had the whip-hand, and everyone knew it. The miners trudged to Coinagehall Street to await a possible handout. The soldiers stayed where they were.



*The Coinage Hall, in its modern incarnation*

Hours passed. The men were probably bored, doubtless hungry, and still no word had been forthcoming about any relief. Even taking matters into their own hands, and fixing prices to suit their means at the market, was out of the question, what with the army in town. Frustrations must have boiled over, and a confrontation became inevitable. As if by a signal, at 5pm a huge “uproar” was heard in the street by the Coinage Hall,

which brought the Special Constables running and resulted in a free-for-all ruck outside the Mayor's place of residence. Whilst this was going on (and it lasted for thirty minutes of all-in street-fighting), Helston was rapidly put on lockdown. Shops closed and pubs were emptied. The market was rapidly cleared of stock. Unfounded rumours flew about that people had been shot and killed. Thomas Oliver, a boy in Helston at the time, recalled in 1914 that the miners, now thinned down to a total of around seventy, attacked with shovels and pickaxe handles, and that the soldiers actually refused the order to fire a volley over the rioters' heads, and that the Mayor read the Riot Act<sup>18</sup>.

But no contemporary report mentions this, quite the contrary: "The soldiers did not quit the building in which they were stationed", and blame for the scrap was put down to the "officiousness" of the constables. With both sides battered and bruised, it was the miners who retreated, empty-handed.

Did Rogers eventually provide bread for the miners? No; after all, he'd given them fair warning on the improprieties of rioting. He did, however, ensure the military remained in his town until the 25th, and bumped up his band of Special Constables to a round hundred. Eventually, the Great Work Mine at Breage decided to purchase corn for its workforce – to be sold on to them at a 30% discount.

As for the miners, they probably realised that, if the element of surprise was denied them, a town's market well-defended, and they encountered a Mayor as wily as Thomas Rogers, there was little they could do. Especially with only three hundred men.

Penzance would be different.

To be continued in June 2022 Projenitor.....



# Digital Archivists Race to Preserve Ukrainian heritage

By Kimberly Adams and Sasha Fernandez

While some Ukrainians attempt to preserve cultural artifacts as the conflict rages, a team of multinational archivists is recording websites before they go offline or their messages are distorted.

War disrupts and ends lives. It destroys homes and infrastructure. And as Russia continues its war in Ukraine, the cultural heritage of Ukraine is also at risk.

Some Ukrainian museum websites have gone offline as the servers hosting them lose connections or are destroyed in attacks. To prevent that information and cultural memory from disappearing entirely, around 1,000 archivists, programmers and librarians have volunteered to form a group called Saving Ukrainian Cultural Heritage Online or SUCHO.

They've been recording and archiving these websites before they go offline. Quinn Dombrowski is an academic technology specialist at Stanford University who's been working on this project.

**Quinn Dombrowski:** Digital cultural heritage, I think, is an outgrowth of the way that, you know, the internet has worked. And people have developed websites for museums and for libraries and for archives that feature 3D models of particularly special objects, high-resolution images, things like digitized texts and manuscripts that talk about the history of Ukraine. And we want to make sure that those materials continue to be available and continue to be presented in the way that their curator has intended.

**Kimberly Adams:** So how are you archiving these pages?

**Dombrowski:** We are sending URLs to the Internet Archive's Wayback Machine. We're also using an open-source software called Webrecorder. And what Webrecorder does is it captures

high-fidelity versions of a website just as if a person were navigating it. So with Webrecorder, we're able to capture virtual tours where you can walk through a museum. And these are things that are traditionally very difficult to capture through web archives, but Webrecorder allows us to do that.



*Quinn Dombrowski (Courtesy Dombrowski/Rod Searcey)*

**Adams:** So can you give an example of a website that's been archived as part of the project and how it looked before and how people might experience it now?

**Dombrowski:** One of the sites that we've archived is the National Museum of Ukrainian Folk Decorative Art — a beautiful site with images of pottery and folk art and cultural manifestations, you know, dating back for centuries. And while the site is still up, thankfully, we have seen sites go down even shortly after we finish our archiving of them. And with the versions of the archive that we've created with Webrecorder, people will be able to navigate the site and browse through it and experience the content, the images, as if the site were live — even if it goes down and ends up being irretrievable.

**Adams:** What are some of the obstacles that you and your team and the volunteers are facing as you do this work? And why do you think it's important to do this work right now?

**Dombrowski:** Right now, understandably, everyone on the ground is too busy fighting for their survival to be worried about things like servers and documents. People are smuggling physical objects out of the country as fast as they can, and you know, things that are digital, there's a sense that, you know, they'll be preserved somewhere and they don't need to worry about those to the same extent. So we're trying to be another node in that network of backups and support for the Ukrainian people.



*A screenshot of a National Museum of Ukrainian Folk Decorative Art web page.  
The site was preserved by SUCHO. (Courtesy Dombrowski)*

**Adams:** How do you want this archive to be used in the future?

**Dombrowski:** We really hope that it's not used. Nothing would make us happier than for all of these sites to remain safe, remain on their original servers with their technical platforms.

That said, if sites are destroyed, at least the way the site used to look is captured as an experience. But also we can extract some of the contents, you know, the images, the PDFs, to help them reconstruct the sites.

**Adams:** What's the risk if you don't do this work?

**Dombrowski:** That it's gone. It could be gone in the sense of, you know, servers being destroyed — or, worst case — if the Russian government comes in and takes over these servers, you know, there's the possibility of them subverting the message of the sites — making the argument that there isn't a Ukrainian national identity, that it's all Russian, reframing the history of Ukraine as just another province of Russia. That's not something that we're OK with seeing happen.

### **Related links: More insight from Kimberly Adams**

You can check out SUCHO's steadily growing archive (<https://www.sucho.org/>). It includes pages from Ukraine's Museum of Decorative Art and even the Ukrainian Virtual Observatory, which has information dating back to the 1890s.

You can also check out a similar initiative from the Victoria and Albert Museum's ongoing program called Culture in Crisis, (<https://cultureincrisis.org/>) where you can view a portal to other digital archive sites, like the Syrian Heritage Archive project (<https://syrian-heritage.org/>).

Source: <https://www.marketplace.org/shows/marketplace-tech/digital-archivists-race-to-preserve-ukrainian-heritage/>



*Ukraine's National Flag*

# Some Interesting Trivia

These Tiny Tart Plums From Cornwall Make a Scarce Dessert Delicacy

Chefs are competing for Kea plums, an unusual fruit that grows only in a tiny 20-acre patch of Britain.



Kea plums Photographer: Catherine Losing for Bloomberg Businessweek

It was in the 1730s, perhaps, that this story starts, all thanks to a few scurvy-fearing Portuguese seamen who'd sailed north to the English Channel to help fight the French. They needed their vitamin C, and preserved plums were the preferred source. After the stones were tossed overboard, they'd wash up on England's southwestern coast.

The region, marked by high humidity, low soil pH, and reliably misty mornings, was ideal for the far-from-home fruit. The stones took root and grew into trees bearing small, tart, and bright-flavored fruit that locals named after their parish: Kea plums. In Portugal the same species of trees began to die out; today the only place in the world where they flourish is a single valley in Cornwall, only 20 acres on the grounds of the Tregothnan country estate.

The trees are an odd sight, all haphazard and gnarled, with a fruit yield about a quarter lower than those of your typical supermarket plum. The Kea plum's season is shorter, too, only a few weeks in mid- to late summer. Attempts to commercialize them across England have failed.



"We've never seen them become orchards anywhere else. They just sit there, looking a bit like a specimen," says Jonathon Jones, Tregothnan's gardener turned retail operation head.

A green-thumbed noble family has owned the estate since the Middle Ages. Tregothnan produces its own brand of tea—the U.K.'s first outdoor ornamental camellias were planted here in the late 18th century—and it sells whatever Kea plums the locals haven't hoarded. Jones recalls that when he first arrived in the area, he always heard the harvest was bad.

*Attempts to commercialize Kea plum trees beyond Tregothnan have failed.  
Source: Tregothnan*



“Then I’d come down unannounced and find this orderly queue of people lined up, buying plums,” he says, “almost a black market.”



*The Kea plum orchard. Source: Tregothnan*

The orchards were accessible only by boat until roughly 60 years ago. Broader access and awareness made neighbors fiercely protective.

Slowly, Jones earned the trust of locals, bringing experts to help shore up the orchards and keep the trees—which live for 100 years or so, he estimates—healthy and fruiting. His team also secured some commercial opportunities, notably with Fortnum & Mason, which is releasing a Kea plum glacé in time for Christmas to accompany a festive cheese board. “They’re known for being particularly tart, so you don’t want to eat the fruit raw,” says confectionery buyer Sophie Young.

Chef Adam Bristow of the nearby Pig at Harlyn Bay restaurant is another fan: “They have a fantastic history as part of the fabric of Cornwall and a uniquely deep, sharp, but bitter flavor.”

Tregothnan sells them directly to the public, either frozen or as jars of jam for “a proper Cornish cream tea,” Jones says, beaming.



*Rice pudding with kea plum jelly is on the menu at the Pig at Harlyn Bay.*

## **Kea Plum Compote Recipe**

Chef Bristow's tart compote works great on chocolate mousse and is delicious with good vanilla ice cream.

In a saucepan, combine 1 lb halved and pitted Kea plums or wild plums, 1¼ cups dark brown sugar, ½ cup water, 1 small piece of star anise, and ½ stick cinnamon. Cook over moderate heat until the water has evaporated and a syrup forms. Pour into a cold bowl and let cool, then fish out the spices. Refrigerate for as long as two weeks. Makes about 3 cups.

Source: <https://www.bloomberg.com/news/articles/2021-04-07/tiny-tart-kea-plums-from-cornwall-make-a-scarce-dessert-delicacy>



## **The Grave of Clasped Hands: Love Conquering Death**

In the Dutch city of Roermond lies Het Oude Kerkhof (The Old Cemetery), one of the country's oldest cemeteries. Following an edict produced on June 26th 1784, burial within a church, chapel or covered building was prohibited, and that any future burials would have to take place on the perimeter of the city, and not within its walls. Anyone contravening these laws would have been issued a hefty fine, so the people of Roermond had to move quickly.

By May 1785, a new burial ground was established around a smaller pre-existing Jewish cemetery with very clear religious divides. High walls separate the burial spaces of the Catholic, Protestant and two Jewish sections, with an additional unconsecrated area, used for burials of individuals with no religious denomination, or for burials of people who were not permitted to be buried in consecrated earth (from a historically British perspective, this would include criminals and individuals who took their own lives, to name but two instances.) Well into the 19th century, the Netherlands existed under a policy of pillarisation (verzuiling in Dutch), whereby society was further segregated depending on political and religious beliefs. The cemetery was no different.

Much of the cemetery also had a class system, implemented in 1870, which is still visible in the Catholic section, where the wealthiest still reside in enormous elaborate vaults and mausoleums, whereas the city's poorest citizens (fourth class) endured unmarked, free burials. For such a small site, the amount of large family vaults remains notable, with fifty crammed into the upper class section, making it a very cosy place to be indeed.

The cemetery has also gained national renown for being a treasure trove of neo-gothic funerary art. Across the lower class burials, there are a huge number of stunning cast iron crosses of surprisingly high quality. This same artistic merit applies to the iron gates and fences of higher class graves and can be attributed to the artistic ideals and achievements of local blacksmiths, the Firma Cuypers and Stolzenberg.

By the 1990s, the cemetery had fallen into severe disrepair, until a group of local enthusiasts and volunteers formed the Oude Kerkhof Foundation and set to preserving the site and its inhabitants for generations to come. Through restoration efforts, tours and public events, the cemetery was finally recognised as a protected monument in 2001.

Of the thousands of burials within the cemetery, two ingeniously joined graves have put it on the global map.

In 1842, 22-year-old Josephina C.P.H van Aefferden, a Catholic noblewoman, fell in love with 33-year old colonel Jacobus W.C van Gorkhum. Gorkhum, being a member of the Dutch cavalry was a commoner, and far below Aefferden's class. This alone would have been cause for enormous controversy, but to add to the lovers' wealth of problems, she was Catholic and he was Protestant.

Their marriage was an enormous scandal, taking place in Germany in 1842, but the couple defied the critics and remained together for 40 years, until the death of Gorkhum in 1880.

As in life, their death was subject to clear religious divide. Due to the religious segregation in Het Oude Kerkhof, the couple could not be buried together in her Catholic family plot, but Aefferden was ingenious and found a means for her and her husband to be linked for all eternity. Burying her husband on the edge of the protestant section, she could ensure that his plot backed on to

that of her family's. Ordering two matching large white memorials, the headstones towered above the dividing wall, leaving a space between the two. Here, the two plots were joined Gurkhum was buried beneath the 'masculine' hand (depicted with a man's shirt cuff), whereas Aefferden and her family were interred beneath the 'feminine' hand (shown with a ruffled, delicate cuff).

The grave, known as the 'grave with the little hands' or 'Het graf met de handjes' is celebrated across the world as a beautiful and ingenious piece of grave art, but also as a symbol for love finding a way.



Source: <https://burialsandbeyond.com/2021/02/13/the-grave-of-clasped-hands-love-conquering-death/>