



Anglo-Celtic Roots

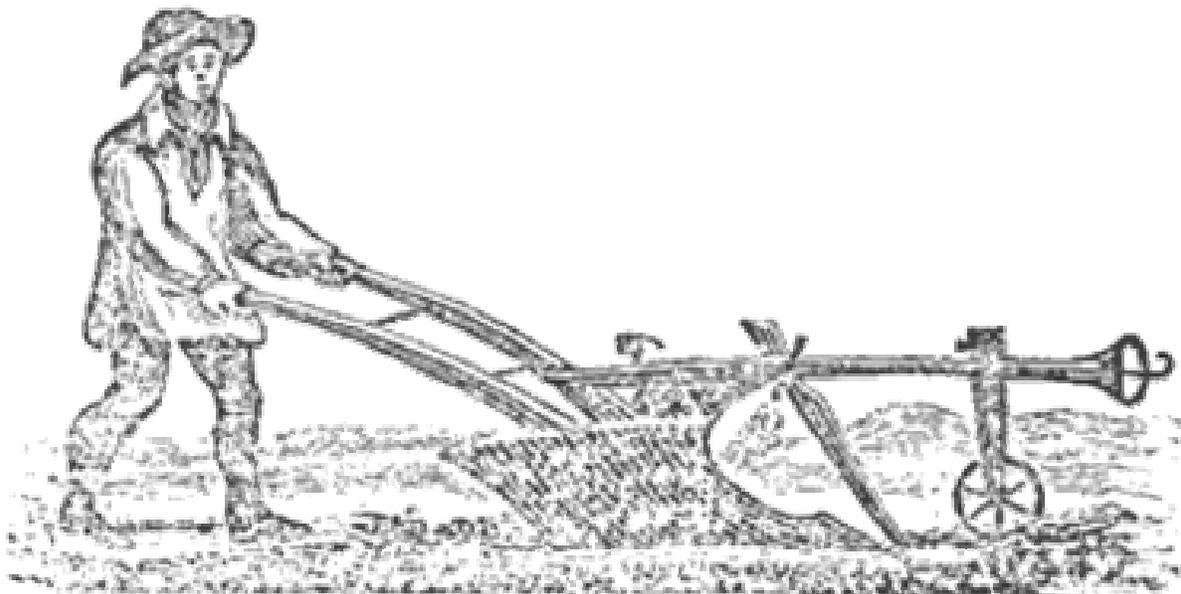
Quarterly Chronicle

Volume 15, Number 2

Summer 2009

IN THIS ISSUE

- *British Socio-Economic Revolution 1700–1900*—Bryan D. Cook
- *The Journeys of Annie Cromie*—Wendy Croome
- *Chattie's Diary*—Bill Arthurs



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The Society

The British Isles Family History Society of Greater Ottawa (BIFHSGO) is an independent, federally-incorporated society, and a Registered Charity (Reg. No. 89227 4044 RR0001). The purpose of BIFHSGO is to encourage, carry on and facilitate research into and publication of family histories by people who have ancestors in the British Isles.

The objectives of the Society are: to preserve, research and disseminate Canadian and British Isles family and social history for the benefit of current and future generations; and to promote genealogical research through a program of public education that teaches people how to do research and how to preserve their findings in a readily accessible form.

The activities of the Society are to: publish and disseminate genealogical research findings, as well as information on research resources and techniques; hold public meetings on family history; maintain readily accessible reference facilities; encourage volunteer participation in family history and genealogical research activities; and participate in the activities of related organizations.

Membership in the Society shall be available to persons interested in furthering the objects of the Society and shall consist of anyone who submits an application for admission as a member accompanied by payment of the applicable fees or dues. The 2009 calendar year fees for Membership are: \$35 Individual; \$45 Family; \$35 Institutional. Membership benefits include: the year's four issues of *Anglo-Celtic Roots*; ten family history programs, each of two hours' duration; up to six free queries a year; friendly advice from other members; participation in a special interest group that may be formed.

Anglo-Celtic Roots, Volume 15, Number 2, Summer 2009, ISSN 1201-3072

Published four times a year in March, June, September and December by the British Isles Family History Society of Greater Ottawa, and sent free to Members.

Indexed in the Periodical Source Index (PERSI). Editor: Chris MacPhail; Copy Editor: Jean Kitchen;
 Assistant Editors: Layout: Carol-Anne Blore; Photography: Ken Wood

Canadian Publication Mail Sales Product Agreement No. 40015222

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We invite readers to share family history articles, illustrations, letters, queries and similar items of interest by submitting them to *Anglo-Celtic Roots*. Manuscripts should be written in the style of story-telling or letter-writing, leaving it to the editor to adjust. Preferably, articles should be submitted on both paper and MS Windows compatible diskette, and addressed to: The Editor, BIFHSGO, PO Box 38026, OTTAWA ON K2C 3Y7.

Contributors of articles are asked to include a brief biographical sketch of up to 10 lines, and a passport type and size photograph. They will be invited to certify that permission to reproduce any previously copyrighted material has been acquired. Authors are encouraged to provide permission for non-profit reproduction of their articles.

Opinions expressed by contributors are not necessarily those of BIFHSGO or its Officers. The Editor reserves the right to select material to meet the interest of readers, and to edit for length and content. Please enclose a self-addressed stamped envelope if you wish a reply or return of material or, for out-of-country contributors, equivalent International Reply Coupons if you wish a reply or return of material.

Anglo-Celtic Roots

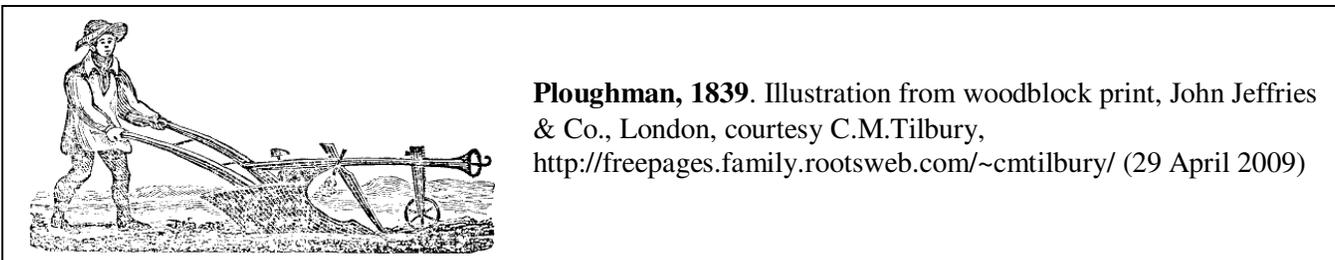
Summer Issue 2009

Volume 15, Number 2



Contents

COLUMNS:	ii	
★ Message from the President	★ Note from the Editor	
FAMILY HISTORY RESEARCH		
<i>British Socio-Economic Revolution 1700-1900: Putting the “Labourer” in Context</i> —Bryan D. Cook ...	21	
<i>The Journeys of Annie Cromie</i> —Wendy Croome.....	31	
<i>Chattie’s Diary</i> —Bill Arthurs	35	
FAMILY HISTORY —TECHNIQUES AND RESOURCES		
<i>The Bookworm</i> —Betty Warburton.....	40	
BIFHSGO NEWS		
<i>BIFHSGO Members Receive Ontario Heritage Trust Community Recognition Awards</i>	41	
BIFHSGO LISTINGS		42
★ Members’ Surname Search— <i>Elizabeth Kipp</i>	★ New Members— <i>Sharon Moor</i>	
BIFHSGO CALENDAR OF EVENTS	Back Cover	



Ploughman, 1839. Illustration from woodblock print, John Jeffries & Co., London, courtesy C.M.Tilbury, <http://freepages.family.rootsweb.com/~cmtilbury/> (29 April 2009)

Message from the President, Mary Anne Sharpe

This issue marks the Summer edition of *Anglo-Celtic Roots*. I am particularly anxious now to get out into my garden, so perhaps the genealogical research will need to be set aside somewhat more often than in the fall and winter months. Despite that, I hope to be able to visit a few cemeteries while the weather is good—and to reflect on the activities of BIFHSGO during the past year, when we have had a number of successes:

We were delighted to learn that *Anglo-Celtic Roots* has won its third first-place in the National Genealogical Society's Newsletter competition. Chris MacPhail, who was editor of the issues that were submitted, was able to attend the NGS Annual Conference in Raleigh, North Carolina, to accept the award. Congratulations to Chris and to his talented team, and also to all of those who have written articles for *Anglo-Celtic Roots*!

Congratulations also to two of our members, John Sayers and David Jeanes, who were chosen to receive Ontario Heritage Trust Community Recognition Awards.

In this June issue, you will find your Board of Directors' reports to you on the Society's activities over the past year. This is in preparation for the Annual General Meeting, when we will also be electing four new Board members to join the existing ones. I would like to take this opportunity to thank all of those who have stepped forward to take Board positions for the coming two years.

And, for those of you who have not yet volunteered for a Board position, please consider volunteering to help out a Board member, or volunteering for one of the many other positions that make this society a vital one.

I would like to thank all of the BIFHSGO members who have volunteered for various activities during the past year. Particularly, I would like to thank the Board members with whom I have worked. And, most of all, I would like to thank the “unsung” volunteers who appear every month to make us coffee, to hand out our nametags, to meet and greet new members, to hand out *Anglo-Celtic Roots*, and to “man” the Discovery Tables. Thank you to all of you for making this year a successful one for BIFHSGO and its members.

I wish you all a relaxing and pleasurable summer season.

Note from the Editor, Chris MacPhail

As noted, *Anglo-Celtic Roots* has received another award by the National Genealogical Society. It was a signal honour for me to be presented with the award, which I accepted on behalf of BIFHSGO.

The quality of the journal is a direct reflection of the high standard of research and writing contributed by you, the members of the Society, without which we would not have achieved this honour. Your efforts are supported by the team of volunteers who have assumed the various responsibilities involved in publishing each issue. Participation in this process is a rewarding experience, and I encourage you first, to continue to provide material for publication and second, to consider volunteering to become part of our winning team.

FAMILY HISTORY RESEARCH

British Socio-Economic Revolution 1700-1900: Putting the “Labourer” in Context

BY BRYAN D. COOK

While traditional genealogical research and DNA have helped him construct his “Family Tree”, Bryan needed an historical landscape on which to paint the stories of his ancestors’ lives. He hopes that others in BIFHSGO may be challenged to add to the canvas.

Purpose

As I began to write the story of my British ancestors, putting life into the dusty bones of my genealogical tree, I realized that I needed a socio-economic context. What were the life and times buffeting my “ag labs”, “labourers”, “shepherds” “gardeners” and “miners” and what could they expect in terms of health, life expectancy and education? So I have compiled a “potted” socio-economic history of Britain for the time frame in which we discover most of our near term ancestors. It is very much “once over lightly” and intended to paint with a very broad brush, though I hope that I will be forgiven for sometimes picking on a region or event relevant to my own family history. The reader is encouraged to dig deeper where interest is piqued. Did your earl enclose or was your peasant revolting? I have drawn much from the scholarship of others. As the Roman rhetorician Marcus Fabius Quintilianus (ca. AD 35–100) observed: “History repeats itself. Historians repeat each other.” If anybody, galvanised by their genealogical needs, would like to add a section, please feel free to submit one to *Anglo-Celtic Roots*. Some topics which come to mind include the justice system, the taxation system; religion; local customs; specific trades; newspapers and the media; shipping; medicine; and a correlation of harvest quality with weather records.



centuries to depopulate rural communities¹. Many landowners took this opportunity to enclose pastureland and consolidate land holdings.

The Dissolution of the Monasteries in the sixteenth century released huge tracts of land previously held by the Church, and gave fresh impetus to enclosure and consolidation to increase arable farming to meet the demand for grain from a population which was only just returning to levels seen prior to the Black Death.

The sixteenth century saw the evolution of regional specialization to service growing cities such as London—malt was produced in Norfolk, Sussex grew wheat, Suffolk delivered dairy produce, Hampshire raised sheep, and fruit, vegetables and hops came from Kent. In the Weald, iron was smelted with charcoal and bellows pumped by new village ponds.

As grain prices fell in the latter part of the seventeenth century, farmers diversified to meat, fowl, fruit, vegetables, and dairy produce. Improvements in agricultural techniques, ploughing equipment, livestock breeding and plant selection were adopted from demonstrations at fairs and agricultural societies. Agriculture had evolved from a subsistence-based occupation into something more akin to an industry by the eighteenth century. A rising population made it economical for landowners to drain and reclaim water-laden areas such as the Lincolnshire fens for grazing (although it was not until the twentieth century that this area was used for arable farming). In the seventeenth and eighteenth centuries, “watermeadows”, which provided grass when winter feed ran out, were developed; many of them used carefully controlled flooding of grassland through systems of sluices².

The early enclosures of the fifteenth and sixteenth centuries provided some of the momentum for the extensive enclosures enacted between 1770 and 1830, which were to change the English rural landscape forever. Landowners annexed vast acreages, producing

Agricultural Revolutions

The Oriental Rat Flea (*Xenopsylla cheopis*) carried the Black Death from Asia with the Mongol armies and the expansion of silk trade routes across the steppelands into Europe. At its height in 1348–50, the Black Death killed 30–45% of the population of Britain and continued through the fourteenth and fifteenth

for themselves greater wealth from a patchwork of small fields bordered by miles of hedges, fences or dry-stone walls. Peasants no longer had plots to grow their own vegetables nor open commons for grazing their single cow, sheep, pigs or geese or from which to gather firewood. This only served to aggravate the hardship caused by the decline in the value of a farm labourer's real wages. In the 40 to 50 years before 1796, the price of provisions had gone up by 60%, but wages rose only 25%³; between 1760 and 1813 wages rose by 60%, but the price of wheat increased by 130%.

Mechanization and improved agricultural techniques such as drainage and crop rotation ("Turnip" Townsend's four crop system) continued to reduce the need for the traditional farmer labourer and speeded enclosures, particularly of marsh and common lands. Jethro Tull's horse drawn seed drill (1701) mechanised crop cultivation by sowing three regularly spaced rows of wheat grains, thus enabling horse-drawn hoeing to remove weeds between rows. Menzies' water-driven threshing machine (1732) and Meikle's multi-powered drum thresher/winnower (1788) were also critical in the march to mechanised efficiency. By the 1830s, steam ploughing (first in windlass fashion and then as a "tractor") and field threshing were the norm to be reviled by the rural population as threats to their livelihoods (Figures 1 and 2).

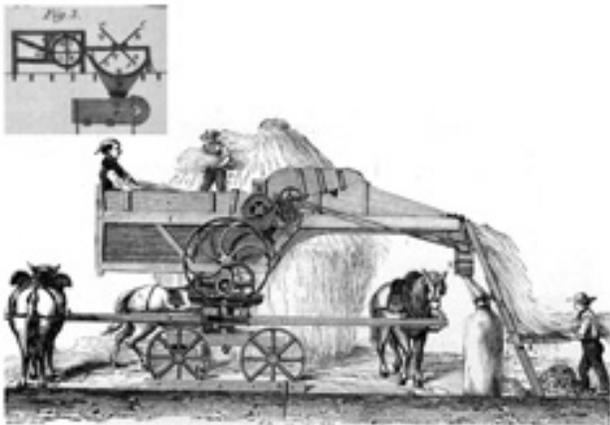


Figure 1: Part of Meikle's Drum Thresher/Winnower Patent of 1788 (note flails against corrugated rollers) and its Evolution by 1881

Source: <http://www.unige.ch/lareh/Archives/Archives-images/Images/Dictionnaire-arts-industriels/Page%20585%20-%20batteuse.jpg> from 1881 *Dictionnaire d'arts industriels*

Low wages, appalling conditions and unemployment continued and bad winters and poor harvests in 1829 and 1830 fuelled the agrarian riots of rick burning and

machine breaking which swept southern and eastern England in November 1830. Six hundred rioters were imprisoned; 500 sentenced to transportation, many to Australia; and 19 were executed.

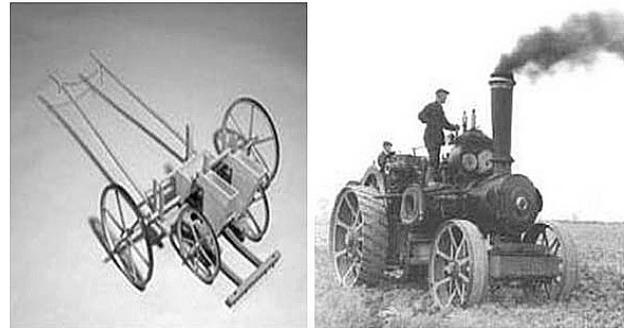


Figure 2: From Tull's Seed Drill to Steam Ploughing....Mechanization Improved Agricultural Efficiency and Replaced Man and Beast

Sources: (i) Tull Seed Drill http://www.sciencemuseum.org.uk/objects/agricultural_engineering/1955-289.aspx (21 April 2009);

(ii) Steam Plough <http://www.steamploughclub.org.uk/> (21 April 2009) (a very comprehensive website on steam plough history and related social activity)

In Oxfordshire, schemes to enclose the common land of Otmoor, proposed since 1786, caused local resentment to ferment. Finally, a new cut of the River Ray to prevent flooding in the Moor caused flooding of prime agricultural land upstream and precipitated the Otmoor Enclosure riots of 1829-30. The Oxfordshire Militia were called and a troop of Yeomanry Cavalry, but the protestors failed to be moved, even when the Riot Act was read aloud. In the struggle which followed over 60 protestors were seized and 44 sent off to Oxford goal. As they were driven through Oxford's streets—where St. Giles' Fair happened to be taking place—the Oxford's inhabitants turned on the yeomanry, who fearing for the safety of themselves and the prisoners, released them, only to recapture them another day. Westminster had to establish a special police force to maintain the peace in Otmoor for the next few years⁴ (Figure 3).

In 1833, farm labourers in the village of Tolpiddle in Dorset had finally had enough of oppression and wages of nine shillings or less a week, which starved families unless they could be supplemented by working wives and children. They attempted to form a branch of the Agricultural Labourers Union. Its six leaders were arrested, found guilty under the 1797 Unlawful Oaths Act. They were sentenced to seven years' transportation to the New South Wales penal

colony in Australia, to quote the judge “not for anything they had done, but as an example to others”. The severity of the sentence meted on the Tolpuddle Martyrs reflected also the fear of the aristocracy for a repeat of the French Revolution of 1789–1799 in England.

About one million Irish died and some 2.7 millions of Irish and Scots migrated to swell the poor of the industrial towns or risk their fortunes in the New World. The population of Ireland has not yet fully recovered to this day from the potato famine and emigration of 1845–52.

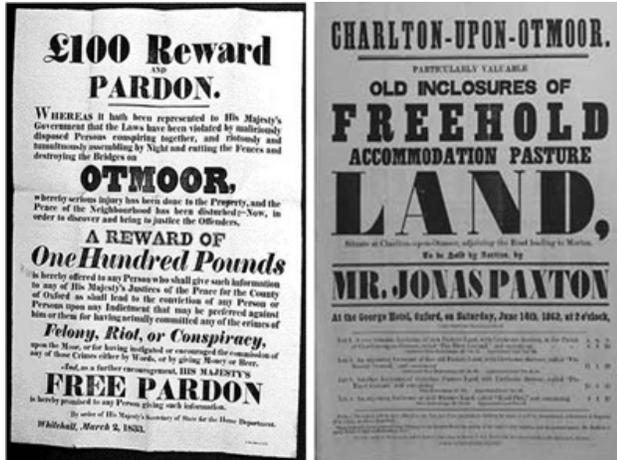


Figure 3: Notices for the Otmoor Riot Reward, 1833, and Auction of Old Otmoor Enclosure Land, 1862

Sources: (i) PowerPoint presentation The Otmoor Riots at <http://www.gosford-hill.oxon.sch.uk/subjects/history/gcse/gcse.php> (21 April 2009)
 (ii) from an antiquities sales catalogue of Wittenborn Art Books at <http://www.art-books.com> (21 April 2009)

Eventually the Government had to respond to popular pressure. In March 1836, the sentences of the Tolpuddle Martyrs were remitted. The *Reform Act* of 1832 gave the vote to a section of the male middle classes but not to the “working class” which, during the industrial revolution, was emerging from artisan and the poorer and more illiterate labourer classes. The *People’s Charter* of 1838 established the Chartist movement for political and social reform including universal suffrage for all men age 21 and over. It was possibly the first mass working class labour movement in the world.

Enclosure also permitted the control of sheep to meet a higher value demand for wool and with it the large scale clearances of highlands, particularly in Scotland. This led to mass migration to industrialising lowland towns and emigration to the colonies of the New World in the late eighteenth and early nineteenth centuries⁵.

The 1840s saw the two great famines of the potato blight: the Great Hunger in Ireland of 1845–52 and the Scottish Highland Famine of 1846–52 (Figure 4).

Sheep were not only displacing man in the Highlands, but in many parts of England for wool and mutton. The Oxford Down breed for example was evolved between 1829 and 1859 for the British Enclosure Movement and is immortalized in sculpture in Bicester’s Sheep Street.



Figure 4: Contemporary Illustrations of the Irish Potato Famine and Exodus

Sources: (i) James Mahony (1810–1879), *Skibbereen 1847* commissioned by *Illustrated London News* 1847;
 (ii) Mary Frances Cusack, *Illustrated History of Ireland*, 1868 “Emigrants Leave Ireland”, engraving by Henry Doyle (1827–1892)

In the 1850s, Britain was in the midst of one of the worst of a series of bad depressions which characterized the economy of nineteenth century, leading to large scale unemployment and increasing destitution throughout all branches of labour. Bitter antagonisms divided farmers and farm labourers over wages and working conditions. Higher rents and rates, rampant foot-and-mouth disease and crop failures made it difficult, particularly for the smaller farmers to survive, let alone make a profit and employ the poor agricultural labourer⁶. Jobs as gamekeepers, gardeners, cooks and servants at the homes and estates of the rich and the aristocracy were few, valuable and often passed down within families.

The Corn Laws were import tariffs introduced by the *Importation Act* of 1815 to protect domestic British corn prices against competition from less expensive

foreign-grain imports and enhanced the profits and political power associated with land ownership. They were repealed by the Importation Act of 1846. Free trade was alive and well, primarily benefitting the merchant importer and filling the bellies of the industrial revolution. With faster transportation by rail and steamboat and the modernization of agricultural machinery, the prairie farms of North America were able to flood the export market with vast quantities of cheap grains. Without tariff protection, Britain's dependence on imported grain rose from 2% in the 1830s to 45% in 1880s (65% for corn). Consequently, more and more land was laid down to less labour intensive pasture which, together with enclosures, increased the number of displaced tenants and agricultural labourers.

The 1881 Census showed a decline of 92,250 in agricultural labourers from 1871, with a 53,496 increase of urban labourers, many of whom were previously farm workers who migrated to the cities to find employment. It is ironic that by 1881, the specialized farm labourer skilled with machinery could command a reasonable wage but the momentum of migration to the mines and mills of the industrial revolution remained strong. It brought with it major poverty and pollution, consequent disease and epidemics, social oppression and gin-fuelled alcoholism even among the very young, to the smog choked industrial cities and ports. Many Canadian families have their roots in Home Children "rescued" from these slums by Victorian philanthropists to be indentured to pioneer farms and homesteads, particularly in Quebec and Ontario⁷.

Industrial Revolution

The Industrial Revolution had accelerated to full gear from the second half of the eighteenth century through the nineteenth century. Water for power, washing and dying was of major importance to the growth of the textile industry which boomed with the availability of wool from the enclosure movement and cotton imported from the West Indies, India and, later, America. Kay's flying shuttle (1737), Hargreaves's spinning jenny (1764), (Figure 5) Arkwright's water frame (1771) and Crompton's spinning mule (1779) are but some of the inventions that filled the mills with workers. Between 1815 and 1859 America supplied 77% of Britain's demand for raw cotton.

Wood as a fuel and for construction was in increasingly short supply from the seventeenth century onwards and much was imported from New World

colonies such as Canada. Coal was the plentiful replacement fuel of choice for wood, and became a major catalyst for industrial revolution through the invention of the steam engine, initially for the purpose of pumping out flooding mines (Denis Papin's Digester (1679), Thomas Savery's Pumper (1698), Thomas Newcomen's Atmospheric (1712) and James Watt's Isolated Condenser (1769)).



Figure 5: Hargreaves' Spinning Jenny; She Revolutionized the Textile Industry

Source: An engraving by T. E. Nicholson (1835) at <http://www.spartacus.schoolnet.co.uk/TEXjenny.htm> (21 April 2009)

Britain's major industrial towns, their hinterlands and the ports which provided raw materials, food and access to markets, were networked with increasing efficiency, first by turnpikes, then by canals and finally by railways, thanks to the steam locomotive inventions of Trevithick (1804) and Stephenson (1829) (Figure 6).

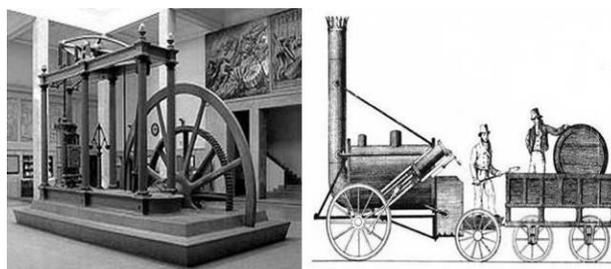


Figure 6: Engines of the Industrial Revolution...Watt's Double-Acting Steam Engine, 1763-1775, and Stephenson's Rocket, 1829

Sources: sources: (i) Model in Lobby of the Superior Technical School of Industrial Engineers, Madrid; (ii) Contemporary drawing from *Mechanics Magazine*, 1829

In 1855, Bessemer developed the converter (blast) furnace named after him, which revolutionised the production of steel (Figure 7).



Figure 7: From the Wrought Iron of S.S. Great Britain to the Steel of Bessemer

Sources: (i) www.ssgreatbritain.org (21 April 2009) (The complete website for the history and restoration of the SS Great Britain held at Bristol Dock in England);
(ii) Bessemer Converter, Kelham Island Museum, Sheffield, England (2002)

The first wrought iron steamship and forerunner of the steel ships, the *S.S. Great Britain* was built in 1843 in Bristol by Isambard Kingdom Brunel. She carried 16,000 immigrants to Australia and was re-launched in 2005. By 1890 steam and steel were well on the way to replacing sail and wood for the considerable merchant and passenger shipping plying Britain's coasts and the ocean crossings.

Britain's mills and factories saw radical transformations from labour-intensive handcrafting to highly efficient, mechanized processing, where some of the more dangerous occupations were for small children to clean the scrap from beneath the moving machinery. More unskilled rural people were migrating to cities and ports looking in vain for jobs in industry which was being increasingly mechanized to meet growing foreign competition, often from the very colonies Britain had helped found. The consequences, aggravated by economic depression, were unemployment and poverty without a robust social safety net.

Social Security and Poor Relief

Social security before the Welfare State of the twentieth century was the grim regime of the Poor Laws.

With the decline of the monasteries and the breakdown of the medieval social structure, charity was gradually

replaced with taxes levied at parish level for relief of the impotent poor (those too ill or old to work) and punishment for the able-bodied idle. These Tudor practises were formalised in the Elizabethan *Poor Law Act* of 1601. A national system of poor relief was established, paid for by levying local property taxes. Houses of Correction dealt with the idle poor. Largely because of the cost of construction of alms houses and workhouses, the impotent and deserving poor received mainly outdoor relief in the forms of payment, food and clothing.

Later in the eighteenth century, systems such as Speenhamland, Roundsman and Labour Rate adjusted the scale of outdoor poor relief to food prices or wage standards. But poor relief remained highly parochial, reinforced by the *Settlement Act and Laws* (1662, 1697) tying the poor to their parish of origin for poor relief. It was tyrannically administered by the local overseers of the poor.

From the late 1710s, the Society for the Promotion of Christian Knowledge began to promote the idea of parochial workhouses, following the example set by the Bristol Corporation of the Poor in 1696. In 1723, Parliament passed Knatchbull's *Workhouse Test Act* which permitted parochial workhouses, to be regulated such that their conditions would be a deterrent to entrants. But the entire system was designed for a pre-industrial society.

By 1776 some 1,912 parish and corporation workhouses had been established in England and Wales, housing almost 100,000 paupers, the vast majority of whom were ill, elderly, or children whose labour proved largely unprofitable and unable to meet the expectation that the workhouse would be self sufficient.. The demands, needs and expectations of the poor led to workhouses being very important institutions of general social policy, combining the functions of crèche, night shelter, geriatric ward and orphanage. Their living conditions were highly variable. The fact that an ancestor died in a poorhouse is not necessarily a sign of failure or a mis-spent life—rather perhaps it was the only old age home available at that time.

Industrialization, a mobile population, a series of bad harvests during the 1790s and the Napoleonic Wars tested the old Elizabethan *Poor Law* to the breaking point. The costs of poor relief (6.6 millions £/yr 1802-1832), escalating particularly to meet the needs of soldiers returning from the Napoleonic Wars, forced the appointment in 1832 of the Royal Commission into

the Operation of the Poor Laws. Although the Commission recommended total abolition of outdoor relief, it was maintained by the Poor Law Commission in the *Outdoor Labour Test Order* of 1842 until the Commission's *Outdoor Relief Prohibitory Order* of 1844 finally ended the distribution of outdoor relief to the able-bodied poor.

The *Poor Law Amendment Act* of 1834 required parishes to be put into Poor Law Unions so that relief could be provided more easily (Figure 8). Each union was to establish a workhouse that met the principle of less eligibility; workhouse life was deliberately made as harsh and degrading as possible, so that only the truly destitute would apply and submit to the Consolidated General Order. This Order was a formidable series of rules governing every aspect of workhouse life such as diet, dress, education, discipline and redress of grievances. Husbands were separated from their wives and children. Charles Dickens' wrote *Oliver Twist* (1837-39) as part of a largely disorganized protest against workhouse abuse which was silenced for much of the rest of the century by the Tolpuddle judgment. Many new workhouses were built in the 1850s and 60s. The Boards of Guardians of these Unions were quasi-autonomous and highly protective of their rate base and power. The principle of less eligibility had the effect of further driving people to search for work in towns and cities and consequently making urban rate payers liable for a larger share of the poor relief burden⁸.

The workhouse system underwent several administrative reforms but was only finally abolished in 1930.

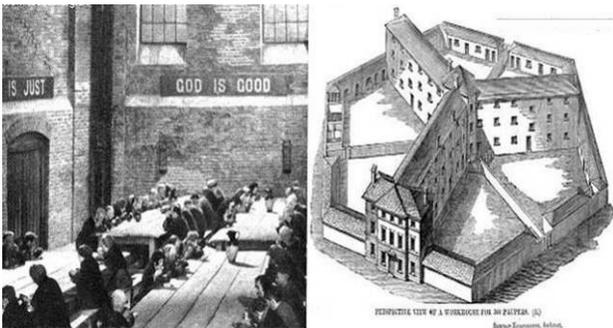


Figure 8: Workhouse Dining Hall and Kempthorne's "New Y-plan" Design of 1834

Source: <http://www.workhouses.org.uk/index.html> (21 April 2009)

Parishes

"Parish" is an old English word that means a local territory or catchment area, which in ancient times played a very important role in the lives of people, from providing them with a sense of communal identity through to how they were governed. A parish had two principal functions: firstly to act as a civil unit which was responsible for the collection of taxes and tithes, the dispensing of justice and the Poor Laws, and the raising of armies; secondly it was an ecclesiastical institution served by a local church or chapel, with a priest or similar clergyman tending to the spiritual needs of local people.

By the late nineteenth Century, the two functions of civil and ecclesiastical parish were formally split in law⁹. The civil parish went on to develop into what we call the parish or town council today. The ecclesiastical parish is now an entirely separate body, usually with entirely different borders to their civil counterparts and, with the proliferation of different churches, most people today will live in several different religious parishes.

County Councils were constituted in 1888, coming into operation on 1 April 1889. The *Parish and District Councils Act* of 1894 required every rural parish having a population over 300 to elect a council for the management of parochial affairs. Elections took place annually and terms of office ran from the 15th of April. The Parish Council had representation in the local Parliamentary Division; the County Council was elected from the membership of Divisions. Hence, there was for the first time an elected direct voice of the rural people, at least in the lower corridors of power¹⁰.

From 1889 onwards, a patchwork of legislation has evolved the parish council and the powers it enjoys. Consequently, there are many anomalies concerning the powers of parish councils; for example, they have a right to appoint representation to the governing body of any primary school they are served by, but not any secondary school.

Many civil parishes have since faded into history and are no longer recorded on Ordnance Survey maps, largely superseded by the new local government system that was created in 1974. This is especially true for urban and metropolitan areas. New housing and industrial developments have meant that the old parish boundaries may well have become irrelevant.

Parish councils nevertheless remain the most locally elected body within the English system of local government. Unlike district or borough, a county and unitary authority, a parish council represents the concerns and aspirations of a genuine community or geography. Other tiers of local government, by contrast, have become largely a mosaic of different communities, sometimes with little environmental, social or economic ties, since the re-organization of 1974.

The powers of parish councils continue to change. The 1997 Act, which provided the right of communities to demand a parish council, also gave them new powers concerning transport and crime prevention. In the Rural White Paper of 2001, the Government also proposed to give parishes a more general power to serve the interests of their communities, similar to the new power of environmental, social and economic well-being that local authorities now have.

Population Health

Contraception was little practiced up until the twentieth century, except probably for the rhythm method at the call of women, herbal concoctions and abstinence, and perhaps coitus interruptus and the use of animal intestine as a primitive condom, though more for attempted protection from venereal disease, notably the dreaded syphilis.

After the plagues of the Black Death, the population was rebuilding to work the land and large families were welcome. From the late sixteenth century to the twentieth, Britain's population exceeded the carrying capacity of its economy despite periodic mass deaths from famines and epidemics of typhus and cholera from poor sanitation. However, it was common for women (and babies) to die during or shortly after child birth, or even to die of fatigue after many children. Men remarried younger wives to support their families and do the household and yard chores and sometimes supplementary work such as crafting, often while producing more children.

Child mortality was also very high¹¹. Judging from the London Bills of Mortality, nearly 40 per cent of deaths in London between 1700 and 1750, and about a third thereafter, were among children under two years old. Of every 1,000 children born in early eighteenth-century London, nearly 400 would be dead within two years, and fully half of all London burials throughout the century were of children. These heavy losses were not confined to the poor. More accurate records kept by the relatively prosperous and sober Quaker

community suggest that infant mortality was even higher than the Bills of Mortality imply, losing about two-thirds of their children before their fifth birthday, between 1700 and 1775.

Significant improvement came only between 1775 and 1800, when about half of Quaker children died before they were five. The causes of this enormous infant death rate, and its late eighteenth-century decline, are uncertain. Smallpox was rampant. Other major childhood killers included measles, scarlet fever, diphtheria and whooping cough, gastritis, and infantile diarrhoea.

There was also a seasonal pattern of tuberculosis, influenza and typhoid in the winter months when thick unwashed and louse-ridden clothing was worn day after day; and with dysentery and diarrhoea in the summer, when flies transmitted bacteria from filth to food and water was at its most foul. Although it might be believed that susceptibility was greatest in the unsanitary and polluted conditions of the towns and cities, London's statistics were but slightly above the national average. Poor diet, bad hygiene and contaminated washing and drinking water were major factors¹². The genealogical consequences of London's Broad Street Pump, the source of the London Cholera Epidemic of 1854, was recently described to BIFHSGO by Alison Hare (2009).

Despite the late eighteenth century improvement, the infant mortality average in the United Kingdom remained as high as 150 per thousand between 1850 and 1900.

Trades and Education

Trades, guilds and professions were established in Britain long before a formal education system. Trades were essential specialised occupations which developed with warfare such as the fabrication of armour, with the domestication of the horse such as blacksmithing, with agricultural settlement such as thatching, basket-making, early weaving and tanning, and with fishing such as boat building and rope-plying. Often a trade such as a blacksmith served several functions such as shoeing horses, making iron implements and cooperage. Some trades such as tinkers and entertainers were often itinerant. Trades were frequently family affairs and evolved from generation to generation. Equipment and expertise would be passed on and the trade could increase in complexity, for example from cordwainery (shoemaking) to saddle and harness making, or from tin-smithing to silver working.

In rural settings, local artisans plied their trades relatively unhindered. However in the towns and cities, particularly those with significant markets, many of the trades and their “trade secrets” were governed by the chartered guilds which had exclusive rights for retail sales within the town or city gates, excepting often the fairs. Guildsmen were freemen of a city by birth, apprenticeship, purchase or gift. The process of becoming a master craftsman involved apprenticeship, journeymanhood (to journey to other cities to learn more of the trade’s skills) and the final production of the masterpiece. At their height, guilds were rich brokers of local and regional power. For example, the classical elevated guildhall at Windsor was originally a meeting place for guilds, as well as the magistrates’ seat and town hall.

Guilds were criticised towards the end of the 1700s and the beginning of the 1800s for being opposed to free trade and hindering technological innovation, technology transfer and business development. They also seem to have become increasingly involved in simple territorial struggles against each other and against free practitioners of their arts. Through the 1800s and the agricultural and industrial revolutions, the guilds were largely disbanded and replaced by free trade and patent laws.

Professions (law, banking, accounting, medicine) were more the purview of the middle and upper society, though engineering bridged the social classes, probably because of its practical and applied nature and its original dependency on the foundry. Some professions such as lower appointments in the Church were often the resort of the second son of middle/upper class family who had little prospect of inheritance.

Both trades and professions multiplied greatly in number and complexity with the demands and diversity of the agricultural and industrial revolutions. Factory workers needed to be supplied with the necessities of life, drink (gin and beer), entertainment, hospitals and death; the economic system of industry, trade and commerce needed its political, legal, bureaucratic and financial underpinnings; and law and order had to be maintained. The Royal London Hospital (Infirmary) was founded in 1740. The Metropolitan Police Force was founded in 1829, building on the tradition of the Bow Street Runners of almost a century earlier (1749).

The apprenticeship system still applied in both the trades and professions and it was not unusual for a young man to move many counties away from home to

be apprenticed—something to be aware of in tracking a family line. It was also quite the norm for the trades in particular to follow the work around the country. Thus, as the railways were being laid, families of plate workers and riveters followed them. As the coal fields evolved from northwest to northeast, so moved the miners and the mine engineers.

Before the twentieth century, women were almost completely excluded from the professions and largely from the trades, excepting the socially accepted trade of prostitution; but they performed key roles as midwives, nurses, lower-school teachers, nannies, housekeepers, cooks and maids, dairy workers and store keepers.

Universal education in Scotland began in 1561 and by the end of the seventeenth century a considerable proportion of the population was literate, well ahead of England or most other European countries. It is small wonder that the Scots made major intellectual, engineering and commercial contributions to advancing the agrarian, industrial and mercantile revolutions.

Education in England until the mid-nineteenth century was for the privileged and the vocationally religious. Construction of state-funded schools for poor children in England and Wales began in 1833, but attendances were hit and miss depending on social circumstances and the daily grind of survival or helping the family put a meal on the table. The average working-class son or daughter was lucky to have learned the “three R’s” before dropping out for good. Many are the certificates signed with an “X”.

Only in 1880 did education become compulsory from the ages of five to 10 under the *Elementary Education Act*, with the school leaving age raised to 11 and later 13 in the 1890s. In 1900, higher elementary schools provided education from the age of 10 to 15. Although the *Fisher Education Act* of 1918 attempted to make secondary education compulsory up to age 14, it took until 1944 to clarify the distinction between primary and secondary education and draw the line at age 11. Education was made compulsory up to age 15 in 1947.

There are many exceptions to this generalized overview. Certain chartered grammar and private schools, for example, offered scholarships to deserving working class boys. These schools often had traditions extending back to founding monarchs such as the King Edward VI who chartered royal grammar schools as early as the 1550s.

Emigration

Emigration to the New World accelerated throughout the nineteenth century into the first quarter of the twentieth, by many English, Irish, Scots and Welsh seeking to escape famines, enclosures, poverty and the workhouse, and rural and urban unemployment. They were frequently enticed by false advertising and the exaggerated claims of agents from governments of Canada, America, Latin America, New Zealand and Australia (Figure 9).



Figure 9: “The Contractors Cited on this Notice Denied All knowledge and Responsibility for the Request”¹³

Source : MacDonald, *Canada, Immigration and Colonization*, at pages 124-126

Even Joseph Arch, president of the National Agricultural Labourers Union, oversold from 1873 to 1883 the “merits” of free grants to Canada’s Muskoka district as prime agricultural land which would solve unemployment among his membership. Transportation subsidy schemes, shipping lines such as the Allen Line and railway agents did much to direct the emigrant’s ultimate destination.

Many died or were disappointed; the lucky and resourceful built new fortunes and dynasties¹⁴.

Coal Mining and the Labour Movement

Coal, the primary fuel of the Industrial Revolution, was abundant in south Wales, the Midlands, northern England and Scotland. Small-scale techniques of drift and bell pits could not meet the increasing demand. Wooden pit props to support the roof were first introduced about 1800. Circulation of air and control of dangerous explosive gases were critical. At first, fires were burned to create air currents and circulate air, but with enormous risk of explosion, until replaced by fans driven by steam engines. Improved protection for miners from the explosive hazard of firedamp (or methane) came with the invention of the Davy and Geordie lamps (1815–16). “Hard hats” had only replaced a leather skull cap if you were a deputy (foreman) by the 1920s¹⁵.

But despite some technological improvement, the mining men and boys who won the coal by hand throughout the nineteenth and first half of the twentieth centuries faced death from the daily hazards of fire damp explosion, rock fall, pit pony kicks, machinery hazards and flooding, and from miner’s lung disease in the longer term. There is a remarkable correlation between Britain’s industrial growth from 1830 to 1910 and the huge growth in fatal pit accidents which averaged about 1,000 per year from 1870, peaking at the turn of the century and declining after 1930¹⁶.

It is small wonder that the coal miners, less menaced by imported labour or machines than other workers, began to form trade unions early in the nineteenth century and fight their grim battles for better wages and working conditions against the coal owners and royalty-lessees. A typical pit man’s bond in 1843, which all had to sign, was little more than a form of slave labour with major punishment for non-compliance; yet its terms were lenient when compared to those of the “memorandum of agreement” in force before the strike of 1831.

The National Union of Mineworkers was founded in 1888 and had grown to 600,000 members by 1908. Miners often lived as tenants in company-built brick row housing and they could be quite mobile, moving within a generation from an older coalfield to a newer one in another county or even country such as Australia. Some, along with their Cornish tin mining brethren, emigrated to seek their fortune in “gem and gold rushes.” The bitter confrontations of the General Strike of 1926 and Miners’ Strike of 1984–1985 did not, however, stop the processes of nationalization,

privatization and subsequent virtual closure of the UK coal mining industry in the face of subsidized foreign competition and cheaper oil and gas fuel substitution.

The labour movement, following the lead of the coal miners' unionization, strengthened toward the end of the nineteenth century.

In agriculture, as the scarcity of skilled labour rose and fear of suppression declined, early agricultural labourers' associations became organized by county to lobby successfully for higher wages. In May 1872, Joseph Arch was elected leader of the consolidated National Agricultural Labourers' Union, which within two years had some 86,000 members, over one-tenth of the farm work force in Britain. A prolonged strike in 1874 drained the union of funds and membership had declined to 4,254 by 1889. However, the successful London Dock Strike inspired the agricultural workers to try again to develop a strong union. This time they were able to maintain the union's growth and by 1919 the National Union of Agricultural Workers had over 100,000 members.



Figure 10: World War 1 "Dig for Victory" Posters

Source: http://images.google.ca/images?client=firefox-a&rls=org.mozilla:en-US:official&channel=s&hl=en&q=Dig+for+Victory+posters&um=1&ie=UTF-8&ei=3KnuSbLxEYjGM6fJsPMP&sa=X&oi=image_result_group&resnum=1&ct=title (21 April 2009)

From the 1870s until the commencement of the World War I, British farming went through further turmoil with many bad harvests. Cheap imports of wheat, wool and meat from the New World undercut locally farmed prices. Tensions lingered between the trades union and employers. Tenant farmers, even those who had diversified away from grains, were unable to pay their rents and a majority abandoned the land.

By 1914, only a third of Britain's food was produced domestically, which prompted the Government to encourage a "Dig for Victory", bringing several million acres of under-utilized land into production.

The tending of allotments, in addition to gardens for the more privileged that had them, became common place during and after the World Wars. In the 1960s these too were largely abandoned when the land became more valuable as real estate; much of the brick row housing of industrial England was demolished and its former tenants no longer supplemented the family food with vegetables and the annual slaughter pig from the allotment sty.

Conclusions

It is hoped that this albeit brief overview of the British social and economic revolution of the sixteenth to eighteenth centuries will serve several purposes. It will perhaps provide the contextual peg on which to hang your ancestor's hat. It may provide some of the pigment to begin painting the lives of your ancestors and encourage you to search for more richness and texture in many, often unusual places. The Internet is a marvellous database and signpost when approached inquisitively but with a healthy dose of "researcher beware"! This overview may spark an avenue for further exploration in your genealogical quest; that elusive ancestor may have moved for good reason. Finally, it may encourage others to prepare future articles for *Anglo-Celtic Roots* that build on some of the sections in this paper or explore other aspects of the socio-economic lives of our ancestors.

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The Journeys of Annie Cromie[©]

BY WENDY CROOME

Wendy Croome has been researching her family history for more than 40 years, while raising a family and analyzing public policy. She is a member of the BIFHSGO writing group, which provides both a stimulus to write and valuable critiques. Her writing focuses on brief biographies of her ancestors: Annie Cromie is one of these.

If I had ever assumed that my ancestors all lived out their lives in their birthplaces, I was quickly disillusioned by Annie Cromie, my great-grandmother.

Sarah Ann Guy was born 28 October 1854 in Alberton, Gippsland, Victoria, Australia, to George Attack Guy and



Sarah Jarvis, both immigrants from England. Sarah Ann was always "Annie" to her descendants, so that is how I will refer to her. Annie's first move occurred when she was three, when her parents packed up their three children and moved 400 kilometres across the state of Victoria to Campbell's Creek, where gold had been discovered a few years earlier. The family most likely travelled by bullock cart, but they may have made part of the journey on the newly built railway between Melbourne and Ballarat (Figure 1).

Although the attraction in Campbell's Creek was gold, the move itself was probably precipitated by the fact

that Annie's father George, a police constable, kept finding himself on the wrong side of the law. In August 1857, George was charged with neglect of duty for allowing a prisoner to escape. According to the *Gippsland Guardian* of 18 August 1857:

The Police Magistrate told Guy that he was quite of the opinion that the prisoner's escape was owing to his direct disobedience of his officer's orders and sentenced him to pay a fine of twenty five pounds or in default to suffer three months imprisonment in the police cells at Richmond and at the same time informed him that he had a power of appeal at the General Sessions. Guy however preferred going to prison to either paying his fine or availing himself of the right to appeal.

Shortly after his prison term, in January 1858, George summoned his superintendent to court to dispute the ownership of a water barrel. When George lost this complaint, he applied for a summons against a fellow constable. Soon after this, he must have decided that his best course of action was to leave town, because by July 1858 the family was in Campbell's Creek, where Annie's sister, Anne, was born.

Between 1858 and 1860, the family moved again, this time only 20 kilometres to Newstead, a new town founded in 1856, where George again tried to make his fortune mining gold. This was obviously as unsuccessful as his earlier attempt in Campbell's Creek, as there are no family stories of fortunes in gold, and by 1867 George had settled down to farming and working as the sexton of Newstead Church.



Figure 1: Bullock team pulling a covered wagon.

Source: Argus Newspaper Collection of Photographs, State Library of Victoria.

Annie lived with her family in Newstead until her mid-teens, when she moved 150 kilometres north to the town of Echuca on the Murray River, which at that time was Australia's largest inland port. This move was probably easier than her parents' earlier move, as she had the option of travelling much of the way on the railway line built eight years previously between Melbourne and Echuca. There was undoubtedly both a "push" and a "pull" to Annie's decision to leave home. Echuca would have had the allure of a big city to the teenager, while at home she was the oldest daughter, with seven younger siblings to help look after. In Echuca, Annie worked as a housemaid, and there she met Henry James Cromie, a 25-year-old storekeeper from Ireland. She was obviously smitten by this older man, and on 25 July 1872 they were married, with the consent of Annie's father because she was only 17.

In H. J. Cromie, Annie had found a husband who also had the travel bug. On 17 January 1873, the couple embarked on the ship *Loch Lomond*, sailing from Melbourne to London. The *Loch Lomond*, at 1,200 tons, was one of the larger sailing ships of the time. Fortunately for the couple, they shared the second cabin with only 11 other passengers, and they did not have to travel in the cramped conditions in steerage.

The ship was provisioned for 140 days, making its arrival in London about the end of May 1873. On reaching London, H. J. and Annie still had to travel to the county of Londonderry, Northern Ireland, probably by train to Liverpool, ferry to Belfast, then train again to the Cromie farm near the town of Dungiven, where they stayed with H. J.'s family. From Echuca, Australia, to Dungiven, Northern Ireland, was a long and arduous journey, and it must have been even more so for Annie because she was pregnant. In Dungiven, on 9 October 1873, she gave birth to twin daughters—Anna Bella and Beatrice Maude—nine months, almost to the day, from the date that she and H. J. had sailed from Melbourne.

Only two weeks after the twins' birth, on 27 October 1873, H. J. was on his way back to Australia, sailing from Liverpool to Melbourne on the steamship *S.S. Great Britain*. Perhaps they had round-trip tickets and Annie was unable or unwilling to get back aboard ship with two-week-old babies. Whatever the reason, H. J. was accompanied on the voyage by his unmarried sister, Sarah. On the much faster ship, the voyage took only 56 days.



Figure 2: The *Loch Lomond*.

Source: La Trobe Picture Collection, State Library of Victoria.

This voyage was the start of a 10-year separation for H. J. and Annie. In 1977, Leonard Cromie, the couple's oldest grandson, wrote to me:

It had been a mystery to me to why there were no offspring of this marriage (long before the pill had been invented) between the twins' birth in 1873 and my father's birth in 1883, whereafter the couple reproduced just about as fast as possible. It was your grandmother, Frances, who explained this to me by the ten-year separation.

According to notes written in 1936 by H. J.'s son George, H. J. was in Australia struggling to get a start, and sent home to Ireland £150 to buy a nearby farm to

settle on. He never received the farm in Ireland because some family members objected.

While H. J. probably spent most of the 10 years of separation in Australia, Annie's whereabouts during this time is more of a mystery. Initially, she and the twins stayed in Dungiven with her in-laws, probably at least until Anna Bella died on 15 April 1874, at the age of six months. The remainder of the 10 years is explained only by a dramatic family story of Annie jumping out a small window one night to go to England and get work, after some dispute with her mother-in-law and her sisters-in-law. Maude, the surviving twin, was left in Dungiven to be raised by her grandparents.

When Annie and H. J. next appear in official records, it is not in Ireland, England, or Australia, but in Canada! According to the more believable of two family stories, H. J. had been working in Canada and sent for Annie to join him there. The 1901 Canadian Census records that H. J. had immigrated in 1881 and Annie in 1882. Annie's voyage across the Atlantic by steamship was undoubtedly much shorter than her sail from Australia to England. It would have taken 9 to 12 days, instead of the four or five months of the previous voyage. From Quebec City it was an easy rail journey to where the couple settled in Scotstown, in the Eastern Townships of Quebec. The Grand Trunk Railway ran from Quebec to Lennoxville and the Canadian Pacific line from Lennoxville to Scotstown had been completed in 1879, just two years before H. J.'s arrival in Canada (Figure 3). In Scotstown, on 27 Dec. 1883, their son George was born, and he was followed soon after by five siblings, four of whom—Bob, Frances, Sam and Flossie—survived infancy.



Figure 3: Scotstown Station.

Source: Canadian Pacific Railway Archives A.1195.

The year 1895 saw both the birth of the youngest child, Flossie, and the death of the oldest, Maude, who had been left in Ireland. The information I have about Maude comes once again from Leonard Cromie:

Another family mystery might be entitled “Whatever Happened to Maude?” Maude, the survivor of the first-born twins, was allegedly “lost at sea” in 1895 (in the Bay of Biscay as I recall the story)... No details were ever given me by the older generation; they seemed reluctant to talk about her. My aunt Florence...would only say: “Maude ran off to South Africa with an actor and was drowned”.

While her oldest daughter carried on the family tradition of travelling, Annie lived in Scotstown, Quebec, from 1882 to 1906, the longest period of her life that she stayed in one place. In the 1891 Census, H. J.'s occupation is given as labourer, and in the 1901 census he is a general dealer. One can get a flavour of their life in Scotstown from anecdotes, again written by Leonard Cromie:

Henry James, apart from his reproductive functions, settled down to a relatively quiet and probably hen-pecked life in Scotstown as a sawmill hand, laced, it is said, with frequent tots of whisky.

Annie, on the other hand

was a strict teetotaler, who used to lead my father and the rest of her brood in a rollicking “drinking song”, called Cold Water Pure: “We are a little temperance band, And this our pledge secure; We’ll never, never touch the wine, We’ll drink cold water pure”.

Annie's older sons, George and Bob, inherited their parents' wanderlust, and both moved to Western Canada soon after the turn of the century. A book on the history of Pacific Press (1) states:

The story of how he [Bob Cromie] came to the coast had long since passed into Vancouver newspaper folklore. Born in Quebec of Irish and Australian parents in 1887, he was working as a teenaged bellhop at Winnipeg's famous Mariaggi hotel about 1905 when he was summoned to bring ice and soda to the room of Colonel Jack Stewart, a visiting construction magnate from Vancouver. Given a sizeable tip, the young Cromie returned half of it, saying it was too much. Impressed with this integrity, Stewart

hired Cromie as his personal assistant in Vancouver.

Bob went on to own and publish the *Vancouver Sun* newspaper and he is reputed to have said that

[Annie] was an amazing person. She could read my mind like an open book. Mother knew nothing of business, but some of the best business advice I ever had she gave me. I often thought she was gifted with intuition to the point of being psychic.

Annie and H. J.'s oldest son George had left Scotstown in 1904, drawn by the promise of land in Saskatchewan. He homesteaded near Asquith, and in July 1906 his parents and younger siblings joined him there. By this time, it was possible to take the Canadian Pacific Railway (CPR) all the way from Scotstown to Saskatoon. From Saskatoon to the Asquith farm, the family would have had to travel by wagon, because the railway did not reach Asquith until two years later. So began a new phase in Annie's life, as she became a homesteader at the age of 51.

After living right in the village of Scotstown, it must have seemed to Annie that she was returning to her Australian farming roots when she moved to the homestead with its 14-foot by 22-foot frame house, sod stable, and sod granary. During the next few years, the whole family spent winters on the farm, but during the summers Annie ran it with George and her two daughters, as H. J. and their youngest son Sam broke sod and planted crops on their own homesteads near Biggar, 60 kilometres west of Asquith.

By 1911, the family was dispersed, and three of the children married in that year. That summer, H. J. lived on his homestead near Biggar, as did Sam. Bob was still living in Vancouver and he married there in September. George had emigrated to the United States the previous year, and in 1911 he married and was appointed superintendent of trees for the city of New Haven, Connecticut. Frances and Flossie both lived in Regina, where Frances married in July. On the farm at Asquith, Annie spent the summer alone.

With all her travelling, Annie had not seen her parents or her brothers and sisters since leaving Australia in 1873—indeed she had never met her youngest sister, Mabel, who was born after she left Australia. In the intervening years, both of her parents and several siblings had died, but in 1912, at the age of 57, Annie sailed to Australia to visit her surviving siblings. She stayed for an extended visit, giving herself time to see

relatives on both the east and west coasts, and she did not return to Canada until March 1914.



Figure 4: Annie Cromie in 1917.

Source: Family photo.

Annie returned to the Asquith farm, but she was there only two years before she had another major change in her life. The First World War had broken out in 1914, and Sam had joined the Canadian Expeditionary Force in 1915. On 18 November 1916, Annie and H. J. received the telegram dreaded by all parents, telling them that Sam had died at the Somme. H. J. survived his youngest son by only one month, and on 17 December 1916 Annie was left a widow. Frances was living in Regina with her husband and three small children, so Annie moved once again, this time 300 kilometres, probably again on CPR, to live with Frances and her family.

By this time Annie was in her mid-sixties, and one might have expected her travels to have ended, but in about 1921 she uprooted herself once again. This time she moved to another new country, the United States, probably travelling again by train. The main CPR line ran between Regina and Montreal. From there, it was possible to travel to Boston on a train such as the *Alouette*, operated jointly by CPR and the Boston and Maine Railroad. Boston to New Haven, Connecticut, is an easy train or car ride.

Leonard Cromie knew his grandmother in New Haven and described her thus:

Henry James' widow, Annie, was, by all reports and as I remember her, intelligent, strong-willed, independent-minded, righteous, opinionated, inclined to be humourless and a faddist... Late in

her life, Annie embraced Theosophy and heard a call to go to South America to convert the natives there to this mystic cult of Annie Besant. However, practical as well as zealous, she realized that her missionary work in South America would require some knowledge of Spanish, so she came to New Haven and Yale to study that language. Part of her new religious philosophy involved rather extreme concepts of poverty and charity. (She had always been poor anyhow, and she had always been charitable.) She lived apart from my family in a bleak furnished room, ate little, dressed almost in rags, spurned medical attention. Whenever my father or my uncle, Robert James Cromie, would try to press upon her clothes, or food, or money or flowers, these would almost invariably wind up with impoverished negroes in New Haven's black ghettos. In 1928, the year I entered Yale, Annie "passed over to a higher sphere"—to use her own terminology—from pneumonia and, possibly, malnutrition.



Figure 5: Annie Cromie's Grave Marker, 1928, in Riverview Cemetery, Scotstown, Quebec.

Source: Photo by author.

In death, Annie made one more journey. In accordance with her wishes, she is buried in Riverview Cemetery, Scotstown, Quebec, beside her infant son, Albert, who lived from 1885 to 1886.

Copyright to Wendy Croome

Endnote

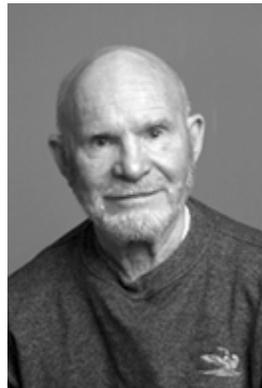
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Chattie's Diary

BY BILL ARTHURS

Both Bill Arthurs and Chattie Fuller are descended from Robert Titus who immigrated to the American colony from England in 1635 with his wife and two children.

Her name was Cynthia Melissa Fuller and she was born on 1 March 1850 in Ridgebury Township, Bradford County, in rural northern Pennsylvania. She was the daughter of William James Fuller and Cynthia M. Graves. Everyone knew her as "Chattie," a nickname that was no doubt bestowed upon her with a certain amount of justification.



Chattie was descended from Abigail Titus (born 1652), and her husband, John Fuller. Not only was she my tenth cousin thrice removed, but she was one of

those folks that researchers just love to hear about. This is because Chattie wrote a diary.

The diary was transcribed and transmitted by Lee Freeman to the Tri-Counties website, which covers the Pennsylvania counties of Bradford and Tioga, and Chemung County, New York. Freeman has transcribed the words as she saw them, and they are passed on as such to the reader, complete with the lack of punctuation, erratic spelling and abbreviations contained in the original. The diary was published by Joyce M. Tice in her Tri-Counties Genealogy & History web page about 2005. The period covered in Chattie's entries is from 1 January 1870, when she was about to turn 19, until 31 December 1871, just about two years later.

The personalities that emerge from the pages are generally limited to those of herself and her immediate family. These include her parents, "Ma" and "Pa." There is also her elder sister, Triphene Jane, ("Phine" in the diary), and Phine's husband, Burge Wans, the villain in the story, who is disliked so much after Phine's death that Chattie can hardly bring herself to put his name on paper.

Also prominent is Chattie's younger brother, Parmenous Armind Fuller, identified as "P. A." in her account and not to be confused with "Pa," her father. Although he is only 17 when the diary gets underway, he is a tower of strength to her, especially when her sister Phine becomes ill and dies midway through Chattie's account.

Finally, there is Chattie's sister, Julia Augusta Fuller, "Gusta" in the diary, the youngest of the family, who is only 14 in the diary's first pages and plays but a minor role in the story. She does for a time, however, add her daily comments to Chattie's diary. These have not been included in this outline.

One aspect that especially stands out in Chattie's life was the incredible amount and variety of labour that she performed. Life on a farm is never easy on family members, but in this case it appears that her work never ended.

Sep. 19, 1870. "This morning, rose early and After breakfast Gusta and I help Ma and Phine and Eda off to go to Aunt Sarah's, after they went off we washed the dishes made the beds. swept six rooms and paired the peaches to dry got the apples out drying, cleaned the cellar floor and cleaned all of the wood-work in the kitchen except the window casings. Got supper milked one cow Burge milked the other. Our folks reached home just dark P.A. went to Elmira and has not reached home yet."

Sep. 27, 1870. "We went to cleaning house today, cleaned the front-room and bed-room all but papering and painting and rinsed our carpet and clothes besides the other work in the house and taking care of Edith. To day the boys caught a string of fish Gusta and I cleaned them."

Oct. 15, 1870. "Rose early. made two beds. Help get breakfast and washed up the dishes, fed the pigs, and did the churning. Took up the shingles

off the back stoop and swept up the dirt. Help get supper and wash up the dishes, had the teeth-ache all day long til evening I made a black bow."

Oct. 19, 1870. "Had the teeth-ache again Rose early. Went down and after breakfast I help wash the dishes. Made two beds and the Hall and bedroom, stair steps and kitchen Help clean the wood-House and kitchen chamber. Got dinner and swept also got supper, washed dishes, mixed bread and biscuit Wrote this rocking Edith."

Oct. 26, 1870. "Rose at day-break. Went down stairs and help get breakfast. My face was all swollen up so that I could hardly see and real painful all day. I washed dishes, swept the kitchen, Hall, and Bed-room above made two beds. Cut out two pairs of drawers and one Chemise. Got supper and washed dishes."

Education, in those days and in that farming environment, was usually a fragile thing, quite often limited to eight weeks or so a year, with availability depending upon whether or not a teacher was accessible, and upon when the young children could spare time away from their work in the family homes, barns and fields. Chattie had obviously taken advantage of all the opportunities for education that she could get, all of it squeezed on top of and around her daily workload. It must also be remembered that any reading had to be done in the evenings by the eye-straining light of a flickering candle or fireplace.

Missing from this account of her daily life, however, are events that took place outside the county in which she lived, or, for that matter, outside her own Ridgebury Township. For instance, references to events such as the Civil War, which had ended just five years before, or to the Abraham Lincoln assassination, are simply missing. There are a couple of references to a newspaper called *The Reporter*, but no indication of its frequency of publication or of her having actually read it.

Nevertheless, by the time her diary commences she is already advanced, compared to her peers, with both her education and her motivation towards learning. Her schooling is mentioned early in her narrative, as the following quotations illustrate:

Jan 3, 1870. "Went to School and got along with my lessons first rate, except my Written

Arithmetic, that is hard for me to understand, I learned today that the Moon is 240,000 miles from the earth. Came home, help get supper washed the dishes & sewed the Buttons on my Calico Dress & did part of the ironing.”

Jan. 10, 1870. “Went to School again ciphered some recited in Mental Arithmetic read in Government Class Book spelt in the Union Speller, recited in Geography and Grammar came home and after supper finished my Dress at last so that I can wear it.”

Jan. 18, 1870. “At School all day again this evening I heard that Aaron’s little child is dead how sad he and Nan must feel, helped wash dishes did up a lot of ironing. crocheted some and studied my Geography lesson and tried to cipher some.”

Jan. 28, 1870. “Went to school, at noon heard that Uncle Henry Havens was dead he died in a fit, Mr.Halstead had a spelling school this evening and we all went up, Nora Hammond spelt us all down the first time and second time I spelt them down, came home and went to bed after 10 oclock.”

Mar. 7, 1870. “After breakfast Pa took P.A. Gusta and I up to school, there were 20 scholars and no teachers, we waited until nearly eleven and then rode home with Mr.Woodruff, I went to work and did the washing for Ma, and then worked on my chemise in the afternoon and evening. Retired at 9.”

Evidently the reason there was no school on 7 March was that the wife and child of Mr. Halstead, the teacher, had both become ill. However, there may have been another problem lurking in the background. As Chattie had noted on 16 February, “Today the public money runs out, but the district hires Mr. Halstead another month.” That month was coming to a close and for a time we hear no more of Mr. Halstead. However, Chattie’s life was about to change a little. She had just become the school teacher.

Mar. 21, 1870. “Today was my first day in school of teaching in the Dewey school, Pa took

me to school, and came for me at night. Ma was very sick yet but I was obliged to go against my will. I had six scholars on account of the weather. Found Grandma at our house when I reached home. Pa sent after the Doctor but he did not come.”

Mar. 23, 1870. “This is the third day of my school. I had two new scholars today. I have nine now. After school went down to Hiram Dewey’s to stay all night, I am boarding there this week when I went in Adeline was quilting on a Quilt they had put on while I was at school. Retired at nine.”

Mar. 24, 1870. “Taught school again today. Had nine scholars. Crotched on my Tidy at noon. After school went to Mr. H. Dewey’s again. Worked on my Tidy in the evening. Adaline wished my ring on and I wished hers on. We went to bed at eight oclock.”

Mar. 30, 1870. “Have been teaching again today. I get twenty dollars a month. walked to school this morning and built a fire. After school was over Mr.& Mrs.Covell came down after us When we got as far as Mr.Cooper’s the drifts were so bad we got stuck and had to get out of the wagon. Retired at eight.”

May 16, 1870. “This morning I got ready to go to my school for the last time up to Dewey District. After breakfast P.A. took me up and Gusta went with us as far as Aunt Lib’s to pick out a dress. At noon I commenced a Tidy for myself. I stopped and got some and then started for the school-house. Primmers for my scholars at Uncle Henry’s store. Staid at Mr.McAfee’s tonight.”

The word “Tidy” in the entries above is probably used to mean a container for sewing utensils; intending to make another one, she has bought the materials.

To earn her \$20.00 per month salary, she was responsible for, in addition to her teaching duties, opening the school in the morning, lighting the fire, and sweeping out the schoolroom when classes were over. It also appears that she had to supply the “primmers,” or primary textbooks for the students.

Nevertheless, as the next entry shows, she is rehired, this time with a 25% decrease in salary.

Jun. 3, 1870. "This morning rose quite early, and after breakfast made my bed combed my hair and went to work again on my Chemise Ate dinner and read a little while. I am and have felt better all day to-day. I have hired out for (\$15.00) dollars a month to teach again in our District."

Jun. 6, 1870. "I shall wear my red calico dress this week It is raining quite hard this morning when I arose and continued until school time. I commenced my school to-day with seventeen scholars. But I did not feel much like teaching. Oh how can I endure this all summer. It has been real warm all day. Another shower after school."

It appears that her teaching career is interrupted in December 1870, when Mr. Halstead, the previous teacher, reappears on the scene. Chattie is ready to reassume a role as a pupil. This lasts for a few months until she gets an offer to resume teaching.

Dec. 6, 1870. "We found our folks well. Rose early. Made two beds, and after breakfast washed the dishes, swept, then Phine and I did the washing. Our school commenced yesterday. Mr. Halstead teaches for us again. I can not go to school until next Tuesday. I have so much to do. Washed the supper dishes."

Mar. 18, 1871. "Rose late. Got breakfast and did up the work. Swept. Blacked the stove in the front-room. Mr. & Mrs. Ferris Mrs Hall and Mrs. Robbins were here this afternoon. Mr. Aber was here to engage me to teach their school, but have not fairly made up my mine to go Got a letter from Phine and Aunt. They all wish me to go. Phine and I got supper. Heard that Mrs. Hanmer's boy is dead. She left the children alone and went off and he got burnt so that he died."

Apr. 25, 1871. "Rose early. Milked and washed up the Pails and Pans Went down and eat breakfast, and then we moved up in the lighthouse. Worked hard all day. Engaged to teach school on North Dirgie, am to commence next Monday. I perfectly detest it I am to have fifteen dollars a month. Mr. & Mrs. Ferris took tea with us to night."

May 1, 1871. "Rose early. got ready to go to my sixth term of school teaching. Pa took me to my school. Had ten scholars. There was but few who knew of it so there were few who came. Went to Mr Squire's to night. Swept the floor after school."

Jun. 22, 1871. "Rose early. Staid to Mrs. Webb's with Oselia last night and came back again to night. Had to whip a little boy to day for swearing and also for running away. It has been quite pleasant to day."

Jun. 23, 1871. "Rose early. Made a bed went to school. Mr. Catchpole has taken his boys out of school because I whipped one of them for swearing for which he justly deserved. Staid at Sates' and got supper Met P.A. below Mr. Green's."

In Chattie's time the concept of hospital care was confined to the large cities and medical treatment was rudimentary by our current standards. It depended upon the availability of a doctor who could manage to get to the rural site of any problem, and, when arriving, to provide treatment based on adequate knowledge. This situation is illustrated in her diary when Chattie's sister becomes ill. We are never given the cause of Phine's illness.

Jul. 2, 1871. "This morning about two oclock we were awakened by Burge who came after our folks and said Phine was very sick. Was taken Thursday. Ma was unable to go so Pa and I went over. Found her very low. I staid and Pa went back home."

Jul. 6, 1871. "Laid down a few minutes through the night. Had to bake bread today. Pa came over towards night and staid awhile. I was up with Phine again to night. The Dr. has been here but once since I came here. It is Dr. Clark."

Jul. 11, 1871. "Lay down awhile to rest but soon Burge called me. Phine is worse and he is going over to have P.A. go after Dr. Goodman. I staid alone with Phine until he got back. At night he went to the store."

Jul. 14, 1871. "Was up again last night I am so worn out I scarcely know which way to turn or what to do. Dr. Goodman came on the cars. Was here to supper. He went away about nine o'clock to take the cars but soon after came back and said the train had left him. How glad I was. I look at it as the hand of God."

Jul. 18, 1871. "Was up alone to night with Phine. Burge laid in the log part and slept. I could scarcely pacify Phine all night last night she was bound and determined to go home. The Doctor promised to come to day or tomorrow he has not been here to day but I hope he will come tomorrow, for she is much worse now."

Jul. 21, 1871. "Mrs Woodard and Miss Smith were there but they would not lift a finger to help us. She took two naps coming over ate some and took her medicine. It was about two when we reached home. She died last night about twenty minutes past twelve. I believe she is now at rest with God in whom she trusted and in who's care she entrusted her babe."

Here is where Burge's character, or lack of it, starts to emerge. The baby mentioned is Edith (Eda) Wans, Phine's 1½-year-old daughter. As mentioned above, Chattie is so distraught with the situation with Phine's death and the conduct of Phine's husband that she finds it difficult to even write his name in her diary.

Jul. 23, 1871. "This day we buried our loved sister. He got a horse and Buggy and took the Baby away from us and went alone. How awful it did look. He said he would not bring her back to our house and he ordered me to pack up her things before the funeral so he could take them with him but I would not do it. He kept her away until almost dark and then brought her back God have mercy on his poor soul."

Aug. 14, 1871. "Rose and got ready for school. Burge had to play up nuisance and take Eda off. He took every-thing even to a rag. He told me he would rather be in his place than mine if called upon to leave this world May God have mercy on me."

Aug. 18, 1871. "Went over to prayer meeting and after it was over had an invitation to go to their Sabbath school Picnic next Thursday Went home and found Edith there. He had brought her back."

Aug. 21, 1871. "Rose early and prepared for my last week of school. HE went off to South Creek this morning, but said not a word about taking Edith with him. P.A. brought me up. Pa is so lame he can hardly get up or down. Went to Mrs. Green's to night."

Sep. 3, 1871. "Rose and help milk. After breakfast put the house in order and got ready and went to church. Burge came to take Eda off. When I went out to milk he took her up to Mr. Hall's kept her to after dark then told them he had made me cry long enough so he would bring her back."

So went two years from Chattie's life. Within the next 20 years most of the family passed away. Her brother, Parmenous Armind Fuller, died on 5 October 1880. His last appearance on stage is in the 1880 Census, where he is living next door with his wife Margaret and is listed as a broom maker, a trade that one is tempted to guess he took up to supply Chattie's seemingly endless requirement for that particular utensil.

Chattie's father, William James Fuller, died on 21 May 1885. Her mother, Cynthia, died on 18 July 1889. We have no record of the fate of little Eda Wans except that she is listed in the 1880 census at age 10, living with Chattie and her parents. Again, we have little information on Julia Augusta Fuller, except for the fact that she married a Mr. Ferris. However, as it turned out, Chattie lived a relatively long life for that era, passing away on 20 March 1923, having just turned 73. To her we give heartfelt thanks for the work she diligently performed for her family, and especially for giving us this wonderful record of two years in her early life.

FAMILY HISTORY—TECHNIQUES AND RESOURCES

The Bookworm

BY BETTY WARBURTON

You have traced your ancestry in the British Isles through civil registrations and census documents to the early nineteenth century and now these familiar sources are no longer available to consult. Your handy genealogical manual, whether it is Sherry Irvine's *Scottish Ancestry: Research Methods for Family Historians* or Mark Herber's *Ancestral Trails: the Complete Guide to British Genealogy and Family History*, refers you now to the contents of the parish chest. You are advised to consult parish registers of baptisms, burials and marriages, tithe books and the minutes of the vestry committee. Two hundred years ago lifestyle, laws and customs were vastly different. To better understand that era the Brian O'Regan Memorial Library offers several reference books.



The first reference book you will need to use is *The Phillimore Atlas and Index of Parish Registers*, edited by Cecil Humphery-Smith. The atlas, with topographical county maps on one page and, on the facing page, the parish maps showing the pre-1832 parochial boundaries, is an essential tool in locating the your ancestor's parish. The index lists the parishes by county with grid reference to the county maps and indicates the present whereabouts of originals and copies and whether the parish is included in Boyd's or Pallot's Indexes or in the International Genealogical Index.

The late W. E. Tate wrote *The Parish Chest* in 1946 to fill the need for a "text book which should indicate the principal classes of record for the use of the parish historian and should give help in interpreting these records". Now in its third edition, this book has become a classic and an essential tool for the local historian or genealogist. In the introduction, Tate offers a brief history of the English parish and a

detailed account of the structure of the parish and its administration. He compares the administration of the modern village with the practices of the past. The next section of the book looks at church records—parish registers (baptisms, marriages, and burials), church wardens accounts and tithes and fees. The third section deals with civil records—vestry minutes, petty constables' accounts, poor law administration, highway maintenance and open field enclosures. There are copious notes, appendices, a bibliography and an index.

Village Records is, perhaps, a more comprehensive guide to English village documents. Author John West offers plenty of "how to do it" advice and illustrates it with numerous examples taken, where possible, from the records of the village of Chaddeley Corbett in Worcestershire. The book is divided into five sections. The first section, "The Approach to Local Documents", is an overview of the field of local history in England and is well worth reading before you venture further into the book. The remaining four sections deal with different eras in English history. The book has a good index as well as numerous bibliographies and lists.

The Local Historian's Encyclopedia, by John Richardson explains many of the unusual terms you will encounter, as well as detailing legislation that affected the lives of everyone. Entries are arranged alphabetically within sections, such as land and agriculture, local community, taxes services and rents. The book includes an index.

The library is fortunate to have several histories devoted to the many changes that occurred in the British Isles in the eighteenth and nineteenth centuries, including the seven-volume classic *A History of England in the Eighteenth Century*, by William Edward Hartpole Lecky.

BIFHSGO NEWS

BIFHSGO Members Receive Ontario Heritage Trust Community Recognition Awards

On 2 April 2009, John L. Sayers and David Jeanes, both BIFHSGO members, were awarded Ontario Heritage Trust Community Recognition Awards for their outstanding volunteer contributions and leadership in the areas of family history research and heritage architecture preservation.



John L. Sayers: Born in Brighton, England, John came to Canada in 1958. For the last 30 years, he has been active the Ottawa Branch of the Ontario Genealogical Society (OGS), and the British Isles Family History Society of Greater Ottawa (BIFHSGO). John coordinated the work of volunteers transcribing the headstones of many Eastern Ontario cemeteries on behalf of OGS-Ottawa Branch. John regularly volunteers at the Ottawa Family History Center of the Church of Jesus Christ of Latter-day Saints. John conceived and implemented a major project on Home Children for BIFHSGO in which volunteers extract from ships' passenger lists the names of some 100,000 children who had come to Canada from institutions in the United Kingdom between 1869 and 1935. In 2001 John was inducted into the BIFHSGO Hall of Fame for his leadership in family history research.

David Lloyd Jeanes: Born in London, England, David has resided in Ottawa since 1957. His long-standing interest in both built heritage and public transportation is reflected in his contributions as vice-president of Heritage Ottawa and president of Transport 2000 Canada. David's passionate interest in railway stations has led him to give regular walking tours and interviews, and to write articles about the history of Ottawa's heritage Beaux Arts Union Station in downtown Ottawa and the 1960's landmark of modernism, the Ottawa Train Station. He has also prepared and given regular walking tours of Beaux-Arts architecture in downtown Ottawa and has lectured on the history of Lisgar Collegiate. David organized a commemoration of the centenary in 2001 of Ottawa's Alexandra Bridge, and with the National Capital Commission, a celebration of 150 years of Ottawa railways in 2004.

John and David are shown receiving their awards from Ottawa City Councillor Diane Deans, Sandy Smallwood, Ontario Heritage Trust and Peter Homulos, City of Ottawa Arts Heritage and Culture Advisory Committee.

Photo credit: Roger Lalonde, City of Ottawa

BIFHSGO LISTINGS**Members' Surname Search**

BY ELIZABETH KIPP

These tables 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 (Mbr. No.). Contact the member

listed in Table B (match Mbr. No.). Each member may be searching several names (please 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.
Burke	LAN, ENG	1800+	945	Key(e)s	IRL	1700+	1052
Curwen	ENG	1400+	1052	McBurney	SCT	1700+	1052
Dorothy	ENG	1700+	1052	Munro	SCT	1700+	1052
Habberfield	SRY BRK LAN, ENG	1850+	945	Oldham	LAN, ENG	1800+	945
Harper	ENG	1700+	1052	Talbot	BRK WIL LAN,ENG	1850+	945
Hepburn	SCT	1700+	1052	Underwood	LAN, ENG	1800+	945

TABLE B (Members referred to in Table A)

Mbr No.	Member's Name and Address	Mbr No.	Member's Name and Address
945	G E Wichman, 11460 44 A Avenue Edmonton AB T6J 0Z9 gwichman@telusplanet.net	1052	K Keyes Endemann, 1526 Weyburn St. Ottawa ON K1G 0Y5

Occasionally, due to a lack of space, names published in Anglo-Celtic Roots may be restricted to six per individual. If this should occur, the remaining names of interest will be published in a future edition. If the members have Internet access and they give permission, all of their names of interest are published on the BIFHSGO web site at: www.bifhsgo.ca.

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.

Membership Report

BY SHARON MOOR

New BIFHSGO Members from 31 March 2009

Mbr. #	Name	Address	Mbr. #	Name	Address
1271	Judith Cardwell	Whitby	1272	Bev Moore	Ottawa
1273	Ada Scott	Ottawa	1274	Jim & Amy Kirkpatrick	Ashton
1275	Linda Shortt	Ottawa			

Please extend a warm welcome to our new members when you see them at a meeting.

LOCAL RESEARCH FACILITIES

BIFHSGO Library

The Brian O'Regan Memorial Library includes genealogical research materials and guides; political, social and local history texts; selected census indexes; British, Canadian, Australian and American family history society journals – and more.

Location: The City Archives, Bytown Pavilion, 1st floor, 111 Sussex Drive, Ottawa, ON

Tel: (613) 580-2424 ext. 13333

Website: www.bifhsgo.ca/library

Library and Archives Canada

Library and Archives Canada (LAC) collects and preserves Canada's documentary heritage, making it accessible to the public. LAC has a large collection of books on genealogy as well as microfilms of many Canadian newspapers, census records, ship passenger lists, directories and other materials relevant to genealogists. Reference specialists are available to assist with research, to help use the collections and to answer questions.

Location: 395 Wellington Street, Ottawa, ON

Tel: (613) 996-5115

Website: www.collectionscanada.gc.ca

Family History Centre (LDS)

The Family History Centre provides access to the extensive genealogical collections and databases of the Family History Library in Salt Lake City using microfilm, microfiche, computers and volunteer advisors.

Location: 1017 Prince of Wales Drive, Ottawa, ON

Tel: (613) 224-2231

Website: www.ottawastakefhc.on.ca

Bibliothèque et Archives nationales du Québec

Bibliothèque et Archives nationales du Québec (BAnQ) collects, preserves and provides public access to Québec's published, archival and film heritage, including civil and church registers. Archivists specialising in genealogy are available to assist users.

Location: 855, boulevard de la Gappe, Gatineau, QC

Tel: (819) 568-8798

Website: www.banq.qc.ca/portal

Hours

Readers are advised to contact the resource centres directly to confirm hours of operation.

Parking

Parking is available at each research facility. Phone or check the website for parking locations and costs, if applicable.

**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**

Free parking on the east side of the building only

13 June 2009

Great Moments in Genealogy—BIFHSGO Members

The Annual General Meeting will precede the presentations at 9:30

12 September 2009

Circling the Wagons Around Jack Fraser?—Brian Glenn describes the search for his maternal grandfather.

Schedule:

9:00 a.m.

Workshops

Check our website—www.bifhsgo.ca—for up-to-date information.

9:30 a.m.

Discovery Tables

10:00–11:30 a.m.

Meeting and Presentation

12:00–1:00 p.m.

Writing Group

For up-to-date information and news of other special interest groups (Scottish, Irish, DNA, Master Genealogist Users), check the website www.bifhsgo.ca

18–20 September 2009



***Celebrate Your
Anglo-Celtic Roots!***

at the 2009 Fall Conference
Library and Archives Canada
395 Wellington Street, Ottawa

Articles for *Anglo-Celtic Roots*

Articles and illustrations for publication are welcome. For advice on preparing manuscripts, please contact: The Editor, acreditor@bifhsgo.ca. The deadline for publication in the next issue is 18 July 2009.