

Anglo-Celtic Roots

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The President's Corner ...

The induction of two new people into the BIFHSGO Hall of Fame, in recognition of sustained achievement, is one great cause for celebration this season. After some deliberation, your Board has voted to recognize two members who have made significant contributions in a variety of ways.

Bruce S. Elliott is professor of history at Carleton University; he is also a lecturer, writer and member #11 of the Society. He was the featured speaker at our first annual conference, and has supported subsequent conferences in various roles. Bruce's publications include *Irish Migrants in the Canadas* and a comprehensive history, *Nepean, The City Beyond*. He also led the Ontario Genealogical Society project to index heads of household in the 1871 Ontario Census. Bruce recently won the 2004 Ontario Heritage Foundation award for cultural history research and publication.

James Shearon, member #196, is being recognized for outstanding service to the Society: he served as President during two consecutive terms, took the lead in the establishment of the Brian O'Regan Memorial Library, and has also contributed to Society education, research and publications. Many members will recall the professional manner, spiced with humour, in which Jim chaired monthly meetings.

The Society is also recognizing excellence in communication by members during the past year.

Alison Hare, member #445, wins the award for best presentation by a member, having received a substantial majority of members' votes for her talk given last May, "The Not So Impossible John Smith". Alison will be presenting the talk on October 11 in Lachine, to the Quebec Family History Society, as part of a speaker exchange. Each of the presentations by members received multiple votes, a reflection of the quality of all the presentations. Don't miss what, I'm sure, will be another series of excellent talks this upcoming season.

Terry Findley was selected by a panel of members of the *Anglo-Celtic Roots* Editorial Board and Society Directors as winner of the award for best article in 2004–05, for "An Irish Fling, Part I," which appeared in the Fall 2004 issue. This isn't just Irish luck—last year Terry was awarded the prize for the best presentation, on which the winning article is based.

John D. Reid



Notes From the Editor's Desk

On January 8, Society members and their guests packed the Legion Hall to overflowing to hear Ottawa-based, award-winning writer Charlotte Gray describe how she brings life to history and history to life. What an appropriate subject for a family history society, for don't we all, in the end, hope to write attention-grabbing family histories? Now, the spoken words have been transferred to the pages of this issue, giving members a permanent, valuable reference tool.

In writing the story of her ancestor, John Rumble, member Bonnie Ostler illustrates that she has already grasped some of the principles of writing interesting family histories. By stretching her imagination to create a background for her ancestors' lives, she has written a fascinating story that we can all enjoy and that may inspire other members.

Patricia Roberts-Pichette has been using a number of strategies to bring alive the stories behind the saga of the Middlemore home children. In this issue, she takes us into the establishment and running of the training homes, where the children spent their days before immigrating to Canada. By bringing us the results of her careful research, we are better able to envision a segment of Victorian life in the Midlands that may shine a light on some of our own family stories.

Other articles provide information to assist members in their research. Wayne Walker brings you the second part of his discussion of the Family History Catalogue and Bill Arthurs reminds us to pay attention to what we do with data and records that may help us to piece together our family stories. We also include a summary of Kyle Betit's lecture on Irish church records delivered at the 2004 BIFHSGO Conference.

As usual, our regular contributors bring you up to date on relevant developments and, in this issue, they are joined by one of our youngest—if not the youngest—members, Jamie Rimmer. He describes his enjoyment in working with other BIFHSGO members in the Historica History Fairs in Ottawa. Members are frequently involved in events that are related to BIFHSGO and that would be of interest to *Anglo-Celtic Roots'* readers. Maybe more of them will submit reports because of Jamie's initiative.

The Editor – Irene Kellow Ip



BIFHSGO SATURDAY MEETING REPORTS

Bringing Life to History, Bringing History to Life[©]

BY CHARLOTTE GRAY

Genealogists and I have a shared interest—connecting our present to our past. This article touches on some of the ways of bringing history to life that I have discovered and discusses why it is especially important to do so in a country where we are apt to assume that we have no history.



After spending several years at this particular coal-face, I have found that Canada can boast a rich and fascinating history—a history that tells us much about the evolution of this country. It is our history that makes us unique in the world—a uniqueness constantly threatened by the spread of Starbucks, the Gap and American television. But we must learn to bring our past to life, especially the parts that are now ignored, and we must tease it to bring out its contemporary resonance.

I will begin with a story about a European who became Canada's first saint.

Jean de Brébeuf was a gentle, black-robed mystic who travelled from France into the vast, wooded silence of North America in 1634. For 15 years, he lived among the Huron (or Wendat, as this First Nations people are now known) in the area south of Georgian Bay in today's Ontario, and converted thousands to the Roman Catholic faith. By all accounts, he was an engaging guy—a big bear of a man, who was deeply devout but had an unpretentious folksy charm that a modern politician would envy. Think Jean Chrétien crossed with the Dalai Lama—a stretch, I acknowledge. Brébeuf mastered several native languages, compiled a French-Huron dictionary, and studied the local customs, flora and fauna. He neither condemned the people among whom he lived for being different nor thought he was better than them.

Brébeuf will be a familiar figure to anyone brought up on the Grade Six History Readers that were in use in schools in Ontario and elsewhere from the 1920s to the 1950s. But for readers who are unfamiliar with the

gruesome story of Brébeuf's martyrdom, I'll fill in the details.

In 1649, 15 years after he had arrived in North America, Jean de Brébeuf and his Jesuit mission were attacked by a warrior people from further south—the Iroquois. Both Brébeuf and his fellow Jesuit, Father Gabriel Lalemant, were captured. A supporter of Brébeuf's watched what happened next:

They took them both and stripped them entirely naked and fastened each to a post. They tore the nails from their fingers. They beat them with a shower of blows with sticks on their shoulders, loins, legs and face, no part of their body being exempt from this torment. Although Father de Brébeuf was overwhelmed by the weight of these blows, the holy man did not cease to speak of God.

A wretched Huron renegade...whom Father de Brébeuf had formerly instructed and baptized, hearing him speak of Paradise and holy baptism, was irritated and said to him, "Father, thou sayest that baptism and the sufferings of this life lead straight to Paradise; thou shalt go thither soon, for I am about to baptize thee..." The barbarian having said this, took a kettle of boiling water which he poured over his head three different times in derision of holy baptism.

The torture of Jean de Brébeuf and Lalemant continued all that chilly March afternoon in 1649. The smell of roasting flesh filled the air as Brébeuf's Mohawk captors slung a collar of six red-hot axe heads round his neck and a belt of burning pitch and resin round his waist. When the 56-year old priest continued to cry, "Jesus, have mercy on us," his tormentors cut out his tongue. Then they sliced off his nose and lips. Then, according to eyewitness accounts later recorded by Christophe Regnaut, the priests' assistant at the Ste. Marie mission settlement, the Mohawk began to cut the living flesh off his limbs, to cook and eat it in front of him. As Brébeuf slid into unconsciousness, a warrior slit open his chest, tore out his heart, roasted and ate it. Lalemant, tied to a post, was forced to watch his fellow Jesuit's ordeal.

After Brébeuf's death, it was the younger missionary's turn. I will spare you the details of what happened to

him during the next 17 hours. Suffice it to say that, by the following morning, all that was left of Brébeuf and Lalemant were charred and blackened bones.

Such strong stuff is at least the equal of anything that Mel Gibson splattered all over movie screens, in *The Passion of The Christ*, let alone the accounts of what a handful of American soldiers did to their Iraqi prisoners in the Abu Ghraib prison. With all that blood and savagery, the tale of Brébeuf's death is neither politically correct history, nor the kind of thing that one expects in the attic of our peace-loving nation. I'll expand on this aspect of the story later. The second half of this story, which gets really bizarre, is about the adventures of Brébeuf's skull, during the next three and a half centuries.

The news of the horrible death of Brébeuf and his colleague travelled quickly through the bush, and reached Christophe Regnaut, their devoted assistant, who was hiding a few miles away. Christophe was a canny fellow. He realized that the two men were on the fast track to become Roman Catholic saints, because they had died for their faith. If they were canonized, their bones would become objects of veneration—valuable commercial properties. So four days after the murders, Christophe tramped through the bush to where the atrocities had been committed, and carefully buried the bones.

A year later, the Jesuits were forced to abandon their mission on Georgian Bay. So Christophe dug up the bones, boiled them in lye to remove the last scraps of flesh and gristle, and packed them in silk-lined chests. Then he sent the chests off to Quebec City—a 1500 kilometre journey on a landscape with no roads. It took several weeks, with the heavy chests being shouldered across an untamed wilderness and taken by canoe down treacherous rivers. By the time the chests were unpacked in the Jesuit College on Quebec City's Rue Dauphine, the bleached white bones were already objects of profound reverence. The finest relic of them all, Brébeuf's skull, was lovingly encased in an elaborate silver and ebony reliquary.

For the next 150 years, Brébeuf's skull sat in the Jesuit College chapel in Quebec City. But the fate of the Jesuit order in Canada was less splendid than the reliquary. After the British conquest of New France in 1763, the Order was effectively suppressed by a ban on recruitment. By 1800, there was only one Jesuit left in the colony. Before his death, he handed the precious skull over to the Hospital nuns of the Hôtel-Dieu in Quebec.

Throughout the 19th century, the nuns quietly lobbied for the beatification of Brébeuf, while devout Roman Catholics made pilgrimages to visit his skull in the Hôtel-Dieu chapel.

But then the Jesuits reappeared in Canada and asked the nuns to return Brébeuf's skull. They asked because there was money in them there bones. North America, at that point, boasted no saints; the relic of the continent's strongest candidate, with its promise of miracle making, was a valuable possession. Since the Middle Ages, European shrines that contained saints' relics, such as Lourdes in France, or Santiago de Compostela in Spain, had prospered from the thousands of pilgrims who visited each year. Brébeuf's skull could be as popular and lucrative—a tourist destination in Canada as the Niagara Falls was already becoming. This potential made the ownership issue as valuable, and as nasty a dispute, as an Internet copyright issue today.

The dispute reached a crescendo in 1925, when Pope Pius XI moved to canonize Jean de Brébeuf, Gabriel Lalemant and six other murdered Jesuit missionaries. As sainthood loomed, the two religious communities in Quebec City reached a compromise. The bishop instructed a local physician to bisect the skull from front to back. One half stayed with the nuns, the other half went to the Jesuits. A local craftsman modeled, from wax, a facsimile of the missing half of the cranium for each skull.

In 1930, Brébeuf, along with seven other murdered Jesuit missionaries, was finally declared a saint. So today, Brébeuf can actually appear to be the world's only two-headed saint, in that he can boast two skulls. A devout Catholic—or curious tourist—can visit Brébeuf's skull either at the nuns' Hôtel Dieu chapel in Quebec City, or at the Jesuits' Martyrs' Shrine Church in Midland, Ontario, close to where his dreadful death took place. At each site, a casual observer may not realize that she is actually looking at only half a skull. Only by peering closely through the glass of the reliquary does one realize that one half is smaller and yellower than the other. Wax shrinks and colours as it ages.

Why have I recounted this story?

Well, partly because it is a gruesome tale that is a lot more intriguing than a description of the legislative debates that produced the British North America Act of 1867. We Canadians are apt to think of ourselves as a stolid, well-behaved people, with our international image as Boy Scouts. But after immersing myself for several years in Canadian history, I can attest to the

myriad weird personalities, Gothic twists and shocking events in our past that have rarely found their way into worthy texts with such titles as *From Colony to Nation* or *Readings in Canadian History*.

But it is also an example of how something as dead as Brébeuf's skull—or, for many of us, Canadian history—can come alive when a few principles of creative non-fiction are brought to bear.

Some of the elements in good, popular history, which I have discovered for myself as a biographer and which are illustrated in the tale of Brébeuf's skull, follow.

1. Immediacy

The first principle to which I have learned to cling is Immediacy.

There is nothing like direct access to material from the past to make readers feel that they are hearing or seeing history in the making. My initial exposure to Canadian history came when I abandoned writing about contemporary politics for magazines like *Saturday Night* and turned to biography.

I have chosen to focus on 19th century subjects, as that has been, up to now, a neglected field. The first stage, for me, of writing a biography is to gather every single piece of writing by my subject that I can lay my hands on—letters, journals, published prose and poetry. I do the same with the secondary characters—parents, siblings, spouses, friends, publishers and so on. I immerse myself in these documents to get as close as possible to the subject. Letters are best—a candid communication to somebody else, in which the writer does not expect an outsider to be eavesdropping. The eloquence of voices long since gone is like a resurrection of sorts. It brings the reader directly into the thick of the action.

Recall that I began my story about Brébeuf's martyrdom with an eyewitness account of the event. Only someone present at the event would give us such an awful detail as the way that, when the collar of red-hot axe-heads was slung around Brébeuf's neck, you could smell roasting flesh. Doesn't that make you wince? Such an intimate glimpse of a past life allows us, in the words of W. H. Auden, to "break bread with the dead."

Last year, I published a book that was composed almost entirely of voices from the past. In *Canada, A Portrait in Letters*, I gave one version of the history of the past 200 years told through the private correspondence of ordinary people, most of them unknown—just getting on with their lives. They wrote

about harvests, the birth of their children, their aches and pains, their hopes and fears.

When I am working with these voices from the past, I feel their lives flow through me. This gives my own writing an immediacy that, with luck, will transmit itself to readers. If I have got it right, a bond develops between the dead protagonist and the living reader.

2. Point of View

The immediacy of eyewitness accounts is crucial to bringing life to history. But there also has to be the writer's passion in the mix.

In the early years of the 20th century, the Toronto publisher George Morang commissioned a series of volumes under the title "Makers of Canada." The 20 biographical subjects in this series, published between 1908 and 1911, were all either English- or French-speaking, and almost all were involved in public life, as governors, politicians and premiers. The series did not include a single scholar, writer, woman or scientist. Apparently, the only people with a claim to be "Makers of Canada" were the kinds of solemn, bearded chaps in top hats that you see in pictures of the Fathers of Confederation. And the biographies read like expanded versions of those "New Appointment" boxes in the business sections, in which people list all their academic achievements—respectful and deadly boring.

Well, we are long past the "Makers of Canada" approach to our history now. All the roles played by people once marginalized through gender, geography or ethnicity are open for examination. Often, however, these have been collective rather than individual stories. Trained as a magazine writer, I prefer to start at the other end of the tunnel—to start with the individual and then go to the larger story. My first three biographies had women as their subjects for several reasons. The outer darkness into which women's lives had been cast for so long meant that there was more scope for a newcomer. I find women's concerns interesting and feel that I understand their lives better than men's. I also enjoy the fact that the women I have chosen to write about have given me access to bigger stories from an unexpected angle.

When I wrote *Mrs. King*, the biography of Mackenzie King's mother, I discovered that her life allowed me to explore the growth of Toronto in the late 19th century. If you think the Big TO is snobbish and self-satisfied now, you should have seen it then! Similarly, my second book, *Sisters in the Wilderness*, about the writers Susanna Moodie and Catharine Parr Traill, reflected the struggles of pioneer farmers in Upper

Canada during the great surge in immigration in the 1830s.

Flint & Feather, the story of the Mohawk poet F. Pauline Johnson, traced the gradual spread westwards of immigrants in the 19th century, and came to grips with the disastrous deterioration in relations between natives and non-natives in that period.

In each case, I was fascinated by the subject of the biography, and wanted to convey this passion to the reader. But, in addition, I tried to convey my larger fascination with Canadian history and my passionate belief that these individuals' stories, told in a creative style, give as valid a version of Canadian history as more conventional, less personal ones, featuring solemn men in sideburns and top hats.

So what is my point-of-view—my spin—on the Brébeuf story?

First, it reminds us that the history of Canada did not begin in 1867 with Confederation, or even on the Plains of Abraham in 1759, as many Canadians seem to think. There were people in the northern half of this continent for centuries before Europeans arrived, and the Europeans were not always welcome.

Second, Canada's history is littered with fierce squabbles between peoples. By the standards of most nations, Canada should not work. It is fragmented, torn between “~isms” (Western separatism; feminism; Quebec nationalism; socialism; First Nations independence; corporatism). Yet, despite the ferocity of belief on each side, almost all the conflicts have been settled through peaceful resolution. Brébeuf's ghastly death is an aberration rather than the norm in our history. This is a country built on compromise. The decision to split Brébeuf's skull down the middle, so that each side in the dispute got one half of what they wanted, is more typical of how things get done around here. In fact, it is a wonderful metaphor for how Canadians manage their affairs. Better half a skull than no skull at all.

3. A Different Country

Of course, the dead *are* different from us, and the past is another country. I may want to create a bond between my subject and my reader, but I do *not* want to pretend that the life of a woman in the early years of the 21st century has much in common with that of a woman in mid-19th century Canada, for instance, or a Jesuit priest in the 17th century. Importing into the past contemporary assumptions about the way the world works is to risk “presentism,” a dangerous distortion.

For example, it is almost impossible for a modern North American to understand the power of religion in previous centuries. For the 19th century women I have written about, it was as hot a subject as sex, scandal and TV Survivor programs are today. Canadians such as Catharine Parr Traill or Isabel King were drenched in a certainty of belief—of a benevolent God, of an afterlife—that most of us can barely comprehend today. Their faith was so deeply embedded that they hardly needed to mention it. So it is easy to overlook as one reads their letters and diaries.

In the case of Jean de Brébeuf, his calling as a Jesuit missionary shaped his entire life—and his stoicism during death. He had even anticipated a terrible end, and written a vow to God that he would not run away. He wrote the vow, I might add, in his own blood. “Jesus, have mercy on us,” he cried during his martyrdom. He was praying not just for himself but also for the Iroquois who, ignorant of his own Roman Catholic God, were busy boiling him alive and filleting his flesh. Such dogmatic belief is almost inconceivable today—unless, perhaps, you are a member of al-Qaida.

But there is another aspect of this issue that one must remember. An individual life can open the door to the entire period—but that individual life must be put in context. I mentioned above that the story of Brébeuf's martyrdom is hardly politically correct these days. After all, it glorifies a European and implies that Canada's aboriginal peoples were bloodthirsty murderers. The eyewitness uses words like “barbarians,” which would stop a contemporary Canadian in his or her tracks.

But context is everything. Let's remember that, elsewhere in the New World, European immigrants themselves were behaving with horrific cruelty. Whole populations of aboriginal peoples were being obliterated in Central America and the Caribbean. In the same century as Brébeuf's death, witchcraft trials were shaking the Puritan communities of Connecticut and Massachusetts. In Salem, 160 people, mainly women, were accused of witchcraft and 20 were put to death. A century later, Newfoundland's Beothuks had been wiped out by the British-born fishermen who had settled along the coastline.

Meanwhile, inter-tribal violence between the continent's aboriginal peoples was characterized by just as much ferocity and bloodshed as the Iroquois attack on the Jesuit mission south of Georgian Bay.

The past is a different country.

So the challenge of popular history always involves a trade-off between familiarity and remoteness. I want readers to be able to see, touch, feel and smell the past, but I also want them to give the strangeness—the *otherness*—of the past its due.

4. Imaginative Empathy

Writing about past lives means facing silences and gaps in the written record that only inference can fill.

I do not invent. However, to bring the narrative alive, I must imagine. Even though I immerse myself in the minutiae of empirical research, I have to continually abandon the world of hard, verifiable fact for the more pliable one of interpretation and conjecture.

Sometimes, I rely on knowledge of human nature. Here is an example from *Flint & Feather*, my book about the poet Pauline Johnson. In 1897, Pauline published her first book of poetry, *White Wampum*. There were no letters describing her nervous apprehension about reviews—only a few bitter mentions, later, of heartless critics. But I felt free to state that the wait was agonizing because I have never met a writer who *didn't* dread reviews. I also wrote that she brooded over the criticism. Again, we writers are almost universally a thin-skinned lot. I've never met a writer who has been entirely convinced that an over-the-top, rave review is really positive enough.

At other points in my narrative in *Flint & Feather*, however, I admit to ignorance before diving into the “Perhaps...” During my research into this fascinating woman, I fell into a deep hole. There is absolutely no information about what Pauline was up to for a nine-month period in 1901, when she was 39 and an acclaimed stage performer. Nine months ... then she resurfaces, with a throwaway reference to “a network of tragedy.” Tempting, isn't it? I did hear, while I was doing research at the Six Nations Reserve in Southern Ontario—where Pauline's father had been a chief—that there were rumours that she had had a baby. But there was absolutely no evidence. As her biographer, I had a duty to be truthful and careful. I didn't know what had happened in this lost period. So I admitted ignorance; then gave what I thought was the likely explanation based on my, by then, deep knowledge of her personality.

In my books, I give a representation of the past, not the whole story. In a literary world now dominated by post-modernist critical theory, I think we all recognize that there has never been One Story, One Truth. The account I gave you of Jean de Brébeuf's martyrdom represents only one side of the story. That's because we only have the account left by his assistant,

Christophe Regnaut. We don't know how his loyal Huron congregation, or his Iroquois killers, felt about what was happening, because they left us no written version of the episode. I could tell the story a different way, empathizing with the people who felt threatened in the rush to a new religion—who felt that these black-robed strangers were casting spells on them and who knew they were spreading dangerous, new diseases.

The point is that you imagine yourself in the place of every participant in the story. Then the whole tableau will come alive. At the same time, don't make things up. Empathise, but don't invent. To quote the British historian Simon Schama:

We are in the business of representing something that's no longer there. Whether we do our history in print or moving images we are not... in the replica business: what we do is persuade our readers or our viewers to suspend their disbelief; to spend a while imagining they are indeed in a world akin ... to dreams or memories, a fugitive universe.

5. Poetry

My last principle of popular history writing reflects the tradition of history in which I was raised: history as literature, rather than a social science. I'm going to quote here an old-fashioned, and deeply unfashionable, British historian who was also a great writer: C. H. Trevelyan. In his essay *Clio, A Muse*, written in 1903, he suggested that the poetry in history lies in the quasi-miraculous fact that once on this earth, on this familiar spot of ground walked other men and women as actual as we are today, thinking their thoughts, swayed by their own passions, but now all gone, vanishing one after another, gone as utterly as we ourselves shall be, gone like ghost at cock-crow.

The poetry in popular history is when those vanished people once more come to life.

So why should we summon back these ghosts? Are my thoughts on how to “Bring History to Life” merely advice on how to help readers enjoy some vicarious time travel—wallowing in the awfulness of a martyr's death, or shivering in the winter misery of a 19th century log cabin?

I certainly hope not. I think Canadian history is important, perhaps more important now than ever before. For too long, we have allowed our past to be dismissed as boring, a view that I hope I have dispelled. In the interests of smothering disputes, we have also allowed history to be carved up into safe,

little bits. Most of our modern museums have concentrated on only one aspect of the past—social history, scientific breakthroughs, local settlement patterns, aboriginal cultures. Our history books have done the same thing, implying that, instead of Canada being greater than the sum of its parts, the constituent parts—each province, or ethnic group—are more important than the whole. These days, there is little in either our cultural institutions or our educational system that explains the essential tensions, divisions and political battles that created this country.

Because, as a nation, we prefer compromise to conflict, we have been reluctant to explore the debates and strife that shaped our nation or the courage our predecessors required to settle them. We have deliberately buried such stories as the martyrdom of Jean de Brébeuf because they are gruesome. This reluctance to acknowledge conflict has led to national amnesia. According to the Dominion Institute, barely half of all Canadians know that Sir John A. Macdonald was this country's first prime minister and only about

one in eight Canadians aged 18 to 35 know that Lester Pearson won the Nobel Peace Prize in 1957.

But there is a hunger for answers to two simple questions: What is this country we live in? How did we get here?

When CBC-TV producer Mark Starowicz began work on his wildly successful series *Canada, A People's History*, he was overwhelmed by that hunger. He subsequently wrote that while drilling in the fields of national memory and identity, the producers struck a vast pressure dome which erupted with such volcanic intensity of yearning, determination and pride that it left them dazed. Something very big is happening out there.

But unless we can write and read good, popular history, the yearning will remain unsatisfied.

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FAMILY HISTORY RESEARCH

The Middlemore Project: Part IV[©]

The Children's Emigration Homes in England

BY PATRICIA ROBERTS-PICHETTE

This article is the fourth in a series. It describes the establishment by John T. Middlemore of the Children's Emigration Homes in Birmingham in 1872, how they were governed and how they evolved.

John Throgmorton Middlemore was firmly convinced that, if he could remove neglected children from the seamier side of Birmingham, teach them habits of cleanliness and order and then settle them in suitable homes in Canada, he could offer them a better life than if, after training, they were returned to their old haunts and friends in Birmingham. In September 1872, Middlemore acquired a building for boys at 105 Saint Luke's Road, with emigration to Canada as the objective. He acted on his own authority, but had the support of the Birmingham community. Then, in December, he acquired a building at 36 Spring Road for the girls and, early in 1873, a third home for the younger boys at 94 Summer Street.¹ He named this group of three buildings the Children's Emigration Homes (CEH).

During the first eight months of the existence of CEH, Middlemore brought 33 children into the first small

buildings (S. D. R., 1883). In May 1873, Middlemore took 29 of these children (13 girls and 16 boys) to Canada. The first boy he brought into the Boys' Home had been in prison three times, while both parents of the first girl he brought into the Girls' Home had been in prison. In 1883, Middlemore proudly reported that that first boy was a landowner and the first girl happily married (S. D. R. 1883).

The name of the Children's Emigration Homes was changed twice: first to Middlemore Emigration Homes in 1925, to commemorate Middlemore after his death, and around 1945—when all emigration ceased—to Middlemore Homes, the name that is still used.

The trend away from emigration started in the mid-1920s. First, there was a change in the laws governing the age at which home children could be admitted to Canada and, second, the Homes were making arrangements with the Fairbridge Society of London,

England, to place a few children on the Fairbridge Farm at Prince of Wales, British Columbia (and many more on the Fairbridge Farms in Australia). The size of the parties brought to Canada by the Homes then dropped from about 100 to less than 20 annually and, after 1932, the Homes no longer brought parties to Canada. Instead, any overseas settlement was done through the Fairbridge Society until it was phased out altogether (Anonymous, 1972).

The buildings

The first houses were soon outgrown. Construction of the new buildings on St Luke's Road (Figure 1), must have started soon after the first homes were opened because in 1876, William Middlemore, John T. Middlemore's father, laid the foundation stone of the new Boys' Home on Saint Luke's Road. The evidence for this is the silver presentation trowel used by Mr. Middlemore, which was returned to the Homes in 1936 by his granddaughter Mrs Percy Hughes—Emily Christabel Middlemore (Homes Committee Minutes, March 1936).

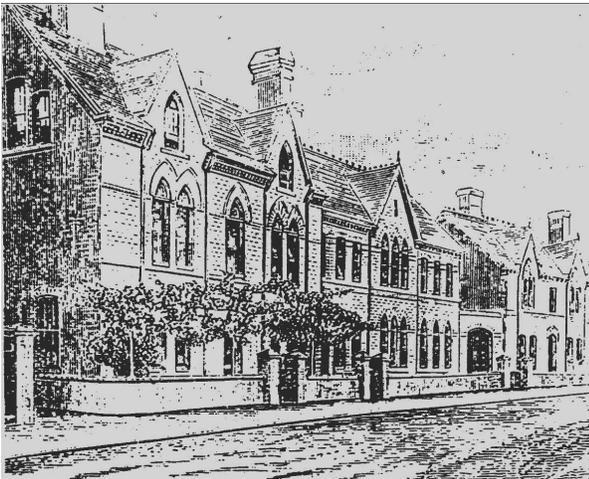


Figure 1: The Children's Emigration Homes, Birmingham, England. The Boys' Home is larger and closer to the viewer. The Girls' Home is on the other side of the archway. Source: Annual Report Cover.

In 1883, S.D.R. described the homes on St Luke's Road "as modest in style, [but], from their size, imposing structures." While there was no mention of the Girls' Home, it may be assumed it was built at about the same time as the Boys' Home, as the two were neighbours on St. Luke's Road. Nothing remains of the Girls' Home but a part of the Boys' Home still exists (Figure 2). S. D. R. (1883) visited the Homes where he was courteously received by the matron, Mrs Evans. His description focussed on the Boys' Home. He described the apartments, living rooms and dormitories as spacious, airy and well-lit. Each boy

had his own bed (probably for the first time in his life), in dormitories of 20 to 30 beds. Among rooms not mentioned are the bathrooms, the infirmary and the infants' room. The bathrooms were probably similar to institutional bathrooms at the time, consisting of rows of washbasins and a number of baths. Toilets would have been in separate rooms. There was probably a separate bathroom in each home for new entrants. As many very young children were admitted to the Homes—some under a year old—there was also an infants' room, where such children, probably up to the age of five or six, spent much of the day when inside. It is likely that the earliest formal education took place in this room. Behind the two buildings were separate paved play areas for the boys and girls, enclosed by high brick walls.

The Boys' Home could accommodate about 100, while the smaller Girls' Home accommodated 40 to 50. After the departure of each party for Canada—usually in May or June—the Homes were thoroughly cleaned and revamped as required. New children were normally not admitted again until August or September, although urgent cases could be taken in at any time.

Objectives and admission policies of the Children's Emigration Homes

Middlemore started the CEH with the intention of training children for up to a year before taking them to Canada. There they were to be "boarded out" until they were old enough to care for themselves—through the skills learned and the support of receiving families. Although the younger children were normally adopted, Middlemore retained overall responsibility for the children until they were on their own. They did not leave Middlemore care before they were 18 and many, particularly girls, stayed until they were 21.

The Children's Emigration Homes were founded in 1872 to rescue boys and girls from the lives of crime and destitution. The principle adopted for this end is that of entirely removing such children as are likely to become criminals and paupers, from the homes and surroundings which seem certain to prove fatal to them, and transferring them by means of emigration to different and to hopeful associations.

Such children as are considered physically and mentally fit for emigration, are received into the Homes in Birmingham, trained there for a year, and then taken to Canada.

The children with whom we fill our Homes are brought under our notice by personal visiting and discovery on the part of our Secretary, by

the police, by School Board officers, by ministers of religion and mission workers, by the National Society for the Prevention of Cruelty to Children, by their parents, and by chance friends, who meet with cases of destitution and degradation, which from time to time they report to us. No suitable case has ever been turned away from the Homes. (20th Annual Report for CEH 1892)

Apart from the first paragraph, the wording of this statement changed from year to year. The definition of “suitable” is given in the Annual Report for 1901 (p.5) as:

any child of any age who was starved, criminally abused or neglected, who ran the streets at night, who was a confirmed truant, and who in our opinion, was on the road to the workhouse or the gaol.

The 35th Annual Report defines “slum child” as:

a child whose life is controlled, physically, by the conditions of drink, bad feeding, under-feeding, overcrowding, vermin, foul air, dirt and disorder; and ... controlled, morally, by conditions of idleness, total absence of self-respect, self-control, or hope, and by the personal preference of social evil to social good.

What is not mentioned is that, unless the parents or guardians agreed that the children could emigrate to Canada, the children could not be taken into the Homes.

Only the most extreme cases were accepted. When Middlemore granted permission to S. D. R. to go through the Homes’ Application Books in 1883, he commented, “Many of the accounts given of the parents of candidates are so repulsive that they would be totally unfit for our pages.” He did, however, describe two applications:

1. Alice H. applies for the admission of Henry Thomas H., who is a truant and a street arab. The boy is illegitimate. The father is in America. The mother was born in the workhouse, and has been in prison for larceny of the person. [She was admitted.]
2. Charles R. applies for the admission of his children Alice [11] and Charles [7]. The mother died three years ago, and the father who is a japanner, earns about 16/- a week. He says that the children are not to be trusted; that they play about the street day and night; that they spread bad reports about him, such as they are starved;

that they steal; and that they tell untruths—that they ‘look him in the face and swear they have not done the thing which they have just done. [They were refused.]

Alice and Charles were refused, not because of their pitiable state, but because their situation was not an extreme one. As Middlemore explained, “Expatriation is too strong a remedy for ordinary misfortune” (S. D. R. 1883).



Figure 2: The site of the Children’s Emigration Homes in 2001. Only a small part of the Boys’ Home remains. The height of the back wall is clearly shown, and there appears to be a higher interior wall. The low front wall and gateposts appear to be the same, as in Figure 1 as is the arrangement of the windows on the front elevation, except that a dormer has been added to the roof above the front door. Source: Courtesy of Patricia Corney.

Children’s records

Over time, the types of CEH records varied and the amount of detail changed somewhat. At the outset, two different records were kept: the History Book (which includes brief summaries of the child’s background, placements and visitors’ reports), and the Settlement and Reports Folio (containing the application for children by settlement families, the visitors’ reports and often letters from the children and others).²

In 1878, the Application Book was started. It usually contains detailed information about the child’s background—a third to half a page per child. (It should be noted that not all children whose names appear in the Application Book were accepted, and not all children who were accepted came to Canada.) The History Book was discontinued in 1892. From a researcher’s perspective, the History Book is useful because it gives information about a child from both sides of the Atlantic. After it was dropped, matching records of different children with the same name became more difficult.

Workhouse, reformatory and industrial school children

In Victorian times and well into the 20th century, destitute children were often taken into institutions for care and training until they could look after themselves. Among these institutions were workhouses, industrial schools and reformatories, from which (after 1882) the CEH often accepted children for settlement in Canada. The record covering this decision of the Homes Committee is probably not extant.

The workhouse and other institutional records of these children prior to their departure for Canada were not passed on to the CEH.³ The CEH records of these children up to 1892 start with an entry in the History Book, which includes the name of the institution. After the History Book was discontinued in 1892, the only other source of information is the Settlement and Reports Folio. In most cases the origin of institutional children is noted on their record but there is a considerable number of children, with records in this Folio, who were probably from institutions but for whom no notation has been made.

From 1875 until 1924, it was usual for Middlemore or his delegate to take one party to Canada a year. Each party was usually made up of 70 to 120 children and, from 1884, included some institutional children. However, in 1887 and 1888, the CEH accepted so many institutional children for settlement in Canada that three trips were made in each of those years—some 200 children in 1887 and 384 in 1888.

It is evident from the correspondence of the Homes' secretary, Mr Jackson, in 1905 and later, that letters were sent to the institutions early in the year, advising them of the probable date of departure for Canada of the next CEH party. The letters stressed the necessity of the children being physically and mentally suitable for emigration, listed the costs involved (£16 if CEH paid for the clothes, and £12 if the institution provided them), and how long before departure children should arrive at St Luke's Road. At least from 1905, children from other institutions were expected to spend about three months in the CEH before leaving for Canada. Originally, these children had joined the Middlemore party at the Birmingham station or at the Liverpool docks.

Administration of the Children's Emigration Homes

Middlemore took overall responsibility for the Homes but set up a five-member Homes Committee to assist him. The Homes Committee was, in effect, a Board of Governors, whose names appeared in the Annual

Reports. The named officers were the secretary (who seems to have acted as manager of the Homes from 1899) and the treasurer (Middlemore). The other members were all outsiders, and usually included a Birmingham City alderman, one or more City councillors and/or one or more clergymen. By 1907, the Homes Committee had increased to eight and included two women, Miss M. E. Bailey and Miss Emily Christabel Middlemore, Middlemore's daughter.

The Homes Committee spent most of its time dealing with topics concerning the children (those in Birmingham and those in Canada) and with raising money. Other time-consuming items were staff concerns, the repair and maintenance of the Homes, investments and legacies. Finances were an ongoing concern.

Beginning in 1873, the Committee issued an annual report, to encourage support and give information to those interested. The reports that are available in Canada date from 1892 (the 19th Annual Report). Each Annual Report contains information about some of the children who were taken into the Homes during the year, and usually a description of the trip to Canada and the settlement of some of the children. Photographs were often included: children at admission and several months later, groups leaving for Canada, children after settlement in Canada and, occasionally, after marriage. The life of a child in Birmingham and after settlement in Canada was often contrasted. Financial information included an audited statement of accounts with details of revenue sources and expenditures. (Annual expenses were about £3,000 in the 1890s and about £5,000 by 1910.)

About half the Annual Report was composed of lists of working groups, donors, bequests etc. Middlemore family members were generous donors—£250 in 1883. Many donors also financed particular children at a cost of £16 per year. Additional financial support came from special church collections, proceeds from concerts and from the annual "flag" (i.e. public collection) days in Birmingham. Middlemore took pains to see that the flag days for the CEH and the Barnardo Home did not conflict. In addition, supporters provided special food and other treats for the children, while working parties produced children's clothing. Middlemore himself, besides financial contributions, gave nearly the whole of his time and labour to the venture. Between 1873 and 1883, Middlemore personally escorted the children to Canada (paying his own expenses), taking many of them to their new families and visiting as many of the previously settled children as he could. After his

election to the Birmingham Town Council in 1883, Middlemore's political responsibilities would have reduced his activities within the Homes, but he still spent as much time as he could with the children and, on occasion, still took parties to Canada.

A dedicated staff was essential for the operation of the Homes. Middlemore set and implemented the standards and policies and selected the staff. Judging from letters written by the children, he was highly successful in finding sympathetic and understanding people. In 1896, George Jackson was appointed secretary, replacing the Rev. A.R. Vardy, who had taken many parties of children to Canada after 1883. (Vardy died in 1900, having given 25 years of service to the Homes.) Jackson, although titled "secretary", appears to have acted for Middlemore in his absence, especially after 1899 when Middlemore was elected to Parliament. From then until the 1920s, when he retired, Jackson took the children to Canada, settled and visited them and, on his return, wrote letters on their behalf, asking after their parents or friends in England. Many children often wrote to him directly.

Each Home had its own matron, who had one or more assistants, depending on the time of the year. It was the matrons' practice to accompany the children to Canada and often to help in the settling and visiting. There was at least one nurse in each home and, in the Boys' Home, there was also "Porter". The men who filled this role were appointed mainly to keep order but were clearly loved by the boys, since they often asked in their letters to be remembered to "Porter". In addition, there was usually a teacher. Health issues were the responsibility of one or two doctors who volunteered their services.

Admission and training

On admission to the Homes, each child was taken to a bathroom, stripped of the ragged and/or dirty clothes and thoroughly washed in a warm bath. Many children, if not most, would also have had their heads shaved. After the bath, the child was taken to the store-room to be fitted out. One lad, seeing the piles of clean clothing and bed linen, could not conceal his astonishment "daint know as you kep' a pawnshop," he exclaimed (S. D. R. 1883). Once clean and clothed, the child was given a good meal. All the clothes were destroyed, except if they had been borrowed—a not unusual situation.

Most children would have been filthy and verminous (i.e. they carried lice, fleas, scabies) and many probably had ringworm, running cuts or sores, and possibly boils, all of which would have needed treatment before the children could join the others in

the Homes. More seriously, some of the children may have had tuberculosis, or have been in the early stages of diphtheria, measles, whooping cough, mumps or scarlet fever. A sick child would have either been put into the House infirmary or sent to a hospital, depending on the disease.

If measles, whooping cough or mumps broke out among the children already in the Homes, the sufferers would have been kept isolated as far as possible, different dormitories being made into temporary infirmaries. On occasion, a child with measles or whooping cough was boarded out until fully recovered. Details of illnesses were given at each Homes Committee meeting.

With entrance into the Homes began the training a child received before emigrating to Canada. While the early training may not have been much more than getting a child used to the house rules, Middlemore was convinced that the love and guidance by the staff worked miracles, as shown in the statement from the 24th Annual Report (pp. 5, 6):

There is no process more interesting, more beautiful, or more truly divine than the evolution of an honourable, grateful, and intelligent and happy boy or girl from one with a criminal taint, tendency, and training; and the process is an extremely rapid one from the moment the child trusts and becomes fond of those who devote themselves to helping it. Our children are not saved by a system but by the vital influence of a high-minded and Christian man or woman, and doubtless it is the woman's influence which is the chief means of reclaiming them.

The change in their character often discloses at once and very strikingly in a brighter and more trustful and friendly expression on face and also in a more upright bearing. It is only those who have known our children as they enter our Homes—squalid, slouching in gait, with open mouths and drooping eyelids—that can appreciate what six months of a good woman's influence can do for them.

At the meeting of the Watch Committee of the City of Birmingham, 28 January 1896, the CEH were certified as a "Place of Safety" within the meaning of "The Prevention of Cruelty to Children Act of 1894." This certification enabled the Homes to receive temporarily both children who were found by the police wandering at night and children whose parents were being prosecuted by the National Society for the Prevention

of Cruelty to Children. Once children were received by the Homes, it was often possible for them to enter permanently (Committee Minutes, January 1896).

It was the policy of the Homes to refuse children who were either physically or mentally unsuited for emigration, or whose parents or guardians refused permission or raised insuperable difficulties for emigration. However, the Courts ordered the CEH to accept a significant number of such children. Middlemore, unwilling to put children back into the same community from which they had been taken, came up with the idea of placing such children, after training, in suitable homes elsewhere in the country. The number of children falling into this category ranged between a quarter and a third of all those taken into the Homes (23rd Annual Report, Committee Reports, 1895). There is little information about what happened to children who were unsuitable for emigration.⁴

The boys and girls were kept strictly segregated in the Homes—the usual practice in all public institutions at the time. A large fence divided the playgrounds of the two homes, so siblings could probably communicate with each other, at least occasionally. These areas were not large and, probably, not inviting—the Homes Committee was always looking for more open and pleasant play areas. It sometimes rented, but more often accepted, space from Birmingham supporters. Children were also taken regularly to the “plunge baths” to swim. That this activity was common is shown in the letters of some of the children describing the difference between the swimming holes in Canada and the plunge baths in Birmingham. One boy, settled in the Maritimes, described with delight that he was the best swimmer in the group, thanks to having learned at the plunge pool in Birmingham. Physical exercise was considered essential.

There are few details about the type of training or who provided it, so a picture has to be developed piecemeal. Emily Christabel (Hughes, n.d.) described her father as working with the children to instill self-respect because most came from homes where there was nothing to respect. He insisted that the children keep themselves clean and neat, hold themselves upright and speak the truth. He would not tolerate a slouch, a turned-up, wrinkled coat collar or a feeble excuse for wrong-doing (Hughes n.d.). The 23rd Annual Report (p.8) notes that prompt obedience was required of the children, who were given regular tasks and engaged in drill (physical exercise), orderly games and happy evenings, all of which contributed to their training and change in outlook.

While the youngest school-age children may have been taught in the Homes, most children attended ordinary elementary schools. Middlemore's reasons were that the children benefitted from the daily change and greater variety in their lives. He also believed that going to school would make the children's lives more like those of ordinary children and, at the same time, make the Homes less formal and more home-like. In addition, school attendance was economical and reduced the wear and tear on the staff. The closest school was Hope Street School, situated less than 0.5 km from the Homes. By the 1920s, the older girls were attending the Sherbourne Road School (Annual Report for 1925). There was also church on Sundays. Children went to school, church and other outings in crocodile style—that is in pairs, with the boys following the girls.

Besides education at school, there were times when special instructors, e.g. shoemakers, were brought into the Homes. After school, Middlemore would read to the children such stories as *Masterman Ready*, *The Boy Hunters*, *The Settlers in Canada*, some of which he also read to his daughters (Hughes n.d.). But, before starting, he would give the children 10 minutes of mental arithmetic. This was to train their minds and make them “concentrate fiercely.”

Celebrations and entertainments

All sorts of entertainments were arranged for the children. Different schools would invite the children to their annual theatre productions; influential families would invite them for summer picnics. There were always special celebrations at Christmas. Like the Middlemore family, the Cadbury family, Richard and later his son Paul, were strong supporters of the CEH. The children were regularly invited to the Cadbury family mansion and chocolates were always provided on special occasions. Both Paul Cadbury and his wife became members of the Homes Committee in 1920.

Throughout their time in the Homes, the children were often in the company of people of influence and power, and these encounters seem to have been encouraged by Middlemore and the staff. These situations would have served as opportunities for the children to put into practice the lessons they had learned about manners and politeness. The final party and celebration for the children before their departure were their official send-off by the Lord Mayor of Birmingham, at the Annual Meeting of the CEH, and their farewell at the New Street Station in Birmingham by parents and friends invited for the occasion.

The next article in this series will describe the departure preparations, the voyage to Canada and

travel to the distributing homes in Ontario and Nova Scotia.

End notes

- ¹ The acquisition of this home is mentioned in the first Annual Report. Middlemore had other ideas too. He considered establishing an emergency night shelter and a lodging house near Thomas Street, using the legacy of his aunt, Miss Anne Middlemore, and other donations. However, the emigration work started to take off, needing all of Middlemore's time and energy, while the new projects failed to attract much interest and were dropped. Another idea was to establish a country home for training boys over 13 years. This idea evolved into a plan to replace the buildings on St. Luke's Road with a new home on spacious grounds and, before 1900, a special building fund was established. In August 1929, to much fanfare, the new buildings were opened at Selly Oak and the property on St. Luke's Road was sold (Anonymous, 1972). Very few children were settled in Canada by the Homes from Selly Oak, the first being in 1930, and their records are closed.
- ² In the History books are also references to children's letter folios and the Canadian manager's correspondence, both of which probably no longer exist.
- ³ Anyone interested in trying to find details about the background of children from workhouses is directed to Peter Higginbotham's comprehensive website, at workhouses.org.uk.

- ⁴ Court orders gave Middlemore no choice but to accept the children ordered to the Homes, so he had to find places for them. Depending on their problems and their ages, these children could be sent to training schools or ship schools, to orphanages or special asylums (e.g. for the blind). Adoptions were sometimes arranged. During the First World War, Middlemore took in the children of servicemen (until their demobilization), some spending as many as four years in the home before they were claimed. Some of these children lost their fathers and, because no claims were made by relatives, were settled in Canada after the War.

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Minutes of the Homes Committee, 1896–1936. ■

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John Rumble: Poor, Illegitimate, Orphaned Child, Forgotten Man

BY BONNIE OSTLER

John Rumble (1781–AFT 1851) was my g g g grandfather. He was 54 years old when he emigrated from Norfolk County, England. By the time I began to search for my ancestors in 1972, none of his descendants knew that John had been part of the family group that came to Canada. In fact, no one had ever heard of him. The only record of him in Canada is the 1851 Canadian Census that describes John Rumble, age 73, as “working for the above.” There is no indication that the “head of household” was his son. It took me 14 years to find his birth parish, Swanton Morley, and longer still to piece together his story.

Swanton Morley is located in the central part of Norfolk, England, four miles from East Dereham. The parish consisted of about 2,600 acres, including a

village and surrounding farmland. There is no reliable population figure for 1781, the year that interests me. I do know, however, that 65 years later there were 779 inhabitants.¹

In the 18th century, the average resident of Swanton Morley rose at dawn, worked a long day and went to bed at about sunset. The little that they heard about events beyond the parish borders came from market-day in the nearby, large town of East Dereham or from the few outsiders who came through their village—the peddler, the carrier or the occasional traveler who showed up at the village inn. In 1781, Catherine the Great was Czar of Russia. Her cousin, “crazy” George III, ruler of the British Empire, was in his fifth year of dealing with the tiresome American rebels. Wolfgang

Amadeus Mozart, at 26 years of age, had already produced the bulk of his amazing artistic work and was flitting around the salons of Europe. Norfolk-born Horatio Nelson was promoted to the rank of Captain in the British Navy. Swanton Morley people were unaware of most of these worldly events but every single one of them knew that Mary Rumble, unwed daughter of Thomas Rumble and his wife Elizabeth James, had given birth to a son and that, on March 3, she had had him baptized John Rumble at the ancient All Saints church with its flint walls and round Saxon-Norman tower. (Figure 1) Built as a Roman Catholic church in the 12th century, it was taken over by the Church of England in 1538, after Henry VIII fell out with Rome.



Figure 1 - All Saints Church

In the year 1781, five out of sixteen children baptized at Swanton Morley fit the description of “bastard,” “illegitimate,” “spurious” or the kinder phrase “natural born.” In the minds of those who knew his origins, John Rumble would be marked throughout his life, not as an outcast, but never quite on the same level as those of legitimate birth.² The gossip of Swanton Morley village women must have included the name of John’s father, the man who did not wed Mary Rumble. Surely his name could not have been hidden from them. I would love to know what they said. The identity of John Rumble’s biological father died with his contemporaries. Surviving Swanton Morley public records reveal nothing about John’s paternity. From a genealogy standpoint, an entire branch of ancestors is lost to us.

Statistics suggest that at least half of the village women, who whispered about Mary Rumble, were pregnant on their own wedding days. In early times, it had been the custom for a marriage to begin with the betrothal. The wedding ceremony came later. By 1700, social mores of the upper class in England had changed. For them, the wedding marked the start of a

marriage. It would take at least a hundred years, and some not so gentle arm-twisting on the part of the ruling class, before the lower classes followed suit.³

Coming from a poor family, Mary Rumble had to be careful. If she and her son John became destitute, they would likely land up at the Gressenhall House of Industry, a newly built workhouse, sitting on a 62-acre farm situated just over the Swanton Morley parish border. At the Gressenhall workhouse, all inmates were treated to an annual Christmas dinner, except for able-bodied young men and unwed mothers. There was a concern that the young men would become lazy if given too much. The reason for excluding unwed mothers was purely punitive.⁴

Mary left Swanton Morley when John was very young. She needed to find work to support herself and her child. She also needed a husband.

Wood Dalling got its name from the Dalling family—residents of the parish and patrons of the local church from ancient times. The Dallings migrated south into Suffolk some time before Mary Rumble arrived there with her small son. On the way from Swanton Morley, Mary and John would have passed through five or six parishes, although they only travelled about eight miles. Possibly, Mary found work at Wood Dalling by attending a mop fair. Held in the autumn, a mop or hiring fair provided a place for farmers to hire labourers and servants for the coming year. To signify that she was a servant girl, Mary would have either carried a mop or worn an apron. When she was hired, she would remove the apron and attach a piece of ribbon or a fasten-penny (earnest money, usually a shilling, given by the new employer to seal a 12-month work contract).

The entry in the St. Andrew’s Church marriage register at Wood Dalling is dated 26 December 1784 and reads simply, “Edmund Adcock single man and Mary Rumble single woman both of this parish were married in this church by banns.” Both made their mark “X”. Witness Robert Loman’s name appears on several other marriages about that time. He probably lived near the church. There is no way of telling whether anyone in Mary’s family attended the wedding. Edmund was a local man, an agricultural labourer, having been born in the parish to Edmund and Phillis Adcock in 1753. The phrase “of this parish” does not tell us how long Mary had been a resident. A person only needed to live within the parish borders for 15 days to be designated “of this parish.” Ten months after the marriage, on 23 Oct 1785, Phillis Adcock, daughter of Edmund and Mary, was baptized. Then, sadly, five days later on October

28 the burial of “Mary, the wife of Edmund Adcock” took place. Poor people could not hire wet nurses. Unable to survive without her mother, baby Phillis succumbed and was buried eight days later on November 5. Two months later, Edmund Adcock, widower, walked into the Wood Dalling church past the earth-covered graves of his wife and baby to take another wife.

At the age of four, John Rumble was not only illegitimate and poor he was also an orphan. If someone did not accept responsibility for him, parish officials would decide his fate. In that case, he would likely be returned to Swanton Morley parish and from there he would be sent to Gressenhall House of Industry, to grow up as a workhouse child, recognizable to all because of his extra short hair and workhouse uniform. (Children who did not obey the matron in charge were put in a tiny room with no windows and left there for several hours or longer to ponder their sins.)⁵ Who would take him in? Edmund Adcock had been his stepfather for less than a year. Why would his new wife want someone else’s bastard child? Other possibilities included going to his grandparents’ cottage in Swanton Morley or joining his Aunt Rebecca’s growing brood of children in East Dereham. Another option might have been his Aunt Sarah, his mother’s younger sister, who had recently married a Swanton Morley agricultural labourer, John Thompson. In the end, John Rumble got lucky and went to live with his Aunt Elizabeth in a big, brick house at East Tuddenham.

White’s Directory of Norfolk for 1836 describes East Tuddenham as “a pleasant village of detached houses, six miles east of East Dereham and nine miles west of Norwich; comprising in its parish, 587 inhabitants and 2,000 acres of land...The Church, dedicated to All Saints, stands half a mile from the village, and is a neat Gothic structure...”

In 1778, three years before John Rumble was born, a 28-year old brick maker by the name of William Vassar arrived in East Tuddenham, having just purchased a brick making business, house and farmland in the village. Brick making and farming fit together well, as both required seasonal labour. During slack times on the farm, agricultural labourers could be employed at digging, tempering, moulding, drying and firing the clay. William Vassar’s brick kilns produced mostly common red brick with small amounts of the coveted white brick made from the light-coloured clay close to the surface. From working with his brick making relatives, William would have known how to make roofing tile (pantiles), floor tiles, drainage tiles,

flowerpots and other specialized items, some of which were glazed.^{6,7}

William’s Vassar ancestors were protestant Walloons, sometimes confused with the French Huguenots, but actually Flemish in origin. The Vassar family immigrated to England from Belgium in the 16th century for religious and economic reasons. They worked in the textile industry at Norwich prior to becoming farmers and brick makers in rural Norfolk. Sometime during their first two centuries in Norfolk, the Vassar family became Baptists.⁸ This marked them as dissenters in a predominantly Anglican society. When it came to finding a wife, William Vassar’s opportunities would have been limited by his religious persuasion. Apparently, William was well-mannered. According to an entry in the diary of Parson James Woodforde of Weston Longville, “Dec 14, 1778. To Mr.Vassar of Tuddenham Brick Kiln for lump and pantiles. Pd him a bill of 4.0.6. Mr. Vassar is a very civil young man indeed.”⁹ William took possession of his property in East Tuddenham in 1778 but it was some time before he married. Early in the year 1783, after establishing himself in his business, William Vassar chose as his wife, Elizabeth Rumble, a 30-year old spinster, eldest daughter of Thomas Rumble and Elizabeth James of Swanton Morley. Our John Rumble knew her as Aunt Elizabeth, his mother’s big sister.

For Elizabeth Rumble, marrying a farmer/brick maker who was also a landowner was a big step up the economic and social ladder. At 31, the daughter of an agricultural labourer might willingly overlook the fact that her future husband was a Baptist. In the style of the time, Elizabeth was pregnant on her wedding day on 10 June 1783, although her baby was not due for another six months. I wonder whether she had a nice dress for her special day. Agricultural labourers wore second-hand clothing, normally in tatters. Many people owned only one suit of clothes. If you are wondering how they managed to wash their clothes, the fact is they were not washed very often. We can be certain of one thing; Elizabeth did not wear white. Throughout the 18th century, even the upper class bride chose a coloured fabric and had her wedding dress made in a style that could be worn again. It wasn’t until the next century that white for purity came into vogue. Superstitions and “old wives tales” abounded in Norfolk. I expect that all windows and doors were tightly shut to keep evil spirits out of the house where Elizabeth slept on her last night as a spinster. Following the wedding service, ringing church bells and other forms of noisemaking were intended to frighten the devil away from the

newlyweds. William surely carried Elizabeth over the threshold of their house. That custom dates from Roman times.

Ten years earlier in 1773, a Norwich newspaper reported a less conventional union in the church where John's Aunt Elizabeth was married: "A Farmer of East Tuddenham bought for a guinea the wife of one Bushes (sic). So elated was he at his purchase, that the parish bells rang all day on this occasion. The woman has one child, which he has given bond for maintaining." In an age when divorce was unheard of, the sale of a wife often suited all parties, including the woman.



Figure 2 - William Vassar's house in East Tuddenham

As Mrs. William Vassar, Elizabeth's life changed dramatically. Her parents had always lived in a labourer's cottage. A thatched roof may seem romantic to us but they were home to all sorts of vermin and most of them leaked because the landlord failed to maintain them. Elizabeth became mistress of a two-storey brick house (Figure 2) with a pantile roof. Inside there was a small front vestibule, a large parlour to the left of the front door and a lovely, bright kitchen to the right. In March 2001, when I stood in Elizabeth's kitchen, the house's owner, a history professor, assured me that the tiles under my feet were the same ones that Elizabeth had walked on two hundred years earlier. Each of the main floor rooms had a fireplace large enough to stand in. On the upper level, there was a master bedroom and another large open room for the children. From the many large windows, Elizabeth could see in all directions. At the front of the house, to the north of the driveway, were the brick kilns, barns and other outbuildings. To the south of the driveway, running parallel to the road, was a deep freshwater pond, where a previous owner

had dug clay for his brick making. From the back windows on the upper floor, Elizabeth could see over the dense hedgerows of hawthorn and oak that kept livestock safely in her husband's fields. There was a large garden and an orchard. Elizabeth would never again have to worry about hunger. The week before Christmas 1783, Elizabeth gave birth to a baby girl, whom she named Lucy. With both parents in their early thirties, there must have been great excitement over their first baby. Things must have looked rosy indeed, a year later, when Elizabeth's sister Mary Rumble was married at Wood Dalling. Mary and her son John appeared to be headed for a stable future. Instead, the year 1785 brought heartache to Elizabeth. On February 10, at the age of 14 months, Lucy Vassar died and was buried in East Tuddenham churchyard. Elizabeth soon became pregnant again. Late in the same year, as the birth of her second child approached, Elizabeth's sister Mary and her newborn baby both died at Wood Dalling leaving four-year-old John Rumble all alone. Elizabeth Vassar, still mourning the loss of her own child, took her orphaned nephew in. That is how John ended up living in the big brick house in East Tuddenham.

In December 1786, Aunt Elizabeth gave birth to a baby boy, William Vassar Jr., heir to the house in which he was born and all that could be seen from its windows. William Junior's birth removed any glimmer of hope that John Rumble might be more to William Vassar senior than his wife's orphaned, illegitimate nephew. Aunt Elizabeth went on to have another daughter Lucy (b.1788) and three more sons, Thomas (b. 1789), George (b. 1792) and Charles (b. 1794).

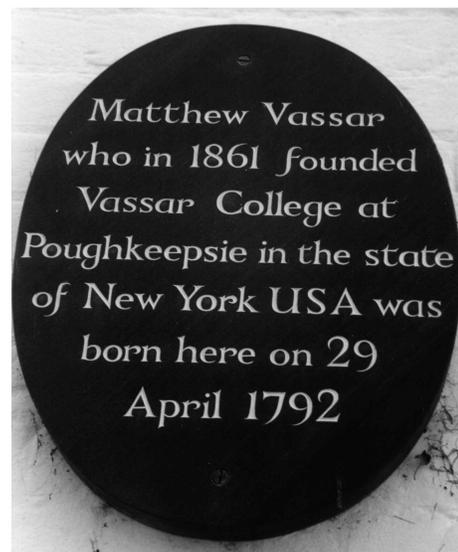


Figure 3 - Plaque on outside wall of Vassar house

For a time William and Elizabeth shared their house with William's younger brother, James and his wife, whose fourth child, Matthew, was born there 29 April 1792. My ancestor, John Rumble, would have been 15 when James Vassar took his family to America in 1796—the perfect age to be impressed by talk of their adventures. Today, a plaque by the front door (Figure 3) commemorates the old house as birthplace of Matthew Vassar who, in 1861, founded Vassar College at Poughkeepsie, New York. In his autobiography, Matthew Vassar recalled the East Tuddenham property as the setting of his earliest memory.

I DO remember from the age of 3 to 4 years old of being placed by my Elder brother upon the back of one of my Father's farm horses, he riding one and seating me on the other to go with them to water to a pond near the Family farm house, which pond may be in the oil painting in my possession—I say on decending [sic] the bank (to the water) being steep, the horse...curved his neck to drink, when I tottled over his neck into the pond making an awful plash & frightening both horses starting them in a run, the other horse throwing off my Brother. Here in under the water I lay completely submerged & almost Lifeless before rescued by someone of the family, I do not distinctly remember who.¹⁰

As the oldest child in a busy house, John was surely kept busy helping his Aunt Elizabeth from an early age. Laundry day hung over the 18th century household like a pall. Soap had to be made in advance of doing laundry. Water seeping through wood ashes created potash (lye), a highly caustic substance that burns bare skin. The potash was boiled for hours with rendered fat to make bars of soap, which were extremely harsh on both skin and clothes. On laundry day, water had to be drawn from the well, heated in large containers over a fire and then transferred to laundry tubs. The process of drawing and heating water was repeated until the laundry was completed. Soap flakes were scraped into the hot water and, finally, clothes covered in dirt beyond our wildest imagination were added to the soapy water. Then there was the scrubbing, the rinsing and rinsing again and, finally, the drying.¹¹ In good weather, wet clothes could be laid out on shrubbery to dry but, as you know, it often rains in England and houses were damp. Is there any wonder that clothes and bodies were washed infrequently!

Aunt Elizabeth's husband William Vassar, farmer and brick maker, would have had plenty of ways for John to earn his keep, as he grew older. Aside from the usual farm jobs we might think of, the English agricultural labourer had one winter job with which North Americans have no experience. Hedge laying required the kind of skill and experience that few men now possess. There were plenty of hedges around Vassar fields to provide John with practice.

Layering was done by a diagonal three quarter cut to a point about 6 inches from the ground and then the stem was bent at about a 45° angle. As all the vertical stems were cut in the same way the hedge was weaved together to help maintain the layering. During the growing season the angled stems would produce more verticals which would be treated the same way next winter. The result, a dense growth which would prevent animals from straying.¹²

Hedgerows were so thick and sturdy that older Norfolk residents recall times when folks would walk along the tops of frozen hedgerows because the snow in the roads was too deep to wade through. Today, hedges are given a buzz cut on top and sides with power clippers, which does nothing to thicken growth. In the 1970s, most of Norfolk's hedgerows were pulled out to make room for modern farm equipment. Residents cried foul and there is now a law forbidding the removal of the hedgerows.

Norfolk farmers prospered during the Napoleonic War years from 1793 until 1815. William Vassar became financially well off. Agricultural labourers' wages rose, but not as quickly as the cost of living, so their position was actually worse by the end of the century. The gulf between John Rumble, agricultural labourer, and his Vassar cousins was steadily widening.¹³

By the beginning of the 19th century John had grown up. Circumstances and events over the next 30 years slowly pushed John and his family out of England. In 1804, he was married and began a family of his own. Feeding his dependants was a difficult task. For three weeks in 1808, John was too ill to work and was forced to apply to the parish for relief money. From then until he emigrated, he periodically received financial aid from the parish.¹⁴ Some help also came from the Vassars. William Vassar's will, probated in 1826, mentions a "newly built cottage" (Figure 4) occupied by "Rumball, Howard (son-in-law) and Thurgill (neighbour)." In 1831, Robert Key—former coal heaver on Great Yarmouth docks turned forceful Primitive Methodist evangelist—arrived in the community. When Key left three years later, members



Figure 4 - Cottage occupied by Rumball, Howard and Thurgill in 1826. There are few windows on the upper floor due to Window Tax, rescinded 1851.

of John Rumble's family numbered among his 715 converts.^{15, 16} In December 1835, three weeks before her 86th birthday, Aunt Elizabeth died. Two months later, East Tuddenham parish officials offered financial assistance to poor parishioners who wanted to go to Canada.¹⁷ On the evening of 28 April 1836, John Rumble, his wife, seven children, one son-in-law, two daughters-in-law and 10 grandchildren boarded a timber ship called the *Venus* in the south quay of Great Yarmouth harbour. The following day they sailed for Quebec City.¹⁸

Endnotes

- ¹ William White, *History, Gazetteer and Directory of Norfolk 1845*, (Sheffield: William White), 1845.
- ² Peter Laslett and Karla Oosterveen (of the Cambridge Group), "Long-term Trends in Bastardy in England: A Study of the Illegitimacy Figures in the Parish Registers and in the Reports of the Registrar General, 1561–1960," XXVII, (2 July 1973): 255
- ³ Adrian Thatcher, "Before or After the Wedding?" excerpted from, "Beginning Marriage: Two Traditions," in Michael A. Hayes, Wendy Porter and David Tombs (eds.), *Religion and Sexuality*, (Sheffield: Sheffield Academic Press, 1998) used [on-line] by permission" thewitness.org/archive/april2000/marriage.html
- ⁴ Plaque on the wall of the Gressenhall Rural Life Museum located in the former workhouse or "House of Industry."
- ⁵ This room still exists and is part of Gressenhall Rural Life Museum. It now has a low wattage, bare light bulb so visitors can see to walk into the room.

- ⁶ Robin Lucas, "Brickmaking," in Peter Wade-Martins (ed.), *An Historical Atlas of Norfolk*, (Norfolk Museums Services), 1993, p.154.
- ⁷ Photograph 46 of brickmakers and brick kilns in Susanna Wade Martins, *Norfolk, A Changing Countryside 1780–1914*, (Chichester, Sussex: Phillimore), 1988.
- ⁸ Robin Lucas, PhD, supplied the early history of the VASSAR family. Dr. Lucas wrote his thesis on brick making in Norfolk. He owned and occupied the former Vassar house in East Tuddenham from 1975 to 2001. In 2001, a few months before it changed hands, I was given a tour of the house and I interviewed Dr. Lucas in his sitting room.
- ⁹ James Woodforde's Diary 1759–1802. All diary references to the VASSAR surname were supplied to me by Martin Brayne, Chairman and Editor, Parson Woodforde Society in exchange for VASSAR family history sources plus collection of photos.
- ¹⁰ E.H. Haight (ed.), *The Autobiography and Letters of Matthew Vassar* (New York: Oxford Univ. Press), 1916.
- ¹¹ Rosalie West, "The Life of an Agricultural Labourer in 19th Century Norfolk," in *Norfolk Ancestor* (June and December 1991).
- ¹² Part of an e-mail sent to the Rootsweb Norfolk mailing list by Geoff Monument, native of Norfolk, now retired and living in Florida, U.S. Printed here with his permission
- ¹³ L. Marion Springall, *Labouring Life in Norfolk Villages 1834–1914*, (London, England: George Allen & Irwin), 1936.
- ¹⁴ Overseers Account Book, parish of East Tuddenham, in the Norfolk Record Office, Norwich, England.
- ¹⁵ Robert Key, *The Gospel Among the Masses* (R. Fenwick), 1881, p. 183.
- ¹⁶ Mattishall Primitive Methodist Baptisms 1832-1837.
- ¹⁷ The National Archives, Kew, England, Correspondence between East Tuddenham parish officials and Poor Law Commission in London.
- ¹⁸ Unpublished letter dated 8 June 1836, Quebec City, written by neighbour and fellow traveler, Mary Thaine. A copy was obtained from a Thaine descendant in Michigan in 2002. ■

FROM THE 2004 CONFERENCE

Catholic and Protestant Church Records in Ireland[©]

BY KYLE BETIT

Kyle, a professional genealogist, lecturer and author residing in Salt Lake City, Utah, was the key speaker at the 2004 BIFHSGO Conference. This is the fourth and final report on his presentations. As part of his lecture on church records in Ireland, he provided the following extensive guide to using those records to trace Irish ancestors.

Church records usually included registers of birth or baptism, marriage and death or burial. They may not begin very early in Ireland, but they usually precede the Irish government's keeping of civil registration of births, marriages and deaths.



compact disc contains data (dating 1538–1906) from 12.3 million birth, christening, and marriage records from selected parishes and areas in England, Ireland, Scotland, Wales, and the Isle of Man. The church records for Ireland that are included are: Roman Catholic baptisms for County Roscommon parishes, with one Galway and two Sligo parishes; births and marriages from the National Register of the Society of Friends (Quakers) [dating 1859–1906]; Dublin City Presbyterian Church registers of baptism and marriage, 1653–1904.

Breakdown of denominations

Roman Catholics make up the majority of the population of Ireland. The second largest denomination is the Church of Ireland, followed by Presbyterianism (which had several branches). Methodists are the fourth largest community. Minority faiths of historical significance include the Baptists, Congregationalists, Huguenot (French Calvinists), Jews, Moravians, Mormons, Palatines (German Protestants), and Quakers.

General sources

For more information about Irish church records, see *Irish Church Records*, edited by James G. Ryan, and *A Genealogist's Guide to Discovering Your Irish Ancestors*, by Dwight A. Radford and Kyle J. Betit.

No matter your ancestor's religion, consider the records of the Church of Ireland, since it was the Established Church. Roman Catholics and non-conformists were commonly buried in Church of Ireland cemeteries.

Two guides by Brian Mitchell are essential tools for learning which churches were located in your area, for finding out which Catholic parish covered your civil parish, and for discovering when the church records begin in a particular place in Ireland. These are: *A Guide to Irish Churches and Graveyards* and *A Guide to Irish Parish Registers*.

The British Isles Vital Records Index (Second Edition) (Salt Lake City: Intellectual Reserve, 2001) on

Regarding parishes

There are two types of parishes in Ireland. One type is the civil parish, a governmental administrative division used for land and taxation purposes. The civil parish is the division used to catalog many Irish records at a number of repositories, including the Family History Library. The other type of parish is the church or ecclesiastical parish. This is not the same thing as a civil parish. Both the Roman Catholic Church and the Church of Ireland had church parishes (in each case, grouped into dioceses). However, the two churches' parishes did not necessarily have the same name or boundaries in a particular locality. The parishes of the Church of Ireland tend to be very similar in name and boundaries to the civil parishes. The parishes of the Roman Catholic Church tend to be quite different in name and boundaries from the civil parishes. Brian Mitchell's *A Guide to Irish Registers* lists the names of Catholic parishes within each civil parish and county. You can also find the details of which Catholic congregations existed in each civil parish in 1837 by consulting the entry for that civil parish in Samuel Lewis's *Topographical Dictionary of Ireland*.

Church of Ireland

The Church of Ireland is part of the worldwide Anglican Communion of churches. Historically, the term "Protestant" was used in Ireland to refer to members of the Church of Ireland. It was the Established Church, or official religion of the

government of Ireland, from 1536–1871. Other churches were termed “non-conformist” because they did not “conform” to the official religion. Church of Ireland parishes are grouped into dioceses; each diocese is led by a bishop. Records of genealogical value are mainly found at the parish level. However, Church of Ireland dioceses were responsible for recording wills, administrations and marriage licenses until 1858.

Church of Ireland registers were official government documents, since it was the state religion until 1871. Many Church of Ireland registers had been deposited at the Public Record Office prior to 1922, when the office was burned during the Irish Civil War. All but four of the 1,006 deposited registers were lost, but some of the burned registers had been copied or published prior to the fire. The most common Church of Ireland records are of baptism, marriage and burial. The Church of Ireland churchyard was a public burying place and people from various denominations were often buried there. Some of these churchyards had separate Catholic sections.

The Public Record Office of Northern Ireland (PRONI) holds microfilm copies of most of the Church of Ireland registers for Northern Ireland and for counties Cavan, Donegal, Leitrim, Louth and Monaghan. Many registers for the Republic of Ireland are deposited in the National Archives of Ireland (NAI) and the Ruling Church Body Library In Dublin (RCBL). Some registers are still in local custody. To locate the addresses of local parishes, consult a current Church of Ireland directory. Many Church of Ireland records are being indexed by the heritage centres throughout Ireland.

Three excellent inventories are:

- (1) Noel Reid’s *A Table of Church of Ireland Parochial Records and Copies*;
- (2) for Ulster parishes, *An Irish Genealogical Source: Guide to Irish Church Records*; and
- (3) for registers at the RCBL, Raymond Refausse’s *A Handlist of Church of Ireland Parish Registers in the Representative Church Body Library, Dublin*. For inventories of parish registers and vestry minutes at the RCBL, see: ireland.progenealogists.com/databases.

Vestry Minutes: These are the administrative records of the parish and can include many types of references to ancestors. See Raymond Refausse’s *A Handlist of Church of Ireland Vestry Minute Books in the Representative Church Body Library, Dublin*.

Parish Search Forms: These forms are held at the NAI, see the “Parish Registers & Related Material” catalogue in alphabetical order by parish. They include extracts from Church of Ireland parish registers made by applicants for old age pensions.

Church of Ireland Ministers: “Biographical succession lists” and other material are available, particularly at the RCBL.

Methodists

The gathering of Methodist societies began in England in the early 1730s, under Rev. John Wesley, as a movement within the Church of England. John Wesley visited Ireland many times and Methodist societies soon spread among members of the Church of Ireland. At first, members of Methodist societies remained part of the Church of Ireland. Some members belonged to Presbyterian churches. It was not until 1817–18 that a group of Methodists in Ireland itself separated from the Church of Ireland and formed the independent Irish Wesleyan Methodist Church. This church had its own ministers and kept its own records. Methodists who continued to belong to the Church of Ireland were called Primitive Wesleyan Methodists. In 1870, the two groups united as the Methodist Church in Ireland.

Methodist records include class lists (lists of members of each class in the society), baptismal registers, and marriage registers. You will find that baptismal registers are nearly all arranged on a circuit basis, while marriage registers are on a congregational basis. The congregations that comprised a circuit changed often, which can complicate the search for the relevant circuit register. Methodist records generally remain in the custody of the society or circuit. Some have also been indexed by heritage centres. The PRONI holds a microfilm copy of the central register of baptisms in the Irish Wesleyan Methodist Church, inventoried by circuit in *An Irish Genealogical Source: Guide to Church Records*.

Irish Palatines: The Palatine families who settled in Ireland in the early 1700s were Protestant refugees from the Palatinate Rhineland (now Germany, bordering upon France). They generally attended the Church of Ireland. Many of the Palatines became Methodists after John Wesley and his followers visited the Palatine settlements.

Presbyterians

Scottish lowlanders who were settled in Ulster during the seventeenth century Plantation brought their Presbyterian religion with them. The majority of the Presbyterian churches in Ireland are located in the northern counties of Ulster, with others scattered

throughout the island. The Presbyterian Historical Society of Ireland's *History of Congregations in the Presbyterian Church in Ireland, 1610–1982* includes a brief history of each congregation, with the succession of ministers, date the congregation began, and whether it merged or closed. The society published a supplement and index to this work in 1996.

The Presbyterian faith divided into several branches during the eighteenth and nineteenth centuries. The two main Presbyterian denominations (Session Synod and Synod of Ulster) united in 1840, but the Reformed Presbyterians remained separate. During the twentieth century, many smaller congregations united. Most Presbyterian records do not begin until the early 1800s. Although many of the original registers are still with the local churches, the PRONI has an extensive collection of microfilm copies. The Presbyterian Historical Society (PHS) in Belfast has some registers that are not in the PRONI collection, including many of the earliest surviving Presbyterian records dating from the 1700s.

James Ryan's *Irish Church Records* contains lists of Presbyterian registers in the PRONI and in local custody. *An Irish Genealogical Source: Guide to Irish Church Records* contains more detailed information about registers and session minutes in the PRONI, the PHS, and in local custody.

Session Minutes: These minutes concern the daily affairs of the Presbyterian congregation and often predate the registers of births and marriages by as much as a century. Session minutes sometimes contain references to vital events such as marriage.

Religious Society of Friends (Quakers)

The Friends gathered in "Meetings" which were grouped into "Monthly Meetings." Monthly Meetings were, in turn, organized into Provincial Meetings. The Irish Provincial Meetings belonged to the Dublin Yearly (or National) Meeting. A Quaker family may have belonged to a Monthly Meeting centered in a county neighboring the county where they actually lived.

You can find a "List of Chief Irish Quaker Surnames" as Appendix 2.1 in Richard Harrison's chapter "Irish Quaker Records" in *Irish Church Records*, edited by James G. Ryan. A more extensive list "Surnames Occurring in Irish Quaker Registers" is found in Olive C. Goodbody's *Guide to Irish Quaker Records 1654–1860*.

The "Jones Index" at the Dublin Friends Historical Library (DFHL) is an excellent detailed research tool

that shows with which monthly meetings each surname was associated. The "Jones Index" has been computerized and is available as a microfilmed book at the Family History Library (FHL) [#559454 item 10].

You may find Quaker records at the PRONI, the Society of Friends Library in Belfast, the DFHL and other repositories. Goodbody's book *Guide to Irish Quaker Records 1654–1860* discusses the records available in Irish Repositories. In her work you can find information not only about the records of particular meetings but also about family collections, diaries, will abstracts and other genealogical material. She has also provided an index of persons and places in her work.

Roman Catholics

The Catholic Church was highly weakened by the religious struggles of the sixteenth and seventeenth centuries. By the late 19th century, the Catholic Church became a strong, dominant feature of life for Irish Catholics. The local unit of the Catholic Church is the parish. Catholic parishes are grouped into dioceses governed by bishops

Records of genealogical value are mainly kept on a parish level. You can find microfilm copies of nearly all Catholic parish records up to 1880 at the National Library of Ireland (NLI), including those in Northern Ireland. Some of these microfilm copies are at the FHL. The FHL has also independently microfilmed some registers into the early twentieth century. The PRONI has microfilm copies of the pre-1880 registers for Ulster province. Other records—besides parish registers—generated by, or regarding, the Catholic Church in Ireland include: parish censuses; Catholic directories; Catholic Qualification Rolls. Irish Catholic parish registers do not usually include burial records.

You need written permission from the bishop of the diocese to examine the parish registers at the NLI from the diocese of Kerry (*Bishop of Kerry:* Bishop's House, Killarney, County Kerry, Ireland; Tel: (064) 31 168; Fax:(064) 31 364).

The Archbishop of Cashel and Emly does not presently grant permission for registers from this diocese to be examined at the NLI. All researchers are referred to the heritage centre to access information (Tipperary Family History Research, www.tfhr.org).

Maps of Catholic parishes within each county may be found in two widely available genealogy research guides:

Brian Mitchell's *A New Genealogical Atlas of Ireland* (2nd Edition. Baltimore, MD: Genealogical Publishing Co., 2002).

John Grenham's *Tracing Your Irish Ancestors: The Complete Guide* (Rev. ed. Dublin: Gill and Macmillan, 1999).

Catholic priests and members of religious orders: Researching family members who were Catholic priests or religious nuns and brothers can be very fruitful for documenting the family in Ireland or for determining Irish immigrant origins. There are several possible answers to the question "Why seek records of priests and religious brothers and sisters in Ireland?" An ancestor may have been a priest, brother, or nun. Although priests and members of religious orders are required to be celibate, some became priests or joined religious orders after being widowed. More commonly, an ancestor may have had a brother or sister who was a priest or belonged to a religious order. The records of the sibling may provide important details about the family that are not available elsewhere.

There are two major groups: diocesan, or "secular," priests and religious congregations of men and women. A religious congregation of men may include both priests and brothers; a priest in a religious order was historically called a "regular" or religious priest. The repositories of records for diocesan priests and religious congregations differ. These diocesan archives and religious order archives are generally helpful in assisting genealogical requests.

Many published sources regarding clergy and religious women and men discussed in this article, such as diocesan and religious order histories, may be found at the Catholic Central Library. The library also holds copies of the *Irish Catholic Directory* from 1836 to the present. These can be used in tracing priests from Ireland.

Addresses

- Catholic Central Library: 74 Merrion Square, Dublin 2; Tel: (01) 6761264; catholicireland.net/ccl/ccl-index.shtml.
- Dublin Friends Historical Library: Swanbrook House, Morehampton Road, Dublin 4; Tel: (01) 687157.
- Family History Library: 35 North West Temple, Salt Lake City, UT 84150, USA; British Isles Ref Tel: (801) 240-2367; www.familysearch.org.

- Friends Historical Library: Friends House, Euston Road, London NW1 2BJ, England; Tel: (0171) 387 3601.
- Irish Baptist Historical Society, 117 Lisburn Road, Belfast BT9 7AF, Northern Ireland; Tel: (01232) 663108; Fax: (01232) 663616.
- Irish Jewish Museum: Walworth Road, Portobello, Dublin 8, Ireland.
- National Archives of Ireland: Bishop Street, Dublin 4, Ireland; Tel: (01) 4783711; Fax: (01) 4783650; Internet: nationalarchives.ie.
- National Library of Ireland: Kildare Street, Dublin 2, Ireland; Tel: (01) 6618811; Fax: (01) 6766690. Internet: nli.ie.
- Presbyterian Historical Society: Church House, Fisherwick Place, Belfast BT1 6DW, Northern Ireland; Tel: (01232) 322284.
- Public Record Office of Northern Ireland: 66 Balmoral Avenue, Belfast BT9 6NY, Northern Ireland; Tel: (01232) 251318; Fax: (01232) 255999; Internet: proni.gov.uk/
- Religious Society of Friends Ulster Quarterly Meeting: Meeting House, 23 Railway Street, Lisburn, Co. Antrim, No. Ireland.
- Representative Church Body Library: Braemore Park, Churchtown, Dublin 14, Ireland; Tel: (01) 4923979; Fax: (01) 4924770; Internet: ireland.anglican.org/library/.

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FAMILY HISTORY—TECHNIQUES AND RESOURCES

The Family History Library Catalogue

BY WAYNE W. WALKER

The article in *Anglo-Celtic Roots*, Spring 2005, on The Family History Library Catalogue covered the Place search option. In the discussion of the various search options available, it was mentioned that the Keyword search option was not available for use with the online catalogue. Fortunately, this gap was filled soon after the article was published and, currently, all the search options are ready for your use.



The Catalogue should not be considered a one-time use research tool. I have often heard patrons in the Family History Centre comment that they had checked the Catalogue a few years ago and, finding nothing of value, never went back to recheck. There are 200 camera crews currently working in 45 countries. Each month, more than 4,100 reels of microfilm and 700 books are added to the Family History Library collection. I have to recommend that you regularly check back for your areas of interest to see what might be new to the collection.

This follow-on article reviews the other search options available, in addition to the Place search: Surname, Keyword, Title, Film/Fiche Number, Author, Subject and Call Number.

Surname search

The Surname search is especially useful for finding family histories. However, as the search identifies all occurrences of the search term in the Catalogue, in addition to getting titles containing the name, the results will list other hits, such as authors with the surname of interest (which may not necessarily be a bad thing).

If you are looking for a relatively common surname like Walker, Smith or Jones, you will probably want to switch to a Keyword search, which will permit the addition of other search terms to narrow your search. For example, a Surname search for “Walker” came up with 882 hits on the CD version. When the Keyword search is used—for example: “Walker Nova Scotia”—

the number of hits is reduced to a more manageable 42 matches. Using the Keyword search is also important for finding matches where the surname is mentioned in the entry but not as a subject.

The more of a surname you type as a search term, the smaller will be the results list. Since many surnames have spelling variations, you may want to broaden your search by:

- a. typing only part of the surname. This will bring up additional results for names that can have several different endings; or
- b. using the wild card character “*” to represent one or more letters in a surname that can vary. For example, “sm*th” will bring up Smith, Smyth, Smythe, etc.

Note that, when you get hundreds of matches, there is a small “Get Results” button at the bottom of the results screen that allows you to move to a specific result item without having to page through previously viewed lists of items. For example, if you get 1,200 matches and you are able to go through only 600 at the first sitting, you can enter 601 on your next session and the results list will go directly to that position in the list of matches.

Keyword search

As mentioned, the Keyword search permits the use of one word or a combination of two or more words to narrow a search. You do not need to include short words such as “in” and “at” etc. Of interest, you can also use the wild card character “*” within a Keyword search. Type as many specific, or less common, keywords as you can. For example, if I wanted the Walker and Berry families who intermarried in Annapolis County, Nova Scotia, I could use, as a Keyword search, Walker Berry Annapolis. The search will find catalogue entries that contain the word(s) you typed in the following fields: Title, Author, Subject, Series, Notes and Statement of Responsibility.

The results of the Keyword search are ranked in order, according to each entry’s likely importance. This is called relevance-ranked order. The entries that are highest on the results list match more of the keywords that you typed. If you do not find the catalogue entry

you want, you may want to modify your search by adding or deleting keywords. Use your imagination!

Title search

You would use a Title search if you wanted to find a catalogue entry and knew all or part of the title. If you are not sure of your search terms go back to the Keyword search. The more of the title you type, the shorter the results list will be. If you do not know the whole title, type the words you do know. You do not need to know the exact order of the words for the title you want to find. The computer finds all titles that contain the words you type, no matter where they appear in the title. The results list will be ordered alphabetically.

Film/Fiche search

Do a Film/Fiche search when you know the microfilm or microfiche number and want to see a description of all of its contents. You cannot truncate the number or use a wild card character. The question arises, If I know the film number, why bother with this search? Many microfilms have more than one item. When you conducted a Place or Surname search, the results listing may have given just the one item that you requested on a given microfilm. The microfilming team, however, usually films a series of documents from the same locale. By doing a Number search, you get a listing of all items of interest on the microfilm. There may well be additional items that you would want to take a look at, in addition to the specific item you have requested.

It also follows that, if one item from a microfilm is of interest and the microfilming crew filmed the holding of a particular repository, there may well be other items of interest for which you would not think to search. It may sound odd but, if you enter the film number one up or one down from the number you know is of interest, you will see what other material the crew covered during the filming session. You don't need to stop at just one number up and/or down; be adventurous.

The Film Notes may contain a more detailed description of what is on the microfilm or microfiche. To view these notes: Click on the Title, then on the Film Notes tab.

Author search

Most researchers think of an Author search as being a person-based search. However, that is not the case. The scope of the search can be much broader and you can use an organization, institution, repository, etc. For example, the Family History Library microfilmed the Roman Catholic parish records in Nova Scotia. But the

Roman Catholic parishes in Nova Scotia usually have wide parish boundaries, so it is difficult to know what to search for under a Place search. So, as the "surname or corporate name" I used "catholic church nova scotia." The results listing gave me, by locality, every Roman Catholic parish record that has been microfilmed for Nova Scotia.

An Author search can result in a list of authors. If the list contains the author you want, click on the name to see the Author Details record. The Author Details record will give you a listing of all material by that author, as well as notes on the author.

Subject search

The Subject search is based on the U.S. Library of Congress subject headings and can be very useful for research on general topics such as Loyalists, Quakers, Blacks, etc. This is another search engine, which you can use to locate items with obscure titles that you are not able to pull up in other searches. The search results will provide you with an initial listing of the catalogue subjects that match your search item. By then selecting one of the subject listings, a second results listing will appear with all the records matching that particular catalogue subject listing. You can go back and, systematically, go through each of the individual catalogue subjects pulled up from your original search request.

You do not need to know the exact order of the words for the subject you want to find. The computer finds all subjects that contain the words you type, no matter where they appear in the subject.

Call number search

This is an unusual search, which warrants a few lines. Each library shelf item has a call number and they are placed in the stacks by call number. Generally, items from a particular locality are shelved together. Thus, if you know the call number for one item of interest, to find items that are located near each other just type the first few characters of the call number. Remember, this search is case-sensitive, so make sure you watch capitals and lower case letters.

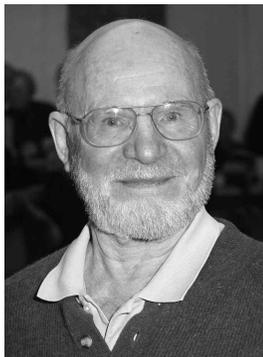
Closing comments

The Family History Library Catalogue is a tool. It will prove to be a very useful tool in the hands of a skilful researcher. I encourage you to dig deep and to learn to use the catalogue with all of its search engines. I also encourage you to visit the site www.familysearch.org regularly for updates on materials available from the Family History Library. When all else fails, read the Help explanations, which are very useful. Use your imagination and good luck in your research! ■

On Making Memories

BY BILL ARTHURS

It has been said that we share this planet with three types of people. There are those few whose lives are dominated by a primal urge to make things happen. Then there is a larger group, those who are content to *follow* those who make things happen. Finally, there are those (and I suspect that most of us fall into this latter category) who are happy enough, when everything is over and the dust has settled, to simply ask "What happened?"



We must not underestimate the importance of the latter group because from its ranks come the historians. Most of the readers of *Anglo-Celtic Roots* are family historians, who have taken on the task, not only of searching out the history of our families, but also the much more difficult work of recording the memories of our family members, both past and present. Unless we are fortunate enough to have ancestors who had been genetically programmed to write diaries, we must salvage what we can and ask our living relatives "What happened?"

Occasionally, a situation occurs in each of our lives when we are absolutely sure that we are making memories. Nevertheless, in reality one can only verify these occasions by attempts, many years later, to look back and hope we can recapture a perspective. We must also admit that, most of the time, we have no idea of when or where we are creating memories, either for ourselves or for others.

When my ancestor, Robert Titus, landed on the North American shore south of Boston in 1635, with his wife and two children, he had left behind, in England, a younger half-brother Silas, who was later destined to join the event maker group. Silas became an ally and friend of King Charles I, and tried to engineer Charles' escape from Carisbrook Castle, where he had been imprisoned by Oliver Cromwell's forces. The escape plan failed, Charles I was executed, and Silas later became part of the court of King Charles II. There was no family historian available to record these events but, fortunately, 15 letters from Charles I to Silas survive to tell at least part of the story. The downside is that there are no recorded memories passed on to us

from Silas's half of the picture. His letters to Charles were, of course, destroyed lest they should fall into the hands of his captors. Neither did Robert leave us anything pertaining to his adventures in the New World.

Some memories come down to us, but they must be pried carefully and patiently from their owners. The poem below was written by my 10th cousin, Phyllis Pearl (Sterling) Smith. Like thousands of other 10th cousins, I have never met her. The subject of her poem, her grandmother Caroline Elizabeth (Cara) Fellows, was born in 1860 at Cahaba, Dallas Co., Alabama. Cara's father, Thomas Skelding Fellows, was a watch repairer, born in 1817 at Troy, New York. One wonders if, when he set out by wagon in 1865—with his wife Frances and five year old Cara—on the journey westward to Kansas, he gave even a passing thought to which, if any, of his little daughter's early memories would endure throughout the girl's life.

Survivor

Don't ever try to tell me ghosts don't speak.

I heard a child of ninety years ago
speak as plain as day. Dulled by Missouri heat,
we sipped iced tea, plied paper fans below
black walnut trees, now half a century old
and planted by my husband's father. We,
the rootless ones, had brought our young to meet
their great-grandmother. Such fragility
could not last through the year. In voice as weak
as old leaves rubbed together, every word
said, "Time has come full circle," and she told
our children tales that we had never heard.
Forgotten, now, the long calm middle years,
preserved in leather album on the shelf
like Mason jars of fruit she used to can.
She came at last back to her earliest self.
The laden wagon swayed beneath her yet,
leaving plantation home for Kansas plain,
her treasures sold before the trek began.
Her father, pressed by fate, himself in pain,
bereft by war, ignored his daughter's tears.
And now a little girl looks through old eyes
—a five-year old. With anguish and regret
"He could have let me bring one doll!" she cries.

You see, most of our memories are destined to pass away with us, unless we have an opportunity to give

them to someone for safekeeping. That someone may very well be one's family historian. In the case of Robert and Silas Titus, nothing remains of them to even suggest their personalities, although their abilities are partially portrayed through a few documents that have survived the ravages of time.

Some memories, at first glance, seem only important to those who own them. Such appears to be the case with grandmother Cara. Yet, when I first read the last lines of her granddaughter's poem, I was immediately caught by Cara's memory and emotion: that resentment that she had held inside her for every one of those 90 years, until one day she just had to say it, "He could have let me bring one doll!"

Oftentimes, memories that others gather can become part of all of us in a different way. In 1790, William Cooper moved his family from Burlington, New Jersey, to Otsego County, New York. With him, his wife and one year old son were other families seeking a new life, which they were willing to carve out of the wilderness that was then upstate New York. Roads were few, little more than paths, through then untamed forests. Encounters with the local Indians, at the very least, brought unease. These memories must have remained with their young son, both during the journey and afterward as they prepared their homestead. The father, William Cooper, was later appointed judge of the first court of common pleas for Otsego County in 1791, the year after they arrived in the town that was named after him, Cooperstown, New York. He was also the Representative from New York

in the Congress of the United States for the 1795–1797 and 1799–1801 sessions.

His son went on to enter Yale University in 1802 at the incredibly young age of 13. He became a midshipman in the United States Navy in 1806 and married Susan Augusta Delancey in 1811. He wrote *Naval History of the United States*. Then, after reading a British novel, put it down and said, "I can do better than that." He, of course, was James Fenimore Cooper, author of *Leatherstocking Tales* and *The Last of the Mohicans*. His memories and the accounts of the untamed forests and of the Indians that inhabited them have enriched us all.

There are actions that we can take to prepare our own memories for survival. Equally significant, we will occasionally have a chance to create memories with our friends, our children and our grandchildren. Let us do our best to ensure that those memories will be good ones, and that they will be lasting. And, hopefully, some of them will be saved for our descendants.

I have called this article *On Making Memories*. With a little reading between the lines, one can see that it also touches indirectly upon the necessary steps downstream from that point, to the recording and preservation of the data. In these days of political correctness and revisionist history, it is especially important that we record and preserve our family histories and our memories, in such a way that future historians will be able to look at our work and say confidently, "I can now tell you what *really* happened." ■

FAMILY HISTORY SOURCES

The Bookworm

BY BETTY WARBURTON

The Brian O'Regan Memorial Library has entered the 21st century! The catalogue is now online, at the Society's website: bifhsgo.ca, enabling members to see what is available at the library before they visit. One can search for information under author, title and subject.

A recent donation has added to the library's growing collection of indexes to the 1851 British Census. These indexes do not cover as wide an area as the index of the 1881 British Census. But, if you have some idea where your ancestor was living in 1851, they can be

helpful in quickly locating him or her in the Census. The Brian O'Regan Memorial Library has been collecting these indexes for the past two years. Some are on fiche, some on CDs, and some are printed in book form. The more helpful indexes include surname, given name, age and folio number; but some give very little information about the person, often just the surname and the folio number.

At present the library has indexes to:

- Counties of Devon, Norfolk and Warwick.

- County of Hereford.
- County of Buckingham.
- In Middlesex—Acton, Brentford, Brompton, Chelsea, Chiswick, Fulham, Hammersmith, Hampton, Isleworth, Kensington, Paddington, Staines, Twickenham, Uxbridge and Westminster.
- In Lancashire—Salford, Whitworth.
- In Worcestershire—Bromsgrove, Kidderminster, Kingswinford and Worcester.
- In Staffordshire—Burton on Trent, Penkridge, West Bromwich, Wolstanton, and Wolverhampton ■

The Printed Page

BY GORDON D. TAYLOR:

Browsing the fascinating journals that the BIFHSGO library receives each week in search of material for this column is a delightful and profitable way to spend time. Genealogy and family history are absorbing topics and the material that continues to accumulate is always interesting. There is something to learn in all of the journals—the difficulty is in selecting the articles to use as a basis for this column. This time I am focusing on historic resources.

Leslie Colm, “Historical Newspapers Online,” *NGS News Magazine* (Journal of the New York Genealogical and Biographical Society) 30, 4 (December 2004), 18–25.

In this cover story, the author makes two key opening statements:

- Among the most exciting new tools for researchers are scanned and digitized indexes and records.
- Among the finest of these new research tools are digitized, every-word searchable databases of historical newspapers.

Millions of pages of historical newspapers are at the researcher’s disposal. He cites 200 years of *The London Times*, 100 plus years of *The Toronto Star* and 150 years of *The New York Times*.

He asks the question, “What is the best method for researching these databases?”

His advice is to not start with a first and last name and then click Search. He sets out in detail 10 research and printing tips. If historical newspapers are now, or become in the future, key to your research, read this article and heed the advice given.

Sam Gibson, “Scottish Non-Conformist Church Records,” *Journal–British Isles Family History Society USA XVII, I* (Spring/Summer 2004), pp. 3–68.

The entire issue is devoted to Mr. Gibson’s topic. The author collected all the information and arranged it in a chart that occupies pages 7–68. In his words, “The following chart is set out in the simplest manner to show the information I have located on Non-Conformist Church Records. It also includes the Call Numbers for these records located in Edinburgh.”

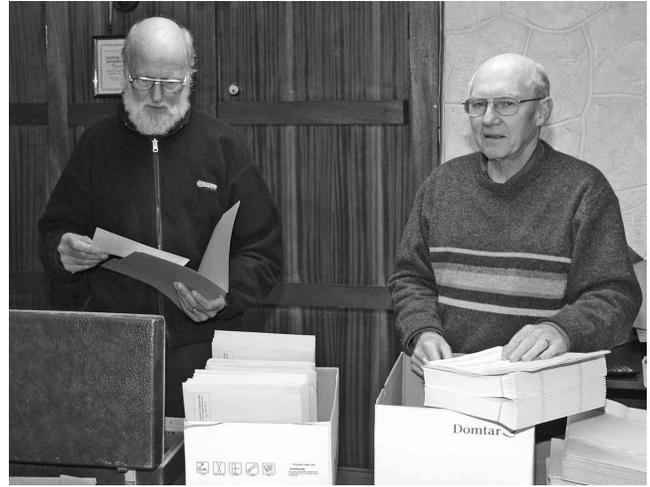
Mr. Gibson has made a valuable contribution to our knowledge of the genealogical records that are available for Scottish research. The term “non-conformist”, as used in this article, refers to those in Scotland who do not conform to the Presbyterian way. ■

BIFHSGO NEWS**Behind the Scenes at BIFHSGO**

Many BIFHSGO members volunteer to do numerous tasks to ensure that the general membership gets what they joined the Society for. Here is a glimpse of members:

Preparing Anglo-Celtic Roots for distribution

Don Ross, Doug Hoddinott, Caroline Herbert and Chris MacPhail stuffing envelopes.



Stan Magwood and Doug Hoddinott confirming mailing labels

The ACR editorial team

Standing: Ted Smale, Irene Kellow Ip, John Crookshanks, Dorothy Hepworth, Trevor Butlin, Don Ross, Chris MacPhail

Seated: Marg Burwell, Betty Warburton, Brian Watson, Bert Hayward

Absent: Mary Holder, Bob Johnston, Anita Nevins, Susan Shenstone, Ernest Wiltshire, Ken Wood

Planning the 2005 Conference

Chris MacPhail and Carole-Ann Blore discuss the Conference Book (Bonnie Ostler not shown) while Christine Jackson works on publicity.

Little Slice—Big Hit

BY GORDON D. TAYLOR

The BIFHSGO sponsored seminar “A Little Slice of Britain” was a great success, genealogically, intellectually and financially. Registrations for the event held at Library and Archives Canada, Ottawa, totaled 127 of whom 118 were BIFHSGO members. The seminar also generated 12 new members for the Society.

The seminar featured two internationally known genealogists from the Federation of Family History Societies of London, England—Paul Blake and Maggie Loughran. They were also featured at similar sessions in Akron (Ohio), Chicago, Racine (Wisc.) and New York City.

The Ottawa seminar consisted of four sessions. Maggie Loughran gave two talks, “How the Federation of Family History Societies, local history societies and one-place studies can help you with your genealogy research” and “Early British population listings”. Paul Blake presented “British Army and Navy Records: An Introduction to Sources”. The two speakers joined forces to present the fourth session “Discovering the Scottish Presbyterian Forebears of the Scots-Irish”. Notes for each presentation were made available on the BIFHSGO website immediately after the seminar.

An additional feature of the seminar was the consultation sessions that were held concurrently with

the main sessions. The speaker who was not involved with the main session met with a group of attendees in a question and answer session. The consultations proved to be very popular.

An evaluation study of the seminar was conducted. The analysis of the comments made in the survey showed that 95 per cent of respondents rated the day as good to excellent. In general they were fully satisfied with the sessions, the registration and the marketing process. They also noted a few items that could have been better handled and these suggestions will help to improve the overall operation of public sessions.

The seminars held in the American cities were equally successful. I would like to quote from the published report on the seminar held in Wisconsin. The president of BIGWILL (British Interest Group of Wisconsin and Illinois) expressed her views in her column in the May/June issue, “Thank you so much, Maggie and Paul, your programs were most impressive and we all gained a great deal from your experience and knowledge.” I am sure that the attendees at the Ottawa seminar would heartily echo these words.

The BIFHSGO committee that organized the seminar included Ruth Kirk (chair), Bonnie Ostler, Gordon Taylor and Betty Warburton. ◻

Gatineau Preservation Centre

BY CHRIS MACPHAIL

Members of BIFHSGO and other genealogists will be familiar with the Library and Archives Canada building at 395 Wellington Street, Ottawa. What they may not be acquainted with is the new Preservation Centre in Gatineau, Quebec. Accordingly, when the opportunity for a tour of the facility was offered by LAC on June 2, some 13 BIFHSGO members jumped at the chance to go inside this modern and spectacular building.

The Preservation Centre houses all of the National Archives of Canada’s preservation laboratories. Also included in this building are records storage vaults, which accommodate a significant portion of Canada’s archival heritage. Opened in June 1997, this unique



purpose-built facility is a key component of the institution's long-term accommodation strategy.



Set in a large open space at 625, Boulevard du Carrefour, the building is unique in its configuration and facilities. It is, in effect, a building within a building. The shell provides protection from the elements and, although glazed from ground floor to the roof, shades the interior from the sun. It also serves as the primary circulation for the occupants and the public. The inner building accommodates the curatorial and storage facilities on five floors. The storage is provided on the first three floors in a series of 48 concrete vaults, some 350 square metres each, with sophisticated heating and cooling. The archived

colour films, for example, are stored at a constant temperature of -18°C . Visiting these frigid areas was quite a shock after the oppressive heat outdoors. A constant flow of filtered air eliminates the collection of dust. The fourth floor is devoted to the distribution of mechanical services, down to the vaults, and up to the curatorial areas on the fifth floor. This latter floor is developed on an open floor plan concept, with glazed walls in the laboratories and offices, which allow borrowed light to enter from the exterior glazed shell.

Access to the inner areas is controlled by an elaborate card system, and a multi-stage fire suppression system adds further protection to the valuable contents. A separate building houses the complete mechanical heating, cooling and ventilating equipment.

The tour was organized by Suzanne Pagé-Dazé and conducted by Dale Cameron of the Preservation Centre staff. Apart from the pleasure of viewing some of Canada's hidden artistic treasures, we also had the chance to see some of the work of copying and restoration that the skilled staff undertake to ensure that we can pass on our cultural heritage to future generations. The fact that the scheduled two-hour tour ran close to three hours is an indication of the interest shown by the BIFHSGO members and the pride of their hosts in this unique facility. ■

Photos courtesy Library and Archives Canada

Fun at the Fair

BY JAMIE RIMMER

In April 2005, the Historica History Fair celebrated its third anniversary. The Fair was held in the Cartier Drill Hall in Ottawa. I am fortunate to have been involved with the Fair for all three years.

At the first Fair, I was part of the performance "Ebony Road" that was presented by the grade seven and eight drama classes of Fisher Park Public School. Our drama teacher, Ms Brockman, also loves history and enjoyed combining her two interests. "Ebony Road" was about famous African Canadians and their role in the history of Canada. Each student performed small monologues.

That first Fair was held in the Cattle Castle at Lansdowne Park and I distinctly remember the moment when our group walked into the Castle through the east door and we saw the rows upon rows of projects on Canada's history that students had done.



BIFHSGO display at the Ottawa Heritage Fair, Cartier Square Drill Hall. Shown from L-R are Patricia Roberts-Pichette, "Charles Lennox, the Governor General of British North America (1818-1819)", Caroline Herbert, Jamie Rimmer, John Reid and Mathew Yuen, RCMP Pipes and Drums.

Perhaps our interest in seeing these projects was the reason that we did not give our best performance. Seeing and meeting other people of my own age, who were enthusiastic about history, was a great experience.

I was very eager to volunteer with BIFHSGO at the second History Fair, in 2004. Mrs. Herbert and Dr. Roberts-Pichette were willing to let me help. My role was to tell people who came to see our display what BIFHSGO does and how it can help them with their family history research. I also enthusiastically informed them about the project on the Ottawa Sharpshooters, which BIFHSGO was working on at the time. The Fair was located at Immaculata High School. It was hard to see all the projects because of the organization and set-up of the Fair. This time I noticed that very few public schools were involved,

which I thought was a pity. I thought the Fair was still successful, as the visitors were enthusiastic about the subject.

For this year's History Fair, the participating organizations arranged special sessions with experts on specific fields of history. Mr. John Reid, the president of BIFHSGO, was asked to teach a session on researching material at Library and Archives Canada and he prepared assignment sheets for the students. I had the opportunity to help him with these sessions and to work with the students who had submitted projects. About 27 students took part and I quite enjoyed working with history buffs like myself. It was an amazing experience, as I was not only helping teach, I was also learning about the students' research. I can't wait to be involved again next year. ■

Tea at Eldon House

BY CAROLINE HERBERT

In early July, Patricia Roberts-Pichette and I travelled to London to attend the Home Children reunion tea as representatives of BIFHSGO. Nancy Johnson—the producer of the film *Nobody's Child*, which had its province-wide TV premiere this summer— had invited us to an exhibit on Home Children at Museum London in May, for which she was guest curator. It was through her that we had heard about the tea.

At Nancy's suggestion, we decided to stay at Mount St. Joseph, the Motherhouse of the Sisters of St. Joseph of the Diocese of London. The convent, which opened in June 1954, used to house an academy for girls but that part has been converted to a convalescent home for people who have had liver and heart transplants and accommodation is also provided there for visiting family members. Occasionally, on weekends, some of these rooms are available for people from non-profit groups who are visiting London.

The tranquil, caring and loving support for these people is palpable. In the beautiful grounds that border the North Thames, we saw deer, a rabbit beneath one of the numerous bird feeders, a ground hog, a chipmunk, a tiny tree frog and many birds. An elderly sister, being taken for one of her four daily walks by an equally elderly black Labrador, added to the calm, peaceful and joyful atmosphere of the Convent, all in the heart of a bustling city.

Eldon House, which is part of Museum London, was built in 1843 for John and Amelia Harris. Four generations of the family have lived in the home. The Harris family donated it to the city in 1960, complete with family furnishings and treasures. The old coach house has been turned into an interpretive centre and hosts exhibitions and school group programs.



Afternoon tea is served in the garden every Sunday during July and August, with local students volunteering as hostesses.

It was well over 30 degrees on the Sunday afternoon when we arrived and we were relieved to see that the tea tables had been set up in the Interpretive Centre rather than in the garden! In the entranceway to the Centre, tables were set up for our use, and we were given permission to mount our poster displays on the walls.

Normally, fewer than 20 people attend the afternoon teas but 71 had registered for this occasion. However, 121 people actually arrived during the two hours and Patricia and I were kept busy answering questions.

Much to our delight we met some descendants of Middlemore Home children. We also met a man who had grown up beside what was the Guthrie Home, Middlemore's distributing home in London. He knew

the three families then living there and was able to describe, in considerable detail, the house and its surroundings. The house, built about 1815 or 1816, was the oldest in London, but despite efforts to save it, was burned down in 1975 by the local Fire Department as part of a firefighting exercise.

We were exhausted by the constant stream of people and, not until the last visitor had left, were we finally able to enjoy our cup of tea and homemade scones, as had the other visitors.

On Monday morning, Patricia visited the Land Offices to obtain copies of the land grants for the Middlemore Home, while I followed up some research at the Ivey Room in the London Public Library.

I did not think I would be allowed to leave London without a visit to the site of the Guthrie Home and, sure enough, I was asked to drive by so that more photographs could be taken! ■

1911 Census Of Canada—Free At Last

BY GORDON D. TAYLOR

Three dates from mid-2005 should be etched in the hearts of every Canadian genealogist and every other genealogist who has an interest in research in Canada:

- 28 June 2005: Bill S-18 cleared its final parliamentary hurdle and was passed by the House of Commons:
- 29 June 2005: Bill S-18 received royal assent and became part of the law of Canada.
- 21 July 2005: Library and Archives Canada announces that scanned images of the 1911 Census are online and available for research.

The key accomplishment of the long and arduous campaign to remove any ambiguity in the law that was preventing the release of historic censuses was the release of the 1911 Census and subsequent censuses up to the one taken in 2001. Thanks are due to many people for the time and effort that they put into the task of getting Bill S-18 passed into law. It is not my intention to list them here but we know who they were and to them we say, Thank you.

The documents that are online are a rich source of information for the furtherance of Canadian history—

particularly family history. Some of the pages are a bit difficult to read, some have blurred data but the great blessing is that the data are there and are readily accessible.

The next step in the work on Census 1911 will be a name indexing system. I hear, already, of more than one project underway, and for at least one county in Ontario there is an initial index online. We are looking at a long series of censuses already released and the many historic censuses that are waiting their turn to be released.

We should be extremely careful in developing an index system. We should set as our goal, a system that will be consistent and linked over time so that a single name search will cover all censuses available at the time; the first search result should be to locate the records for the name in all censuses that it appears in. A secondary goal should be a linkage to the original document.

We have a tremendous database at our disposal. Let us make sure that we organize our future actions in such a way that family historians will be able to access the full value that is available in the data. ■

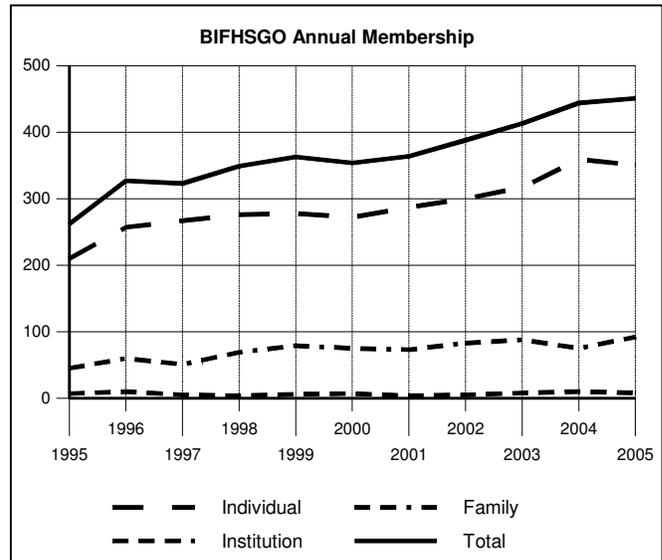
BIFSHGO LISTINGS

Membership Report

BY DOUG HODDINOTT

Membership Summary as of 22 July 2005

The British Isles Family History Society of Greater Ottawa was founded and Incorporated in the Fall of 1994. Thirty-one members joined before the end of 1994 for the 1995 membership year. After the initial growth in 1995 and 1996, membership remained almost constant until 2001. Membership in the Society has picked up considerably in the last four years, reaching a record 444 at the end of the 2004 year. The 451 memberships for the 2005 year to date already exceeds the 2004 year end total as shown in the following chart and table:



BIFHSGO Annual Membership (to 22 July 2005)

Category	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005
Individual	210	257	267	276	278	272	287	300	317	359	351
Family	45	60	51	69	79	75	73	83	88	75	92
Institution	7	10	5	4	6	7	4	5	8	10	8
Total	262	327	323	349	363	354	364	388	413	444	451

New BIFHSGO Members to 22 July 2005

Mbr #	Name	Address	Mbr #	Name	Address
967	Mr. George William BRYAN	Ottawa, ON	971	Walter Murray FERGUSON	Ottawa, ON
968	Ms Christine DORVAL	Schumacher, ON	972	Mr. Scott TAME	South Portland, ME USA
969	Mrs Nancy L STEWART	Orleans, ON	973	Ms Sheila Marie LEVAC	Orleans, ON
970	Mr. James HUNTON	Pembroke, ON			

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.

TABLE A (Names being searched)							
Name Searched	Location (Chapman Code)	Year	Mbr. No.	Name Searched	Location (Chapman Code)	Year	Mbr. No.
Alguire	Stormont Co. ON CDA	Pre 1900	916	Harris	ON CDA	Pre 1900	916
Anderton	LAN ENG	1800–present	968	Hawn	ON CDA	Pre 1900	916
Ballagh	MOG IRL	1700 +	928	Hesson	Stormont Co. ON CDA	Pre 1900	916
Browne	Liverpool LAN ENG	Pre 1914	967	Hopper / Happer	ANT, TYR NIR	1700 +	928
Browning	LND ENG	1680–1850	442	Hughes	CHS, LAN ENG	1800–present	968
Brownlee/Brownlie	LKS SCT	1700–1820	928	Hunton	YKS ENG	Pre 1850	970
Bryan	Liverpool LAN ENG	Pre 1914	967	Kinsella	CHS ENG DUB IRL	1800–present	968
Burt	DOR ENG	1700–1851	928	Locey	ON CDA	Pre 1900	916
Crawson	IRL, On CDA	Pre 1900	916	Morris	MAY, TIP, GAL, DUB IRL Gaspé QC	1795 + 1824 +	570
Cromwell	LAN, WRY ENG	1800–1999	966	Prendergast	MAY, TIP, GAL, DUB IRL Gaspé QC	1795 + 1824 +	570
Eykyn	LND, SAL ENG	1600–1900	442	Robertson	PER SCT	1700 +	928
Fee	IRL, ON CDA	Pre 1900	916	Starr	Dover KEN ENG	1650–1750	442
Ferguson	PER SCT	1700 +	928	Tringham	LND, HEF ENG	1650–1850	442
Forster	CHS ENG	1800–present	968	Wakely	LND, Broadwinsor DOR ENG	1800–1900	442
Gloin / Gloyn(e)	DEV, CON ENG	1500–present	928	Whitaker	LAN, WRY ENG	1800–1999	966
Grant	Liverpool LAN ENG Birkenhead CHS ENG	1850–1900+	442	Whiteley	LAN, WRY ENG	1800–1999	966
Gravener	Dover KEN ENG	1650–1750	442	Wiley	DOW NIR	1700 +	928
Greenhill	LND, Abbots Langley HRT ENG	1600–1900	442	Winters	Stormont Co. ON CDA	Pre 1900	916

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: 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 B (Members referred to in Table A)			
No.	Member's Name and Address	No.	Member's Name and Address
442	Tara Grant 305-55 Park Ave., Ottawa ON K2P 1B1 tara_grant@pch.gc.ca	966	Margaret Rose Munro 67 Nighthawk Crescent Kanata ON K2M 2V2 mrmunro@magma.ca
570	Richard Michael Morris 112-1705 Playfair Drive, Ottawa ON K1H 8P6	967	George William Bryan Apt. 216, 2090 Weepawa Ave., Ottawa ON K2A 3M1
916	Marilyn Strang Apt 1, 30 3 rd Ave. N.W., Dauphin MB R7N 1H6 mdstrang@mts.net	968	Christine Dorval P.O. Box 209, Schumacher ON PON 1G0 dorvalc@northern.on.ca
928	Barbara Hopper bahopper@magma.ca	970	James Hunton 566 Giroux St., Pembroke ON K8A 4G7

Governor General announces the launch of the online Public Register of Arms, Flags and Badges of Canada

July 28, 2005 10:00 am Eastern Standard Time

OTTAWA – Her Excellency the Right Honourable Adrienne Clarkson, Governor General of Canada and head of the Canadian Heraldic Authority, is pleased to announce today's launch of the online Public Register of Arms, Flags and Badges of Canada.

The online Register gives users the opportunity to discover and explore heraldic emblems created for individuals and corporate entities. This virtual Register offers detailed illustrations, text descriptions, special indexes and various search functions in an easy-to-use fashion. Visitors can search over 400 pages included in volume IV of the Register, encompassing nearly 1500 colour images of civilian and military coats of arms, flags and badges.

"The online Register, unique in this form, displays how Canadian Heraldic have used both old and new symbols in the creation of Arms, Flags and Badges which form an enduring part of our identity and national heritage," said the Governor General. "Your discoveries will surprise and fascinate you."

This is the first stage in an ongoing commitment to provide electronic access to the symbols and emblems that celebrate the importance of our communities and institutions, and the contributions of Canadians

This Register can be found in the Heraldry section of the website of the Governor General of Canada at www.gg.ca.

**BRITISH ISLES FAMILY HISTORY SOCIETY
OF GREATER OTTAWA
Calendar of Events**

Saturday Morning Meetings

at

Library and Archives Canada
395 Wellington Street, Ottawa
Contact: (613) 234-2520

*Members are encouraged to arrive at 9:30 a.m. when the Discovery Tables open.
Free Parking on the east side of the building only*

15 October 2005, 10:00 – 11:30 a.m.	Watts and related families in Dunfermline, Fifeshire, 1750-1865, Sources, Approaches, Opportunities - <i>Robert Watt, Chief Herald of Canada</i>
12 November 2005, 10:00 – 11:30 a.m.	New Departures, passenger lists online from LAC - <i>Angèle Alain, LAC</i>
10 December 2005, 10:00 – 11:30 a.m.	Great Moments in Genealogy – <i>BIFHSGO Members</i>

2005 BIFHSGO Conference—“Celebrate Your Anglo-Celtic Roots!”
Featuring Else Churchill, Genealogist, Society of Genealogists, London, England
Library and Archives Canada, 395 Wellington Street, Ottawa
23–25 September 2005

BIFHSGO Library Hours

The City Archives
111 Sussex Drive

Winter Hours: Open Tuesday to Friday: 9:00 a.m. to 4:00 p.m., Saturday
10:00 a.m. to 5:00 p.m.
Closed Sundays and Mondays

Articles for Anglo-Celtic Roots

Articles, illustrations, etc., for publication in *Anglo-Celtic Roots* are welcome. Please contact: The Editor, editoracr@bifhsgo.ca. The deadline for publication in the next issue is Saturday, 22 October 2005.