



Anglo-Celtic Roots

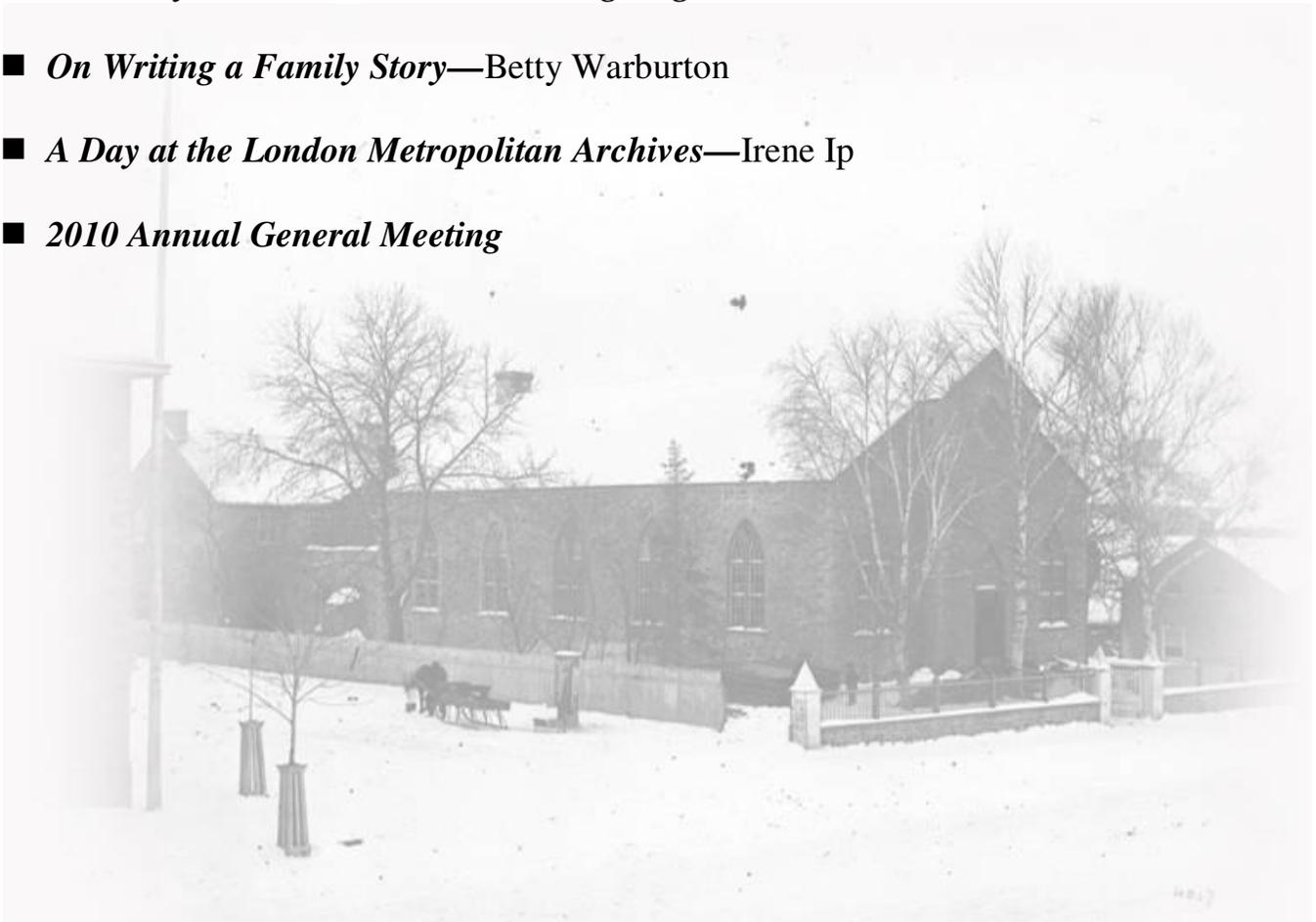
Quarterly Chronicle

Volume 16, Number 3

Fall 2010

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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 two-fold: 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 readily accessible forms.

The activities of the Society include: publishing and disseminating genealogical research findings, as well as information on research resources and techniques; holding public meetings on family history; maintaining readily accessible reference facilities; encouraging volunteer participation in family history and genealogical research activities; and participating 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 2010 calendar year fees for membership are \$35 individual, \$45 family, and \$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 special interest groups that may be formed.

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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 in electronic format using MSWord-compatible software, and addressed to acreditor@bifhsgo.ca, or 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 asked 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. The Editor reserves the right to select material to meet the interest of readers and to edit for length and content.

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St. Andrew's Presbyterian Church
Photograph by William James Topley, 1872
Library and Archives Canada PA-009220

Message from the President, Glenn Wright

This is my first column as President of our Society and it makes me nervous. When I look back on our 15-year history, I see a long line of dedicated members who have served the membership with distinction. You have placed your trust in me and I hope to follow in the footsteps of those who have preceded me, to represent our Society, to nurture its growth and to encourage all members to share in this task.

Summer went quickly, it seems. For most of us, September has marked the beginning of the year for most of our lives—back to school, back to class, back to friends. It is no different with BIFHSGO; this September marks the beginning of our “new year” and I hope you are looking forward to it with as much interest as I am. It always feels good to get back into the groove with our annual Conference and the first of our monthly meetings.

As we turn the page on a new chapter in the history of our Society, it is my hope that BIFHSGO continues to be as successful as it has been in the past. Our ongoing work on British Home Children, which has done so much to identify the tens of thousands of children who were sent to Canada, will be highlighted this fall. Every issue of our award-winning journal is eagerly awaited by members. Our monthly meetings and our “Before BIFHSGO” sessions attract large numbers for the simple reason that our programs are interesting, informative and relevant. Our library, soon to be housed in the new City of Ottawa Archives facility, is a gem of a resource with a wide range of important research materials. I hope that members are aware of this and take even greater advantage of this great asset of ours.

All of this happens, month to month and year to year, because of the dedication of a large number of people: volunteers from the membership who are willing to devote time, talent and knowledge to ensure that our Society continues to thrive. To do so, we have to build on our strengths and these strengths are our members, our interest in and our enthusiasm for family history, genealogy and the research that makes it all happen. I encourage all members to come forward and pitch in, because it will take the efforts of all of us to have the Society we want, one that brings people together, one that educates, one that informs. We also have to reach out to the community at large to attract new members, to celebrate our interest in family history and genealogy, to take our place in Ottawa’s heritage community.

Note from the Editor, Chris MacPhail

A major objective of the Society is to promote the writing and publication of family stories. In this issue we feature the extensive research carried out by Carol Annett in deciphering the history encapsulated on the headstone of her McKinnon ancestors. Of interest to fledgling writers will be Betty Warburton’s description of agonizing over a story, then breaking through the blockage to create an interesting account of a visit to a childhood haunt. The Writing Group that meets following the regular Saturday meetings has put together a selection of novels that describe the manners and mores of nineteenth-century England, to provide a sense of the environments that our English ancestors may have experienced.

A report by Brian Glenn describes the important project of transcribing and publishing the baptismal, marriage and death records of St. Andrew’s Presbyterian Church in Ottawa, and Irene Ip has contributed her experience in visiting the London Metropolitan Archives.

We include a brief summary of the Annual General Meeting held in June, and feature the new Board of Directors that will guide the Society in the months ahead. Let’s give them our full support by offering to help with the many activities that make BIFHSGO a vibrant organization.

BIFHSGO PROJECTS

St. Andrew's Presbyterian Church Baptism, Marriage and Death Records 1829–1949

St. Andrew's is the oldest Protestant church in Ottawa (known earlier as Bytown). Generations of Ottawans have been baptized, married and buried from St. Andrew's Presbyterian Church. The vast majority of these, particularly in the early years, were migrants to the area who had roots in the British Isles. The names of many of the founding families of Bytown, Hull and Ottawa who originated in the British Isles, such as Billings, Booth, Sparks and Lyon, can be found in the Church's records of baptisms (1829–1924), marriages (1830–1949) and deaths (1836–1892).



Figure 1: St. Andrew's Presbyterian Church

Source: Photograph by William James Topley, 1872 Library and Archives Canada PA-009220

Donald McKenzie, a retired United Church minister, has spent many hundreds of hours transcribing these records of the original entries from microfilm reels M-2365 and M-2366 at Library and Archives Canada. The British Isles Family History Society of Greater Ottawa is grateful to Mr. McKenzie for offering us the opportunity to publish these transcripts to celebrate the opening of the new City of Ottawa Central Archives and the Ottawa Public Library Materials Distribution Centre. This is the first time such records from one of Ottawa's oldest churches have been made widely available and it is hoped that this publication will enhance the family research of many Ottawa families.

Mr. McKenzie produced all 371 pages of the original manuscript on a typewriter—each of which needed to be converted to digital format for current publishing requirements. The process of conversion, optical character recognition, introduces many inconsistencies and erroneous characters into the text, which have to be corrected before the manuscript is ready for publication. The work of editing the scanned documents, returning them to their “original” form and making some minor enhancements to aid the researcher was carried out by a team of dedicated BIFHSGO volunteers that included Willis Burwell, Jean Kitchen, Jim Lumsden, Kathleen O'Brien, Irene Robillard and Trisha Stewart. Marg Burwell will be assisting with the assembly of the seven volumes and related images into one comprehensive manuscript for publication later this year.

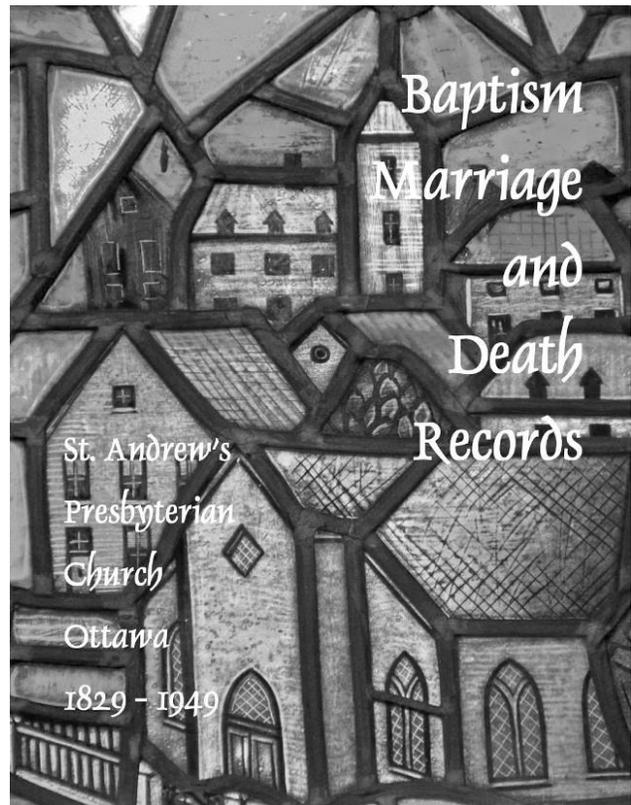


Figure 2: Cover, with image of "Mary and Martha" window

Source: Theo Lubbers of Montreal, 1967. Photo copyright Brian Glenn, 2010

The book of transcripts, to be published by Global Heritage Press, is being augmented with colour photographs of images from the stained glass windows at St. Andrew's. All of the photographs were taken by Brian Glenn with the kind permission of St. Andrew's Presbyterian Church Memorial Committee. With the assistance of a Heritage Grant from the City of Ottawa, a colourful dust-jacket is being designed that

will make this a truly desirable coffee table gift as well as a valuable research tool for all family historians.

BIFHSGO will have a limited number of copies for sale during the opening celebrations of the new Archives and the book will also be available from Global Heritage's online book store.

Brian Glenn, Director, Research and Projects

Anglo-Celtic Roots Style Guide

The Style Guide has been prepared as part of the *Anglo-Celtic Roots* Publication Standards 2009/2010. The purpose of the Guide is to establish a consistent style that is based upon recognized standards for spelling, grammar, citations and formatting. Accordingly, authors are encouraged to follow the Guide in the preparation of manuscripts for submission for publication in *Anglo-Celtic Roots*.

For further information and to view the Style Guide, visit the BIFHSGO website, bifhsgo.ca, or direct a request to the Editor, acreditor@bifhsgo.ca, or c/o BIFHSGO, PO Box 38026, Ottawa ON K2C 3Y7.

FAMILY HISTORY RESEARCH

The Story on the Stone: Remembering Angus McKinnon

By CAROL ANNETT

As a member of the BIFHSGO Writing Group, Carol finds that writing family history narratives is a good way not only to share stories of the ancestors but also to understand their lives and times.

Behind every gravestone there is a story. Two cemetery stones in Glengarry County, Ontario are connected to my McKinnon ancestors. I discovered the first stone completely by accident and wrote about it as a Great Moment.¹ The second stone I found on purpose. This time, rather than telling about the discovery, I decided to write about the people whose names are inscribed on the stone: a young father named Angus McKinnon and five members of his family. What is their story? Who remembers them today? The stone displays only the final pages of a story that begins in the Highlands of Scotland.



From Scotland to Canada

The story opens in Knoydart, a peninsula on the west coast of the Scottish Highlands (Figure 1). Knoydart was part of the Glengarry estate owned by the McDonnell family. There, near the shore of the Sound of Sleat, Angus's father, Archibald McKinnon, made his living as a crofter or tenant farmer. He and his first wife, Ann, had four children: Alex, Duncan, Christy and Catherine.² Around 1847, the time of the Potato Famine, Ann and Duncan died. Angus, born in about 1848, was the first child of Archibald's second wife, Janet.³ By 1852, Janet had given birth to two more children, John R. and Nancy.⁴ But the next child would not be born in Scotland. As Angus approached his fifth birthday, his family was caught in a tide of events that carried them far away from their remote coastal village.

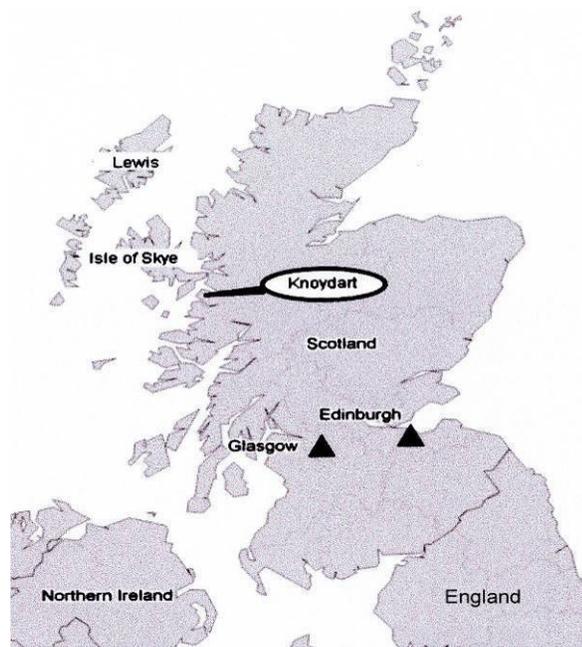


Figure 1: Map showing the location of Knoydart
Source: Author

In August 1853, at the summons of the trustee landlord, Mrs. Josephine McDonell, the Knoydart tenants were sent to Canada.⁵ If a list of emigrants had survived, the names of Angus’s family would almost certainly have been on it. They would have been among those who were packed into rowboats and ferried across the Sound of Sleat. In a harbour off the Isle of Skye, they would have climbed aboard the wooden sailing ship *Sillery* with over 330 other evicted tenants.⁶ Makeshift bunks below deck would have been their quarters for the next month. Five-year-old Angus may have remembered little of the ocean voyage, the trip down the St. Lawrence past Québec to Montréal, and the final journey to a new Glengarry in Canada West, as Ontario was then called. Angus may never have been aware that he was taking part in one of the last great Highland Clearances of Scotland. But he grew up knowing that he came from a place called Knoydart.

The first 10 years

The first year in Canada must have been difficult for the emigrants from Knoydart. Angus’s family had barely weathered their first Canadian winter when Janet gave birth in March 1854. The baby boy was baptized Alexander. In the family, he was called Sandy to distinguish him from his half-brother, Alex.⁷

Just as the newcomers were enjoying the summer warmth, Angus’s little sister died. Nancy was buried in the cemetery of St. Raphael’s, the beautiful stone

building that became their church home. Over the next six years, the baptisms of three more brothers, Donald (Dan), Allan and Archibald, were entered in St. Raphael’s parish records.⁸

By 1861, the family of 11 lived in a one-storey log farmhouse.⁹ Angus’s father, Archibald, would have learned Canadian farming techniques that were quite different from the traditional practices of a Scottish crofter. When they weren’t helping with farm chores, Angus and his younger siblings likely attended school. There they would have learned to speak English (and probably some French) instead of the Gaelic that was probably spoken at home. The family was adapting to life in the new Glengarry. To mark the occasion of their tenth year in Canada, they should have been organizing a celebration. Instead, they had to plan a funeral.

Angus loses his mother

Angus was 14 in 1863 when his mother, Janet, died soon after giving birth to her eighth child (Figure 2).

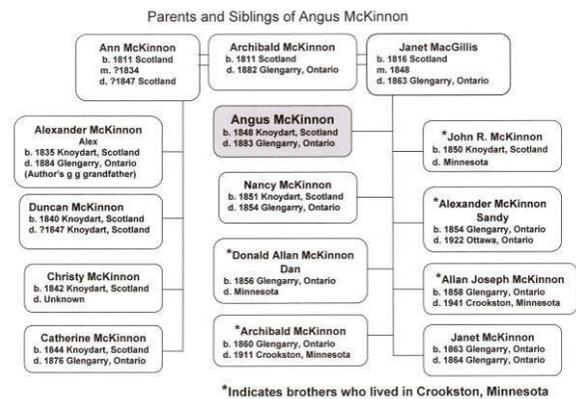


Figure 2: Family tree showing Angus McKinnon, fifth of 12 children.

Who would look after the children now? For the next few years, Angus’s half-siblings, Alex, Christy and Catherine, likely helped their father support the family and care for the younger boys. But in 1867, Alex married and left home. He and his wife, Annie McPherson, would fill their house in Lancaster Village with their own eight children, including my great-grandfather. In 1871, Catherine married, also leaving behind her father and half-brothers.^{10, 11}

The boys had to grow up quickly. As soon as Angus and his brothers finished school, they went out to work. John R. left home at age 17, about four years after his mother’s death. Following the trend of Glengarry men, he headed to Michigan to work as a lumberman.¹² Angus may have gone with him.

The McKinnon farm

In 1873, ten years after the death of his wife, Angus's father, Archibald, achieved the pinnacle of success for a former Highland crofter: he purchased his own land.¹³ The property was a 100-acre farm, the east half of Lot 12 of the 6th Concession of Lancaster Township (Figure 3).

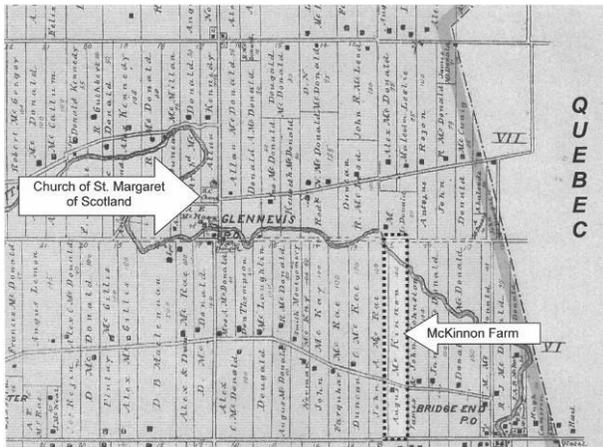


Figure 3: Location of the McKinnon farm, Concession 6, Lancaster Township, Glengarry County, Ontario.

Source: Belden and Company Historical Atlas of Stormont, Dundas and Glengarry Counties, 1879.

At that time, Archibald had been living across the Quebec border in Soulanges County, just a few miles from his newly acquired Ontario property.

Archibald's time as a landowner was brief. Perhaps, at the age of 63, he thought he was too old to start managing his own farm. For some reason, he chose to pass the farm on to the next generation but not, as might be expected, to his eldest son, Alex. The following year, when Archibald sold his property for the sum of \$2,000, it was to his second son, Angus.¹³ Archibald's "X" is marked on the deed. Why didn't Angus sign the document? Like his brother John R., Angus was working as a lumberman in Michigan at the time of the sale. The new landowner soon returned to Canada.

Angus marries

Two years after he bought the farm from his father, Angus got married.¹⁴ On 25 July 1876, Angus McKinnon wed Margaret McDonald, who was born in Glengarry, Ontario. Angus's birthplace—Knoydart, Scotland—is clearly noted in the record (Figure 4). The marriage would have been an occasion to celebrate.

However, sorrow followed closely behind joy in those days. In September of the same year he was married,

Angus's half-sister, Catherine, died.¹⁵ There may have been little time for Angus to grieve; he had a farm to run now and it required daily physical labour. He likely did some small scale agriculture to produce food for his family and feed for his sheep and cows. Glengarry County was developing into a dairy farming area. By 1881, Angus had a choice of 17 Glengarry County cheese factories and three creameries where he could sell his milk.¹⁶ He probably delivered to the cheese factory at Bridge End.

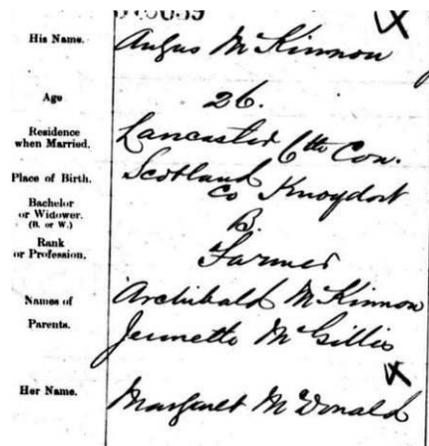


Figure 4: Excerpt from the marriage record of Angus McKinnon and Margaret McDonald, 25 July 1876, showing Angus's birthplace as Knoydart, Scotland.

Source: Ref Note 14

None of Angus's younger brothers chose farming. Five McKinnon brothers left Glengarry County, eventually becoming established in the manufacture of wagons, carriages and farm implements in Crookston, Minnesota. Their success stories can be found in local history books.^{17,18,19} Until now, no one has written about the two brothers who remained in Glengarry, Ontario: Alex and Angus.

Angus and Margaret began the perilous task of bringing up healthy children in an age of high infant mortality. In 1877, Margaret and Angus would have rejoiced at the birth of their first son, Donald Alexander—known as Donald Alex—and grieved the loss of a four-day-old infant one year later. By 1881, the family had two more boys, Alexander Allan and Archibald, the latter named for his grandfather, who lived with the family on the farm.^{20,21,22}

Angus loses his father

Grandfather Archibald did not live to celebrate the first birthday of his namesake. The death of the family patriarch on 24 July 1882 signalled another round of losses for the McKinnon family.²³ Angus and his

brother may have stood at their father's graveside in St. Raphael's cemetery, perhaps remembering all they had been through together. Archibald McKinnon had fathered nine children who survived to adulthood, and three who died in childhood. He buried two wives: Ann in Scotland and Janet in Ontario. Archibald carried on alone for almost 20 years after Janet's death. With his respect for faith, hard work and thrift, he set an example for his children. Angus, who had lived with his father most of his life, must have felt his loss deeply.

More losses

In the autumn of 1882, a happier event occurred: Angus's fourth son, Angus Joseph, was born.²³ Once again, joy was short-lived. Four months later, in January 1883, Angus recorded his last will and testament, directing how he wished his estate to provide for his wife and four sons.²³ By April, the death of 6-month-old Angus Joseph reduced the number of sons to three. There was no time to amend the will. By June 1883, Angus McKinnon was dead. He was 34 years old.²⁴

The farm was bequeathed in trust to Margaret McKinnon until the eldest son, Donald Alexander, came of age. Donald Alex was 5 years old at the time of his father's death; Alexander Allan was 3; and little Archibald, 2. Margaret's brother-in-law Alex, in the town of Lancaster, may have been struggling with poor health himself while grieving the recent loss of his brother. Less than one year after Angus died, Alex was also gone.²³ The simple inscription on the south side his father's stone in St. Raphael's cemetery reads:

Alex. McKinnon
died
Mar. 29, 1884.
Æ 46 years.
R.I.P.

After Angus died

How did Angus's widow, Margaret, manage three young children and the farm on her own? Perhaps she hired help or rented out her farm land—sharecropping, it was called. Family members, neighbours and the church community would also have supported her, especially in those early years after the loss of her husband. Then, as if Angus's family had not suffered enough, the middle boy, Alexander Allan, died.²³ Why did so many members of this family die young? The records provide no clues as to causes of death.

Margaret raised her two remaining sons alone. When he was 21, Donald Alex inherited the farm; his brother Archibald moved to Hogsburg, New York, where he settled, married and raised a family.²⁵

Who remembers?

Who today remembers Angus McKinnon and his short, hard life? Donald Alex and his wife Janie had no known children to inherit the farm and carry on the family farming tradition. Donald Alex's brother, Archibald, like many of the extended family, left Glengarry County for good. Their descendants, including me, became separated from both the place and the family story.



Figure 5: Gravestone of Angus McKinnon and his family in the cemetery of the Church of St. Margaret of Scotland, Glen Nevis, Ontario.

Source: Author.

On a hot, humid September day in 2008, a great-great-granddaughter of Angus's half-brother, Alex McKinnon, went to Glengarry County looking for Angus's gravestone. I had been unable to trace Angus McKinnon's death date in parish or civil records. His wife Margaret's burial, noted in the register of the Church of St. Margaret of Scotland, Glen Nevis, Ontario, suggested that Angus might be buried there as well. I searched the cemetery and easily located the tall stone which provided the dates I was missing (Figure 5).

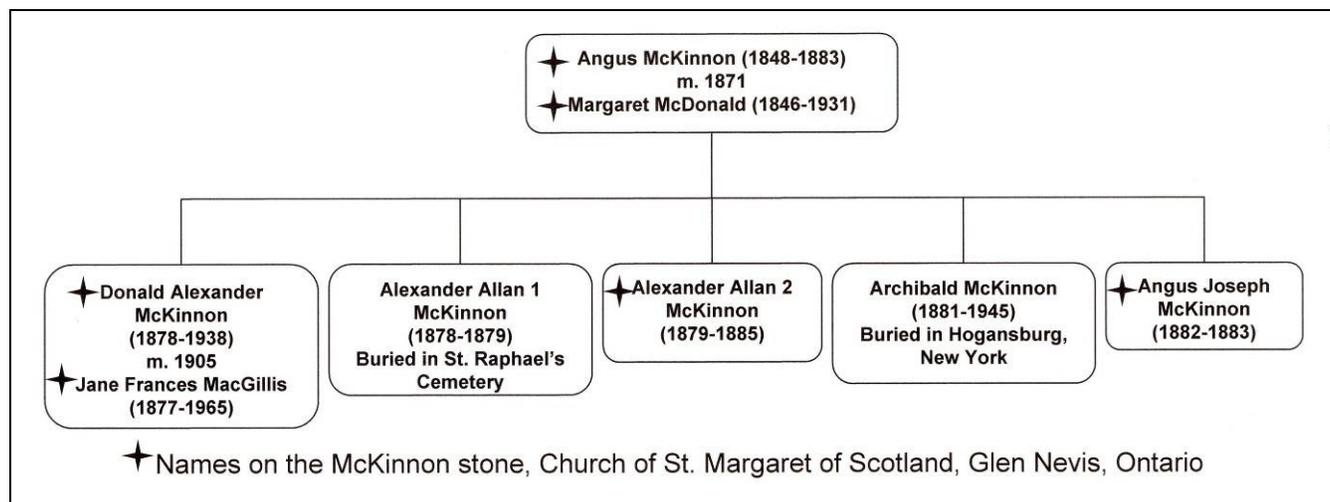
The names on the stone

The names on the McKinnon monument, added at different times, fill in more details of the story. The faint inscription on the north side of the stone records that Angus Joseph died on 8 April 1883, aged 6 months. His father Angus's death date—finally revealed as 9 June 1883—appears on the east side of the stone. The 1883 death of little Angus Joseph appears again, more legibly, on the south side of the stone as AJ McKinnon. Under AJ is AA McKinnon—Alexander Allan—who died at age 5 in 1885, two years after his father's death.

True to the terms of his father's will, Donald Alex maintained the family farm and provided for his mother Margaret, who lived there with him until her death in 1931 at age 84.²⁶ Margaret, whose name is engraved beneath her husband's, died 48 years after Angus. She never remarried.

Seven years after his mother's death, Donald Alex died at age 60.²⁶ "Donald A." was etched in stone underneath his brothers' names. His wife, Jane Frances MacGillis, remained a widow for 27 years; she died on the farm at 88 years of age in 1965. The deeply engraved letters of Janie's modern inscription leap to the eye in bold contrast to the faded old lettering of her father-in-law Angus's name.

Angus McKinnon could have joined his five successful brothers in Crookston, Minnesota. Instead, he chose to stay in Glengarry County on the farm once owned by his father, a former crofter evicted from Scotland. Perhaps Angus hoped that the property would remain in the family for generations. However, with the death of his childless daughter-in-law, the farm passed out of McKinnon ownership. Angus's story is about a struggle for survival on a small farm. The poignancy of that struggle remains etched on a tall, dignified cemetery stone in Glen Nevis, Ontario.



Reference notes

- 1 Carol Annett, "The Luck of the Scots," *Anglo-Celtic Roots* 15 (Spring 2009): 1–5.
- 2 Census of Scotland, County Inverness, Parish of Glenelg, ED 97, enumerator's schedule 5, Village of Samadlan: 1841, p. 9, Archibald MacKinnon; and 1851, p. 15, householder 44, Archy McKennon digital images, Scotland's People (<http://www.scotlandsppeople.gov.uk/>).
- 3 Mallaig Heritage Centre: "Parish records," 7 June 2006, personal email to the author citing record of marriage in North Morar of Archd. MacKinnon and Janet Gillies on 9 February 1848.
- 4 Ontario French Catholic Church Records (Drouin Collection), 1747–1967; digital image, Ancestry.ca (<http://www.ancestry.ca>), citing St. Raphael's parish records [1841–1858], Nancy McKinnon burial, (d. 17 July 1854, age 2 years and 3 months).
- 5 Denis Rixson, *Knoydart: A History* (Edinburgh: Birlinn Limited, 1999), 134.
- 6 Emigration. Papers Relative to Emigration to The British Provinces in North America, British Parliamentary Papers, 1854, XL, VI, (1763), (<http://www.ist.uwaterloo.ca/marj/genealogy/reports/report1853.html>: accessed 7 October 2009), "From Scotland, the number was 351, 332 of whom were Highlanders from the Glengarry estate in Inverness-shire."
- 7 McKinnon, Judd, Grand Forks, North Dakota, personal correspondence with the author referring to Alexander's nickname, Sandy, 25 April 2005.

- ⁸ Ontario French Catholic Church Records (Drouin Collection), 1747–1967; digital image, Ancestry.ca (<http://www.ancestry.ca>), baptisms of children of Archibald McKinnon and Janet McGillis, citing St. Raphael's parish records [1841–1858]: Alexander (1854), Donald Allan (1856), Joseph Allan [sic] (1858); and citing St. Raphael's parish records [1859–1869]: Archibald, p. 79 (1861.) (<http://sis.agr.gc.ca/cansis/publications/on/on24/intro.html>.)
- ⁹ Arch'd McKinnon household, 1861 Census of Canada, Ontario, Glengarry (district 4 or 5), Lancaster Township, p. 63, lines 21–31; LAC microfilm C-1024.
- ¹⁰ Ontario French Catholic Church Records (Drouin Collection), 1747–1967; digital image, Ancestry.ca (<http://www.ancestry.ca>), citing St. Raphael's parish records [1859–1869]: p. 165, Janet McGillis, wife of Archibald McKinnon, burial (d. 16 April 1863); p. 165, Janet McKinnon, baptism (b. 13 April 1863); p. 209, burial (19 June 1864, age fourteen months); citing Williamstown parish records [1854–1872]: p. 374, Alexander McKinnon–Ann McPherson marriage (1867); and citing St. Raphael's parish records [1869–1890]: p. 58, Catherine McKinnon–Allan McDonald marriage (1871).
- ¹¹ MacDonald, St. Mary's Williamstown, Glengarry, baptisms of children of Alexander McKinnon and Ann McPherson, pp. 182, 183 and Part 2, 1880–1904, p. 116.
- ¹² Compendium of History and Biography of Polk County, Minnesota, Minneapolis: W.H. Bingham and Co., 1916; digital image, Ancestry.com (<http://www.ancestry.com>), entry for John R. McKinnon, pp. 225a, 226.
- ¹³ Glengarry County, Ontario, Township of Lancaster, Book 4: copies of deeds of land at East half of lot number 12 in the sixth concession of Lancaster: Registration Number 1888, Donald R. McDonald and Elizabeth McDonald to Archibald McKinnon, 20 November 1873; and Registration Number 1993, Archibald McKinnon to Angus McKinnon, 7 September 1874, Glengarry Archives at The Manor House, Williamstown, Ontario.
- ¹⁴ Angus McKinnon–Margaret McDonald, Ontario, Canada Marriages, 1801–1926, Stormont, Dundas and Glengarry, (25 July 1876), digital image, Ancestry.ca (<http://www.ancestry.ca>), citing microfilm MS932_22, Archives of Ontario, Toronto.
- ¹⁵ Ontario French Catholic Church Records (Drouin Collection), 1747–1967; digital image, Ancestry.ca (<http://www.ancestry.ca>), citing St. Raphael's parish records [1869–1890], p. 174, Catherine McKinnon, wife of Allan D. McDonald, burial (1876).
- ¹⁶ B.C. Matthews, N.R. Richards and R.E. Wicklund, Soil Survey of Glengarry County, Report No. 24 of the Ontario Soil Survey, (Guelph: Canada Department of Agriculture and The Ontario Agricultural College, 1957), p. 61: digital image, Agriculture and Agri-Food Canada
- ¹⁷ Compendium of History and Biography of Polk County, Minnesota, Minneapolis: W.H. Bingham and Co., 1916; digital image, Ancestry.ca (<http://www.ancestry.com>), entry for John R. McKinnon, pp. 225a, 226 and for Allan J. McKinnon, pp. 210–11.
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- ¹⁸ Royce MacGillivray, *Dictionary of Glengarry Biography* (Alexandria, Ontario: Glengarry Historical Society, 2010), p. 472.
- ¹⁹ Margret Mkinin household, 1901 Census of Canada, Ontario, Glengarry (district 62), Lancaster Township (sub-district d-4), p. 11, family 105, digital image, Ancestry.ca (<http://www.ancestry.ca>), citing LAC microfilm T-6467. Donald A Mkinnon, birthdate 22 Oct 1877. [Not found in parish records.]
- ²⁰ Ontario French Catholic Church Records (Drouin Collection), 1747–1967; digital image, Ancestry.ca (<http://www.ancestry.ca>), citing St. Raphael's parish records [1869–1890]: p. 236, Alexander Allan McKinnon, burial (d. 4 January 1879, age 4 days); and p. 259, Alexander Allan McKinnon, baptism (b. 16 December 1879) [there were two children named Alexander Allan]; and p. 313, Archibald McKinnon, baptism (b. 1 September 1881).
- ²¹ 1881 Canadian Census, database, FamilySearch (<http://www.familysearch.org>), Ontario, Lancaster, Glengarry, district 99, sub-district B, division 2, p. 40, household number 165, Archy McKinnon, age 70, citing LAC microfilm C-13226.
- ²² Ontario French Catholic Church Records (Drouin Collection), 1747–1967 digital image, Ancestry.ca (<http://www.ancestry.ca>), citing St. Raphael's parish records [1869–1890]: p. 326, Arch McKinnon burial (d 24 July 1882); citing Glend Nevis [sic] parish records [1881–1899]: p. 32, Angus Joseph McKinnon baptism (b. 8 October 1882); p. 43, Angus Joseph McKinnon burial 6 April 1883; citing St. Raphael's parish records [1869–1890]: p. 358, Alex McKinnon burial (d 29 March 1884); and citing Glend Nevis [sic] parish records [1881–1899]: p. 102, James [sic] Allan McKinnon burial 1 May 1885, age 5 years and 4 months. [This is likely referring to Alexander Allan McKinnon.]
- ²³ Angus McKinnon, copy of will, 9 January 1883, located from Abstract Index of land records for Lancaster Lot 12, Concession 6, Registration Number 3744, Glengarry Archives, Williamstown, Ontario.

²⁴ Henry F. Landon, *The North Country: A History Embracing Jefferson, St. Lawrence, Oswego, Lewis and Franklin Counties, New York* (Indianapolis, Ind.: Historical Publishing Company, 1932), digital image, Ancestry.ca (<http://www.ancestry.com>), entry for Archibald McKinnon, pp. 993, 994.

²⁵ Ontario French Catholic Church Records (Drouin Collection), 1747–1967; digital image, Ancestry.ca (<http://www.ancestry.ca>), citing Glend Nevis [sic] parish records [1899–1944]: p. 176, Mrs. Margaret McKinnon burial (d. 15 January 1931); and p. 230, Donald Alexander McKinnon burial (d. 3 September 1938).

BIFHSGO NEWS

A Visit to Salt Lake City

BY CHRIS MACPHAIL

Salt Lake City (SLC) is generally regarded as the “Mecca” for genealogists, and so in April 2010 I welcomed the opportunity to visit SLC to attend the National Genealogical Society’s annual conference and receive the newsletter award on behalf of BIFHSGO for *Anglo-Celtic Roots*. I was accompanied by my wife Elaine, who was interested in researching her Ukrainian ancestors.

First, the conference. With over 2,000 attendees, the NGS conference was huge by our standards. Held at the Salt Palace Convention Center, there were some 195 presentations by more than 100 speakers over 4 days, organized into tracks that included Research Essentials, Migration, Methodology, Family History Library, Records, skill-building sessions by the Board for Certification of Genealogists, GenTech featuring technological subjects, and international focuses. (It should be noted that BIFHSGO Hall of Fame member Alison Hare was involved in five of the presentations.) In addition, there were Beginners’ Workshops as well as luncheons and dinners for special interest groups. The marketplace included well over 100 exhibitors, from major organizations like FamilySearch and Ancestry to small societies and vendors.

Five sessions ran concurrently, beginning at 8 a.m., and in my experience, the attendance appeared to average over 200 per session. Each attendee received a CD with the syllabus and speakers’ biographies. There were hard copies available at extra cost. As a result, the session chairs confined their introductions to the usual cautions about cell phones, and referred the audience to the syllabus for details about the topic and the speaker. This brief business-like approach kept the events moving efficiently.

The Salt Palace Conference Center is a huge building, covering the best part of three city blocks. The conference, as large as it was, occupied a relatively small portion of it, and unfortunately, the map

published in the guide book was far too small to be readable. The conference organizers provided volunteers, who wore “Ask Me” buttons and helped guide the attendees to their sessions, but some of the volunteers appeared to have been as confused as the rest of us, at least at the outset. That said, the event was well-organized and the volunteers were invariably friendly and helpful.

A highlight of the week was organized by The Church of Jesus Christ of Latter-day Saints (LDS) on the Thursday evening. Held at their Conference Center, part of the 35-acre Temple Square in downtown SLC, the event was labelled “A Celebration of Family History.” The main auditorium seats 21,000 people, and while it was not quite filled for the event, was most impressive. The two-hour long program included addresses by LDS President Henry Eyring and Pulitzer Prize-winning author David McCullough, several short films on connecting families, and performances by the Mormon Tabernacle Choir, symphony orchestra and organ, and four pipers for (wouldn’t you know) “Amazing Grace.” And it was all free.

Second, the Family History Library. The Library is staffed by numerous volunteers who are eager to help research family history. I spent an afternoon trying to go back beyond the information on my Scottish ancestors that I had already gathered at the local Family History Center and from ScotlandsPeople. Even with a volunteer’s assistance, I wasn’t able to break through any brick walls. Elaine visited the Library over several days in a similar pursuit to learn more about a grandfather’s service in the Austria-Hungarian army in the mid to late 1880s. Although the volunteer felt that the information was available, and did retrieve some from the FamilySearch vaults, it proved to be no more than we had obtained here in Ottawa and on a visit to the archives in western

Ukraine several years ago. Perhaps our hopes and expectations were too high, but it tells us that we can do a great deal of research at the local Family History Center and from home via the Internet.

Having a cousin in SLC was a bonus, for we were taken on tours of the area that included a visit to the

Kennacott Copper mine (the largest open-pit mine in the world), the venue for the 2002 Olympics skiing events at Park City and the Great Salt Lake itself. There is much to see and do in the area, in addition to the genealogical research.

Report on the BIFHSGO 2010 Annual General Meeting

BY RON ELLIOTT

This report on our sixteenth AGM complements those of the President and Directors contained in the yellow insert of the Summer 2010 *Anglo-Celtic Roots*. A draft of the official minutes of the AGM will appear in the Spring 2011 *Anglo-Celtic Roots*. BIFHSGO's AGM was held at 9:00 a.m. on 19 June 2010 in the Library and Archives Canada auditorium, with a quorum present.

Awards and Presentations

Chris MacPhail, as editor of *Anglo-Celtic Roots*, was presented with a framed copy of the National Genealogy Society's award of First Place in the 2009 Newsletter Competition in the major genealogy society category. This is two years in a row that *Anglo-Celtic Roots* has won this award.

Carol Annett received the award for the Best *Anglo-Celtic Roots* Article in 2009 for "The Luck of the Scots," which appeared in the Spring 2009 issue of the journal. She had also won the 2008 award.

Glenn Wright received the award for the Best Presentation by a Member at the monthly BIFHSGO meetings, September 2009–May 2010 inclusive, for his talk, "Just Names on a List? Let's Take Another Look at Passenger Manifests," delivered at the February 2010 BIFHSGO meeting.

As well, Glenn Wright was named to the BIFHSGO Hall of Fame in appreciation of his contributions to family history through outstanding service to the Society for several years as the Director, Research and Projects, the Associate Director of Education, and a member of many BIFHSGO conference committees; a presenter at several Society monthly meetings, "Great Moments" sessions, conferences, and educational events; an author of books, including *Winning the Second Battle: Canadian Veterans and the Return to*

Civilian Life, 1915–1930, (with Desmond Morton), *The Caroline and Her Passengers: March–May 1932*, and several articles in *Anglo-Celtic Roots*; as a contributor to the Canadian Encyclopaedia and the Oxford Dictionary of Canadian History; and as a genealogist and historical researcher working for History Television and the CBC; and a team member of *The Ottawa Sharpshooters* project.

New Board

President: Glenn Wright agreed to let his name stand for this position, and was acclaimed as president for a two-year term.

Directors: Four positions were filled by acclamation this year (the maximum allowed by the Society's bylaws in any one year). The new Board members are Susan Davis (Communications), Margaret Gervais (Publicity), Tara Grant (Membership) and Marnie McCall (Treasurer), each of whom is a member of BIFHSGO in good standing. Returning for their second year on the board are Lesley Anderson (Education), Jane Down (Programs), Brian Glenn (Research and Projects) and Ron Elliott (Secretary).

Auditor: Darrel Kennedy reported that he found the financial statement prepared by the Treasurer (recorded in the yellow inserts in the *Anglo-Celtic Roots* Summer 2010 issue) to be a fair statement of the financial status of our Society. He was approved again as the auditor for 2011.

The President made a point of thanking the many volunteers who give freely of their time and effort, often without much recognition, and who are ultimately responsible for making BIFHSGO the vibrant community it is today.

The meeting was adjourned at 9:30 a.m.

Introducing the New Board ...



Glenn Wright, President

Glenn was born and educated in Toronto, Ontario. Following graduation from the University of Toronto, he worked as a researcher for Pierre Berton before joining the Public Archives of Canada in 1975. Retired since 2006, he is a frequent speaker at family history and genealogical events and has been associated with television programs such as “Who Do You Think You Are?” and “Ancestors in the Attic.” While he is primarily interested in military research, especially the First World War, Glenn has given presentations and has published on Mounted Police records, pre-1865 immigration sources and more. A member of the Society’s Hall of Fame, Glenn has been a member of BIFHSGO for several years and served on the Board from 2006 to 2008.

Ron became interested in his family history when a relative from England visited in the 1970s and presented a copy of her research. With a change in careers from being a Director/Director-General in the Government of Canada to an international computer and management consultant, Ron became too busy to research his family. In 2008, nearing retirement, his interest was piqued again. The Internet now allowed for an extensive search of names, and he joined BIFHSGO in late 2008, to learn more, taking on the role of Secretary of BIFHSGO in 2009 for a 2-year term. His research has now grown to a list of over 700 relatives, dating back to France in 1621.



**Ron Elliott,
Recording Secretary**



Marnie McCall, Treasurer

Marnie joined BIFHSGO after attending the 2006 Fall Conference, which featured a Scottish theme, hoping to find her Scottish grandfather’s World War I British service records; it has taken four years but she now has his records and those of two great-aunts who served in the Territorial Army Nursing Service. A policy analyst with Health Canada, she looks forward to the time when she can concentrate on the other side of her family whose origins are in Germany, Poland and Western Ukraine.

An Ottawa native, Brian counts himself as a fifth generation Irish Glenn from the Pontiac on his father’s side and second generation Scots Canadian on his mother’s side. A graduate of the University of Western Ontario in London, Brian has recently retired after a 35-year career with the Federal Government in Ottawa, Victoria and Vancouver. Brian has made presentations to Saturday meetings on his search for his maternal grandfather and is hoping a visit to Scotland this September will open some new doors to the mystery.



**Brian Glenn,
Research & Projects**



Tara Grant, Membership

Tara’s ancestry is predominantly British and Scottish with a little Loyalist, German, French Huguenot and East India Company (although there is a half Dutch-Moroccan pirate way back on the tree). On being introduced to genealogy, she managed to trace a few of her lines back to the early 1600s within six months. Working on her family history taught her more about Canadian and British history than she ever learned in school. Tara works as an archaeological conservator for the Canadian Conservation Institute (another way to learn history that you were never taught in school).

In the 1970s, Susan's grandfather Waymer Laberee created a giant family tree poster that hung in his home for years. As a teenager, Susan would sit and marvel at the hundreds of men and women who came together over almost 500 years to become her ancestors. She rescued the poster from an uncle's attic in 2009 and today she is using her skills as a trained journalist to digitize the tree, document sources and share the stories she finds along the way with family and long-lost relatives. After 10 years with Army Public Affairs as a reporter, editor and finally web manager, Susan now works at Environment Canada as a strategic communications advisor. She joined BIFHSGO in 2009.



**Susan Davis,
Communications**



Margaret Gervais, Publicity

Born in Montreal to Irish Gaelic-speaking parents who arrived from County Galway in 1928, Margaret grew up absorbing oral family history. With her retirement in 2002 from the RMOC Social Services Department, she had the time to develop her maternal Connolly and paternal Conroy family trees. She further developed experience in marketing while campaigning annually for the United Way, and became the Region's campaign coordinator in 1996. A BIFHSGO member since 2004, Margaret is a volunteer at the Ottawa Archives and a member of the DNA and Irish Research groups.

Jane has been researching her family since 1975. She has been active in both BIFHSGO and the Ottawa Branch OGS, and has won several genealogy awards for photos and essays. In addition, she has presented talks at Gene-O-Rama and our Fall Conferences as well as at regular Saturday meetings. Jane is a Senior Conservation Scientist at the Canadian Conservation Institute, where since 1978 she has been carrying out research, publishing reports and delivering presentations on adhesives that are used to conserve works of art.



Jane Down, Program



Lesley Anderson, Education

Lesley continues in the position for another two year term and continues to organize and provide educational seminars. Lesley has been involved in the personal research of her family tree for over 35 years and her passion for genealogy has branched out to teaching classes including those offered through the Catholic Board Continuing Education Department, speaking at seminars and conferences, consulting and doing research for others. She volunteers at the LDS Family History Library and is employed by Ancestry.ca to acquire genealogical content at Library and Archives Canada.

Mary Anne's interest in genealogy began with a manuscript about Charles Tweedy, her ggg grandfather, who emigrated to Canada with his family from Ireland in the 1830s. Stories of this family and others who came from Scotland and England have gradually emerged through the application of the same research techniques that Mary Anne had applied as a biologist working for the oil industry and government. Now retired, she is happy to have more time to devote to researching her ancestors. Encouraged to share her research successes and brick walls with others of like mind, Mary Anne joined BIFHSGO in the late 1990s, serving on the Board and as President.



**Mary Anne Sharpe,
Past-president**

TECHNIQUES

On Writing a Family Story

BY BETTY WARBURTON

A member of the BIFHSGO Hall of Fame, Betty is an active participant in the Writing Group and offers an example of overcoming a writing block to develop an interesting account of reliving an early childhood experience.

Writing is hard work; I call it agony. Nevertheless, it is only by writing readable, interesting and true stories about my ancestors that I will create a legacy that my children and grandchildren will cherish. So I persist and agonize.



What follows is a description of the development of a short story that grew out of the BIFHSGO Writing Group Workshop held last November. Everyone, presenters and participants, was expected to do some preparatory work, comprising three tasks:

1. Choose a subject to write about from their family history: a person or group of people, a location, a journey, a way of life, an occupation, or an event.
2. Review the material that they had collected about that subject.
3. Create a timeline and add relevant historical details.

Presenters also prepared an outline before the workshop, while participants were expected to create an outline at the workshop and make a start on writing the story.

When the assignment was discussed, my first thought was to write about great-great-grandfather William Morris. Several years ago, I had written about the life of his father John and his participation in the vestry committee of the village of Bosbury, Herefordshire. William's life story would be the second chapter about the Morris family of Bosbury. I completed the three required elements about William and the events in his life, and then reviewed the story I had written about John. John's story definitely needed revision, and William's story was just too complicated to be tackled at the workshop. I decided to put it aside to deal with later when I would have more time.

I needed something simpler—perhaps an anecdote or a memoir. For some time I had been thinking that it

would be fun to write about a folktale associated with the Devil's Spadeful (or Spittleful), a landmark near Kidderminster, Worcestershire, where I spent my childhood. How could I introduce the story? I remembered seeing the Spadeful one time on a walk with my aunts. Perhaps I could include it in a memoir about childhood walks. Then I could include visits to Habberley Valley, mentioning my sister's and my excursion there while travelling in England in 1979. I researched these areas on the Internet and in the histories of Kidderminster that I owned. I made a list of material dealing with the subject and a timeline and then prepared the following outline:

- Family enjoyed weekend walks
- Description of Kidderminster and nearby countryside
- Geology and ecology of area—sandstone rock/ woodland heath
- Area protected by National Trust and Wyre Forest Authority
- Description of the route to Habberley Valley in the 1930's (Map)
 - Sutton Park Road. Reservoir and Uncle Harold's house
 - Bewdley Hill and big houses. Participation in garden party pageant?
 - Blakebrook Road fields some houses
 - Habberley Road. Hedgerows
 - Bluebells
- 1979 visit To Habberley Valley. (Photograph of sister in Habberley Valley)
- Stourport to Bewdley & short cut across Rifle Range and home (Map)
- Description of the Devil's Spittleful
- Legend of Devil's Spittleful. In his discussion of the changing boundaries of the county, David Lloyd, in *A History of Worcestershire*, says "The greatest anomaly was Bewdley, which became a sanctuary for criminals in the late Middle Ages because of uncertainty whether it belonged to Worcestershire or Shropshire" (p.19).

Armed with all this information, I thought I was ready to write a scintillating story at the workshop about my chosen subject. Well, that didn't happen. I wrote and crossed out and wrote some more and the story plodded on. I was disenchanted with the effort and threw it aside after I returned home.

Yet my mind would not let it rest. My thoughts kept returning to what I might have seen on the walks to Habberley Valley 70 years ago. How reliable was my memory? What buildings or areas of interest would I have walked past? I studied maps of the area and reread the local histories of Kidderminster that I owned. It was not hard to find information about Bewdley Hill during the 1930s, where several large homes or mansions of Kidderminster carpet manufacturers were located. Memory also supplied some hazy recollections of visits to at least two of these houses.

To free myself from all the ideas churning in my mind, I made another attempt to write my story, referring often to my outline. Still I floundered. Why wasn't this method working? I had followed each step carefully. It should have been easy. I wrote, "On weekends my family enjoyed going for a walk." What do I say now? Could I do something with "a carpet of bluebells"? Nothing came to mind. Then I realized that I was searching for an arresting opening sentence; I found it in my account of the visit to Habberley Valley in 1979.

... and this is the story that evolved ...

Kidderminster Walks

"How are we going to get down there?" someone said. The four of us (my sister Mary and her husband Keith, my husband Ed and I) stood on the grassy verge of the road looking down on Habberley Valley. This was the first time we had all been in England at the same time and Mary and I were eager to show our husbands some of the beauty spots around Kidderminster, the scruffy manufacturing town in which the two of us had spent part of our childhood. We had parked our car at the nearby Fountain Inn and had walked the short distance to the track to the valley. A short dirt path cut through the grass beside the road and then nothing—just the sheer drop to the valley floor. As I stood there a forty-year-old memory surfaced, and I found myself saying, "There's a flat stone. When you step on it, you can see the path down to the bottom". I ventured closer to the edge, found the stone and soon we were at the bottom looking up at Peckett's Rock. This sandstone pillar

Suddenly the whole story fell into place. After I had dealt with that visit, it was easy to move on to earlier visits to the valley and an ecological description of the area. A reference to similar ecology around the Devil's Spittleful allowed me to introduce my visit to that site as well as the folktale. When describing the walk to Habberley Valley, I had to think about how much information to include about the mansions on Bewdley Hill. At the age of eight, I knew very little about these houses except that they existed. I opted for simplicity and made only a brief mention of them.

Why did I have so much difficulty with the accepted method? Previously, when I wrote, I knew in my mind what I wanted to say and I was not in the habit of using a written outline. Now that I had one, I felt bound to follow it. The outline, which had its origin in the format of the timeline, I now realize, needed a lot more work and more thought. Perhaps I should have reviewed the framework. It was obvious that I needed something more than an outline to start writing. For me, it was an interesting opening sentence that provided the spark or inspiration.

For this article, I had to make a similar decision—whether include all the information about the mansions. Was it relevant? Not really, but I will put it aside for another story. Yes, I shall continue to write—and agonize.

interested us and we took our time climbing and photographing it.

Suddenly someone looked at their watch and said, "It's time to leave or we will be late for our lunch reservation at the Fountain Inn". Mary and I missed the opportunity to explore the farther reaches of the valley where memory told me that bluebells bloomed in springtime.

I have recollections of two springtime visits to Habberley Valley in those childhood years. I recall setting out on a sunny Saturday afternoon for the trek to the valley, accompanied by Auntie Dot and Auntie Marge. Up Reservoir Road we went, left onto Sutton Park Road and past the dusty track to the town reservoir. At that point on the road we could look down the hill into the backyards of the houses on Tompkinson Drive, where Uncle Harold, Auntie Elsie and our cousin Greta lived; perhaps we paused for a

moment to see whether anyone was enjoying the sunshine in their garden. Then on we pressed to Bewdley Hill and turned right, down the hill to Blakebrook Road. At that time (1934/5), it was a pleasant walk: past fields and hedges, interspersed by cottages and some nineteenth century mansions, the homes of Kidderminster carpet manufacturers. Blakebrook Road became Habberley Road and we were there. We walked past Peckett's Rock, to the far end, where, close to what appeared to be an abandoned building, was a vast carpet of bluebells. Carrying large bouquets of the flowers we returned home, tired, hungry and ready for tea.



Figure 1: Ed, Keith and Mary at Peckett's Rock, Habberley Valley

Source: Author photo

These memories triggered a curiosity to know more about Habberley Valley. I read histories of the area and surfed the Internet. I learned that this sandstone valley is now a local nature reserve. It contains open, acid grassland, lowland heathland, birch and oak woodland, mature woodland and ancient semi-natural woodland. Peckett's Rock and other large sandstone outcrops provide relief.

To the south west of Kidderminster lies a similar habitat. This large area of rare lowland heath has been designated a Site of Special Scientific Interest. Heather, as well as rare and unusual plants and fungi, thrive in the acidic soil. This habitat of heathland, birch/oak woodland and grassland attracts a variety of butterflies, moths and birds. To protect this area, two adjacent nature reserves have been created. The local municipal authority administers the Rifle Range

Reserve, while the Worcestershire Wild Life Trust administers the Devil's Spittleful Nature Reserve. Most of the area is fairly flat but for a sandstone rock crowned with Scots pine known as the Devil's Spittleful or sometimes as the Devil's Spadeful. (A 'spit' was a spade's depth.)

I remember coming across the Devil's Spadeful on another walk with my aunts. We were returning home, after following the banks of the Severn River from Stourport to Bewdley, and decided to take a short cut across the Rifle Range. Suddenly this huge rock (huge to my young eyes) with its evergreen crown was looming over us. I believe we climbed to the top because I have a memory of standing under the trees looking across the Rifle Range. It is, however, the folk tale associated with the rock that I remember best.

I should mention that, at one time, Bewdley had a reputation for wickedness. During the late Middle Ages, authorities could not decide whether Bewdley belonged in Worcestershire or Shropshire; because of this lack of jurisdiction, the town became a resort for thieves and other criminals. Here is my version of the story.

On his way home from Bewdley with a great sack of shoes to mend, a cobbler sat under a tree to rest. While he sat enjoying the cool shade, another man with a great spadeful of dirt joined him. The cobbler knew that to carry such a large load the man must have supernatural powers and decided he could only be the Devil. The two men began to chat about how hot it was and how pleasant it was to rest in the shade. Finally the cobbler said to his companion, "What are you going to do with that great spadeful of dirt?" "I am going to throw it into the Severn and drown all the wicked people in Bewdley," was the reply. The cobbler was aghast. In spite of their wicked ways, he had good customers and friends in the town. How could he save them? Then the man asked, "How much further is it to Bewdley?" "Do you see that big sack of shoes I'm carrying?" said the quick-thinking cobbler; "I wore all of them out walking from Bewdley." The Devil took one look at the sack and left without his spadeful of dirt. And there the Devil's Spadeful or Spittleful sits to this day.

Using Contemporary Novels for Background Material in Family History Writing

BY THE WRITING GROUP

If you do not have journals or diaries written by your ancestors, you may be at a loss on how to provide a backdrop for the stories you want to write about their lives. One way is to mine contemporary novels for relevant descriptions of life or physical environments in a particular area of the British Isles. It is preferable to use contemporary rather than historical novels, as the descriptions were likely based on direct observations, rather than on secondary sources.

In this article, we are presenting a selection of novels written in nineteenth-century England that provide a rich source of background material. We have chosen not to cover Dickens at present, but to focus on books that some people may be less familiar with.

The novels of George Eliot

Marian (or Mary Anne) Evans (George Eliot) was born in 1819 at Griff, a hamlet south of Nuneaton, in northeast Warwickshire. Her father was the estate manager of an important landowning family there, and Marian frequently accompanied him as he went about the country looking after his employer's business. This countryside, dotted with many small hamlets and villages, were never far from Marian's mind when she later pursued her vocation as a writer. The settings and characters of many of her novels are either composites of these familiar places and people or heavily influenced by them. When she was 21, she moved with her widowed father a short distance away, to the outskirts of Coventry. There she remained until his death in 1849. The rest of her life was spent in various parts of London, interspersed with frequent extended trips to the Continent.

Silas Marner was published in 1861, six years after the author permanently left Warwickshire. The story, however, begins about forty years earlier, in the fictional village of Raveloe, in the Midlands. It could be any one of the villages with which Eliot was familiar, or a composite. The central character is an independent linen weaver, who had arrived from a town in the north of England 15 years before the story opens. The reader learns a great deal about the importance of such weavers before the cotton industry replaced many of them. Eliot also contrasts the

lifestyle of the self-employed itinerant weaver with that of the one who worked for pay in the towns.

The main features of Raveloe are the church, the Inn and the squire's Red House. The Rainbow Inn is the social centre of the village, including the gentry and the professional class. From the many scenes that take place there, it is possible to get a clear picture of village life: the various occupations that these people followed; how the uneducated villagers treated each other; the way the rich and the poor interacted. The company at the Rainbow Inn would likely be representative of any group of villagers to be found in the west Midlands in the early nineteenth century. There is also a great deal of information about the social life and makeup of the select class of the village that includes the rector, the justice, the apothecary, farmers and so on. When the squire holds his annual New Year's party, these are among the invited guests, as well as some acquaintances from neighbouring villages. Many of the poorer villages also have a role to play, helping with the entertainment and as onlookers. Because the roads are unsuitable for wheeled conveyances in winter, the guests must make the trip on horseback and there is interesting detail on how the women managed their dresses and accessories when they had to ride pillion.

As the story unfolds, one discovers that few of the villagers travelled beyond their home territory, and how much walking they did on a daily basis. There are many instances when the isolation of most of these villagers from the towns that were already undergoing change is evident, but the most dramatic is the shock that Silas gets when he returns to the town of his birth after a thirty-year absence. The story gives a good idea of the ebb and flow of village life in the Midlands, before the industrial revolution changed country life forever.

On the other hand, *Daniel Deronda*, written in 1876, is a contemporary novel, concerned with a more modern society, invigorated by the rapid changes of the previous half-century. The time is the 1860s and the action takes place in London and Wiltshire (disguised as Wessex), as well as the Continent. Thus, we are able to get a very good idea of what it was like to travel locally and abroad in the second half of the

nineteenth century. For example, Daniel is in the habit of using a rowboat on the Thames to get across London. Sometimes he rows himself and sometimes he hires a boatman. Away from the river he often takes Hansom cabs, while other members of his circle use their own carriages. On one occasion Gwendolyn undertakes a trip to a German resort and Eliot includes many details about each stage of the return journey. The book is filled with descriptions of life in London and the country at many levels of society. There are many characters drawn from both the gentry and the professional classes, as well as the Jewish commercial ghetto.

Although not main characters, the three Meyrick girls are an integral part of the Daniel–Myrah love story and Eliot provides a great deal of information about their dress and daily lives. They have been well educated, but their widowed mother has only a small income. Thus the girls must supplement it by teaching, sewing, embroidery and illustrating books. When Myrah comes to live with them, she is able to pay her way by singing at private concerts in the homes of rich families. The limited choice facing women in stressed financial circumstances is also illustrated by the unpleasant choices offered Gwendolyn when her mother loses her fortune. This novel gives the family history researcher a detailed picture of everyday life in London in the mid-1800s, for a broad range of classes, as well as glimpses of life in the country west of London.

The novels of Mrs. Gaskell

Elizabeth Cleghorn (Stevenson) Gaskell wrote novels that included social commentary and descriptions of English society at all levels, as well as novels depicting village life. Soon after her birth in 1810, her mother died and she was sent to live in Knutsford, Cheshire, which became the model for the village of Cranford in the novel of the same name. In 1832 she married the Reverend William Gaskell and the couple settled in Manchester, Lancashire. There, Mrs Gaskell observed the extreme hardship of the mill workers. In the novel *North and South*, the manufacturing town of Milton is based on Manchester. Mrs. Gaskell died in 1865.

Cranford was first published in one volume in 1853, but it had earlier appeared as a series of stories in a weekly magazine edited by Charles Dickens. The novel is set in the small village, populated mostly by women, and is concerned with the everyday lives and interests of these women, many of whom live in

genteel poverty. The society is a highly structured one, and a great deal is made of the “code of gentility,” which is threatened by encroaching industrialization. Mrs Gaskell provides many descriptions of clothing, manners, customs and activities, particularly among women, and this has led to criticisms of its being an exercise in nostalgia. For the family history writer, it is just this sort of detail that can be used to enliven the biographies of our own ancestors.

North and South, published in book form in 1855, contains much more explicit social commentary than *Cranford*. The novel is set in the cotton-manufacturing town of Milton. The main character, Margaret Hale, becomes involved with people at many levels of society, from wealthy mill-owners to labourers who work in the mill. While Margaret sympathizes with the workers, she is also able to see the problems faced by business owners because of new machinery, competition from abroad, and the threats of potential strikes by the workers. As Margaret moves through the various classes of society, the book includes descriptions of the setting—from drawing rooms to crowded tenements, as well as the customs and speech patterns of each class.

Arnold Bennett and the Potteries

Born in 1867 in Hanley, Staffordshire, at the heart of the industrial English Midlands, Arnold Bennett was an acute observer of people and places and a true storyteller. His best novels are distinguished by accurate descriptions of ordinary lives, sympathetic portrayals of women and powerful depictions of the urban environment of the Five Towns of the Potteries, the name commonly given to the six contiguous towns in Staffordshire where the pottery industry flourished in the nineteenth century—for some reason Fenton, the sixth town, was omitted from his tales. His novels illustrate how characters are influenced and even formed by their environments.

His two best novels, *The Old Wives’ Tale* and *Clayhanger*, draw on his own personal experiences. He was born into genteel poverty but later benefitted from his father’s success as a solicitor. Not content to stay in the Midlands, working in the family firm as a solicitor’s clerk, he escaped to London to try his luck as a writer: first as a journalist and eventually as a novelist. Both tales are largely set in the Five Towns during the second half of the nineteenth century, when industrial production was at its peak. The Potteries supplied the world from an intensively industrialized area, where pollution and appalling working

conditions were the norm. In his stories, Bennett uses real locations and buildings, many of which still exist. He alters names slightly, so that Burslem becomes Bursley, while Hanley is Hanbridge. The Duck Square that features largely in both *The Old Wives' Tale* and *Clayhanger* is St. Luke's Square in the centre of Burslem.

The Old Wives' Tale, published in 1908, tells the story of two sisters, Constance and Sophia Baines, daughters of Burslem's most respected draper. His shop, which plays a prominent part in the book, is a faithful replica of the shop in which Bennett's early years were spent. The girls are young children at the start of the book, their lives firmly bounded by the life of Duck Square; its comings and goings are observed minutely, and sometimes irreverently, from the upper window above the shop. Sophia longs to escape the narrow confines of life in the shop and Bursley, while Constance, ever the dutiful daughter, remains at home after her sister's elopement. Constance marries the shop assistant and lives out her life above the shop, in line with Burslem social conventions. Sophia returns, in her later years, from the eventful and successful life she has made for herself in Paris.

Bennett's belief that ordinary people's lives are of account inspires him to describe clothes, customs, transportation, medical practices, entertainment, the challenges of the retail trade and, especially, the social constraints of the period in great and fascinating detail—a boon for the family historian. The narrative device of having Sophia leave the Potteries allows Bennett, through his characters, to reflect on the working and living conditions there. He highlights the insularity and fierce independence of each of the towns, the bitter political battles and the dreadful physical environment created by the heavy concentration of manufacturing in the area.

Clayhanger, which was published in 1910, is the first of four books about Edwin Clayhanger and his wife Hilda Lessways, and is considered to be Bennett's indirect and enhanced autobiography. The series covers the last quarter of the nineteenth century and the first decade of the twentieth. The stories are set in Turnhill (really Tunstall) and Bursley (Burslem). The constant struggle of life is the theme of the earlier books: the fight to avoid poverty and the dreaded workhouse, and the tussles between parents and adult children, who want to escape into the ever-expanding world of the late Victorian era. In *Clayhanger* Bennett writes about Edwin's education and his move into the workforce. Against his will, Edwin becomes a

printer's apprentice to his father, abandoning his dreams of becoming an architect. At a more general level, the story contrasts the pressure for change—coming from improved communications and powerful newspapers—with the power of the status quo, upheld by a stifling straitjacket of local conventions and a carefully observed class system.

These books and Bennett's other stories about the Five Towns of the Potteries, providing a wealth of detail about ordinary life in that area in the latter half of the nineteenth century, are treasures for family historians with connections to that area or with an interest in the social history of that time. Links to online versions are at [Literary Heritage West Midlands](#).

William Thackeray and *Vanity Fair*

William Makepeace Thackeray was born in Calcutta, India, in 1811. When his father, Richmond Thackeray, secretary of the board of revenue of the British East India Company, died in 1815, young William was sent to England to be educated as a gentleman. He attended Charterhouse School, schools in Southampton and Chiswick, and spent a year at Cambridge University. Through poor investments and gambling he lost most of his inheritance. To support himself he began to write humorous and satirical articles for *Fraser's Magazine* and *Punch*, but he struggled financially until 1847, when his novel *Vanity Fair* was serialized. The novel established Thackeray's literary reputation, but although he wrote several other novels, none achieved the same popularity.

Thackeray describes *Vanity Fair* as “a novel without a hero.” Instead, he introduces us to two heroines: charming, scheming and heartless Becky Sharp, the painter's daughter, and pretty, naïve and loving Amelia Sedley, the daughter of a stockbroker. We follow their fortunes as they leave school in Chiswick, enter society, marry and follow their soldier-husbands to Brussels, and the battles of Quatre Bras and Waterloo. Widowed by the war, and her father financially ruined by it, Amelia and her family struggle to make ends meet. Dear charming Becky and her gambling husband, however, show us how to live well on no income at all; that is, until the creditors arrive at the door.

Although the events in *Vanity Fair* take place in the early nineteenth century, Thackeray was really writing about his own society. His young ladies chat about hoops, fashionable in the 1840s, but not in 1815, and in his illustrations for the novel, he dresses his characters in contemporary styles. He introduces us to

characters from all levels of society. We meet the Countess of Bareacres, who can hardly bring herself to speak to those she considers inferior and often doesn't, and the kindly and garrulous Mrs. Major O'Dowd, with her "rapayther" (watch) and her fine, yellow turban, who takes the shy Amelia under her wing. We also meet Jos Sedley's Belgian valet Isidor, who yearns for Napoleon's victory over the hated,

overbearing English, so that he can claim his hopefully dead master's ruby pin and fine frogged frock coat. As Thackeray describes what his characters ate for dinner, how they dressed, amused themselves or invested their money, he satirizes with humour a society corrupted by its emphasis on wealth, material goods and appearance.

RESOURCES

The Bookworm

BY BETTY WARBURTON

Researchers interested in discovering how their ancestors lived in Ireland will find many useful books at the Brian O'Regan Memorial Library.



The Remarkable Irish: Chronicle of a Land, a Culture, a Mystique (New York: David McKay Company, 1966) by Mark Bence-Jones is an interesting introduction to life in Ireland. The author includes enough history in his observations on daily life in Ireland to help you understand Ireland's unique place in the world.

The Bog Irish: Who They Were and How They Lived (Ringwood: Penguin, 1987), edited by Frank Murphy, is a collection of poems, letters, stories and vignettes illustrating many aspects of Irish life.

If you enjoy cooking you may want to try some of the recipes from Theodora Fitzgibbon's cookbook, *A Taste of Ireland: Irish Traditional Food* (London: J. M. Dent & Sons, 1968).

Editors W. H. Crawford and B. Trainor offer a collection of documents from the Public Record Office of Northern Ireland in *Aspects of Irish Social History, 1750-1800* (Belfast: HMSO, 1969). Other books dealing with this period in Ireland's history are:

MacLysaght, Edward. *Irish Life in the Seventeenth Century* (Dublin: Irish Academic Press, 1979).

Corkery, Daniel. *The Hidden Ireland: a Study of Gaelic Munster in the Eighteenth Century* (Dublin: Gill and Macmillan, 1967).

Rushe, Denis Carolan. *Monaghan in the Eighteenth Century* (Dublin: M. H. Gill & Son, 1916).

The potato famine of the 1840s is the dominating factor of Irish social history during the nineteenth century. Gearoid O Tuathaigh wrote about *Ireland Before the Famine, 1798-1848* (Dublin: Gill and Macmillan, 1990) and F. S. L. Lyons wrote about *Ireland Since the Famine* (London: Fontana, 1985). In *The Great Hunger: Ireland 1845-1849* (New York: Old Town Books, 1962), Cecil Woodham-Smith deals with the famine itself.

To escape the famine, many Irish emigrated to North America. Robert Whyte's *1847 Famine Ship Diary: the Journey of an Irish Coffin Ship* (Cork: Mercier Press, 1994) and Oscar Handlin's *Boston's Immigrants: a Study in Acculturation* (New York: Harvard University Press, 1979) describe some of the experiences of these immigrants.

For those impoverished people remaining in Ireland, there was always the workhouse, as described by John O'Connor in *The Workhouses of Ireland: the Fate of Ireland's Poor* (Dublin: Anvil Books, 1995).

Religion strongly influenced the lives of Irish people, as well as the history of Ireland. These three books provide some insight into this difficult area:

Akenson, Donald Harman. *Small Differences: Irish Catholics and Irish Protestants, 1815-1922* (Kingston and Montreal: McGill-Queen's University Press, 1983).

Bowen, Kurt Derek. *Protestants in a Catholic State: Ireland's Privileged Minority* (Kingston and Montreal: McGill-Queen's University Press, 1983).

Connolly, S. J. *Priests and People in Pre-famine Ireland, 1780-1845* (New York: St. Martin's Press, 1982).

The following books deal with customs and festivals peculiar to Ireland:

Danaher, Kevin. *In Ireland Long Ago* (Cork: Mercier Press, 1962) describes the lives of Irish farmers and work people: their homes, their tools, what they ate and drank, and their wedding and funeral customs.

Danaher, Kevin. *The Year in Ireland* (Cork: Mercier Press, 1972) describes the cycle of festivals and seasonal work, from the making of St. Brigid crosses on February 1 to the celebrations of Midsummer and Harvest and Christmas.

Sharkey, Olive. *Old Days, Old Ways: an Illustrated Folk History of Ireland* (Dublin: O'Brien Press, 1985).

The author has illustrated her book with drawings of houses, furnishings and tools.

Paterson, T. G. F. Evans, E. Estyn, ed., *Harvest Home: the Last Sheaf: a Selection From the Writings of T. G. F. Paterson Relating to County Armagh* (Armagh: Armagh County Museum/The T. G. F. Paterson Memorial Fund Committee, 1975).

Ballard, Linda. *Tying the Knot: Marriage Traditions in the North of Ireland* (Ulster Folk & Transport Museum, 1991).

Kennedy, Robert. *The Irish: Emigration, Marriage and Fertility* (Berkeley: University of California Press, 1973) is a study of Irish demographic patterns since 1861.

A Day at the London Metropolitan Archives

BY IRENE IP

In all my trips to London, I had never bothered to check out The London Metropolitan Archives (LMA), even though I had often been to the Clerkenwell district, where it is located at 40 Northampton Road. Encouraged by John Reid of our Society, I decided to include a visit there during my latest stay in England, last May, and I am happy I did.



As I was travelling by the Overground from southeast London, Farringdon was the closest station. (It is also on the Underground.) I should, however, have brought a map as, unfortunately, Northampton Road does not exit onto Farringdon Road. When I asked a policeman where the street was, he guessed that we were looking for the LMA, and escorted us to number 40.

The building was undergoing some extensive renovations, which may change the layout that I experienced. First we had to sign in at the reception area on the ground floor, but no ID was required. The next stop was the visitor lounge on the mezzanine floor, where we left our personal possessions, including all pens, in one of the lockers, and put our papers and pencils into the plastic bags supplied. We could have brought a computer and a camera (£2.50 per day for the permit). The lounge also has hot and cold drink vending machines and a small cafe style

set-up, where one may consume one's own food and drinks. There are plenty of cafes and pubs in the vicinity of the building and there is a small park across the road, but one would have to sign out and in again, if one wished to leave the building for a break.

The research area on the first floor is separated into two sections. The first one, the Information Area, contains shelved reference items such as maps, microfilm records, index books, and bound reports, as well as an array of information leaflets to help the researcher. One can download any of the LMA's more than 60 information leaflets from their website (www.cityoflondon.gov.uk/Corporation/LGNL_Services/Leisure_and_culture/Records_and_archives/).

There were a few large tables for examining such items as books and maps, and enough carrels with state-of-the-art microfilm readers that it was not necessary to reserve a spot. The second area, the Reading Room, was for examining unshelved items, which have to be brought up from the strong rooms. No shelved items may be brought into this area. In the Information Area, there was a central desk manned by two or three staff to assist visitors and I was lucky to find one free without waiting.

Although their website says that "all visitors who wish to access original material at LMA will require a History Card," I was told that I did not need one to access the original documents in which I was interested unless I wished to make copies.

In preparation for my visit, I had made a list of a number of unrelated items that I hoped to check out, but I had no idea if they were part of the shelved or unshelved material. Once the staff member saw my list, she quickly noticed that some of them were unshelved items. She explained that I would first have to find the index number and exact title of each item, copy this information onto an order form and place it in a collection box. One may not request more than three items at a time. Orders are collected every 20 minutes, starting at 9:40 a.m. and ending at 4:20 p.m. (weekdays). Once the order has been picked up, it might take 10 to 15 minutes before the item arrives in the Reading Room. One has then to present oneself at the counter and request one item, which must be returned before a second one may be examined. Even though this system is explained on the LMA website, I had not noticed it. Consequently, I began my research in a most inefficient manner, missing the first collection as I tried to fill in my first three requests at once, intending to put them into the collection box together. Furthermore, it did not occur to me to order another three items under my sister's name, which would have considerably shortened this part of my research. Nevertheless, I would have wasted even more time if I had been left to my own devices. The staff member quickly located the appropriate indexes, as well as shelved material. I did not have to wait long for additional help later.

My first request was for a list of nurses working in the Banstead Lunatic Asylum in 1881. The assistant brought me a book in which the various documents were indexed. It was not immediately obvious to the staffer, or to me, which were the most likely listings. The hospital was variously listed as Banstead Asylum, London County Asylum Banstead, and Middlesex Asylum Banstead. It helped that I had already researched the history of this institution. It was not easy to determine which register would contain my ancestor: Female Attendants, Male and Female Attendants, or Officers and Servants. As the registers were kept annually, I could use up my initial limit by ordering a single category for three years. I decided that my three items would be Female Attendants Number One, Register of Officers and Servants 1880, and Female Attendants Defaulters Book No. 4. The first item gave me the date my ancestor had "entered on duty" and the date she had "resigned." After finding her record for 1880 in the register for that year, I now knew that I should order the register for 1881. Having returned the items that I had finished examining, I was able to submit two more requests.

The registers gave me information about my ancestor's position and wage rates. It would also have given the reason for dismissal if that had been relevant. From this material I learned that my ancestor had spent less than two years at the Banstead Asylum and not her whole nursing career. As I knew that she had been a nurse for much longer than two years, I realized that I would have to do some more investigation to find where the subsequent records might be. The LMA provides two information leaflets about nursing records: Number 36: History of Nursing—Major Sources in London Metropolitan Archives; Number 34: Hospital Records. Since I do not know which hospital's record I should search, I need to make some guesses about which part of London she might have worked in. Leaflet Number 36 says that maps showing locations of London Hospitals can be consulted in the Information Area. Since the leaflet mentions several hospitals that were operating at the end of the nineteenth century, I may be able to narrow down the possibilities before making a return visit to the LMA.

My second request was more straightforward, as I had already obtained, from the National Archives website, the index number for the material I wanted to examine—the paperwork related to the erection of a memorial tablet in a Wimbledon church. It was in memory of Major Charles Stewart Holland of the Royal Field Artillery, under whom my father had served for some years before the outbreak of World War I. The major had been killed in action on 23 October 1914 at the Battle of Mons, along with most of his men. This incident had haunted my father for the rest of his life, which led me to research the life and death of Major Holland. About ten minutes after the completed request form had been collected, I was handed a yellowed envelope containing Vestry Minutes, request letters and a copy of the memorial plaque. It was a very moving experience.

My other searches were in the Information Area. One of the major initiatives of the LMA has been its London Generations, a database that has been compiled from all the genealogical sources that are now held there. It sounded very promising and I hoped to find information about a great-uncle who had been teaching for the London School Board (LSB) in 1881. Disappointingly, there was nothing. "Most people want to find pupils' records," I was told. However, I was directed to the shelved annual reports of the short-lived LSB, which made interesting reading. I had also hoped to resolve some mysteries about my father's and my own educational histories and in this search I was

luckier. There are numerous microfilms of pupils' records, which form part of the LMA's London Generations. To select the most likely film, I needed to know the borough, the school and the years. Indexes list the boroughs and the schools that were in each. Since the boundaries and names of the boroughs have changed over the years, one has to proceed carefully, if one does not want to waste a lot of time. There were two possible schools for my father, which meant that I had to search two microfilms. The records that had been filmed were far from complete and not in a completely chronological order. Much to my surprise, I found entries for both my father and one of his brothers on the same film as a "war record" record that included details of my wartime schooling.

My final request was for the names of churches that were in the area of Leicester Square in the eighteenth

century. At the help desk, I was given a listing of all the parishes in London, most of which had been subdivided into many other parishes by the end of the nineteenth century. This listing included the dates when each church was established, and if registers still existed. Using the information in this list, I could then pinpoint the most likely church for residents in the vicinity of Leicester Square. Information Leaflet Number 2: Parish Registers gives details about the LMA's holdings of church records.

After spending about five hours researching, I was ready to leave. It had been a very fruitful session and I hope to be able to go back, when I will be able to use the resources much more efficiently. In particular, I would like to browse the shelved material that contains fascinating background material for my ancestors who lived in London and for my own memoirs.

The Printed Page

BY GORDON D. TAYLOR

It is census time again, and with the taking or release of a census, controversy seems to be a fact of life. The announcement by the Government of Canada that the next Census of Canada would be held on 10 May 2011 was the "GO" signal for the current round of controversy. Several important changes in census methodology were announced at the same time. A short questionnaire of eight questions that must be completed for all residents of Canada becomes the basic data collection vehicle. A long questionnaire, to be known as the National Household Survey, will be sent to a sample of Canadian households and is to be completed on a voluntary basis. The detailed individual results of this survey may be released after 92 years, provided that the respondent agrees, but the short survey results apparently will be released.

The changes have brought forth a great discussion about their effect upon the value of the census as a source of information. I do not intend to become involved in the merits or demerits of the changes. My task is to determine as best I can the role of the census as a source of information for family history. It is a fact of life that most family trees have been developed with a very strong census input. This input increases in value to the family historian when a family or individual members of it can be traced over several



censuses in time and place. In some of my personal research I have traced family members through censuses in Scotland, England, Canada and the U.S. for times from 1841 to 1920.

As a result, family historians have a special interest in the census and in the information sought and the methodology by which it is obtained. Family history must be involved when the very fundamentals of a census are being determined. There must be this top-level role, but there are other important ways that we can assist in the taking of a census. First of all we can make sure that we complete and submit the census data forms as will be directed at the time of the census. We should urge relatives, friends and others to complete and return the forms. One piece of good advice I have seen is that we should make and keep a copy of our response to the census. This copy would become part of a family's historic documents.

We must admit, however, no matter how important census data has been and will continue to be in the development of family histories, the census is not collected for that purpose and never will be. We might be termed freeloaders on an important study conducted for purposes other than ours. Even though the primary purpose of the study is not family history, the information is important for our studies. Our concern must be that the census continues to be conducted for its principal purposes and that we are included in any discussion of change, so we can determine whether the

proposed changes will affect us positively, negatively or not at all. A budget of \$600 million has been allocated to the 2011 Census. We must make sure we get our money's worth.

A census is a contentious issue no matter where it is conducted. The U.S. 2010 Census is being done this year at an estimated cost of \$11.8 billion. A large percentage of the cost is due to non-responses to the census forms and the necessity of sending out census employees to track the absentees and collect completed census forms.

The U.S. has changed the census structure by asking only 10 questions this year, making it one of the shortest censuses conducted there. Similar comments to the ones made by Canadians to the changes made to their census have been raised by Americans.

The U.K. is also conducting a census in 2011—one that could well be its last. The government is concerned about the cost of the survey and the accuracy of its results, so may use various databases for information in the future. If accuracy of results from a study purported to be of all residents cannot be vouched for, would a sample survey be any better or worse? Part of the problem with the census is non-response. To overcome non-response requires a personal interview and it is this step that increases costs.

Eleven other countries that I have been able to identify are also conducting 2011 censuses. With so many countries involved in censuses there should be an opportunity for collaboration and exchange of ideas on methodology and all that the word covers.

The discussion around the current crop of population counts comes against an emerging background of too much information becoming available on the Internet. Several articles on the overload of information on the Internet have appeared in the genealogical literature recently.

The release date for the individual data from the censuses, which is the information sought for family history, is a limiting factor in its overall importance. In the case of Canada there is a non-availability of data for 92 years, the time period in the U.K. is 100 years and in the U.S. 72 years. Family historians in Canada must take into consideration what the data needs will be in 92 years and how those needs will be met by the many agencies involved in the collection, storage and interpretation of data. Ninety-two years is a long time. If I look at the census dates and my age, I find that I must live until 2023 before I can see what my mother and/or father reported on the 1931 census. What other sources will be available to me—and particularly my descendants—that could replace the need for some, if not all, the census data? This is a question to which we should pay particular attention. What is the responsibility of the family historian to leave well-documented data for his family's future research needs?

The 2011 Census of Canada has started in a great flurry of controversy. Some of the discussion focuses on politics, some on methodology, some on privacy and a variety of other concerns. The sought-for data have many uses of which family history is but one. Let us never forget that there are many users from a wide variety of public and private institutions. Family history and its needs must be heard, but remember we are but one voice in a great un-orchestrated chorus.

In summary, the census is important to family historians as an important source of information on families and members of those families. Our concerns can be stated quite simply. They are:

1. what is collected and how it is collected,
2. what information is released and when and how it is released.

Our focus must be on these two points.

In Memoriam Marianna O'Gallagher

Marianna O'Gallagher, 23 May 2010, member no. 1126. An amateur historian, Marianna was the author of several books on the history of the Irish in Quebec and was instrumental in having the federal government declare Grosse Île a national historic site. She was a recipient of L'Ordre nationale du Québec and the Order of Canada.

Laurie Cox

Laurie H. Cox, 10 June 2010, member no. 123, volunteered at the Discovery Tables for several years.

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.
Nimmo	SCT	1900s	1345	Beers	CAN	1900s	1345
Welton	CAN	1900s	1345				

TABLE B (Members referred to in Table A)			
Mbr No.	Member's Name and Address	Mbr No.	Member's Name and Address
1345	Bruce Skilling, 23 Bernard Way N.W. Calgary AB T3K 2E7 bruceandjudy@gmail.com		

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 AND TARA GRANT

New BIFHSGO Members from 10 April 2010 to 19 July 2010					
Member No.	Name	Address	Member No.	Name	Address
1347	Terri Bolster	Ottawa, ON	1356	Mary Montgomery	Ottawa, ON
1348	Lynn Matthison	Stratford, ON	1357	Barbara McCarrol-McLellan	Ottawa, ON
1349	Cheryl Flewelling	Oakland, MI	1358	Philip Donnelly	Ottawa, ON
1350	Judith Woolcombe	Ottawa, ON	1359	Elizabeth Deavy	Ottawa, ON
1351	Shane Larson	Nepean, ON	1360	John Noble	Ottawa, ON
1352	Brenda Krauter	Ottawa, ON	1361	Marilyn Dwyer	Ancaster, ON

WELCOME to ALL our new members! Please extend a warm welcome if you see them at a meeting. Apologies to any members missed in this report. You will be listed in the Winter 2010 issue of *Anglo-Celtic Roots*.

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

9 October 2010	<p><i>The Fairbrother Story: Fact or Fiction?</i>—Penny Samek PLCGS, a professional genealogist, will describe how authenticating facts can disprove accepted family anecdotes.</p> <p><i>Before BIFHSGO —Family Tree Computer Programs Series: Personal Ancestral File (PAF)</i></p>
13 November 2010	<p><i>In Flanders Fields: Researching and Remembering the Dead of the Great War</i>—Glenn Wright will look at some of the common, and not so common, resources for documenting those who died in the First World War, as well as information on the creation of cemeteries and the major Canadian and British memorials to the missing in France and Belgium.</p>
11 December 2010	<p>Great Moments in Genealogy</p> <p><i>Till Debt Us Do Part: a Fleeting Moment</i>—Tara Grant, BIFHSGO Membership Director, will take a brief look at an ancestor's incarceration for debt in the infamous Fleet Prison.</p> <p><i>The Serendipitous Fall of My Brick Wall</i>—Don Mutch, retired librarian, describes his discovery in Scotland of information about his g g grandfather, who had settled in New Brunswick in the mid-1800s.</p> <p><i>He Wore His Buttons Well: Discovering the Details of an Epic Rescue at Sea</i>—Barbara Tose recounts the story of a dramatic rescue at sea involving a great-uncle, based on a poem that led her to do some detailed research.</p> <p><i>Homeward Bound From Bannockburn</i>—Bill Arthurs, Chair of the BIFHSGO DNA interest group, describes a major breakthrough in his genealogy that placed the family's origins in Donaghmore, County Tyrole, Ireland.</p> <p><i>A Visit to an Eighteenth-Century Family Farm in Sanquhar, Dumfries-shire</i>—Hugh Reekie, a long-time BIFHSGO member, has discovered evidence of his forebears' lifestyle in the late 1700s on a visit to Scotland.</p>

Schedule:

9:00 a.m.

Workshops: Check our website 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), visit the website www.bifhsgo.ca

Articles for *Anglo-Celtic Roots*

Articles and illustrations for publication are welcome. For advice on preparing manuscripts, please email the Editor, acreditor@bifhsgo.ca. The deadline for publication in the next issue is 10 October 2010.