

## BIFHSGO SATURDAY MEETING REPORTS

# Who Was Jack Fraser?

BY BRIAN GLENN



**J**ack Fraser was my maternal grandfather but, other than the family story that he died during the Spanish Flu Epidemic in Montréal, circa 1918, we know nothing of him.

### The family “story”

My mother, Agnes Mary (Betty) Fraser, and her brother, John Innes Fraser, were born in Montréal in September 1917 and February 1916, respectively. According to my mother, sometime after her father died, her mother (Margaret Thomson Innes), being unable to care for her and her brother John, sent them to England to be raised by the family. This occurred about 1922, when she was five years old.

We learned from my cousin, Margaret Jenkins (née Fraser, John Fraser’s daughter), that Betty and John were not the only family children from Canada to be raised in England. Apparently, four Innes cousins also travelled to England after their parents’ death in the Flu Epidemic—Alexander, Christina, Francis and Barbara Innes, children of George and Christina (née Blaikie) Innes.

The six children were accompanied by their aunt, Barbara Laird (Christina Blaikie’s sister), who

apparently worked on the steamship lines between London and Aberdeen. The four Innes children went to Scotland to live with their Aunt Barbara, while Betty and John went to live with Innes relatives in Edgware, London.

This movement of six “orphan” children from Canada to England is, of course, just the opposite of the migration of the Home Children. It was, in fact, BIFHSGO’s work on the Home Children that prompted me to offer my “Great Moment” for the December meeting. This is not so much a “Great Moment” (not yet anyway) as a puzzle.



**John and Betty arriving in England, circa 1922**

The next episode of the Family story takes place in 1935, when Betty was about 18 years old; her mother came to England to reclaim her children. Although Betty wanted to return to Canada, John chose to remain in England with his girlfriend.

### The recorded family “history”

The actual history of the Innes and Fraser families in Canada, as researched to date, supports most of this story but also introduces some puzzles.

The records of St. Matthew's Presbyterian Church, in Point St. Charles, show that Agnes and John Fraser were born in Montréal and that both were baptized on 5 April 1919.



**Betty leaving England with her Mother, circa 1935**

The baptismal records were, however, witnessed (signed) by Margaret Innes and Barbara Laird—not by their father, Jack Fraser. It is interesting that Margaret used her maiden name for the church records.

The entries for the baptisms of Betty, John and other Innes children were located in the Drouin Collection for St. Matthew's Presbyterian Church. These records were accessed at the Montréal Public Library, Sherbrooke St., over two separate days—at least two years apart. (Note the speed of my family research!)

**INNES—George Innes, on Oct. 22nd, at the age of 36. Funeral from their late residence, 1338 Gertrude street, Verdun, Thursday, 3:30 p.m. Friends attend without further notice. Aberdeen, Scotland, papers please copy.**

**INNES—Christina Blakey Richie, on Oct. 23rd, at the age of 34, widow of the late Geo. Innes. Funeral from their late residence, 1338 Gertrude St., Verdun, Thursday, 3:30 p.m. Friends attend without further notice. Aberdeen, Scotland, papers please copy.**

#### **Obits from the Montreal Star, October 1918**

Obituaries from the *Montréal Star* (Library and Archives Canada (LAC) microfilm) and records of the Mount Royal Cemetery confirm that George Innes and his wife Christina died one day apart on 22 and 23 October 1918. They are buried together at Mount Royal Cemetery, Montréal.

Also buried at Mount Royal Cemetery are Arthur William Innes (another brother of Margaret) and his

wife, Clara Elizabeth Williams, and their first born, Reginald Arthur, who died at two years of age, on 28 October 1918. Two other children, Doris Elizabeth and Stewart, remained and grew up in Montréal. Doris never married but Stewart did and has three children, living in Montreal and Ottawa. Doris remained close to my mother while I was growing up—but, of course, I had no interest in family history at the time and now it's too late.

#### **The puzzle**

The biggest puzzle is, of course, what happened to Jack Fraser? He was not at his children's baptisms and there is no evidence yet of his death in Montréal. Sometime after the conception of Betty, about January 1917, and before her baptism on 15 April 1919, he disappeared.

#### **Other research**

In addition to the baptismal records of the children, my research to date has focussed on finding out more about Jack Fraser and his marriage to Margaret and when they may have immigrated to Canada.

The 1917 Montréal City Directory lists a John Fraser, tailor, at 1700 de la Roche St. There is also an obituary in the *Montréal Star* for John Fraser, tailor, died 18 October 1918, on the same page as the obituaries for George and Christina. There is no other information in the obituary except "Aberdeen papers please copy." This John Fraser (age 33, born Scotland) was cremated October 21 at Mount Royal Cemetery (where the Innes are buried). Unfortunately, the cemetery has no other information.

With the thought that Jack Fraser may have enlisted in the Canadian Expeditionary Force (CEF) during WWI, I searched the CEF index on the LAC site. There are over 200 John, Jack or J Frasers listed in the records of CEF. When I first started this search, there was not sufficient information given to make a search worthwhile. More recently, however, images of the first page of the Attestation papers have been included, which provide some identifying information. One in particular showed promise: John Moncur Fraser; b: Nov 1893, Edinburgh, Scotland; not married at enlistment. A second image showed mostly a blanked out record, identifying Margaret Fraser as his wife. Following a quick update of my research card at LAC, I pulled the box containing John Moncur Fraser's WWI record. Although it made interesting reading, this John Fraser was not my grandfather, as the dates for his overseas postings and marriage did not

coincide with the birth dates for my mother or her brother in Canada.

Trying to find immigration records for the Innes and/or Fraser families has proven a long and arduous task. There are 57 microfilm reels containing passenger lists between 1908 and 1919. It seems that a large percentage of the lists for ships arriving from ports in Scotland were very poorly microfilmed, making most of them unreadable. What have I missed? With more recent information from my cousin in England, I will be focussing on 1912 as the most probable date of the Innes family's immigration to Canada.

Probably the most obvious record to search for is that of the marriage between Margaret Innes and Jack Fraser. For this I used the services of British Ancestors twice over a period of three years. The first time was in 2001, when I asked them to search Scottish records, assuming that would be the most likely place, given that the Innes family came from Aberdeen. No marriage record was found but the research did place Margaret's brother George, with whom she probably immigrated, in Aberdeen, Scotland, in 1908 as an informer for their father's death.

On our second visit to the Montréal Public Library, I searched the Drouin Collection for any entries of marriage. Nothing was found in the entries for St. Matthew's. On the drive home, my wife and I were discussing the day's research and she "discovered" an anomaly in the wording of the baptism entries.

All of the baptism entries contained the phrase "*child's name* son/daughter of *father's name* and his wife *mother's name* was baptized by me..."—all except in the case of my mother and her brother. The words "his wife" were missing. As mentioned above, the baptismal entry was witnessed by Margaret, using her maiden name, and Barbara Laird.

Having ruled out Scotland and probably Canada, I engaged British Ancestors to look for a marriage record in England, prior to our trip there during June

and July 2004. I didn't hear from them before we left on our trip, which made it even more essential that we pay a visit to the Family Records Centre in London ourselves. It was a rather daunting experience the first time we entered the FRO and watched the experienced researchers flinging the large Index books across the tables. Surprisingly, it took Lynn and me only about 30 minutes before we were flinging with the best of them. While Lynn found a "Great Moment" in her research, I came away empty-handed, not sure if I had missed that one entry in the hundreds of pages I had examined.

While in London, we made a short genealogical tour of the Paddington-Edgware area where Margaret Innes was born in 1896. We found Hall Place, the street where she was born, but it has obviously undergone extensive re-building since the turn of the past century.



The author at Hall Place, London, where Margaret Innes was born 1896

While waiting for our plane to return to Ottawa, at Gatwick, we checked the Internet for the results of the third Renegades football game. (They won- again!) We also checked our e-mail and found a response from British Ancestors, sent that day, indicating that they had had no luck either. At least my negative search was confirmed. No marriage in Scotland, England or, apparently, in Canada - Hmm. Maybe that's why no one ever talked about Jack Fraser? ■

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## Ancestors from the Isles of Mull or Tiree?

Planning has started for genealogical gatherings on Mull in the week of 14 May 2006 and on Tiree the week following. Details can be found at [www.mullgenealogy.co.uk/](http://www.mullgenealogy.co.uk/).

## The Magic of Family History



Liana Brittain

A new slant was put on genealogy at the 8 May 2004 meeting of BIFHSGO, when Liana Brittain explained how parents and grandparents could share the excitement of family history with the younger generation in their family. Brittain, a retired primary school teacher and education innovator, spoke on "The Magic of Family History" for children. She recounted how she first used a child's natural interest in family in her work on integrated programs in the primary school curriculum. She discovered that social studies, history, precise record keeping, clear calligraphy, spelling, to name but a few subjects, could be enhanced by presenting them as genealogical tools, capitalizing on a child's natural fascination with his own roots and his own family.

Her book, *Genealogy for Children*, encapsulates these findings. It is the result of four years of field-testing in these programs and her own experience in the classroom and after-school programs. Geared to

children from grades four to six (9 to 11 years old), the first half explains how to integrate genealogy and good record keeping into the school curriculum and the second outlines extra-curricular genealogy activities suitable to that age group. The relevancy to BIFHSGO members is that the book is also geared to parents and grandparents; it gives advice on developing a serious interest in family history in young people and on how to sustain that interest, thus turning the genealogy project into a valuable social record, while at the same time establishing "a wonderful generational rapport," as she put it.

Throughout her teaching career, parents and, especially, grandparents would tell Brittain sadly that they did not know how to talk to their children, that they did not know their grandchildren, that they were out of touch with them. Brittain saw genealogy outside the classroom as a joint activity that both the young and the old could enjoy together. She saw it as an incredible vehicle that would bring children and adults closer while respecting the generation gap. It could offer a fun alternative to video games and junk television. At the same time, it could be a tool to preserve valuable oral information, first listening and then writing it down. This could lead to wanting to seek more facts and then to recording them, making their family history a really meaningful experience in sharing the things they loved the most, their family.

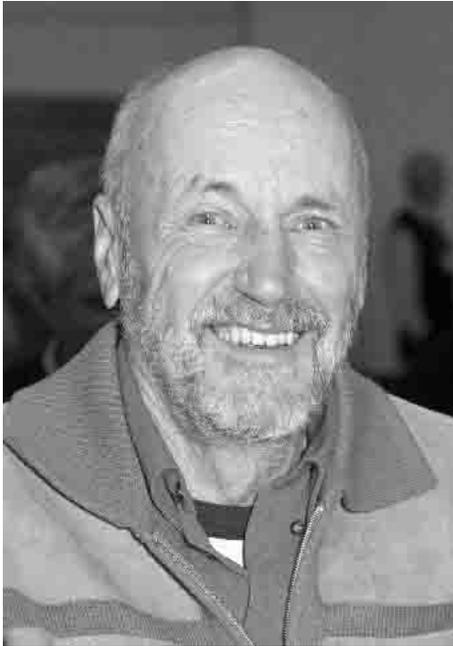
"My own interest came out of my mother's love of genealogy," Brittain explained, adding that her mother not only encouraged her teaching research but also made her the family historian. Our fall conference speaker, the noted specialist in Irish genealogy Kyle Betit, is an example of Brittain's message—when he was nine, his grandmother started him working with her on the family's history. Perhaps Liana Brittain will encourage more of us along this path.

**Reported by Susan Shenstone**



## A Discombobulating Moment and a Slow Dawning

BY GARFIELD CLACK



Well...both the short and the long moment could be laid at the door of my aged father's faded memories. He was a third generation South African, who had no positive interest in family pedigrees or in any relatives beyond a very narrow circle. When I met with him for the last time, thirty years ago, he did not know the name of his Clack grandfather. But he did remember and steer me to a family bible, then in the possession of his oldest son. That turned out to be a critical lead.

In 1993, the time came for me to take up ancestral family history. I was confronted with that common problem: making the link across the sea to the British Isles. The bible provided a clue—it gave the name, birth date, and area of birth of my father's grandfather. Thomas Clack had emigrated to the Cape Colony from "Goosey, near Wantage."

My first visit to the Family History Library at Salt Lake City found me in that manifestation of heaven on earth, the British floor. Now, the fact that I do not share the beliefs of the Mormon church does not lessen my sense of indebtedness to the Genealogical Society of Utah or to the staff of the Family History Library.

However, on this first visit in 1993 I did not know of Humphrey Lewis's *Topographical Dictionary*, could find no parish named Goosey, and did not ask good questions. Convinced that I was going in the right direction, I began scrolling through films of parish registers in the area around the market town of Wantage.

About three days later, the enthusiasm was flagging. Then, seated in the hush at a bank of microfilm readers, surrounded by preoccupied researchers, LDS volunteers and staff, the first great moment arrived. I could scarcely believe it. There, in the baptism register of Stanford in the Vale parish, was Thomas with his parents—no doubt about it. "Holy [expletive- deleted]" I yelled. "I've got him!"

There seemed to be an eon of dead silence around me. Scrolling had stopped. I noticed hostile stares and some tut-tutting. But most of the folk within earshot knew the feeling and empathized, I concluded. Looking across to the staff at the desk, I saw that they were smiling. They were clearly happy for me. One of them said nice things as I passed *en route* to the microfilm copier. And that great moment has stayed with me.

The second great moment was anything but explosive. And my father also provided the pivotal link to this more protracted Great Moment. In discussing his memories of the family origins with me on that last occasion, he mentioned that, as a boy, he had heard talk of "four brothers and a cousin who had come to the Cape Colony to be sheep farmers." In retrospect, it is surprising how long it took me to realize the significance of this family "legend."

Until quite recently, my approach to pedigree construction was almost entirely confined to my direct ancestors. I followed both men and women extending in direct lines back from my grandparents. I did note the siblings of these ancestors and their marriages, if I happened to come across the information. But I followed none of these collateral lines at all. My father's legend remained, not quite forgotten but dormant and undeveloped. I had noted that Thomas

had five brothers, and noted other Clacks when stumbling across them, but this information lay fallow.

By the turn of the century, I had a healthy family tree extending well into pre-Napoleonic times in England, Scotland, the Netherlands, and Prussia. From about 1996, I had begun shifting from genealogy into family history and started drafting the lives and times of my eight great-grandparents. They had all immigrated to the Cape Colony in the mid-nineteenth century. There was enough to do!

Not until mid-2003, when revising the stories of Thomas Clack and his wife, was there a nagging itch at the back of my head.. But I needed to be hit with a two by four before the light would come on. I was suffering from a severe case of monumental stupidity.

I cannot recall the exact day or circumstances when it became light enough to see my way ahead. These other Clacks in southern Africa, how many of them were descendants of Thomas, his three brothers and the cousin? I hastened back to the census records for Goosey, and eventually found that there were five

additional Clacks—not cousins but children, nephews or nieces of the brothers who had made their way to the Cape Colony between 1842 and 1859. The question then became: Were all the Clacks who immigrated to, or who were subsequently born in, the Cape Colony before the Boer War descended from George and Ann, the parents of the four brothers?

Almost unwittingly I was into a one-name study, which has consumed my time for the past 18 months. The 114 Clacks whom I have tagged thus far are descendants of George and Ann. More to the point, I have searched and found none who was not a descendant.

I now have a Web page to test my research, and it is starting to bear fruit. Unfortunately, though, the story of Thomas and his wife is withering on the vine, where I left it 18 months ago. May I leave you with the question of whether or not any of you have had similar findings about your ancestry? I should not be surprised, given our nineteenth century colonial status. ■

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## DEVONIANS IN ONTARIO

### A semi-annual genealogical newsletter

This newsletter Edited and published by Ryan Taylor is free and is distributed via e-mail. To subscribe, send a message to Ryan at [rtaylor@acpl.lib.in.us](mailto:rtaylor@acpl.lib.in.us). To unsubscribe, send a different message to the same address.

If your address changes, let me know. If we send you an issue and it bounces back, we will delete you from the list.

#### A New Newsletter

Devonians in Ontario is a new genealogical newsletter, meant to inform researchers about the many people from Devon, England who came to Ontario during the nineteenth century, and to link them with other researchers who are working in the same area.

Contributions to the newsletter are welcome, including short expositions on individual families, articles of any length that include resources in Devon or Ontario, or are about those resources. Queries are welcome, but they must be short, and the editor reserves the right to publish them or not. Material, which will enlighten other readers, is especially welcome. No research can be undertaken.

The plan is to publish this e-zine twice a year (spring and fall), with the length depending on the material available. Because it will be sent via a simple e-mail distribution list, there will be no charge. Enjoy!

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## The Middlemore Project: Part 2

### The Middlemore Family and its Origins

BY PATRICIA ROBERTS-PICHETTE

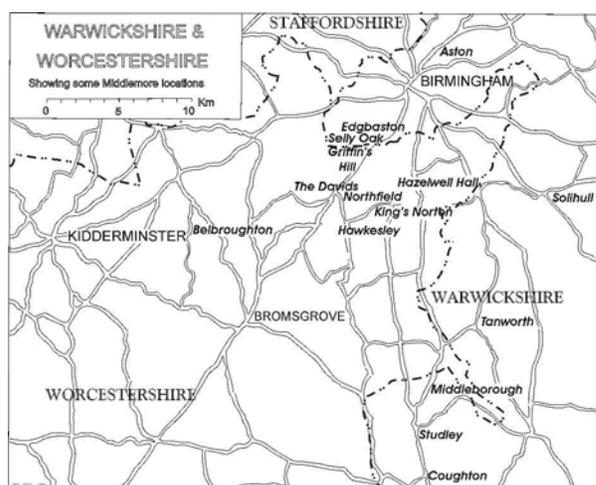
*This article is the second in a series. It describes the origin of the Middlemore family and some of its history, as background to the life of John Throgmorton Middlemore, which will be the subject of the next article.*



#### Background

The historical and early genealogical information that follows is taken from *Some account of the family of Middlemore of Warwickshire and Worcestershire by Phillimore*. This book, published in 1901 for private circulation, was started in the late 1870s by Thomas Middlemore, John Throgmorton Middlemore's older brother, relying mostly on documents belonging to his uncles Richard Middlemore of Temple Row, Birmingham, and James Middlemore of Griffin's Hill, Selly Oak, and the title deeds of Hawkesley, a Middlemore estate. About twenty years later, he asked W. P. W. Phillimore to complete the book by covering all branches of the Middlemore family and to publish the results. This work was done in close cooperation with the College of Arms and the researcher W. F. Carter.<sup>1</sup> The book has been posted on his website by Bob Middlemore (a Hawkesley Middlemore descendant living in California) who has kindly granted permission for its use in this article. The history of William Middlemore was taken partly from Phillimore and partly from the September 1887 issue of

Edgbastonia, a local monthly newspaper, while the personal information about William Middlemore comes from a letter written by Emily Christabel (John Throgmorton Middlemore's daughter). These latter documents were part of a gift to BIFHSGO by descendants of the Groom family and are used in this article with the kind permission of Dr. Samuel Groom Poser.



**Figure 1. Sketch map of parts of Warwick and Worcester counties, showing locations of some Middlemore families**

#### Origins of the Middlemore family

The name "Middlemore" is an old name in Warwickshire, England. It dates back at least to the early years of Edward III (1327-1377), when different individuals of that name appear in such documents as the De Banco Rolls, Exchequer Plea Rolls and the Assize Rolls. They were then living in villages such as Studley, Tamworth and Solihull, located just south of Birmingham, Warwickshire. (Figure 1) Middlemore have lived continuously in the Birmingham area ever since. The name has never been common, and could now be considered rare—a search for "Middlemore" in the English census records yields a total of 34 entries in 1881 and 29 in 1901.

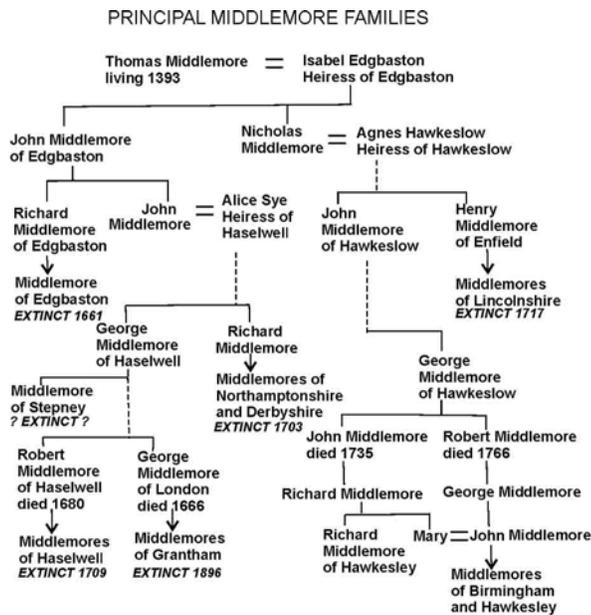


Figure 2

The original Middlemore families were gentry with position and means—lords of their manors. Their names are to be found as lawyers, churchmen, members of the Royal Household, and some as members of the College of Arms. Early cadet branches became well-to-do yeomen or associated with the cloth trade. Burke’s Peerage selects John Middlemore, who in the times of Edward III was living in Staddle and Solihull (sic), as the progenitor of the Middlemore family. His grandson, Thomas Middlemore (alive in 1391), was a merchant in London when he married Isabel, the daughter and heiress of Sir Henry de Eggebaston, of Edgbaston. Isabel’s dowry was the Edgbaston estate, which entitled Thomas to use “of Edgbaston,” i.e. he became the first Middlemore lord of the manor of Edgbaston. Thomas also held estates in Staddle and would have been a rich man with an income from rents on his lands. Thomas and Isabel had two sons, John and Nicholas. John Middlemore, the heir to the Edgbaston estates, and his wife Agnes Waldive were the progenitors of the Middlemore families of Edgbaston, of Haselwele, of Grantham, and of Stanton-by-Dale. These Middlemore lines all became extinct between the mid-seventeenth and the end of the nineteenth centuries (Figure 2). Nicholas and his wife Agnes Hawkeslow were the progenitors of the Hawkesley and Birmingham lines.(Figure 3)

**Blessed Humphrey**

Of importance was the fidelity of the Middlemore family to their Roman Catholic faith. The most important figure in this respect was Humphry Middlemore, great-great-grandson of John Middlemore

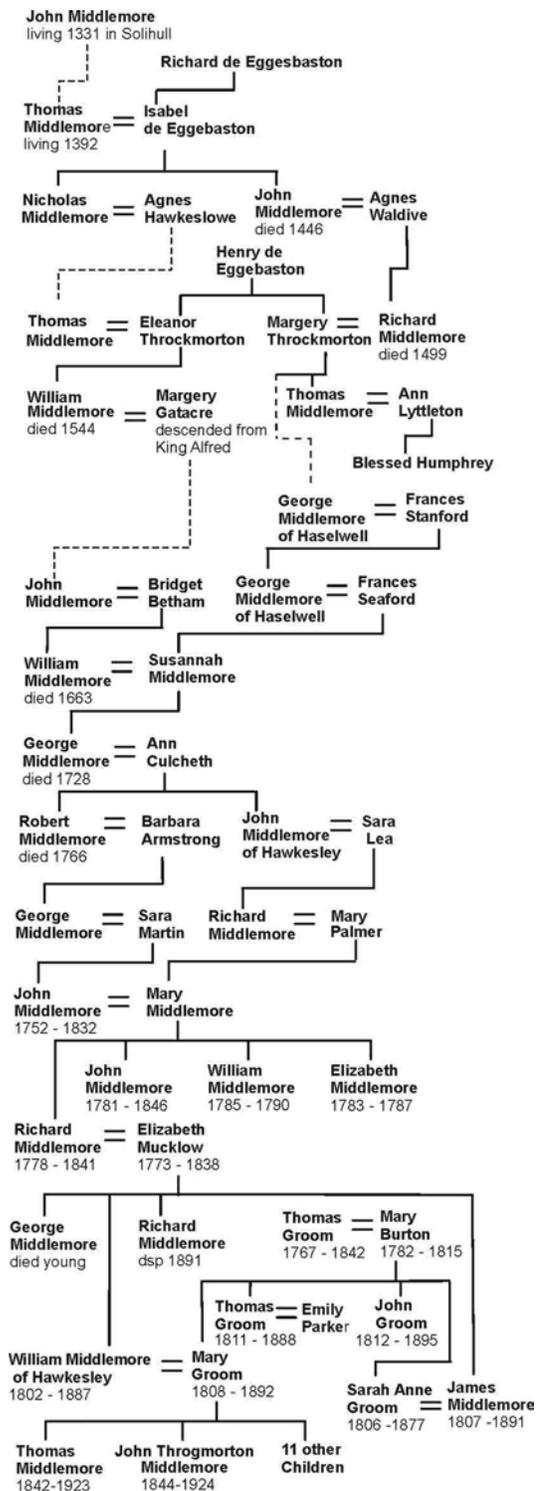


Figure 3

and Agnes Waldive. His parents, according to The Catholic Encyclopedia, Volume VII, were Thomas Middlemore of Edgbaston (son of Richard Middlemore and Margery Throckmorton) and Ann Lyttleton, of Pillaton Hall, Staffordshire. Humphrey would have come from a very devout family. His grandmother had taken a formal vow of chastity after the death of her husband in 1503 and as a symbol of this vow wore a

veil or cloak and received the title of Dame Margery. During her life and through her will she was a generous benefactress of churches important to both Middlemore and Throckmorton families. She died in 1530, having outlived Humphrey's father. Humphrey was a Carthusian monk and Proctor of the Charterhouse. In 1535, Humphrey and others from the Charterhouse were imprisoned in the Tower for refusing to acknowledge the validity of the marriage of Henry VIII to Anne Boleyn and the right of succession of issue therefrom (oath of allegiance). A month later they were freed conditionally. The following year, Humphrey became vicar of Charterhouse. One of the Royal Commissioners visited the Charterhouse to gain the monks' oaths which were refused. Thereupon, Humphrey and two other monks were arrested and, after two weeks of inhumane treatment, they were brought before the council. Having once again refused to take the oath, they were condemned and hanged at Tyburn, *London, 19 June 1535*. In 1886, Humphrey was beatified (becoming Blessed Humphrey) with 53 other English martyrs. Throughout the years, Humphrey was remembered in the naming pattern of the family to which he belonged and official records show that the Middlemore family members were recusants, i.e. Roman Catholics who refused to attend the Church of England.

### **The Middlemore of Birmingham**

The story of the Birmingham branch of the Middlemore family begins with Robert Middlemore, the fourth son of George Middlemore of Hawkesley and his wife Anne Culcheth of Lancashire. (George was descended from Thomas Middlemore—died 1472—and his wife Eleanor Throckmorton, who was the sister of Dame Margery the wife of William Middlemore.) Robert was the first Middlemore known to have worked in the leather trade, which supported his male descendants for more than 170 years and from which this Middlemore branch derived its wealth and status. Before 1730, Robert had settled in Birmingham and was working as a bridle cutter. He probably chose this occupation because Richard Savage, one of the trustees of his father's marriage, was a Birmingham saddler.

Robert married Barbara Justice alias Amerongen (Armstrong according to Burke's Peerage) 20 November 1722, at St Peter's Roman Catholic Church in Birmingham. Their sons George and Richard, although brought up as Roman Catholics, conformed to the Anglican church in adulthood, the first in this line to do so; their daughter Elizabeth, however, remained devoutly Roman Catholic. Both George and Richard

moved to Walsall—then a centre of the saddlery trade—George as a bridle cutter and Richard as a saddler's ironmonger. Richard became a rich man.

George's son John (1752-1832), also a bridle cutter, moved from Stratford-on-Avon to London where he did not prosper. He married his second cousin Mary Middlemore (daughter of Richard Middlemore of Hawkesley). It was in Birmingham that their son Richard Middlemore (1778-1841) of The David, Northfield, after starting as a bridle cutter, laid the foundation of a great leather business in Birmingham. Richard married Elizabeth Mucklow (died 1839), daughter of James Mucklow of Aston. They had four sons—George, who died young; their heir, William (John Throgmorton Middlemore's father); Richard Jr.; James. In 1801, at the age of 23, Richard Middlemore established himself as a saddler and leather merchant in Fordrough Street, Birmingham—a property he purchased in 1808. In 1827, Richard moved to larger premises at Holloway Street and retired in 1831 with a substantial fortune.

### **William Middlemore, patriarch**

Richard ensured that his three sons would have a good start in life by sending them to Mr. Powell's school at Solihull. It was a school with a reputation for an education that prepared its pupils for prominent positions in Birmingham. Richard Jr. learned enough Latin there to be apprenticed to a surgeon before attending lectures at St. Bartholomew's Hospital in London in 1823. (He became a well-known ophthalmologist and lived at Temple Row, Birmingham.) James had a remarkable memory and was supposed to be able to repeat most of Pope's *Iliad* by heart. (This must have been part of the influence which led him to become a writer.) There was a punishment room at the school, containing books, including Fielding's *Tom Jones*, Foxe's *Book of Martyrs*, and Cobbett's *Weekly Register*. Apparently these punishment room books, placed there to occupy the punished, were supposed to foster a "natural taste for literature." William enjoyed these books to such an extent that he actually sought punishment so that he could read them.

Although education was an important part of the Middlemore brothers' upbringing, it concluded early for William. He left school at 12 to start work in his father's counting house. By the time he was in his early 20s, he had become the manager of his father's business. After their father retired in 1831, William and James ran the business together. But James, having

little interest in it, left after 10 years and William became sole proprietor. William combined a career as a successful businessman, with a prominent public life—including an appointment as Justice of the Peace, (Figure 4) James, however, devoted his life to art, music and literature and spoke several languages fluently. He lived abroad for many years, travelling widely and, on his return, settled at Griffin's Hill.



Figure 4. William Middlemore, J. P. (Source Egbastonia, 1887)

William began his service to the public by getting elected to the first Birmingham City Council in 1839. He remained a councillor for six years. According to his brother and his widow, William was responsible for suggesting the Birmingham motto "Forward" instead of a proposed Latin motto. He favoured an English motto because he believed that it should be thoroughly "understood of the people."

William loved his business and worked hard in its development. According to the Egbastonia for February 1887, he was a successful designer, organizer and manager. He improved manufacturing processes and produced goods of the highest quality and design and became a supplier to the British army. He always said that he never wished to drive a bargain in which the other man was not as well satisfied as he was and always insisted on unfailing courtesy for all who visited his establishment. When he went to London to do business with his wholesale merchant clients, his visits were almost like a "royal progress" so eager were his clients to receive him and do him honour. His establishment was reputed to be one of the largest in the world devoted to its particular trades, and the

quality of his products was the ne plus ultra of the trade.

So great were William's organizing capabilities, that he managed to organize his company and private affairs so that they practically ran themselves under the management of his son, Thomas, who had joined him in 1868. William, however, maintained overall supervision. Thomas, who had inherited the company from his father in 1887, sold it in 1896, ending a six-generation association with the leather industry. The company was then converted into a public company under the name Middlemore and Lamplough Limited but the Middlemore family was no longer connected with, or had any interest in, the company.

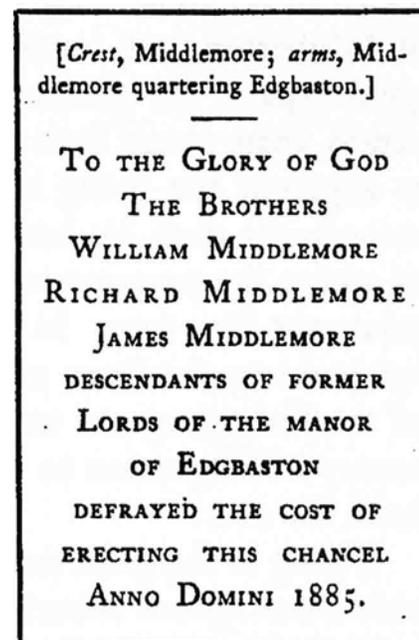


Figure 5. Transcription of the small marble plaque in the Edgbaston Church, commemorating the Middlemore brothers' philanthropy. (Source Phillimore, 1901)

In 1869, William Middlemore, who was "of Birmingham" (sometimes referred to as "of Edgbaston") became "of Hawkesley" by purchasing the estate near King's Norton from its spinster heritors, his first cousins once removed, Ann and Martha Middlemore. (They were the daughters of his granduncle, Richard Middlemore of Hawkesley.) William's experience, business integrity and sound judgement were sought by many institutions. Thus, he became one of the founders and a director of the Birmingham Joint Stock Bank, the chairman of the Birmingham Wagon Company, a director of Muntz's Metal Company and of the Alliance Assurance Company as well as a number of other companies. William was also a generous supporter of good causes

and gave with modesty under the cover of secrecy. Over his life, William supported the building of Baptist chapels and other Baptists' objectives; gave ground for Birmingham City parks and, with his two brothers Richard and James, paid for the rebuilding of the chancel of the Edgbaston Parish Church, most of which had been destroyed during the civil war (Figure 5). The original tower, still standing at the other end of the church, had been paid for by Dame Margery (wife of Richard Middlemore), the sister of their ninth great-grandmother, Eleanor Throckmorton, the wife of Thomas Middlemore of Edgbaston.

One might wonder whether William, with all his business and public activities, had any time to spend with his wife and family. He was 32 when he married Mary, daughter of Thomas Groom and Sarah Burton at Edgbaston on 2 August 1832. Mary was born 31 January 1808, in the Bull Ring, Birmingham, was baptized at Cannon Street Chapel and died 28 July 1892 after having borne 13 children. It is probable that it was Mary's influence that persuaded William to become a Baptist and member of the Cannon Street Chapel congregation despite his family being adherents of the Church of England for about 150 years.

The dates of birth of all of William and Mary's children until 1838 are to be found in the records of the Cannon Street Chapel. From 1839 onwards, all the children were born in Edgbaston, which must indicate the time that William moved his family from Wheeley's Hill to Elvethram Street in Edgbaston. None of William and Mary's children was baptized at the Cannon Street Chapel but the records of Circus Chapel, Birmingham, show that three daughters (Elizabeth, Sarah and Agnes) were baptized on 24 November 1850. Their sons were baptized in various places—James at Llanfair Yughornwy, Anglesey, Thomas at the parish church of St Michael, Northfield, John in the United States and Samuel at Chelsea, London.

Despite his public persona as a kindly-hearted gentleman, William was a stern, rigidly-minded father who, according to his granddaughter Emily Christabel Middlemore, did not understand children and would thrash his own with a stick or horsewhip for all sorts of pranks and small naughtinesses. Such an attitude was no doubt a reflection of the mores of the day and may have been fostered by his own short childhood and his early introduction to the strict discipline of business. As a strict Nonconformist and Dissenter, William would have believed implicitly in Baptist teachings. These would no doubt have included the 24th verse of

Proverbs chapter 13: He that spareth his rod hateth his son: but he that loveth him chasteneth him sometimes.<sup>2</sup> William Middlemore's stern mien was moderated for his children by their mother. Mary Groom was described by her granddaughter as a gentle, loving soul who adored reading, especially poetry. In her later years, when Tennyson was being published, she would sit on her sofa reading his poetry, nearly crying with delight. Despite the difference in temperaments, William and Mary had a long life of undying devotion.

The Middlemore children were taken every Sunday to the Cannon Street Chapel. They enjoyed the baptisms because of the amusing way the clothes of those to be baptised (if they did not manage them properly) puffed up when they entered the water. They did not like sitting through the long services and the preacher's dull, but scaring, sermons. The preacher's promise of hell fire and endless torments for the wicked had an awful effect on John Throgmorton. He was about six when he developed a terrifying sense of guilt and could see no way of escaping the horrible punishments in eternity. One sleepless night, unable to bear the guilt of his sins, and worrying about how he could escape God's wrath, he wakened his mother, telling her he had to confess. She listened patiently to his long list of crimes and finally said "Now, that is all right Throggy, I forgive you for all your sins. Go back to bed and go to sleep." John told this story to his daughter Emily Christabel, and ended by saying that he went back to bed: "And, oh I can't describe the blessed peace that filled my soul! I shall never forget it." This story perhaps describes, as perhaps no other, Mary Groom's empathy with children, and her influence on her son's understanding of children's feelings, which in adult life earned him the name of the children's friend.

John Throgmorton Middlemore will be the subject of the next article in this series.

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### Endnotes

<sup>1</sup> Of interest in the research done at the College of Arms by W. F. Carter is the proof that the Hawkesley and Birmingham Middlemores are descended from King Alfred through Margery Gatacre who married William Middlemore of Hawkesley (died 1549).

<sup>2</sup> Samuel Butler reworded the verse to the better known spare the rod and spoil the child

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## John Heney & Son: Adventures in Tracking an Ottawa Commercial Family

BY JOHN J. HENEY



**M**uch of the enjoyment in genealogy comes from unforgettable “chance” meetings and thrilling findings that are sometimes passed off as occasions of serendipity. Call it what you will, serendipity certainly fuels the passion that keeps genealogists committed, manifesting those perspective-changing turns in the road that seem so electrifying. That’s a theme that permeated my talk in September 2004 at the BIFHSGO annual general meeting, as I shared a quarter-century of exploring my line of the Heney family in Ottawa. The surprises, the new friendships, the unexpected paths, the thrill of the hunt and the joy of the find have woven, for me, an intriguing story.

What notions I had of my paternal roots were vague when I arrived from Stratford, Ontario, to attend

Carleton University back in 1975. I knew that there was a Heney Street in Ottawa—named after my great-great grandfather, a man who became known as “Honest John.” And I knew that my great-uncle Jack Heney was the third president of a family fuel company, founded by the aforementioned gentleman in 1868.

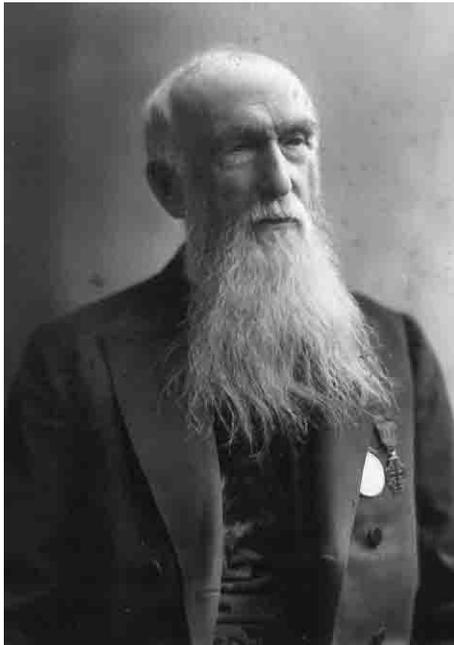
Had I not entered the Rare Book Room in the main library of Carleton University while working on an assignment, accompanied as was necessary by a library staff member, a book might not have “chanced” to fall from the shelf, so that I could pick it up and find my ancestor’s name in a Victorian-era Ottawa tax assessment roll. Had that librarian not immediately piggybacked onto my surprise, I might not have been told how much *more* there was on the family—and that I ought to check it out at the National Archives of Canada (now Library and Archives Canada).

### The papal connection

Prodded by that event, I began to explore. In so doing, I came across a decades-old biographical sketch that mentioned how an Irish immigrant to Bytown named John Heney had come to be knighted by Pope Leo XIII, in 1897. Things were getting interesting already. Of course I had to ask myself, “How does an Ottawa cobbler, who inexplicably switched in midstream to the fuel business, get knighted by the Pope?” I was about to discover how serendipity, when it becomes your friend, likes to get a bit of a push from time to time; if you don’t ask any questions, nothing may happen. But when you pick up and follow those threads, it’s as if you’re declaring to the fates, “I’m open for business!”

Certainly a feeling of being “open for business” was going through my mind, about four years later, as I was

escorted up a marble staircase at the Vatican to the private library of Pope John Paul II. Not that he *personally* held the answer about Heney. Nonetheless, here was a lesson about perseverance, curiosity, diplomacy—and a dash of daring. I had telephoned the Apostolic Nunciature in Ottawa to find out about that papal decoration. Monsignor Renato Martino had taken up my cause and, undaunted by initial dead-ends, eventually found the record of Heney's appointment—in Jerusalem! [Out of our ensuing friendship came a subsequent invitation to attend Martino's ordination as an archbishop some years later.] So, here I was, on my way to a chat with the pontiff. Always make that phone call.



**Chevalier John Heney, as he was known following his papal knighthood, is pictured here in 1902 with his telltale long beard (originally red!). Born in 1821, he arrived in Bytown in 1844. He died in 1909 after an uncommonly diverse and very public career.** Courtesy Library and Archives Canada NAC PA 196734 Photo by William Topley.

### Checking out the Irish connection

Had my great-great-grandfather not kept a few scrapbooks, and had his descendants not held on to them, I might not have learned from an unidentified clipping how my ancestor had—much later in life—been interviewed by an Ottawa journalist who was seeking reminiscences. That's how I discovered the name of the village he hailed from in County Cavan—Killeshandra—and the name of the very vessel that had brought him to Québec City in 1843—the *SS Naparima*.

Shipping records that I found later contained much of the story of that ship and would corroborate his account of the date of his arrival and how the ship had been forced to turn back, after a mid-Atlantic storm, only to have to begin that voyage again, after repairs. And could I complain that, amid *all* the losses and fires that have destroyed so many Irish records over the years, the tally taken of *his* home parish in the 1841 Census of Ireland would be one of the few to survive?

Entering “Killeshandra” into an Internet search engine produced the village's very own website, through which I made contact with the webmaster at the time—a mathematics professor and priest at the principal boys' college in the county. Gerald Alwill and I would become e-pals and by the time my wife Kathy and I made it to Ireland, a few years later, he was more than ready to show us around, having by then become headmaster of the college.

We have to credit fate for prompting the manager of an Irish pub in Ottawa—a man we did not know—to approach my wife and me with an introduction to an Ottawa cop, whose wife hailed from that very Irish village. She would go on to check with the people of Killeshandra for even *more* information.

### Heney businesses in Ottawa

As for what transpired here in Ottawa, many people had told me that the original Heney wood yard, established in 1868, had been on the site of today's National Arts Centre. But could I have guessed what developed out of John Heney's efforts to get that cordwood to market after his men had cut it in the Gatineau Hills? He had required—and subsequently acquired—a fleet of tugs and barges. Not content to have nature's fluctuating heating season see his men on the river face periodic idleness, Heney played a part in bringing the first steam-powered dredge to the region. With it he began to clear canals and water-ways, under federal contract.

I was being led from one surprise to another. If you were clearing canals, you too might have heard talk of plans to build them, and get it into your head to start building them as well. Although my intention had been to simply hunt down particulars about Heney's fuel contracts with the government, I also came across his work constructing the Grenville Canal, on the Quebec side of the Ottawa River, east of Gatineau. Clearly another chance for serendipity to show its worth!

One Sunday morning, I made my way across the river, hoping to come across his work site. Even if I *was* on

the right track, what I thought might have been the location proved inaccessible, fenced off by a locked gate. Had I not stopped at a *specific* yard sale in the neighbourhood and dared to raise the matter, I might not have met a woman who proved only too eager to phone one of her neighbours, now well into his eighties, who turned out to be none other than the keeper of the key to that federal property. Decades earlier, he had actually hired divers to salvage the locks' fittings after the canal, built by Heney and his partners, was submerged by a modern diversion of the river. I got my own private tour, a glimpse at the underwater ruin, and more than I had dreamed I would learn. Had I not followed up on a particular conversation about Heney fuel, I might never have been escorted through the labyrinth of tunnels beneath Wellington Street that sends heating to practically all the buildings along that thoroughfare, from Library and Archives Canada to the Chateau Laurier. Curiosity is infectious and the passion that you express as you follow your treasure hunt can open many doors.

### John Heney and the Fenians

"Expand the box, widen the scope!" was becoming a mantra. Had I not done so, I would not have discovered the work of the construction firm of Heney & Kennedy at Fort Calgary in the 1880s, of Heney involvement in building the Canadian Pacific Railway, and how John Heney, when well into his seventies, had travelled back to Ireland to an international conference on Irish issues. Cordwood indeed!

"Would you be being Mr. Heney then?" the staff member in the breathtaking reading room of Ireland's National Library in Dublin greeted me, as he brought copies of 1897 newspapers for me to check out. Anyone with a passion for history can appreciate my feelings as I pored over that coverage. Here was *proof* that my emigrant ancestor had indeed been publicly charged with having been associated with a notorious British spy who had been involved in the Fenian plots of the 1860s. But had Heney not also been a close associate of the assassinated MP Thomas D'Arcy McGee, and been roused on the night of the murder by a pounding at his door? The accusation in the Dublin press had brought that international conference to a halt. I was spellbound, reading about the telegram traffic that ensued between Ottawa and Dublin that week.

Was it serendipity that caused me to excuse myself from my wife's company along a narrow Dublin Street to enter a bookshop, without knowing why, and find—within a *minute*—a specific volume that I needed

to close a gap in my research? Did serendipity draw me, a few years later, to a particular bookcase at a sprawling antique show, only to find shelved, at eye-level, a book written by the very Catholic priest who had defended Heney at that Dublin conference? Was it serendipitous that I "found" a book at a flea market—wedged between a shelf and the wall—*behind* a pile of books that I had inexplicably, but purposely, worked to move aside (wondering what was possessing me) in order to find a rare biographical dictionary of Canadian parliamentarians? I had coveted a copy of this unavailable work, because *so* many of these politicians had experienced close and fateful interactions with the Heney. Similarly, when I walked into a store in Dawson City, I found a novel written around the exploits of a family member. No wonder the place where I had met the Pope was in his *library*!

### The Heney family across Canada

I followed the growth of John Heney's Eastern Ontario fleet and his construction work through research that took me from Nova Scotia to Alberta. That's how I found a copy of his will in an archive on Cape Breton Island—remarkable since he had died in Ottawa!

Without this draw, which was beginning to appear almost magnetic, would I have discovered how one of his nephews—the son of Irish immigrant and Ottawa Valley farmer Thomas Heney—followed his Uncle John into the world of construction? This part of the sage is fascinating in itself, as it explains how the Alaskan city of Cordova came to be founded, and why you can find a Heney mountain range and a Heney glacier in the region, as well as a Heney Station along the White Pass & Yukon Railway—constructed by contractor M.J. Heney. [Had I not made it to the Yukon, I most certainly would not have learned how gold had been discovered by one of my great-grandfather's brothers.]

I would be destined to walk along the breakwater, built by my great-grandfather's construction concerns, in the shadow of the famous Percé Rock on Québec's Gaspé Peninsula. I would discover how his longstanding friendship with Mother Elizabeth Bruyere—that Bytown pioneer and icon of spiritual leadership and social service—would begin at the very moment he and others greeted her arrival by caleche along the ice-covered Ottawa River from Montreal. It would end with his role as a pallbearer at her funeral. I would pore over decades of municipal papers and records covering more than 30 years, during which he served as an alderman for By Ward, chuckling at times—and in

dismay at others—over the vagaries of Victorian life. To my surprise, I discovered how this role also afforded him, under Victorian-era practices, the right to sit as a magistrate, which he did. Can you picture our present-day city councillors presiding at police court?

### **The Heney fuel company**

Having discovered that the debates of the House of Commons were, inexplicably, not published for 1873 and 1874, I pressed on to uncover what had happened during the period. After all, Heney fuel company dealings and contracting were more than a common topic among civil servants and politicians. My research revealed that John Heney was in fact the *last* topic of the last sitting of the Second Session of the Parliament of Canada, defended by Sir John A. Macdonald himself, even as the MPs rose to head to the Senate Chamber so that Alexander Mackenzie could form the next administration. [I later discovered that the story surrounding *that* very complex surprise had made it to *The New York Times*.] On 20 July 1871 *The Ottawa Free Press* wrote,

If the parties concerned would not be annoyed, we should like to tell how Mr. Alderman Heney and Sir John A. Macdonald, the premier, were enlightened by a mutually interesting confab as they sauntered down the street last evening. But perhaps they would be annoyed if we mentioned their names, so we take “Punch’s advice” and won’t.

Known to be close, Heney and Macdonald had respective temperance and drinking habits of equal notoriety. What a friendship theirs must have been!

Discoveries were just as intriguing when I turned my attention to the family fuel company that was destined not to disappear altogether from Ottawa’s marketplace until 1974. Even today, Ottawa residents bring me advertising paraphernalia produced by the firm over the years. Some have led me to former employees, who have generously shared their photographs and stories. [Does anyone *still* have one of the large and popular Heney company wall calendars?]

“Without the coal of John Heney & Son we face a coal famine in two days,” I discovered Ottawa Mayor Harold Fisher had warned Prime Minister Robert Borden, in a letter he wrote in 1918. Fisher was asking the country’s leader to immediately contact my great-grandfather John (the “son” in “John Heney & Son”). Only the clout of the prime minister, Fisher believed, could see Heney coal stocks, which were destined for

government buildings, immediately diverted to heat the homes of civil servants during a decidedly cold February beset by wartime shortages. The deed was done. To be sure, Ottawa was a small town with small government. Perhaps Borden simply walked from his office to the headquarters of John Heney & Son at 40 Elgin Street—in the stately Central Chambers building built in 1890 that still graces the square and that the Heney’s once had the option of buying.



**Detail from a 1905 postcard of Ottawa’s Russell House Hotel, showing the office of Coal and Wood Dealer John Heney on the corner of Sparks Street, at the canal. The Heney firm occupied this office from 1868 until 1917. The hotel burned in 1927. Author’s Private Collection**

Playing leapfrog from lead to clue and from new findings to new forks in the road, I would uncover how Borden, as well as every prime minister before him—and every governor general from the first one at Confederation (Lord Monck) to Lord Tweedsmuir—were well acquainted with the Heney’s. They knew each other socially, in community service, as hunting partners in some cases, and as neighbours and customers. The evidence is in Mackenzie King’s diary and in the correspondence of Sir Wilfrid Laurier.

All manner of archivists have assisted me in my hunt, from those in the Dublin Valuation Office—who found a plan showing my great-great-great-grandmother’s cottage—to those in the Archives of Battleford, Saskatchewan. These archivists assisted me with discoveries as diverse as Heney timber rights in Manitoba, real estate in Saskatchewan, and how the

family was burned out, not once but *twice*, on Sussex Drive.

Some of my research opened up entire aspects of history that were new to me. How else would I come to know, as chronicled in an official history of Canada's foreign service, how Canadian diplomats suffered from a lack of heat when they were placed under house arrest in Tokyo following Canada's declaration of war against Japan? Because I knew that John Heney & Son had continued to supply the Japanese delegation here until an exchange of diplomats, even in wartime, managed to return the respective missions home. [The Heney family eventually obtained their payment from the Japanese, through Swiss channels.] A son of one Heney delivery man recalled for me his father's story of how Soviets—machine guns at the ready in case of any funny business—would oversee the delivery of fuel to their embassy.<sup>2</sup>

I would discover reports of hunting with the Heney family—found even in archives in Washington, D.C.—and how American diplomats and others, including Prince Philip, had been guests at a hunting lodge operated by a consortium headed by my great-uncle. That's how it came to pass that the defecting Soviet diplomat Igor Gouzenko told the Mounties to go to Jack Heney and get the lodge's guest book, so that the Royal Commission that investigated the scandal could verify signatures contained in Gouzenko's purloined papers.<sup>3</sup>

Just as fascinating to me has been the rich tapestry created by so *many* lives in this unfolding story—lives of neighbours and employees, relatives and those in social circles. You can discover a baptism at Notre Dame Basilica, knowing full well that the boy involved would grow up to be a Heney business partner, and you can come to know, with some sadness, how *many* Heney children would succumb to typhoid.

Standing beneath the stained glass window at Notre Dame Basilica that is dedicated to John Heney and his friend Archbishop Duhamel, I am taken back to the day when Ottawa said good-bye to these two close friends on the very same morning. Duhamel's sudden and unexpected death had occurred the same day that he had visited the Heney residence to bestow the last rites upon his longtime associate. One can imagine the throng—led by the likes of Sir Wilfred Laurier—as a huge crowd left St. Joseph's Church in Sandy Hill, after having filled it to capacity for the funeral of my

ancestor, making its way down to Sussex Drive for the prelate's funeral.

Only weeks before I sat down to compose this article, an Ottawa district fire chief came to drop something off. Under his own initiative he had collected coverage of a major fire at a Heney fuel yard, hoping that I might find the information useful. As a boy, he had witnessed the blaze on Catherine Street.

Whoever it *is* who is at work on this for me, they just don't seem to be letting up. After all, we truly are *all* connected.

*John Heney is at work polishing his illustrated manuscript that has emerged from his "rainy Saturday afternoon" project of more than twenty-five years. He is currently serving as the president of the Friends of the City of Ottawa Archives. John would welcome your suggestions and leads. He can be reached at 224-6888 or at [jjheney@netrover.com](mailto:jjheney@netrover.com).*

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#### Endnotes

<sup>1</sup> After having being installed as the papal delegate to Southeast Asia, Renato Martino travelled from Bangkok to Ottawa to officiate at my marriage to Kathy Davidson. He went on to represent the Holy See at the United Nations and then, as a cardinal, to oversee the workings of the Vatican's Pontifical Council for Justice and Peace. Having heard about our pending wedding, Pope John Paul II sent us a telegram of blessings and a rosary for Kathy.

<sup>2</sup> The first Canadian cabinet minister to be given specific and separate responsibility for foreign affairs, Senator Charles Murphy, was also the Heney family lawyer. It was he who had escorted the last of my great-grandfather's grandchildren, back in the 1920s, to a specific spot on the St. Lawrence River, so that she could gaze upon the wreck of one of "Honest John's" enormous river barges, beached along the shore.

<sup>3</sup> Prince Philip was able to tell me how hilarious had been one of his visits as he hunted at Black Bay on the Ottawa River near Thurso. One of his party, who was suffering from whooping cough, had headed for the reeds and proceeded to try to use his ailment in an effort to call the ducks! ◻

## The Family History Library Catalogue

BY WAYNE WALKER

The Family History Library Catalogue lists and describes the more than three million records, books, microfilms and microfiches available in the Family History Library in Salt Lake City. The catalogue provides identification numbers, which can be used to order copies of microfilms through a Family History Centre. Used effectively, the catalogue can be a very useful tool for family history research. In this article and subsequent articles, insights will be presented that will, hopefully, improve the value of the catalogue in your research efforts.



The catalogue is available online at The Church of Jesus Christ of Latter-day Saints' website at [www.familysearch.org](http://www.familysearch.org) or a CD copy can be purchased for a nominal amount through The Distribution Centre at [www.ldscatalog.com](http://www.ldscatalog.com) or by calling 1-800-537-5971. The online version is constantly being updated. The current CD version was released in April 2002. Although older than the online version, the CD version provides some additional, very useful, search capability that is not available online. I also find that searching the catalogue is a lot faster with the CD version.

The following catalogue search options are available: Place, Surname, Keyword, Title, Film/Fiche Number, Author, Subject, Call Number. At this time, the Keyword search option is not available for use with the online catalogue. This option, however, can be very useful. For example, if a Surname search for "Smith" is requested, the number of responses online will exceed 2,700—all of a sudden the search becomes a very onerous undertaking. But the use of the Keyword search option, on the CD edition, for "Smith" and, for example, "Ontario" as Keywords: "Smith Ontario" reduces the number to 400, which is a bit more manageable. A search for "Smith Carleton" further reduces the number of responses to 37. This, however, includes catalogue entries where Smith appears as either a subject or an author.

### Place Search

Choose the Place search if you are looking for records for a particular locality. You may request records for a specific town, county, state, province or country. Click on the Place option. The screen presents you with two fields where information can be added: "Place" and "Part of (optional)." This result appears to be very straightforward. If you don't know the precise jurisdiction for your place of interest, just use the "Place" field and a search will list all occurrences of the name in the catalogue and, of particular interest, the variations in listing of entries for the requested locality. For example, a search for "Annapolis" in Nova Scotia shows that, in addition to United States entries, there are records listed under:

Nova Scotia, Annapolis  
 Nova Scotia, Annapolis, Annapolis  
 Nova Scotia, Annapolis, Annapolis Royal  
 Nova Scotia, Annapolis, Annapolis Township

Clicking on any one of these search results will provide a list of topics associated with that place. Notice that the listings for Annapolis include records at the county, township and town levels. All these should be reviewed for items of interest.

A useful, often overlooked, tool is the tab marked "Related Places" on the screen listing the topics for the area of interest. On, for example, the Annapolis County topics response screen, clicking on the Related Places option, provides a listing of all localities within Annapolis County for which there are record entries. This can be particularly useful when a search for the specific name you are looking for fails to yield any entries. By knowing the geography of the area, it may be possible to identify records in an adjacent community that may cover the area of interest. Clicking on any of the Related Places entries will yield, in turn, a listing of topics for that area. Although Annapolis, Nova Scotia, has been used as an example, this process is equally applicable to the countries of England, Ireland, Scotland, etc.

Catalogue users should be aware that each level of jurisdiction has its own listing of topics. If you do not find records for a particular place of interest, go up one level—to the county level for example—and review the records that are available at the county level. Often records for a location of interest may be available as a county level source. For example, the Annapolis Township Book contains records not only for Annapolis Royal but also for Upper Clements, Moschelle, Lequille and many other areas within Annapolis County. Be adventurous in your searches. Go to areas where you would not normally look for records. Don't overlook the records listed at an additional level up, such as the province or state level. Remember, if you specify a particular place in the Place field, what you see is what you get.

Once you have pulled up a record from a Place search, any text highlighted in blue is a link that can take you to other similar records of interest. For example, if the author's name or organization is highlighted, clicking on that text will yield listings of other records in the catalogue from the same author or organization. If there are other subject fields highlighted, clicking on those will bring up listings of records with the same subject field assigned by the cataloguers. These links will allow a researcher to go off in all sorts of potentially useful directions!

As an aside, if you are working online at [www.familysearch.org](http://www.familysearch.org) in the International Genealogical Index (IGI), most extraction entries will have the associated microfilm number listed as a source. While still online, clicking on that number will take you to the Family History Library Catalogue and the corresponding entry to provide details of where the IGI data was derived.

The catalogue is in itself a database, not of individual data items, but a database of source information. Most of the records are available on microfilm through a Family History Centre. However, it can also be used as a basic guide to local repositories of records. The filming crews have had access to most of the record repositories around the world. Thus, the catalogue can be used to identify the institutions where the filmed records are retained. From this information, a researcher can then go beyond the catalogue listings and explore what other holdings the repositories might have that were not the subject of a microfilming project.

The next article will delve into more of the search options 

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## Third Age Learning International Studies Conference

Come spend May in Scotland at The Seniors Studies Institute, University of Strathclyde

The University of Strathclyde, Senior Studies Institute is hosting the 15 Third Age Learning International Studies (TALIS) Conference on 12 and 13 May 2005 in Glasgow, Scotland. The theme for the conference is "Tracing Our Roots - Broadening Our Vision."

The conference will feature international speakers from a wide range of disciplines, and will focus on the research and experience of learning in later life organizations. Costs have been kept to an absolute minimum to allow a wide range of delegates to attend. Talis conferences attract seniors, as well as academics and researchers interested in older adult learning. Conference details and booking forms are included on the Talis website: [www.extension.usask.ca/talis](http://www.extension.usask.ca/talis)

Please contact [alice.morton@strath.ac.uk](mailto:alice.morton@strath.ac.uk) if you require more details or cannot open the detailed information about the conference.

## FROM THE 2004 CONFERENCE

## Land, Estate and Freeholders' Records in Ireland

KYLE BETIT

*Kyle Betit, a professional genealogist and lecturer, is research director for ProGenealogists, Inc. He is co-author of "A Genealogist's Guide to Discovering Your Irish Ancestors." He was the key speaker at BIFHSGO's 2004 Conference*



In his presentation on researching Irish ancestry, Kyle Betit noted that many of our Irish ancestors were tenant farmers, who rented their land either directly or indirectly from the landowners. The records of the ownership of land and of rental arrangements are important sources of information for genealogists, since they may contain information on the prosperity of the farms, inheritance and emigration patterns. He identified three principal sources of information: Land, Estate and Freeholders' Records.

### Land Records

Prior to 1708, there was no official registry of deeds of land. The landowners, themselves, maintained the records of transactions concerning the ownership of land. Some of these private papers have been acquired by the National Archives of Ireland (NAI) and can provide valuable information for genealogists.

Beginning in 1708, land transactions were registered with the Registry of Deeds in Dublin, although

registration was not mandatory. The Family History Library has microfilm copies of the records from 1708 to 1929, including the corresponding Surname Index and Lands (or County) Index. The Surname Index contains the names of the Grantors, but not the Grantees. It is important, therefore, to understand the context of the individual in his or her community or townland to facilitate the search.

The famine of the mid-1840s resulted in hardship for the landholders, although less severe than for the tenants. The landholders suffered loss of revenue and many found it increasingly difficult to maintain their properties. The Incumbered Estates Act of 1849 created a court to sell the estates of insolvent landowners. Both the NAI and the National Library of Ireland (NLI) hold rental brochures, containing information about tenants. An index of the Incumbered Estates rental brochures is available at the NAI.

Various Land Purchase Acts were enacted between 1881 and 1923, establishing the Land Commission, for the purpose of facilitating the transfer of ownership from landholder to tenant. It provided loans to assist in the purchase, and these records are held in the Land Commission Office in Dublin. Since this Office is not primarily intended to assist genealogists, Kyle suggested that one should be familiar with the townland in question, and approach the Office for townland information, from which genealogical data might be extracted.

The land records for Northern Ireland are available from the Public Record Office of Northern Ireland (PRONI) in Belfast, at [www.proni.gov.uk/](http://www.proni.gov.uk/). Land registry in the Republic of Ireland became compulsory in 1892, with registration localized in several offices, each responsible for certain counties. Their website is located at [www.irlgov.ie/landreg/land\\_registry\\_services](http://www.irlgov.ie/landreg/land_registry_services).

### Estate Records

The ownership of land remained largely in private hands until well into the nineteenth century. The landowners included members of the nobility, landed gentry, church officials, the Crown, London guilds and companies. Many of these records are now in the public domain. The records include maps, emigration lists, rent rolls, leases, petitions, wills, freeholders' lists, poll lists, mortgages, eviction records and accounts. The records, however, are not indexed.

Kyle described a strategy for accessing these records:

- Determine the townland or parish where the ancestor lived.
- Determine the landholder's name and title.
- Locate the repository of the estate papers.
- Access the estate papers by time period and place.

Sources for identifying landowners include:

- Registry of Deeds (1708–)
- Tithe Composition Applotment Books (1823–1837)
- Ordnance Survey (John O'Donovan) Place Name Books (1830s)
- Griffith's Valuation of Ireland (1847– recent)
- Richard J. Hayes' *Manuscript Sources for the History of Irish Civilization*
- Irish county and local histories

### Freeholders', Freemen's and Voters' Records

The right to vote was restricted to freeholders, that is, owners of land, and freemen, meaning free citizens of cities and boroughs who qualified because of their trade.

Freeholders owned land, either outright ("fee simple"), or by lease ("leases of lives"), meaning for the life of the freeholder or of one to three others named in the

lease. Legislation enacted in the early 1700s prevented Catholics from owning land, which meant that they could not vote. This restriction was eased over time and, in 1793, Catholics with a freehold of a minimum value qualified to vote. 1829 was the year of Catholic emancipation, allowing Catholics to sit in Parliament and hold high office. However, the value of land required to qualify as a voter was increased from 40 shillings to £10, effectively disenfranchising a large segment of the population. It was not until 1918 that all males over the age of 21 were entitled to vote, and well into the 1920s before the franchise was extended to females.

Sources of freeholders' records include [www.proni.gov.uk/freeholders/intro.asp](http://www.proni.gov.uk/freeholders/intro.asp) for Northern Ireland and [www.ireland.progenealogists.com/freeholdersdata.asp](http://www.ireland.progenealogists.com/freeholdersdata.asp) for the Republic of Ireland.

Freemen were members of trade guilds, and generally lived in cities or boroughs. They had the freedom of the city or borough, and had the right to vote. Registers of freemen were kept by the cities and boroughs, and include name, date of admittance, occupation and means of admittance. The registers are in the public domain in local cities and boroughs.

Voters' lists were maintained in individual counties, beginning in 1880. Many are deposited at NAI and PRONI. Extracts for the twentieth century may be found at [www.exploringfamilyorigins.com](http://www.exploringfamilyorigins.com).

Kyle Betit concluded his presentation by providing addresses of various institutions and agencies, and references for further reading and research. These are available from BIFHSGO, upon request.

**Reported by Chris MacPhail**




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## The Scotsman Digital Archive

The Scotsman Digital Archive contains every page of every issue of the newspaper between 1817 and 1900. Making history as well as recording it, this will be the first time a U.K. newspaper has digitized its archive into a searchable format for public access.

From: "Newsflash Newsflash" [Newsflash@scotsman.com](mailto:Newsflash@scotsman.com) (29 November 2004)

## Emigration Under the Poor Law

BY MARJORIE KOHLI

Since the time of Elizabeth I, parishes in Great Britain had been responsible for the care of the poor but, with the passing of the Poor Law Amendment Act of 1834, they were merged into groups called Unions. These Unions were given new powers, among which was the ability to use tax dollars to pay for the emigration of workhouse inmates. And emigrate they did!

Although there is little on record to assist in the quest for information on these early workhouse groups, we occasionally find tantalizing bits of information. For example, there is a report of the emigration of a group of children from West Kirk Workhouse in Edinburgh in 1835. The children arrived in Québec, on board the ship *Hebe*. This is the only evidence I have found of emigration from a workhouse in Scotland. To illustrate the scarcity of information, we know from a letter that



Marj Kohli

appeared in that report that the eldest boy, R. Danier, and the eldest girl, Jane Allen, were in a party of six boys and five girls.<sup>1</sup> No other names were given. We also know that this party was destined for Port Stanley. We might be able to discover the names of the other children from the Molson Lists now being transcribed on [TheShipsList.com](http://TheShipsList.com). (For those who are not familiar

with the Molson lists, they are recently discovered passenger lists of the Molson steamships, which took the emigrants up the river from Québec to Montréal, and they cover the period from 1819 to 1836.)

There were groups of selected young women, from all walks of life, sent to Australia in 1835 as domestics, milliners, governesses, etc. (Some had responded to ads in the papers but many came from the workhouses.) These women were selected by special committees and were given assisted passage. But in the 1840s, Australia received parties of young women from the Irish workhouses. Domestics were in short supply in that colony and the Irish workhouses were filled to capacity due to the famine. An arrangement was made to transport hundreds of girls to Australia, placing them as domestics. The ages of the young women varied from about 14 years to the mid-20s. They ran ads in papers to attract the girls but many also came from the workhouses.

Emigration from St. Pancras workhouse, in 1849 and 1850, caused a great deal of controversy and forced the government to state more clearly the intent of using public funds for emigration purposes.<sup>2</sup> These children were sent to Bermuda by the St. Pancras Board of Guardians. After 43 children were sent to Bermuda, complaints from a relative of a 13-year-old boy, Charles Sersale, were lodged with the St. Pancras Board, objecting to the child's having been sent there. For a time, emigration from the workhouses stopped, while the government "looked into the matter." But in the end, all that was done was to ensure that a condition was placed on the workhouse to obtain the permission of a parent, guardian or magistrate before emigration took place.

There was a rather odd example of emigration from workhouses in 1851–52 when boys (between the ages of 12 and 17) were sent to Brazil, supposedly to train as seamen in the Brazilian navy.<sup>3</sup> Six different parties sailed for Brazil—in total 67 boys. The boys were isolated, forbidden to write letters home and fed little. There was a tremendous outcry when word of the terrible treatment of the boys reached London. All but five of the lads, those five having died while in Brazil, were returned to England.

But the late 1840s and early 1850s were hard times in Ireland and the workhouses there were filled with young girls and orphaned children. Some of these made their way to Canada under false pretenses, the workhouse claiming that the child was either a member of a family or a child of an adult in the party. The group that best demonstrates this was a party from Cork Union sent to New Brunswick, in 1851, on board the ship *Susan*. Mr. Perley, the emigrant agent, was irate! He wrote:

The Poor Law Commissioners seem to consider the circumstance of old Thomas and Johanna Leary being attended by a family of six persons, as a set off to their age [they were both in their 70s] and infirmity. You may judge what advantage to them and to us that accompaniment was, when I acquaint you that one of the six was a child, no connexion [*sic*] of the family, eleven years of age, another, thirteen years, (John and Patrick Leary,) though stated in the Commissioner's report to be respectively twelve and sixteen;<sup>4</sup>

There was also a nine year-old child, John Shea, in this party. Perley wrote, "At the expiration of the year, these emigrants by the "Susan" will have cost the province nearly 350£, and, to balance the account, it has not gained in reality one good settler."<sup>5</sup>

Mr. Buchanan, the emigrant agent at Québec, reported that same year on a total of 1,555 workhouse emigrants. "The majority of these emigrants were young men and women, from 16 to 25 years of age, with the exception of those by the "Chieftain," from the Cahireiveen Union, consisting of families and young girls from 8 to 14 years."<sup>6</sup> With the exception of the correspondence files of the Kingston agent, there may be little chance of learning who these people were because the Molson lists end in 1836.<sup>7</sup>

By 1856, the reformatories had taken to emigration as a means of trying to give former inmates a new start. But the Unions continued the process as well. Buchanan reported 13 girls and two boys from Enniscorthy Union, 62 girls from Wexford Union, and 63 girls from Mullingar Union. Emigration in this period was mostly from the Irish institutions, as they were still overtaxed due to the famine.<sup>8</sup>

A party of 80 from the Limerick Union arrived in Québec on the *St. David*, 12 May 1865. This party was to become notorious. The women were drunk and

disorderly. Reverend Mr. O'Brien, Manager of St. Patrick's Home, where the party was housed, stated:

The conduct of the girls was anything but what it ought to have been. The Nuns in charge of the "Home," were shocked at the gross impropriety of their conduct. I could scarcely, I fear, prevail on them to take charge of another batch from a Workhouse; their misconduct has done injury to those who may come after them.<sup>9</sup>

There were nine children under 10 years of age in the party. Many of the others were young women ranging in age from 16 to 26, with five women over 28 years of age. The *Montréal Transcript* wrote that the young women were "worthy graduates of those Government schools of vice, the Irish workhouses."<sup>10</sup> There was an investigation into the sending of the party and it was found that "all but six of the women had been in the workhouse from infancy...."<sup>11</sup> Wesley Turner was able to learn a little about some of these women from a Union report in the Colonial Office records and recently, thanks to the new index at the Archives of Ontario, we learn a little more. For example, we know that Mary Neville went to Stratford; Ann Davis (Davy on the passenger list) went to Galt; Mary Healy to Toronto; Margaret Mack to Ingersol; Mary Reardon (Riordan on the passenger list) to Port Stanley; and a few others, with names similar enough to be one of the party, also appear in the database.<sup>12</sup>

In November 1869, Maria Rye arrived at Québec with her first group of young girls, many of whom came from the Kirkdale Industrial School and other workhouse institutions. There must have been a pent-up demand in the English workhouses to remove some of the inmates, as Rye had little trouble obtaining children from these institutions for emigration to Canada. In 1875, in response to the Doyle Report, a special inspection was carried out on the children brought to Canada from the workhouses.<sup>13</sup> Most of Maria Rye's children fell into this category but only a handful of Annie Macpherson's children. After a lapse of a couple of years, the Unions were again clamoring to send their children to Canada. All they asked was that an annual inspection be done by Canadian government inspectors.

Some of these reports make interesting reading but many are more like "fill in the blanks" type of responses. For example, some from 1883 give the name of the Union and then continue with a comment such as, "still there, good boy, works on farm, no wages, well clad, good health, likes his place" or

“same place, good health, quite happy, well clad, goes to school, treated as one of family.”<sup>14</sup> In 1886, there were 488 children to be inspected—just under one third of all of the children that came to Canada that year. Sometimes we find a reply from a Union, expressing thanks for the report on a child. For example, this one from Croydon Union in Surrey in 1890, regarding Richard Clark and Selina Wiltshire: “I beg to acknowledge the receipt of your letter of the 15<sup>th</sup> inst. Respecting the above children and to thank you for the same.”<sup>15</sup>

There was a report in *The Times* of 28 October 1869 on paupers in the City of London for that week. These were people receiving indoor (in the workhouse) or outdoor (in their own dwelling) relief in that city and they numbered 131,186, of which almost 45,000 were children.<sup>16</sup> That number was down only slightly from the 132,373 for the same period the previous year. By 1898, things had not changed much. *The Times* of 13 January 1898 reported that there were 104,001 paupers in London.<sup>17</sup>

In 1887, a delegation composed of the Central Emigration Society, managers of Industrial Schools and emigration homes for children, and a few other interested parties presented a report to Parliament. They were asking that Unions be given more authority for the emigration of children but, also, that the Unions pay the 10£ per child necessary to accomplish this. Mr. S. Smith (involved in the formation of the Liverpool Sheltering Home), in his resolution to Parliament, asked that the Local Government Board be allowed to negotiate with existing emigration agencies and to send their children “subject to reasonable regulations” with those agencies. There was much discussion about the requirement that a child spend six months in a district school before emigration, as many considered the schools a failure. Mr. Ritchie quoted Barnardo as saying that of “1,900 gutter lads assembled at his Refuge on a certain occasion 1,400 declared that they had passed through pauper schools.” The request was made that children be sent to the schools of the emigration agencies rather than the district schools. But Mr. E. Russell went a step further. He requested an important change to the rules regarding parental consent, that the “...Local Government Board might invent methods by which we could overrule the objections of parents to the emigration of their children, and so make some practicable progress in a matter of so much prospects of so many of the rising generation.”<sup>18</sup> But permission was still required.

G.B. Smart, Inspector of British Immigrant Children, stated in his annual report for the year ending 31 March 1913 that 2,204 children from British Poor Law schools and homes were inspected that year.<sup>19</sup> (Note: that was 1,558 boys and 646 girls.) The vast majority of the children, 1,498, were settled in Ontario, and P.E.I. was the only province that was not on the list as a destination for a child. The following year, 2,372 children were inspected and this time P.E.I. was included, with five boys and five girls. According to Smart’s report, “when a child has only one parent living, the consent of that person must be granted to the emigration, and the following notice is publicly posted for a definite period in the parish in which the child resided: ...Notice is hereby given that the Guardians intend, unless a lawful objection is received thereto, to emigrate the undermentioned children to Canada.”<sup>20</sup>

We could learn much from the records of the Unions—if we only had them in Canada! If a child came with a major emigration agency, that agency would not necessarily hold the child’s records. If the child was from a workhouse, it is the workhouse records you need to check.

The Leeds Board of Guardians records are on microfilm at Library and Archives Canada (LAC) and they give a great insight into the operations with regard to the emigration of children.<sup>21</sup> There are letters about arrangements for the emigration of various children. There are requests to a parent or guardian about such things as birth certificates. Father Berry’s home, 105 Shaw Street, Liverpool, seems to have worked closely with the Leeds Board to enable the emigration of Catholic children. The agencies’ requirements for a child were: good character; healthy, strong and clean; 12 years old or over; have been in an institution for at least three months; and have made their First Confession, First Communion, and have been Confirmed.

The health issue seems to dominate several letters in the file stating, “eye, skin, heart and lung afflictions often cause rejection by the Canadian Immigration Authorities.”<sup>22</sup> The Leeds’ records also contain many reports of children who emigrated with Mrs. Birt.

As an example of what you can find in the records, there is a letter, dated 1911, about Ernest Walker, 21 years of age, who was to go to Ontario. It tells us that Ernest was 5'4" and weighed nine stone. He had served five years in reformatory at Shadwell for not attending school. Ernest had a brother, Albert Walker, who lived at 8 Greenlau[?] Place, Leeds. His father, Wm. W.

Walker, lived at 18 East Water Lane, Leeds. Sometimes these records are a gold mine!

The immigration reports and records of the government of Canada are filled with information on Union children. Microfilm copies of the reports done by the Canadian Government inspectors are available at LAC. However, if a Union name is given, it is hit and miss as to whether or not those records have survived. A few Union records, some from England and some from Ireland, are held by LDS. Many workhouse records, if they exist, are held in local archives or libraries. The best place to start is at the London Metropolitan Archives. You can also obtain guides on workhouse records and there is also a workhouse website, [www.workhouses.com](http://www.workhouses.com), with helpful information. Keep in mind, England does not usually open records unless they are 100 years old.

#### Endnotes:

(BPP is British Parliamentary Papers and SP is Canadian Sessional Papers)

<sup>1</sup> BPP, 1836 XL (76), pp 15-16.

<sup>2</sup> BPP, 1851 XL (348).

<sup>3</sup> *The Times*, September 21, 1852.

<sup>4</sup> BPP, 1852 XXXIII (559), pp 50-51.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, p 37.

<sup>7</sup> The Archives of Ontario holds this collection. For information check

<http://www.archives.gov.on.ca/english/db/hawke.htm>

<sup>8</sup> BPP, 1857 (II) XXVIII *Papers Relating to North American Emigration*, p. 19.

<sup>9</sup> SP, 29 Victoria (5) 1866, p. 25.

<sup>10</sup> *Montreal Transcript*, May 26, 1865.

<sup>11</sup> Wesley Turner, "80 Stout and Healthy Looking Girls," in *Canada: an historical magazine*, Vol. 3, Dec. 2, 1975.

<sup>12</sup> Database is located at

<http://www.archives.gov.on.ca/english/db/hawke.htm>

<sup>13</sup> Archives of Ontario, RG 11-7.

<sup>14</sup> Library and Archives Canada, RG 17 Vol 512 #56386.

<sup>15</sup> Library and Archives Canada, RG 17 Vol 652 #74219.

<sup>16</sup> *The Times* of October 28, 1869.

<sup>17</sup> *Ibid.*, January 13, 1898.

<sup>18</sup> Library and Archives Canada, RG 17, Vol 532 #59065.

<sup>19</sup> *Juvenile Immigration*, Report of G. Bogue Smart 1913, p.

5.

<sup>20</sup> *Ibid.*, Report of 1914, p. 10.

<sup>21</sup> Library and Archives Canada, A-1632.

<sup>22</sup> *Ibid*



## BIFHSGO NEWS

### Behind the Scenes at *Anglo-Celtic Roots*

BY CHRIS MACPHAIL

As you leaf through the pages of your *Anglo-Celtic Roots*, you may not be aware of the efforts of your fellow members of BIFHSGO, the volunteers who are responsible for this award-winning journal. I know that in my short time as Director of Communications, which entails the responsibility to the Board for the publication, I have learned much about the commitment of time and energy that several of our members make on a regular basis to produce the journal. I want to recognize their contribution by sharing this story with you. I have used the December 2004 issue as an example of the activities and the time lines involved.

About September 1, Irene Kellow Ip began to assemble material, to contact authors and to request columns from Board members. Irene is responsible for

implementing the process and editing the material as it's received. She diligently pursued the authors to ensure that the material was submitted on time, and then devoted many hours to editing it. She distributed the material to a team of some ten proofreaders, whose names are listed on the inside front cover, and who each took a particular element for review. Irene set October 14 as the final deadline for submission of material; the process of proofreading went on until November 14.

In the meantime, Bert Hayward was editing the photographs taken at the regular meetings and at the fall Conference. Bert and I reviewed the photographs and selected several, which Bert then forwarded to Irene. The material, together with a status table, was given to Marg Burwell who had volunteered to do the

layout of this issue, on November 5. The final copy of the material was given to Marg on November 15.

On November 22, Irene, Marg, Bert and I reviewed the copy that Marg had produced. Marg then prepared a final copy, incorporating last-minute changes or corrections. Two days later, Marg provided me with the final electronic copy in pdf format, by e-mail. I burned it onto a CD and reviewed it one more time. Bert provided the photographs on a CD, also in pdf format.

On November 25, Bert and I celebrated our mutual birthday by delivering the CDs and a hard copy to VN Printing. In spite of the Christmas rush Phu Ngo produced 540 copies, plus the Membership Application form for insertion into the journal, by our deadline of Monday, December 6.

The following day, Caroline Herbert, Doug Hoddinott and I met at the Montgomery Legion to prepare the journal for distribution. A blizzard had prevented the other members of the group, Jim Cole and Tom Rimmer, from joining us. Undeterred, Caroline had already organized the stacks of envelopes and, always

mindful of the needs of volunteers, had brought nutritious cookies for the group. The membership application forms were inserted into the journals, which were then put into mailing envelopes. Stan Magwood had already prepared the labels.

The journal was distributed at the meeting of Saturday, December 11 to all members in attendance, and Stan Magwood made careful note of the names of those who had taken their copies. The following Monday, the remaining copies were prepared for mailing. This necessitated the distribution team meeting again at the Legion, where Stan organized the packages by postal code. The packages were then grouped and placed in three canvas mailbags, ready for delivery to Canada Post.

The next day, Tom Rimmer and I met to prepare the mailing forms on the Canada Post Internet site. This produced a summary of the mailing, complete with the total cost. Tom prepared a cheque and we delivered the lot to the postal terminal on Industrial Drive. A few days later, your copy arrived in your mailbox. ■

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## Volunteer Profiles

BY SAXON HARDING

### Joyce and Cliff Quince



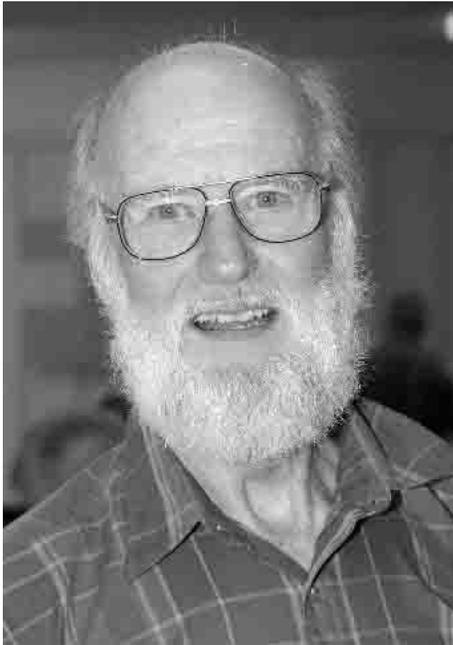
All the BIFHSGO members and visitors know Joyce and Cliff Quince. They are the helpful couple who handle the nametags at the door or, as Cliff puts it, the "wheelers, dealers and sorters." They were both born in Montréal and educated there. They moved to the Ottawa area in 1966. Thanks to Doug Hoddinott, who

knew of their interest in their English roots, they joined BIFHSGO in 1999. Their family research turned up a great-grandfather who had a reputation in the family for being a curmudgeon. But, as Cliff believes, seeing through the lens of his own life, and recounted in the Spring 2004 issue of *Anglo-Celtic Roots*, he was in fact a very decent fellow—like Cliff, a volunteer who said "yes" when asked to help out.

BIFHSGO is only one of their many and varied interests. The Quinces have been helping out for the fifty years that they have been married and before that as well. Like all inveterate volunteers, they are interested in people and making a difference, particularly to children's lives. Before retiring in 1982, the Quinces were involved with Guiding, sorted out school libraries, sat on school boards and parents' committees, edited magazines and built toys and mobility aids for handicapped children—and all this while raising four daughters!

Retirement seems to have allowed their volunteer interests to take centre stage. For the past nineteen years, they have been volunteer teachers at the Museum of Nature and the Museum of Civilization. They started teaching school children about Canadian history, birds, mammals, dinosaurs, plants, and geology. Lately they've taught adults about the Dead Sea Scrolls and are now developing lectures on early French Canadian history. Nor is their leisure time all devoted to studious matters—they square dance too. The Quinces make that old saying true: "Ask a busy person if you want something done."

### Stan Magwood



Stan Magwood, as is the case with so many of BIFHSGO's volunteers, is a firm believer in the value of volunteering. For him, it is the key to meaningful membership in the Society. In Stan's case, his contribution has taken the form of shelving books in the library before its relocation to the City of Ottawa archives, developing more efficient ways to provide services and helping out with *Anglo-Celtic Roots*. Stan also volunteers with the Ontario Genealogical Society, by providing an online response to genealogical inquiries.

His involvement with BIFSHGO dates from 1997. His father left him a challenge—what details could he prove for an extant family history? He learned about the Society from a neighbour, who was a member, and was hooked when he found the meetings informative and the atmosphere collegial.

The youngest of a very large family, Stan was born and raised in Saskatchewan to a peripatetic clan that has members in at least four provinces. Both sides of Stan's family are Irish. The horse-breeding Magwoods on his father's side emigrated from County Monaghan in 1845, settling first near Farellton, Québec, and later in Perth County, Ontario. His mother's ancestors came in 1844 to Simcoe County in Ontario. Subsequently, both sets of grandparents moved to Manitoba. Stan moved from Saskatchewan to Ottawa and attended the University of Ottawa, eventually obtaining his doctorate in biology. After a 17-year career as an academic at Lakehead University, he joined the federal public service as a toxicology evaluator, a post he held until his retirement in 1998. ◻

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## 10th Yorkshire Family History Fair

Saturday, 25 June 2005

York Racecourse (Knavesmire Exhibition Centre) 10.00 a.m. to 4.30 p.m.

All usual stalls associated with such a major event

Free car parking—Admission £3.00—Cafeteria facilities

The largest Family History event in the UK! (248 tables in 2005)

Further details from: Mr. A. Sampson, 1 Ofgang Close, Redcar, Cleveland, TS10 4ND,  
England Tel: (01642) 486615

## FAMILY HISTORY SOURCES

## The Bookworm

BY BETTY WARBURTON

**T***he Boy's Book of Trades and the Tools Used in Them.* Algrove Publishing, 1999. (Classic reprint series). Reprinted from the edition first published: London and New York: G. Routledge and Sons, 1866.

Recently, a BIFHSGO member said to me, “Many years ago, one of my ancestors was a plumber. In those days, few homes or buildings had running water or sewers. How did he make his living?” The answer was found in *The Boy's Book of Trades*:

At one time the Plumber (who takes his name from the Latin for *lead*) was principally employed in making leaden roofs of churches or large public buildings and in forming casements for windows; window frames being then made of strips of lead soldered or riveted together and holding the little diamond-shaped panes of glass between their edges.

The writer then went on to say that now (1866) plumbers do not make so many leaden casements but are employed in constructing roofs, making cisterns for water, pipes to carry water into houses and gutters, and pipes to drain dirty water into sewers. Since they would be working on roofs and ladders,

would-be apprentices are warned that they needed to be clear-headed and not afraid of heights. The many different methods of construction used in this trade are simply explained and the tools are described and illustrated by drawings.

Thirty-two other trades are similarly described and illustrated. I was delighted to add this little book to the holdings of the Brian O'Regan Memorial Library, since many of my ancestors were tradesmen, such as blacksmiths, brickmakers, plasterers, bakers, tailors or cotton weavers. All these trades are carefully and simply explained. Others, beside myself, will find that information from this book will help them to enhance their family histories.

Originally, the book was written to acquaint young boys with the many common trades that they could follow as apprentices. Because of his interest in old tools, Leonard G. Lee—of Lee Valley Tools of Ottawa and of Algrove Publishing—chose to republish the book, knowing that it would appeal to his handyman clientele. I do not think he had family historians in mind when he made that decision. ■

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## Family History News And Digest

### The Official Journal of The Federation of Family History Societies

#### Vol. 14, No. 4, September 2004

REVIEWED BY GORDON D. TAYLOR

This journal, one of many received by the BIFHSGO library, came to my attention as we were preparing to welcome two officials of the Federation of Family History Societies (FFHS) to Ottawa to present a seminar on British Family History.



I decided to review the publication on the basis of the nature of its contents, as an introduction to the work of the FFHS, for myself and for the members of BIFHSGO. *Family History News and Digest* is published twice a year and it appears just before the spring and autumn general meetings of the society.

The content of the issue that I received can be classified into five main categories:

1. Articles
2. Society publications
3. Member society reports
4. Family history digest
5. Reviews of books and other publications.

Each of the five will be considered as separate units.

### Articles

There are five items in this category. The articles are listed by title and author.

- "Copyright" by David Lambert. This article is part 2 of a two-part paper. It provides an overview of a complicated subject.

- "Civil Registration Reform" by Richard Ratcliffe. The writer provides an update on an ongoing process of civil registration reform.

- "British Music Hall 1850 to 1950" by Max Tyler. The establishment of the British Music Hall Society and the rise and fall of the British Music Hall is discussed.

- "The Sampler Index" by Jill Wye. The author explains how she took over and now runs the Sampler Index. The article will be of particular interest to people in needlework.

- "Gunmaking Index" by Stan Cook. This paper deals with the development of an index of gunmakers and allied trades.

### Society publications:

The release of the National Burial Index for England and Wales, second edition, is announced. This edition includes 13 million records on four CDs. The type of data included and the geographic coverage are described. This index will be a major information source on burials in England. It does not include details of death registrations or of

monumental inscriptions but concentrates on forenames and surnames, date of burial, age, details of place where event occurred, and the recording society, group or individual.

### Member society reports

This section is divided into two parts, English Societies and others. The other category includes Wales, Ireland, Australia and Canada as well as one-name societies. The English societies are county or locality oriented. The section provides up-to-date information on the activities and interests of the listed societies.

### Family history digest

This is a separate section, bound within the journal but with a separate page number system. It is a descriptive listing of articles and books of interest to genealogists as submitted by volunteers. In this issue there are 400 items listed and a note by the co-coordinator indicates that there is room for 600 per issue. Each item is numbered and they are classified into three types: Topical; Counties of England; Countries (Other British Isles, World). A system of cross-referencing shows where an article belongs in more than one category.

### Reviews of books and other publications

There were 23 reviews in this issue, written by in-house experts and guest reviewers.

*Family History News and Digest* contains a great many references to family history information and covers a wide range of interest, data, techniques, results and current legislative and administrative actions that impact upon research. Any family historian with an interest in the British Isles would do well to scan each issue as it appears. ◼

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## Book Review

### *Not a Pioneer!:* A Memoir of Waipa and Raglan, 1871–1960

REVIEWED BY CHRISTINE JACKSON

BIFHSGO's Director of Research and Projects, Dr. Patricia Roberts-Pichette, has published a gem of a book, which has much to teach those of us who are trying to decide



how to organize our family history material for future generations. But more than being a model in that respect, it is a fascinating story and a really good read!

In publishing the memories of her grandmother, whose remarkable life is chronicled in this book, Patricia had

a distinct advantage over most of us, having had access to over 600 pages of the writings of Bernice Monrath Johnstone (1871–1960). The book comprises Bernice’s original writings, lightly edited and organized chronologically by her granddaughter Patricia, who has successfully supplemented the narrative with numerous illustrations and sidebars.

Patricia has described these writings as “a remarkable treasure-trove of family stories,” explaining, “When I got this material, I knew I had to do something with it, because it belongs to far more people than myself.”



**Bernice Monrath (Alexander) Johnstone, 1871–1960**

Her grandmother spent her life on farms and runs<sup>1</sup> on the North Island of New Zealand. She was the third of five children of an English father, Charles Alexander—born in 1836 in Sevenoaks, Kent, as Charles Alexander *Reynolds*—and a Danish mother, Johanna Matilda Monrath. Charles, who was a tradesman, travelled to New Zealand in 1856–57, at about 19-years of age. There he met Johanna. Having first tried life as colonists in Queensland, Australia, they returned to New Zealand in 1867–68, where they took up farming in 1872.

Born in 1871—after the Maori Wars—Bernice was careful to point out that she was neither a pioneer nor the daughter of one, preferring to save that term for the earliest of the European settlers, who arrived there in 1830. The life of the New Zealand settlers of 1871, however—Bernice’s family included—greatly resembles the life of Canada’s settlers of the same

period, with all of its many challenges. Bernice herself lived through times of enormous change, both personal and societal, while raising eight children and losing her husband in early middle age. She died peacefully at the ripe old age of 89—sitting at the base of a tree, after apparently shaking her stick at a possum that was attacking her hens. This book makes it clear that she was an intelligent and reflective person, who possessed the precious skills of a natural storyteller.

Patricia told me that her first step was to transcribe her grandmother’s handwritten material, so that she could organize it into “life chapters.” This she started doing while still raising her family and employed full-time in her professional career. As time passed, she worked first on her father’s story and then, after her retirement in 1997, the question arose: *what to do with the transcripts of her grandmother’s writings?*

Once the transcripts had been organized into life chapters, Patricia grouped them, together with the supporting documentation she was collecting, into large envelopes. She decided to present the writings in chronological order and set about researching the events and times described by her grandmother. She advises that the best place to start is with the local newspaper of the time. In this case, Patricia did her research on-site, in New Zealand, in the local library, using a card index of the *Waikato Times*. The local papers, she says, can illustrate such things as the recreational activities that were available to your ancestors and the local industries, with which your family may have been involved.

Patricia also consulted books on local history, encyclopaedias and dictionaries of biographies. As she says, even if they do not include references to your own family, they may describe people with whom your family members interacted. In the process, she visited local libraries and museums to obtain background to the events mentioned by her grandmother. While travelling in the ancestral homeland, she recommends stopping at local cemeteries and “bothering” the archivist of the local history studies room.

Patricia’s original idea was to compile the material she had accumulated and to produce a photocopied booklet, but in late 2000 she was convinced to publish it as a book. This process took her about three and a half years to complete. She supplied the book’s contents in camera-ready pdf format to the printer in New Zealand, after he had provided the specifications. The final result is a professional, illustrated soft cover book of 202 pages, containing Bernice’s narrative,

supplemented by Patricia, with 75 illustrations, 124 text boxes (sidebars), footnotes, four appendices, comprehensive listings of references (published, unpublished and personal communications), and a four-page two-column index of all the names mentioned in the book. (If only all family historians were so conscientious!)

The text box material, alone, is virtually a book. Patricia writes that she “spent much time looking into the background of family stories, to work out the...facts on which the stories were based.” As a result, the text boxes contain some oral history, some factual background, as well as Patricia’s conclusions and observations. They cover a vast range of subjects, such as cattle neutering practices, the impact of the introduction of English birds on the New Zealand environment, local postal service in the late 1800s, the use of tea-tree and ferns, recipes, and the importance of hens, to name a few. In all cases, Patricia’s text boxes add greatly to the enjoyment of Bernice’s narrative by increasing the reader’s understanding of the social and environmental context of the times.

While Patricia produced the book primarily for her family, it surpasses family history by offering a valuable insight into how people lived in the New Zealand bush country in the late 19th and early 20th centuries. As her grandmother was such a good writer, it is a thoroughly enjoyable read for anyone interested in this period of history as well as being a good story. At the same time, it serves as an excellent example of what can be done to preserve and make the most of inherited manuscripts.

<sup>1</sup> A “run” is a large cattle or sheep farm on the North Island of New Zealand—known as a “station” on the South Island.

*Not a Pioneer!: A Memoir of Waipa and Raglan, 1871–1960*—Memories of Bernice Monrath Johnstone of Three Oaks, Whatawhata, New Zealand. Edited and annotated by Patricia R. Roberts, Ottawa, 2004. ISBN 0-476-00746-1; 202pp; soft cover; \$40. It may be purchased at the BIFHSGO monthly meetings or from Patricia Roberts-Pichette via BIFHSGO. A copy is available for consultation at the BIFHSGO library. ■

## BIFHSGO LISTINGS

### MEMBERS’SURNAME SEARCH

BY ERNEST M. WILTSHIRE

These charts are provided to enable BIFHSGO members to share in common research. If you locate one or more of the names you are researching in Table A, note the membership number (No.) in column four. Using this Membership Number, contact the member listed in Table B. Please note that each member may be searching several names. So be specific when communicating with them. Good luck.

Occasionally, due to a lack of space, names published in *Anglo-Celtic Roots* may be restricted to six per individual. If this should occur, the remaining names

of interest will be published in a future edition. If the members have Internet access and they give permission, all of their names of interest are published on the BIFHSGO web site at: [www.bifhsgo.ca/](http://www.bifhsgo.ca/)

Many BIFHSGO members belong to Genealogy societies that cover the areas detailed in this Members’ Surname Search list. If you would like to loan your quarterly journals or other pertinent documents to members with an interest in the same geographical area that you are researching, please contact them directly and arrange to exchange information at the monthly meetings

**TABLE A (Names being searched)**

Name Searched	Location (Chapman Code)	Year	Mbr. No.	Name Searched	Location (Chapman Code)	Year	Mbr. No.
Beadle	LND ENG	1850 -1900	251				
Byrne, John Joseph	Birkenhead, West Derby, Liverpool, LAN ENG	1879 – 1881	882	Jones	Bristol GLS ENG	1800 -1900	568
Duckworth, William Henry	Liverpool LAN ENG	1855	882	Kelly, Annie & Mary	Liverpool LAN ENG	1850 – 1862	882
Duncan	ARL SCT	1800 -1850	568	Knowles	Basingstoke, HAM ENG	1800 - present	568
Flood	DEV ENG	1850 -1900	251	Moore	Norwich NFK ENG	Pre 1835	308
Garrett	Cliddesden HAM ENG	1800 -1900	568	More	Glasgow LKS SCT	Pre 1827	568
Glover	LND ENG	1850 -present	251	Prior	HAM ENG	1800 - present	568
Huggins	Bristol GLS ENG	1800 -1880	568	Vincent	GLS, NFK ENG	1750 - 1920	568

**TABLE B (Members referred to in Table A)**

No.	Member's Name and Address	No.	Member's Name and Address
251	A. Patricia Bedford 16 Jordan Ave. Chatham ON N7M 1A2	568	Michael James More 6509 Waddion Drive, Greely ON K4P 1E7 E-mail: genemore@rogers.com
308	Pearl (Moore) Beausoleil 2314 Elmira Dr. Ottawa ON K2C 1H4 E-mail: <a href="mailto:pearldan@magma.ca">pearldan@magma.ca</a>	882	Jean Marion Eppich 52 Shaughnessy Cr. Kanata ON K2K 2P2 E-mail: <a href="mailto:r_n_j_eppich@sympatico.ca">r_n_j_eppich@sympatico.ca</a>

## New BIFHSGO Members to 31 January 2005

BY DOUG HODDINOTT

Mbr #	Name	Address	Mbr #	Name	Address
913	Mr. Darrel E. KENNEDY - Assiniboine Herald	Ottawa, ON	925	Mr. & Mrs. Robert and Jean BRETT	Orleans, ON
914	Mrs. Ann J. KIERSNOWSKI	Ottawa, ON	926	Mr. & Mrs. Arthur G. & Joan	
915	Mr. & Mrs. Jill & Corrine COUPLAND & David WHITBREAD	Gloucester, ON	927	Mrs. Ruth L. GRAY	Ottawa, On
916	Mrs. Marilyn STRANG	Dauphin, MB	928	Ms Barbara HOPPER	Ottawa, On
917	Mr. & Mrs. Robert C. & Young-Hae LEE	Ottawa, ON	929	Mr. Donald George MUTCH	Ottawa, ON
918	Mrs. Elaine FINDLAY	Orleans, ON	930	Mrs. Margery TONER	Manotick, ON
919	Mr. Frederick & Joyce GAMESTER	Chatham, ON	931	Ms L. Marlene VETTER	Ottawa, ON
920	Jenny MacISAAC	South Bar, NS	932	Mr. & Mrs. Susan & Ron WADE	Ottawa, ON
921	Mr. Ronald Edward GOODWIN	Ottawa, ON	933	Valerie & Tony WRIGHT	Stittsville, ON
922	Ms Margaret Mary GERVAIS	Ottawa, ON	934	Mr. Cecil M. VERGE	New Minas, NS
923	Ms Karen STRANG	Ottawa, ON	935	Miss Mary RUSSELL	Hull, QC
924	Mr. & Mrs. Joseph G. & Lillian ALLEN	Ottawa, ON	936	Mr. Robert BEAUCHAMP	Orleans, ON

## GENE-O-RAMA

The Ottawa Branch, Ontario Genealogical Society in partnership with the Ottawa Public Library present the 23<sup>rd</sup> GENE-O-RAMA, April 8 and 9, 2005 at Ben Franklin Place, 101 Centrepointe Drive, Ottawa