

Founders

Magazine of the Fellowship of First Fleeters

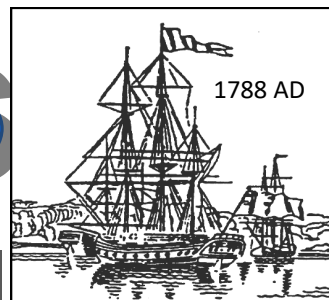
ACN 003 223 425

PATRON: Her Excellency The Honourable Marjorie Beazley AC QC

Volume 52 Issue 1

53rd Year of Publication

February-March 2021



To live on in the hearts and minds
of descendants is never to die

AUSTRALIA DAY ~ SHOULD IT BE CHANGED?

*Some new thoughts on an annual issue, adapted from a presentation by **Julian Lucas**, their committee member, to the First Fleet Fellowship in Victoria in February 2020.*

Australia Day was adopted in 1946 by all states, territories and the Commonwealth. Previously it had been called Foundation Day and in Sydney First Landing Day. A while ago, I did not think it mattered much whether we changed it to another day or not. I have changed my view and I now strongly support the position that Australia Day should not be changed. I must ask why people want the change. It appears that the only reason is that it celebrates the arrival of the British and the commencement of the dispossession of the aborigines' land. However, my considered reflection is that it should not be at all embarrassing to celebrate the arrival of the British especially by those whose ancestors were among the party.

I wish to point out some of the reasons for celebration both by the community at large and also by and for aborigines. In addition, large numbers of people around the world have gained immensely from the British colonisation through the benefits of the huge output from agricultural and mineral products as a result. We have also offered a new and better home and life to millions of migrants.

One obvious reason why we celebrate on any suitable date chosen by us is that the arrival of the First Fleet on 18 January 1788 was without a doubt the most important recorded event in the history of our continent. Few people know that the Fleet arrived over three days from that date which to some could well be given the extremely divisive title of *Invasion Day*. January 26 was the date the Fleet moved from Botany Bay to Sydney Cove. There was a small ceremony on that date but the major ceremony to mark the establishment of the settlement was held on 7 February when the King's commis-

sion to Phillip was read by **Judge-Advocate David Collins**. By this stage most of the members of the Fleet had disembarked. It is not possible for history to ignore the failed arrival at Botany Bay. Any one of these important dates may have been chosen but our representatives chose 26 January.

Nobody really knows when the first aboriginal

inhabitants arrived but according to historians like **Manning Clark** there were waves of groups who came successively over 40000, 50000 or even 60000 years ago. Choosing a dedicated date for aborigines as the First People may therefore be a challenge.

(to page 4)



Captains Hunter, Collins and Johnston with Governor Phillip, Surgeon White visiting a distressed female native of New South Wales at a hut near Port Jackson, 1789. [nla.pic-an7890412]

FOUNDERS

The magazine of the
Fellowship of First Fleeters

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our team of faithful volunteers who are
usually at First Fleet House on Mondays,
Wednesdays and Thursdays.

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**PRESIDENT'S PEN**

So many words, so many opinions. It is January again and without fail **Australia Day** dominates the media. This is particularly so in First Fleeter heartland, the Sydney area, where the voices for change are the loudest but not necessarily convincing. Within the Fellowship, too, opinions vary, and this surely is not to be decried. Many of us have good reasons to deplore the term 'Invasion Day' when describing the arrival of our ancestors.

In an opinion piece in the Sydney Morning Herald on 25 January, our former prime minister **Kevin Rudd**, a Second Fleeter, has this to say: 'The fact that generations of emancipated convicts and free settlers turned Robert Hughes's *Fatal Shore* into a modern prosperous democracy is a miracle. The odds were stacked against them, but our forebears, through their combined achievements, succeeded in forging a nation of which we can be proud. But what of our Indigenous brothers and sisters? They arrived here some 70 000 years earlier, give or take a few millennia, making them the oldest continuing culture in human history—no small feat, and one we should all celebrate.'

Two days earlier the Herald published an extract from a new book *Truth Telling—History, Sovereignty and the Uluru Statement* by historian **Henry Reynolds**, who explains why Australia Day has become a rallying point for culture wars and Indigenous protest. *Founders* will be pleased to hear from our member readers once the book is published as the discussion therein focuses on the expropriation of ancestral homelands without compensation.

Jon

CHASING AWAY THE 2020 COVID BLUES

Pictured below is the happy group of 23, all members of **Hunter Valley Chapter**, who gathered at the Blackbutt Hotel New Lambton for their end of year Christmas luncheon. 'We were all glad of the opportunity to catch up with folk we haven't seen for many months. This was obvious from our usual noise level as we enjoyed each other's company and shared Christmas fare together!' (excerpt from *Coal River Bulletin*, no 74, December 2020)



WILLIAM MITCHELL ~ FF MARINE, CHARLOTTE

#8807 Brian Smith recounts an anecdote in the intriguing story of his marine First Fleeter, William Mitchell and his two Fitzgerald women.

William Mitchell was a British Marine private belonging to the 3rd Plymouth Company assigned to **Captain Lieutenant Watkin Tench**. He was 31 years of age when he arrived with the First Fleet on board the *Charlotte* in 1788.

He was looking resplendent in his marine uniform of bright red jacket, and white facing and black bicorn hat when recalling evidence he gave to the first court hearing assembled in Port Jackson, just thirty-six days after the arrival of the First Fleet.

‘I know the prisoner as **Samuel Barsby**’, he told the court, as he proudly threw out his chest. ‘He [Samuel Barsby] had earlier been wrangling with another convict while in liquor, and when some other members of the Marine Corps tried to intervene in order to stop the quarrelling, the prisoner turned on them. He struck one marine with the broken part of an adze on the side, which was then wrested from him. Two of the guards were ordered by the officers to take him away. The prisoner was making much disturbance.’

It was in this manner that Samuel Barsby was to become the first defendant, in the first criminal trial to be held on Australian soil after the arrival of the First Fleet, when the first Court of Criminal Jurisdiction was convened at Sydney Cove, Port Jackson, by **Judge Advocate, David Collins**, on 11 February 1788.

‘I gave evidence that I ordered prisoner Barsby to be quiet on pain of me running him through the body, but he would not but dared me to do it and on being so dared, I struck him with my bayonet, which was bent by the blow. When the sergeant saw the bent bayonet he ordered me, to take note of whatever the prisoner might say. I remember the prisoner saying that he would not be confined by any bougre on the island and that he was upset by being brought there by a lousy drummer, **Benjamin Cook**, as well as being kept under by a parcel of Marines.’

William Mitchell was excitedly relating the historic events to his lady friend, **Jane Fitzgerald**. He stood fully upright when proudly telling her,

‘The Judge asked me how the bayonet got bent and I told him that the prisoner bent it by pushing against it near the socket. When he asked me if the prisoner appeared to be in liquor, I told him that I thought he

appeared sober enough because he seemed to know what he was doing. I told the Judge that although I only struck the prisoner the one time, I had good reason to strike him more than once. I also told him that the marine who I relieved that day told me to strike the prisoner if he continued to cause too much trouble.’

The convict, Samuel Barsby, was found guilty and sentenced to receive 150 lashes with the cat-of-nine tails. The first conviction in the new colony was complete.

The altercation William Mitchell was referring to occurred when he was on sentry duty at Port Jackson about 6:00 p.m. on the Friday afternoon of 8 February, only two weeks after the arrival of the First Fleet to set up the new penal colony.



Captain Lieutenant Watkin Tench

Just two days before, 107 women convicts, who had been shipped from England on board the *Lady Penrhyn*, were finally allowed to disembark after being forced to remain on the ship until sufficient clearing had been achieved in the wild, virgin bush land that would allow their accommodation to be set up. All the women convicts looked immaculate as they stepped out of the longboats on reaching the shore where William Mitchell was on guard duty. He couldn't believe his eyes when he first caught sight of them. He had never seen convict women look so clean and well groomed. Their clothing was no longer ragged, and they all appeared to be enjoying a perfect fit.

Not long after all the women were landed, and they had managed to erect their white canvas tents, a violent thunderstorm erupted bringing with it a downpour of rain, thunder, and lightning that struck a tree under which some domestic animals had been sheltering. The tree was split down the middle and several animals were killed.

That night the authorities appeared to have withdrawn the guard as the women's camp, according to **Surgeon Arthur Bowes Smyth**, was overrun with convict men, many of them being 'in liquor' as a result of over-indulgence in an over-supply of rum.

William Mitchell welcomed the free night by renewing a shipboard romance he had enjoyed on the voyage out with a pretty convict woman by the name of Jane Fitzgerald. He and Jane spent the night together she being grateful in that it gave her a certain protection from the many women-hungry convicts hanging around the camp, some of whom were acting like predators exhibiting a certain Dutch courage from the readily available rum.

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(from page 1) I now wish to reflect on the generally perceived adverse effects brought on the aboriginal people by British colonisation, namely diseases brought by the settlers, militant conflicts between those settlers and the original inhabitants, and the grief caused by maltreatment of aborigines through discriminatory laws that gave rise to the 'stolen generation'. However, about these difficult issues there are several historical uncertainties.

As to **common diseases** Professor **Geoffrey Blainey** has suggested that it is quite conceivable that aborigines had experienced the impact of epidemics in previous generations before the Europeans came. He offers the suggestion that this may assist in explaining why there were not more aborigines living on the continent. On the subject of smallpox the First Fleet marine officer **Watkin Tench** reported that he had encountered a native from a tribe that lived well away from the Sydney district with marks indicating an earlier bout of smallpox. The disease did not strike the Sydney aborigines until more than a year after the arrival of the fleet and there were no cases known among the members of the fleet when they had arrived. We can say with reasonable confidence, however, that sooner or later with the exploration and advances in the Old World it was only a matter of time before foreign diseases would spread among aborigines.

In relation to the **frontier conflicts** Professor **Henry Reynolds**, a prominent advocate for aborigines, offered an estimate that aboriginal deaths were about 30,000. It should be noted that not all these deaths were the results of massacres as on some occasions the deaths really arose out of battles sometimes started by the aborigines. This total figure of 30,000 represents an annual death rate of 214 aborigines per year for the 150-year period 1788 to 1938. It is uncertain among scholars as to how many aborigines were in Australia when the British arrived. Professor Blainey thinks there may have been less than 500,000. In his book *The Triumph of the Nomads* he discusses the inter-tribal conflicts which were a regular part of tribal life before the arrival of the British. He examines the experiences of **William Buckley** living with aborigines in southern Victoria and a study by an anthropologist in Queensland of deaths in Arnhem Land where 200 men died from tribal conflict between 1909 and 1929. Depending on actual aboriginal population numbers statistical research has shown that deaths from tribal conflicts were between five and twelve times those killed in frontier conflict. The contrast must give food for thought.

It should also be appreciated that in general the killing of Aborigines by the British was not the direct result of government policy. In fact, the well documented Myall Creek massacre of Aborigines in 1838 by white men became famous not because of the murder of the Aborigines but because seven of the men accused and found guilty of the murders were hanged. This was a rare but important occurrence. By the 1830s the number of deaths from tribal conflict would have reduced sharply with the establish-

ment of the British legal system. It is fair to say, however, that while the story of the conflicts between settlers and aborigines is a sad and tragic one it could have been a great deal worse if the patterns from the Americas had been followed.

On the issue of the **stolen generation** historians are divided as to whether there was ever a government policy of removing children from their natural parents for the purpose of 'breeding out the colour' or of forcing them to develop in a non-aboriginal environment. One of a few legal cases about children being taken from their homes which provides considerable detail and analysis of the subject is *Cubillo and Gunner -V- The Commonwealth of Australia*. The plaintiffs were chosen by advocates who considered they provided two good examples of aboriginal children being forcibly removed from their homes for reasons which were based upon racist views. They were unable to make out a case for these chosen victims. The losers and their supporters simply rejected the conclusions of the presiding judge who in delivering his 700-page report in August 2011 praised the high calibre of welfare officials giving evidence and their insistence that no child was removed without the consent of the mother of that child'.

There appear to be few if any cases about removal of full-blooded aborigines from their families. It is fair to say that a balanced view must be that part-aboriginal children were removed from their homes almost always for good reasons involving their welfare. Dysfunctional home environments were often involved, as were situations where partial aboriginality invited discrimination from other members of the tribe. We know of course, that in remote communities in modern times it is still the case that aboriginal families often provide dysfunctional family environments to a much greater degree than comparable families outside those communities. Police reports from the 1990s indicate that indigenous women are 45 times more likely to experience family violence than non-indigenous women, and, more recently in 2016-7, that 'indigenous people were 32 times more likely to be hospitalised for family violence as non-indigenous people'. The Australian Institute of Criminology published figures in January 2020 which indicated that about 23% of intimate partner homicide victims were indigenous in the ten years to 2015/2016.

While I believe that the position I have taken about removal of children is sound, it does not deny the experience of aboriginal children growing up in earlier generations having a genuine fear of being removed from their families by government representatives. This attitude is recorded by **Warren Mundine** in his autobiography who suggests that it was real enough. I also believe that the damning conclusions reached by the Royal Commission into the so-called Stolen Generation were almost certainly unsound. However, as the Australian Government has formally apologised and the concept accepted by most

people it is difficult to support a fight-back against the consensus supported by those wearing their guilt publicly for the supposed sins of others. It is clear that **early legislation** discriminated against aborigines in all states through welfare boards and controls. Warren Mundine discusses these issues in his autobiography and his account is quite credible. Happily, all such restrictions have gone. To be fair the laws were generally meant to assist aborigines.

Despite the adverse effects brought on the indigenous people by the colonisers there have been and still are undoubted **benefits** enjoyed by our first people. Included in my list would be protection from other invaders, the absence of slavery, native title and various types of social welfare, many of which are often overlooked. The first of these is **protection from other invaders**. Our aboriginal citizens might feel well disposed to the British due to the great sacrifices made by our people, including aboriginal servicemen and women themselves, during the World Wars and other conflicts. The number of Australians killed, wounded or imprisoned in the two World Wars was about 290,000. This figure is not very different from some estimates of the total indigenous population in 1788. I wonder what those fighting people might have thought about governments giving to the descendants of indigenous peoples a large part of the continent for which they fought and, in many cases, died. What our people did was to contribute in a fundamental way towards the prevention of the occupation of Australia by brutal murderous powers and in particular powers that would not have had any particular reason to hold our Aboriginal population in high regard.

When the First Fleet was travelling to Australia it had three stops on the way, in the Canary Islands, Rio de Janeiro and Capetown, all places which had been colonised and held respectively by Spain, Portugal and the Netherlands, and all of them countries with policies of subjugating native peoples into various forms of slavery. Happily for **Arthur Phillip**, Britain was not at war with any of these countries at the time. Rio had a large population of African slaves. You will know that Phillip famously announced that there would be **no slavery** in a colony which he governed. In England there was no surviving slavery by 1787 but it was not finally abolished until 1833.

Of significant benefit to aboriginal groups in more recent times is the **bestowal of native title** on land that once may have been the territory of a handful of people moving about regularly over some hundreds of square kilometres every couple of years. Given the variation in cultural practices of different 'mobs' the attachment to that land might not be the same for every piece affected. Such land had frequently been considered as held by tribes, but not 'nations' or 'nation-states', for long periods but it would be remarkable if its earliest occupation had not been accompanied by armed conflict. We hear nothing about this subject. It is estimated that the amount of area now sub-

ject to native title is about 30% of the total land area of Australia, with proposed claims, if granted amounting to another 30%. While this form of title does not yet give the freehold of the land, it does, for example, mean that mining among other commercial and recreational activities cannot be undertaken without the consent of the holders of title.

Expenditure figures for **governmental social welfare** released by the Productivity Commission give an important statement of what Australians at large pay to or for the descendants of the original inhabitants. In 2012-3 the value of the ratio of services per person was calculated at 2.08/1 in favour of the indigenous community, this being an increase on earlier figures. These figures do not disclose the total of benefits passed to Aborigines as there are many concessions, grants, special tax rates, subsidies, preferential treatment in education and other areas. The total amount spent by State and Federal Governments and other institutions and agencies will probably never be known but it is worthy of reflection. It has not stopped. The accumulated total would be huge and is not disappearing with the passage of time. Thus, being an aborigine in Australia can carry many advantages. Could this be why indigenous numbers in Australia are increasing so rapidly?

Non-government welfare has always been a significant part of Australian society, with benefits for indigenous communities provided by mission groups from the earliest years of colonial settlement. Missionaries, many of them from Europe, were among the first to study and produce dictionaries for local languages, and First Fleet descendants were often at the forefront of missionary and other altruistic endeavours. My cousin Thelma was a nun in the order of *St. John of God* and taught the aborigines in W.A. for over fifty years including at the leper colony, Boystown, and also at Beagle Bay. Underpinning all has been the institution of our British legal system, through which it has been possible for agencies and associations to bring to our first peoples technology, learning, writing and reading, buildings and agriculture, along with all more recent developments in communications, entertainment and health.

My presentation now concludes with some comments on the way I see **inter-ethnic relationships** in this country. Australians are frequently accused of being racist in some context or other. To me, that suggests that those making the criticism have never travelled. I have never been in a country in which the members of the community at large have a better mindset towards people of different races than Australia. I have lived in England and seen racist conduct in the streets of London. I have been to America several times and racism is quite common. In addition to our lack of proclivity towards racism we live in a society which is patently tolerant of people of differing backgrounds, politics, cultures, sexual inclinations, religion and those of no religion. Not all countries are like ours. **(to page 10)**

EDWARD MILES ~ FIRST FLEETER C1761-1838 Part 2

Financially, the family was now independent. They had had a servant, **Alexander McDonald**, since 1813, and by 1814, had been providing enough from their farm to be once again 'off Govt stores'. By 1818, Edward was recorded as having 60 acres – 30 cleared, 13 under wheat, 4 maize, 1 barley, 1 pease or beans, an orchard and 7 hogs.

On 19 June 1820, the eldest daughter **Susannah**, 'of Airds', was married at St Luke's Church, Liverpool, to **Simon Freebody** 'of the district of Bringelly'. The marriage was performed by **Rev Robert Cartwright**, who had baptised the bride's sisters some years before. One of the witnesses was her mother Susannah. Simon and Susannah Freebody then moved to live and work on a rented farm at Richmond.

Later in 1820, **Governor Macquarie** named the new town of Campbell Town nearby and marked out sites for church, school, parsonage and burial ground, those sites being three miles south of Edward's land. ('Campbelltown' was later put as her birth-place on eldest daughter Susannah's death certificate, however this is thought to be a mistake by a family member on remembering her talking of her childhood years nearby.)

In 1821, both Edward and Susannah are recorded as fulfilling civic duties in that new town, Edward as a juror and Susannah as a witness, in an inquest into the death of **Thomas Pulfrey** at *Gilead*, a property just south of Campbell Town. Edward Miles was one of twelve jurors, from both large and small local holdings, five of whom signed their names, and seven, such as Edward, who recorded their marks. Susannah Miles was the first of three witnesses, and explained that she'd been 'to the creek for a bucketful of water...' and had found Pulfrey on his back 'with a wound behind his ears'. After two more witness statements and a deliberation by the jury under the coroner **Thomas Carne**, the jury concluded the deceased died 'by a sudden and violent fall from his horse.'

The next Miles family event was the marriage of **Martha**, on 30 June 1823, at St Peter's Church, Campbell Town, to **William Bridle**, convict. The couple are listed as No. 14 in the first register of that church. The day before, St Peter's Day, 1823, is the date traditionally celebrated as when that building was opened for worship. Bridle, who had arrived on the *Larkins* in 1817, was at that time still assigned to **James Meehan**, the owner of the estate, *Macquarie Field*. Meehan was the very person who had surveyed Edward's block at Airds.

1822-26 and the move from Airds: The 1822 muster, collected at Liverpool, had noted Edward Miles as a 'landholder', presumably still on his Airds block. In 1825, he was again recorded as a 'land-holder' but now 'of Castlereagh and Evan'; with Susannah ('Susanna Smith'), listed as 'wife of Edward Miles, Evan' and a **William Granger** entered as being 'employed by Edward Miles,

Evan' (modern Penrith). Future research may find documentation of the land connected to Edward and Susannah for this period.

1824 had seen employment for **Elizabeth**, aged 14, at *Kirkham*, with **John Oxley**. She may have then moved with her parents to Evan or been living near them, as on 18 April 1826, she married **William Alderson** at St Matthew's Church of England, Windsor.

1828 Census: Two years later again, at the 1828 Census, Susannah ('Susan Miles') was still listed at Evan, however in the capacity of a servant to a **Robert Aull**, whose own 1828 census entry reveals he had a wife and child at that address at the time. Edward ('Edward Myers' from the UK ledger version and 'Edward Myles' from the NSW ledger version) was recorded for this census at the Illawarra, employed by **Matthew Ryan** (see below). Ryan may have employed Edward for contract work; and Aull, Susannah's employer, may have been a neighbour with whom she was able to find convenient work. The ages recorded were 67 for Edward and 52 for Susannah. The UK version lists Edward's occupation as 'carpenter', prompting speculation as to whether he had learned such skills from any association with the carpenter of the *Supply* in 1788. The NSW version doesn't mention an occupation for Edward.

Richmond and Kurrajong: In 1830, Susannah Miles signed a reference for her son-in-law, Simon Freebody, who was applying for a grant of land at Kurrajong. Her address on the document was given as 'Richmond', the same locality in which Simon and Susannah Freebody had been-



working a rented farm for some years. Two years later, in 1832, Edward Miles of the 'Currajong' put his mark on two legal documents (a 'lease' and 're-lease' connected to his first original block). Freebody children were still being listed as born at Richmond until 1841, then baby Emma was born at Kurrajong in 1845. Future research may discover if Edward and Susannah were actually living with the Freebody family at either of these two localities during the 1830s.

Windsor: 1838 saw the death of both Edward on 19 August and Susannah on 4 December. Edward was buried on 21 August and Susannah on 6 December, both at St Matthew's Church of England, Windsor. An infant grandson **Edward Alderson**, was later buried in the same grave. That site is within metres of the front door of the church. A headstone was erected on that site, recording details of 'Edward Miles', 'Susanah', 'wife of the above' and 'Edward Alderson, grandson of the above'. The baby's death is recorded on the headstone as on 'September 28th 1840, aged 10 days'.

The burial certificate of Edward names the *Alexander* as the ship he arrived on, information that conflicts with the many other references to the *Scarborough*. (In a similar way, the maiden name *Staines* appears later on daughter Martha's death certificate as Susannah's maiden name and this conflicts with all of Susannah's other records.)

There is no age recorded on the burial certificate of Susannah. Also, her age on the headstone and Edward's age on his burial certificate and headstone all seem to differ from the ages given by the couple themselves ten years earlier at the 1828 Census. Historians have taken the earlier information given by the individuals themselves as the more reliable. This would make Edward 77 and Susannah 62 at their deaths, Susannah possibly 64 if the age in her trial transcript (also information given by her), is correct.

The headstone over Edward and Susannah's grave was no doubt organised by the parents of the baby. William Alderson went on to be a businessman in Windsor. Edward and Susannah had possibly lived with William and Susannah Alderson in Windsor after also having had close contact with the Freebody family. There is therefore a sense that in their final years, Edward and Susannah had a feeling of family togetherness and some security. Descendants can be proud of the life that they set up for their family in the colony of New South Wales.

The family contact was to continue for some time amongst the three sisters' families. In the early 1840s, Martha at least, and her new baby **Thomas**, were living in Windsor township, around the corner from the Alderson family. The Bridle family soon all moved to the Maneroo/Monaro district (just east of the Snowy Mountains), as did most of the Freebody family a few years later. The Bridles then moved to Talbingo in the late 1840s, and later to Tumut. It is known from family documents that the three families were in touch regularly into the next generation. Contact had continued between these daughters of the First Fleet.

Researching/celebrating Edward Miles: On 14 October 1879, a great-great granddaughter of Edward Miles was born at Talbingo, NSW, and given the name **Stella Maria Sarah Miles Franklin**. The baby's mother, Susannah, may have been told about the family name 'Miles' by her grandmother Martha Bridle, middle daughter of Edward. Two decades later Stella used that family name, one of her

own given names, for her professional name 'Miles Franklin', on publishing her first novel. The author's continued identity with this name has perpetuated her ancestor's name.

Some descendants knew a little about Edward Miles, however later historians and family researchers re-discovered more details as archival information gradually became publicly available from the mid twentieth century onwards. A small group of descendants of two Tumut pioneers Bridle and Wilkinson knew that through their Bridle line they were descended from Edward Miles. Aided by research from **T D Mutch**, they found Edward and Susannah's headstone in the Windsor churchyard in the mid 1950s; traced over the faint lettering with charcoal (and in so doing probably preserved our knowledge of the wording); presented an amazing family tree to a family gathering in 1969; undertook a restoration of the headstone in 1970; and established a family group. Within that group, now known as the 'Buddong Society', most people are descended from Edward Miles, others are happy to be associated, and the society has promoted and celebrated Edward in many ways. These include reunions at places of significance for Edward (Prospect, Windsor, Sydney, Parramatta and Campbelltown). There have also been shared research projects and get-togethers between descendants of Freebody, Bridle and Alderson branches, also with a descendant of **John Rowe**. An Alderson descendant involved in the 1988 First Fleet re-enactment voyage spoke at a Buddong Society reunion that year. A three volume family history has been published by the Buddong Society, with Edward significantly featured. Edward is also, of course, mentioned in official memorial sites, including his own grave-site which is now under a heritage umbrella and contains a plaque which was attached by the Fellowship of First Fleeters at a ceremony attended by descendants. There has also been participation in Windsor church celebrations and a regional pioneer tree-planting project.

Recent research on Edward Miles: From the original 1828 Census (the Household Returns), two hand-copied versions in large ledgers were made, one stored in London and one in Sydney. There are slight differences between these versions, two examples being Edward's surname and occupation (as mentioned above). The transcribed and subsequently typed UK version is the one that has been used for Edward's details in publications over several decades. This has impacted on his story in its promotion of the entry that he was 'living with a Mrs Ryan at the Illawarra'. Family researcher **Stella Vernon** had long pointed out that articles drawing attention to this fact have not taken into account that the Ryan name appears in the column headed 'employment/remarks'. Stella believed Mrs Ryan could have been **Mary Ann Ryan**, mentioned in her own 1828 entry with husband Daniel and baby in the Illawarra and that Edward may simply have been staying there for work.

(continued on page 8)

from page 7) Recent research by descendants has shown that, not only was Edward in the Illawarra for employment – as the above argument suggested – he was actually employed by Matthew Ryan, also of the Illawarra. A clerical error, made in the transcription of the UK ledger version in the 1930s, has read the abbreviation M^w as M^{rs} (this error now confirmed by comparing abbreviations and letter formations used by the same scribe for names ending in 'ew' and the word 'Mrs' in other entries). The NSW ledger version is even clearer. It states 'with Matt^w Ryan'.

There is scope here for future research into Edward's situation in 1828, as Matthew Ryan was a pioneering settler at Figtree. His first land grant at Figtree was not officially listed till 1833, however his own entry in the 1825 Muster reveals that he was already a 'landowner' at the Illawarra, so it is quite logical that Edward was working for him in 1828. Once again, Edward was living in a new place of colonial

settlement.

Markers to a First Fleeter's life: Old Launceston Castle still stands in Cornwall as testimony to a dark part of Edward Miles' life; St John's Church Parramatta holds a marriage entry recording his 'mark'; two historic milestones stand sentinel, (in Prospect near one of his land-grant sites and on Campbelltown Road situated on one of his land-grant sites); a headstone erected by a loving family sits near the church of St Matthew's Windsor; and each year, something not carved in stone, reminds us of his life and family in a way Edward could never have imagined – the Miles Franklin Literary Award. **MF**



Written in 2020, by Margaret Francis, Edward Miles descendant #2732; with assistance from other descendants - Colin Wilkinson, Barbara Crighton and Maree Myhill (proof-reading and further research) and Kevin Thomas #7456 (general assistance).

ED Note: For further references see FFF Website under SHIPS, Scarborough, Edward Miles.

TOM TILLEY'S TOKEN by FF 8445.1 Judith O'Donohue

Thomas Tilley was a First Fleet transportee, who was sentenced to seven years transportation for theft. Thomas spent time aboard the *Censor* Hulk from 1786 before being transported as did many others. During his time on the hulk Thomas commissioned an itinerant engraver to make him a Love Token that would be engraved on a copper coin. To appear more gracious, Thomas Tilley told untruths on the token he left for his loved one. It was highly unlikely that the person for whom the token had been made would ever see Thomas again. On one side is a bird chained from its neck to the ground, and on the other side it is inscribed, 'Thomas Tilley TRANSPORTED 29 July 1785 for signing a note sent the hulks Jan 24 1786'. Shame perhaps caused him to ascribe his own crime as fraud rather than theft.

On 31 January 1787, thirty year old **Mary Abel** (alias Tilley) was convicted of grand larceny after being caught stealing and was sentenced to 7 years transportation. Mary embarked aboard *Lady Penrhyn* in January 1787. Whilst in Worcester Gaol, Mary became pregnant and was then taken to Southwark Gaol in London in November 1786. Mary would ultimately end up on the *Lady Penrhyn* where she would give birth to a baby she named **William Abel** on 20 April 1787. At this time the *Lady Penrhyn* was anchored in Plymouth. Baby William takes a special place in Australian history as the first recorded birth on the original early New South Wales Births, Deaths and Marriages register after being born aboard the *Lady Penrhyn*. Whilst in Sydney Cove on 4 May 1788, Thomas Tilley and Mary Abel were married. Fifteen days later on 19 May, baby William was buried. Mary died and was buried there on 21 July 1788.

After the arrival of the Second Fleet transport ship *Lady Juliana*, Thomas Tilley married convict **Betty (Elizabeth) Tilly** on 12 August 1790. Betty had been transported for her crime, and had been described as wife to a **Daniel Tilly**. Four years later, Thomas Tilley was farming 30 acres at The Ponds and by mid 1800 he was listed as owning 16 hogs and had ten acres sown in wheat and three ready for maize. He was off stores with a convict employed and one woman and four orphan children. In 1802 Tilley had lost his land when he assigned the title of Tilley Farm to **George Bass**. By 1803 he was living with First Fleet settler **Robert Forrester** and he was most likely employed by him. The death date of Thomas Tilley is unknown, but Elizabeth (Betty) Tilley was recorded as a widow in 1814 after a burglary had been reported in Mrs Tilley's house near George Street Sydney.

Somehow, Thomas Tilley's Love Token survived and in 1987 it came in to the collection of Sydney's Powerhouse Museum where it has now become a rightful part of Australia's History.

JO'D



Convict Love Token, c. 1787. Courtesy Powerhouse Museum

(from page 3) The convict Samuel Barsby had been one of those drunken predators who stayed up all night having a merry time and taking full advantage of the situation. His problem began when he still had to turn up for work the next morning and it worsened again when he ran out of rum. While working he broke the handle of the adze he was using and decided to go to the store to have another handle fitted. On the way he came across a group of sailors who asked him where the women convicts were camped. They offered him a bottle of rum in exchange for the information. It only took a couple of swills from the bottle and Barsby, once again, became quite intoxicated.

Soon after he came across another convict with whom he was feuding and decided to have a fight with him. It was at this point that the marines noticed what was happening and stepped in to keep the peace. A feat they found hard to accomplish because of his aggression¹.

On 9 October 1788, nine months after the claimed infamous night of debauchery and mayhem that took place within the women's camp, Jane Fitzgerald gave birth to twin boys, **William** and **James**, with William Mitchell being the father. Their babies were the first twins to be born on Australian soil with European parents and they were baptised on 26 October 1788. James, unfortunately, only lived for three months; he died on 15 January 1789.

Only two months later, on the 3rd of March, the still bereaving mother fell foul of the colony authorities and was charged with disobedience. Her case was duly heard and she was ordered to receive twenty five lashes of the cat-of-nine tails. Twelve months later, on 3 March 1790, both Jane and another convict woman, **Elizabeth Fitzgerald**, along with Jane and William's surviving baby son, were among those transported to the new colony on Norfolk Island, but William Mitchell was to remain with his company at Port Jackson.

William knew that the British Marine Corps was to be disbanded in January 1791, to be replaced with the more representative New South Wales Corps. Instead of choosing to return to England, as was his right, he decided he would take his discharge and go to Norfolk Island where

he could be reunited with Jane and their son, in order to fulfill his promise to them that he would take up land there, become a permanent settler and be in the position to offer his family a better life than that which they were currently living.

By March 1791, William Mitchell found himself disembarking at Norfolk Island to be given the news that his family had grown. Sure, Jane was there with little William, but so too was Elizabeth with two 7-month-old baby girls who had been conceived in about January 1790, two months before the two women left Sydney Cove for Norfolk Island.

True to his word, the now free settler applied for, and on 25 November 1791, was granted a 50 acre parcel of land on Norfolk Island, on which he built a small home for his family of Jane and William junior, growing food crops and pigs for the convict community.

William worked his farm for eleven months until he learned of Jane's affair with John Hudson, the boy convict. About the same time Elizabeth Fitzgerald received her ticket of leave and once again became a free woman. William decided to hand in his Norfolk Island land grant on 9 March 1793. When Elizabeth and her two girls, **Mary** and **Susannah**, left Norfolk Island on board the *Kitty*, William and his son were with them.

Back in Sydney, on 11 April 1793 William Mitchell signed up with the recently formed NSW Corps that was to become known as the 'Rum Corps'; his son, **William**, was accepted into the Corps as a drummer on 25 June 1800, when only 11 years old.

Jane Fitzgerald arrived back in Sydney from Norfolk Island in January 1801 on board the sailing ship *Porpoise*. She died in Sydney five years later, on 2 September 1806, at the age of 49 years. She was interred in the Old Sydney Burial Ground.

William Mitchell, and his son, now 21 years of age, returned to England when the disgraced NSW Corps was disbanded in May 1810. He left the NSW Corps, aged 50 years, holding the rank of Corporal. **BS**

HISTORY IN PARADISE ~ AFFHO 2021 CONGRESS at NORFOLK ISLAND

Every three years the **Australasian Federation of Family History Societies** holds its National Congress, and this year in August the event, its 16th, will be held on Norfolk Island in conjunction with the Norfolk Island Museum.

In past years the Fellowship has often been in attendance with an information table for the Congress Trade Day and between presentations. Members of Eastern Farms Chapter will remember their role for FFF at the last congress in 2018, *Bridging the Past and Future*, when it was held at Darling Harbour.

Those of our members who are planning to attend Congress might like to consider representing the Fellowship in a semi official role. Do contact the Editor if interested.

More information on the 5 day programme will be published in the next *Founders*, together with detailed travel packages available through both the Norfolk Island Travel Centre and also Australian History Research.

**Norfolk Island
Museum**



BOOK REVIEW: PEOPLE OF THE RIVER ~ Professor Grace Karskens

Professor Grace Karskens' new work *People of the River* (Allen & Unwin, 2020) is a truly remarkable history. It starts many tens of thousands of years ago and roughly ends with the times of **Macquarie**. It charts the history of a stretch of river from roughly modern day Penrith to Wisemans Ferry. It does this by consistently locating this history as the continuing story, across the whole of this time, of those Aboriginal people who were local to this river called by them *Dyarubbin*. The story ebbs and flows and, just like the river, every now and again floods us with information that helps us appreciate the story. Crucially this history restores names of places and of people. Once named a whole new perspective and importance is restored.

This is majestic history. Stone tools and recently re-discovered manuscripts and much more are all closely examined and re-examined to make sure that what they can tell of this history is wrung dry. As would be expected the accompanying illustrations make a substantial contribution. Richly detailed, here is a history worthy of a people.

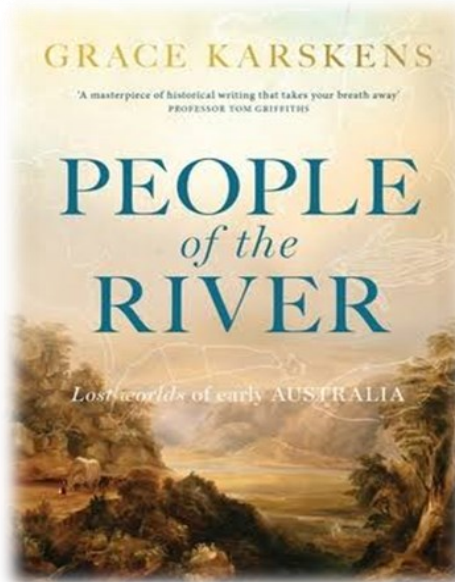
From this perspective, it is clear from the beginning that this history is not the story of convicts, emancipists and soldiers who settled on the Hawkesbury. This was an important great experiment, but still only just one part of the bigger picture. For the detail of that story you should look elsewhere – such as the work of **Jan Barkley-Jack** *Hawkesbury Settlement Revealed* (Rosenberg, 2009). If your mind cannot help to wander into the closely connected Hawkesbury settlers of that early colonial period and because it is not core to the story, some of the detail of settler stories can in Karskens work become scattered and so confusing (such as about **Thomas Hodgkinson**) or miss the full story (like those of **William Tunks** or **George Best**). Having said that, much is made of the importance of the work of family historians and this recognition certainly does add texture to the story which Karskens weaves.

There are a few areas where the colonist story also

seems to get lost. One such is adopting **Portia Robinson's** suggestion that the Currency generation were 'stay at home'. The Hawkesbury was not the only or original 'homeland' of families like the **Macarthurs** (of Parramatta through to The Hills) or the **Coxes** (of Brush Farm) but was already the next iteration of their development. **James Waldersee**, some time before Robinson, told the story of those families who followed **James Meehan** and **Hamilton Hume** south – rather than staying at home. To also describe Hamilton Hume as coming from an 'elite' family (page 305) does not seem to match what we know of the early colonial story of that some-time Presbyterian family. Another area that seems to beg more information is the influence of the religion of Colonists and especially on how they interacted with the local Aboriginal people. Much is made of the writings of **McGarvie** and **Threlkeld** but with little detailed discussion of how their Christian thought may have spurred their legacy. Not to recognise denominational differences, even without the Catholic/Protestant divide, and more importantly to refer to the 'absence of formal religion' (page 468) miscon-

strues what was sacred for the colonist and how their faith may have changed their responses – sometimes identified as exceptions to the general trend. **Piggins** and **Linder's** work which would be relevant here doesn't even get cited in the bibliography. Finally, and my comment here is more controversial, the view that a colonist raising an Aboriginal child must always only be described as an example of the theft of that trophy child seems to lack the analysis that is applied to other topics.

But when it is considered that Karskens has achieved a total re-focussing of how we view our history of this area, these are but small quibbles. Her work can be compared with that of **Hancock** on the Monaro in expanding our horizon of what a place infused history can achieve. Beautifully written, it is a pleasure to read and will be a history that will draw you back into challenging your perceptions and broadening your understandings. **RB**



(from page 5) We European Australians should be proud of what has been done to help Aborigines and compare how we have dealt with these complex issues with the conduct in other countries. In America for example there have been numerous treaties by governments with the native people and almost invariably the treaties are breached. We do not know when we will have expiated our sins and assuaged all our guilt, so it may well be time to assess the cost of that expiation to date and perhaps try

to close the door on the past. In that respect we should reject any proposal for constitutional recognition of rights for aborigines which are different to the rights of the rest of us.

In the meantime let us leave **Australia Day** as the day all of our governments have chosen for the celebration of a great event and of some great people, our respected ancestors who were there. **JL**

OUR CHAPTERS IN ACTION

ALBURY-WODONGA DISTRICT – Both sides of the Murray River.

Venue: usually at Albury Library/Museum, Kiewa St. Albury, (Covid conditions apply), monthly meetings, third Saturday at 10:00 for 10.30 am. **Next Meeting:** 20 February: Keith Crossley, *History of Albury High School*, Thumbnail, Desmond Rose; 20 March: Peter Moll, *Uiver Restoration Project*, Thumbnail, Mary Chalmers-Borella; 17 April: Liz Hela, *Indigenous Health*. **Next Event:** **Contact:** Mary Chalmers-Borella 6025 3283

ARTHUR PHILLIP – Milsons Point to Brooklyn and across to all northern beaches.

Venue: Meeting Room, Old Gordon Public School. 799 Pacific Highway, Gordon – monthly meetings, third Friday at 10.30. **Next Meetings:** 19 February: Ian Burnet, *The Tasman Map*; 19 March: Judith Dunn, *Then and There, Lying Dead*; 16 April: Speaker TBA. **Next Events:** 25 April: Anzac Day Dawn Service at Roseville Memorial Club. **Contact:** Judith O'Shea 9797 0240

BOTANY BAY – Southern Sydney, from Cooks River to Waterfall and west to Liverpool

Venue: Our Lady of Fatima Church, 825 Forest Rd, Peakhurst. Bi-monthly on third Tuesday 10.30am. **Next Meetings:** 16 February: 2nd Anniversary Celebrations, at Peakhurst. **Next Event:** **Contact:** Carol Macklin 0415376434

CANBERRA – ACT, Queanbeyan and surrounds.

Venue: Various locations in Canberra. **Next Meeting:** **Contact:** Toni Pike 041 041 2778

CENTRAL COAST – From Lake Macquarie to Broken Bay, highlands to coast.

Venue: Point Clare Community Hall, – meet monthly, second Saturday at 10 am for 10.30. **Next Meeting:** 13 February: **Cancelled;** 13 March: Speaker, TBA; 10 April: Speaker, TBA. **Next Event:** **Contact:** Jon Fearon 43116254

DERWENT – Southern Tasmania

Venue: Bi-monthly, 11am, first Saturday at Royal Yacht Club of Tasmania, Sandy Bay. **Next Meetings:** 6 February: Dr Kate Bagnall, *Diploma of Family History with University of Tasmania*; 3 April: Speaker, TBA. **Next Event:** **Contact:** Paul Dobber 0401566080

EASTERN FARMS – Ryde, Eastwood, Parramatta, Kings Langley, Pennant Hills and surrounds.

Venue: The Hall at Brush Farm House, 19 Lawson St. Eastwood – monthly meetings, first Saturday from 10am **Next Meetings:** Unless Covid-19 restrictions on hall spacing are eased, the meetings scheduled for 6 February, 6 March and 3 April cannot be held. Members will be advised by email if and when meetings can resume. **Next Event:** **Contact:** Jennifer Follers 97991161

HAWKESBURY-NEPEAN – Western Sydney, Penrith to Windsor, Blue Mountains.

Venue: Windsor Library, Penrith Library and Springwood. Presbyterian Church --Bi-monthly, third Saturday, 11 am. **Next Meetings:** 20 February, at Windsor: TBA; 17 April, also at Windsor: TBA. **Next Event:** **Contact:** William Hempel 0410950101

HUNTER VALLEY – Hunter Region, Newcastle and surrounds.

Venue: Teralba Community Hall Supper Room, 15 Anzac Pde Teralba – bi-monthly meetings, usually third Monday from 10am – 12.30pm. **Next Meeting:** 15 February: Judy Aubin, 120th Anniversary of Federation. **Next Event:** **Contact:** Kerry Neinert 49615083

MID NORTH COAST – Taree and Surrounds, Bulahdelah to Kempsey.

Venue: Presbyterian Church, 76 Albert Street, Taree, Bi-monthly on 4th Tuesday at 2pm. **Next Meeting:** **Next Events:** Small group social gatherings by postcode areas for morning tea or picnic. **Contact:** Heather Bath 0427018566

MORETON – South East Queensland.

Venue: St. Augustine's Anglican Church Hall, Hamilton – bi-monthly meetings, at 10 am on an available 2nd Saturday. **Next Meetings:** 13 February, Diane Hacker, *Links*; 10 April: Professor Lynne Hume, TBA. **Next Events:** **Contact:** Robin McCarthy 0412305501

NORTH COAST – Nambucca Heads, Dorrigo, Boambee to McLean.

Venue: Either at various halls or at members' homes, Bi-monthly, usually first Sunday at 10.30am. **Next Meetings:** 7 February at Mylestom Hall, TBA; 4 April at Nana Glen (Bass Residence) TBA. **Next Event:** **Contact:** Robyn Condliffe 66533615

NORTHERN RIVERS – Lismore and surrounds.

Venue: Ballina Cherry Street Sports and Bowling Club - bi-monthly meetings, fourth Sunday at 11.30am followed by lunch; **Next Meeting:** 28 March: TBA. **Contact:** Roddy Jordan 6687 5339

NORTH WEST – Tamworth and surrounds.

Venue: Various locations – bi-monthly meetings, usually first Saturday at 1.30pm **Next Meeting:** (in Family History Rooms) 13 February: Harold McLean, *Ebenezer Church*. **Next Event:** 10 April: 20th Birthday Bus Trip to Uralla. **Contact:** Janet McLean 0438465529

SOUTH COAST – Engadine to Burrill Lake.

Venue: Scribbly Gum Room, Ribbonwood Centre, 93-109 Princes Highway, Dapto – monthly except Jan, May and Dec. – first Tuesday at 10am - 1pm. **Next Meeting:** 2 February: Note change of venue—Café Function Room at St Lukes Anglican Church, Dapto, Members, *Show and Tell*. **Next Events:** **Contact:** Rob Ratcliffe 42321842

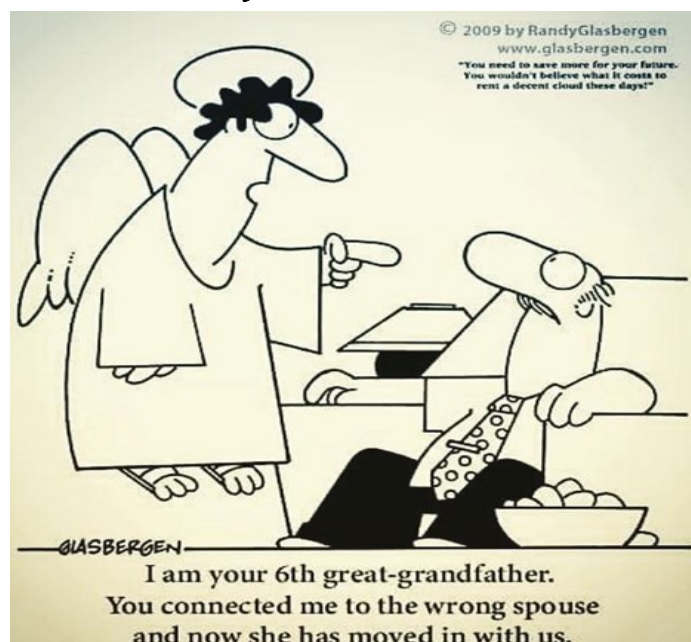
SWAN RIVER – Perth, Fremantle and surrounds.

Venue: 16 Inwood Place Murdoch, bi-monthly, usually first Saturday, at 2pm. **Next Meetings:** 6 February and 3 April: Speakers TBA. **Next Event:** 16-18 April: Government House Open Day. **Contact:** Toni Mahony 0892717630

PLEASE NOTE: Some of the events on this page may be deferred or cancelled. Please check with your committee contacts for the latest news.

EDITOR'S NOTE: Closing date for this page for the next issue is 22 March 2021

Karys Fearon, Chapter Liaison Officer



WELCOME TO NEW MEMBERS

Ordinary and Pensioner Members

HENRY KABLE/SUSANNAH HOLMES
#9083 Kathleen Joan Hardman
FREDERICK MEREDITH/ELLEN/ELEANOR FRASER/REDCHESTER
#9084 Annette Marie Keenan
THOMAS ACRES/AKERS
#9088 Noel Frappell
WILLIAM STANDLEY (Additional)
#9081 Michele Ann Williams
ELLEN/ELEANOR FRASER/REDCHESTER (Additional)
#8923 Margaret Lucille Keenan

Student Members

JAMES BRYAN CULLEN
#9085 Natalie Rachel Gaspar
#9086 Niamh Claire Fearon
#9087 Imogen Keira Fearon

Friends

#F208 Michael Meredith
#F209 Sandra Conway Powles
#F210 Pauline Israil

BIRTHS

JAMES BRADLEY

River Dawn Brown, 16.01.2021, first child of Steven & Bronte Brown of Mermaid Beach, and first great grandchild of #6658 Viva Brown of Hurstville. 9th Generation.

DEATHS

ASSOCIATE

3304.1 Debra Jann Brown of Doonan, Queensland, died on 13.11.2020. Debra had been a member of the Fellowship for 35 years, having joined with her husband, #3304 Glenn M Brown (FF Anthony Rope/Elizabeth Pulley) in 1985.

ASSOCIATE

#7007.1 Barry Roy Webb, of Nerang Queensland, died on 04.12.2020 after long and multiple illnesses, aged 74. Barry joined the Fellowship in 2012 and was a keen member of Moreton Chapter along with his wife, Julie (FF Robert Forrester). His infectious humour and joie de vivre will be missed by his family and many friends.

JOHN NICHOLLS

#8532 Michael Richard Byrne, of Taree, New South Wales, died on 28.12.2020, aged. Michael and his wife Judith joined the Fellowship in 2015 and were founding members of Mid North Coast Chapter.

JOHN SUMMERS/ANTHONY ROPE/ELIZABETH PULLEY

#1343 Cedric Walter Russell, of Cowra, New South Wales, died on 03.12.2020, aged 86. Cedric was a keen member of the Fellowship for over 40 years and belonged to Lachlan Macquarie Chapter.

EDWARD PUGH/HANNAH SMITH

#8710 Alan Dun of Lower Templestowe, Victoria, died on 23.12.2020, aged 85. He joined the Fellowship in 2016 and was keen to attend meetings of the new chapter in Melbourne once established.

NATHANIEL LUCAS/OLIVIA GASCOIGNE

#3843 Keith Thomas Peck of Yowie Bay, New South Wales, died on 23.12.2020, aged 92. Joining the Fellowship in 1987, Keith was a founding member of Central Coast Chapter.



DISCLAIMER: Whilst every effort is made to check the accuracy of articles published in this Newsletter, the Fellowship accepts no responsibility for errors, and the views expressed are not necessarily those of the Fellowship.



Please remember that **Founders** now has its own **email address**. Send letters and articles to firstfleetfounders@iinet.net.au We haven't seen any new story submissions for a while.



The **Sailing of the Fleet 234th Anniversary Luncheon** planned for 14 May 2021 has sadly been **cancelled**. With Covid-19 restrictions still in place at the time of writing, and uncertainty as to what rules as to social distancing indoors will apply by May, the Board of Directors has regretfully made this decision. Unfortunately Fellowship members will have to wait a little longer to meet our new Patron at an official function as envisaged.



With the luncheon now off the calendar, the Directors have suggested that chapters themselves might like to organise a local commemoration of the **13 May 1787 sailing** which fits Covid-safe guidelines. Something 'on the water' springs to mind but we leave the planning to the creativity of our chapter members.



Members in Victoria are eagerly looking forward to gathering at the Anglican hall at Ivanhoe East at 11 am on 6 February to set up a **Melbourne-based Chapter**. The guest speaker will be Yvonne Bethell, Secretary of 'Descendants of Convicts, Victoria'



Screen Australia has announced funding has been provided for a one-hour documentary for SBS's 'Australia Uncovered' strand. It is **Our African Roots**, and will shine a light on Australia's forgotten African history. The project will reveal the central role that people of African ancestry played in events that shaped modern Australia—from the First Fleet to the Eureka rebellion and beyond. Date of completion of filming and transmission on air as yet unknown.

CHAPTER SECRETARIES

ALBURY-WODONGA DIST.

Mary Chalmers-Borella
02 6025 3283

ARTHUR PHILLIP

Judith O'Shea 02 9797 0240

BOTANY BAY

Carol Macklin 0415 376 434

CANBERRA

Brian Mattick 02 6231 8880

CENTRAL COAST

Jon Fearon 02 4311 6254

DERWENT

Paul Dobber 0401 566 080

EASTERN FARMS

Jennifer Follers 02 9799 1161

HAWKESBURY-NEPEAN

William Hempel 0410 950 101

HUNTER VALLEY

Kerry Neinert 02 4961 5083

MID NORTH COAST

Heather Bath 0427 018 566

MORETON

Robin McCarthy 0412 305 501

NORTH COAST

Robyn Condliffe 02 6653 3615

NORTHERN RIVERS

Roddy Jordan 02 6687 5339

NORTH WEST

Janet McLean 0438 465 529

SOUTH COAST

Rob Ratcliffe 02 4232 1842

SWAN RIVER

Toni Mahony 08 9271 7630