



Anglo-Celtic Roots

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Adventures of a Library

Picturing Knoydart Then and Now

The Ballad of John Keys

Report on the 2014 Annual General Meeting



Celebrating
our ancestry for **20** years

Anglo-Celtic Roots

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COVER ILLUSTRATION

A stagecoach of the 1780s

Source: French artist Louis Huard

From the Editor:

This issue of *Anglo-Celtic Roots* is full of items from award-winners!

Our lead story is a follow-up to Christine Jackson's article on Ottawa's Cowley family in ACR Fall 2013, which won the "Best Article of 2013" award at the BIFHSGO AGM in June. Here she traces the Cowley family back to its roots in England.

Adrienne Stevenson, who won first prize for her entry in the BIFHSGO 20th anniversary writing contest, relates the convoluted history of the celebrated library owned by her ancestor Robert Addison.

Carol Annett's second-prize story brings to life the sad experience of the Highland clearances, which her ancestors lived through.

And Adele Keyes was awarded a certificate for her poem about her ancestor John Keys, which she entered in the BIFHSGO youth writing competition.

A list of all the winners can be found on p. 36, and more winning entries will be published in upcoming issues.

Jean Kitchen

From the President



As fall quickly approaches, my mind turns to the new beginnings that fall tends to bring—a new season of BIFHSGO meetings, our annual confer-

ence and meeting up with old friends. For me, this is a special year as I begin my term as your new president with all the opportunities and responsibilities that brings. I look forward to representing our society, nurturing its growth and, most of all, encouraging all members to participate in the life of our Society.

We are now more than halfway through our 20th year. I feel this is an appropriate juncture to reflect on what we have done in the past that has worked well, what we might do better in the future and how we can best meet the expectations of our membership. To do this, we must hear from you, the members. I would like to meet and hear from as many of you as possible, so please do come and introduce yourselves to me at our monthly meetings.

BIFHSGO is a very successful organization with many things to offer our members. Our monthly meetings remain popular, our library is outstanding and *Anglo-Celtic Roots*

continues to publish interesting and informative articles. We are currently creating an index to the No. 1 Canadian Casualty Clearing Station records from World War I to add to the numerous databases already available on our website. Our annual conferences and occasional special lectures are always extremely successful.

We are blessed to have a large number of volunteers who, year in and year out, are willing to devote their time, talents and knowledge to see our Society thrive. They dedicate many hours to their duties and by doing so enrich everyone's experience of the Society.

However, volunteers need renewal and every organization needs new blood, new thoughts, new approaches. Volunteering can bring so many rewards. For new members, it is a great way to meet people. For long-term members it is a way to give back to your community. I want to encourage all of you to participate actively in BIFHSGO. It will take the efforts of all of us to have the Society we want, one that can take its place proudly, as we have done for 20 years, in the greater heritage community.

A handwritten signature in black ink that reads "Barbara J. Tose". The signature is written in a cursive, flowing style.

Barbara J. Tose

The Cowley Family Saga—Part 2[©]



BY CHRISTINE JACKSON

On the 400th anniversary of Samuel de Champlain's first voyage up the Ottawa River, Christine introduced us to a colourful pioneering Canadian family—the Cowleys—and their connection to Champlain's iconic lost astrolabe. In the Fall 2013 Anglo-Celtic Roots, she told us about Cowley family members who have included a riverboat captain, an Ottawa land developer and educator, and an NHL Hall of Famer. Here she takes the family history back to its English origins.

I wrote previously about the Cowley family's success in the Ottawa Valley following a tragic start in the early 1830s in Montreal. But I was curious to know about their English origins, of which the first few generations in North America were particularly proud.

There were hints of links to the first Duke of Wellington and Sir Francis Drake—I had to know more!

So this account will explore what I have been able to find out about their lives back to the mid-eighteenth century and reveal the sources—some of them quite unconventional—that I have used in putting together their story thus far.

Two principal pieces of family memorabilia started me on my journey through Cowley history (Figure 1). The first was a collection of handwritten drafts of Mary Agnes

*Cowley's Family Record from 1697 unto the present day (1904).*¹ Mary Agnes (1853–1922) was the sixth of the 12 children of Capt. Daniel Keyworth Cowley and his wife Mary McJanet, the first Cowley settlers in the Ottawa Valley.

The second was a 1935 biographical “memorial” publication about one of Daniel and Mary's sons, Robert Henry Cowley (1859–1927), written by his friend and colleague Robert Stothers.² It includes extensive information about Cowley family history, much, if not all, taken from Mary Agnes' notes.

Mailes Cowley—the Emigrant

While Daniel Keyworth Cowley can be credited with the family's success in the nineteenth century, it was his father, Mailes Cowley (1766–1832), who was responsible for the Cowleys coming to North America.

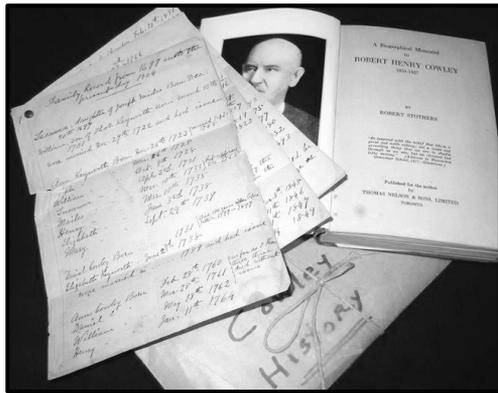


Figure 1: Cowley family documents

Source: Author

Although I have an inkling, I'm still not sure what made Mailes emigrate—and so late in life—arriving, as he did, in Lower Canada at the age of 65 with his wife Harriot, aged 53, and their two young children. Daniel enjoyed talking about his family's origins. His daughter Mary Agnes recorded his stories in 1904 but said nothing, however, of any remembrances he must have had of his own father, Mailes, who died when Daniel was 14 years old.

At the time he emigrated in 1831, Mailes was described as “a practical botanist” (probably a gardener) and had apparently been commissioned to bring over some soldiers from England.² I have not found anything to support a possible link between him and the military; nor have I been able to find him, his family and military companions in the ships' passenger lists, as of July 2014. However, a tantalizing record of an “M. Culee?” travelling alone on a St.

Lawrence steamboat from Quebec City to Montreal on 26 June 1831 could refer to Mailes Cowley.³ The timing is certainly right.

On arrival in Montreal, Mailes is said to have established a house and garden on the site occupied in 1904 by “the new St. James Catholic Cathedral.”⁴ Mailes died of fever in April 1832, a few weeks before the arrival in Montreal of that year's terrible cholera epidemic. He was described in the burial register as “*Christopher Cowley, an Emigrant.*”

Before his sad demise, Mailes had received some practical assistance in starting his new life here. A younger brother, William Cowley, a successful china merchant in Kingston-upon-Hull, Yorkshire, gave him “a large puncheon [barrel] of china to sell when in this country to help him over the new beginnings here.”¹ When William died in 1851, his estate was worth approximately \$1 million in today's Canadian dollars.

William was probably also a Wesleyan Methodist lay preacher. The U.K. 1841 Census records that he sent at least one of his sons to Wesley College, Sheffield, a school for sons of the laity; he also spoke extensively in a March 1833 letter to his nephew Daniel about building a new chapel, about some of the local preachers, and about the construction of a new dissenting chapel in Hull.¹

Mailes Cowley was born on 23 June 1766, in Ollerton, Nottinghamshire (Notts.). He was the fifth of the eight children of Daniel Cowley and his wife Elizabeth who were born there. Details of his early life are skimpy, but I know that in 1797, Mailes, aged 31, was living at his parents' home at Anwick Grange, Lincolnshire (Lincs.).

I do not know if Mailes worked on the home farm or had another job. I like to think that his interest in "practical botany" may have been influenced by the presence, only 15 miles away at his Revesby estate, of the famous naturalist Joseph Banks (later Sir Joseph). Banks had accompanied and financed Captain James Cook on his epic round-the-world voyage (1768–1771) aboard the *Endeavour* and had become immensely popular on his return to England.

Daniel died intestate on 13 March 1797 at Grange Farm, Anwick, and Elizabeth was made administratrix of his estate. She was one of three people bound in the amount of £1,050—a huge amount, representing about £34,000 or C\$62,000 today. The bond was to ensure that they administered the estate properly—if not, they would forfeit the bond money. The other two were Mailes Cowley, Elizabeth's son and "our" Mailes, also living at Grange Farm, Anwick, and Henry Keyworth, "gentleman," one of Elizabeth's brothers (another one of

whom was also named Mailes!) of Thorpe Tilney, a small hamlet just a few miles from Anwick. Their signatures on the bond are strong and literate-looking (Figure 2).

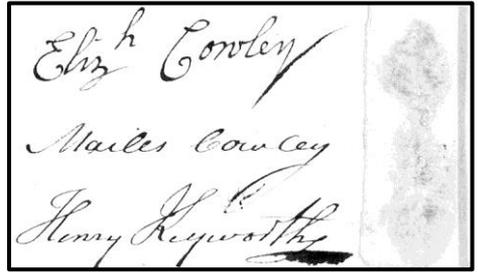


Figure 2: Signatures of bondspersons on letters of administration, 1797

Source: Lincolnshire Archives, ref. LCC Admons/1979/16

The next reference to Mailes Cowley that I found from this period may say something about his life in general. It made me wonder if he had inherited some money from his father's estate and tried his hand at business, as at the age of 37, only five years after his father's death, he was obviously in financial trouble.

A notice appeared in the 7 September 1803 issue of the *Stamford Mercury* newspaper headed "Messrs. Cowley and Bocoock's Affairs." It gave notice that Mailes Cowley and Edward Bocoock, "late merchants of the City of Lincoln," were, in effect, bankrupt and called on their debtors to pay what they owed to the appointed lawyer or risk being taken to court. (There are no Lincoln city directories from this

period to help determine what type of merchants they had been.)

On 11 April 1816, Mailes Cowley, 50, a bachelor, married Harriot Holmes, 38, a spinster, in St. Margaret's, the Anglican parish church of Westminster adjoining Westminster Abbey. At the time, they were both "of this parish." Pondering where this couple met, however, it seems very likely that it must have been in Lincolnshire when Mailes was living in Anwick with his parents.

Harriot Holmes was baptized in 1778 in the parish of Ruskington, near Sleaford, Lincs., where numerous Holmes' had lived since the beginning of the 17th century, Ruskington being adjacent to the parish of Anwick. She was the fifth of the six children of Joseph Holmes (1742–1801), yeoman, and Eleanor Todkill (1738–1782), who had married in 1772 in nearby Dorrington, Lincs.

Exactly nine months after their marriage in Westminster, Mailes and Harriet's first child, Daniel, was born there on 9 January 1817. They registered Daniel's birth on 3 February 1818 at Dr. Williams' Library on Cripplegate in London.

This is interesting, as Dr. William's Library is now known primarily for its holdings of pre-nineteenth century material on Protestant non-conformity in England. Before the introduction of civil registration in 1837, however, for a small fee, it

kept a central registry of births mainly (but not solely) within non-conformist families, to avoid having to have a child baptized an Anglican. This may indicate that it was cheaper to record the birth at Dr. Williams' Library than to have the child baptized in St. Margaret's, or perhaps more likely, that Mailes and/or Harriot Cowley leaned towards the nonconformity of the Wesleyan Methodist William Cowley. Lincolnshire, the birthplace of Harriot—and of John Wesley—always had been a hotbed of non-conformity.

I have to wonder if Mailes and his family subsequently lived in Hull, Yorkshire, for a number of years, perhaps with the support of brother William. Certainly their other two children were born in 1818 and 1823 in what is now Hull, and they were not registered in Dr. Williams' Library but rather in the local Anglican church. Supporting this conjecture is William Cowley's 1833 letter to Daniel, which suggests that Daniel knew Hull and its preachers, thus indicating that Daniel may have lived there for some part of his childhood.¹

At some point between 1823 and 1831, Mailes and his family returned to London, as according to Mary Agnes Cowley her grandfather was working in London's Kensington Gardens before emigrating in 1831 with his family.

Daniel Cowley of Ollerton— and the Cowley Charter

Moving back in time, I studied Mailes' father Daniel Cowley Jr. (1731–1797), who spent most of his life in Ollerton, Notts.—in Sherwood Forest. In 1774, at the age of 43, Daniel was the recipient of a document that has become known as “The Cowley Charter,” which I now know is the source of a significant misunderstanding in Cowley family history. On discovering it, I determined to find out more about the Charter and to see if it could tell me anything about the origins of the family.

The charter shines light into the feudal world of land tenure, with the obligations and (in this case) privileges that it entailed. Both Mary Agnes' family notes and Robert Stothers' book include transcripts of the charter, the original of which, in 1935, was in the hands of Capt. Mailes Cowley, Mary Agnes' brother.

As the current whereabouts of the original document are unknown, I have had to rely on those copies. Stothers himself used a transcript of the charter prepared by Chief Justice F.R. Latchford of Toronto, an old friend of the Cowley family.⁵

Dated 29 October 1774, the charter was addressed to Daniel Cowley, husbandman [farmer] of Ollerton in Nottinghamshire by the Steward of the Manor and Liberty of the

Hundred of Ollerton within the Honour of Tuckhill, Parcel of the Duchy of Lancaster.⁶ It confirmed Daniel's immunity from paying tolls, a right that was granted first in 1629 by King Charles I and then renewed in 1681 by Charles II to tenants of Duchy of Lancaster lands in the Hundred of Ollerton.

Specifically, Daniel Cowley and his servants were exempted from paying various road and bridge tolls and fees anywhere in Britain. This would have been extremely useful to him as he was, at the time, one of the proprietors of a stagecoach business between the North of England and London, and would have been faced with having to pay numerous tolls en route.

Stothers' understanding, however, was that the charter confirmed that the Cowleys had held lands in Ollerton *since at least 1629*, and I assumed that Judge Latchford agreed. So, I thought, it must be the correct interpretation—after all, who was I to question a chief justice?

I therefore set aside the matter of the charter for the time being, feeling confident that, as I traced the family back, I would be hunting for Cowleys *in Ollerton, Nottinghamshire* back to at least the early 1600s. The obvious place to start to trace the family back was the partial family tree in Stothers' book, which takes one family line back to 1697.

That family tree immediately answered questions I had about the origins of two given names used in the family—Keyworth and Mailes. Keyworth, I found, was the family name of Mailes' mother, Elizabeth Anne Keyworth, who was born in Willingham by Stow, Lincs., her mother's home parish. (This village is located just six miles across the county boundary from South Leverton in northern Nottinghamshire, where there was apparently a resident Keyworth family as early as 1576.⁷) And Mailes was the family name of Elizabeth Keyworth's mother, Susanna—our Mailes' maternal grandmother.

Mary Agnes Cowley clearly cited Susanna Mailes' birthdate as 20 December 1697 and her father as Joseph Mailes, but I can find no baptism for Susanna around that time.¹ Repeated unsuccessful searches in the online databases have led me to conclude that Susanna was probably the person baptized as "An." on 21 March 1699 in Willingham by Stow, daughter of Joseph and Susanna Mailes. I have also been unable to find a marriage record for Joseph and Susanna, or a suitable baptism for Joseph; I do know these events did not take place in Willingham by Stow, whose parish register is online back to 1562.

Going back to the family tree, I found that before 1816 (Mailes Cowley's marriage year) the dates of births, marriages and deaths

were mostly complete with day, month and year, except that no *places* were mentioned. While the dates were very helpful, I felt I had to confirm them where possible—and find out where the events took place. So I turned first to *FamilySearch* and *Ancestry*.

Taking my lead from the charter, I started searching on the premise that the Cowleys had come from Ollerton at least as early as 1629. I began with Daniel, supposedly born 1731, married 1759, and died 1797—the Daniel who was given the Cowley Charter in 1774. I looked for a record of his marriage to Elizabeth but turned up nothing in Ollerton. Then I tried locating Daniel's birth/baptism in 1731, which I thought *must* be in Ollerton. But, once again, the online databases turned up nothing—and, what's more—I found that the Ollerton parish register, which starts in 1592, contains no Cowley baptisms before 1760!

I was beginning to feel disheartened—where were the Cowleys in the 1600s and early 1700s if not in Ollerton, which is apparently where the charter indicated they were to be found? So I took a different approach and searched the *Internet Archive*.⁸ Much to my delight I discovered there a digitized book of transcribed marriage licences issued in the Archdeaconry Court of Nottingham for the period 1754–1770.⁹ Sure enough, a marriage

licence was issued on 26 February 1759 to Daniel Cowley and Elizabeth Keyworth. (I later found in the parish register of nearby Edwinstowe that the marriage took place on 27 February.) And what a feast of information I found in the marriage licence—more than I would later discover in the parish register:

- Daniel was a bachelor at least 25 years old from the parish of Edwinstowe (which included Ollerton and other communities) and his occupation was victualler [tavern keeper].
- Elizabeth was a spinster, at least 21 years old, and, at the time, from Lincoln.
- The marriage was to take place at St. Mary's, Edwinstowe (where, incidentally, legend has it that Robin Hood married Maid Marian).
- Elizabeth's father, William Keyworth, the bondsman, was also a victualler, from Rufford—just a couple of miles from Ollerton.

Although they contain no Cowley baptisms before 1760, the Ollerton parish records do include the baptisms of the eight children of Daniel and Elizabeth, starting with Ann in 1760 and including the Mailes who came to Canada. Evidently I was going to have to look elsewhere to find Daniel's 1731 birth/baptism. This time *FamilySearch* and *Ancestry* came through with the baptism of a Danyal Cowley, son of Danyal Cowley, on 29 June 1731, as well as three other siblings, in Carburton,

Notts., a chapelry of the parish of Edwinstowe, located just six miles from Ollerton.

I noticed that Ollerton's parish church is dedicated to St. Giles, the patron saint of forests; a very popular dedication in mediaeval England and a name that I was to encounter again—in the Cowley family itself. Other churches nearby, including Carburton, are also dedicated to St. Giles.¹⁰

So, having discovered that Daniel Cowley (1731–1797) was born in Carburton, married in Edwinstowe and had his children baptized in Ollerton, all places located within a few miles of each other, what could I learn about his life? And what, if anything, had he done to warrant the rights and privileges he had under the 1774 Cowley Charter?

This is when I hit paydirt! I found that Daniel's name had appeared in newspapers from time to time for business reasons, because he lived in and ran the Hop Pole Inn in Ollerton. Due to its strategic location at the crossroads of several important roads, in mediaeval times Ollerton became a meeting place for Sherwood Forest officials, commissioners and justices of the peace, leading to the development of two big coaching inns where the meetings were held—the Hop Pole being one.

The Hop Pole Hotel, as it is today (Figure 3), is a handsome early

Georgian coaching inn on the main street of old Ollerton, set back from the River Maun and opposite a watermill that is mentioned in the Domesday Book. Built about 1740 by the principal landowning family of the area, the Saviles of Rufford Abbey Estate, the inn was named after the main agricultural activity in the Maun Valley at the time—hop growing.¹¹ It has been listed as a Grade II building by English Heritage.



Figure 3: The Hop Pole Hotel, Ollerton, May 2014
Source: Author

The following three newspaper items illustrate just some of the purposes served by the Hop Pole Inn in the community besides providing food and shelter—as a sale room, stagecoach station and meeting place, respectively:

- A notice in the *London Evening Post*, 20–22 August 1776, confirmed that monthly meetings of the North Clay Hop Planters Clubs, for the sale of hops, would be held at Mr. Daniel Cowley’s at the Hop Pole Inn, in Ollerton.

- London’s *Daily Advertiser* carried an advert on 8 September 1778 from the named proprietors of the Sheffield, Leeds and Carlisle Coaches, including Daniel Cowley of Ollerton, announcing a change in the London departure point for their coaches.
- On 14–16 February 1786, the *General Evening Post* of London carried a notice about a meeting at the house of Mr. Daniel Cowley of Ollerton to finalize the accounts of a deceased person.

But the Hop Pole Inn was not Daniel Cowley’s only occupation in Ollerton. His father’s 1769 probate documents told me that Daniel was also a farmer—his occupation as stated in the 1774 charter.

In time, I would learn that his ancestors were similarly used to multitasking.

In an effort to clarify the Cowleys’ landholdings and the rights given to this Daniel in 1774 under the charter, I started looking for manorial documents for this part of Nottinghamshire in which Daniel’s land transactions and his position as a tenant of the Duchy of Lancaster might be recorded.

Thanks to largely digitized online catalogues and a particularly helpful archivist at the receiving end of my email, I found Daniel mentioned in

some documents relating to the Manor of Warsop at the Derbyshire Record Office (RO), and in others regarding the Manor of Ollerton at the Nottinghamshire Archives.

Although Warsop is actually in western Nottinghamshire (about six miles to the west of Ollerton and Carburton), finding Warsop manorial documents in Derbyshire RO is not unusual. Because of county boundary changes over the years, archival materials for Midland counties like Staffordshire, Derbyshire, or Nottinghamshire and others are not always located where you think. Checking online catalogues for the various Midland counties is therefore a must when researching that region.

First I learned that Daniel Cowley had for some years rented various copyhold lands that were part of Warsop Manor.¹² In 1767 Daniel surrendered to the lord of the manor copyhold lands that he had inherited from his maternal grandfather, and in 1779 he surrendered the copyhold lands in Warsop that his late father had willed to him in 1769. Perhaps he preferred to work the lands he held closer to his home in Ollerton.

It appeared, however, that Warsop Manor did not belong to the Duchy of Lancaster.

Nottinghamshire Archives hold some documents from the Manor of Ollerton, which estate was amongst the many owned by the Duchy. A 1781 map of the Township of Ollerton indicates that Daniel was renting at that time some 20 “closes” [fields] from Ollerton Manor, one of which—plot 46—includes the Hop Pole Inn facing the street (Figure 4). Other manorial records¹³ show that, as a tenant, he was

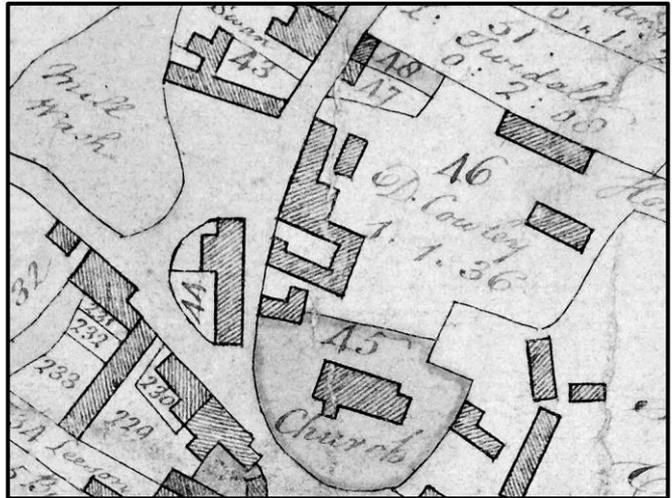


Figure 4: Extract from Ollerton map, showing plot 46 (Hop Pole Inn) occupied by Daniel Cowley

Source: Nottinghamshire Archives, ref. OL 2R (Map of the Township of Ollerton, 1781). Reproduced with permission.

eligible to sit as a juror of his peers in the manor court from 1759 (the year of his marriage) to at least 1779. These documents confirm that Daniel was indeed a tenant of Duchy of Lancaster lands when he

was given the Cowley Charter in 1774.

Daniel Cowley does not appear in the newspapers between 1786 and 1794, and by 1789 another person was running the Hop Pole Inn.¹⁴ So it is fair to assume the Cowleys moved away from Ollerton sometime between 1786 and 1789.

I know that, by 29 September (Michaelmas) 1794, Daniel was living in Anwick, Lincs., even today a rather remote and tiny place on the edge of the Fens.¹⁵ This is because, on 16 January 1795, a notice appeared in the *Stamford Mercury* newspaper placed by the Sleaford Association for the Prosecution of Persons Guilty of Felony and Misdemeanors, which contained a list of the Association's 136 subscribers for the year commencing Michaelmas 1794, including Daniel Cowley of Anwick. The notice offered a reward of five guineas—worth today over C\$300—to anyone with information leading to the conviction of a sheep thief.

The existence of such societies was news to me; I subsequently learned that every town in Lincolnshire and some villages formed its own association for the prosecution of felons as a means of combating theft, which had become a serious problem in the late eighteenth century. (Police forces did not exist in Britain at this time.) Sleaford's association was formed in 1789 by the leading

inhabitants of the town, who regularly placed notices like the one mentioned above.¹⁶

The last—and my favourite—newspaper clipping about Daniel appeared in the 23 January 1795 edition of the *Stamford Mercury*. Typically for newspapers of the day, the item was sandwiched between two unrelated others of significant national interest, namely the election of Lord Morpeth as an MP and the respite of one month in the death sentence for high treason of David Downie.¹⁷ It read:

A turnip was lately found growing in a close belonging to Mr. Daniel Cowley of Anwick Grange, near Sleaford, that weighed thirty pounds, and measured forty-four inches in circumference.

I realized that some things don't change over the centuries, as I was reminded of a distant cousin of mine in Sussex, England, who is renowned for his award-winning vegetables!

I asked myself, why did Daniel choose to relocate to Lincolnshire? It was probably a combination of factors. By 1789 he was 58 years old and, in addition to farming, had perhaps had enough of running a busy inn and stagecoach station—perhaps he received an offer he couldn't refuse? Or perhaps it was the wish of his wife Elizabeth to return to her home county? Her brother, the "gentleman" Henry Keyworth, was



Figure 5: Cowley family places of residence in central England

Source: Google Maps

living at Thorpe Tilney, just a few miles up the road from Anwick.

The eastern Anwick parish boundary is the Car Dyke, a ditch constructed by the Romans possibly as a drainage canal, which defines the western edge of the Fens. The open fields, common fens and wastelands of Anwick parish were enclosed by act of Parliament only in 1791, so it is possible that Henry alerted his brother-in-law to the fact that new farmland was becoming available nearby.¹⁸ Unfortunately, Daniel did not leave a will and there is no reference to his landholdings at the time of his death. In the Anwick parish burial register he is recorded as “Mr. Daniel Cowley”—as he was in the Ollerton Manor Court documents—an indication that he was always considered a man of substance in his community.

When Daniel died intestate, to avoid forfeiting the bond money, Elizabeth had to produce an inventory of all

her deceased husband's "goods and chattels and credits" by 30 December that year. Sadly the inventory has not survived, at least in the public domain, as these documents can shed light on our ancestors' possessions and what was considered of value at the time. We do know, however, that its value did "not amount to more than 600 pounds"—or about £20,000 or C\$37,000 today. I am assuming that the value of the farm was not included in the "goods and chattels and credits." I have been unable to find a death or burial record for Elizabeth and do not know if she and/or her son Mailes continued living at Anwick Grange after Daniel's death.

So where did the Cowleys come from—and what's next?

I was finally able to fully understand the meaning of the Cowley Charter when I was looking for the birth or baptism of Daniel Cowley Sr. (1699–

1769), of Carburton, Notts. A birthdate about the year 1700 seemed right, as his will makes it clear that he had died in 1769. But the only Daniel in the online databases born at approximately the right time was the son of a Giles Cowley, baptized in 1699 in Ashbourne, Derbyshire—there was none anywhere in Nottinghamshire.

So I carefully reread the eighteenth-century legalese of the charter transcript—and at last saw the light. I could now see that the rights and privileges that were confirmed in 1774 to Daniel Cowley Jr. had originally been granted in 1629 to *all tenants* of Duchy of Lancaster lands in the Hundred of Ollerton, of which Daniel was now only one.

The charter did not in any way confirm that Daniel Cowley's ancestors were tenants in Ollerton in 1629 or that his family had performed any particular service for the Crown to receive their immunity from paying tolls, as Stothers had speculated. Thus it was quite plausible that Daniel Sr.'s forebears had indeed come from Derbyshire and that Daniel Jr. only gained those rights when he became a Duchy tenant in Ollerton in 1759, the date when his name first appears in the Ollerton manorial documents.

Following the Cowleys back through the eighteenth century had presented challenges as well as much satisfaction—understanding feudal

systems of land tenure and the significance of the Cowley Charter, learning about one of the royal duchies, locating and using manorial documents, seeking alternative sources when parish records were lacking, and finding newspaper advertisements and reports, to name just a few.

As I set off on a quest for Cowleys to the west—into the adjoining county of Derbyshire, little did I know that I would have to resort to even more unconventional sources in order to piece together the earliest traces of this family. Surprisingly, those sources uncovered much more than the missing parish register about the lives of early Cowley ancestors and revealed an entrepreneurial spirit in the family going back at least to the sixteenth century.

Those unusual sources and how I found them will be the focus of a forthcoming article.

Reference Notes

- ¹ Cowley family documents.
- ² Robert Stothers, *A Biographical Memorial to Robert Henry Cowley* (Toronto: Thomas Nelson & Sons Limited, published for the author, 1935).
- ³ Passenger list for the St. Lawrence Steamboat Co., 26 June 1831, Quebec to Montreal, at *theshipslist.com*.
- ⁴ In 1904 Mary Agnes Cowley wrote: "Mailes Cowley's house and garden were where the new St. James Catholic Cathedral now stands in Montréal."

This must be the site of today's Catholic cathedral of Marie-Reine-du-Monde, which was formerly St. James Catholic Cathedral and is located at René Lévesque Boulevard and Metcalfe Street.

⁵ Francis Robert Latchford (1854–1938), born on the Ruggles-Wright Estate in Hull, Quebec, was a cabinet minister in the Ontario Liberal government of George Ross (1899–1905) and Chief Justice of the Ontario Court of Appeal (1931–1938). Latchford Road in Ottawa, formerly part of the lands owned by the Cowley family, was undoubtedly named after Judge Latchford.

⁶ A *manor* was a landed estate having a court run according to the customs of the manor. An *honour* was a large manor (estate). A *liberty* was traditionally an area in which rights reserved to the monarch had been devolved into private hands. In England and Wales a *hundred* was the division of a shire for military and judicial purposes under the common law. The *Duchy of Lancaster* is one of two royal duchies in England, the other being the Duchy of Cornwall. Since 1399 it has been the personal (inherited) property of the British monarch, for whom it provides income. In 2013 the duchy comprised 46,000 acres, including key urban developments and farm land in England and Wales.

⁷ As stated by G.W.M. in a submission to *The Reliquary*: quarterly archaeological journal and review, July 1863–October 1869, 9, p. 191, British Periodicals at ProQuest LLC.

⁸ *Internet Archive* (www.archive.org) is a non-profit digital library offering

free universal access to books, film and music, as well as 417 billion archived web pages (accessed 13 July 2014).

⁹ Thomas M. Blagg, *Abstracts of the Bonds and Allegations for Marriage Licences in the Archdeaconry Court of Nottingham 1754–1770* (Nottingham: Thoroton Society, 1946–47, Record Series Vol. X), p. 71.

¹⁰ From the history page of The Church of England in Ollerton and Boughton website (<http://www.cofe-ollerton.org.uk/about-us/history/>) accessed 22 June 2014.

¹¹ From The Hop Pole Hotel website (<http://www.hoppolehotel.co.uk/>) accessed 30 Apr 2014.

¹² Copyhold was a type of land tenure whereby estates were subject to the customs of the manor to which they belonged rather than to common law.

¹³ Nottinghamshire Archives: Ollerton Manor Court File DDSR/213/2; Ollerton Suit Roll DDSR 213/2/9; Ollerton Suit Roll 1765.

¹⁴ *Public Houses in the Market Towns, 1789* (Nottinghamshire Archives DD4P 68/40).

¹⁵ The Fens, also known as the Fenland(s), is a naturally marshy region in eastern England, much of which has been artificially drained and turned into a major arable agricultural region for grains and vegetables (*Wikipedia*, (www.wikipedia.ca) accessed 17 July 2014.

¹⁶ Dr W.J. Atkin, *Museum Musings*, Newsletter of Sleaford Museum Trust, No. 9, March 2009.

¹⁷ David Downie was a member of one of several radical societies of the time seeking the reform of various aspects of society. (This was the time of the French Revolution.) Arrested and tried after the “British Convention” in 1793 in Edinburgh, he was eventually pardoned on condition of banishing himself from the British dominions and died in exile.

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¹⁸ *An Act for dividing and enclosing the open common fields, meadow ground, half years land, common fens and waste lands within the Parish of Anwick . . . and for embanking and draining the said common fens . . .* [1791]. Enclosure ended the English open field system of agriculture whereby people had traditional rights on common land. It is said to have been the cause of the Agricultural Revolution.

Adventures of a Library



BY ADRIENNE STEVENSON

As part of our 20th anniversary celebration, BIFHSGO ran writing contests for members and youth. (Details appear on p. 36.) Adrienne's account of her ancestor's library won first prize in the members' competition.

How many of us can relate to our ancestors? Many of our values and desires differ from theirs—our world has changed greatly since their time. So, when something from the past strikes a chord, it's worth pursuing. A common love of books led me to investigate the story of the celebrated library of Robert Addison, missionary to the Mohawks and minister at Niagara (now Niagara-on-the-Lake) from 1792 to 1829 and my great-great-great-great-grandfather. When I first studied the subject, in the late 1980s, hearings challenging the rightful ownership of these books went as far as the Supreme Court of Ontario,

but the debate was far from resolved. Now that it has been settled, the whole story can be told.

Where did the books come from? How did Addison intend them to be used? What has happened to them since he died? Why can they still provoke controversy? The answers to all of these questions inform the final outcome.

The Society for the Propagation of the Gospel in Foreign Parts responded to requests from both the Six Nations under Joseph Brant and the Loyalist settlers at Niagara in assigning Addison as missionary to the Mohawks in 1791.^{1,2} He was to settle at Niagara, then known as Newark, and visit the Grand River settlements regularly. Addison

brought more than a thousand volumes with him from England when he arrived. At Quebec, where he over-wintered,³ and later in Niagara, he insatiably added to his already large library. However, although Addison was a Cambridge (Trinity) graduate⁴ with scholarly pretensions, he did not acquire most of the collection personally. His status in England as an impoverished curate⁵ and sometime tutor⁶ did not provide him enough money to buy so many books. His resources were not improved by his position as a missionary, as his parishioners failed to honour their promises of financial support.⁷ In the inventory to his will his library is valued at £140, nearly as much as the value of his household and farm effects, estimated at £156.⁸ In fact, Addison obtained many books from his father-in-law, Richard Atkinson, who had been curate before him in Whittlesey (now Whittlesea), Cambridgeshire (Figure 1).⁹

Books in the Addison collection dating to 1791 were catalogued in 1967 by William Cameron and George McKnight.¹⁰ They puzzled over possible connections between Addison and Atkinson. The answer? A personal link—Robert Addison married Mary Atkinson, Richard's daughter, in 1780. Both men signed a £200 marriage bond.^{11,12} When Atkinson died a year later, the library came into Addison's hands. Without Atkinson's will we cannot

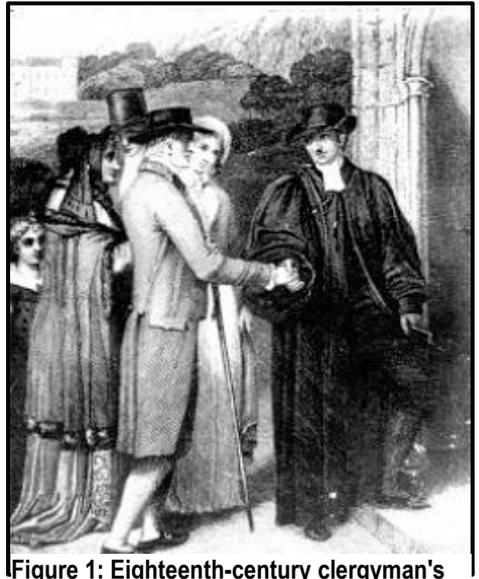


Figure 1: Eighteenth-century clergyman's dress

Source, all figures: author

be sure, but it is likely that he bequeathed the library to his son-in-law as the family scholar and a fellow clergyman, rather than to his own son, who did not enter the Church. Addison's marriage was not happy. Of four children, two sons died young, and Mary, according to family anecdote suffering from a nervous breakdown, stayed behind with her brother's family in Whittlesey when Addison took up his missionary post, taking his daughters and library to British North America. She later died in England, in 1809.¹³

The original library, containing books dated as early as 1540, was accumulated by at least three owners: Thomas Topping, William Beale and Richard Atkinson, all clergymen

residing in Whittlesey from 1700 to 1780.^{14,15} Books added after 1781 were purchased or borrowed by Addison or his family, either in England or Upper Canada. Most deal with theology and philosophy, although there are volumes on law and mathematics, and several literary works. Books added between 1781 and 1862 have not yet been catalogued. These later books would interest anyone studying early Upper Canadian cultural development, indicating books available in the province, and ones of interest to members of the British establishment.

The adventures of the books were by no means over after they arrived in Upper Canada. Addison's farm grant was three miles outside of Niagara town.^{16,17} While he had obtained a town land grant for a church and rectory, minimal funds were found even to build St. Mark's Church, which was not completed until 1809.¹⁸ So, Addison lived on his farm, and his books were housed there. The location was to prove fortunate, since the books escaped the burning of Niagara during the War of 1812. William Kirby, a local historian of the town and township of Niagara, refers to the lucky escape of Addison's library, which was happily preserved when the first [public] library was burnt [in 1813], from the circumstance that it was three miles out of town, at Lake Lodge, the residence of the reverend

rector, then the headquarters of the British advance on Niagara.¹⁹

While the library was never a focus of controversy during his lifetime, Addison occasionally found himself at the centre of controversial issues. Lieutenant-Governor Francis Gore suspected him of radical tendencies owing to a tenuous condition with the gadfly and eventual traitor Joseph Willcocks.²⁰ Gore's successors took a more generous view, and Addison's conspicuous loyalty to his mission during the War of 1812 led to him being chosen to distribute restitution for losses during the war from funds raised by the Loyal and Patriotic Society of Upper Canada.²¹ Addison was also involved in a conflict over the title to a salt-spring in Louth Township, documents related to which title take up a full reel of microfilm in Library and Archives Canada.²² Like many early officials, he was obsessed with acquisition of land, in the absence of a regular salary from his parishioners.

Addison was a great exponent of education,²³ if a self-deprecating one,²⁴ and supported Bishop John Strachan's efforts to establish a university in Upper Canada. Strachan considered him the most learned man in the province, and wanted him to head up the planned university in York, an honour that Addison was tempted by, but declined owing to age and poor health.²⁵ Addison

attached so much importance to his library that the first paragraph of his will deals specifically with the use and distribution of his books:

I will and direct that the said books be kept, and remain where they now are (in my house) during the natural life of my said wife, and that my two sons-in-law Mr. George Connolly and Mr. John A. Stevenson have the use of the said books to read and then again to return unto the said house; and I further order will and direct that if any of my Grandsons be brought up to a learned Profession, they shall be entitled to such school-books from my Library as they may require; and it is my will that after the death of my said wife, all the said books be equally divided between my said sons-in-law by being placed into two lots or parcels, and then to be cast lots for by the said George Connolly and John A. Stevenson, by whom it is my will that they be kept for their children.²⁶

After Addison's death in 1829,²⁷ the books were kept and used for the purposes Addison had intended — two of his grandsons took up professions in law and one in medicine.²⁸ Use and storage in a farmhouse on the banks of Lake Ontario left the books in a state of considerable disrepair. Sometime after the death of Addison's second wife, Rebecca,²⁹ Archdeacon William McMurray intervened with the family. Considering most of the

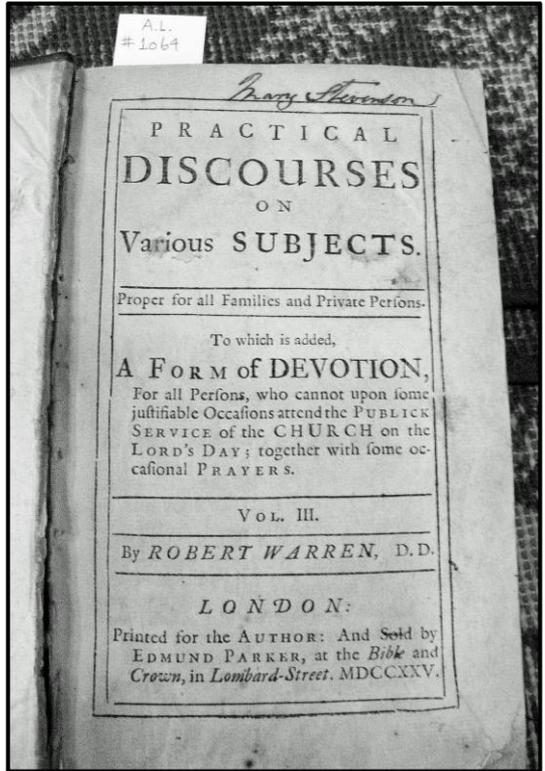


Figure 2: Book of devotions inscribed by Mary (Addison) Stevenson

books were theological, he wanted them for the rector's use. There is a family tradition that heavy pressure was put on the family to part with the books, which they finally did in 1862. The last family custodian was Addison's grandson, Dr. Robert Stevenson. Janet Carnochan, an early local historian, describes it thus:

A most interesting and valuable collection of books . . . lately in possession of Dr. Stevenson, a grandson, but by the zeal of the Venerable Archdeacon McMurray they were procured and placed in the Rectory. Every book has placed

in it this inscription, 'Presented to St. Mark's Church by the heirs of Rev. R. Addison, to be the property of that church in perpetuity'.³⁰

However, it is likely that the family retained some of the more personally useful books, some of which were apparently donated to the parish at a later date. Among the books and papers in the collection a note was found which reads, in two different hands:

Given to R.A. Stevenson by his Father in the year 1888 / This book formerly belonged to my Father Judge Stevenson of Cayuga & is one of three hundred that belonged to his Grandfather Revd Robert Addison pastor of St. Marks Church Niagara-on-Lake 1792-1829.

Some of the books that found their way into the Addison collection, as it exists today, may also have originally been the property of other relatives, including his daughters, sons-in-law, and grandchildren. I was pleased to find one book inscribed by my great-great-great-grandmother, Mary (Addison) Stevenson (Figure 2).

To the best of my knowledge, none of Addison's books remain in the hands of his descendants. There are certainly none in my branch of the family.

Henry Scadding, another early historian, refers to the condition of the books, which

for the most part retain their serviceable bindings of old pane-sided

calf; but some of them, unfortunately, bear marks of the havoc made by damp and vermin before their transfer to their present secure place of shelter.³¹

Between 1862 and 1985, the books remained in the Rectory of St. Mark's Church. According to Rev. David Thomas, a rector of St. Mark's, some had been stored in a cellar or outbuilding for at least part of that time, leading to further deterioration.³² He voiced concern that no suitable local facilities to conserve the library existed, and that the rectory was damp and at risk from fire. Since he seldom received requests to view the books, he arranged for their transfer to McMaster University for conservation and further cataloguing, and most of them were packed for shipment. The few books in the house were stored on high shelves for safety, as I was able to observe when I visited the Rectory in 1985.

In 1986, an action was launched by some church members against the Diocese regarding the purported sale of the books to McMaster. Evidently, some of the local population thought the books belonged to the Church vestry, held in trust for the congregation. They expressed their resentment that an "historical treasure" was being removed from its current residence, especially without asking their permission. Rather than attempting to find a consensual solution, they took their

concerns to the newspapers, then to the courts.³³

It transpired that the "sale" of the books had been given the blessing of the Diocese, and that it was hedged about with conditions, including the eventual return of the books if McMaster could no longer store them and suitable facilities could be found at Niagara. The Archbishop was concerned that the books were in extremely poor condition and were not accessible to interested students and scholars.³⁴ Since most are theological tomes, their general appeal would be limited. A judge agreed that the books are not held in trust for the congregation, but parishioners successfully appealed his ruling, and the books returned to Niagara in the rector's custody.³⁵⁻³⁹ The future of the library seemed bleak for several years.

Finally, enough money was raised to permit renovation of the 1880s vintage St. Mark's Parish Hall, now renamed Addison Hall. A climate-controlled library was designed specifically to house the books. Many of Addison's descendants donated to this effort, along with parishioners, community members and others.

In October 2004, the Addison Hall Library was dedicated.⁴⁰ The books are now well-housed, are being conserved and restored as time and funds permit, and an electronic catalogue has been proposed.⁴¹ A brief review of the collection appears in *History of the Book in Canada*,⁴² and they are mentioned in the entry for Robert Addison in *The Dictionary of Canadian Biography*.⁴³

Thus, the issue of where the books should reside was resolved before the collection deteriorated beyond repair. Addison himself would probably be somewhat bemused, and not at all pleased, by the conflict in his former parish over something he certainly viewed as a private possession, but ultimately relieved that his library has survived to have an ongoing impact on the culture and education of his adopted country.



Figure 3: Interior of the Addison Library

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- ¹ Missionary bond, Fulham papers, 1791, LAC MF17, B5, Vol. 33, ff. 6–7.
- ² *Journals of the Society for the Propagation of the Gospel in Foreign Parts* (SPGFP) Vol. 25, 1787–1792, pp. 360, 366, May 20th, 1791, LAC microfilm A-157. ["An application was made by the Revd. Robert Addison, A.M., late of Trinity College, Cambridge . . . the Board agreed to appoint him their missionary to Niagara . . ."]
- ³ *Journals of the SPGFP* Vol. 26, 1792–1795, p. 45, April 29th, 1792, LAC microfilm A-157. [" . . . Mr. Toosey . . . advised him to stay the winter there . . . the season was too far advanced [in November] to admit of almost a possibility of reaching Niagara . . ."]
- ⁴ John Venn and J.A. Venn, *Alumni Cantabrigiensis*, 1922–54 [Addison was admitted sizar at Trinity College, Cambridge, 17 June 1777, granted his B.A. in 1781 and M.A. in 1785.] (Dr. T. Hobbs, Sub-Librarian, personal communication, 1985; also <http://venn.lib.cam.ac.uk/>, accessed 30 June 2014).
- ⁵ *Clergy of the Church of England* (CCed), <http://db.theclergydatabase.org.uk/js/p/persons/DisplayPerson.jsp?PersonID=107770>, Person: Addison, Robert (1781–1787) : accessed 18 November 2011 [Ordained deacon in Norwich, Norfolk on 11 March 1781, by the Bishop of Norwich and appointed curate of Upwell, Norfolk on that day. Ordained priest in Ely, Cambridgeshire on 23 December 1781, by the Bishop of Ely. Appointed curate of both Whittlesey St. Mary and Whittlesey St. Andrew on 20 June 1787.]
- ⁶ Robert Addison, *Translations by young gentlemen educated at the Seminary, Grove House, Belle Size, Hampstead* (London, 1789), pamphlet held by Trinity College Library Cambridge (Dr. T. Hobbs, Sub-Librarian, personal communication, 1985). [Addison worked as a tutor before signing on with the SPGFP.]
- ⁷ *Journals of the SPGFP*, Vol. 26, 1792–1795, p. 77, October 12th, 1792 [" . . . that Col. Butler assured him, that 100 pounds currency should be annually paid him by the Parishioners."], p. 366–367, January 15th, 1795 [" . . . That he has hitherto had very little pecuniary assistance from his People . . ."], vol. 27, 1796–1799, p. 113–114, June 27th, 1796 [" . . . His subscription in the last year but one amounted to little more than 30 pounds . . . 'Tis, he observes, at best but a pitiful means of support."] As a result of these and other complaints, his financial situation improved somewhat over the next few years.
- ⁸ Last Will and Testament of Rev. Robert Addison, with inventory of Personal estate, AO MS 638, Reel 37/AO RG22, 6-1, dated 20 June 1829, probated 1830.
- ⁹ Whittlesey St. Mary, Church of England (Whittlesey, Cambridgeshire, England) Parish Registers; Richard Atkinson buried 12 October 1781, curate of the parish for 40 years.
- ¹⁰ W.J. Cameron, G. McKnight and M.S. Goldblatt, *Robert Addison's Library. A Short-Title Catalogue of the books brought to Upper Canada in 1792 by the first missionary sent out to the Niagara Frontier by the Society for the Propagation of the Gospel*, (Hamilton:

- McMaster University/Synod of the Diocese of Niagara, 1967).
- ¹¹ Cambridge All Saints, Church of England (Cambridge, Cambridgeshire, England) Parish Registers; Robert Addison and Mary Atkinson married by licence, 24 October 1780.
- ¹² Marriage bond of £200 each between Rev. Richard Atkinson and Robert Addison, and licence, Cambridgeshire County Record Office, Cambridge, Cambridgeshire, U.K.
- ¹³ Whittlesey St. Mary, Church of England (Whittlesey, Cambridgeshire, England) Parish Registers; Mary Addison, wife of Rev. Robert, buried 17 February 1809.
- ¹⁴ Cameron et al., Catalogue, pp. ix, xxii, xxviii.
- ¹⁵ CCEd, <http://db.theclergydatabase.org.uk/>: accessed 18 November 2011, Location numbers 1019 (Whittlesey St. Mary) and 1018 (Whittlesey St. Andrew).
- ¹⁶ Upper Canada Land Petitions LAC RG 1/AO D 29 (microfilm C-1609) and Upper Canada Sundries LAC RG 5, A1 /AO D 23 (microfilm C-6862). [Now part of a municipal park bordering the Military Reserve, east of the Four-Mile Creek, Addison's original farm land grant of 54 acres, patented 14 Mar 1797, is marked on a map of the Township of Newark, dated September 20, 1811, by Thos. Ridout, Ministry No. C22, Ministry of Natural Resources, Ontario (reproduced in C. Taylor and M. Parnall, *The Mini Atlas of Early Settlers in the District of Niagara 1782–1876*, Historical Society of St. Catharines, 1983).]
- ¹⁷ Niagara Town, Lincoln County, "Abstracts of Deeds, Register of Niagara Town." Robert Addison (Reverend) obtained title to town lands in Niagara in 1793 (lot 8) and 1797 (lots 72 and 73), and to farm lands west of the town in 1798 (56 acres in broken fronts towards Lake Ontario, Niagara Twp., and 200 acres purchased from Jacob Servos in 1798 (lots 72 and 73, title granted in 1801. [The still extant Addison residence is west of the Four-Mile Creek, on the latter parcel.]
- ¹⁸ *Journals of the SPGFP*, Vol. 29, 1804–1809, pp. 269–270, January 29, 1807, LAC microfilm A-158. ["... The Church at Niagara is not yet finished. They began upon too large a scale for their means, but have entered into a fresh subscription; and hope to complete it in the course of the next summer."]
- ¹⁹ William Kirby, *Annals of Niagara*, (Toronto: MacMillan, 1896; second edition, edited and annotated by L. Pierce, 1927), p. 321.
- ²⁰ PRO CO42 (microfilm), vol. 350, p. 212, 214, Gore to Liverpool, 9 August, 1810 and enclosures (pp. 212–291) (H. Turner, personal communication, 1985).
- ²¹ *The Report of the Loyal and Patriotic Society of Upper Canada with an Appendix and a List of subscribers and benefactors* (1817) Montreal, Lower Canada, various citations of Addison distributing funds and attesting to the merits of petitioners from 1813 through 1816. Digitized by Brock University, <https://archive.org/details/reportofloyalpat00loya>, accessed 30 June 2014.

- ²² LAC microfilm C-1200, Salt Springs transactions, Nassau district 1791–1816, vol. 77; also discussed in Ernest Green, "*The Search for Salt in Upper Canada*," Ontario Historical Society Papers and Records, vol. 26, 1930, pp. 406–431.
- ²³ John Strachan Papers, AO microfilm MS 767 reel 2, A sermon delivered by Bishop Strachan of Toronto at the funeral of Rev. Dr. Robert Addison at St. Mark's Church, Niagara, October 6, 1829. ["His early habits of instructing youth in the different branches of education, gave him great facility in communicating knowledge."]
- ²⁴ John Strachan Papers, AO microfilm MS 35 reel 2, Letterbook 1827–39, Robert Addison to John Strachan, 9 February, 1828. [Addison described his reading as desultory and his tendency to indolence as resulting in a lack of "excellence in anything". He blamed these faults on the absence of stimulus in the colonial environment.]
- ²⁵ John Strachan Papers, AO microfilm MS35 reel 10, Letterbook 1827–39, John Strachan to Robert Addison, 23 January, 1828. [Addison had combined with Strachan in proposing an organizational plan for public education, in 1815, part of which was adopted in the Common Schools Act of 1816, and Strachan wrote to Addison that he was the only man in Upper Canada under whom he would be willing to serve in the new university.]
- ²⁶ Last Will and Testament of Rev. Robert Addison, with inventory of Personal estate, AO RG22, 6-1, dated 20 June 1829, probated 1830.
- ²⁷ St. Mark's Anglican Church (Niagara-on-the-Lake, Ontario), Parish Registers, Deaths, 6 October 1829, Rev. Robert Addison, departed this life on the 6th of October in the 75th year of his age.
- ²⁸ Dr. Robert St. Patrick Stevenson (1816–1892), Judge John Gustavus Stevenson (1818–1888), Francis Sabine Stevenson, solicitor (1825–1889), all grandsons of Rev. Robert Addison.
- ²⁹ St. Mark's Anglican Church, Parish Registers, Deaths, 9 February 1856, Rebecca Addison, age 86 years.
- ³⁰ Janet Carnochan, *History of Niagara*, (Toronto: William Briggs, 1914; facsimile edition, Belleville, Ontario: Mika, 1973), p. 54.
- ³¹ Henry Scadding, *Toronto of Old*, (Toronto: Adam, Stevenson & Co., 1873), abridged and edited by F.H. Armstrong (Toronto: Oxford University Press, 1966), p. 87.
- ³² Rev. D. Thomas, personal communication, June, 1985.
- ³³ M. Bergsma, St. Mark's parishioners taking bishop to court, St. Catharines Standard, 21 May 1986.
- ³⁴ Bishop John C. Bothwell, Diocese of Niagara, Letter to the People of St. Mark's Church, Niagara-on-the-Lake, 10 April 1986 (B. Leboudec, Church secretary, St. Mark's, personal communication 1986).
- ³⁵ E. Loukidelis, Supreme Court of Ontario No. 5644/86, Reasons for Judgment in the case of Paul Albrechtsen, et al. (Plaintiffs) and McMaster University, et al. (Defendants), 27 March 1987.

³⁶ M. Bergsma, "Judge's decision leaves church books in limbo," *St. Catharines Standard*, 31 March 1987.

³⁷ M. Bergsma, "Addison Library decision leaves both sides up in air," *St. Catharines Standard*, 1 April 1987.

³⁸ M. Bergsma, "Parishioners appeal book ruling," *St. Catharines Standard*, 22 April 1987.

³⁹ M. Bergsma, "Pitch-black library may get rare books back to church," *St. Catharines Standard*, 3 December 1987.

⁴⁰ St Mark's Church, Niagara-on-the-Lake, History, Addison Library, <http://stmarks1792.com/wp/history/addison-library/>, accessed 30 June 2014.

⁴¹ Neil MacDonald, Robert Addison Library cataloguing project, <http://neil-macdonald.com/IAblog/?p=16>, accessed 5 September 2010.

⁴² Richard Landon, "Robert Addison's Library," in *History of the Book in Canada, Volume One: Beginnings to 1840*, (Toronto: University of Toronto Press, 2004) pp. 211–212.

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Picturing Knoydart Then and Now[©]



BY CAROL ANNETT, NÉE MACKINNON

Carol won second place in the BIFHSGO 20th anniversary writing contest, with this tale of her McKinnon ancestors' emigration from Scotland. She had last written about the McKinnons in the Fall 2010 issue of Anglo-Celtic Roots.

Imagine you are Archibald McKinnon and the year is 1853. Your homeland, Knoydart, lies within a rugged region of the Scottish Highlands called the "Rough Bounds" or "Na Garbh-Criochan," as you say in Gaelic. The place-name, Knoydart, is not of Gaelic origin. It means "Knut's Fjord," named by the Norse who once occupied the west coast of Scotland.

Though centuries have passed since the Vikings departed, this stark wilderness has not changed. Across the water from your house you see the mountains of Skye—the jagged Cuillin and the cone shaped Red Hills—depending on the weather. It rains often and storms can be severe. On fair evenings, you are dazzled by a brilliant sunset or awed by the occasional sight of the shimmering aurora borealis. You live in this austere

sublime landscape with an abundance of wildlife—seals, dolphins, whales, eagles, gannets, otter and deer—and about 1,000 people.

In August of this year, one-third of these people—including you—will leave Knoydart, and Scotland, forever.

Knoydart is a peninsula, with steep mountains dominating the interior and three bodies of salt water defining the shoreline. The Sound of Sleat separates Knoydart from Skye on the west. Loch Nevis to the south and Loch Hourn to the north cut deeply into the coast, clasp the peninsula like long tentacles of the sea. Nevis meaning “heaven” and Hourn meaning “hell” fittingly describe the extremes of your homeland. To reach Knoydart without doing a gruelling hike, you must take one of these waterways.

Once you land, there are no roads. It’s an hour-and-a-half trek from your house to the new Catholic chapel at Sandaig. The old chapel was much closer, but now lies in ruins in your village.

You live in Samadalan, one of about two dozen villages that dot the ribbon of shoreline. Your house was built with local materials. But its stone walls, thatched roof and dirt floor do not belong to you. You are a crofter. You don’t own any land, not even the stony soil, which you till with a foot plow. Knoydart is part of the Glengarry estate. You haven’t

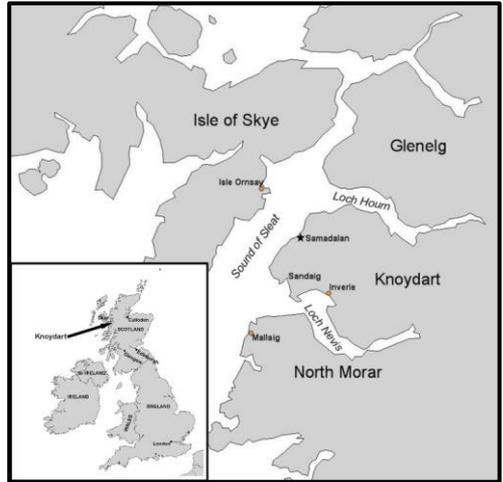


Figure 1: Map showing Knoydart and its location in Scotland

Source: Author

paid rent regularly since the potato crop failed in 1846. During the period of scarcity that followed, your first wife and one of your four children died. Now, with your second wife and six children, you live in this small house. Meals are cooked indoors over a peat fire. You feed your family adequately on potatoes, barley, cheese, berries, herbs, herring, shellfish and oats: whatever you can grow, make, gather, catch or barter.

How did you end up living in a place so lacking in industries, shops, schools and roads? Why don't you leave? Why aren't you living on Skye on the traditional lands of your clan? A cascade of events in Scottish history may explain why. It started in 1560 when Scotland denounced the authority of the pope. From that time until 1794, the practice of Catholic mass was illegal. During the

penal times, Catholics could not worship openly or run their own schools. They could not vote, attend university, own land or hold public office. Most Scots complied with the law, becoming Protestant. But Catholicism survived in the Highlands in remote enclaves such as Knoydart, owned by the Macdonells of Glengarry.

Your clan once possessed land on Skye. Every MacKinnon knows that their chief joined with the Young Pretender, Charles Edward Stuart, and his Jacobite supporters fighting to take over the throne of Scotland. After the Jacobite cause was crushed at Culloden in 1746, the MacKinnon chief was imprisoned. His son was forced to part with lands that the clan had held on Skye for more than four centuries. By then, most inhabitants of Skye, including some MacKinnons, were Protestant. Those who refused to abandon Roman Catholicism had to leave Skye.

Across the Sound of Sleat, the Glengarry Macdonells tolerated people of your faith. You, Archibald, were born and raised on Glengarry lands—North Morar and Knoydart—in the Catholic Highlands. Like the old religion, the old language survived here too. You speak Gaelic, but you never learned to read or write. You are free to speak your language and practice your religion in Knoydart now, but you can barely make a living.

You have heard the stories of earlier residents of Knoydart who fled the rising rents and paid for their own immigration to America, Canada, or Australia. You are still here, a relic of a vanishing way of life. A tidal wave of history washed you up on Knoydart's shore. Poverty keeps you stranded here—but not for much longer. The Macdonells are about to play a role in your destiny once again. Their chief has died; the heirs are in debt and they want to sell Knoydart. They will get a better price if the poorest tenants are gone.

This spring, you hear staggering news. You are evicted! Mrs. Josephine Macdonell, the trustee-landlord of Knoydart, wants you gone. Tenants in Samadalan and in neighbouring villages must prepare to leave for Australia; passage will be paid, arrears in rent forgiven and money from the sale of stock may be kept. Those who stay, Mrs. Macdonell warns, will be removed by force. You are going to Australia.

One month later, Mrs. Macdonell changes the destination—"for good and sufficient reasons"—to Canada. She has borrowed money from the government to pay for everything. It was going to take another year to make provisions for travel to Australia. Transport to Canada can be organized more quickly. The latest word is that Mrs. Macdonell's agent has found a brand new wooden sail-

ing ship, the *Sillery*, built in Quebec City. The ship will reach Liverpool at the end of June. After its hull is fitted with reinforcing braces called iron knees, and a cargo of salt is taken on board, the *Sillery* will sail up the coast to pick up the Knoydart evictees—you and your neighbours.

The weeks rush by in the summer of 1853. You sell your livestock and goods. You gather a few possessions for the journey. Mrs. Macdonell herself comes to Inverie to distribute clothing to the travellers. How do you feel as you prepare to leave home? Afraid? Heartsick? Excited?

In late July, you watch as the *Sillery* glides through the Sound of Sleat past Samadalan. From your house, you can see her masts in the distance as she lies in the harbour at Isle Ornsay, off the Isle of Skye. It takes four days for small rowboats to ferry more than 330 people from Knoydart, including you, your pregnant wife and your six children, to the waiting ship. On 9 August 1853, the *Sillery* departs.

As the ship sets off and the familiar peaks of Knoydart and Skye shrink from view, you pray that you're sailing toward a better future. You will not be there two weeks later to see the shameful treatment of the people, including some MacKinnons, who refuse to leave. They are dragged from their homes. Their possessions are hurled out and their roofs destroyed before you reach

your destination. Even if you wanted to, you can't go back.

Decades and generations later, imagine that you, like the writer of this story, are a descendant of Archibald McKinnon. Growing up, you never heard of him. You were told that your MacKinnons come from the Isle of Skye, as it says in the book about the clans of Scotland. Instead, you discover they are from this strangely named place. You knew nothing about Knoydart until you found census records that show your great-great-great-grandfather, Archibald, and his eldest son Alex, your great-great-grandfather, living in Samadalan up until one of the last Highland Clearances—the Knoydart eviction of 1853.

The first record of Archibald in Canada is in the parish register of St. Raphael's Roman Catholic Church, Glengarry County, Canada West. His first Canadian child was born on 5 March 1854. If a passenger list for the *Sillery* had survived, Archibald's name would most certainly have been on it. From your research you discover why, within two generations, Archibald's story was lost to his descendants: family links were disrupted by early deaths and further migration of Archibald's children and grandchildren. The story became so disconnected you are amazed you could trace your ancestry to this Highland crofter from a place that is not even named

on many modern maps. You have never been to Scotland. Now you know where to go.

Take an imaginary trip to Knoydart today. You make your way north by rail from Glasgow to Fort William. Picture yourself boarding the Jacobite Express—the steam train which takes you over the 21-arch Glenfinnan Viaduct made famous in the Harry Potter films. You stop and look at the Glenfinnan Monument near the spot where Bonnie Prince Charlie raised his standard at the start of the doomed uprising in 1745. You reboard the train bound not for Hogwarts but for the port of Mallaig on the west coast. A 30-

minute ferry ride takes you the rest of the way, crossing Loch Nevis to Inverie Bay, Knoydart.

Knoydart is designated a national scenic area of Scotland. The region attracts outdoors enthusiasts, festival-goers, photographers, honeymooners and descendants of long-ago inhabitants such as you.

Down the road from the pier is The Old Forge, which holds the distinction of being the most remote pub in mainland Britain. You stop there for lunch. The “Hand Dived Loch Nevis Scallops” and a pint of local ale sound good. But you’re not here for the gastro pub experience.

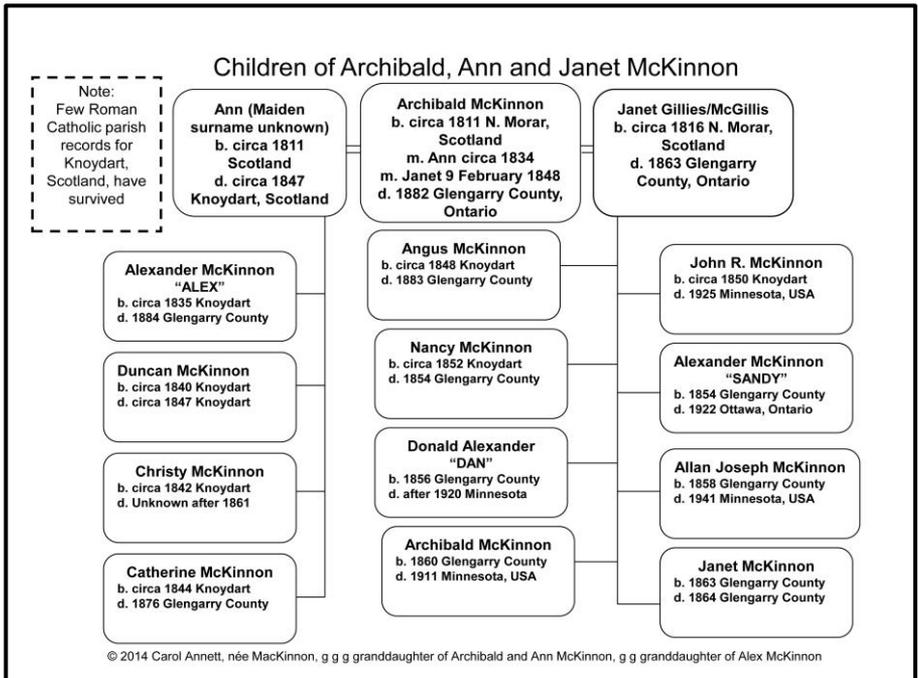


Figure 2: McKinnon Family Tree

Source: Author

You set out on a long hike around the western end of the peninsula. Where are the people? At the sites of old villages, once dense with dozens of family homes, there are only one or two houses. Near the beach at Sandaig, a house has been restored from the ruin of a Catholic chapel—the newer one that was built during Archibald's day.

You carry on uphill past the holiday lodging at Doune and then down past the bay at Airor, both sites of villages that were cleared in 1853. It is late when you arrive at your destination—the location of the village of Samadalan where Archibald lived. A sole house sits amid ruins of more than a dozen houses from Archibald's time.

Incredibly, you know the people who live here. Eilidh Klemm has owned the house with her husband for over thirty years. You searched the Internet for Samadalan one day, expecting to find references to this Knoydart ghost town. Instead, you found a living resident, a retired teacher from Inverie primary school, who used to bring her pupils here to re-enact the 1853 eviction.

Since you contacted her in 2013, Eilidh has been e-mailing you vivid descriptions, photos and even Google Earth coordinates of this site, which help you to picture Knoydart. You can visualize old run-

rigs—a corrugated ridge-and-furrow pattern resulting from the old cultivation technique—ditches and turf walls, the remains of a kiln to dry oats and traces of peat cutting, all indicating a way of life dating from Archibald's era.

It seems impossible, but the older Catholic chapel, a ruin when Archibald lived here, can still be seen near the beach. Shards of crockery, smashed during the eviction, turn up sometimes when Eilidh digs the soil—tangible reminders of the violence that took place here just after Archibald left.

You know from Eilidh's own story of living here, at first, much as people did in the 19th century, how challenging it would have been for people in Archibald's time to survive in this isolated place. Now you also appreciate how painful it must have been for him to leave.

On your imaginary visit, you drink in the same views he would have seen—the desolate beauty of the land, the water and the sky. Looking north, you glimpse the lighthouse at Isle Ornsay where the *Sillery* lay waiting. Looking across the Sound of Sleat, you see the ragged peaks of the Cuillin and the rounder summits of the Red Hills. You are connected to a long-ago chapter in the story of this beautiful, historic place.

The 1853 population of 1,000 has dwindled to just over 100 people today. Not one of the permanent residents today is said to be a descendant of those from Archibald's time. They are newcomers, like Eilidh and her family, who came to visit, loved the place and stayed as modern-day pioneers.

These residents own and respectfully manage Knoydart; there are no more heartless landlords. New people; modern buildings; motor-powered boats, power generators, solar panels and the Internet are signs of change since Archibald lived here.

But the weather, the wildlife and the ancient landscape are much the same as the memories Archibald McKinnon held in his heart when he departed over 160 years ago.

Reference Notes by Topic

Knoydart History

- ¹ Denis Rixson, *Knoydart: A History* (Edinburgh: Birlinn Limited, 1999), ix.
- ² Groome, Francis Hindes, ed., *Ordnance Gazetteer of Scotland: a survey of Scottish topography, statistical, biographical and historical* [sic], 6 volumes, (Edinburgh: T.C. Jack, 1883–1885), Digital version created by National Library of Scotland, (<http://digital.nls.uk/gazetteers-of-scotland->



Figure 3: The site of Samadalan today, taken from behind the Klemm house looking across the Sound of Sleat towards the Isle of Skye.

Source: Eilidh Klemm

1803–1901). Volume 4, 276 and volume 5, 201.

³ *Statistical Accounts of Scotland, 1791–1799*, volume 16, 270; accessed from *Edina* (<http://stat-acc-scot-edina.ac.uk/link/1791-99/Inverness/Glenelg/16/270/>).

⁴ *Statistical Accounts of Scotland, 1834–1845*, volume 14, 129; accessed from *Edina* (<http://stat-acc-scot-edina.ac.uk/link/> (<http://stat-acc-scot-edina.ac.uk/link/1834-45/Inverness/Glenelg/14/129/>)).

⁵ Samadalan. *ScotlandsPlaces* (www.scotlandsplaces.gov.uk). In 1876, there were two roofed buildings, twenty-four unroofed buildings and two enclosures depicted on the first edition of the OS 6-inch map.

Roman Catholicism in the Highlands

¹ Dom Odo Blundell, *The Catholic Highlands of Scotland: Volume 1: The Central Highlands*, and *Volume 2: The*

Western Highlands and Islands (Edinburgh: Sands & Co., v.1, 1909; v.2, 1917), v.1, map insert of Catholic Highlands of Scotland; and v.2, Knoydart, pages 62–85, accessed on *Internet Archive* (<http://www.archive.org/details/catholichighland02blunuoft0>).

² Frederick C. Sellar and Ruth M. Meyler. *Islands: Skye*, (Newton Abbott: David & Charles, 1973,) page 92.

³ Jean Lawson, *Catholicism in Moidart—a rough guide*. Moidart Local History Group website (<http://www.moidart.org.uk/datasets/catholicismlawson.htm>)

⁴ Thomas McNally, *The Sixth Scottish University: The Scot Colleges Abroad: 1575 to 1799* (Leiden, The Netherlands: Brill, 2012), pages 1, 2, accessed on Google books (www.books.google.com).

⁵ John Watts, *A Cairn of Small Stones: Being the Recollections of his life, told by Ian More McLellan of Brinacory to Reginald McDonall, Priest of North Morar, & done into English by him out of the Erse Language 1794* (Edinburgh: The Pentland Press, 1996,) pages ix–xxiv. The introduction to his book details the factual history, upon which John Watts's work of fiction is based, of the Roman Catholic districts of the Rough Bounds.

Clan MacKinnon History

¹ Charles MacKinnon of Dunakin. *The Scottish Highlanders: a personal view* (London: Robert Hale, 1984,) pages 192–195.

² Margaret MacDougall, ed, *Robert Bain's The Clans and Tartans of Scotland* (London and Glasgow: William Collins Sons & Co Ltd, reprinted 1968), page 192.

Selected Records of Archibald MacKinnon

Note: Roman Catholic baptismal and death records for Knoydart did not survive or may not have been kept.

¹ 1841 Census of Scotland, County Inverness, Parish of Glenelg, ED 97, Enumerator's schedule 5, Village of Samadlan [sic]. P. 9, Archibald MacKinnon; digital image, *ScotlandsPeople* (<http://www.scotlandspeople.gov.uk/>).

² 1848 MacKinnon, Archd-Gillies, Jannet Donald (S.C.A. Marriages MP 93 11124-, Morar, Our Lady of Perpetual Succour). *ScotlandsPeople* (<http://www.scotlandspeople.gov.uk/>).

³ 1851 Census of Scotland, County Inverness, Parish of Glenelg, ED 97, enumerator's schedule 5, Village of Samadalan, p 15, householder 44, Archy McKennon [sic]: digital image, *ScotlandsPeople*, (<http://www.scotlandspeople.gov.uk/>).

⁴ Ontario French Catholic Church Records (Drouin Collection), 1747–1967; digital image, *Ancestry.ca* (<http://www.ancestry.ca>), baptism of son of Archibald MacKinnon and Janet McGillis, citing St. Raphael's parish records [1841–1858], Alexander, born 5 March 1854, baptized 12 March 1854.

⁵ 1861 Census of Canada, Lancaster, Glengarry, Canada West, page 63, line 21, Arch'd Mckennon, digital image, *Ancestry.ca* (<http://www.ancestry.ca>). Indicates Arch'd cannot read or write.

⁶ 1871 Census of Canada, St Polycarpe, Soulanges, Quebec, page 52, Family 179, Archy Mc Kennen; digital image, *Ancestry.ca*, (<http://www.ancestry.ca>). Indicates Archy cannot read or write.

Emigration and Eviction from Knoydart

¹“Late Evictions in Knoydart: State of the People,” *The Scotsman*, 22 October 1853, page 2, digital archive (<http://archive.scotsman.com/articel.cf?m?id+TSC/1853/10/22/Ar00205>).

The Scotsman newspaper hired a gentleman they considered well-qualified to travel to Knoydart and write a detailed report on the events that took place there in 1853. Although he is not named in the newspaper article cited, this author was probably Glasgow advocate Donald Ross, who later published his entire report in a book.

²Eric Richards, *The Highland Clearances: People, Landlords and Rural Turmoil* (Edinburgh: Birlinn Limited, 2002), 261.

³Marianne McLean, *The People of Glengarry County: Highlanders in Transition, 1745–1820* (Montreal: McGill-Queen’s University Press, 1991), 83 (Table 6), pages 209, 210.

⁴Dennis Rixson, *Knoydart: a History* (Edinburgh: Birlinn Limited, 2011), 120 (Figure 5), pages 133–149.

The Sailing Ship *Sillery*

¹“Shipping Intelligence,” *The Quebec Mercury*, 13 September 1853, *Bibliothèque et Archives nationale du Québec* (<http://bibnum2.bnquebec.ca/bna/qc/mercury/index.html>) accessed 25 November 2008. This entry gives a detailed report of the building of the *Sillery*, her maiden voyage to Liverpool and return trip to Quebec with passengers who boarded at the Isle of Skye.

²Eileen Reid Marcil, *The Charleyman: A History of Wooden Shipbuilding at*

Quebec 1763–1893 (Kingston, Ontario: Quarry Press, Inc., 1995), page 376.

³“Immigrants to Canada: Extracts from the Immigration Report of 1853.” Taken from: Papers Relative to Emigration to The British Provinces in North America, British Parliamentary Papers 1854, XLVI, (1763), accessed from (<http://jubilation.uwaterloo.ca/~marj/genealogy/reports/report1853html>).

“From Scotland the number assisted was 351, 332 of whom were Highlanders from the Glengary estate in Inverness-shire. They received a free passage as far as Montreal; they were a fine body of settlers. Their landlord, in addition to giving them a free passage, remitted all their arrears of rent, which I am given to understand was very considerable, and allowed them to realize there [sic] stock, and moreover assisted them in bedding, clothes, &c. for the voyage, and each also received ten pounds of oatmeal on leaving the vessel in Quebec. The remaining 19 persons were from Colonsa, in Argyshire,” and:

“On board the *Sillery*, from Skye, there were 332 persons sent out from the Glengary estate. They were a fine healthy body of emigrants. They received a free passage as far as Montreal, and were allowed each 10 lbs. oatmeal on leaving the ship; and, owing to the increasing demand for labourers of all descriptions throughout the province they cannot fail to do well.”

Knoydart Today

¹ Glenfinnan Monument: “A folly in a sublime landscape standing close to the site at the head of Loch Shiel where the Jacobite standard was

raised in August 1745.” Royal Commission on the Ancient and Historical Monuments of Scotland. (<http://canmore.rcahms.gov.uk/en/site/23339/details/glenfinnan+monument/>).

- ² “The Jacobite Famous Steam Train, Fort William to Mallaig,” *West Coast Railways* (<http://www.Westcoastrailways.co.uk/jacobite/jacobite-steam-train-details.cfm>).
- ³ Kevin Rusby, “A pint on the Highland’s Knoydart peninsula,” *The Guardian*, 29 July 2011 (www.guardian.co.uk/travel/2011/jul/29/scotland-knoydart-old-forge-pub).
- ⁴ The Special Qualities of the Knoydart National Scenic Area,” Extract from *Scottish Natural Heritage* (2010), SNH Commissioned report No. 374.
- ⁵ Jamie Merrill, “A pint in Britain’s most remote pub,” *The Independent*, 28 February 2013 (www.independent.co.uk/life-style/food-and-drink/features/a-pint-in-britains-most-remote-pub-8515673.html).
- ⁶ Trekking Britain, Airor from Inverie (www.trekkingbritain.com).
- ⁷ Juliet Conway, “Power to the people: Buy-out is transforming Knoydart’s future,” 13 May 2001. Caledonia Centre for Social Development (www.aledonia.org.uk/social/whfp-010513.htm).

A Living Source from Samadalan, Knoydart

In 2013, the author was fortunate to make contact via e-mail with Eilidh Klemm, a resident of Knoydart for over 30 years, whose house is built at the site of the former village of Samadalan.

Eilidh reviewed an earlier draft of this article. She not only answered the author’s questions about Samadalan, she sent photos of the scenery that Archibald McKinnon would have seen from this site. She also provided the Google Earth coordinates to enable the author to access a satellite photo of her property showing the ruins of houses and traces of pre-1853 agriculture.

A retired teacher, Eilidh is not only knowledgeable about the history of the Knoydart eviction, she has deep respect for the story of the people, such as my g g g grandfather, Archibald McKinnon, who once lived on her land.

Eilidh gave permission to be named as a source for this article and for a photo to be used. Without her generous collaboration, the author, who has never been to Scotland, could not have so richly imagined Knoydart.

In all of us there is a hunger, marrow-deep, to know our heritage—to know who we are and where we have come from.

Alex Haley

The Ballad of John Keys

BY ADELE KEYES

Adele's entry was the only one received for the BIFHSGO youth writing contest, so it was declared a "no contest" but she was awarded a prize for her effort and interest in family history.

In Ireland of 1810,
My ancestor John Keys,
Had a wife and six sons,
His life was quite at ease.

As quick as John's temper,
The winds, they did change,
Started with a simple swine,
And a clash; a heated exchange.

John Keys was a farmer,
Had animals and acres of land,
He lived beside the constable,
Whose patience was slimmed to a strand.

One night down the road,
There John's pig did tread,
The constable fetched his gun,
Shot the snout, it was dead.

The howl of the gun hit John,
So he ran and grabbed his own,
Found his pig bleeding in the road,
His temper spiked to the bone.

The men bellowed like beasts,
Yelled brutish, wild and hoarse,
John pawed his pocket for his gun,
And fate took its due course.

One trigger pushed one bullet,
Launched a growl from the gun,
The constable died of his wounds,
And John Keys was on the run.

John boarded a boat to America,
Bid goodbye to his sons and wife,
Ran from the law and the land that
he loved,
To rebuild his broken life.

John told his wife to stay,
Until the day of his death,
Working on the Erie Canal,
He heaved his last breath.

His wife was doing fine,
For she was clever and rash,
She packed up the family's things,
In a butter churner she hid the cash.

She bought land in Brewer Mills,
For her six sons to farm,
And so that is my story,
Of a new life hatched from harm.

John's tale started with his pig
Trotting the wrong road;
Yet to that swell of temper and fury,
My life in Canada is owed.



Family History Writing Competitions – The results are in!

We are pleased to announce the award winners in BIFHSGO's first writing competitions, which closed 30 June 2014:

Competition A: Youth

As only one entry was received, this competition had to be declared a “no contest.” In recognition of her effort and her interest in her family history, an award of \$100 was made to **Adele Keyes**, aged 18.

Competition B: BIFHSGO Members

Prize monies were then redistributed in this competition as follows:

1st	Adrienne Stevenson	\$300
2nd	Carol Annett	\$200
3rd	Anne Renwick	\$100 each
	Brenda Turner	
	Dena Palamedes	
Honourable Mentions		
	Carolyn Emblem	\$50 each
	Lynne Willoughby	

Congratulations to all who entered! And special thanks to our six judges—all BIFHSGO members—for giving up part of their summer.

Christine Jackson
Coordinator

Celebrating
our ancestry for **20** years

Techniques and Resources

The Cream of the Crop

Top items from recent posts on the Canada's Anglo-Celtic Connections and Family Tree Knots blogs



BY JOHN D. REID AND KEN MCKINLAY



There's a follow-up to the item in our last column about London's St Paul's Cathed-

dral, seeking direct descendants of 133 badly injured Great War soldiers who embroidered a cathedral altar cloth. James Muth, a grandson of one of the embroiderers, James Ernest Muth from Port Dover, emailed to say he had been invited to a service in St. Paul's on August 4, the centennial of the outbreak of the war. He planned to attend in his military uniform and would be reading a lesson.

New *findmypast* Databases

Having implemented a new database management system and search engine, *findmypast* has added several new databases, including:

- over half a million baptism record transcriptions for Wiltshire dating back to 1530
- for Staffordshire, 1,273,932 baptism records from around 200 parishes; 87,988 banns records from 111 parishes;

638,723 marriage records from 213 parishes and 868,062

burial records from 174 parishes, covering dates ranging from 1538 to 1900, except for the banns, which start in 1653

- Royal Air Force service records (including its predecessors the Royal Flying Corps and the Royal Naval Air Service), comprising 342,818 "Airmen's Service Records, 1912-1939" and around 101,000 "Officers' Service Records, 1912-1920"
- over 2.4 million Irish dog licence registry records containing the breed, colour and sex of the dog as well as the owner's name, address and the date the licence was issued
- 2 million non-conformist (includes Catholic) register entries from TNA collection RG4, "General Register Office: Registers of Births, Marriages and Deaths," surrendered to the

Non-parochial Registers
Commissions of 1837 and 1857

Prisoner of War Records

The International Committee for the Red Cross released, just in time for the Great War centennial commemorations, online name indexed images of cards relating to First World War prisoners. Search and find additional information at <http://grandeguerre.icrc.org/>.

Top Free Canadian Genealogy Websites for 2014

Here, in no particular order, is a list of top free Canadian websites, excluding blogs, libraries and societies.

Library and Archives Canada
(www.collectionscanada.gov.ca/)

Their website has been undergoing revisions for so long that their welcome message of "we are currently redesigning our website" has become a permanent fixture. Regrettably, their collections are sometimes hard to navigate, but their content can be invaluable. Some of their resources include:

- free searchable images of the various Canadian censuses from 1825 to 1916
- attestation and draft registration papers for Canadian Expeditionary Force personnel from the Great War. (LAC is digitizing service files, some of which will become available for free later this year)

- digitized copies of the war diaries for Canadian units that fought in that war
- for settlers in what later became Canada, land record collections that can help track ancestral migrations

Provincial Archives of New Brunswick (archives.gnb.ca/)

A great example of how an archive can freely share the records and history of its province without any fuss; not flashy, very functional. The website includes:

- vital statistics from government records (BMDs) with births from 1808 to 1918 (a little spotty before 1898), marriages from 1847 to 1964, and deaths from 1815 to 1964 (records before 1920 can be hit or miss)
- birth, marriage, and death announcement transcriptions from New Brunswick newspapers from 1784 to 1896
- place names of New Brunswick, including a description of the location, and cadastral maps showing boundaries, lots, and land grantees
- a searchable database from Wallace Hale's book *Early New Brunswick Probate, 1785-1835*

Peel's Prairie Provinces
(peel.library.ualberta.ca/)

This site has resources such as maps, Western Canada newspapers, and Henderson's town and city directories, helpful for ancestors

who made it to the Prairie Provinces.

Canadian Gravemarker Gallery (gravemarkers.ca/) and *Canadian Headstones (canadianheadstones.com/)*

Sometimes only the dead can speak to you . . . or at least only grave-markers can. Although it can be a challenge to search a common name, these may be the only places you will find those gravemarker pictures from cemeteries that may have been long forgotten.

British Columbia Vital Records (search-collections.royalbcmuseum.bc.ca/Genealogy/BasicSearch/) Images can be found here for the births (1854–1903), marriages (1872–1934), and deaths (1872–1991) of British Columbia residents. If the image for a death registration is not available, check out the "British Columbia Death Registrations, 1872–1986" collection on *FamilySearch*.

Newfoundland's Grand Banks (ngb.chebucto.org/)

If your ancestor came to Newfoundland this site, with transcriptions of various directories along with census records going back to 1675, is what you need.

Automated Genealogy (automatedgenealogy.com)

This plain-looking site is an alternate source for finding a person in the 1901 or 1911 censuses of Cana-

da. They have transcribed and linked the people found in these two censuses and have projects underway to make this the first stop to locate other related records.

Our Roots (ourroots.ca)

This site makes available searchable books on the histories of local communities, which can give an insight into the challenges faced when settling in to a new life.

Did you back up your files recently?

Both our blogs make a point of encouraging you to make frequent backups of computer hard drives, at least monthly. Making a backup is like having an insurance policy; if something bad happens it is a wonderful feeling knowing you are covered.

Local backup storage is low cost—once you have bought it you own it and don't have to keep paying for the usage. Today's USB flash drives are inexpensive: expect to pay less than \$10 for an 8GB drive, enough to hold backup copies of all your genealogy files.

The big disadvantage with local backup storage is that if you keep it in the same location as your data there is a chance it may be lost in a disaster. A USB drive is small enough to fit in a bank's safety deposit box or to give to a friend for safe storage.

You can also back up remotely, “in the cloud.” Three of the better-known services are:

- Dropbox, which provides you initially with 2 GB of free storage, but you can easily increase that to 18 GB via referrals of friends (500 MB per) or by following Dropbox on social media. You can purchase 100 GB of space for \$99. The nice thing about Dropbox is that, in addition to web access, they support software for desktops, laptops and smart phones.
- Google Drive, which comes with 15 GB of free storage and you can buy 100 GB of space for \$60. In addition to file storage the space is used for your Google Docs, Google+ photos and Gmail. Like Dropbox there are a number of ways to access your

information—from the web to using software on your desktop, laptop or mobile device.

- Microsoft's SkyDrive, which has 7 GB of free space; for \$50 you can purchase 100 GB of space. If you already have Windows 8.1 you have Microsoft SkyDrive and, much like the other two, there is software for Windows, Mac, and mobile devices.

Index of Irish Townlands

One of the challenges when researching your Irish ancestors is finding out where they lived, but if you are lucky you will learn which townland they lived in. Find the county that townland is in using the Index to Townlands from The Irish Genealogical Research Society, now searchable at www.irishancestors.ie/?p=5709.

The Bookworm

BY BETTY WARBURTON



I have been reviewing stories I had written about my father's experiences during the Great War and noticed that I had used, as sources, several articles from *Family Tree Magazine*. The article by Iain Swinnerton, “The Origins of the Royal Air Force,” in that publication (Vol. 17, no. 2, De-

ember 2000), quickly provided me the information I needed about a connection between the Royal Flying Corps and the Royal Engineers. Another article in the same magazine had given me details about the Territorials—the pay, the uniforms and the lifestyle—that I might have had difficulty finding elsewhere. Using such information, I thought, enhanced my stories.

Besides articles on the British armed forces, *Family Tree Magazine* has articles about other items of interest to anyone researching their family history: old occupations, such as lacemaker or saddler, or descriptions of county archives and what you will find there. Most articles have more detail than you will find in a standard history and most are written by experienced and well-known genealogists.

The Brian O'Regan Memorial Library is fortunate to have an almost complete run of *Family Tree Magazine*. *Family History*, also available at the BIFHSGO Library, is similar in style to *Family Tree Magazine*, and also is worth consulting.

Debbie Hayward, writing in the newspaper *Yorkton This Week*, says "a publication worth checking is *Scots Magazine*." The subtitle is 'For people who love Scotland,' and it makes fascinating reading that will add a new dimension to your genealogy research." Among recent donations are many recent issues of *Scots Magazine*. Well endowed with illustrations and articles about Scotland and its people, it is well worth exploring.

A visit to the BIFHSGO Library to look at these periodicals and other journals and magazines from the British Isles available there may surprise you.

Articles Welcome!

BIFHSGO members love to read about family history and get tips on unusual research sources. Send your story in to acreditor@bifhsgo.ca and you too can be a published author!

Submissions should be—

- Preferably a maximum of 4000 words
 - Prepared in Word or WordPerfect
- In plain typed pages; no page numbers, auto-numbered footnotes, or other formatting
 - With illustrations in separate jpg. files
- Accompanied by a passport-type photo and brief bio

We'll do the rest!

Report on the BIFHSGO 2014 Annual General Meeting

BY ANNE STERLING

This report on our 20th AGM complements those of the President and Directors contained in the yellow booklet given to members at the 2014 AGM. A draft of the official AGM minutes will appear in the Spring 2015 *Anglo-Celtic Roots*.

The meeting was held on 14 June 2014, in the Library and Archives Canada auditorium, with a quorum present.

Awards and Presentations

Christine Jackson was presented with a Certificate of Recognition for the *Best Anglo-Celtic Roots Article of 2013* for her article, entitled "The Cowley Family Saga, Part I," published in the Fall 2013 issue.

Barbara Tose was awarded a Certificate of Recognition for the *Best Presentation by a Member at the Monthly BIFHSGO Meeting* for the 2013–2014 season. Her talk, entitled "Travels with my Aunt: Adventures in Europe 1914," was delivered at the February 2014 meeting.

Financial Statements, Auditor's Report, Appointment of Public Accountant for 2014

Treasurer:

Marnie McCall, BIFHSGO Treasurer, presented the financial statements and told us that we had an overall profit of \$15,000 for the year (\$9,000 from the conference alone).

The Society's assets are more than \$100,000, including \$17,000 in non-financial assets (computers and the library collection).

Auditor:

Craig O'Brien reviewed the financial statements in the early spring and reported in person to the Board members in May, including recommending minor adjustments to procedures for efficiency.

Mr. O'Brien reported to the Annual Meeting that the statements prepared by the Treasurer (in the yellow booklet distributed at the meeting) were a fair presentation of the financial status of our Society.

Appointment of Public Accountant: According to the regulations of the new *Canada Not-for-Profit Corporations Act*, the members now must either appoint or unanimously waive the appointment of a public accountant. Since not all members were present to vote, the appointment could not be waived and the firm McCay Duff was appointed public accountant for the 2014 year. Marnie McCall thanked Mr. O'Blenis for his service.

Election of Board of Directors 2014–2015

President:

Acclaimed at the 2012 AGM, Glenn Wright has completed his second term as President and is therefore retiring from this position. Mary Anne Sharpe has completed her second term as Past President and is also retiring. Barbara Tose was elected by acclamation as President for a two year term. Ken McKinlay was introduced as a candidate for a position as Director at Large.

Directors:

Four director positions have become vacant as terms expired

(the maximum allowed by the Society's bylaws in any one year). Re-elected by acclamation for two-year terms on the Board were: Marnie McCall (Treasurer), Susan Davis (Communications), Mary-Lou Simac (Publicity), and Kathy Wallace (Membership). Ken McKinlay was also welcomed as a Director at Large.

The continuing Board members are: Anne Sterling (Secretary) Jane Down (Program), Mary Donnelly (Education), and David Cross (Research and Projects), each of whom is a member of BIFHSGO in good standing.

President's Closing Remarks

BIFHSGO is an active and engaged Society with an average attendance of 180 people at monthly meetings. The Education sessions have become even more popular, and our regular program continues to be strong and diverse. The opportunity to socialize with like-minded colleagues provided by our monthly meetings is very important, too. The Directors' reports also testify that we have had a very good year.

BIFHSGO wishes to thank
The Jackman Foundation
for their generous financial contributions
to the 2013 and 2014 conferences
and to acknowledge the substantial support of
Library and Archives Canada
throughout the years.

Membership Report

BY KATHY WALLACE

New BIFHSGO Members 21 May 2014–9 August 2014		
Member No.	Name	Address
172	Wendy Westman	Ottawa, ON
1560	Barbara Wetmore	Kanata, ON
1659	Joy Johnstone	Ottawa, ON
1666	Nancy Higgs	Cochrane, ON
1667	Nancy Young	Kingston, ON
1668	Harry Baker	Russell, ON
1669	Sally Andrews	Ottawa, ON
1670	Helen Gillespie	Ottawa, ON
1671	Caroline Smallman	Gloucester, ON
1672	Lanna Thompson	London, ON
1672	Lorne Thompson	London, ON
1673	Judy Noel	Barrie, ON
1674	Diane Bamberger	Toronto, ON
1675	Sherri Wilker	Kitchener, ON

RESERVE THIS DATE

2 November 2014

Kirsty Gray - Genealogist and Heir Hunter

is coming to Ottawa to lecture on

Searching for Names:

Challenges, Pitfalls and the Downright Ridiculous

and

Solving problems through family reconstruction

Venue, times and cost to be announced at a later date.

Co-sponsored by Ottawa Branch OGS and BIFHSGO

BIFHSGO Board of Directors 2014–2015

President	Barbara Tose	613-729-1015
Recording Secretary	Anne Sterling	613-596-2955
Treasurer	Marnie McCall	613-736-1101
Research & Projects	Dave Cross	613-258-3934
Membership	Kathy Wallace	613-746-6796
Communications	Susan Davis	819-568-0081
Publicity	Mary-Lou Simac	613-837-8256
Programs	Jane Down	613-741-1463
Education	Mary Donnelly	613-445-3432
Director at Large	Ken McKinlay	613-828-6457
Past President	Glenn Wright	613-521-2929

Associate Directors 2014–2015

Editor <i>Anglo-Celtic Roots</i>	Jean Kitchen
E-newsletter Editor	Christine Woodcock
Web Manager	Gail Dever
Photographer	Dena Palamedes
Associate Treasurer	Cliff Adams
Publication Sales	Brian Chamberlain
Librarian	Betty Warburton
Queries	Mary Anne Sharpe
Voicemail	Ann Adams
Conference 2014	John Reid, Gloria Tubman
Public Accountant	McCay Duff LLP

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 Oct 2014** *Assisted Emigration to Escape the Great Famine of Ireland*—three terrible choices were open to Irish tenants: hope not to be evicted, go to the workhouse, or emigrate to Canada. Ann Burns will review the conditions they faced, whether staying or leaving.
- 8 Nov 2014** *Who Was the Canadian Soldier?*—Since 1919, historians have given us what seemed like a clear picture of Canada's participation in the First World War. Dr. Jonathan Vance will describe this conventional wisdom and discuss how a return to the records of the Canadian Expeditionary Force is producing a dramatically different picture.
- 13 Dec 2014** *Great Moments*—BIFHSGO members will describe some exciting experiences in breaking down brick walls while researching their ancestors. For details go to www.bifhsgo.ca and click on "Meetings."

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 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, at acreditor@bifhsgo.ca. The deadline for publication in the Winter issue is 24 October 2014.