



Anglo-Celtic Roots

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Eleanor Eagar's Descendants

Little by Little from County Mayo

These Old Walls of Ireland

BIFHSGO's 19th Annual Conference



Anglo-Celtic Roots

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Please include a brief biographical sketch and a passport-type photograph.

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The Hon. Geoffrey Eager

*Source: State Library of New South
Wales*

From the Editor

Carolyn Emblem related the tale of her adventurous ancestor, Eleanor/ Ellen/Frances Emblem/Redfern/ Eager/Bott, in a Spring 2012 ACR article, which won the BIFHSGO "Best ACR Article of 2012" award. Now she updates us on the equally interesting lives of Eleanor's descendants.

Brenda Krauter reprises her September 2013 BIFHSGO meeting talk about her wide-ranging hunt for details on the feisty Little family's history.

The Don Whiteside Memorial Lecture, given at our annual fall conference, was presented this year by Philip Donnelly. His introduction to some current Irish family history projects rounds out the articles in this issue.

And for a recap and photos of the conference, see John Reid's summary of the speakers and the surrounding events that enhanced our most recent salute to Ireland.

Jean Kitchen

From the President



As 2013 draws to a close, we can look back on another successful year for the Society. Our membership continues to grow; our monthly meetings and annual conference were, as always, popular and successful. Our e-newsletter keeps us up to date; our website is a popular stopping place, and in 2014, we will be adding new databases, including information on Home Children, and more past issues of *Anglo-Celtic Roots*. I thank all those who have volunteered their time and talents to BIFHSGO's work over the year.

By this time, most of us will have searched the now-indexed 1921 Census of Canada, only one of many new record sets recently made available. Not all that long ago, we all had a good general knowledge of the resources needed to pursue our family history. With the advent of digitization and the ever-growing popularity of genealogy, more and more records are now in the public domain and online. Keeping tabs on these new resources is difficult. We are fortunate, however, to have bloggers (such as our own John Reid and Ken McKinlay) keeping us informed of what and how to research.

Next year, Canadians will commemorate the 100th anniversary of the beginning of the Great War. We will also mark the 75th anniversary of the commencement of the Second World War. It will undoubtedly be a time to reflect on these great events and how they impacted our families both then and now.

We will also mark our Society's 20th anniversary in 2014. Your Board of Directors is planning several initiatives to celebrate this achievement by focusing on those who contribute to our success: all of our members. Also, the Conference Committee is already hard at work to ensure that our anniversary conference in September will be informative, instructive and memorable.

Let me close by wishing everyone a happy Christmas and joyous New Year. May we all be blessed with good health and, if facing a family history brick wall, the means to break through or climb over the obstacle, to identify that long-lost and elusive ancestor. Enjoy.

A handwritten signature in cursive script that reads "Glenn Wright". The signature is written in black ink on a light-colored background.

Glenn Wright

Eleanor Eagar's Descendants[®]

BY CAROLYN EMBLEM

Carolyn told ACR readers of her adventurous ancestor, Eleanor Emblem, in "Eleanor, Ellen, and Frances," which appeared in the Spring 2012 issue and was voted the best ACR article of 2012. Here she continues the tale of this intriguing family branch.

I thought I had completely solved the family mystery of my great-grand-aunt Eleanor Emblem after she left England and went to Australia in 1833. Little did I know that Eleanor still had more surprises, ones that I only uncovered as I tracked down Eleanor and her husband Richard Eagar's children—Henry Francis, Geoffrey (Geoff) and Jemima—across three countries.

The marriage between Eleanor and Richard Eagar ended sometime after Eleanor spent six weeks in the Sydney jail in 1846, probably for breaking a peace bond that she and Richard held. They both subsequently found new partners: Eleanor's was John Bott. By 1850 she had borne the first of her three children with John Bott, a son also named John; by 1855, and possibly before that, Eleanor had left the Sydney area with her new family.

In 1854, Henry Francis, Geoff and their father, Richard, also left Sydney and returned to New

Zealand, where the family had lived for a few years.

New Zealand

Richard also found a new partner in Mary Ann Smith. By 1852, Mary Ann and Richard had had a daughter, Fanny, the first of their four children, three of which were born in Australia. As I haven't found complete records, I'm not sure if Jemima Eagar stayed with Mary Ann or was with her brothers and father in New Zealand. But when Mary Ann and Richard were going/returning to New Zealand in April 1861 they had three children with them, and a "Miss Eagar." I believe the Miss Eagar was Jemima.

This 1861 reference made me think for the first time that perhaps Jemima hadn't died young. And when I later found an 1864 document, I knew it for sure. On 30 July 1864, according to New Zealand records, Jemima, now "Amminia," married John Spiers. On 13 May 1865 John (a trooper) and

“Amenia” welcomed a son, Richard, at Pahautanui, 20 miles from Wellington. These versions of Jemima’s name were only the first of many.

At the same time as Amenia was embarking on a new life, Geoff and Henry Francis were starting their careers in New Zealand. They were both to spend the rest of their lives there. Reading through hours of newspaper articles on *Papers Past* I was able to find only a very few references to Geoff.

In reminiscences of his early life that were carried in *The Otaki Mail* of 18 August 1929, two days after his death, Geoff said that as a young man he was given the choice of working at a job at a bank that his uncle, the Honourable Geoffrey Eagar, Colonial Treasurer to New South Wales, found for him or of going to sea with his father Richard. He chose the sea and appears to have continued working with his father until Richard’s sudden death in 1866.

Afterwards, Geoff also worked the gold diggings on South Island, New Zealand, delivered mail, was a clerk in a sawmill, felled trees, and worked on the roads. Due to an accident as a young man he had impaired vision in at least one eye. This may be why he was the only one of Richard Eagar’s seven children to be named in Richard’s will.

By all accounts, Geoff was a happy-go-lucky type. *The Otaki Mail* of 18 August 1929 quoted him as saying:

When I was young, I was frolicsome and gay, and never looked to the future. As you sow, so you’ll reap. I reaped the whirlwind so to speak. I just did not look to the future. I always advise young men to put their money in the savings bank, dump it there! Don’t be dumping it on racecourses. I am asked, ‘Did you do as you say?’ They have me there; they say, ‘why do you tell us that?’ So I say, ‘I’m speaking from humanitarian principles’.

By the time of his death, Geoff was nearly blind, but until the last year had lived autonomously. He spent that last year in a palliative care home, taking comfort in the Bible his uncle Geoffrey had given him many years before. At some point, Geoff had converted to Catholicism, and when he died on 16 August 1929 at the age of 92, he was buried in the Catholic Karori Cemetery in Wellington. On his death certificate his parents were listed as Richard and Frances Eagar. (During the time of Eleanor’s marriage to Richard Eagar, she used the name Frances, instead of Eleanor, but reverted to Eleanor/Ellen with John Bott.)

Meanwhile, Henry Francis appeared to have had a much more stable career of working for the Otaki Road Board for almost 30 years, although he had also made money in the gold fields. He was the first

secretary of the Otaki Racing Club and an honourable secretary to the Otaki Public Library.

Henry Francis married a Maori female chief named Rawinia, although I cannot find a New Zealand marriage certificate. Perhaps they married in a Maori ceremony. Not surprisingly, Henry Francis was fluent in Maori, an expert Maori linguist in fact. They had one daughter, Lydia, later Lydia Rewai, who lived at Halcombe. Because the Maori considered him to be almost one of their own, Henry Francis was given the honour of being buried in the Maori Mission Cemetery on 16 August 1911

His obituary notices cited him as one of the pioneers of New Zealand. According to *The Fielding Star* of 17 August 1911, Henry Francis “leaves a memory of indomitable industry and courage, sturdy piety, and upright honourable principles and by all the natives was regarded as a kind-hearted, straightforward man.” *The Dominion* of 15 August 1911 said he was “deservedly popular, quiet in manner and unassuming, and was greatly respected by a very large number of friends.” His funeral was well attended.

Henry Francis’s death certificate also listed his mother as Frances Emblem Eagar, but with the added “formerly Redfern.” This was to be a significant clue.



Figure 1: Henry Francis Eagar¹

I believe that the one surviving picture of Henry Francis is really only half a picture, because he’s holding a woman’s hat on his knee. And I suspect the other half of the photo would have shown Rawinia.

While Henry Francis, Geoffrey, father Richard, his new partner Mary Ann and their children continued to live in New Zealand, Amenia and her husband John left New Zealand for Fiji sometime between May 1865, when their son was born, and 1868.

Fiji

In Fiji, John Spiers became a planter and a trader. Over the next few years, John and Amenia had two daughters: Kathleen Maud,

born circa 1868, and Jessie Wentworth, born in 1871.

But the situation in the 1860s and 1870s in Fiji was both tenuous and tumultuous, as there was much tension between the planters and various groups of indigenous Fijians over purchase of the plantations and rights of way over the planters' properties to the sea. According to *The Grey River Argus* of 4 September 1861, John Spiers and another planter, a Mr. MacIntosh, were out on a hunting and fishing trip on 9 July 1871 when they were both overpowered and shot with Mr. MacIntosh's own rifle. The least gruesome version of what happened is that they were partially dismembered, cooked and eaten by cannibals.

The next day, the tribesmen went downriver and tried to steal what they could from the Spiers plantation, as his wife and children fled. The following day the bodies of Spiers and MacIntosh were recovered and given a proper burial.

The story of their deaths received wide coverage, particularly in New Zealand, for the next several months. Only the *Argus* article mentioned that John Spiers was married, and neither Mrs. Spiers nor the children were named.

Without birth or death certificates for John Spiers, it's difficult to paint

a rounded portrait of him. Facts were hard to come by and newspaper accounts at the time of his death only mentioned that he had been born in Scotland. They didn't give any of the useful information that would have been on a birth or death certificate.

For the longest time, it wasn't even possible to confirm that the John Spiers who was killed by cannibals in Fiji was the John Spiers married to Amenia. But I was fortunate that eventually most of the pieces fell into place; although, as is most often the case, not in chronological order.

As usual, it took ordering birth, marriage, and death certificates and other documents from both Australia and New Zealand to fill in the many gaps and questions surrounding their time in Fiji and the rest of their lives in Australia and New Zealand. And it didn't help that Fiji only started keeping records in 1875, several years after the Spiers children were born. Sometimes even ordering the certificates didn't completely clarify the picture, as ages and names didn't agree.

Amenia stayed in Fiji for another two years after John's death, but according to *Ancestry's* passenger lists for unassisted immigrants to New South Wales, Mrs. Spiers, the two Misses Spiers and Master Spiers left Levuka, Fiji, and arrived at

Sydney, Australia, on 11 April 1873 to begin a new life.

Australia

Amenia had grown up in Sydney and perhaps felt she had a chance at a better life there than either staying in Fiji or returning to New Zealand. By 1873 her father was dead and her stepmother Mary Ann had returned to Australia. Maybe she had a bond with her stepmother that she didn't have with her two brothers. But there may have been other factors involved as well.

Amenia had found a new partner in Patrick Power and they had a son, William, who was born 6 May 1873 in Sydney. William's birth certificate calls his mother "Adamina" and says she and Patrick were married 21 June 1872 in Fiji, but I have not been able to confirm this.

Life must have been quite difficult for them, as Amenia had to make what must have been a heart-wrenching decision after managing to keep the family together for the five years since John Spiers's death. On 4 December 1876, Amenia surrendered Richard (age 11), Kathleen (age 9) and Jessie (age 5) to the Protestant Orphan School in Parramatta, a western suburb of Sydney. As far as I can determine, the children never lived with her again, although she did maintain some contact with them. And, in the intervening months between

December 1876 and February 1877, her circumstances must have only worsened, because on 27 February she also surrendered her son William (age 3½) to the Protestant Orphan School.²

The Protestant Orphan School

The school operated from 1817 until 1887, when it was decided that children would be better off being placed with foster families rather than living in institutions. Initially the boys and girls were in separate facilities, but by 1850 they were both housed in Parramatta (in a building that still stands and is now part of the University of Western Sydney). By 1870, there were approximately 230 children living in the orphanage. While there, children received a basic education until the age of 14 and then were apprenticed, often as domestic servants.

Amenia must have re-established contact with her uncle, the Hon. Geoffrey Eagar, as he is the person recommending that the four children be accepted by the Protestant Orphan School. (Geoffrey may have been helping them financially, but he had a wife and four children of his own to support. He had also suffered his own financial difficulties and been obliged to declare bankruptcy in 1871.) Perhaps the most poignant line on the admissions document for Richard, Kathleen and Jessie was

the reason for admission: “Father massacred at Fiji Islands. Mother has others to support.” It was only with this line that I was finally able to say with certainty that the John Spiers massacred in Fiji was Amenia’s husband and the father of Richard, Kathleen and Jessie. The reason for William’s admission was equally unsettling, not only for the grammatical error, but also for the (one hopes) unintentional implications: “Father dead. Mother unable to support it.”



Figure 2: Hon. Geoffrey Eagar³

Richard remained at the school for 10 years, but spent his last four years there as a pupil/teacher. He then went on to obtain a teacher’s licence and taught school at least until 1908, the last record I could find. Kathleen stayed there until 31 December 1880 and Jessie until 31 October 1882. There is a notation, perhaps only for Jessie, but perhaps for both girls, that they were then

apprenticed to a Mrs. Bloomfield for five years. William stayed until 17 April 1884.

Initially, I had had difficulty in finding William’s birth certificate, because I had assumed that he was listed as William Spiers, the name recorded on his and his mother’s death certificates. It was only when I received the information from the Protestant Orphan School that I learned William was listed as William Power and was a half-brother to Richard, Kathleen and Jessie. And later still, his birth certificate confirmed he had been born William Alexander Power.

However, sometime after he left the Orphan School, he assumed the name William Spiers, a name he used for the rest of his life. Assuming different names was beginning to seem almost like a family tradition.

The Benevolent Asylum

On 28 January 1878 “Ada Mina” Spiers had a son, Arthur, at the Benevolent Asylum in Sydney; she and Arthur stayed there for about a month before they were both discharged. It may have been a difficult birth, as Amenia would have been in her forties by that time. On the birth certificate the father’s name is listed as John Spiers, labourer, age 35, born in Scotland, but living/currently staying in New Zealand. There are

four other children listed, two males and two females, all living.

A number of interesting points are raised by this certificate. Ada Mina signed with her mark, so she was probably illiterate. John Spiers was patently not the father, having died in 1871—refrigeration was not in widespread use and sperm banks weren't even a glimmer in anyone's eye. However, she may have no longer been with Patrick Power, although she was still listing herself as Mina Power when Kathleen was married in 1886. Or they may have been so poor that she was trying to make it difficult for the hospital to find and bill her for the month-long stay. Citing John Spiers as being in far-off New Zealand may have been the 1878 equivalent of "your cheque is in the mail."

After Arthur Spiers was discharged from the Benevolent Asylum he disappeared from the records. There is no notation on the asylum records that he had either died or was put up for adoption. I could not find either a marriage or a death certificate under the name of Arthur Spiers or Arthur Power. Nor does he appear on his mother's death certificate.

The Spiers Children Grow Up

Once the Spiers children had left the orphanage and had come of age, they tried, if not always successfully, to lead normal lives.

Richard John Spiers, state school teacher, married Mary Clarke, a minor, with the consent of her father on 10 January 1893 at Murwillumbah, NSW. Richard died on 13 November 1954 in Sydney; in his *Sydney Morning Herald* obituary, he was described as the husband of the late Molly Clarke. No children were mentioned. His death appears not to have been registered.



Figure 3: Kathleen Spiers and Albert Townsend

Source: Robyn McCall

On 22 April 1886 Kathleen [sometimes Catherine] Maud married Albert Townsend in Goulburn at the age of 19, with the consent of [her mother] "Mina Power." An age of 19 would mesh with the age when she was surrendered to the orphanage. Her place of birth is given as Fiji,

S.S. Islands, and her parents as John Spiers, island trader, and Adamina Eagar. Kathleen's marriage certificate was the first time I had seen Mina listed as Power and not Spiers. This was a significant clue to tracking down her sons William and Arthur, as well as Mr. Power's first name.

Albert and Kathleen had two children: a son, Reginald, born in 1888 and a daughter, Eileen, born in 1890. According to the newspapers, Reginald died of English cholera on 30 June 1899; a short two weeks later, on 17 July 1889, Kathleen died of peritonitis at the age of 31—although the newspapers speculated that she had died of a broken heart. At the time of both deaths, Kathleen had been living in Sydney with the children and Albert was in South Africa. This left Eileen virtually an orphan.

And repeating a pattern that had been all too prevalent, Eileen was also placed in an orphanage, St. Bede's Convent at Newtown, a suburb of Sydney. Even when her father returned from South Africa several years later, she continued to stay at St. Bede's.

Eileen's time there was also to shape her life as indelibly as it had her mother's and her aunt's lives. Eileen's granddaughter described her as having a "sad, sad life."

John and Amenia's daughter Jessie



Figure 4: Eileen Townsend

Source: Robyn McCall

married Thomas Henry Wright in 1895 at Goulburn, NSW. They had five children: Lionel, Cecil, Alma, Dulcie and Bruce.

Jessie died 1 March 1961 at Bondi, NSW. Only when I ordered Jessie's death certificate was I able to confirm that she had been born in Fiji—at Rewa River. Her father, John Spiers, is listed as a planter and her mother as Amina Loretto Eagar. Her age is cited as 85 (born in 1876), but this contradicts the Protestant Orphan School records that indicate a birth date of 1871. It seems more likely that Jessie lived to be 91!

As we saw, William took on the name Spiers sometime after he left the Protestant Orphan School. In an

18 July 1903 announcement of his engagement to Clarice Youd in the New Zealand *Observer*, William Spiers is listed as the youngest son of the late John Spiers, of Fiji, and nephew of the Hon. Geoffrey Eagar, Treasury Secretary of New South Wales.

His death certificate (he died in Auckland, New Zealand on 23 March 1942) indicates his father was John Spiers, his mother was Mary Spiers and he was survived by his wife, Clarice Gertrude Youd. There are no children listed. His obituary says he had a long and successful career in Australia; Suva, Fiji; and New Zealand and had only just arrived back in New Zealand the week before his death. More about this later.

Amenia's Later Years

Although Amenia may or may not have married the father(s) of William and Arthur, she did, in fact, remarry. Under the name of Mina Spiers she married Robert Smart, a gaol guard, on 28 July 1897 at Parramatta. He listed himself as a 42-year-old widower and she listed herself as a 44-year-old widow, both wildly understating their ages. She cited her parents as Richard Eagar and Helena Elliott and her birthplace as South Kensington, England.

However, this marriage was not successful and Mina tried to divorce

Robert in 1900, citing mental cruelty. According to the 14 June 1890 edition of the *Sydney Morning Herald*, the judge dismissed the petition, saying:

... it was not made out to the satisfaction of the Court that the respondent had been guilty of such systematic insult to his wife, or of such harsh, irritating, or threatening conduct as had endangered her health. Neither had it been made out to the satisfaction of the Court that the respondent had been guilty of such conduct as would lead to a reasonable belief that future cohabitation would be unsafe for the petitioner.

And this despite Mina's testimony that Robert wouldn't speak to her for weeks at a time and that his daughter had thrown a piece of wood at her.

Robert died on 9 March 1911; an obituary in *The Cumberland Argus and Fruitgrowers Advocate* said he was the "dearly loved husband of Mina Smart." However, when Amenia died on 7 July 1926, her funeral announcement made no mention of Robert—dearly beloved or not.

Certificates Not Always Right

Amenia Smart's death certificate had a number of inaccuracies. Her son Richard, the informant, lists four children with all the wrong ages. There is no mention of Amenia's son Arthur, either as living

or deceased. Amenia's parents are cited as Richard Eagar, shipping agent, as we would expect, and her mother as Elleanor Elliott, the same as on her marriage certificate to Robert Smart.

It is difficult to know Amenia's reasons for using Elliott instead of Emblem from this distance, but possible abandonment by her mother and the shame of having a mother with a criminal record are two obvious ones.

Amenia may also have had mixed feelings about her mother, as contrary to common naming patterns for children, neither of her daughters was named Eleanor, yet her first son was named Richard after her father.

But there is another really intriguing piece of information on Amenia's death certificate—where place of birth is listed, Sydney, NSW, is recorded and then crossed out. Written in its place is "born at sea, Bay of Biscay."

Now, the Bay of Biscay is just off the coasts of France and Spain and we have no reason to believe that her mother ever returned to England after she left in 1833. This means that Eleanor was nine months pregnant and gave birth within a week or two after setting sail from England. It also means that the South Kensington Amenia listed on her second marriage certificate as

her place of birth was just plain wrong.

And this is also where the mysterious Frances Emblem Eagar "formerly Redfern" on Henry Francis Eagar's death certificate comes into play. There is no record of Eleanor marrying either in England or in Australia before her marriage to Richard Eagar in Sydney in 1843. Therefore, I believe the "Redfern" named was probably Jemima/Amenia's father. It would then also follow that Richard Eagar was definitely not her father. So that would make mother Eleanor's names include these: Eleanor/Ellen/Frances/Emblem (Elliott) Redfern Eagar Bott. Ultimately, though, Amenia had even more names than her mother: Jemima/Amenia/Amminia/Amina Loretto/Mina/Ada Mina (Redfern) Eagar Spiers Power Smart.

An 1833 birth would also mean that Amenia was 93 and not 84 when she died in 1926. And she would have been approximately 63 when she married Robert, not the 42 stated on her 1897 marriage certificate. An 1833 birth would also support the information on the 1841 census in Australia, which lists two boys under the age of 4 and a girl between the ages of 7 and 14. I had originally thought that the girl was a servant, but I now believe that this was Eleanor's daughter, Jemima/Amenia.

And now to deconstruct the 1903 announcement of William Spiers's engagement to Clarice Youd. It described William as the son of the late John Spiers of Fiji and nephew of the Hon. Geoffrey Eagar of Sydney. As we saw earlier, William was actually the son of Patrick Power—born in 1873, two years after John Spiers's death. And as Richard Eagar wasn't Amenia's natural father, then the Hon. Geoffrey Eagar wasn't William's great-uncle either. William may not have known that Richard Eagar wasn't his grandfather and the Hon. Geoffrey Eagar not his great-uncle, but he had to have known that John Spiers wasn't his father.

What isn't clear is whether this was just another piece of rewriting history to suit the tenor of the times by trying to appear well-connected or by trying to protect the family secret of both his and his mother's illegitimacy.

It's interesting that in the end, Amenia did exactly the same as her mother Eleanor did—abandoned her first family (or had to give them up) and had another family with a second partner. There are other similarities as well: Eleanor may have been encouraged to leave home and emigrate, as she would have been a stain against the reputation of her parents, the righteous Reverend John Emblem and his pious wife Ann Burles. Eleanor had

to bring up her child as best she could in another country. After Amenia's husband was killed in a most gruesome fashion she also moved with her children to another country. And they both would have struggled economically.

One final comparison: Eleanor was pregnant with Amenia when she left England for Australia in 1833 and Amenia was also pregnant when she boarded the ship in Fiji for Sydney. Maybe Amenia was more like her mother than she could ever have guessed at the outset and probably more than she wanted.

It is truly such a sad tale that Eleanor's decision to have a child out of wedlock reverberated with heartrending repercussions and regularity down through four generations, resulting in women with little education and possibilities for employment, broken marriages and relationships, and untimely deaths—their children either left behind or surrendered to orphanages.

Reference Notes

¹ *Cyclopedia of New Zealand*, "Wellington Province, Otaki," p. 1091, *New Zealand Electronic Text Centre* (<http://nztec.org/>: accessed October 2011), entry for Eagar, Henry Francis.

² State Records New South Wales: NRS 12266, Protestant Orphan School Admission Book, (Females), 1827–86, [4/10585 p. 141], COD 506–Catherine Maud and Jessie Spiers. SRNSW: Prot-

estant Orphan School Admission Book, (Males) 1850-86, [4/10786 pp.80, 125], Reel 3702, William Power and Richard Spiers : accessed September 2013.

³ Honourable Geoffrey Eagar, photograph, *State Library of New South Wales*, database, "Manuscripts, Oral

History and Pictures," Government Printing Office 2-21571 (<http://acms.sl.nsw.gov.au/search/SimpleSearch.aspx?query=Geoffrey+eager&sort=Rank&select=1&recordtype=2&retrieve=100+PERCENT>) : accessed October 2013).

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Little by Little from County Mayo to Fitzroy and Beyond

BY BRENDA KRAUTER



Brenda Krauter grew up in Ottawa hearing her mother and aunts telling stories of early family history in the Ottawa Valley. That led to an interest in genealogy and a desire to know more about the Irish ancestors who came to Canada during the Great Potato Famine.

Brick walls are a challenge for all of us, and we all have them. There is a feeling of triumph when we manage to knock them down, as though somehow we have achieved something, when really the information was there all along. We just didn't know where to look for it or how to connect the dots.

My story is a perfect example of this. Last year I got quite excited when I found information that knocked down some brick walls.

When I first started attending BIFHSGO meetings, I was interested in family history but I really wasn't doing any genealogy research,

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because I was rather smug and believed I basically knew everything there was to know about my Little ancestors. I actually did know quite a bit about them, but it was really only the tip of the iceberg.

For a reunion of our branch of the Little family in the early 1970s, my mother had written up a two-page history of the family—and to give her due credit, she did have a lot of information on those two pages. However, we had lost touch with some relatives because there had been a feud in the family over some land and communications had broken down.

My mother and her siblings grew up believing that my great-grandfather,

James Howe Little, had come from Ireland in 1846 during the Potato Famine along with two brothers, William and David, and one or two sisters. However, because of the feud we knew nothing about the siblings or their descendants.

In the late 1970s my mother got a phone call clear out of the blue from a very distant relative named Reg Little, who lived in British Columbia. Reg was a descendant of William Little; because of the feud, he grew up knowing nothing about our branch of the family. He had started doing family research and was determined to track us down.

There was a fast and furious exchange of information. As time went on Reg got a computer and Family Tree Maker, and he amalgamated all the information from both sides of the family. We even got to meet Reg and his father, who was also a William Little, when they came to Ottawa and the Valley on a family history trip.

After my mother died in 1997, I continued to keep in touch with Reg, exchanging family history information until his death in January 2002.

One day out of curiosity I went on the Library and Archives Canada website and discovered that the 1901 and 1911 censuses were online. I looked at the records for my grandparents and that was kind

of fun. So I started to do my own family history research.



Figure 1: Mary Corrigan and James Howe Little (seated); Mac and Mary Ann Wilkie (standing)

Source, all photos: author

Studying a Photo

I decided to investigate the people in this photo, which for many years hung in the upstairs hallway of my parents' house. Until recently no one really knew much about its subjects, but I have now learned a great deal about them.

I knew that the photo was taken sometime between 1905 and 1910, because the standing woman (with her second husband) was widowed in December 1904 and the seated woman died in December 1910.

The seated gentleman is my great-grandfather, James Howe Little. His first wife was a woman named Barbera Campbell, who came from either Loch Awe, or Lorne, in Scotland, according to my mother's notes. James and Barbera were married in 1855, settled in Ross

Township, Renfrew County, and had nine children.

On 11 August 1874 Barbera died after giving birth to their tenth child, and the baby also died. I have not been able to find any official record of Barbera's death or the baby's birth, but my mother's oldest sister, my Aunt Mary, once found some evidence in Shawville, Quebec. She saw a doctor's log book with an entry for August 1874 where the doctor had attended to a Mrs. Little, who had died of kidney failure following complications from childbirth.

In 1878, James married the rather harsh-looking woman who is seated in the photo. I knew only that her name was Mary Corrigan and she was from Shawville. In *Ancestry* I found a death record for a Mary Corrigan, daughter of Thomas Corrigan and Isabella Armstrong; with that information I was able to find them on a census record, which listed all their children, including Mary. As well, the Anglican Church Archives at Christ Church Cathedral, Ottawa, have a transcription of Mary's marriage to James Howe Little in Portage du Fort.

Mary Corrigan is a prime example of the saying, "never judge a book by its cover." She may look rather severe and formidable, but my grandmother said she was the best mother-in-law that anyone could

ever have—the soul of kindness; and that is not a bad legacy.

(It is amazing to think that I, living in 2013, personally knew someone who personally knew my great-grandfather, who was born in 1829—a span of 184 years. Aunt Mary was born in 1900 and she lived with James and Mary for a while when she first went to school; when we went to Ireland in 1971, she reminisced about them.)

A Cobden Connection

The woman who is standing in the photo is James and Barbera's oldest daughter, Mary Ann, whose first husband was a man named Alexander Hudson, a hotel keeper in Cobden, Ontario. He actually built two hotels there: first, the Grand Union Hotel, which he owned for about 10 years and which later became the Cobden Hotel. The building still stands today and is now a private family dwelling. Alex Hudson also built the Hudson Hotel, which burned to the ground a few years after he sold it.

Sometime after selling the Hudson Hotel, Mary Ann and Alex moved to Lumsden, Saskatchewan, where Alex's parents were living, as well as Mary Ann and Alex's daughter, Clara, and her family. (There was a scandal in the family involving Clara, which I will describe later.) This may be why they all ended up moving to Saskatchewan, or there

may have been a good deal offered to homesteaders going to Saskatchewan; I don't know.



Figure 2: the former Cobden Hotel

In December 1904 Alex Hudson died. Sometime after that, Mary Ann married the gentleman standing beside her in the photo, Mac Wilkie, a plasterer by trade. That was all we ever knew about him.

My mother told me that Mary Ann was a dressmaker, so she probably made the rather elaborate dress she is wearing. I suspect that the photo may be a wedding picture.

Family Strife

Another piece of family history that everyone knew (in part) was the story of a feud over some land. When I decided to check into the tale, what I learned was pivotal to my finding the information that knocked down my brick walls, so I'd like to explain it here.

I had heard a BIFHSGO speaker who kept telling us to "put yourselves on the ground," and I wondered what

on earth the woman was talking about. Eventually I realized that she meant you should try as much as possible to learn what was going on historically in the area and time period you are researching.

She also said "get to know the neighbours"; but how are you supposed to do that? I don't even know all of my own neighbours. As I learned, the best way is to familiarize yourself with the names of the people listed with your ancestors in census records or on maps of township lots. These records were my sources for explaining the family strife.

The Littles had several disagreements. The family rift was not just a sudden flare-up, as we thought; the animosity grew over several decades, and reached its peak about 1900.

In 1863 brothers William and David Little obtained a 100-acre piece of Crown land at Lot 24, Concession 3, Fitzroy Township. William stayed on the land to clear it and David went off "shantying" (lumbering) to earn money to pay for the land. David was gone at least two years and during that time had sent payment money home.

When he returned, the two brothers went to the Land Registry Office, where David learned that William had taken out the deed for the land in his name only. A very violent fight

apparently broke out, with David nearly choking the life out of William. (I think it is a wonder they didn't end up in jail.)

After this altercation, William very wisely decided to rethink the land situation; but he only gave David 35 acres and kept 65 for himself. This did not sit well with David—he most likely expected to get an equal share—and there were a lot of hard feelings.

William and David apparently had nothing more to do with each other the rest of their lives even though they lived on adjacent pieces of property. They are even buried in different sections of the Albert Street Cemetery in Arnprior.

Then, to add to the family strife, around 1900 there was a big argument at a family funeral over the spelling of the last name—whether it should be Little or Lytle.

William's son Ralph raised the issue of the Lytle option; my great-grandfather James apparently said the name was Little, it always had been and it always would be. Needless to say, family relations deteriorated even further.

I had always wondered at whose funeral they had the big dispute about the spelling of the last name. I uncovered two possibilities—one being Clara Hudson's first husband, George McCulloch.

On 24 February 1897, George got lost in a blizzard and was found dead the next day. He died in Brinsmade, North Dakota, and Clara brought him home to Cobden, Ontario, for burial.

However the other funeral, less than a year later, I think is most likely the one where the argument arose. It was the service for William Little's son, who was also named William.

William Jr. died of typhus in January 1898 in Regina, NWT—not in Saskatchewan, which didn't exist in 1898. (This would be an example of "put yourselves on the ground.") William Little's oldest son, John Robert Little, brought his brother home for burial in the Albert Street Cemetery, Arnprior, Ontario.

(Interestingly, Clara brought her husband home for burial in 1897 and early in 1898 John Robert Little brought his brother home for burial. One thing lead to another and soon John Robert Little and Clara Hudson were married. They were second cousins.)

Thanks to *FamilySearch*, I found under "Saskatchewan, Probate Estate Files, 1887–1931" a series of documents showing that William Little Jr. had died without a will but owning considerable property, and his brother John Robert was appointed to settle the estate.

In the estate file William was recorded as William *Lytle*; I discovered that his brother and father signed the inheritance documents as Lytle, although they didn't retain the spelling afterward. I think all William Little's family suddenly becoming Lytles to settle William Jr.'s estate might have been the real reason behind the argument at the funeral.

Another puzzle in the spelling controversy is that David sometimes used the Lytle spelling, and his descendants have followed the practice. Reg Little thought David might have been merely exercising a County Mayo principle of what came to be known as the "boycott," named after Charles Boycott, the land agent in County Mayo against whom the principle was first applied.

As Reg quoted Charles Stewart Parnell in his notes,

You must show what you think of him . . . by leaving him severely alone, by putting him into a sort of moral Coventry, by isolating him from the rest of his kind as if he were a leper of old, you must show him your detestation.

Perhaps David was shunning William's family, even though they had used that spelling temporarily.

Adding to all the family dissension was the scandal involving Clara Hudson, Mary Ann and Alex

Hudson's daughter. In all, Clara had four husbands. She left her second husband and ran off with the hired man, who apparently was not husband number three; she dumped him somewhere along the way and another man became husband number three.

When my mother was growing up, they were not allowed to mention Clara's name in the house. If they referred to Clara at all, it was as "that trollop," though if "that trollop" conjures up images of a promiscuous saloon girl, her photo contradicts the idea.

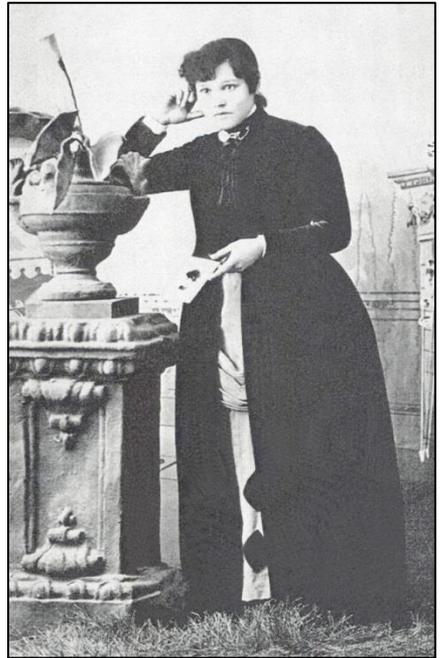


Figure 3: Clara at age 15–17

And whether the scandal was because Clara and John Robert

married so soon after the funerals of her husband and his brother, or because they were second cousins, or because John and his family looked like gold diggers wanting to cash in on the sizable estate, who knows?

(It's interesting that the property that William Jr. owned in Regina was valued at around \$2,400, which was a considerable amount of money in 1898.)

Homing in on the Siblings

The main focus of my research interest was actually my great-grandfather, James Howe Little, and his siblings. I knew already that James was born in Crossboyne, County Mayo, Ireland, on 28 March 1829. My mother had told me there was a baptismal certificate stating that he was the son of Mary Howe and John Little and that he was baptized by a Rev. W. Crofton. I Googled "Rev. W. Crofton Mayo Ireland 1829" and confirmed his title to the rectory of Crossboyne (Co. Mayo) 1823, so I think the information is correct.

In January 2010 I noticed that the 1851 Census was online at the LAC website; I searched on my great-grandfather's name and got an enormous surprise.

Contrary to family belief that James arrived from Ireland with two brothers and one or two sisters, I found that the mother, Mary, came

over with eight children: William, David, James, John, Elizabeth, Matilda, Robert and Richard.

This was a HUGE revelation. No one in the family knew anything about John, Matilda, Robert or Richard. Reg Little knew about Elizabeth, and I had found out that she was a Mrs. William May and also lived in the Arnprior/Fitzroy area. But what happened to John, Matilda, Robert or Richard? Where did they go?

I found their mother Mary in the census records. In 1861, she was living with David and in 1871 with the daughter, Elizabeth May, and her family. In 1881, Mary was living with William and his family. Then she disappeared.

The search was on for John, Matilda, Robert and Richard. I checked the notes that both my mother and Reg Little had made. There was a note about a sister—possibly a Tillie (or Matilda?) Shannon.

I joined *Ancestry* and started checking websites for cemeteries and looking through online photos of tombstones for any information I could find.

New Clues

I also wanted to learn what ship the family took to Canada, and in the pursuit of that information, I knocked down another brick wall.

At BIFHSGO I was hearing all these wonderful stories about people

finding passenger lists with their ancestors' names; I discovered cyndislist.com and theshipslist.com.

But I found nothing. Littles of any kind were conspicuous by their absence.

Then I looked at collectionscanada.gc.ca and came across the Genealogy and History section; under "Immigration—Passenger Lists before 1865" I saw that they had a database on Grosse-Île.

I searched it for "Little 1846" and found a very curious record:

Burial at Grosse-Île—Robert McNab, age 2 years and 6 months, Protestant, Origin County Mayo, 17 August 1846, witnessed by W. McKelvey and William Little.

Could that be my William Little? Sometime after that, I was told that very few passenger lists still existed from the Potato Famine years, especially for ships that came to Canada. I couldn't find anything else, so I went looking again elsewhere for my four missing Littles.

I joined the Lanark County Genealogical Society to offer support to a co-worker and two friends, who were involved in the Society. The meetings are held at Archives Lanark and we would go early so they could do research.

Well, guess what? I started finding records for my Littles—transcrip-

tions of marriages and baptisms, even a 1941 newspaper obituary for John Robert Little.

Almost every time I went I came across something. (Fitzroy Township and Ross Township, where my Littles settled, are in Renfrew County, so why did I find records in Lanark County?)

I also discovered rootsweb.ancestry.com/~onlanark, with many categories of information, including cemeteries and newspaper clippings. I scoured those for weeks and found quite a bit of information.

I checked the Canadian Grave-marker Gallery (gravemarkers.ca)—a wonderful website. It has photos of tombstones in many provinces, with more being posted all the time. I also came across Canadianheadstones.com and findagrave.com, where you can look for your own relatives or even the graves of celebrities.

I found a Matilda Shannon's tombstone through the Canadian Gravemarker Gallery. She is buried in Almonte's Albert Street Cemetery, but her maiden name is shown as Fleming, so I didn't think she was my Matilda. Her marriage record and death record, which I located through *Ancestry*, also cite her maiden name as Fleming. Her father is listed as Richard Fleming and her mother as Mary Howe.

I wondered if perhaps Mary Little had remarried, but in all the census records she was listed as Mary Little and the 1851 Census showed the whole family as Littles, all born in Ireland in County Mayo, with Mary Little described as a widow. I did more searches and eventually decided to post a family tree on *Ancestry*.

Confirming the Ship

Somewhere in the midst of all this, I heard a talk by Glenn Wright about his search to find what ship his relatives came to Canada on, a decade or more before the Potato Famine. He learned about the ship, even though there were no passenger lists, by finding a Letter to the Editor in a newspaper that contained a list of passenger names, including his ancestor's name.

I was inspired by that and decided to make another attempt to locate the ship. I revisited the LAC website and looked once again at that record from Grosse-Île about the burial of Robert McNab witnessed by William Little. I noticed that Robert also came from County Mayo, and that the death occurred in August 1846.

From theshipslist.com I then learned that a barque called the *Elizabeth and Sarah* had come to Quebec in August 1846. It had departed from Killala, Ireland, which I had never heard of. Google revealed that the port is in County

Mayo, so it looked very feasible that my Littles might have sailed from Killala on the *Elizabeth and Sarah*.

Then I did another Google search that led me to the same Grosse-Île burial record I had found on the LAC website. The search result was part of a report by an A.C. Buchanan, the Emigrant Agent at Quebec City, which he had submitted to the British government in 1847. Mr. Buchanan described the deplorable conditions that he found among the passengers and on the ship. This report is the source of the data in the LAC website.

Signature Clues

After more unhelpful family tree searches I went back yet again to the Grosse-Île record for Robert McNab and *finally* had a "light bulb moment": I wondered if *Ancestry* would have a death record for him. Not only did *Ancestry* have a record, it also had an image containing the signatures of the two witnesses: Wm McKelvy and William Little. When I saw that record, I wondered if William Little had signed as a witness in any other records.

The very next record had a blob of ink on the page, so the witness' name was transcribed as William Lilley, but I think the handwriting is from the same person. It records the death of David Harris on board the *Elizabeth and Sarah*. In order for William Little to have witnessed the

death of David Harris on board the ship, he had to have been on board himself.

Admittedly, people named William Little are many—even in Fitzroy. But what if I could find a copy of my William Little’s signature and what if it matched the signature in the *Ancestry* records? Great idea, but where would I get a copy of my William Little’s signature?

Then I had another “light bulb moment.” That land feud between William and David—what if I could find a signature on a land deed? Where would I find that, if it still existed?

Several people said, “Check the Land Registry Office.” I learned that the land records for Fitzroy are at the Ottawa Court House on Elgin Street, and finally went there on the last day of my summer vacation.

I felt like I had won a lottery! There in front of me was another William Little signature, which seems to match and thus confirm his identity. I believe my Little ancestors arrived on the *Elizabeth and Sarah*.

But I also found a lot more there than I had expected. If I had gone a lot sooner I could have saved myself a lot of frustration.

The records include much more than just land deeds: mortgage documents, transfer of ownership documents, bargain and sale

documents and even RODs (Release of Dower) documents.

(An ROD is no longer used, but it dates back to the days when women had a dowry when they got married. By signing an ROD, the wife was releasing any claim she might have to the land in the event that her husband died. She could not sell the land or give it to a new husband should she remarry.)

You can learn so much at the Registry Office.

The Brick Wall Crumbles

Finding the signature was a thrill. But the really big discovery at the Land Registry Office was the Last Will and Testament of David Little. Paragraph four of that will knocked down the brick wall of the siblings’ identities.

It states:

... unto my brother James Little [my great-grandfather] and my sisters Matilda Shannon the widow of John Shannon and Elizabeth May wife of William May and my half-brothers Robert Flemming and Richard Flemming ...

My four missing Littles weren’t missing at all. I just didn’t know they were Flem(m)ings and not Littles. On all the census records right up until 1881 the mother was listed as Mary Little: only the tombstone, marriage and death records for Matilda Shannon showed the last name of Fleming.

I had kept seeing records where Matilda's husband and son, both named John Shannon, were listed as a cousin or a nephew, and I couldn't figure out the connection. Once I started searching for Flemings, I found Robert and Richard and also the mother's death certificate, where her name is shown as Mary Fleming.

And what about the missing John Little? I think I may have found him buried in Beechwood Cemetery. If it is him, he died of consumption in 1875.

One Final Discovery

When I visited the graves of William, David, Matilda and Elizabeth and their families in Arnprior, I found something very curious. Buried in the row between William Little and his sister Elizabeth there is a tombstone for "Rebecca, beloved wife of William McKelvy."

I did some research and in a matter of days, I learned that Rebecca was the wife of the same William McKelvy who acted as a witness on that Grosse-Île record for the burial of Robert McNab.

I connected through *Ancestry* with a man related to the McKelvys; he had a marriage record from *Roots Ireland* showing that William McKelvy and Rebecca McConnell were married at the same Church of Ireland in Turlough, County Mayo,

as my great-great-grandparents, John Little and Mary Howe.

William McKelvy was born in Castlebar and Rebecca McConnell was from Crossboyne. Is she related to the Littles? Who knows? But she is buried with them—or rather Little family members are buried with her, as Rebecca died 30 years before the rest of them. William McKelvy and most of the McKelvy children moved to Manitoba after Rebecca died and are buried there.

Finding Rebecca McKelvy's tombstone in the middle of what is obviously a large family plot was further confirmation that it was my William Little who had signed as a witness on that Grosse-Île record.

The McKelvys and the Littles knew each other in Ireland, sailed to Canada on the same ship, were neighbours in Fitzroy Township and are buried together in Arnprior, Ontario.

Advice for Irish Searches

It was only later (after finding out all this information) that I stumbled across a list of the names of 1846 famine ships on LAC's Grosse-Île website.

Searching on the year 1846 brought up a transcribed list of people registered at the Quarantine Station that year, and attached to some of those names was a digitized image listing the vessels on which a

contagious disease had been found at the station.

The ships and departure ports are named, along with the dates of departure and arrival. The *Elizabeth and Sarah* was listed there.

I was able to locate my own ship record image through LAC's collections canada.ca records for 1846. Unfortunately, there was no such image attached to the 1847 records when I searched only by that year's date.

However, your ancestors probably left Ireland by the nearest port to where they were living. If you know what part of Ireland they came from and can find a nearby port, try entering the name of the port along with the year and see what records turn up on the Grosse-Île database. You have a better chance of finding ship data that way.

Having found the ship name and departure port, you can also Google the year, ship and port to hunt for more information. You may find a government archive website, for example, that lists passenger names or other background information.

Then search Google newspapers. The website [news.google.com/newspapers] contains American and Canadian papers, though it is hit and miss as to which dates have images attached. There are both English and French newspapers

covering a wide time period, ranging from the 1700s to fairly recent times.

You might find this website very useful in finding obituaries, etc. or just for "putting yourself on the ground." For the Potato Famine years 1846 and 1847, search through the images of issues of *The Quebec Gazette*; under a section called "Port of Quebec, Shipping Intelligence," there are lists by A.C. Buchanan giving the names of ships and the dates that they were cleared and arrived and entered for loading.

You can even check the cargoes that the ships carried, if you are so inclined, or when it was high tide or low tide. There are also notices of mariners' letters waiting at the Post Office, which are alphabetical according to the names of the ships, followed by the name of the person the letter is intended for, which might help in your search to find what ship your own ancestors sailed on to Canada.

Using these various sources, I was able to break down some brick walls.

It is just amazing how much information is still out there on our ancestors: we just have to figure out where it's to be found. So go exploring—you never know what you might find; and above all, you'll have fun doing it!

These Old Walls of Ireland— Recording the Memories

BY PHILIP DONNELLY



This article is a summarized version of the Don Whiteside Memorial Lecture by the same author at the 19th Annual BIFHSGO Conference at Library and Archives Canada on 20 September 2013.

Much of our genealogical research is directed to-

wards documenting the civil records—births, marriages and deaths—of our ancestors. These are essential first steps, but the real reward for the family historian comes when glimpses of the life experiences of earlier generations start to emerge through the fading light of yesteryear. Reading the inscription on an ancestor's grave is an emotional experience, but finding the ruins of the home where earlier generations lived and died can imprint an indelible memory.

This article draws attention to the fact that the memories of the families that once inhabited the crumbling ruins of cottages occupied by small farmers and farm labourers throughout the 32 counties of Ireland are rapidly fading away. In many cases, only the remnants of the walls that once enclosed their houses and their fields still remain as evidence that a

lively population once cultivated a land that now lies dormant.

But fortunately, there are many organizations and volunteer groups, working at the level of the townlands and the parishes in rural Ireland, that recognize the value of recording the markers and the memories of days long gone by.

This happy phenomenon is well represented in six different projects, which serve as valuable instruments for reminding us about the ways of life for the majority of the people of Ireland in the nineteenth and early twentieth centuries before electricity and the internal combustion engine changed everything.

The projects are:

- The Gathering Ireland 2013¹
- These Old Walls—the Homes of our Great-Grandparents²
- Ireland Reaching Out (Irelandxo.com)³
- The Hercules Project in County Waterford⁴

- The Meath Field Names Project⁵
- The Ceide Fields—a Neolithic Site in County Mayo⁶

Figure 1 connects these projects to the central theme of recording the memories.

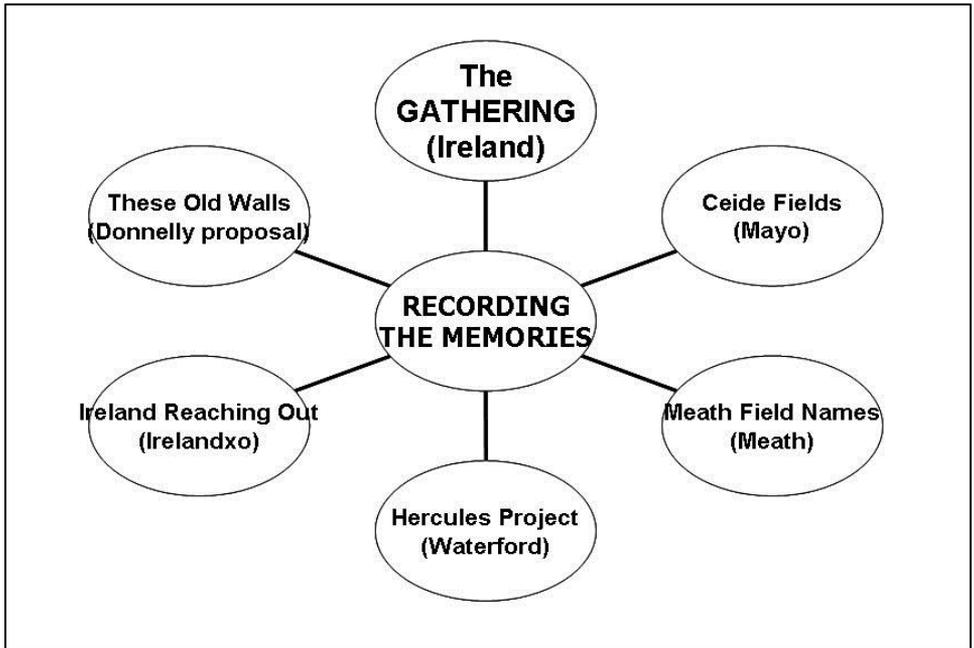


Figure 1: Six projects to record memories from Ireland's past

Source: author

For the family historian who may be planning a visit to Ireland, an awareness of these projects may provide an added incentive to venture beyond the national libraries and archives in the big cities of Dublin or Belfast and broaden the genealogical research to include an extra-vigilant watch for old ruins of farm houses along the back roads of rural Ireland. One of these may be the abandoned home of a great-grandparent.

The Gathering

Over the year 2013 Ireland has been hosting “The Gathering,” which is a tourism-led initiative built on a series of events and festivals to celebrate Irish culture, history and genealogy.

The Gathering has generated a virtual avalanche of promotional media directed to the Irish diaspora worldwide, and its goal is to bring more tourists to Ireland.

While The Gathering is not a genealogy or a “memories” project, its principal organizer, Ireland’s Tourism and Development Board, is very much aware that genealogy is an important driver of tourist traffic.

Thus it is no surprise to find that close working relationships and business partnerships have been set up with virtually all the associations and societies whose missions are to support genealogical research and family history projects.

Therefore, The Gathering, and the many genealogy-based projects linked to it, are a powerful illustration of how Ireland has succeeded in multiplying the

benefits that the national economy can derive from an ever-growing fascination with memories of the past.

These Old Walls: a Proposal

There is an urgent need for a national heritage institution in Ireland to make a record, linked to the 1901 and 1911 censuses, of the ruins of the homes of Ireland’s rural population in the 1800s and early 1900s.

It is essential that the attention be given to the ruins of small rural houses and cabins, because the residences of the wealthier classes of society are already relatively well documented.⁷



Figure 2: The disappearing old walls of Ireland

Source: author

A meaningful title for this proposed national heritage project would be “These Old Walls—the Homes of Our Great-Grandparents.”

The key tasks required to create the national inventory of ancestral homes are:

- link the ruins or remains of the ancestral home to the 1901 or 1911 census;
- record the location by GPS coordinates; and the town/townland, parish, county, country;
- take photos;
- record a short story about the people who once lived there;
- design the required “Old Walls” database and a host website;
- upload the data to the database, and
- provide public access to the data via the host website.

The technology available to us today offers the potential for launching this project with far fewer resources than might be envisaged initially. Happily, the Applied Research and Innovation department of Algonquin Community College in Ottawa commenced work in September 2013 on the development of the first phase of an

“Ancestral Homes” app for smartphones, tablets, netbooks, laptops and similar devices.⁸

When fully operational, the app will enable the worldwide community of genealogical researchers and family historians to contribute the basic archaeological and genealogical parameters of the homes of their ancestors to a national and searchable on-line archival database.

The initial focus will be on Ireland, but the app will have application in Canada, and, in fact, in every country.

The Ancestral Homes app will make it easier and more fun for the tourist in Ireland to record precious memories of the place where ancestors were born and raised.

Ireland Reaching Out

While “these old walls” alone may not hold sufficient charm to bring the tourists in droves to Ireland, there are many other treasured memories of days gone by to be discovered by the family historian at the end of the rainbow.

The rainbow touches down in the town of Loughrea, County Galway, where in 2009 an enterprising group of parish volunteers launched the very successful “reverse genealogy” venture now widely known as Ireland Reaching Out (or Ireland XO for short).⁹

One of the principal underpinnings of the project is a reliance on the memories of parishioners in the rural districts of Ireland who can still recall the stories they heard as children from their parents and grandparents.

Ireland XO, in August 2013, had over 398 parish liaisons and 2,000 volunteers in 1,000 of Ireland's 2,500 parishes; it is surely a powerful force for building and recording memories of yesteryear.

This ambitious community-based not-for-profit organization has two primary objectives, the first being to create a virtual network for the Irish diaspora around the world to share genealogical information and strengthen cultural ties.

The second objective—and a direct byproduct—is to throw out the welcome mat for new streams of motivated family historians, who may be greeted by distant cousins when they return to the townlands and parishes of their ancestors to see the old walls of a house where a great-grandmother was born or visit the unmarked grave of a great-great-grandfather.

The organization has launched a new online (free) bimonthly e-magazine featuring stories about people, places, parishes and connections. The July/August 2013 edition of the e-magazine can be read at <http://asp-gb.secure->

zone.net/v2/index.jsp?id=242/3184/7601&lng=en .

Ireland XO is a service that every family history researcher with roots in Ireland can use free of charge, and is an excellent gateway to open in preparation for the next visit to Ireland.

The Hercules Project

The counties of Waterford in Ireland and Carmarthenshire in Wales have established a collaboration entitled “The Hercules Project.” While it does have a genealogy theme, the main focus is to generate activity on its social network aimed at creating links between the Waterford diaspora and those living in the county today.

The aim is to provide visitors with a flavour of Waterford, in music and song, photographs, stories and glimpses of the county's way of life, both today and in yesteryear.

One example from days gone by is the abandoned village of Ballintlea on the slopes of the Comeragh Mountains, whose inhabitants left over 100 years ago. It is reported that many of the people who left Ballintlea emigrated to Worcester, Massachusetts.

In case they are of interest, the families living in the village between 1901 and 1911 were named Colman, Fitzgerald, Flynn, Foley, Grady, Gready, Keane, Keating,

Kittiea, Lenihan, Lennon, Moran, O’Driscoll, Power, Reilly, Riordan, Ryan, and Walsh.

The Field Names of County Meath

Due to changing farming and land ownership patterns in rural County Meath, the need to record the field names, folklore and features of the fields was recognized as a matter of urgency. Much of the information was being carried in folk memory and was at risk of being lost forever because of the diminishing population of farmers and rural dwellers.

Developments such as motorways, field amalgamations and modern farming practices are also bringing huge changes to the rural landscape of Meath. It is very easy to drive a GPS-guided SUV at 100 kilometres per hour around an interchange on the new four-lane highway between Dublin and Kells in County Meath without realizing that beneath the concrete and the asphalt lie two green fields that were once affectionately known by the local people as “Micko’s Meadow” and “Maud’s Bottom.”

Fortunately, and thanks to an extraordinary effort (beginning in 2008 and extending over several years) by a large and well-organized team of volunteers in County Meath, the Meath Field Names Project has compiled a database of the names of

fields throughout the county, along with their history, features, name origin and folklore. The project team has published a beautiful book entitled *The Field Names of County Meath*, compiled by Joan Mullen (available at www.kennys.ie).

The table on the following page provides just one very small sample of the data on field names.

Does all this have any real value?

The Céide Fields

For the vast majority of people, and especially for those who have grown up in a twentieth-century urban environment, it must appear like the height of foolishness to spend countless hours of precious time and large sums of money to create an archive filled with the names of fields.

And yet, every year, many thousands of tourists travel to a remote district named the Ceide Fields in County Mayo in the west of Ireland, overlooking the Atlantic Ocean, to walk over the layers of peat bog that overlie fields cultivated by our ancestors thousands of years ago.

As these tourists from countries far and near walk over the Ceide Fields, many will ask if these prehistoric fields had names. It is a good bet that they did.

The Ceide Fields are prehistoric farms on a remarkable Neolithic site

Field Name	Irish Name	Translation	Townland	OS Map
An Bawn	An Bán or An Bábhún	The grassland of the walled enclosure	Lionsden	41
Boley	An Bhuaile	The milking place	Agheragh	1
Cnoc Bui	Cnoc Bui	Yellow hill	Cloncat	23
Crocken	Cnocán	Hillock	Silloge	18
Drumula	Droim Ula	Ridge of the tomb, sepulchre	Stephens town	12
Golden Doo	An Ghualainn Dubh	The black shoulder	Coole	5
Molly Wee	An Mhala Bhui	The yellow hillbrow	Kingstown and Carnuff Great	26

Figure 3: Some County Meath field names
Source: author

containing the oldest known stone-walled fields in the world, dating back nearly 6,000 years. The dry-stone walls have been located mainly by probing through the layers of peat.

Some areas have been excavated to reveal the extent and configuration of the walls, while in other areas natural erosion has removed the protective layers, leaving a scattered array of stones as the only evidence that here was once fertile land that fed and sheltered the generations who came before us.

Imagine the pleasure and excitement of the archaeologist who, today, might turn over one of

these long-since-buried rocks and find, chiselled into the flat surface on one side, the name of the field that it once enclosed! Such is the value of memory.

Conclusion

If we set aside the upper classes of the population and a small number of other special categories of people, Ireland in the nineteenth century was predominantly a rural agricultural society of small farmers and farm labourers. The authentic thatched cottage that is still pictured occasionally in tourism brochures is a thing of the past.

Some of those nineteenth-century rural homes have been converted to

sheds for farm animals. Many are now barely visible above the bushes, briars, and nettles.

Soon they will be gone forever. But they do not have to disappear from memory.

Reference Notes

¹ <http://www.thegatheringireland.com>

² <http://www.donnellycanada.com/tierworker/heritage-tierworker.html>

³ <http://www.irelandxo.com/>

⁴ <http://www.herculesproject.org/index.html>

⁵ <http://www.meathfieldnames.com/>

⁶ <http://www.ceidefields.com/>

⁷ <http://www.abandonedireland.com/>

⁸ <http://www3.algonquincollege.com/appliedresearch/>

⁹ "Irish Volunteers Help Family Historians," *Anglo-Celtic Roots*, Vol 19, Number 1, Spring 2013

20th Annual BIFHSGO Family History Conference Call for Presentations

BIFHSGO is seeking proposals for presentations at its next annual conference, 19–21 September 2014, to be held in Ottawa at Library and Archives Canada.

The conference will focus on three main topics—

- *English family history*
- *Immigration from the British Isles, including Home Children*
- *Genetic genealogy*

Proposals are also invited for other conference presentations likely to be of interest to BIFHSGO members and for pre-conference workshops or seminars.

Further information is available under "Meetings→Conference" at www.bifhsgo.ca. Please send proposals to conference@bifhsgo.ca before 31 January 2014.

Techniques and Resources

The Cream of the Crop

Top items from recent posts on the Anglo-Celtic Connections blog at www.anglo-celtic-connections.blogspot.ca

BY JOHN D. REID



By the time you read this you will have had the opportunity to use the name-indexed Census of Canada

for 1921 at Ancestry.ca. No more need to fiddle around with city directories and other index surrogates and then scroll through pages of the community in which the target person lived.

Ancestry is making the indexed census free to Canadians, or rather those accessing from a Canadian location. You don't need an *Ancestry* subscription but do need to register.

All indexing projects have errors and the 1921 Census on *Ancestry* is no exception. A quick test using the database as it might be used by a neophyte had a 50 per cent success rate in finding a person in the first 50 hits when first and last names and birth year were specified. Some of the failures occurred because the name wasn't entered into the

original census as expected but indexed correctly as written.

There are standard approaches to work around errors. Often less is more. Try searching with the first name and year of birth but leaving out the last name. Try a search for another person, or people in the household with names less likely to be wrongly indexed. Superstar genealogist Elizabeth Shown Mills advises looking to your ancestor's "FAN club" (Friends, Acquaintances, Neighbours).

Other Ancestry Additions

Researchers with an interest in England's second city, Birmingham, will appreciate an influx of 2.4 million newly indexed records at *Ancestry*, with image originals.

They are Church of England records: "Birmingham, England, Marriages and Banns, 1754-1937" (828,910 records); "Birmingham, England, Baptisms, 1813-1912" (700,147 records); Birmingham, England, Baptisms, Marriages and Burials, 1538-1812" (551,771 records); "Birmingham, England,

Burials, 1813–1964” (314,983 records); “Harborne, Birmingham, England, Confirmations, 1915–1931, (994 records); and “Birmingham, England, Calendar of Prisoners, 1880–1891 and 1906–1913” (6,429 records).

From the UK Institution of Mechanical Engineers, *Ancestry* now has 73,781 records, and perhaps one-third that number of distinct individuals. “UK, Mechanical Engineer Records, 1847–1930” contains registers of members, proposals for memberships and changes to membership (such as associate member to member).

There are also related records, including membership records of IMechE (1847–1930), the register of members (1847–1930), typescript membership proposal forms, membership records of IAE (1906–1930), and membership records of ILE (1915–1930).

Even if you know a lot about the person, information on application forms, such as education and the names of sponsors with whom they were associated, may well be new.

For those with early Canada interests *Ancestry's* addition of “Canada, St. Lawrence Steamboat Company Passenger Lists, 1819–1838,” which includes passenger and freight lists from trips between Montreal and Quebec City on the St. Lawrence River may be of interest.

Diligent researchers may have already searched a transcription of these records for free at theshipslist.com, where you'll also find detailed contextual information. In addition to Montreal and Quebec the ports of Berthier, Sorel and Trois Rivières are mentioned.

Toronto Trust Cemeteries

The 150,838 records, with images of the original register entries, for the Toronto Trust Cemeteries, 1826–1989, are now available at *FamilySearch* with indexes available to 1935.

Cemeteries included are: York General Burying Ground (also called Potter's Field), 1826–1855; Necropolis Cemetery, 1849–1989; Mount Pleasant Cemetery, 1876–1988; Prospect Cemetery, 1890–1985.

This indexing is a project that Jane MacNamara and her team from the Toronto Branch of the Ontario Genealogical Society have been working on since 2009. Kudos to them.

Incidentally, Jane will be the lead speaker at OGS Ottawa Branch's resurrected Gene-O-Rama event, 21–22 March 2014.

Fine-scale Ordnance Survey Maps of London

Would the National Library of Scotland be the institution to come to mind as placing online a map of

London? They have done so. It's a great resource aligned to modern Google, Bing or Open StreetMap maps. Using a horizontal slider, next to the +/- zoom, you can fade between the maps.

I was astonished to find a place I had been searching for previously, where my g-g-grandfather spent his last years with one of his married daughters. Ely Terrace off Mile End Road, long ago cleared, is not only on the map, you can see the footprint of the individual houses.

Coverage is for most of the then urban area. There's a search that will find many street names too. Find it at <http://goo.gl/6pzCx4>.

Records on the Move

London's Colindale Newspaper Library is no more, to be replaced by a reading room to be opened March 2014 at the British Library. Microform and online resources will be available.

Newspaper originals when needed will be transported to that reading room from a storage facility at Boston Spa; 48-hour service is advertised if the item is in a condition to travel. More information is available at <http://goo.gl/3gffv>.

The Court Service has now closed its First Avenue House facility at High Holborn. The location for post-1857 wills is, temporarily, Court 38, Royal Courts of Justice, Strand,

London, but that's a stop-gap, soon to be replaced by an online service.

Presently most people use *Ancestry's* collection of probate calendars, through a personal subscription or public access site, and then order a copy of the will by mail using the form at <http://goo.gl/ZMzexE> (pdf) for mail delivery.

London Borough Medical Officer of Health Reports: 1848-1972

Here's a great resource few family historians will have explored, now opened up through digitization and placed online, free, thanks to the Wellcome Library. If you have London ancestry you'll be surprised at what you might find. Search from <http://wellcomelibrary.org/moh/>.

The initial description is deceptively unpromising: "statistical data about births, deaths and diseases." More encouraging is, "they also allowed the authors to express the diversity of their local communities and their own personal interests."

A search for the Ely Terrace mentioned above found multiple reports of sanitary deficiencies, listing house numbers. A search for Ordish found a second cousin twice removed, a dentist working part-time for the borough. On retirement he had served for 30 years.

Search for Canada and you'll find lots of examples of emigration.

Occasionally initials are given, as in this saga from Woolwich in 1907:

H. C. was at the Sanatorium two months, left in June, 1905, much improved though still with distinct symptoms; not finding work in Woolwich he went to Canada in March, 1906, and got work on a farm.

He had excellent health while there and, having saved enough money to pay his return passage, thought he would spend Christmas at home and unfortunately caught cold on the journey. His disease recurred and he again obtained admission to the Sanatorium, recovered, returned to Canada, worked for six months, again relapsed and was sent home by the Emigration Office.

From the 1902 report from Kensington:

Let anyone compare the gutter children of yesterday with the

blooming, healthy boys to be seen on the training-ship, or in Homes, such as the "Waifs and Strays,"—hundreds, nay, thousands of them.

Their parents would scarcely know them again! Many, very many, of such children have been sent to Canada, where they have found an overflowing welcome in healthy and happy homes. And there is room for tens, nay, hundreds of thousands.

Not long since, Sir Wilfred Laurier, the Prime Minister, addressing the Chamber of Commerce at Liverpool said—"The Dominion has vast territories unpeopled, and what is needed is men and women to occupy them." "Canada could sustain a population of a hundred millions—it has six millions."

For generations to come, therefore, that one great Dominion could absorb all our surplus population, and there is still a surplus, although, as this report shows, it is a declining quantity.

The Bookworm

BY BETTY WARBURTON



Because the theme of this year's conference was Ireland, many of the new books purchased for the Brian O'Regan Memorial Library were about that country.

The Morpeth Roll: Ireland Identified in 1841, edited by Christopher Ridgway.

Morpeth Roll and what it can tell us about Ireland in the early nineteenth century.

Containing nearly 160,000 signatures, it was presented to George Howard, Lord Morpeth, as a testimonial when he retired as Chief Secretary of

This well-illustrated book of essays discusses the significance of the

Anglo-Celtic Roots • Quarterly Chronicle

Ireland in 1841. Ancestry.com has digitalized and transcribed the roll.

To help in your search for Irish ancestors we have added the following guides.

A Guide to Tracing your Clare Ancestors, by Brian Smith and Gerry Kennedy

A Guide to Tracing Your Cork Ancestors, by Tony McCarthy and Tim Cadogan

A Guide to Tracing Your Donegal Ancestors, by Helen Meehan and Godfrey Duffy

A Guide to Tracing Your Dublin Ancestors, by James G. Ryan and Brian Smith

A Guide to Tracing Your Sligo Ancestors, by James G. Ryan

A Guide to Tracing Your Westmeath Ancestors, by Gretta Connell

Tracing Your Irish Family History on the Internet: a Guide for Family Historians, by Chris Paton

Eileen O'Dúill has kindly donated to the library a copy *Irish Civil*

Registration—Where Do I Start?, the handbook written by her and Steven C. ffeari-Smyth.

Another donation of interest from BIFHSGO member Ann Burns is *Sligo's Famine Diaspora: Emigrants from Palmerston's Sligo Estate, 1847*, by John McKeon.

It contains lists of the emigrants and an account of what happened to them at the Canadian quarantine station at Grosse Isle.

In addition, to satisfy the wide range of interests of BIFHSGO members, the following purchases have been made.

How Our Ancestors Died: a Guide for Family Historians, by Simon Wills

Tracing your Ancestors Through Death Records: a Guide for Family Historians, by Celia Heritage

Highlander: the History of the Legendary Highland Soldier, by Tim Newark

I wish you happy hunting.

When the clerk or librarian helps you with your search, thank them and let them know that you appreciate their help. And be polite when asking others to help you with your search. You will have more success when you do so.

© Michael John Neill, "Genealogy Tip of the Day,"
<http://genealogytipoftheday.blogspot.com>, 31 July 2013

The 19th Annual BIFHSGO Fall Conference

BY JOHN D. REID

The 19th annual BIFHSGO conference was held at Library and Archives Canada on 20–22 September 2013. By all accounts it was another success. BIFHSGO members and other conference registrants celebrated their Anglo-Celtic roots with an emphasis on Ireland, always a popular theme.

An innovation this year was the opportunity to attend a reception on the evening before the start of the conference at the impressive Rockcliffe official residence of Ireland's ambassador to Canada, Dr. Ray Basset.

Attendees gathered for a humorous presentation by Irish genealogist Eileen Ó Dúill with the intriguing title “Mrs. Fancy Tart is Coming to Tea: Making Sense of Family Stories,” followed by an opportunity for socializing at a reception with light refreshments.

Swapping stories and learning from other's experiences, particularly at the mid-morning and afternoon breaks and Saturday evening informal lunch at the nearby Southern Cross restaurant, are an important part of the conference.

Pre-conference seminars are now an established conference feature allowing for more in-depth coverage than during a regular presentation. This year they attracted 221 registrations.

The morning saw seminars by two international speakers: Eileen Ó Dúill on Irish civil records and the sad story of the Irish census losses in the 1922 fire at Dublin's Four Courts, and Lisa Louise Cooke with an in-depth discussion of Google Earth for Genealogy.

After lunch our own Lesley Anderson presented “Searching for Your Irish on Ancestry,” while Global Genealogy's Rick Roberts showed how to get the best out of Ottawa's most popular genealogy software, Family Tree Maker.

Society president Glenn Wright chaired the official opening on Friday evening, while Fabien Lengellé brought greetings from Library and Archives Canada.

Don Whiteside Memorial lecturer Philip Donnelly then spoke on “These Old Walls of Ireland: Recording the Memories,” his

experiences of growing up in rural Ireland and some of the current and proposed projects of interest to the Irish genealogist. A dessert and coffee reception that followed the presentation was an additional socialization opportunity.

In keeping with the Irish theme two plenary sessions, "Introduction to Irish Genealogy: Where Do I Start?" and "Come to Ireland to Find Your Ancestors," were presented by Eileen Ó Dúill. In the other sessions participants had the choice of two presentations, the Marketplace, and the Research Room.

There were Irish-themed presentations available throughout the conference. New to BIFHSGO this year was Jane McGaughy from Concordia University. Her story of her Irish family ghosts combined Irish United Empire Loyalists, Orangemen, Irish army regulars and proto-Fenians brought together at the 1838 Battle of the Windmill.

Sher Leetooze, Shirley-Ann Pyefinch and Linda Reid, speakers from previous BIFHSGO conferences, returned to round out the Irish program.

Everyone has a different experience at the conference. For those not attending the Irish sessions there were several opportunities to hear polished presentations with good advice for any family historian by Lisa Louise Cooke, a U.S. genealogist

best known for her *Genealogy Gems* podcasts. Her topics were: "Tap into Your Inner Private Eye, Eight Strategies for Finding Living Relatives," "How to Save Your Research from Destruction and Ensure Its Future Survival," "Genealogy on the Go with the iPad/Tablet," and "Genealogical Cold Cases: a Step-By-Step Process."

These were rounded out by a panel session on one-name studies and a presentation by Linda Reid of Toronto illustrating the use of autosomal DNA to confirm, and in one case deny, relationships and ancestors in her family tree.

You can find handouts for many of these presentations in the "Members Only" area of the Society website at www.bifhsgo.ca.

Also on the BIFHSGO website you'll find a collection of 54 genealogical brick wall challenges posted in the Research Room at the conference requesting help. Could you be the one to make the breakthrough and help a fellow genealogist?

Ken McKinlay, who hosted the Research Room (which saw 117 timeslots booked during the conference) will be highlighting some of these on his blog at www.familytreeknots.blogspot.com.

Those who registered for the conference were mainly from

Greater Ottawa, while participants from British Columbia, Alberta, Saskatchewan, Manitoba, other parts of Ontario and Quebec, and from two U.S. states made up the total registration of 269.

Credit for organizing a successful conference must go to the co-chairs, Jane Down and Gloria Tubman, nearly 20 other members of the

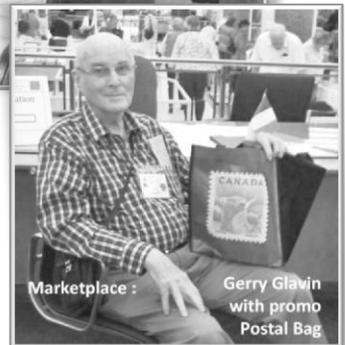
conference planning committee (too numerous to name), and all those who volunteered time during the conference. We will be fortunate to have many of them returning to offer their services for the Society 20th annual conference scheduled to take place on 19–21 September 2014.

BIFHSGO would like to acknowledge and thank

The Jackman Foundation

for a generous grant in support of our 2013 Annual Conference.

BIFHSGO Conference 2013



Speakers and Marketplace

Lisa
Louise
Cooke



Linda Reid



Eileen Ó Dúill



Marketplace : Irish Society of the
National Capital Region
Susanna Doherty & Deirdre O'Connell

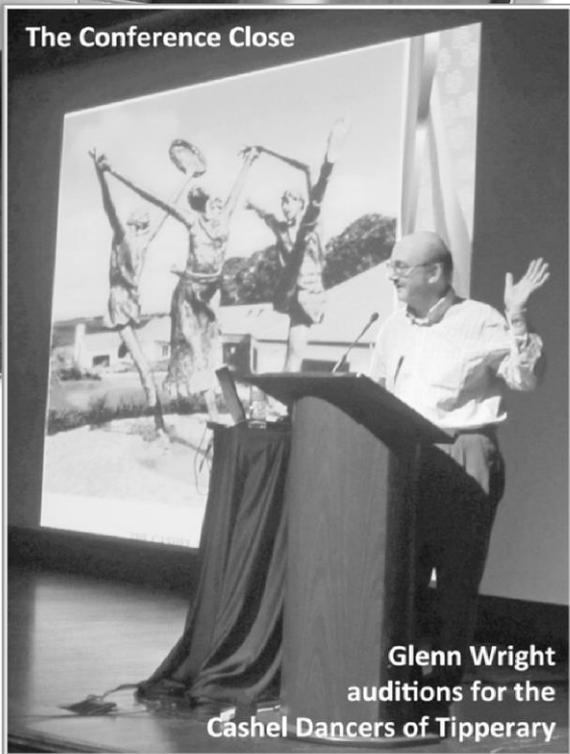


Jane
McGaughey



Leslie
Anderson

The Conference Close



Glenn Wright
auditions for the
Cashel Dancers of Tipperary

Conference
photographs
by
Shirley Monkhouse

Membership Report

BY KATHY WALLACE

New BIFHSGO Members 9 Aug 2013—10 Nov 2013		
Member No.	Name	Address
7 (returning)	Gerry Neville	Ottawa, ON
153 (returning)	Diana Hall	Ottawa, ON
1168 (returning)	Judy McKay	Ottawa, ON
1377 (returning)	Janet Eileen Connor	Ottawa, ON
1608	Carol Kerfoot	Ottawa, ON
1609	Beverly Elliott	Ottawa, ON
1610	Carol White	Seguin, ON
1611	Jo-Anne Edwards	Canmore, AB
1612	Catherine Campbell	Orleans, ON
1613	Diane Barrett	Ottawa, ON
1614	John McGovern	Nepean, ON
1615	Clare Frye	Nepean, ON
1616	Jim Griffin	Ottawa, ON
1617	Elaine Salmon	Ottawa, ON
1618	Ron Conway	L'Ange-Gardien, QC
1619	Anne Shannon	Nepean, ON
1620	Errol Collins	Ottawa, ON
1621	Joan Boswell	Ottawa, ON
1622	Jacqueline Saville	Perth, ON
1623	Nancy Taylor	Ottawa, ON
1624	Margaret McInall	Edmonton, AB
1625	Sheryl Murphy	Hanmer, ON
1626	David Robison	Ottawa, ON
1627	Dave Mullington	Nepean, ON
1628	Judy Morley	Apsley, ON
1629	Michael Gropp	Wendover, ON
1630	Philly Kingsley	Ottawa, ON
1631	Winn Lambert-Meek	Ottawa, ON
1632	Pamela Hallisey	Toronto, ON
1633	Jacqueline Rawes	Ottawa, ON

BIFHSGO Board of Directors 2013–2014

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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). Our purpose is to encourage, carry on and facilitate research into, and publication of, family histories by people who have ancestors in the British Isles.

We have two objectives: to research, preserve, and disseminate Canadian and British Isles family and social history, and to promote genealogical research through a program of public education, showing how to conduct this research and preserve the findings in a readily accessible form.

We publish genealogical research findings and information on research resources and techniques, hold public meetings on family history, maintain a reference library, and participate in the activities of related organizations.

Membership dues for 2014 are \$40 for individuals, \$50 for families, and \$40 for institutions. Members enjoy four issues of *Anglo-Celtic Roots*, ten family history meetings, members-only information on bifhsgo.ca, friendly advice from other members, and participation in special interest groups.

BIFHSGO Calendar of Events

Saturday Morning Meetings

Library and Archives Canada
395 Wellington Street, Ottawa

- 11 Jan 2014** **Bibles and Bugs: My Welsh Ancestors In and Out of Africa**—Gail Roger will reveal why her Uncle Thomas's posthumously published 1929 autobiography about his missionary days in the Cameroons and the Congo both helped and hindered her search for Welsh ancestors in Carmarthenshire and Pembrokeshire.
- 8 Feb 2014** **Travels With My Aunt: Adventures in Europe 1914**—Barbara Tose's great-grand-aunt, a nurse, wrote a long letter home about her adventures in Britain and Europe in 1914. Barbara will mark the letter's 100th anniversary by examining the times, events and history behind the words.
- 8 Mar 2014** **Researching Grandmother: an Education**—While tracing her ancestor's life, Gloria Tubman used many resources—church records, Home Child files, ships' passenger lists, and Home Children distribution facility records—that taught her about the events and issues of the time.

Schedule

- 9:00–9:30 Before BIFHSGO Educational Sessions: check www.bifhsgo.ca for up-to-date information.
- 9:30 Discovery Tables
- 10:00–11:30 Meeting and Presentation
- 12:00–1:00 Writing Group

For up-to-date information on meetings of other special interest groups (Scottish, Irish, DNA, Master Genealogist Users), check 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 24 January 2014.