

ON TRACK
**Newsletter of the Mid Gippsland Family
History Society Incorporated**
ABN No. 88 735 748 406
P.O. Box No 767
Morwell 3840

President:

Helen McLennan

Telephone 03 51274526



helenmclennan@net-tech.com.au

Vice President:

Jeanette Rennie



jeanetterennie@optusnet.com.au

Secretary:

Sandra Dumble

Telephone 03 51273025



sandian@netspace.net.au

Treasurer:

David Grant

Box 78 Moe 3825

Telephone 0351271505



dgrant45@optusnet.com.au

Publicity:

Vaughan Knox



bvknox@tadaust.org.au

Editor/Webperson:

Kaye O'Reilly

Telephone 0351221282



macore@tadaust.org.au

Librarian:

Dawn Cowley

Telephone 0351271780



gdcowley@optusnet.com.au

Hostess: Vicki Evans



victoria@sympac.com.au

Committee:

Wes Halket



mowesh@bigpond.net.au

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Website: <http://home.vicnet.net.au/~mgfhs>

Meetings:

Meetings are held on the fourth Thursday of each Month, except December, at the Meeting Room, entrance at the rear door of the Moe Library, Kirk Street Moe. Our Library will be open at 7pm with meetings commencing at approximately 7.30pm.

Membership fees 2005/2006: Single \$25; Family \$30 payable in July.

Library Hours:

Our Library is open to the public on *Wednesday Afternoons between 1pm and 4pm*. Volunteers from our group are available to assist with research at this time. The Library is also available to members at all times that the Meeting room has not been booked by other organizations. (Check with the Public Library Staff) The library is available to members on the first Saturday of each month.

Library Fees: Gold Coin donation per visit for non – members.

Research:

There is a research fee, minimum of \$10 plus a stamped addressed envelope for any enquiries requiring research, with additional charges for large amounts of photocopying and/or postage. Enquires should be clear and concise.

Please direct all enquires to The Secretary, P.O. Box 767, Morwell, 3840 and mark the envelope "Research Enquiry".

In This Issue:

MGFHS Writing Competition 2007

Members Family History story – Finding James Milligan

Van Diemen's Land Convicts: Port Arthur system & rules.

MGFHS transcribe Gormandale Cemetery

POEM: Grandma Climbed the Family Tree

Contributors:

Vicki Evans, Kaye O'Reilly, Sandra Dumble

Mid Gippsland Family History Society
Writing Competition - 2007

TOPIC	Essay /Article concerning family history	
RULES	Open to Financial Members of MGFHS <u>only</u>	
PRIZES	1 st Prize	\$100 cash
	2 nd Prize	\$50 book Voucher
	3 rd Prize	To be announced, if more than 15 entries received

DEADLINE

1st April 2007

The Winner will be announced at the May Members Meeting when the Prizes will be presented.
The winning submissions will be included in May's newsletter.

SUBMISSION REQUIREMENTS

Essay/Article: A 2 page word document which may include pictures or photos.

Use the title as your **HEADING**, and **NO AUTHOR'S NAME**.

The font 'TIMES NEW ROMAN' and a size of 10, 11 or 12 is recommended. (But not necessary)

Cover page: This page is to have the **TITLE** of your article and your name and address.

Send your article to the Editor via email or post to the editor's address (on the front page of this newsletter). If posting, please include a floppy or CD containing your article.

Those with out a computer may type or hand write – **PRINT** - your article.

Please send printed articles in to the editor by the 14th March to allow time for typing.

The computers in the meeting room are available for your use.

JUDGES

The judging will be carried out by members from The West Gippsland Genealogical Society Inc.

VICKI'S FINDS on the NET

Vintage New Year's Postcards

<http://www.twogatos.com/vintage/newyear/index.htm>

Historical Directories -- a digital library of local and trade directories for England and Wales from 1750 to 1919. <http://www.historicaldirectories.org/>

Marilyn writes: I've been transcribing county death schedules from New Brunswick, and discovered that: Sarah died in 1891, she was a 67-year-old housekeeper, and cause of death was "worn out," length of illness, 2 months.

Then there's Margaret, she died in 1888, she was 92 years old, cause of death "old age," length of illness, "1 week"

Phoebe, on the other hand, was only 88 when she died in 1888. She too, died of "old age," but she had it "several years."

William died in 1888, at 84, of "old age," but he had it "not long."

Mrs. Seeley, age 91, died in 1888 of old age, she only had it "one day."

A NEW PUBLICATION from the Wagga Wagga & District Family History Society

The Pioneers of Wagga Wagga and District book is now available. The publication of 482 pages details more than 1000 pioneers prior to 1901. The book is indexed and includes maps of the area. Cost: \$55 posted within Australia. More details can be found on their web site.

<http://www.wsg.net.au/wagga/index.htm>

GRANDMA CLIMBED THE FAMILY TREE

There's been a change in Grandma, we've noticed as of late
She's always reading history, or jotting down some date
She's tracing back the family, we'll all have pedigrees
Grandma's got a hobby, she's Climbing Family Trees

Poor Grandpa does the cooking, and now, or so he states
He even has to wash the cups, and the dinner plates
Well, Grandma can't be bothered, she's busy as a bee
Compiling genealogy, for the Family Tree

She has no time to baby sit, the curtains are a fright
No buttons left on Grandpa's shirts, the flower bed's a sight
She's given up her club work, the serials on TV
The only thing she does nowadays is climb that Family Tree

The mail is all for Grandma, it comes from near and far
Last week she got the proof she needs to join the DAR
A monumental project, on that we all agree,
A worthwhile avocation, to climb the Family Tree

She wanders through the graveyards in search of date and name
The rich, the poor, the in-between, all sleeping there the same
She pauses now and then to rest, fanned by a gentle breeze
That blows above from the Father, of all our Family Trees

Now some folks came from Scotland, some from Galway Bay
Some were French as pastry, some German all the way
Some went West to stake their claims, some stayed there by the sea
Grandma hopes to find them all, as she climbs the Family Tree

There were pioneers and patriots mixed with our kith and kin
Who blazed the paths through wilderness and fought through thick and thin
But none more staunch than Grandma, whose eyes light up with glee
Each time she finds a missing branch, for that Family Tree

Their skills were wide and varied from carpenter to cook
And one alas the records show, was hopelessly a crook
Blacksmith, farmer, weaver and judge, some tutored for a fee
Once lost in time now all recorded on the Family Tree.

To some it's just a hobby, to Grandma it's much more
She learns the joys and heartaches of those who went before
They loved they lost they laughed they wept, and now for you and me
They live again in spirit, around the Family Tree

At last she's nearly finished, and each of us are exposed
Life will be the same again, this we all suppose
Grandma will cook and sew, serve crullers with our tea
We'll have her back, just as before that wretched Family Tree

Sad to relate, the Preacher called and visited for a spell
We talked about the Gospel and other things as well
The heathen folk, the poor, and then 'twas fate it had to be
Somehow the conversation turned to Grandma, and the Family Tree

We tried to change the subject, we talked of everything
But then in Grandma's voice we heard that old familiar ring
She told him all about the past, and soon 'twas plain to see
The preacher too was neatly snared by Grandma and the Family Tree

He never knew his Granddad, his mother's name was Clark?
He and Grandma talked and talked, while outside it grew quite dark
We'd hoped our fears were groundless, but just like some disease
Grandma's become an addict, she's hooked on Family Trees

Our spirits filled with sorrow, our hearts sank with dismay
Our ears could scarcely believe the words we heard our Grandma say
"It surely is a lucky thing that you have come to me
I know exactly how it's done, I'll climb your Family Tree!"

Unknown author

NSW Parish & Historic Maps

http://www.lands.nsw.gov.au/survey_mapping/

The Parish Map Preservation Project is converting the State's rapidly deteriorating parish, town and pastoral run maps to digital images. You can now view these images online using the *search facility*. Copies of land records and reproductions of historical maps, title deeds and land grant documents can be obtained from Lands' head office at Queens Square.

Check the web site for more information.

MGFHS TRANSCRIBE GORMANDALE CEMETERY

The society's final activity for 2006 was a visit to the Gormandale Cemetery for the purpose of transcribing headstones as well as enjoying a picnic lunch. Eight members travelled to the cemetery on Sunday, November 26, and participated in an enjoyable day out. The weather was kind and we didn't have to issue a "snake alert". Many thanks to the members for their contribution. The Gormandale Cemetery Transcriptions will be available in book form in the near future. *Sandra Dumble*



Vaughan Knox transcribing some of the headstones at Gormandale Cemetery.

VAN DIEMEN'S LAND CONVICTS

The following is taken from the book, Port Arthur 1830-1877 by Ian Brand, 1975.

GOVERNOR ARTHUR'S SYSTEM

Col George Arthur arrived at Hobart Town on 12th May, 1824, and assumed the post of Lt. Governor on 14th May. He was a brave military officer with a past record of efficient administration. Energetic, self-reliant and determined, he was, however, a man with a narrowness of view which appears to have been a major character fault. When Van Diemen's Land was separated from New South Wales on 14th June 1825, Col. Arthur retained the title of Lt. Governor but received the full powers of a Governor.

In the colony which Lt. Governor Arthur had to supervise, almost 50% of the population were transported convicts, and he saw his job largely as the management of an extensive penal settlement. He therefore controlled it by very strict regulations with a strong accent on convict affairs. In fact he aimed at gaining for the colony a reputation for machine-like discipline, with every convict knowing the rewards for good behaviour and the punishments for bad.

The aims of his system were, the implementation of the transportees' sentences of hard labour; their reformation by encouraging good conduct and rewarding it with comfort and freedom; and the deterrence of the criminals in the U.K. by making known the strictness of punishment in Van Diemen's Land. He divided convicts into seven classes:

Class 1 - prisoners granted tickets-of-leave. This freed the men from most of the restrictions on convicts and permitted them to own property. Tickets were not given as a right, but at the Lt. Governor's discretion, for good behaviour, and they were withdrawn promptly for bad conduct. Tickets-of-leave men could work for wages, and because it was proof of good conduct, the ticket usually brought the holder higher rates of pay than the average free man. It was accordingly, highly valued. Approximately 10% of convicts in the mid 1830's were in Class 1.

Class 2 - the assigned servants. They were given into the care of particular settlers who had to feed and clothe them, and in return the convicts had to serve the settlers in whatever way the latter determined. These accounted for about 50% of the convicts in the colony.

Class 3 - those employed on public works by the Government.

Class 4 - those in the road gangs. Classes 3 and 4 amounted to almost 20% of the convict population.

Class 5 - those sentenced to hard labour in chains, about 5%. Arthur believed this punishment was "as severe a one as could be inflicted on man".

Class 6 - men who had been convicted of offences in the colony, and sentenced to hard labour under rigid surveillance in the penal settlements.

Class 7 - similar to Class 6 but had to serve their sentences in chains. About 5% of the transportees were in Classes 6 and 7.

The remainder of the convicts were invalids. Assignment was the core of the convict system until 1840. Two thirds of the convicts were thus employed on the development of the resources of the Colony and the Government did not have to bear the cost of their upkeep. This system aimed at the reformation of the prisoner by giving him or her the opportunity to prove good behaviour.

Women and children were treated differently from the men. The boys' station at Point Puer was opened in 1834 to ensure that the boys were kept apart from the men, and to make their reformation and return to society faster.

Women were divided into three classes:

Class 1 - those suitable for assignment.

Class 2 - those who had committed minor offences.

Class 3 - the crime class, which was numerically the largest category.

Religion was believed to have an important part to play in a prisoner's reformation and Arthur had Wesleyan Missionaries appointed to Port Arthur hoping that religious instruction would help convicts. Ticket-of-leave men were required to attend church every Sunday.

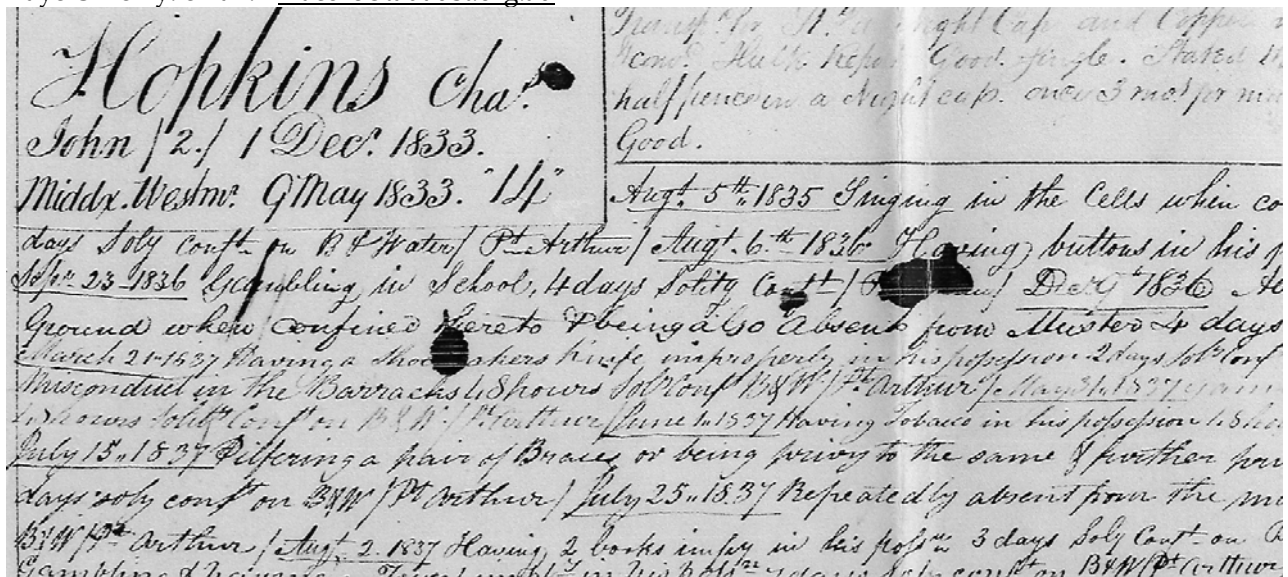
RULES TO BE OBSERVED BY THE CONVICTS

- 64 The Convicts upon no pretence whatever, are to attempt holding any communication with each other, either by words or signs, and must never read aloud, sing, whistle, dance or make any other noise in their Cells, exercise yards, corridors or Chapel. The Convicts are only to be addressed by the numbers of their Cells, and no man must ever use his name in communicating with the Officers placed over him.
- 65 They are to rise when the first bell is rung; immediately wash their hands and faces, and roll up their bedding neatly, according to the form prescribed, and place it upon the top of the cupboards. The days for airing bedding will be communicated by the Officer in charge.
- 66 The Cells are then to be swept, and with the furniture, properly scoured; and the Slops are to be handed out as soon as the bell is rung in the Corridor and the doors opened for that purpose.
- 67 The Convicts will keep their persons and Cells, at all times in the highest state of cleanliness, and must invariably have the Cell furniture and utensils neatly arranged according to the order directed.
- 68 The Convicts will wash their feet twice in Summer, and once in Winter weekly; viz. upon the evenings before putting on clean shirts.
- 69 The Convicts must never allow their clothing to remain out of repair, but when necessary will apply to the Officer in charge for the requisite materials. The clothing must also be kept clean, and upon all occasions, when the Convicts are out of their Cells, except for cleansing purposes, they are to be closely buttoned up.

The above was taken from The "Separate" or "Model Prison", Port Arthur by Ian Brand 1975
 Thanks to Sandra Dumble for forwarding this information.

Below is a section from my third Great Grandfathers prison record at Port Arthur. It details some of the punishments received for breaking the above rules. He was 16 years old when he was confined for 4 days on Bread and Water for singing! Other punishments were 3 Days for having buttons in his possessions and 48 hours solitary confinement on Bread and Water for having Tobacco. Once he was caught gambling and having a towel improperly in his possession and was sentenced to 7days solitary on Bread and Water!

Kaye O'Reilly: email:- macore@tadaust.org.au



Finding James Milligan © Kaye O'Reilly

When I began delving into my family history, one of the first places I visited, for information on my deceased relatives, was the Bunyip cemetery. I had taken my mother to a number of funerals during her lifetime, and that's the place most of my relations 'retired' to. My grandparents McMillan are there, as are the Fitzgerald's, Mannix's and Milligan's. Or so I thought. My 2nd great grandfather, James Milligan was missing! His wife, Catherine is there, but not James? What had happened to him? Why wasn't he buried with his wife? There is no headstone, to check for an inscription, but on the cemetery's gated entry was a plaque with the contact details for the cemetery trust's secretary. A call was put thru. "Yes, Catherine Milligan is here, buried with her son, Fred, but sorry no James". My curiosity was aroused, where was he! Had there been a falling out? I talked to the older members of my family and no one knew or remembered James and Catherine. They were all very young children when their great grandparents had died.

I checked all the deaths in the Victorian B. D. M. index's, for any James Milligan. The only one to fit was a chap in Castlemaine who died in 1923. I bought his death certificate but was unfortunate in that it had UK, UK, and UK, (unknown) in just about every space. It did however say he had died in the Castlemaine Benevolent Home. I then approached the Castlemaine Historical Society and had them check the Castlemaine Asylum records, which I had learned, were held by them. Those results were inconclusive. At a pinch, that James, could have been my grandfather. If so, it would have meant he had left Granny, after she had had his eleven children, and 'ran off' with another women, *unlikely?* As this James was buried in the Castlemaine Cemetery, I rang their secretary. He told me that James was buried in a public grave and as 1923 was in the middle of the 'depression', it was conceivable that the family didn't collect the body, due to the expense involved. This, I thought, *unlikely.*

I went back to the index's, for a check of the available New South Wales and South Australian death records. There was one, possible James, in NSW, but no age was given. I put a note on the Internet, in a Rootsweb mailing list covering Australia and New Zealand. I asked for information on the death of any James Milligan, born c1849, in any State. One reply had a James Milligan, in a West Australian cemetery who had died in 1931, aged 85 years. I thought it unlikely my James would have ended up in WA. I however, emailed the cemetery, to see if I could find out who purchased the burial plot. As yet, I have had no reply... I visited my local, Church of Latter-Day Saints, at Traralgon, where they hold records on microfiche for Western Australia. Sadly, there was less information on the fiche than on the cemetery site.

I needed to know a date, for the last know 'sighting' of my James. In Denise Nest's book, 'Call of the Bunyip', published by the Bunyip History Committee, there is a James Milligan, most likely my Grandfather, in a Pioneer's photo, dated 1919. I took the book to show a great aunt, hoping to jog her memory concerning James. She showed me an old photo. It was of a couple, seemingly in their 80's, sitting happily together, on a step. Mr & Mrs Milligan 1924, is written on the back. The bearded gentleman strongly resembled the Pioneer.



My great aunt then produced a small cutting from an old newspaper. It was an obituary for Great Grandfather, Charles Milligan. In it, it stated "was the son of the *late* James Milligan". Charles died in 1934. I now had a rough time frame for James' death, sometime between 1924 & 1934.

Only a year out of my time line, I wasn't ready to let 'Castlemaine James' go too easily. Hoping for an obituary, I set off for the State Library in Melbourne, to read the Garfield newspapers for November 1923. I had no luck finding James.

I checked for Catherine's obituary in May 1926. I not only found her obituary but a piece on Catherine, as an old Pioneer of the Bunyip district, unfortunately it didn't mention if James was alive or had predeceased her.

I then headed for the Public Records Office of Victoria. I wanted to check the Victorian Probate Index. There were two Probates for Catherine Milligan. One in 1926, the year she died, and another in 1935.

What I learned then was; the first will hadn't been administered because the executors had died.

In 1935, family members applied to have the matter cleared up. Those papers gave me a lot of answers. The relevant facts are:

1926: Catherine Milligan, Iona, *married woman*.

Catherine died at Iona on the 6th of May and left *her husband surviving*.

That the husband of the said deceased was at the time of her death *a British Subject* by birth.

She purchased the land about 13 years ago with *money given to her by her husband*.

Catherine *married* James at Sorrell in the State of Tasmania on the 5th Day of April 1873.

1935: Late of Iona – *Widow* deceased.

Interest in her estate, upon her husband *James Milligan, who is now deceased*, Mable Rose Gummow, of Attfield Street, South Fremantle, *West Australia*. Her other surviving children were also listed.

With the information that James's daughter lived in Western Australia, I went back to my Rootsweb mailing list. I wanted to see if I could get some extra information regarding the James Milligan buried in Fremantle. Having been disappointed by my previous certificate purchase, I was unwilling to rush to buy another one without some more collaborating information. I asked the 'list' what information I could expect to find on a W.A. death certificate? 'Chris' replied, "There may have been death notices in the West Australian newspapers, which are on microfiche at the Alexander Library in Perth". I pointed out that as I lived in Victoria, I wouldn't have any chance to check those papers, 'Chris' then said "when I get a chance I'll go and check for you". Well, an offer too good to be true. I would have to wait and hope 'Chris' didn't forget about me. It was 10 days later when he emailed with the following:

The West Australia Paper, Thursday, Nov 5th 1931.

Milligan: The friends of the late Mr James Milligan, husband of the late Catherine Milligan formerly of Cora Lynn, Victoria are respectfully invited to follow his remains to the place of interment, the RC Cemetery, Fremantle. The funeral will leave the residence of his daughter Mrs M Gummow, 217 Ashfield St, S Fremantle, tomorrow Fri 11.30 o'clock arriving at Cemetery 11.50am.

The West Australian, Fri., Nov 6th, 1931.

On Nov 4th 1931 at the residence of his daughter Mrs M Gummow, 217 Ashfield St, Fremantle, James husband of the late Catherine, father of Mable (Mrs Gummow) late Gwalia, Catherine (Mrs A Fielder) Charles, Fred & John Milligan, age 85yrs.

Apart from Mable, who is in my 'tree' as Rose Mable, they are all names I have in my ever-increasing Family History files. I then purchased James Milligan's death record, from the Registry. From it I've learned he had been in WA for 5 years. He obviously went there to live with his eldest daughter Mable, after the death of his beloved wife, Catherine.

Saying "thank you" to Chris, can't have begun to express my gratitude. A total stranger, apart from our joint love of genealogy, he gave up a lunch hour to help me, a fellow researcher, trace an ancestor. Fantastic!

Since my initial trip to Bunyip, I've travelled all around Gippsland, meeting and renewing friendships with relatives and Milligan's who are no relations at all. I have expanded my Milligan 'Tree' with some more aunts, uncles and cousins and had some much-needed exercise walking the Bunyip and Wonthaggi cemeteries.

I have now found James' death and his burial place. I have his marriage to Catherine. Now, I just need to find his birth. Off I go, onto another adventure!

© Kaye O'Reilly *If you have any connection to James and Catherine (nee Hopkins) Milligan please contact: Kaye via email at macore@tadaust.org.au*

Children of JAMES MILLIGAN and CATHERINE HOPKINS were:

JAMES FRANCIS SEYMOUR MILLIGAN, b. 1875, VIC AUS d. 1917 VIC AUS m. Annie CHAMBERS 1904

CHARLES ALEX. MILLIGAN, b. 1877, VIC AUS d. 1934 VIC AUS m. Ethel May MANNIX 1904

MABEL ROSE MILLIGAN, b. 1879, VIC AUS d. 1957 WA m. William Henry GUMMOW 1904

WILLIAM HENRY MILLIGAN, b. 1880, VIC AUS d. 1916, Fromelles, Nord, France. **K.I.A.**

FRANCES AUGUSTA MILLIGAN, b. 1881, VIC AUS d. 1917, Ieper, West Vlaanderen, Belgium. **K.I.A.**

JOHN PATRICK MILLIGAN, b. 1883, VIC AUS. Death place unknown (QLD?)

FREDRICK HOBART MILLIGAN, b. 1885, VIC AUS d. 1956, VIC AUS unmarried

SUSAN MILLIGAN, b. 1887, d. 1887, buried at Walhalla VIC AUS

CATHERINE CHRISTINA MILLIGAN, b. 1888, VIC AUS d. 1975, VIC AUS m. Albert Cedrick Adolph FIEDLER 1914

THOMAS MICHAEL MILLIGAN, b. 1891, VIC AUS d. 1892, VIC AUS

JOSEPH LEWELLYN MILLIGAN, b. 1897, VIC AUS d. 1917, Villers, Bretonneux, France. **K.I.A.**