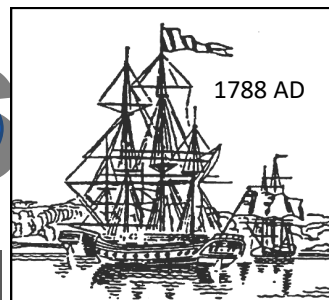


Founders

Magazine of the Fellowship of First Fleeters

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PATRON: Her Excellency The Honourable Marjorie Beazley AC QC



Volume 52 Issue 2

53rd Year of Publication

April-May 2021

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

A NEW CHAPTER LAUNCHED INTO A COVID-19 WORLD

Congratulations to the twenty Victorian members who braved the ever-present threat of lockdown, donned their masks and gathered, socially distanced of course, on Saturday 6 February at the Ivanhoe East Anglican Hall, definitely intent on forming a chapter of their own.

The groundwork was done by our Fellowship Director, **Paul Gooding**, as Chapter Establishment Officer, who attended the launch along with **Jon and Karys Fearon**, President and Chapter Liaison Officer. Paul gave special thanks to sisters **Pam Cristiano** and **Adrienne Ellis** who arranged the venue and served a delicious morning tea. This was appreciated by all, especially those who had come from afar such as Bendigo and further afield. Pam's husband, the Church treasurer and Covid-Safe officer, had prepared the hall and supervised the required cleaning afterwards.

The meeting took the format usual on such occasions, with President Jon in the chair, giving the welcome and outlining, with plenty of good audience interaction, a chapter's aims, operation, and requirements for success and growth, together with the responsibilities associated with being part of a national organisation.

After inviting those present to indicate their First Fleet-er, and realising that members were there for the purpose, he then indicated that a new chapter would have to elect an interim committee and called for nominations. The following were elected: President **Chris Nor-**

ton, Secretary **Geoff Rundell**, Treasurer **Susan Thwaites** and Committee member **Sue-Ellen McGrath**. They are pictured below. Two other committee members, not available at the meeting, had previously said they would like to serve on the committee and so were approved. They are **Cheryl Turner** and **Simon Francis**.



Susan

Geoff

Sue-Ellen

Chris

Without it even being called for, a member suggested that the new chapter be called **Port Phillip Chapter** and this was heartily agreed upon with minimal discussion and without dissent. Jon said he was pleased with the choice and that he would take the name of the chapter and those of the elected committee back to the Directors for their approval.

Due to the unknown Covid future it was recommended that no decision could immediately be made on a regular venue or frequency of meetings. These matters were left to the new committee who exchanged contact details and who would arrange further planning meetings.

Formalities concluded with a short talk by the Secretary of the Descendants of Convicts Group, **Yvonne Bethell**, who handed out newsletters and other items to those interested.

Attendees then looked over the FFF material brought from First Fleet House and some charts and books were sold.

The minutes of the meeting, noting twelve apologies received, were taken by photographer Karys.

WJF



Distance achieved

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Norfolk Island
August 2-5 2021
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FOUNDERS

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*Note: Other tasks are looked after by
our team of faithful volunteers who are
usually at First Fleet House on Mondays,
Wednesdays and Thursdays.*



PRESIDENT'S PEN



As I expected, our opinion piece, ostensibly on Australia Day but in reality more a personal and private analysis of Indigenous matters, as published in our last issue, and written not by a member but submitted by one in good faith, engendered a range of views expressed by our members. This month we have included a Mail Bag section to pass on some of what little has been submitted in response for publication.

Readers will have recognised in the piece arguments quite often espoused in by some of our members when they gather for meetings or in private conversation. Most of you, however, will have quickly realised that such views have no official imprimatur by the Fellowship, and you will be well aware that in recent years *Founders* has passed on a much more enlightened attitude to reconciliatory matters arising from the savagery of some of our colonial history and that need to be addressed. We have published many stories by First Fleet descendants with Indigenous heritage and will continue to do so. Sadly, Australia Day gets caught up in the mix every time.

Our critics, out there in the community and for the most part non-members, seem to expect the Directors to make official pronouncements on all sorts of issues. These not only relate to the date of the national day, but also about the Objects of the Fellowship, our very *raison d'être*. We are indeed a 'broad church', able to hold dissenting individual views on history and culture and yet happy to engage with each other in rich Fellowship. Our chapters throughout the country continue to allow this to happen, seamlessly and with good grace. May it ever be so!

Times are changing, whether we like it or not, and the matters mentioned above have been with us for a long time and will not be going away. Will the Fellowship be able to move forward with the times in strength and loyalty? I hope so. Long-term members will recall former President **Peter Christian's** often-expressed strong feelings on such hot topics. Here's what he had to say back in his Newsletter Report in May 1996 (27/3):

'This is a week of Aboriginal reconciliation. I feel sure all members may reflect on the circumstances when our forebears arrived in this country and indeed laid the foundations of Australia as a nation. Our forebears did not arrive as conquering heroes, again may I remind you, they were jettisoned from one hostile environment to another. They did not come as invaders, they came, both bonded and free; sent unwillingly to a land open to settlement by any of a number of imperialistic like-minded nations. I think that we, all of us, need to realise that this incursion (not invasion) into a land inhabited by various tribes of Aborigines creates now quite a number of difficulties. Two centuries of white inhabitation has seen the problems arising from the first settlement.'

Two items relating to this issue's 'indigenous' theme can be found on page 8. Many members will no doubt find them of interest and I hope the researchers will get the assistance they have requested.

Jon

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CELEBRATING THE FIRST FLEET AT ST HILDA'S



The wattle and daub wall in progress



Dressed paper dolls

As the school curriculum includes studying the First Fleet in Year 4 these days, the **Swan River Chapter** has partnered with **St. Hilda's C of E Girls' School** over the past 7 years, to create a half day of fun activities and learning. The SRC numbers participating range from 6 to about 10 over the years, dealing with about 25 girls. The girls, their teachers and the SRC people get into the spirit by dressing in costume.

Preceding the day, the girls choose a FF person to research and give a presentation about their person to their class. On the activity day, I've asked the girls who they chose and why. Sometimes, one has chosen my FF person – and they seem a little shocked when I say 'well, she is my great, great, great grandmother'. It surprises them that someone today is related to one of these people! Every now and then, we get a girl who is descended from a FF person, which thrills us as well.

We start our day with **Julie Aitken** giving an overview of the necessity of the FF coming into existence, the journey undertaken and the arrival at Port Jackson. The girls then

break into groups of about six or seven and start off the rounds of activities the school and SRC have prepared for them. These last about 20-25 minutes each, with a morning tea break in the middle.

These activities include poring over the maps showing the journey from England to Australia and what happened at each of the ports along the way; making love tokens out of clay; dressing paper dolls with scraps of material; making a rag rug with hessian and material; learning knots that would have been in use at the time; preparing soup vegetables for lunch, before cooking it on an open fire in large cast iron pots; sometimes making damper to go



Lunch is nearly ready

with it. The activity enjoyed most is building a wattle and daub wall, using mud and sticks – it usually reaches about a metre high and 2 metres long by the end of the morning and is quite sturdy.

We have all enjoyed this yearly activity with the school and I can't see it finishing any time soon.

#5525 Toni Mahony, Swan River Chapter.



Learning our Knots

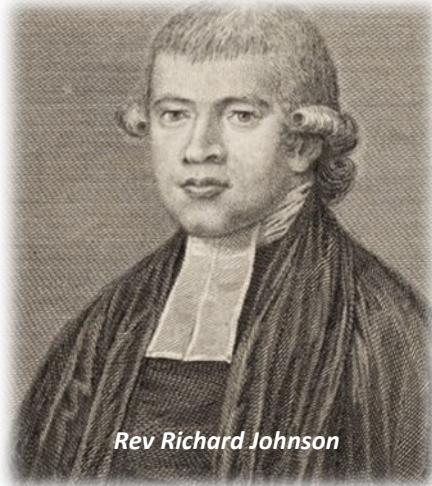


Rag rug making with Trish

233rd ANNIVERSARY OF THE FIRST CHRISTIAN SERVICE ON AUSTRALIAN SOIL

A commemorative service was conducted on 3rd February 2021 at St Philip's, The Anglican Parish of Church Hill. Following are extracts from the Order of Service that included a focus on The **Reverend Richard Johnson** and the connection with St Philip's and Church Hill, from the early days of the Colony to the present time.

'The service today with some alterations, is according to the Book of Common Prayer (1662) which was used at the First Christian Service in the Colony on 3rd February 1788 and used continuously since. Today's service will be led



Rev Richard Johnson

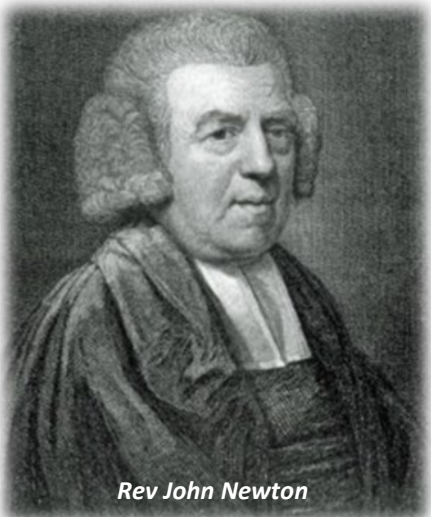
from Reverend Richard Johnson's Bible and Prayer Book'

'The Reverend Richard Johnson was commissioned as Chaplain to the First Fleet on 24th October 1786 and was issued with a copy of the Bible and of the Book of Common Prayer. These books are in

the custody of St Philip's Church. Richard Johnson built with his own money and labour, a Chapel made of wattle and daub, which opened on 25th August 1793 on the corner of Bligh Street and Hunter Street. As well as being used for Church Services, this building also served during the week as a schoolhouse for 150-200 children. The Chapel was burnt down on 1 October 1798.

On 23 July 1802, Governor King fixed the boundaries of the Parish of St Philip's, Sydney and St John's, Parramatta. The wattle and daub Church was succeeded by the first stone Church of St Philip's, which was consecrated on Christmas Day 1810, in what is now Lang Park in Grosvenor Street. The present St Philip's Church was consecrated on 27th March 1856.'

'A minister wrote to the **Rev. John Newton** to express doubt about the Rev. Richard Johnston's mission to join convicts to settle Botany Bay (Sydney). He wrote: "How is Mr Johnson's Botany Bay scheme likely to end? I have seen a copy of his feelings



Rev John Newton

on the occasion, and seemed to feel them all myself. It filled me with a thousand thanks that the Lord did not call me to that cross. If Johnson goes, I pray the Lord to go with him, and fit his mind for everything that lies before him".

Newton replied: "I shall not advise him to consult with you upon this point. Your appointment is to smoke your pipe quietly at home, to preach, and to lecture to your pupils: you are not cut out for a missionary. I, too, must have my tea, my regular hours, and twenty little things when my post is fixed, I should shrink at the thought of living upon seals and train oil. Oh! If Johnson is the man whom the Lord appoints to the honour of being the first to carry the glad tidings into the Southern Hemisphere, he will be a great and honoured man indeed."'

A Hymn presented during the service was *Going to Botany Bay*, written by the Rev John Newton, for the Reverend Richard Johnson, before he sailed with the First Fleet in 1787.



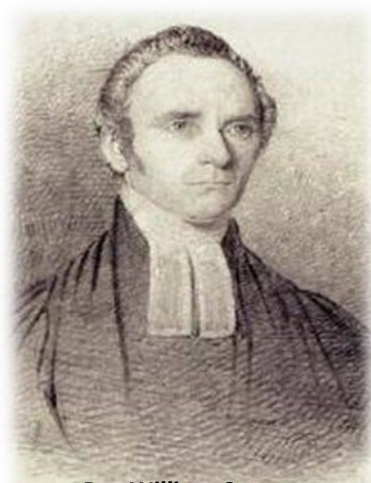
Golden Grove

The Ship *Golden Grove* had the distinction of carrying the Reverend Richard Johnson, the first chaplain to the colony, and his wife **Mary** on their journey to Australia. After returning to England to work the London-Jamaica run, *Golden Grove* disappeared from records after 1804. She was built in 1780 at Whitby and was skippered by **Master Sharp** for the first fleet voyage.

'Artefacts belonging to our parish dating from the very beginning of New South Wales are held in the St Philip's museum. They are the Bible and Prayer Book used by the Rev. Richard Johnson during the First Fleet's journey and on settlement. They were undoubtedly used at the service 233 years ago that we are commemorating today. Both books were taken back to England by Richard Johnson in 1800. They were rebound and given to the **Rev. William Cowper** who brought them back to the Colony on his appointment as the first Rector of the original St Philip's. This appointment was taken up in 1809.'

On the inside covers of the Bible and the Prayer Book, signatures of members of the Royal Family can be found. These include **Queen Elizabeth II**; **Philip, Duke of Edinburgh**; **David**, who became **King Edward VIII**; and **Albert**, better known as **King George VI**, and the most recent additions of the **Duke and Duchess of Cambridge, William and Kate**. Another item dating back to the earliest days of the colony is a communion chalice of Richard Johnson's. This was recovered from the ruins of the first church after a fire destroyed the building in 1798.

There is also a set of communion silverware presented in 1805 by **King George III** with the following inscription: 'For use in the Chapel at His Majesty's settlement at Sydney in New South



Rev William Cowper

Wales'. One other item of historical interest and of great significance to the early colony is the well situated outside the northeast corner of the present church. 'This church you sit in today was completed in 1856 on the site of an existing property, the home of **Nathaniel Lucas**. The well on his property was one of the early sources of water in Sydney Town'.

The Sermon was presented by the **Rev. Dr. John Dickson** the distinguished academic, who highlighted the significant contribution by the Rev. Richard Johnson to those of the first settlement through welfare and spiritual support.

Notes: A copy of the Order of Service for this commemoration has been deposited with the archives at First Fleet House, Sydney.

Further reading: *Richard Johnson, Chaplain to the Colony of New South Wales*. Neil K Macintosh.1978

For the planning and conduct of this service, sincere appreciation is extended to the Rector, the **Rev. Justin Moffatt**, Staff and Volunteers at St Philip's Church Hill.

Roderick D White AM RFD President, FFF Arthur Phillip Chapter

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Cathy Dunn: Australian History Research is a speaker at the AFFHO Congress 2021

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Contact Us

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- ✓ Entry to Trade show
 - ✓ Congress Dinner with entertainment and transfers



WILLIAM HUBBARD: Plasterer, Policeman, Farmer, Baker, Waterman, Constable.

William Hubbard was born about 1768. When William was 15, he and **William Boggis**, a fisherman, were *Committed the 3d. Day of February, 1783, by John Levy, Esq. charged on the oaths of George Anderson and William Potter, with having feloniously taken and stolen in the House of the said George Anderson; One Sheet, of the value of Three Shillings, the Property of the said George Anderson.* They were found guilty at the Surrey Quarter Sessions on 19 February, and sentenced to transportation to America for 7 years. At the time of the trial, he was a labourer of the parish of St Olave in Surrey (in the area of Southwark, on the southern bank of the Thames in London). His occupation was later given as a plasterer.

William Hubbard was at the New Gaol at Southwark, and transferred to the *Censor* hulk on 8 April 1785, then to the *Justitia* hulk. Eventually, aged about 19, he embarked on the *Scarborough* on 27th February 1787.

On the day that they arrived in Sydney Cove, 27 January 1788, a large party of *Scarborough* men began clearing the ground for tents in Sydney. William Hubbard, like fellow *Scarborough* convicts **John Ramsay** and **Matthew Everingham** whose names were next to his in the convict indent of the *Scarborough*, may have been involved in the timber felling and the saw pits. His skill as a plasterer may have been utilised in some of the buildings in the fledgling colony.

Hubbard's name was on the original list of convicts selected for the night-watch which was established in August 1789 by **Governor Phillip**. In February 1790 his seven year sentence was up and William was now a free man. He was still in the night-watch, and gave evidence on 12 April in the trial of **Thomas Halford** who stole some potatoes from **Lieutenant Frazer's** farm, near Long Cove. The trial notes have the following: *William Hubbard (one of the watch) being sworn deposes that the prisoner was brought to the watch house about the half 8 o'clock last Saturday evening. That in the prisoner's pocket, there were some potatoes found, about four pounds. That he threw several in the fire, and the prisoners who were there got some of them, which they afterwards roasted. The prisoner was brought to the watch house of Cross and Howell.* Halford was sentenced by **Judge-Advocate David Collins** to receive two thousand lashes in the usual manner, on his bare back with a cat of nine tails.

On 19 December 1790 he married **Mary Goulding** at Rose Hill (Parramatta). They were married by **Reverend Richard Johnson**; and they marked the register with a cross. Born about 1767, Mary was known as Mary Atkinson when she was tried at the Old Bailey in January 1787 for stealing four yards of printed cotton from a shop. Her death sentence was commuted to 7 years transportation, and she arrived at Sydney on the *Lady Juliana* on 6 June 1790. In the colony she used the name Goulding. On the

same day as their marriage, another *Scarborough* convict, John Ramsay married convict **Mary Leary**.

Children in William & Mary's family were: 1. **Ann Hubbard** born in 1791 however her birth record has not been found. She married **William Nash** in 1810 and died in 1879. 2. **Thomas Hubbard** born 15 August 1796: probably William Hubbard's son who drowned in 1812. 3. **Elizabeth Hubbard** born 17 September 1800: married 1820 **John Crook** at Sydney. 4. **Harriett Hubbard** born 29 October 1802, married 1821 **William Cook** at Sydney. 5. **Margaret Hubbard** born about 1806, died 1 August 1820 in Sydney.

Ex-convicts who were 'of good conduct and disposition to industry' were entitled to a land grant. Married men with no children could receive 50 acres, and in July 1791 William and Mary were settled on a 50 acre land grant at The Ponds. John Ramsay and Matthew Everingham, fellow *Scarborough* convicts also had grants at The Ponds. Hubbard's grant (in modern Telopea) has modern-day Adderton Road on its west and north boundary, Kissing Point Road near the southern boundary and Sturt Park is at the south east corner. **Watkin Tench** visited this area in December, noted that Hubbard had 2¼ acres in cultivation, and wrote *Hubbard's farm, and Kelly's also, deserve regard, from being better managed than most of the others. The people here complain sadly of a disruptive grub which destroys the young plants of maize. Many of the settlers have been obliged to plant twice, nay thrice on the same land, from the depredations of [the grubs].*

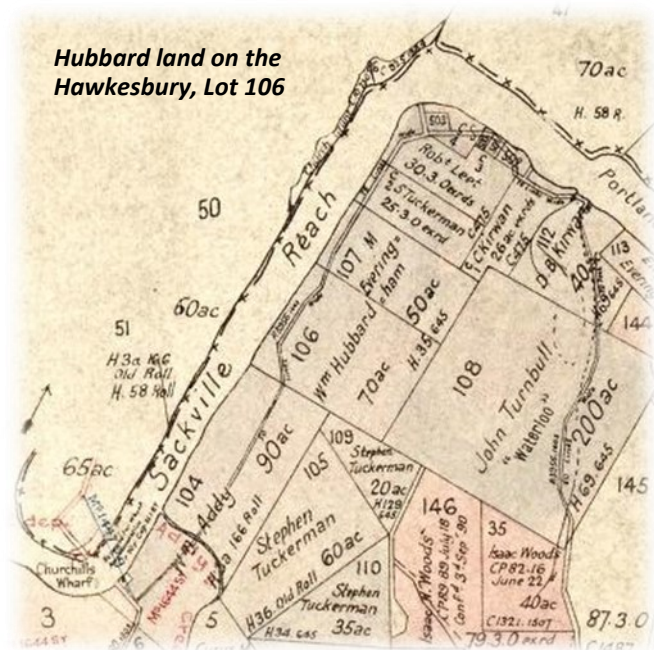


Hubbard land grant at The Ponds, now Telopea, Lot 157

By 1800 William Hubbard was farming 100 acres at the Northern Boundary with 40 acres cleared, 6 acres in wheat and 18 acres 'to be in maize'. The only livestock was 2 female hogs. He, his wife and three children and one female servant were off stores, not receiving government stores for food.

William Hubbard was listed as a private in the Parramatta Loyal Association in 1802. This enlistment did not last long, because in 1803 the couple moved to a grant on the Hawkesbury River at Sackville Reach near Portland Reach. A neighbour was another *Scarborough* convict, Matthew Everingham, who like Hubbard had obtained a grant at the Ponds and then at Sackville Reach.

In the 1806 muster Mary was described as Mary Golderin, housekeeper to William Hubbard. They had 70 acres, 13 sown with wheat, 2 with maize, $\frac{1}{4}$ of an acre of orchard and garden, 5 acres in fallow, 3 pigs, and no grain in store. In this muster, Mary and William Hubbard had 4 children listed, 3 girls and 1 boy. The children are probably Ann (about 15), Thomas (10), Elizabeth (6) and Harriett (4).



However the disastrous flood of 1806 would have caused damage to his farm and it appears that William briefly tried sealing or whaling for more income. In the *Sydney Gazette* 8 September 1810, there is an article which lists people who were soon to leave Sydney on the ship *Aurora*, an American whaler. William Hubbard and **James Ruse** are in this list of names. This apparently was short-lived and he was back on his farm, as newspaper reports in 1812 and 1814 show him producing wheat and beef.

In 1812 his son Thomas died in a tragic accident. The *Sydney Gazette* reported on 1 August 1812: *The Boyd, a small colonial vessel, whose bottom was originally the long-boat of the ship Boyd, which was captured at New Zealand, was last week unfortunately lost with a full freight of wheat from Hawkesbury, on a beach between Hunter's River and Port Stevens, commonly called the Sand-Hills, two persons drowned, and one saved. The sufferers were, James Wallis, who belonged to the vessel, and Hubbard, son of a Mr. Hubbard, settler on the River-Hawkesbury, whose intention of coming round was to take care of a quantity of wheat belonging to his father, and which of course was perished*

with the vessel.

William Hubbard supplied 2000 lbs of fresh meat to the NSW Commissariat Department on 21 August 1814.

However, soon after this, he changed his occupation; in 1816 when he contributed to the Waterloo fund, he was listed as a baker in the Windsor area. In the musters he was a baker from 1816 to 1819.

By 1820 the family had moved to Sydney, where William was employed as a constable. In 1820 he was recorded as a constable at District Number 2 in Sydney, and was stationed at Cumberland Street, at the Rocks. Hubbard was still a constable in 1825.

However both his daughter Margaret and his wife Mary died in 1820. Margaret died 1 August 1820, and his wife was probably Mary Ann Hubbard who died 4 September 1820, in St Phillips burial register, described as 'free', aged 66 (but she was nearer 52 according to age on embarkation), and was buried 7 September at Sydney.

In the 1822 muster he was still listed as a constable, and was living with **Hannah Whitelock**. Hannah Whitelock nee Sheerwood had been convicted at London's Old Bailey in 1810 for stealing roofing lead from the building where she and her husband had been living and she had arrived as a convict on the *Friends* in 1811. In the 1822 muster Hannah and her four children were with William at the Rocks. He appears to have adopted them because the four children had the surnames Hubbard: **Mary** born about 1815, **John** about 1817, **James** about 1819, and **William** about 1820. In the 1825 muster there were two children, John age 7 and William age 5.

By 1828 William had changed his occupation to waterman. Watermen or boatmen provided transport by boat for passengers and goods. They used watermen's skiffs. In the 1828 census, William Hubbard (recorded as Hubbert'), aged 57, was working as a waterman in Sydney and was employing a labourer. Also in the household was Hannah Whitlock alias Hubbert ... wife of William Hubbert. They were living at Harrington Street, The Rocks with Hannah's nine year old son William, and William Hubbard's daughter Elizabeth Croke (28) and her three small children.

(continued on page 8)



(from page 7) In the Regatta on 2 August 1832, the licensed watermen's boats competed in the fourth race, around Pinchgut Island and back, and Hubbard's boat, the *Mary Ann* came 5th out of 8 boats.

By 1833 there appeared to be a breakdown in the regulations regarding watermen's licences, and they were being issued to virtually anyone. William Hubbard was one of six watermen who signed a memorial or petition complaining about this to the Governor on 9 August 1833.



Benevolent Asylum, from "Drawings in Sydney, [ca. 1840-1850]" PX*D 123 State Library of NSW
<http://archival.sl.nsw.gov.au/Details/archive/110320732>

William's de facto wife Hannah Hubbard died in April 1836 at the Benevolent Asylum and her burial record in the St James register has burial 5 April, age 64 years, which is probably older than she actually was.

When he was about 74, William Hubbard was admitted into the Sydney Benevolent Asylum on 21 May 1841, on the recommendation of **Doctor McKellar**. He left with permission on 1 June 1841 and was readmitted on 30 June 1841. During the next two years he left occasionally for a few hours at a time, eight times over the two years.

On 29 January 1842 the *Sydney Gazette* reported that the Government was to award a life pension of 1 shilling a day to the last three surviving members of the first fleet: *The number of these really 'old hands' is now reduced to three, of whom, two are now in the Benevolent Asylum.*

William Hubbard died 18 May 1843 at the Sydney Benevolent Asylum and was buried 22 May 1843, at the Devonshire Street (Sandhills) Cemetery. The burial register of the parish of Christ Church St Lawrence has his age 76, and 'Free by Servitude pr Scarborough'.

#Friend 194, Heather Stevens.

Sources can be seen at: WikiTree contributors, "William Hubbard (abt. 1768 - 1843)", manager Heather Stevens, WikiTree, <https://www.wikitree.com/index.php?title=Hubbard-1395&public=1>

RESEARCH INFORMATION SOUGHT FOR TWO PROJECTS ~ CAN YOU HELP?

CHANGES TO FAMILY HISTORIES

While in Melbourne recently the editor had arranged, at her request, to be interviewed by **Dr Ashleigh Barnwell** of Melbourne University on her current research topic: *Family Secrets, National Silences: Intergenerational Memory in Settler Colonial Australia*.

Now that sounds quite a mouthful. In plain terms it means she is investigating how inherited family secrets, stories and memories inform Australians' understandings of colonial history. She is exploring how people researching their own family histories negotiate the discovery of information about **Indigenous-settler relations** within their ancestors' lives, how this information was transmitted across the generations and how descendants are responding to it now.

By doing this her project will consider a broader question about the role that family might play as a site for truth-telling about Australia's history.

Knowing that First Fleet descendant families have provided a wealth of ancestral settlement stories she wants to know if such stories being currently written are much more likely to be assessing the roles Indigenous people played within the family's past then would have been the case with earlier stories written up to mid 20th century.

Contact Ashleigh on abarnwell@uni.melb.edu.au if you would like to be part of the project.

NEW PLAQUE FOR SYDNEY'S BOTANIC GARDENS

Later this year, a new plaque in association with and essentially a companion of the one below is to be installed. **Adam Joseph** is one of the team getting it ready and he would like our members, particularly descendants from those in the Fleet involved in early food production, to get in touch with him on adamjoseph74@gmail.com and to be there for the unveiling and associated celebrations.

He knows there are many instances of positive race relations in the early years and he mentions Johnston, Squire, Dawes, Collins, Ruse, Tench et al. There would be many others amongst our number and he would like to hear from you to gather correct background material. The new plaque will be 'to honour **First Nation food producers**'.

IN THESE GARDENS BEGAN THE AGRICULTURE AND HORTICULTURE OF A CONTINENT. THE FIRST FARM IN AUSTRALIA WAS ESTABLISHED ON THIS SITE WITH SEEDS AND PLANTS BROUGHT BY THE FIRST FLEET IN 1788.



MAIL BAG

Australia Day – ‘Freedom Day’ for Convicts.

We celebrate our nation on Australia Day, the 26 January, for many and varied reasons. Few know that there is a Convict connection to this January celebration. From about 1800 in the Colony, the date was a day of celebration of freedom by emancipated convicts. As was reported in the press at the time emancipated convicts gathered to celebrate their freedom. Reference from 1804 - *‘Early almanacs and calendars and the Sydney Gazette began referring to 26 January as First Landing Day or Foundation Day. In Sydney, celebratory drinking, and later anniversary dinners became customary, especially among emancipists.’*

As previously reported in Founders, ‘Australia’ was first used as a term to describe this continent by **Matthew Flinders** many years after the colony of New South Wales was founded. Australia first existed as a nation when it was proclaimed in January 1901. Previously called ‘Foundation Day’ the term ‘Australia Day’ wasn’t officially used until 1935 and was adopted in 1946 by all states.

Yes, the 26th of January was the day that the First Fleet arrived in Port Jackson but the Colony of New South Wales was officially founded on 7 February 1788.

Now, for millions of Australians, Australia Day is the day they, or their parents, became Australian citizens and that is now probably its most important aspect. Up to 20,000 people become Australian citizens each Australia Day.

In relation to calling the day ‘invasion day’ and referring to ‘colonisation’ let’s be clear that it was going to happen. The French, Germans, Dutch and others were on the door step and the British got in first. I have no objection to those who wish to have a protest march and use the day to remember the tragedies of the colonisation. Changing the date will not erase that history. Another of our national days is ANZAC Day and it has various aspects to its significance, both positive and negative.

Australia day is also an important public holiday which would be lost if we changed the date. For the average working family, this public holiday on the last weekend of the school holidays is a perfect opportunity to have a fun family weekend before school starts and routines get back to normal.

So, let’s remember that the January celebration we now call ‘Australia Day’ was first a celebration of ‘freedom’ by the emancipated Convicts in the early 1800s. It was initially a spontaneous day of celebration. The concept of ‘freedom’ is still very much part of what we celebrate on Australia day as a free and fair democratic nation.

Let us keep Australia day on the 26th of January and let its significance continue to evolve and grow over time.

#8711 Neil Birdsall, (FF Andrew Goodwin, Convict.)

Was it an Official Point of View?

I was dismayed and saddened by the prominence given in the most recent newsletter to the article by **Julian Lu-**

cas, Australia Day - Should it be Changed?. I had always understood that the Fellowship of First Fleeters was a non-partisan organisation that conscientiously avoided taking sides on issues such as the celebration of our country's national day. I realise that the President's Pen did briefly mention other opinions but the mere fact of the inclusion and prominence of such a long article implies support for its point of view: a point of view that could be characterised as that of the European white settler. In addition, at no point was it stated that the opinion expressed in the Julian Lucas article does not represent that of the Fellowship of First Fleeters.

I do not have any indigenous ancestors but no doubt many members do. I do have cousins (not members) who are descendants of the same two first fleeters from whom I descend and who also have indigenous ancestors. I am certain that they would have been offended by the article and that also other members will have been, especially younger members whose membership is valued for the continuing existence of the Fellowship.

The issue of when to celebrate our country's national day, as I'm sure you are aware, is a sensitive issue that evokes strong emotions, so discussion around this topic needs to be approached with an equal amount of sensitivity for all points of view.

I would like to suggest that the Committee, at the very least, includes a note in the next newsletter stating that the opinion expressed in Julian Lucas's article does not represent that of the Fellowship of First Fleeters. Unfortunately, though, I feel the damage has already been done and that the Fellowship will no longer be viewed as remaining nonpartisan on this issue.

Kind regards

#8774 Ayya Esika, (FF Mary Phillips/Thomas Spencer)

One Member's Personal Opinion.

I find the 'invasion day' movement insulting on so many levels. It ignores history, the sacrifices made by the First Fleet and previous generations (for example, my grandfather went to war for 4 years to fight for our freedoms) - and focuses only on what's been *done to* the aboriginals rather than what's been *done for* them.

The wealth generated by the mining industry in Western Australia for the traditional land owners is largely misunderstood and ignored by those who protest the settlement of Australia.

Your article outlines other facts like the % of land owned by aboriginals, the likely scenarios if Australia had been colonised by another empire at the time - and the disproportionate suffering and crime within their community. Unfortunately it's hard to enter into a debate now without being labelled racist. I'd suggest those protesters spend some time in regional WA and NT to see how deep rooted the problems are...Sadly, in my opinion, moving the date would only move the protest to a different day.

(Name supplied, but unpublished on request)

TRUTH-TELLING: History, Sovereignty and the Uluru Statement ~ HENRY REYNOLDS

A BOOK REVIEW from Sydney Morning Herald, 20.02.21

In this book Reynolds brings his considerable weight as a scholar to bear on the debates arising from the *Uluru Statement from the Heart*, a document that, he says, 'contains a challenge to legal doctrine more unsettling than the jurisprudential revolution ushered in by the High Court's Mabo judgement in 1992 and the Wik judgement four years later'.

In 2017, Indigenous representatives unveiled a proposal for a permanent *Indigenous Voice to Parliament* and a Makarrata Commission to oversee a South African-style truth and reconciliation process. The Uluru Statement also insisted that Indigenous sovereignty has 'never been ceded or extinguished, and co-exists with the sovereignty of the Crown'.

Reynolds sets out to investigate the legal foundations for such a claim. He argues that the initial British assertion of sovereignty was entirely bogus, not only by the standards of today, but, more importantly, according to the accepted doctrines of the time

The British government justified the establishment of its colony by claiming the interior of the continent to be largely unpopulated. It also asserted that the Indigenous people on the coast possessed no ties to land, could not negotiate, and would quickly disperse. All these assertions were untrue, as **Arthur Phillip** and the other leaders of the First Fleet soon acknowledged. Where, then, did that leave a colony, the legality of which had been based on falsehoods?

As Reynolds notes, even in 1788, a considerable literature governed claims of sovereignty. No one, for instance, believed a nation could, with any legitimacy, just grab vast swathes of inhabited land.

Did Britain possess Australia by right of conquest? Certainly, many colonists saw settlement as a military operation. In the 1820s, a certain JE (probably the surveyor **James Erskine Caldwell**) wrote in a Launceston newspaper: 'They have never been subdued, therefore they are not rebellious subjects but an injured nation, defending in their own way, their rightful possessions, which have been torn from them by force.'

Again, though, well-understood principles governed claims arising from war. In his 1758 text *Law of Nations*, the much cited jurist **Emerich de Vattel** explained that a successful military campaign might depose the enemy sovereign but it gave the victor no claims over defeated individuals or their possessions. In other words, even if the

British had acknowledged that they'd seized Australia by force, their victory wouldn't have given them the legal rights they asserted over Indigenous land. The growing recognition that different Indigenous groups saw themselves as separate peoples with their own language and customs meant they should have been treated as a sovereign country. Most fundamentally, sovereignty has always depended on a state exerting effective control over the

territory it claims. Yet, as Reynolds notes, as 'late as 1901, there were still many parts of the continent where white men had rarely visited, let alone governed—something that rendered British (or even Australian) assertions of sovereignty entirely risible'.

He suggests that, in fact, white settlement should be divided into two distinct periods: the first stretching, in most places, from 1788 to the 1850s and the second lasting from the 1850s until midway through the 20th century. In the first, dispossession took place under the command of London; in the second, 'decisively more brutal', it was directed by the Australian colonists themselves. In other words the worst atrocities didn't result from well-meaning bunglers from the Colonial Office but were committed by locals who knew exactly what they

were doing. In Queensland, as **John Douglas** explained in Parliament in 1880, the state maintained the so-called Native Police for the sole purpose of shooting Indigenous people down 'whenever they could get to them'.

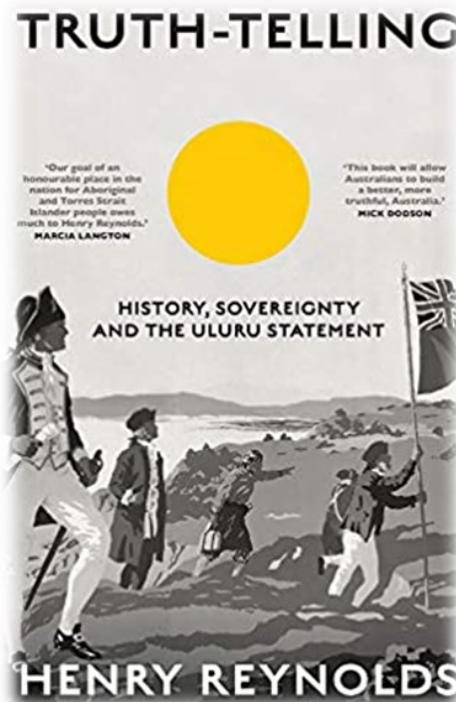
Not surprisingly, given the recency of the violence, the first Australian historians openly discussed the brutality of the settlement before a later generation imposed a polite veil of silence. That revisionism makes a Makarrata Commission so important: an effort to end the deception once and for all.

As for Indigenous sovereignty, Reynolds says bluntly 'there is clearly more support in international law for the Uluru Statement than many Australians likely imagine'.

The reader might well wonder as to the precise value of that support, given how little succour the law has rendered to Indigenous people during the history Reynolds outlines. Nevertheless, *Truth-Telling* outlines, with admirable clarity, the deep injustices the Uluru Statement seeks to address. It's an important book by an important historian, and a major contribution to the debate that must ensue.

Jeff Sparrow

Note: Founders acknowledges that the copyright for this article belongs to the Sydney Morning Herald.



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:** 17 April: Peter Mol, *Uiver Restoration Project*, then lunch and cemetery tour; 19 June: Speaker. **TBA.** **Next Event:** 15 May: Excursion to Wagga with Meeting, Lunch and City Tour. **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:** 16 April, 21 May and 18 June: Speakers **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:** 20 April: Speaker, **TBA.** **Next Event:** 18 May: Outing, Venue **TBA.** **Contact:** Carol Macklin 0415376434

CANBERRA – ACT, Queanbeyan and surrounds.

Venue: Various locations in Canberra. **Next Event:** 28 March: Autumn Luncheon at Canberra Southern Cross Yacht Club. **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:** 10 April: Speaker, John Haxton, *FF John Winter/Ann Sandlin*; 8 May: Peter Fisher, *Rainforest Remnants on the Central Coast*; 13 June: Members, *A Leaf from my Tree*, and 15th Birthday Lunch. **Next Event:** 12 May: Possible ferry cruise & Club Lunch. **Contact:** Jon Fearon 43116254

DERWENT - Southern Tasmania

Venue: Bi-monthly, 11am, first Saturday at Royal Yacht Club of Tasmania, Sandy Bay. **Next Meeting:** 3 April: James Parker, *The Australia Day Identity Crisis*. **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:** 3 April: Jenny Follers, *The Mad Magistrate*; 1 May: Greg de Moore, *Finding Sanity*; 5 June: Rob Shipton, *Navigation Part 2*. **Note:** While this is what has been planned, Hall availability depends on Ryde Council and Government's Covid-Safe decisions. We hope that 2021 will see a resumption of meetings throughout the year. **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:** 17 April, at Windsor: Speaker, **TBA**; 19 June, at Penrith: Speaker, **TBA.** **Next Event:** Thursday 20 May: *Nepean Belle River Luncheon Cruise*, celebrating Sailing of the Fleet and Chapter's 6th Birthday, (Seniors' \$53.00) Enquiries to Pamela Hempel on pamela.hempel@hotmail.com or 0407660579. **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:** 19 April: Wayne Cooper, *The Kokoda Track*, then lunch at Club Macquarie, Argenton: 21 June: Speaker, **TBA.** **Next Event:** 10 May: William IV Cruise on Newcastle Harbour. **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 Event:** 11-14 May: Weekend trip to Rylstone, Mudgee and Gulgong. **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. **Covid-19 restrictions will be strictly monitored and implemented.** **Next Meetings:** 10 April: Professor Lynne Hume, **TBA**; 12 June: Speaker, **TBA.** **Next Events:** .Plans are in hand for an outing to Miegumyah House and South Brisbane Cemetery. **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:** 4 April at Nana Glen (Bass Residence) **TBA**; 6 June at Coramba Hall (**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 Meetings:** 28 March & 23 May. **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) 5 June: Sybil Small, *Life in Postwar Darwin*. **Next Event:** 10 April: 20th Birthday Bus Trip to Uralla. **Contact:** Janet McLean 0438465529

PORT PHILLIP – Melbourne and Regional Victoria.

Venue: Waverley RSL. – quarterly meetings, third Saturday time **TBA.** **Next Meeting:** 17 April: Members, *Introductions and interests for future planning*; 17 July: Topic, *Truth Telling and Reconciliation*. **Contact:** Geoff Rundell 0429528502

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 Meetings:** 6 April: John Stewart, *Walking the Kokoda Track*; 1 June: Jim Powell, *Camellias in our History*. **Note:** Covid change of venue – Café Function Room at St Lukes Anglican Church, Dapto, **Next Event:** ? May: Noon Lunch for the Sailing of the Fleet. **Contact:** Rob Ratcliffe 42321842

SWAN RIVER – Perth, Fremantle and surrounds.

Venue: 16 Inwood Place Murdoch, bi-monthly, usually first Saturday, at 2pm. **Next Meetings:** 3 April: Speaker, **TBA**; 5 June: Speaker. **TBA** **Next Event:** 16-18 April: Government House Open Day. **Contact:** Toni Mahony 0892717630

EDITOR'S NOTE: Closing date for this page for the next issue is 24 May 2021

Karys Fearon, Chapter Liaison Officer

WELCOME TO NEW MEMBERS

DEATHS

Ordinary and Pensioner Members

JOSEPH WRIGHT

#9089 Kathleen Elizabeth Maloney

JOHN PALMER

#9090 Gay Kathleen Schofield

ANN FORBES/MARGARET DARNELL/
OWEN CAVANOUGH

#9091 Nordin Abdullah

Ordinary and Pensioner Members

THOMAS ACRES/AKERS

#9092 David Lachlan Butt

JACOB BELLETT

#9095 Christopher William Norton

Junior Members

THOMAS ACRES/AKERS

#9093 Heidi Michaela Harriet Butt

#9094 Bronte Beatrice Butt

Friends

#F211 Sandra Carnie

ASSOCIATE

7050.1 Marion Young, of Umina Beach, New South Wales, died in February 2021. Marion had been a member of the Fellowship for 17 years, having joined with her husband, #7050 Robert Young (FF John Martin and John Randall) in 2004. Marion was a founding member of Central Coast Chapter.

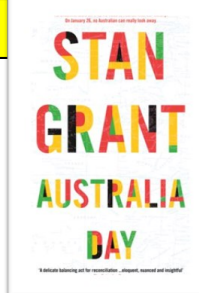
THOMAS HARMSWORTH

#4650 Fabian Marsden, of Dover Heights, New South Wales, died on 09.07. 2020, aged 66. Fabian first joined the Fellowship in May 1987. Long-term visitors to First Fleet House may know that Fabian was the proprietor of the East Sydney Hotel, a neighbouring venue well known for hosting Fellowship gatherings over the years. The current licensee is his son, Samuel Marsden.



ANOTHER GREAT READ

One reviewer says this 'is a passionate, earnest attempt to douse the heat of identity politics, and to find a way beyond cultural warfare'. Stan's writing is captivating and deeply moving as family history is merged with lucidly analysed philosophy.



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. We do have a number of stories pending and awaiting publication space, some of which have already been put on the website. Go to the SHIPS page, click on the ship and if your First Fleeter's name is printed in blue we already have the story for **Founders**.

Have you looked at **Founders** on the FFF website home page lately? You can now click on specific issues from 1968 to the current one, with all issues since and including 43.4 digitally indexed. The website team is investigating ways to help you navigate your way through the earlier archive and is hoping to arrange either a full word index or at least the contents list for each issue. A work in progress.

Mid North Coast Chapter was to represent the wider Fellowship at this coming September's **Family History Society's Conference** at Port Macquarie. It is now to be presented virtually so our presence isn't needed.

BACK TO RYDE

This beautiful print, one of just 250 signed copies, was kindly provided by #6740 Pamela Hempel. It shows **Appley Tower** at Ryde on the Isle of Wight. Just at its foot on the right is a First Fleet memorial given to the local council by Mosman NSW Council some years ago to commemorate the passing of HMS Sirius and the Fleet back in 1787. (*Founders* 51.3 -Sirius Issue)

The Fellowship has been invited to be there for a planned weekend of celebration of the 235th anniversary of the Fleet's sailing in May 2022. If you are planning a trip to England next year you might like to be there, on our behalf, to celebrate the occasion. (*For details contact Editor.*)



CHAPTER SECRETARIES

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BOTANY BAY

Carol Macklin 0415 376 434

CANNBERRA

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

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