



Quarterly Newsletter of the
Maryborough Family History Group Inc.

Volume: 28
Number: 3
Spring 2022

Maryborough Family History Group Inc.

A0031625U ABN: 36282070326

Postal Address: P. O. Box 59, Maryborough, Victoria 3465

E-mail: familyhistorystation@hotmail.com

Web Page: <http://www.maryboroughvicfamilyhistory.org.au>

Face book: Maryborough Family History Group

Office Bearers for 2022-2023

Position	Name	Telephone	E-Mail
President	** Cheryl Lovel	0409561885	
Vice President:	Wendy Marr	0438641078	
Group Secretary	** Helen Ritchie	0409611170	ritchiehal8@gmail.com
Treasurer	** Barbara Humphrey	0354613624	bhumphrey7@bigpond.com
Librarian:	Rebecca Davies	0438324156	bec-davies@live.com.au
Membership Sec:	Barbara Humphrey	0354613624	bhumphrey7@bigpond.com
Newsletter Editor:	Shared Position		
Research coordinator:	Barbara Humphrey/Kevin Spokes	bhumphrey7@bigpond.com / kjspokes@hotmail.com	
Face book coordinator	Rebecca Davies	0438324156	bec-davies@live.com.au
Incorporation Secretary	Helen Ritchie	0409611170	ritchieha18@gmail.com

Meeting Schedule for 2022-2023

Committee Meetings

Regular Committee Meetings are not held and a meeting will be convened when business arises that is required to be actioned prior to the monthly meeting. Time and place will be advised as necessary

General Meetings

General Meetings are *usually* held at 1.30pm on the 4th Wednesday of each month in the Research Rooms at The Community Hub 48 Burns Street. Visitors are most welcome.

No meetings are held in December

Membership Fee's:

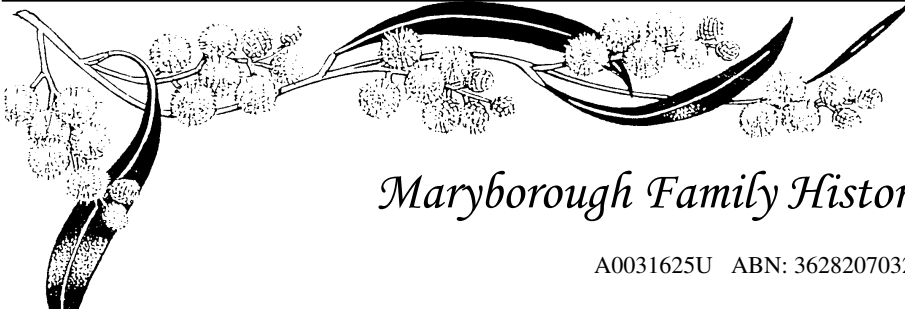
Full Single Membership	\$25.00
Full Joint Membership	\$40.00
Newsletter only membership	\$8.00

- A Joining fee of \$5 applies to all new membership applications (including lapsed memberships)
- Membership Fee's cover the period from 1st of March to 28th or 29th of February.
- Any subscriptions received from *new members* between 1 December and 28/29 February will include the membership for the following year.

Benefits:

- The annual subscription includes our quarterly newsletter "Wattle Bark" posted to your home address.
 - Full members have access to our extensive research facilities in the Community Hub 48 Burns Street for *personal* research.
-

Front Cover
DuBourg Bros Bowenvale
Hearse with glass panels



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Contents

General Information	
Office Bearers - - - - -	2
Meeting Schedule's - - - - -	2
Membership Information- - - - -	2
Cover Photograph Credits- - - - -	2
Research Fees/Meeting Time - - - - -	3
Queen Victoria Jubilee 1897- - - - -	4
Queen Victoria Jubilee 1897 —Continued- - - - -	5
Victorian Era Funerary and customs - - - - -	6
Victorian Era Funerary and customs—Continued - - - - -	7
Memento Moir - - - - -	8
Death Photographs- - - - -	9
In Australia- - - - -	10
Publication Dates & Deadlines - - - - -	11
The Final Word - - - - -	12

Research Fees:

Postal Research:

- Deposit: \$20, non-refundable
- Hourly research fee: \$10 for each hour or part thereof
- Photocopying and Computer print-out: 50 cents per sheet side
- Additional costs: as advised.

Upon receipt of the deposit we will complete the research as requested. The applicant will then be advised of the costs applicable. The results would be posted upon receipt of the balance. *[The rationale behind the non-refundable*

deposit being that it takes just the same amount of time (or even longer) to come up with a nil result.]

Enhanced Research: For a fee of \$15 per grave we will provide a full monumental transcription as well as a photograph of the grave.

Visiting Research: The fee is \$10 per hour or part thereof; the minimum fee is \$10. and is for the purposes of *personal research only*.

Visitors *must* be accompanied by a financial member who will *only* provide assistance to access the records but will *not undertake any research per se*.

MEETING SCHEDULE

- August meeting— 24th August @ 1.30
- September Meeting-28th Sept @ 1.30
- October Meeting— 26th Oct @ 1.30
- November Meeting—23rd Nov @ 1.30
- Last meeting for year

NEW WEB SITE

The Group was fortunate enough to receive a small grant from the Central Goldfields Shire Council for the creation of a new web site. With a lot of angst about the design and content we now have the site up and running.

www.maryboroughvicfamilyhistory.org.au

Please visit and let us know what you think

Jubilee Day 22nd June 1897

The Platinum Jubilee of Queen Elizabeth II was celebrated in June 2022. This milestone surpassed the previous longest reign of a British Monarch- Queen Victoria, Queen Elizabeth's great-great grandmother, who had celebrated her Diamond Jubilee in June 1897. This was the first Diamond Jubilee celebration of any British monarch in history.

Queen Victoria surpassed her grandfather King George III as the longest-reigning British monarch on 23 September 1896, an event that she marked privately at Balmoral Castle but would celebrate her Diamond Jubilee the following June, as the longest reigning Monarch.



This official photograph, released to mark her Diamond Jubilee in 1897, was deliberately not registered for copyright, ensuring that it would be distributed throughout the Empire.

Although the photograph was issued for the jubilee of 1897, it was actually taken in 1893. The occasion was marked publicly by a global celebration fit for a monarch ruling over 450 million people.

Queen Victoria died January 22, 1901 and her 63-year reign as monarch was then the longest in British history.

Photo from Wikipedia- by W&D Downey

Jubilee Celebrations in Australia

Parades, processions, concerts, picnics, gatherings and balls were held throughout all States of Australia, including Maryborough and the surrounding areas. Trees planted, commemorative plaques and tablets laid, monuments erected, many fountains and rotundas commemorated and public buildings dedicated.

Local Celebrations

Dunolly- The town was en fete yesterday. The school children of Dunolly and surrounding districts mustered in strong force in procession, and marched through the streets, accompanied by a band and headed by the borough councillors, to the town hall, where ample provision had been made to entertain the children. The Chinese of the town were also well provided for. The National Anthem was sung by the children after refreshments. At 4 o'clock a tablet in commemoration of the jubilee was unveiled, a large concourse being present. The mayor made a patriotic speech, and Mr Comrie, M.L.C., and Mr Duggan, M.L.A., also spoke. At the conclusion the National Anthem was sung. *Trove- The Argus 23rd June 1897*

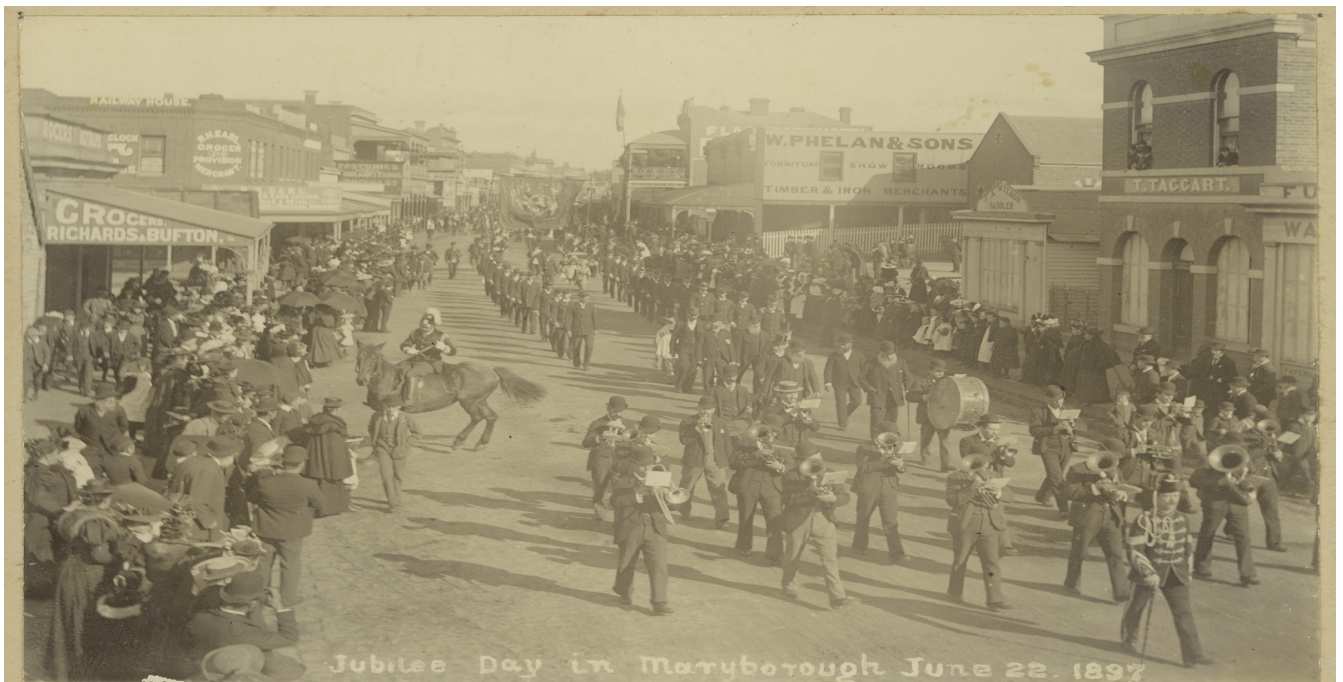
At Majorca a combined picnic of the Craigie and Majorca school-children was held. At Carisbrook the children were presented with commemorative medals and entertained at a picnic. In the evening a torchlight procession, concert and ball took place. *Trove- The Argus 23rd June 1897*

Continued from previous page:

Maryborough- A procession was held to-day to celebrate the Jubilee, followed by a sports meeting in the park, which was numerously attended. In the evening a concert was held in the town-hall. All the proceeds are to go to the fund for building an infectious diseases ward. *Trove- The Argus 23rd June 1897*

Due to cost blowouts, plan changes and denied Government funding the keys to the new infectious diseases ward were finally handed over to Hospital President Mr G F Bryant by Mayor Cr R Hubble on 7th July 1904. There were 10 beds in two wards, nurses bedroom, duty room, and bathroom and was described as "of a most ornate standard". The expected cost of £400 exceeded £1400 including furnishings.

Photos from State Library of Victoria



Victorian Era Mourning and Funerary Customs

The Victorian era, in British history, was the period approximately between 1820 and 1914, corresponding roughly to the period of Queen Victoria's reign (1837–1901)

The Victorian society of the late 1800s was obsessed with death.

Queen Victoria went into deep mourning after the death in 1861, of her husband Prince Albert. She was devastated by his passing and mourned him for the rest of her life, which increased the public demand for formal mourning attire and rituals. Failing to properly mourn on a grand scale, but in keeping with their social status, or to provide a 'decent' burial for the deceased was imperative as it was the ultimate disgrace to have a pauper funeral. It was a mark of respect to ensure that the deceased had a fitting send off. Families went without heating or food to put aside a few pennies for funeral clubs, the forerunner to today's funeral insurance. Mortality rates, especially for children, was very high during the Victorian era and death was an expected and accepted occurrence.

Extravagant funerals had become the norm well before the reign of Queen Victoria but it was during this time the commercial funerary business developed. They supplied the coffins, horse drawn hearses with finery as required, elaborate floral displays, invitations, crêpe, pallbearers, photographs, and a large feast for mourners. Embalmers and grave diggers and coffin makers were also required. Professional mourners (or "mutes") who were hired to trail behind the coffin or hover nearby and look especially forlorn (Oliver Twist was a fictional mute for children's funerals)

Customs and rules were borne of superstition and respect while others were of etiquette.

Etiquette and rules relating to death and mourning were many and complicated. There were specific chapters devoted to death and mourning in household guides and manuals (ie Cassell's Household Guide) (<https://www.victorianlondon.org/cassells/cassells-35.htm>) with instructions for periods of mourning, funeral arrangements, legal requirements and household procedures. Victorian mourning etiquette was especially tough for women. There was distinct, set mourning periods: deep mourning or full mourning, second mourning, and half-mourning. The length of time for each period would depend on the relationship with the deceased- women were to be in deep mourning for two years after their husband's death, wearing dull black crepe (sometimes spelt crape) clothing and "widows veil", and only seen in public at church. Only jet jewellery was allowed during this time. Half mourning allowed grey or lavender clothing.

Covering mirrors with black crepe and closing drapes, which should also be black, until after the funeral. Stopping clocks at time of death to prevent bad luck and covering or turning photos face down. A wreath of laurel or boxwood tied with crepe or black veiling hung on the front door and if the person was unmarried or a child it was white. The wreath signifies that the "Dark Angel" had taken someone. Carrying out the deceased feet first so they can't look back and call to others or remember the house to return for others. Household staff were also expected to mourn with family.

Family kept a vigil until death and the body was watched over every minute until burial, hence the custom of "waking". The wake also served as a safeguard from burying someone who was not dead, but in a coma.

Continued from previous page:

There was a fear of being buried alive and ventilation pipes were used or bells on a rope to ring if they should regain consciousness- hence the "dead ringer" saying. Family and friends, washed, prepared and dressed the deceased, greeted visitors for viewing and stayed with the deceased until the funeral. Flowers were spread around the body and used to mask the odour of decaying flesh.

Funerals were often by invitation only- an invitation, on white stationary with a black border, was hand delivered and not to be ignored. If a service is held at the home the coffin was usually open for viewing. There was also an order of the procession to the grave- clergy and pall bearers in front, followed by the hearse and then immediate family. Prominence and family wealth dictated the additional embellishments that were to be included like multiple black horses drawing the carriage, velvet coverings for the coffin and the horses, ostrich plumes decorating each corner, horse attendants, or even an entire canopy of ostrich feathers covering the hearse. Flowers surrounded the coffin and would be visible through the glass windows. These additions showed the status of the deceased and their family. It was considered to be bad manners to show too much grief or emotion in front of any funeral guests

Resurrection Men or body robbers were prolific during this time, with the bodies used as training cadavers and the disturbance of the graves was feared so some graves were bricked over, others had grates while others were decorated with branches and flowers so movement could be detected. The wealthy built mausoleums and vaults.

Grave dolls were a popular way for parents and siblings to remember a lost child. If the family could afford it, a life-sized wax effigy of the child was made, with sand bodies for weight, and dressed in the deceased's clothing, and then displayed at the funeral. Sometimes these were left at the grave site, but often they were brought home and kept in a place of honor in the family's home; wax dolls of deceased infants were kept in cribs and their clothes changed regularly. Death kits were available for dolls, complete with coffins and mourning clothes, as a means of helping to train girls for participating in death rituals. Little girls prepared for their eventual roles as the family mourners by staging elaborate funerals for their dolls, and "playing" burial rites.

LIST OF CHARGES FOR HEARSES AND MOURNING COACHES,			
REDUCED TWENTY PER CENT.			
	<i>s.</i>	<i>d.</i>	
Plainest One Horse Hearse,	6	0	Best Hearse, with Feathers, Four
Common One Horse Hearse,	7	6	Horses, and Postilions
One Horse Hearse, with Feathers,	10	0	Best Hearse, with Feathers, Six Horses,
Best One Horse Hearse,	9	6	and Postilions, charged in proportion.
Best One Horse Hearse, with Feathers,	12	6	One Horse Coaches to carry Four
Plain Two Horse Hearse,	16	0	Persons,
Second Best Two Horse Hearse,	21	0	Two Horse Coaches, first class, to
Best Two Horse Hearse,	25	0	carry Six Persons,
Best Two Horse Hearse, with Feathers,	30	0	Mourning Coaches, with large front
Plain Four Horse Hearse,	35	0	Boot, made expressly for Children's
Best Four Horse Hearse,	42	0	Funerals, and constructed to carry
Best Four Horse Hearse, with Feathers,	50	0	Six Persons inside,

COFFINS OF EVERY DESCRIPTION, ON THE MOST APPROVED STYLES, ALWAYS ON HAND TO MEET THE REQUIREMENTS OF ALL CLASSES.

List of Charges from Funeral Advertisement 1846- Image from National Library of Scotland

Memento Moir

Memento moir is Latin and translates “remember you must die”– Used in various cultures through out time and during Victorian times when referring to “reminder of death” keepsakes.

Victorians believed that hair contained the essence of the person and symbolised their immortality as it remained after their death. Locks of hair were removed from the deceased and incorporated into pieces of jewellery or framed with photos or scenes. The hair would be washed, curled and positioned into lockets or brooches, woven or platted to bracelets, rings or hair clasps so that these pieces could be worn as a memento of the deceased.



Hair woven into a brooch



Filigree hat pin stuffed with hair



Locket with hair

The Victorians took this to a new level with the macabre (and I think the very creepy) practice of death photography. Photographs were usually out of the reach of a lot of families and a death photograph was the last opportunity to immortalise the deceased in a memorial keepsake. In the earliest forms of post-mortem photography, the dead were often dressed in their best, carefully posed and arranged and made to look as if they were still alive, while others were in coffins or death beds. Children were posed in their beds as if asleep or even propped alongside their families. Some maintain that the props seen in some photographs were for the living so that they could remain still for the required time for the photograph and not used to prop up the deceased. Quite often, due to the requirement to be still for long periods for the exposure of the photograph, the living subjects were a little blurred while the deceased was a little clearer. In some photos it is quite easy to distinguish the dead person due to the unnatural position of hands or head. The eyes were the first part of the body to commence decomposition so quite often the lids would be closed and “eyes” painted on the lids, on finishing, making for some creepy looking photos.

This left behind a treasure trove of gloriously macabre family portraits and today this practice would be considered morbid and detrimental to the mental health and well being of the children being posed with a dead body, but at the time it was considered a normal part of the grieving process.

There are quite a lot of “fake” post-mortem photographs online that are unrealistic or grotesque that have been digitally manipulated and captioned as real.

The Victorians didn’t focus on death, but they accepted it as a reality and planned for it. While their methods seem strange to us today, the Victorians did understand the value of celebrating a loved one’s life and honoring their memory and as morbid as Victorian mourning etiquette seems, some of these rituals are still practised today, though in simpler form.

DEATH PHOTOGRAPHS



Family posed around the coffins of two babies for a photograph



Parents pose with their deceased daughter. Eyes appear as black dots painted in afterwards and the girls hands are in unnatural stiff positions



Two little girls pose with their dead mother



Parents pose with their deceased daughter. Note that parents faces are a little blurry whereas the daughters is much clearer indicating stillness of the subject.

IN AUSTRALIA

In Australia, funerary customs from the mother country were readily incorporated into the daily lives of the colonists. Cabinet makers doubled as undertakers, preparing coffins made out of cedar and other local timbers. An early advertisement offered *'Funerals Furnished and conducted with greatest attention, from the plainest to the most sumptuous exhibition of mourning grandeur, and with a consistent regard to economy, without diminishing the necessary respectability'*.

There was still a link between mourning grandeur and respectability.

Funeral processions of prominent colonists were recorded in the *Sydney Gazette* and the first use of mutes was recorded as part of the funeral procession in 1811. They recorded upwards of 200 mourners attended the funeral of Catherine Connell, wife of Mr John Connell of Pitt Street, in spite of the 'wetness of the afternoon', with "Two Mutes," bearing staves. Wakes were also part of the death customs, but differed according to ethnicity, the English tended to gather for eating and drinking after the funeral, whereas the Irish gathered in the home around the laid out corpse-talking, eating, singing, getting drunk which continued on after the funeral.

The funeral of the merchant Thomas Burdekin gives a glimpse of a wealthy funeral in Sydney in 1844. The funeral service was held at St James Church. The undertaker, William Beaver, dressed the corpse in a 'superfine shroud and cap'. A strong cedar coffin was placed inside a State Coffin covered with velvet and richly mounted with Gilt furniture with an engraved brass plate. The hearse was drawn by four horses draped with black velvet and with plumes of ostrich feathers on their heads. There were at least six mutes and porters. The mourning party was supplied with hatbands, gloves and scarves. This extravagant funeral came to £61 4s.

A 'decent' burial usually meant a funeral with a hearse and at least one mourning coach, a coffin made of cedar or covered with cloth and burial within a select grave on which the family could erect a headstone. The wealthy aspired to long funeral processions with multiple carriages and a brick-lined vault in a select area of the cemetery where a large monument or mausoleum could be erected. A respectable funeral was a sign of social status, but it also provided some protection to the corpse and ensured the sanctity of the grave. A pauper burial could provide no such guarantee. A simple pine wood board coffin, light in colour, was the distinguishing sign of a pauper burial.

Many people buried relatives beyond their financial means in order to obtain a respectable burial. From the 1870s, funeral reforms in both Britain and Australia resulted in a move toward more modest and cheaper funerals, and encouraged recycling or adapting old clothing for the mourning period rather than purchasing new outfits. Funerals were less extravagant and mourning rituals less strict especially in rural areas.

The articles in this newsletter have been compiled from information from a number of online web items and articles on the subject and is the interpretation of this author. The photographs on the following pages have been copied from these web sites. Barb Humphrey 2022

Some web sites viewed:

<https://blog.billiongraves.com/preparing-the-victorian-home-for-a-funeral/>

<https://allthatsinteresting.com/victorian-death-photos>

<https://www.theatlantic.com/technology/archive/2017/07/pictures-of-death/534060/>

<https://victorianmonsters.wordpress.com/victorian-funerary-practices/>



The photo has had colour added later. This death photo was taken in Australia and is part of a collection held at the State Library of South Australian



Two young children posed as if sleeping, dressed in white, with flowers and rosary beads in hands.

THIS NEWSLETTER PRINTED BY LOUISE STALEY MP AND FUNDED BY THE PARLIAMENTARY BUDGET

Wattle Bark

Do you have something to contribute?

Do you have a yen to write? Or maybe you have some family stories that you would like to share with others? Maybe you are having a problem with your research? If the answer is Yes! then you may wish to submit an article to be published in a future edition of the newsletter.

Not able to put it into writing? Please contact the Editor for assistance or guidance. Phone: 0409561885.

Edition	Closing dates for contributions	Planned publishing dates
Autumn	21st February	12th March
Winter	21st May	12th June
Spring	21st August	12th September
Summer	21st November	12th December

Maryborough Family History Group Inc. acknowledges the Traditional Custodians of the land, the DjaDja Wurrung people. We pay our respects to their Elders past and present, and emerging leaders.

Every effort has been made to ensure the accuracy of information in this newsletter. In the event that errors occur the Editor and Committee apologise for any inconvenience caused.
© Unless otherwise stated, all articles in this newsletter are copyright.

Disclaimer: Contributions to this newsletter are accepted in good faith and the Editor and Committee do not accept responsibility for the accuracy of information in submitted articles, nor opinions expressed.

Last word

ROOKIE FAMILY RESEARCH MISTAKES

We all get excited by the chase but sometimes make basic mistakes in the thrill of the find.

- * Jumping to conclusions with information from other family trees or family members without supported evidence or documentation. You should verify all information you add to your tree.
 - * Keep good records—Cite your evidence and document. This will save you time in revisiting information if you have already found or eliminated the item.
 - * Spelling variants—Names may not have always been spelt as it is now. With or without “e”. An “i” instead of a “y” etc. Also allow for differences caused by pronunciation, language, the scribe, abbreviations or has been changed to conform for various reasons.
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Wattle Bark

Newsletter of the Maryborough Family History Group Inc.

From:
Maryborough Family History Group Inc.
PO Box 59.
Maryborough, Victoria 3465

To: