



Anglo-Celtic Roots

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In This Issue

The Sash Our Irish Ancestors Wore

DNA for Family History Research

The Cutler with a Social Conscience

We Shall Remember Them



Anglo-Celtic Roots

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Cover Illustration:

*Orangemen's parade—Bank Street,
Ottawa, 12 July 1948*
(Source: Pontiac Archives)

From the Editor:

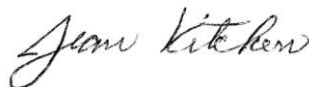
Our leading article in this issue comes from Gloria Tubman, who recounts the Orange Order's history and contributions to its members and society at large, along with her personal memories of its links to her family.

Wendy Croome relates the ongoing adventure of how she and her husband are using DNA analysis to unlock some mysteries in their mutual family history, with some success.

The story of an accomplished and celebrated Victorian London ancestor—who may well have inspired a character in Dickens' *Bleak House*—comes from Terry and Tad Findley.

And we continue our coverage of soldiers who served and died in the First World War, with the biography of another No. 1 Canadian Casualty Clearing Station database soldier, written by Lynne Willoughby.

Enjoy these members' varied and valuable contributions to our Society's activities and plan to add your own in 2017!



Jean Kitchen

From the President



I recently discovered *The Golden Egg Genealogist*[™], a website hosted by Donna Cox Baker. According to Donna, golden egg genealogists (GEGs) are “marked by an ambition to ex-

cellence in the pursuit of their ancestry.” There are several characteristics or behaviours that make you a GEG. I am happy to say I see these traits exhibited by many BIFHSGO members.

GEGs have high standards and follow the best practices in genealogical research. They eschew the collecting of names in preference for quality information, well analyzed and documented.

Most GEGs have no desire to become professional genealogists, but to them genealogy is not a hobby, it’s an avocation. They feel a responsibility to both their ancestors and their descendants: to tell the ancestors’ stories thoroughly and accurately and leave this history for others to build on, knowing their work is sound.

GEGs use the best tools available, even if that means adapting to new ways of doing things. They never stop learning, attending conferences, monthly meetings, workshops and seminars. They join societies and special interest groups where they learn from fellow members and help others

in their turn. They understand that without historical context no one has the full picture of a family.

These ethical genealogists cite their sources, honour copyrights and trademarks not just for those who follow them, but to acknowledge the work done by others before them. They take privacy concerns seriously, ensuring they have permission to publicly distribute information that was shared privately.

And finally, GEGs reciprocate the contributions of others by giving back to the genealogical community. They teach, mentor, transcribe records or organize conferences and encourage others to do the same. (See page 14 for two opportunities to give back.)

This is how I see BIFHSGO members. We are GEGs, doing our best, reaching for higher standards, working ethically and within a community, helping our society and fellow members, and welcoming newcomers. This is what makes BIFHSGO the active, vibrant society it is. I hope you agree.

With thanks to Donna Cox Baker for her inspirational posting:
<http://gegbound.com/qualities-of-the-golden-egg-genealogist/>.

A handwritten signature in cursive script that reads "Barbara J. Tose".

Barbara J. Tose

Family History Research

The Sash Our Irish Ancestors Wore



BY GLORIA F. TUBMAN

Gloria Tubman grew up in the Bristol/Shawville area of Pontiac County, Quebec. An interest in genealogy and local history led to authoring "Genealogy Gleanings" in The Equity, Shawville's weekly newspaper. Her areas of research include British Home Children, the province of Quebec, the Ottawa Valley and the families of Pontiac County. She is a co-leader of the genealogy course offered at the Ottawa Family History Centre and has done research for the "Who Do You Think You Are?" show.

Many of our Protestant Irish ancestors wore a sash indicating they belonged to the Orange Order and to what lodge. The orange cloth sash with narrow purple ribbon borders has a shoulder rosette made from blue and yellow ribbons. All the braiding and script are yellow brass threading, while the tassels are of coiled wire much like little springs. The back side is of black leather. As shown in Figure 1, the sash has a number of symbols as well as the lodge number, in this case LOL 65. This sash was given to my father by his mother-in-law after the death of a family member and lodge brother. My guess is that this sash would date to the early 1900s.

Some sashes were ornate, while others were very plain. Disposable money available to purchase a sash would be the determining factor.

With the passage of time, the sash has been replaced by a velveteen collar with gold thread embroidery and gold braid tassels that has much of the same information on it.

The Orange Order has a long and rich history in Canada, especially in Ontario and Quebec. Today the Orange association or family is composed of a number of organiza-



Figure 1: The Orange sash
Source: Gloria Tubman

tions: Loyal Orange Lodges—men, Royal Black Preceptories—men, Loyal True Blue Lodges—men, Lodges of the Ladies Orange Benevolent Association—women, Lodges of the Crystal Chapter—women, Junior Orange Lodges—boys and girls, and Lodges of the Loyal Orange Young Briton Association— young men.

The symbol for the Loyal Orange Lodge is an arch over the numbers 2½. If this symbol is on a gravestone, then the man belonged to the Orange Order. Over the past few years I have been asked if I could identify the symbol and its meaning on markers in Pontiac County.



Figure 2: LOL, the Loyal Orange Lodge symbol

Source: the Grand Orange Lodge of Canada

Even though the Orange Order is a secular Protestant faith organization, it has played an important role in the development of its members and the entire community. In this article I will present the historical context of the Loyal Orange Lodge of which our ancestors were members, before outlining the ways this organization provided its members

with an education in life skills and its contributions to the community.

The History of the Orange Lodge

From about 1688, there were various Orange societies in existence in Ireland. The Orange Order was founded in Loughhall, County Armagh, in the 1790s. With the migration from Ireland of first, military personnel, then their families, and immigration initiatives such as settlements under Thomas Talbot, Peter Robinson, and John By, the men brought with them their Orange memberships. In 1783, there is a record of an Orange meeting in what is now New Brunswick. It noted using the charter issued in England in 1694 bearing the name of Colonial Patent No. 6 from Guild Hall for the use of the term ORANGE.

Prior to 1831 and the establishment of the Canadian lodges, one has to check certificates of membership for evidence that the Order existed in what is now Canada. According to the Orange Association of Canada, there is evidence of the existence of an Orange Lodge in what is now Ontario about 1808 with the membership transfer from a County Armagh lodge. Most members were then in the service of military units where Orange lodges had existed within the unit or at the home location. The Fourth Regiment of Foot, also

known as King William's Regiment, was one of these regiments. In 1822 in the Toronto area, the 12th of July parade was one of the more popular events of the year.

Canada's Loyal Orange Lodge No. 1 was established in 1831 in Brockville, Ontario. Ogle R. Gowan, the man credited with its founding, emigrated from Wexford, Ireland, about 1829 to Leeds County, Upper Canada. Gowan had been a member of the Irish Orange Lodge from about 1804. Shortly after the creation of LOL No. 1, Gowan created the Grand Lodge of British North America. At the 2013 BIFHSGO conference, Dr. Jane G. V. McGaughey outlined this information when she discussed the 1848 Battle of the Windmill and the defeat of the larger American army by a small number of Leeds County locals and Orangemen, who used their fifes and drums to create the illusion that the British army was much larger than it really was.

The Orange lodges were quickly established in areas that were settled by Irish Protestant immigrants and United Empire Loyalists. The common interests of both groups were their loyalty to British institutions and the importance of religion in their lives. In many areas the establishment of the lodges follows the settlement of the townships and counties.

Using Pontiac County, Quebec, as an example, one can associate the establishment of Orange lodges in the county as the townships were inhabited. The township valuation rolls reveal that the settlement pattern of the townships was from the Ottawa River, Range or Concession 1 north to Range 12. Then, the townships to the north not bordering the river were settled.

As my father explained to me, the lower the lodge number, the older the lodge. Clarendon Township, one of the few Quebec townships where no Roman Catholic church existed, had the earliest lodge in Pontiac, with LOL 23. It is not surprising that the first four lodges were near Clarendon Centre, now Shawville. In Figure 3, the areas surrounding the map numbers of 1, 2, 3, 4, 5, 9, and 11 were settled by former County Tipperary natives. Former County Cavan natives lived in the areas near numbers 8 and 10.

The Irish Catholic families inhabited the areas of North Bristol, North Onslow, Thorne and Aldfield. The area between numbers 7 and 10 in Litchfield near Vinton was predominantly Irish Catholic, as were the areas of Allumette and Sheen. The area of Thorne/Aldfield experienced Prussian/German migration in the late 1870s, with some of these immigrants joining the lodge. All these small pockets are an illustration of the cluster migration

or levels that members attain before they progress through the various positions.

The Orange Order has a chart with strategically placed wording: "In God Is My Trust; Union, Truth, Loyalty, Love; Honour All Men, Love the Brotherhood; Fear God, and Honour the King." These are easy and impressive creeds for members to follow. The centre portion of this chart has many symbols. The non-Biblical symbol of King William on his trusty steed reminds members to be loyal to the Crown and the Head of Canada.

The Loyal Orange Lodge symbol, the 2½, reminds members that 2½ tribes led the Children of Israel from Egypt against massive armies. In life, a small number of people when working together can achieve success against formidable odds. For that reason, lodge membership was capped at 20 members. When more wanted to join, a number of members of an established lodge would transfer membership to create a new lodge with at least eight members.

Members learn life skills not taught within the formal education system. Each member must attain one degree, then the next, until reaching the highest degree within the Order, similar to grades within the education system. The member is awarded a certificate when he has attained the next degree.

Within each lodge one finds the positions Master, Deputy, Secretary, and Treasurer that we are familiar with in various organizations. There are a number of other positions, such as Chaplain, that are specific to the Order. Through monthly meetings, members learn how to conduct themselves in meetings and how to lead them. Public speaking is also an important skill learned by members.

According to the Orange Association of Canada, at monthly meetings after the normal local business has been conducted, members learn proper parliamentary procedure, speaking etiquette, and proper debate principles, and have an opportunity to practice them. All of this before Roberts Rules of Order became popular.

Members are taught that with each position comes a set of duties, responsibilities, and accountability, all catchphrases that are common in today's work environment. When a member accepts a position within the Order, he must perform the duties of the position. He is responsible for carrying out all the duties and responsibilities of the particular position he agreed to hold, and is accountable to his fellow lodge brothers. There is a natural progression through the lodge positions to become Master.

The structure of the Orange Order resembles the government structure in Canada. The lowest level, the

lodge, is the equivalent of the municipal level; then come the following levels: County or District, Provincial, Canada, and World, the equivalent of the British Commonwealth.

Members tend to be active within their community service or church organizations. The Orange Order is one of the oldest lobby groups in Canada. When a government proposed legislation, the Orange Order would make a submission either in support or in opposition. It was the largest and most powerful lobby group from the 1800s until the 1960s, when one considers the voting power of its members. Each lodge would have up to 20 members; there could be 20 or more lodges per county, and 30 or more counties per province. That makes about 12,000 potential voters, not counting their family members. Politicians wanting to keep their seats tended to listen. Many of the federal and provincial politicians during the development of Canada were members of the Orange Lodge.

Skills taught within the Lodge have been utilized by members in their political lives. My father, who left school in 1931 at age 13, used these skills to be a councillor in the Municipality of Bristol for over 27 years. Many of his fellow councillors mentioned the respect they had for my father's ability to present an opinion on the issue at hand as well

as the sound advice he could offer. Until the 1960s, the majority of the mayors of the City of Toronto were Orangemen.

Citizenship Standards

The Order has the expectation that its members will exhibit good behaviour towards all. The threat of suspension or expulsion from the Order was and still is the incentive. The local lodge had to first provide the reason, then, the county and the provincial lodges had to agree to push for the suspension or expulsion at the highest level.

The record of the *Proceedings of the Grand Orange Lodge of British North America* session of 1862 (Figure 4) provides some of the reasons for a suspension or expulsion: non-payment of dues, obtaining goods under false pretenses, defrauding his lodge, drunkenness, disorderly conduct, and violation of obligation. In the 1870s reasons given for expulsion from the Order included drunk in public, a liking to large quantities of alcohol, committing fraud or non-payment to another member.

In the absence of a formal court system, the Order kept its members in line. Who wanted to explain to family or neighbours why he was not parading on the Twelfth? The threat of expulsion was enough to cause some members to keep on a straighter and narrower path.

| REPORT. | |
|-------------------------|--|
| County of Hastings. | |
| No. 160—W. Galna, | } Non-payment of Dues. |
| “ 160—R. Owens, | |
| “ 160—John Leroy, | |
| “ 160—E. Pakingham, | |
| “ 160—A. Darling, | |
| “ 160—R. Woburn, | |
| “ 160—R. Weller, | |
| “ 160—John Hodge, | |
| “ 160—David McWilliams, | |
| “ 160—Robt. McD. Clute, | } For obtaining goods under false pretenses. For defrauding his Lodge. For Non-payment of Dues. Expelled on Dec. 6th, 1861, for Non-payment of Dues |
| “ 240—Amos B. Todt, | |
| “ 240—Byron Bowen, | |
| “ 240—Peter Snyder, | |
| “ 747—John Bowen, | |
| “ 747—John Burd, | |
| “ 747—James Simmons, | |

Figure 4: Expulsions cited in an 1862 *Proceedings of the Grand Orange Lodge of British North America*

Source: Pontiac Archives

Family history has my three-times great-grandfather George Dagg settling in Clarendon Township, Pontiac County, in the early 1830s as part of the Talbot settlement that came to Carleton County. From church records of the late 1830s, I found the baptisms for his children with Rosanna Stewart. To date I have not found a marriage record for this couple in Ireland, Ontario or Quebec. Imagine my surprise to find he had left a wife, Mary Connelly, and three daughters in Ireland. Possibly in the 1840s, Mary and her daughters arrived in Clarendon to find George with another family.

Family lore has the men of the community asking Mary if she

wanted to take George “to Law.” Her response was “No, Leave them be.” Remember that in the 1840s one would have to walk two days to get to Hull, let alone go to Montreal or Quebec City to find a justice system. I propose that in this instance the Law was the Orange Or-

der. Had the Order been asked to intervene, George would have been expelled. Not what he, as a stopping house keeper (the keeper of an inn, probably dry) would have wanted in the Township of Clarendon.

The Role of Religion

Christianity is an integral part of the Orange Order. Many of the important symbols represent Bible stories. A scripture reading by the chaplain is part of every meeting; the only time in a meeting when a member reads from a script. A member might not have been able to read a Bible passage, but seeing the symbol would invoke the scripture heard during a meeting. Each lodge has a chaplain. Annually, one

of the local churches will host a service where the Orange Order will participate.

An Orange Service can be held for a member that has died. Today this short 15-minute service, which evolved from the Orange Funeral Service, is conducted at one of the visitations if requested by the family. Badges and sashes are worn black side out at one of these services.

In issues of the *The Equity* up to the 1940s, many of the obituaries noted that an Orange funeral was conducted for the deceased and might list the lodges involved. The 24 July 1884 issue of *The Equity* notes the passing of "Mr. Joseph Roney of North Clarendon on the 21st instance."

Mr. Roney had requested that he be buried in the custom of the Order. Five lodges were represented. At ten o'clock, with the bands playing, the coffin was taken from the house, placed on a carriage and followed by about 60 teams to the place of interment. Rev. Naylor presided over the Church of England service, which was followed by Brother Frank Gibbons with the Orange Association service. Brethren deposited their emblems on the coffin, closed the grave, and then left for home to work in the hay fields.

I propose that this service might have been performed by members

of the Order for members and a version for non-members in the absence of the clergy of the established churches: Church of England, Methodist, and Wesleyan Methodist. Who would be responsible for the burial of an individual when no minister resided nearby or was within two days' travelling time? Why not ask a lodge chaplain to recite some scriptures for a grieving family at this time? As a family history researcher, I have encountered many persons whose burial was not recorded in any of the local church records and who were not enumerated in the subsequent census.

Benevolence

The Orange Order and its benevolence have been an important part of the lives of its members and the community. This is one area of the Order where its members' work for the most part has not been recognized over the years. They have provided assistance to neighbours, regardless of religious affiliation, and to the community as a whole when a need was there. Someday a member might require assistance in return. Each year all levels of the Order will donate to various charities and causes. They provide support to senior citizens' homes, disabled persons' hostels, or disaster funds; and then they raise monies for charities such as the Cancer Society, the Heart and Stroke Foundation, or a local charity.

Mayfred Horner Dods, in *By Water and Word— A History of the Shawville United Church*, records that after the 1906 Shawville fire that destroyed the Methodist Church, their services were held in the Anglican Church and then the Orange Hall until the new/current church was ready to use.

Child welfare has always been important to the Orange Order. Homes for orphans and needy children were operated in various provinces. The Home in Picton, Ontario, was in operation in 1916 and the one in New Westminster, British Columbia, in 1917. Around 1940, the Quebec

member of the Order, was invited to speak at an Orange event where he heard of the Orange Children's Home at Rosemère. This home offered children (regardless of their religion) a sanctuary from troubled home life as well as an education.

This benevolent work led Rev. McCall to attend as many Orange events in the Valley as possible. He would pass around a box collecting monies for soap to be used for personal hygiene and laundry at the Rosemère Home. The small amount collected meant the money provided for the Home could be spent in other areas to the benefit of the children.



Figure 5: Orange Children's Home in Rosemère, Quebec, 1968

Source: Pontiac Archives

Orange Order opened the Orange Children's Home at Rosemère, Quebec.

Rev. Ed McCall, the Anglican minister from Quyon in the 1970s, not a

When the Quebec government changed the rules regarding the operation of such children's homes or orphanages, the Orange Order sold the Rosemère facility and all its land. The proceeds of the sale were invested.

Today, the Orange Order of Quebec applies the interest earned from the sale

towards many children's activities, such as school breakfasts, boys and girls clubs and after-school activities in the Montreal and South Shore areas of Quebec. A donation is given

to the Children's Hospital of Eastern Ontario for members of the Orange Order who reside in Western Quebec and Eastern Ontario.

When we were cleaning out the family home after my mother passed away last year, I found a token, measuring about 1½ inches by 1 inch, with the markings Royal Arch, Purple Marksman alongside my father's Orange badge and pins. I had never seen it before. My uncle, Bev Cluff, a member of the Orange Order, upon seeing the token provided the information that my father had attained the highest degree in the Orange Lodge.

He then opened his wallet, pulled out a similar token with markings for the Black, and said, "This will buy my burial plot." These snippets of information meant that any member of the Orange lodge with a token would never be buried in a pauper's grave.

The Orange Order historian related a story where a man had died in Toronto with no identification or money, and no family came forward to claim the body. When the coroner examined the body, a burn scar was found. The scar was from an Orange Lodge seal with the lodge number.

The lodge was contacted; the body was identified and brought home for burial by the lodge.

Social Activities

The Orange lodges have played an important part in the social lives of its members and the community at large. Most dances, recitals, and social events were held at the local lodge, with proceeds going to an identified need. Many lodges were near a church or school, so it was the centre of the community.

LOL 65 at Charteris, Quebec, is beside St. Matthew's Anglican Church, and Clarendon No. 12 School was across the road. I have childhood memories of many Saturday evenings spent at community events held in this building. As I told one lodge member, I had a personal relationship with one of the lodge trunks; when I got tired I would use the trunk as a bed until my parents were ready to go home.

The Glorious Twelfth

The largest social event for the Orange Order is the celebration of the Glorious Twelfth. Again, the founders of the Order were thinking of the wellbeing of its members. Based on Christian teachings where the world was created in six days and the seventh day was a day of rest, the founders determined that members would need a family day about six months after Christmas.

Farmers would have finished the spring work and be ready to start or just beginning the summer work.

The founders realized that members would have any number of excuses not to attend a social event based on the founding of the Order, the opening of a lodge, or a benevolent event.

They knew, though, that Irish men always love to boast of a perceived accomplishment. What better excuse for a social event than the victory at the Battle of the Boyne. All Orangemen will show up that day—they would not dare stay away. Non-attendance at a monthly meeting; well, that is another issue.

A typical Twelfth of July celebration, where the local lodges came together with their families, was an event for the entire community to attend. Families brought picnic lunches or had the catered meal.

The ceremonial part of the day included greetings from local dignitaries and Orange officials, a prayer, a guest speaker, and singing of the anthem. Following the military tradition, members marched with their lodge banners and played the fifes and drums. Each lodge usually had one member representing King Billy. If there was a white horse he could ride, so much the better. After the parade, the musicians would get together to have competitions for drumming and fife playing.

After the official part, the rest of the day had activities for the family.

The Ottawa Citizen of 1930 had two pages covering various Glorious Twelfth celebrations throughout the Ottawa Valley and across Ontario and Quebec. At each celebration there was a ball tournament or track and field events, followed by a dance.

My father told me this story of a Twelfth celebration that was to be held in North Onslow. The various lodges were marching to the grove where the picnic was to be held playing their fifes and drums. A farmer of the Roman Catholic religion met the men. He explained that his wife had just given birth to a son early that morning. If the Orangemen would not play their musical instruments while marching past his farm house, the family would name their son William. The men agreed and silently marched by the Catholic farm gate.

In 1884 the proceeds from the Twelfth Parade in Thorne Township was to go to the erection of a new church. This would have been St. Stephen's Anglican Church in Greermount. Benevolence is and always has been a large part of the Orange Order.

The Orange Order and Family History

Was a member of your family a member of the Orange Order? Finding memorabilia such as badges, a

hat, sash, collar, or pins is a very good indication that someone belonged to the Orange Order. Check the local newspapers, especially the December and January issues, as there might have been a write-up listing the new officers of the lodge for the upcoming year. The issue after the 12th of July would usually have an article about the celebration that listed the names of several members who had played a role in the day's activities.

The local lodge might have a membership roll for that lodge as well as any other local lodges that closed and mention whose membership was transferred to the current lodge. The proceedings of the provincial or Canadian grand lodges normally have the names of those in attendance as well as expulsions, suspensions, and local information.

Brotherhood can be far-reaching. The Orange Order historian told me of a young lad from an Ontario county who enlisted in WW I. His uncle, an Orangeman, had concerns for his nephew, so he gave the young man a pin and told him to wear it on his uniform. At the Front a fellow soldier saw the pin and said an Orange greeting, but the young

lad did not respond as expected. The soldier pointed to the pin and wanted to know why the lad had it on. The young fellow responded that his uncle had told him to wear the pin and he would be looked after. The lad made it back to Canada, as his uncle's brothers treated him as their own.

The Orange Order over the past 200 years has played an important role in Canada and local communities. It has provided educational instruction to adults in life skills, benevolence, social and family time, networking, and a brotherhood to create well-rounded members of the Order and their communities.

Resources

Members of the Grand Orange Lodge of Canada, the Grand Orange Lodge of Quebec, Ontario East lodges, and Pontiac County lodges

The Pontiac Archives, Shawville, Quebec

The Ottawa Citizen archived papers
The Equity, Shawville, archived papers

Alabamamaps.ua.edu/historical maps

Volunteer and Research Room Co-ordinators and Administrative
Apprentice required for our 2017 Conference

Email president@bifhsgo.ca to volunteer!

DNA for Family History Research



BY WENDY CROOME

Wendy has been researching her family history for over 40 years. In this article, she describes how she is beginning to use DNA in addition to traditional sources to break down a particular brick wall. She thanks John Reid, Gil Croome, and members of the Writing Group for their help with the article.

Beginnings

At Christmas 2012, my husband, Gil, and I each gave the other the gift of a DNA test from *Family Tree DNA* (FTDNA). At that time, we had no idea where this fascinating new science would lead. The concept of using genetics to complement traditional family history research was just beginning to filter into the general genealogy community. At that time, I don't think I had even heard the term "genetic genealogy."

Once I received my DNA test results, I started studying. In the 50 years since my last biology class, my knowledge had rusted and an enormous number of new developments and discoveries had taken place. What struck me was that all humans are 99.9% identical, and that DNA testing for genetic genealogy focuses on the 0.1% of DNA where we differ. It was a good reminder that we are all human.

Now, just four years later, numerous ads are aired on TV, urging

people to have their DNA tested to discover their ethnicity. Many people consider that genealogy conferences are incomplete if they do not include presentations on genetic genealogy. Even before going to one of these sessions there is an excellent place to start learning about genetic genealogy: the encyclopedia developed and maintained by the International Society of Genetic Genealogy, at http://isogg.org/wiki/Wiki_Welcome_Page.

DNA Overview

Every cell in our bodies contains DNA. Most of this DNA is contained in the nucleus of the cell, where it is packaged into 23 pairs of chromosomes. Each chromosome is in the now-familiar double helix structure that resembles a twisted ladder. One pair of chromosomes consists of the sex chromosomes. A female gets two X chromosomes, one from her mother and one from her father. A male gets an X chromosome from his mother and a Y chromosome from his father.

The other 22 pairs of chromosomes, numbered 1 through 22, are called autosomes. I had to keep reminding myself that we have two of each numbered chromosome. If I could look at my chromosome 16, for example, I would actually see a pair of chromosomes—one chromosome 16 inherited from my father and the other from my mother—but I wouldn't be able to tell which was which by looking at them.

In addition to the DNA in the cell nucleus, autosomes and X and Y chromosomes, we also have a small amount of DNA outside the cell nucleus. This DNA is contained in structures called mitochondria—often referred to as the “powerhouses” of the cell—and is termed mitochondrial DNA (mtDNA).

Y-DNA, X-DNA, autosomal DNA (atDNA), and mtDNA can all be used for genetic genealogy, but in different ways and for different purposes. In discussing genetic genealogy, speakers and writers sometimes use the term “maternal DNA.” In some cases they are referring to X-DNA and in other cases they are referring to mitochondrial DNA. Unfortunately, I discovered that they sometimes don't even realize that X-DNA and mtDNA are two completely different things.

Through attending presentations and reading blogs, I was excited to learn that some people had broken down genealogical brick walls using

DNA. In my case, there is one particular brick wall that Gil and I are both trying to bash through, because we are second cousins on that side of the family.

Our most recent common ancestors are Isaac Croome (1841–1911) and his wife Emily Whiting (1839–1914), who lived in Gloucestershire, England. Over the years, we have discovered and researched many of Emily Whiting's ancestors. On Isaac Croome's side, however, we have found only his parents: John Croome (born about 1784, died 1844) and Eleanor Freeman (born about 1800, died 1879). We identified these two ancestors more than 30 years ago, but despite much searching we have found neither of their origins. Once we had our DNA tested, Gil and I wondered if one or both of us had inherited DNA from Isaac Croome that could help to break down this long-standing brick wall.

Y-DNA

Y-DNA mutates slowly, so it is used for deep ancestry and population studies. It is the most straightforward type of DNA to use in genetic genealogy, because each man inherits his Y chromosome virtually unchanged from his father, and his father's father, and so on. Thus, the Y chromosome can be helpful in determining one specific line of male ancestors, especially in cultures like ours, where children usually take

their father's surname. You can see on the left side of Figure 1 the inheritance path of Y-DNA. If two men match each other closely on the Y-DNA, and especially if they have the same or similar surnames, it is probable that they have a common male ancestor, and they might be able to determine who that person was.

As a female, I don't have a Y chromosome to test, but Gil had taken a Y-DNA test, and we hoped it would help lead us to our Croome ancestors. When Gil received his results, he was informed that he belongs to Y haplogroup R-M198. That meant

nothing to us, but we continued to learn.

FTDNA includes projects that people can join. Gil joined one called Groom/Croom and variants. The project has about 60 members, but unfortunately none of the other Groom/Crooms are in haplogroup R-M198, so that did not provide any leads. Gil also joined a project called R1a, which includes people like him with Y-DNA in the haplogroup R-M198. The project has over 5,000 members, who the project's administrators have grouped into smaller groups whose DNA is most similar. Gil is included in a group of about

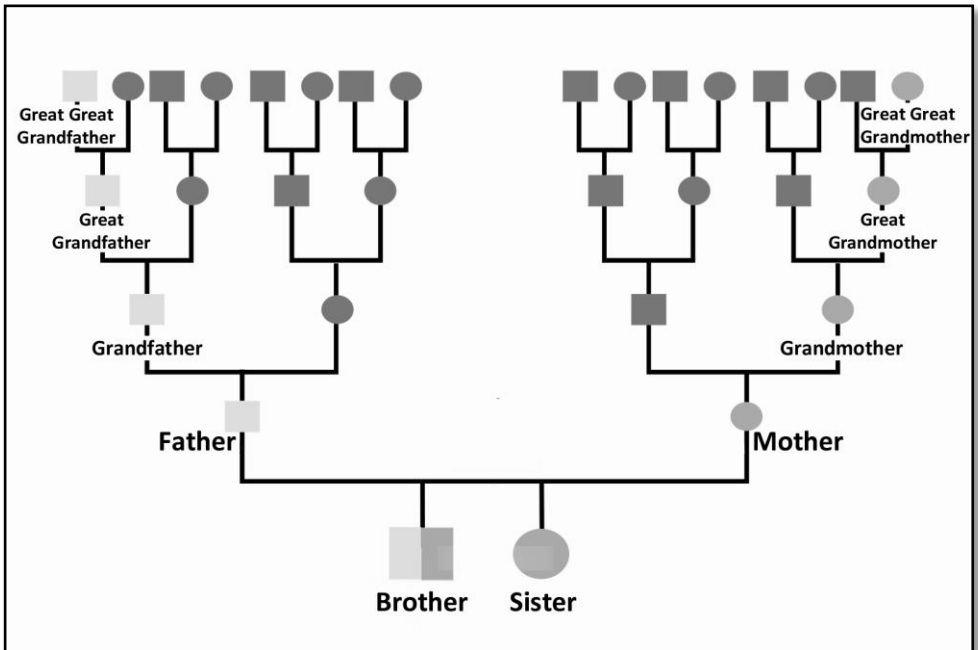


Figure 1: DNA Inheritance Patterns

Source: adapted from <http://genealem-geneticgenealogy.blogspot.ca/2015/08/mtdna-or-whos-your-mommy-part-1-by.html>

50 men, none with the surname Croom(e), and few whose surnames match each other, so that did not provide any leads either.

Within FTDNA is the option to see who in its database has DNA that matches yours, for each type of DNA. Gil's closest Y-DNA match is with a man whose surname is Grimes. After a lively exchange of emails, we learned that the most distant Y-line ancestor of Gil's match is George Grimes, who lived in Wotton-under-Edge, Gloucestershire, from 1820 to 1887. Wotton-under-Edge is only 10 miles (16 km) from Minchinhampton, where our earliest-known Croome ancestor, John Croome, died in 1844. That is a tantalizingly close geographical connection, but obviously two very different surnames.

One possibility is that Gil's and his match's common ancestor lived before people used surnames. Another possibility is that there was an NPE (non-paternal event) in one family or the other, which could mean either that Gil's surname should really be Grimes or that the other man's surname should be Croome. We hope to solve this mystery someday, with more information and more people taking DNA tests. For now, we have put it aside.

Mitochondrial DNA

Mitochondrial DNA (mtDNA) is like Y-DNA in that it comes to us from

only one specific line of ancestors. While Y-DNA allows us to follow our father's father's father's line, mtDNA allows us to follow our mother's mother's mother's line, depicted on the far right side of Figure 1. Everyone, male or female, inherits mtDNA from their mother, but only females pass it on. MtDNA mutates even more slowly than Y-DNA, making it useful for population studies and migration patterns, but the mutation rate is so slow that it is of limited use for genetic genealogy. Two people can have identical mtDNA and not share a common ancestor for hundreds or even thousands of years.

In some cases, mtDNA can be useful in confirming or refuting a suspected relationship if it is on the mother's side, but in my quest for our ancestors on the Croome side of our family—Gil's father's father's father's line and my mother's father's father's line—neither my mtDNA nor Gil's is of use.

X-DNA

The third type of DNA, X-DNA, is not usually used on its own for genetic genealogy, though it can be used in conjunction with autosomal DNA (atDNA). From his or her mother, everyone inherits one X chromosome. A female inherits a second X chromosome from her father. For a male, however, the sex chromosome that he inherits from his father is

the Y chromosome—that is what makes him male. This unique inheritance pattern is not shown on Figure 1, but the key point is that the X chromosome cannot be inherited through two generations of males. In my search for relatives on the Croome side of the family, I am looking for people related both to Gil and to me through at least two generations of males; therefore if we match someone on the X chromosome, we know it is not through the Croome line.

Autosomal DNA

The fourth type of DNA, autosomal DNA (atDNA), is where more and more emphasis is being placed in genetic genealogy. This is the DNA that *Ancestry* is advertising when they show you sending in a DNA sample and magically growing your family tree. The process is definitely not that easy, but the ad is correct in showing that atDNA can be inherited from every one of your ancestors. In the diagram, that would be all 16 of your g-g-grandparents (and their ancestors, of course).

The basic concept of autosomal DNA is explained here by CeCe Moore, an expert in genetic genealogy.

Fifty percent of our atDNA comes from our mother and 50% comes from our father. Since our parents each received 50% of their atDNA from each of their parents, it follows

that we inherited about 25% of our atDNA from each of our grandparents. This percentage, which is somewhat variable, is cut in half with each generation as we go further up our family tree. . . . [W]e inherit about 12.5% of our atDNA from each great grandparent and about 6.25% from each of our 2nd great grandparents.¹

When you submit a DNA sample for an autosomal DNA test, the testing company will compare your atDNA to that of everyone else in their database, searching for people who have significant stretches or “segments” of atDNA in common with you. If two people share enough atDNA, then it follows that they inherited it from a relatively recent common ancestor, usually in the last three to eight generations.

The testing company will show you a list of people who match you, with a prediction of how closely you are related to each match. Generally, the more atDNA two people have in common, the more closely they are related and, thus, the more recent their common ancestors.

In my search for relatives on the Croome side of the family, autosomal DNA holds the most promise, because I could potentially find people who match Gil or me, or both of us, through one of Isaac Croome’s parents, John Croome or Eleanor Freeman.

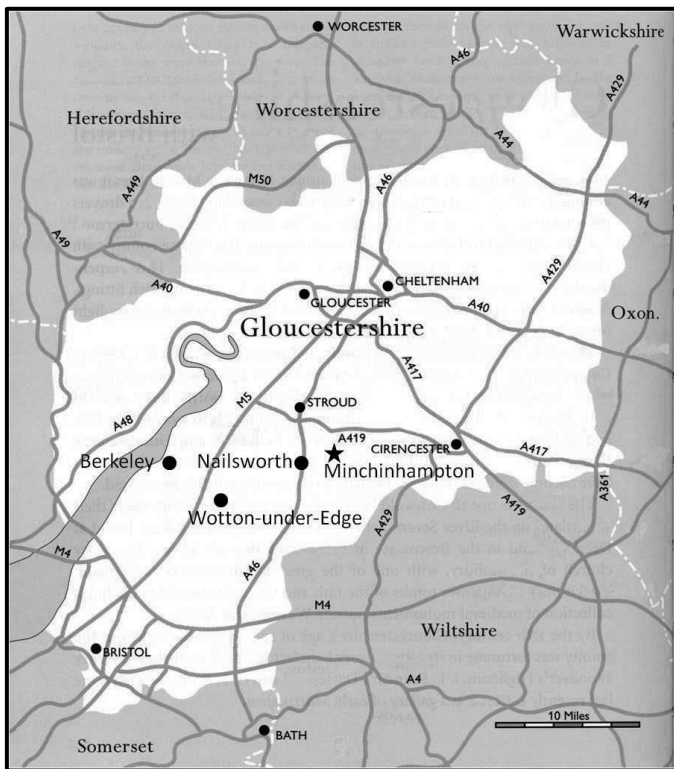


Figure 2: County of Gloucestershire

Source: Adapted from Simon Jenkins *England's Thousand Best Churches*, p. 202, (Penguin Books, 2000)

Not surprisingly, Gil and I show as matches to each other on FTDNA, well within the predicted range of the shared amount of DNA for second cousins. We also found a few people on FTDNA, and on a free site called *GEDMatch*, who are our shared “DNA cousins”; that is, these people are DNA matches to both of us. However, through looking at their trees and corresponding with them we have so far been unable to establish a Croome or a Freeman connection.

In the case of one very promising match, we determined that our connection with that person is probably through an ancestor of Isaac Croome’s wife, Emily Whiting, and not through Isaac’s parents’ Croome or Freeman lines.

After spending over a year searching for potential Croome or Freeman matches through FTDNA and *GEDMatch*, Gil and I both decided to have our autosomal DNA tested with an *Ancestry* company, *Ancestry DNA*. This company has the largest

database of testers, and therefore has many more potential matches. We weren’t sure what to expect, because the majority of people who have tested with *Ancestry DNA* are American.

Because one of Gil’s grandmothers was an American whose ancestors had been in the United States for many generations, we were not surprised when he found matches on *Ancestry DNA*. He was pleased to discover that he shares DNA with several people who have paper

trails back to his known ancestors. It is a good confirmation that the traditional research is accurate.

I was pleasantly surprised to find that I, too, have several matches on Ancestry DNA. One was not a total surprise, as it is through an ancestor's sister and I knew that the sister had emigrated from England to the U.S. Another two matches were unexpected. One of them, a woman who lives in Australia, shares an ancestral couple with me in Ireland. This newly discovered fourth cousin sent me a wonderful obituary of my g-g-grandmother's brother. Another match, a fourth cousin on a completely different line, lives in England, in the village where our shared ancestors lived in the early 1800s. She has sent me lovely photos and information about the village.

As for a link to John Croome or Eleanor Freeman, Gil and I discovered that each of us has some DNA matches who have a direct ancestor with the surname Croom(e). Several of these matches are to people in the U.S. whose Croom family has been in North America since before 1700. If we are related to these people through the Croome line, we are unlikely to be able to prove the connection.

We do, however, have some matches that are more promising than the American ones. The first record we

have of our John Croome is his marriage in Minchinhampton, Gloucestershire, in 1835. On *Ancestry*, we found DNA connections to three people who have Croom(e) ancestors from Gloucestershire. These ancestors are: Mary Croom, who lived from 1719 to 1754 in Nailsworth, 3 miles (5 km) from Minchinhampton; Sarah Croom, who married in 1823 in Wotton-under-Edge, 10 miles (16 km) from Minchinhampton; and Julia Ann Croome, who was born in 1784 in Berkeley, 12 miles (19 km) from Minchinhampton.

As you can see on Figure 2, these places are all in one small part of Gloucestershire, so we have been researching Mary, Sarah, and Julia Ann. While we have found records to expand each of their family trees, we have not yet found a clue to a connection with our John Croome, nor any connections among the three families. We continue to pursue traditional research in the records, and continue to hope for more DNA matches. We live in hope that someday we will break through the brick wall blocking us from John Croome's origin.

Reference Note

¹ *Geni Blog* (<https://www.geni.com/blog/dna-testing-for-genealogy-getting-started-part-three-376261.html>)

The Cutler with a Social Conscience: Joseph Banks Durham, 1816–1899



BY TERRY AND TAD FINDLEY

This is the story of the second great-uncle of Tad Findley, who is married to the author of the article, Terry Findley. Terry has spent the last 20 years researching 32 branches of his and Tad's families. Together, this retired Canadian Forces couple has embarked on a project to produce 12 issues of a magazine entitled Many Families. To date, they have published two issues and have a third on the way. Each issue follows two or three

branches and includes stories and research information to assist other genealogists and family historians. For additional information, the Findleys can be reached at manyfamilies@rogers.com.

Most everyone knows someone who does not like his or her given names; however, in the case of Joseph Banks Durham (hereafter called “JB” for brevity), he liked his names—you might even say that he loved them. He was exceedingly proud of being named after his godfather: Sir Joseph Banks, an internationally renowned, world-travelling English naturalist, botanist, and patron of the natural sciences, who also supported the settlement and agriculture of New South Wales. Thus Durham chose every opportunity to remind everyone that he was so-named and signed all correspondence with his full name. He also seized every occasion to trade upon his relationship with his grandfather, John Rotton, a well-known London cutler styled “By Appointment to His Royal Highness (HRH) The Prince of Wales.” To a lesser ex-



Figure 1: Bust of Sir Joseph Banks

Source: British Library, 2012

tent, he would remind people that his father, Robert Keith Archibald Durham, had taken over the Rotton cutler business. JB was successful in his own right because he too achieved a much-coveted royal warrant

styled “By Special Appointment to HRH Prince Albert,” a phrase that always appeared in his print advertisements. Thus you might think that Durham was simply another one of those pompous and self-absorbed early Victorians from London, but you would be mistaken. Yes, he moved in remarkable social circles and yes, he demonstrated exceptional craftsmanship as a highly successful, award-winning cutler. But there was another side to the man: he had an extraordinary social conscience, one which he maintained throughout his life. What follows is an all-too-brief narrative about a man who was acutely aware of what was going on around him in the rookeries (slums) of London—especially the one known as the “Rookery of St. Giles”—and he took action to bring about social change. Durham may even have influenced the vaunted Victorian novelist, Charles Dickens.

The Early Years, 1816–1845

Son of Robert Keith Archibald Durham and Sarah Mary Rotton, Joseph Banks Durham was born at home on Broad Street, Westminster, on 15 April 1816, was baptized at St. James, Westminster (today known as St. James’s Church Piccadilly) on 11 July 1816, and was named for his father’s employer, Sir Joseph Banks. Following Banks’ death and the windup of his affairs, JB’s father transitioned from being

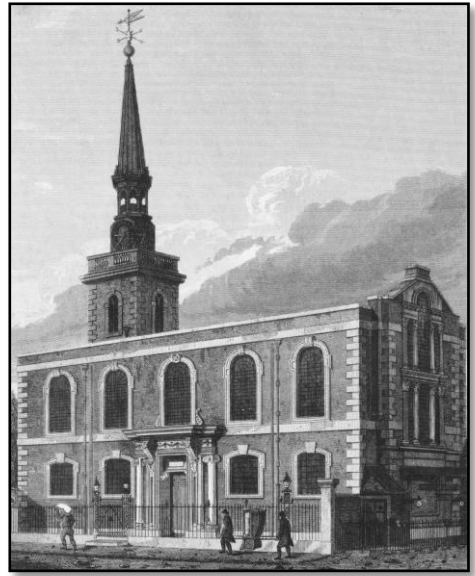


Figure 2: St. James, Westminster, 1814

Source: ©Trustees of the British Museum

Sir Joseph’s personal secretary to being a London coal merchant and did so in 1822. In the next couple of years, Robert saw that JB was a bright young boy with potential; and so, on 18 March 1826, Robert enrolled JB in St. Paul’s School to help him get a “good start.”

After Robert’s in-laws—John and Mary Cecilia Rotton—passed away respectively in 1834 and 1837, Robert disposed of his coal merchant commerce and took over stewardship of John Rotton’s lucrative cutlery enterprise, made even more so because of Robert’s many connections. He operated a cutlery business at 261 Regent Street, an address with great cachet. With Robert’s death on 16 December

1842, JB enthusiastically assumed the mantle of his father's cutlery business. He brought drive, determination, innovation, and personal craftsmanship to a thriving enterprise. This was a field of endeavour tailor-made for the self-confident Joseph Banks Durham.

Within two years of assuming the business, Durham's advertisements in the print media revealed that he truly understood the principles of effective advertising. First, he established his credibility as a cutler by reminding the reader, for example, that he was the grandson of the former John Rotton, cutler to the Royal Family. Second, he stressed his product lines, service support, and the warranty on his goods. Third, his target audience was very specific: the nobility, the gentry, military officers, and regiments. Fourth, his communication media were newspapers and magazines that would be read by his target audience, such as *The Court Gazette and Fashionable Guide*, *The Sportsman's Magazine of Life in London and the Country*, and *London's Daily News*.

On 24 August 1844, as an established cutler and businessman with a good income, Joseph Banks Durham married Margaret Agnes Edie in the Parish of Bromley St. Leonard, County of Middlesex (about three miles northeast of

Charing Cross, not to be confused with Bromley, County of Kent).

Durham never missed an opportunity to boost the promotion of new products such as the Durham Ducie hunting and travelling knife. For example, at the end of September 1845, he sent a specimen of his knife to Windsor Castle for Prince Albert to see; a return letter reported that "his Royal Highness is much pleased with the ingenuity of Mr. Durham's invention." Thus, Durham had a ringing endorsement for his new knife—one that he exploited in subsequent print advertisements.

The Middle Years, 1846–1852

In 1846, Joseph Banks Durham was summoned to perform jury duty at the Old Bailey (also known as the Justice Hall, the Sessions House, and the Central Criminal Court) and that experience undoubtedly helped shape his "social conscience" in the coming years. By way of background and to give a flavour for what type of cases he heard, here are some illuminating facts. On three different dates in the eleventh session of the Central Criminal Court, beginning on 21 September 1846, JB listened to 21 cases involving five females (the youngest was 24 years old and the oldest was 41) and 17 males (the youngest was 14 years old and the oldest was 75). Four of the defendants (one female and three males) had been previously convicted and had served

prison time for their offences—an important factor when deciding sentence if found guilty a second time. The charges against the defendants ranged from “larceny by servant” at the low end of serious crimes (about 25 per cent of the cases) through “robbery with violence” and “maliciously stabbing to do bodily harm” (two cases) all the way to “felonious killing and slaying” at the high end of offences (one case). Of note, other forms of theft—burglary, house breaking, and horse stealing—accounted for about another 25 per cent of the cases.

worth about CAD\$175 today) from his master’s monies. For his troubles, the boy was sentenced to six months’ imprisonment. As a jury member, Durham understood his obligation to uphold the law; however, I believe that he got no pleasure from performing this particular duty. In fact, most cases that he heard involved men and women of poor means who were trying to survive in the rookeries of London.

Second, in a trial about “maliciously stabbing to do bodily harm,” the aggrieved person re-enacted the stabbing scene for the court to see

and proclaimed what he had said to the villain, “You vagabond, you have stabbed me!” The words seem quaint today but were harsh back then. Although the jury followed the law, the sentence passed was surprisingly at the low end for the crime: 18 months’

imprisonment. Conversely, in a trial dealing with a similar offence, “robbery with violence,” where the indicted robbers were recidivists, the jury had no difficulty finding the miscreants guilty and the sentencing implication therefrom: trans-

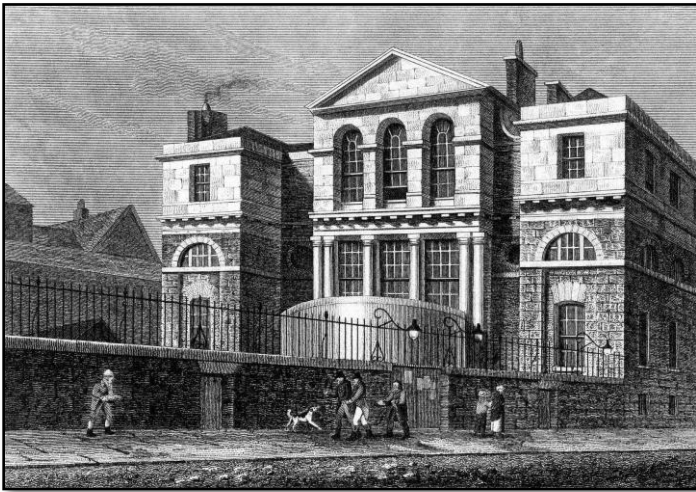


Figure 3: Sessions House, Old Bailey, 1812

Source: ©Trustees of the British Museum

Two trials serve to illustrate the variety of cases before the court. First, a 14-year-old boy pleaded guilty to stealing a gold sovereign coin (nominal value of one pound sterling and

portation to New South Wales for 10 years.

This stint as a jury member certainly would have had a marked impact on Durham. He was looking at the underbelly of London's slums and the poverty therein. He saw first-hand the consequences of London's social problems, which may have motivated him to bring about a measure of social change.

Over the years, countless books and university theses have focused on the role of Charles Dickens in drawing the attention of the Victorian reading public to the ills of Britain's industrial society, such as economic deprivation of the lower classes, slum housing, bad sanitation, contagious diseases, and so forth. Although Dickens was not the first Victorian novelist to identify the foregoing social problems, he was unquestionably more successful in doing so than his predecessors and peers. Of Dickens' 14 novels, one is consistently rated at or near the top of all lists: *Bleak House*. For example, in 2015, *Time*—in its book section article "Counting Down Dickens' Greatest Novels"—proclaims *Bleak House* as "Number 1." Parenthetically, *Bleak House* was first published in 19 three- and four-chapter monthly instalments from March 1852 to September

1853, with many newspapers printing extracts from the novel. The theme of sanitation (or lack thereof) stands out in Dickens' treatment of the slum-living conditions in *Bleak House*, notably in the houses of the brickmaker and Tom-All-Along. The setting for these houses bears an uncanny resemblance to the rookery of St. Giles in the Fields where Durham centred his criticisms of slum-living conditions.



Figure 4: Tom-All-Along's
Source: illustration by H. K. Browne, in
Bleak House, 1853

Durham was very familiar with all aspects of life in the Parish of Saint Giles in the Fields, including the plight of the impoverished and their deplorable living conditions, especially on Church Lane and Carrier Street. Not one to sit and do nothing, on 23 June 1849, he wrote a letter of complaint to the General Board of Health. This was over 2½ years before the first instalment of *Bleak House* appeared at book-sellers or as extracts in newspapers.

Two weeks later, on 9 July 1849, an article titled “Our Sanitary Remonstrants” [angry complainants or protesters] appeared in London’s *The Times* newspaper. This news item was unusual because the public’s attention was rarely drawn to the misery and disease existing in the rookeries of London except through police reports, inquests, and returns of sanitary commissioners and medical officers. This article was incredibly detailed concerning the foregoing notorious streets. Frankly, the ghastly conditions were truly mind-numbing and stomach-churning. After reading the news item, Durham earnestly continued his letter-writing campaign, one that was like no other. Of note, he did not correspond with the editor of *The Times*; rather, he continued to take the matter directly to the bureaucracy—the General Board of Health, the Metropolitan Commission of Sewers, the

Commissioners of Police of the Metropolis, the civil parish administration, and the Home Office. To say that JB got the runaround would be an understatement. “Pass-the-buck” was de rigueur, as no one accepted responsibility for doing anything to remedy the situation. By early August 1850, Durham had received over a dozen “unhelpful” responses. Needless to say, he was highly frustrated and very disappointed that he had not been able to improve the conditions and lives of those dwelling on Church Lane and Carrier Street.

By happenstance, on or around 10 August 1850, the editor of *The Times* dropped by Durham’s cutler shop at 456 Oxford Street to make a small purchase. The editor—having just observed Church Lane and Carrier Street, where nothing seemed to have changed since the 9 July 1849 article—made an offhand remark to JB that he (the editor) had been given assurances over a year before that change would happen. Evidently, when told this, Durham silently opened a desk drawer, retrieved a packet of letters that he had received from the General Board of Health, the Sewers Office, the Home Office, and so forth, and placed them in the editor’s hands. The editor could not believe his eyes. He immediately left the shop, went home, and searched for the proofs of the 9 July 1849 article.

The next day, he returned with his documents. Not surprisingly, this man knew someone who could help—Charles Purton Cooper, QC (Queen’s Counsel), FRS (Fellow of the Royal Society). A prolific writer, Cooper never shied away from politically sensitive topics, and significantly, he could always put issues into easily understood terms. So, on 13 August 1850, Durham sent Cooper a scathing letter about the inaction to redress the state of the two streets in St. Giles’s Parish and gave a detailed accounting of the situation. It seems that Durham delivered his correspondence by hand so that he could answer any of Cooper’s questions and, more importantly, so that Cooper could grasp Durham’s frustration.

Cooper then turned around and published a pamphlet (small, thin book published by a bookseller) entitled *Letter to the Rt. Hon. Sir George Grey, Bt., M.P., Her Majesty’s Secretary of State for the Home Department. From Charles Purton Cooper, Esq., F.R.S., with Papers Respecting the Sanitary State of Part of the Parish of St. Giles in the Fields, London*. The pamphlet included copies of all the letters sent and received by Durham. Cooper’s opening letter to Sir George dated 11 November 1850 pointedly says, in part: “It is not necessary that you should have the mortification of reading the remarks, which I have had the

mortification of hearing. My object may be attained without the infliction of that pain, it being merely to apprise you that *the state of things, to which it seems your notice was drawn in May last [1850], remains unaltered; and that without your intervention, it will, I greatly fear, remain unaltered when the Exhibition of next year opens* [the emphasis is mine].”

Cooper cleverly linked Sir George Grey’s intervention as necessary to avoid a blot on the Great Exhibition starting on 1 May 1851. The exhibition, which was championed by none other than Prince Albert, was to celebrate “the works of industry of all nations.”

Some reputable authors have concluded that there is no evidence that Durham’s letter-writing campaign produced any direct results. Nevertheless, those same people acknowledge that JB’s protest reached a broader public audience after Cooper published his pamphlet, *Respecting the Sanitary State of Church Lane and Carrier Street*, which several prominent booksellers sold.

Notwithstanding the conclusions drawn concerning Durham’s efforts, careful research of London newspapers of the day, such as *The Morning Post*, *The Standard*, and *Lloyd’s Weekly Newspaper*, tells a far different story.

Despite Durham's frequent complaints to parish authorities (including the overseer of the Parish of St. Giles in the Fields) about the shocking state of conditions on the two streets, the parish authorities neglected to take any action to rectify the situation until JB had them served with a summons on 1 November 1850. Durham also had summonses served on several landlords who many people would derisively call slumlords today. Appearing before the magistrate of Bow Street on 9 November 1850, Durham publicly recounted his complaints about the filth, overcrowding, contagious diseases, inadequate human waste disposal, and so forth. The parish's overseer hid behind the plan that called for a sewer to "cleanse the area" *some-time* in the future. The magistrate was dumbfounded. After considerable discussion about the "danger arising from the abominable condition of the locality," the magistrate severely reprimanded each of the defendants and gave them a week to clean up everything and remove the nuisances. He then threatened the defendants that if the houses were not cleaned up within a week, he would have men do so and the defendants would pay for all expenses! Finally, Durham had succeeded in rectifying the sanitary conditions in St Giles' Parish.

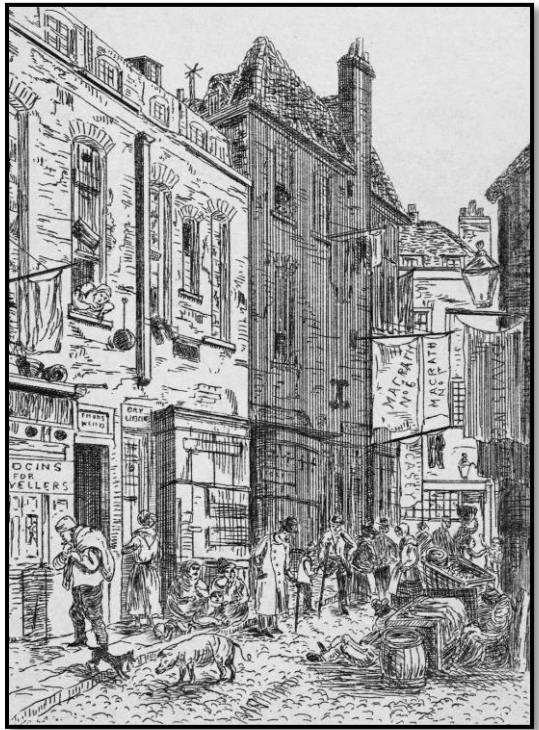


Figure 5: St. Giles in the Fields, 1837

Source: The British Library

Charles Dickens, as a well-read man, always kept his ear to the ground and had already established himself as a social critic. Thus, it should come as no surprise that Dickens would have been well aware of Durham's efforts to clean up Church Lane and Carrier Street in the rookery of St. Giles. In 1850, Dickens had a rough story outline in mind for his next novel, which we know today was to be *Bleak House*. Thus, he needed to walk the streets and lanes of London's rookeries to get a real-world feel for life there at night. Somehow, Dickens was able to con-

vince Inspector Field (Scotland Yard's chief detective) to take him (Dickens) on a guided tour—from dusk to dawn—of several dangerous rookeries, including St. Giles's. For safety's sake, a squad of policemen accompanied them and remained close at hand, especially when they entered the rookery of St. Giles.

In *Bleak House*, as usual, Dickens drew upon many real people and places but imaginatively transformed them. The rookery of St. Giles is clearly one of the novel's settings, but what about its characters? Sometimes serendipity provides us with some truly amazing discoveries. For example, in *The Victorian Novelist: Social Problems and Social Change*

(1987), Kate Flint (editor) says, "Joseph Banks Durham, cutler from new Oxford Street and, according to [Trevor] Blount ... [is] a living analogue for Snagsby."

Blount—an accomplished writer specializing in all things Dickens—says in effect that Durham was the model for Mr.

Snagsby, a major character in *Bleak House*. So there you have it: Charles Dickens and Joseph Banks Durham were both concerned with the plight of the poor and were not afraid to say so.

By 1851, JB had married, fathered three children, moved his shop to 456 Oxford Street, and hired 20 employees. Always on the lookout for new products to sell and opportunities to expand sales, Durham recognized that the Great Exhibition of 1851 would be his chance to truly make his mark on the world's stage. The Great Exhibition was to be the first international exposition of manufactured products, and those items were to be showcased in a purpose-built Crystal Palace in

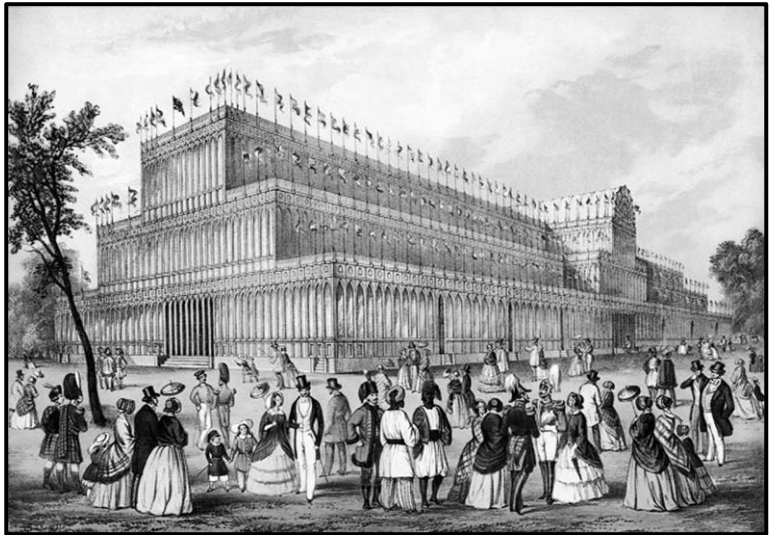


Figure 6: The Crystal Palace erected in Hyde Park for the Great Exhibition of 1851

Source: ©Trustees of the British Museum

Hyde Park. Prizes were to be awarded in 30 categories of manufactured goods, including Class 23: “Works in Precious Metals, Jewellery, Articles of Virtue, Etc. Working in Precious Metals, and in Their Imitation, Jewellery, and all Articles of Virtue and Luxury, Not Included in the Other Classes.” Durham saw his opening and took it: he decided to create a chatelaine—the name used to describe a belt hook with useful implements worn by women—and entered it in Class 23. In so doing, he was going head-to-head with the centre of the jewelry trade in England: Birmingham. In particular, the battle of ornamental steel work was shaping up to be between Birmingham and London or, put another way, mechanized production in Birmingham versus handmade in London. As an aside, because Durham was such a well-regarded craftsman, he was chosen as the deputy chairman for the jurors of Class 21: “Cutlery and Edge Tools.”

The Class 23 jury was so impressed with the consummate craftsmanship of Durham’s elaborate chatelaine that he was awarded the prize medal for his entry. In *Reports by the Juries* (1852), the jury states: “Amongst the articles made of steel submitted to their examination, the Jury have remarked a beautiful chatelaine, entirely of wrought steel: it is composed of twelve pieces, adjusted with extreme care, and covered with faceted ornaments;

several of the pieces, such as the *étui* [a small ornamental case for holding needles, cosmetics, and other articles], the key, the tablets, and the almanack [*sic*], have required very long and skillful work, and twelve months were required to complete this chatelaine. It was made entirely in London, and not a single piece of it was stamped.”

During the exhibition, Durham’s chatelaine was not without detractors. For example, in an *Exhibition Supplement to The London Illustrated News* on 9 August 1851, a caption lampoons the chatelaine: “Here is a specimen, in its utmost completeness, of those *petits affaires de rien* without which young ladies of the present day fancy they are not properly equipped for the domestic circle. Future generations of readers will stare and rub their eyes when they contemplate this childish decoration of their grandmothers.”

Ridiculing a chatelaine was not something new: John Leech—noted English caricaturist and illustrator for *Punch*, or the *London Charivari* magazine—did so in 1849 in two stinging satirical cartoons. Notwithstanding the barbs the print media directed against the chatelaine as fashionable jewellery, its popularity endured.

Today, Durham’s chatelaine is on permanent display in London’s Victoria and Albert Museum in the Jewellery Gallery, Room 91. My wife



Figure 6: Cut steel chatelaine, circa 1850

Source: © Victoria and Albert Museum, London

and I first saw this extraordinary piece of jewellery in September 2012. Perhaps we are biased, but we were stunned by its magnificence and found it hard to believe that it was made of cut-steel over 170 years ago.

The “Down-Under” Years, 1853–1899

Sometime in 1853, inspired to expand his colonial business interests or perhaps to escape from marital discord, JB left England for the British colony of New South Wales: a sea voyage of over 15,800 miles and taking around 100 days to achieve. Of note, JB’s older brother, Robert George Durham, had made the same trip with his wife and eight children in 1839. JB left behind his 31-year-

old wife, Margaret Agnes, and four small children: Arthur Edie (about 8 years old), Joseph Banks Jr. (about 5), Alexander Campbell (about 3), and Anne Marie Campbell (about 1). Within the year, JB had established himself as Melbourne’s first and only cutler and had a shop in the brand-new Queen’s Arcade. Meanwhile, Margaret undoubtedly struggled to raise her young family and, until the day she died in 1919 at age 97, she proclaimed that she was a “widow of independent

means.” Meanwhile, JB’s business thrived and not surprisingly, he became romantically involved with Annie Grace Walker. They were married on 9 May 1860 in Parramatta, New South Wales, some seven years after JB had left England. Of note, in the St. John’s Parish Church marriage register, Durham’s marital status was recorded as “Bachelor” and he penned: “I, Joseph Banks Durham do hereby declare that I am a Member of the Church of England.” No record could be found to indicate that JB and Margaret were ever divorced.

In the years that followed, JB and Annie had five known children, all of whom died in infancy. After Annie died in 1885 at 55 years of age, JB immersed himself in his work, the Church, and community affairs.

Forever a man with a social conscience, Durham was a most prolific writer to the editor of the local newspaper wherever he lived. Those lengthy letters on diverse subjects reveal a man with great knowledge and strength of character. Also, he seems to have kept up with what was happening in the Durham family back in England, because many of their death notices appear in the colony's newspapers thanks to him. JB never forgot what his godfather—Sir Joseph Banks—had done for Australian colonization and natural sciences; and so, Durham was forever championing

the cause of preserving Sir Joseph Banks' memory with statues, plaques, and so forth. Joseph Banks Durham, at 83 years of age, passed away on 3 December 1899 at Summer Hill, New South Wales, having lived in Australia for over 45 years. He led a truly noteworthy and fascinating life—and he kept his social conscience throughout.

Note:

No references are included here, as they are too numerous; for details contact the authors through manyfamilies@rogers.com.

We Shall Remember Them

This is the third in our series of biographies of World War I soldiers who died at No. 1 Canadian Casualty Clearing Station; they appear in the station's database on www.bifhsgo.ca. This soldier was researched by volunteer Lynne Willoughby.

Captain Shaver Eadie[©] 8th Canadian Battalion

born: 27 March 1859 – died: 2 March 1916

Shaver Eadie was among the first to enlist in the Canadian Expeditionary Force (CEF) once war was declared. He listed himself as an “orchardist” from Winnipeg, Manitoba, when he signed on in Valcartier, Quebec, on 22 September 1914.¹ He was recruited to the CEF as a captain and joined up with his old battalion, “the Little Black Devils,” or more correct-

ly, the 90th Winnipeg Rifles.² They formed part of the 8th Canadian Infantry Battalion. Shaver's wife, Kate Mussen, (b. 1857)³ had likely died in June 1910⁴ and his daughter Gertrude (b. 1884)⁵ and son Reginald (b. 1890)⁶ were now both adults. Perhaps that influenced his decision to enlist. On his attestation papers, Shaver gave his year of birth as 1869, thus stating that he was 10

years younger than his actual age.⁷ He was, in fact, 55 years of age when he volunteered.

Shaver had long been associated with the 90th Winnipeg Rifles, having served in the militia for four years, from 1886 to 1890. He held various ranks in the militia, ranging from private to major, during that time.⁸ His brother, Lewis Eadie, of Oakland, Manitoba, also served with the 90th Winnipeg Rifles and saw action during the Riel Rebellion.^{9, 10}

Captain Eadie was born of Scottish/Irish/German and Loyalist stock and grew up in Oakland Township of Brant County, Ontario, where he met and married Kate Mussen.¹¹ Shaver was named for his maternal great-great-grandfather, John William Shaver, who had come to what is now Canada from the United States in 1784 and settled in the Ancaster area of Brant County.¹²

Shaver and his family moved to Selkirk County, Manitoba, sometime after the birth of their daughter Gertrude in August of 1884. He worked as a manager for J. Robinson and Company Dry Goods in Winnipeg, where he was employed for 35 years. Before settling in Winnipeg, he was in business in Portage la Prairie.¹³

Shaver was among the first contingent of the CEF to depart for Europe. The 8th Battalion was quickly mobilized in Valcartier, Quebec, and they boarded the *SS Franconia*,



Figure 1: Major Shaver Eadie, in the Royal Winnipeg Rifles, ca. 1886–1890

Source: the University of Winnipeg Archives, Western Canadian Pictorial Index, image no. 17348, Collection: Royal Winnipeg Rifles Museum

arriving in England on 14 October 1914. The ship had a complement of over 1000 soldiers. They trained in England for several months, then proceeded to France on 13 February 1915 as part of the 1st Canadian Division of the 2nd Canadian Infantry Brigade.¹⁴

Throughout 1915 and early in 1916, the battalion fought at the second Battle of Ypres and at Gravenstafel, St. Julien and Festubert.

They were also engaged at Valenciennes, France, and Flanders, Belgium. Shaver was stationed near Rouen, France, from November 1915 and was in the field most of the time until the end of January 1916, when he left to take two weeks of instruction followed by one week on leave. He returned to the Front on 26 February 1916 and was killed in action just short of one week later.¹⁵

On Wednesday, 1 March 1916, shelling on the allied trenches began around 9:00 a.m. for about half an hour. "It was quiet for the rest of the morning but shelling began again, in earnest, about 1:30 in the afternoon and continued until 4:00 p.m." Of the 54 shells fired that afternoon only one did any real damage, and the official war diary for the day indicated that Captain S. Eadie was "wounded very dangerously." He was taken to No. 1 Canadian Casualty Station, where he died about 11:45 a.m. on 2 March 1916.¹⁶

Shaver was awarded the 1914–1918 Star (for service on the establishment of a unit in a Theatre of War), the British War Medal (for service overseas between 1914 and 1918) and the Victory Medal (for service in an operational theatre). The medals were sent to his son Reginald.¹⁷

In October 1916, Shaver's 26-year-old son, Reginald Westbrook Eadie, enlisted in the CEF.¹⁸ Reginald had

enlisted in August 1914 and was declared medically unfit at Bulford Manor, Salisbury, Wiltshire, in December 1915, while in training. He was discharged to Canada before Christmas. Reginald had hearing loss from childhood, which became worse while in training. In October 1916, despite being deaf in both ears, Reginald was successful in re-enlisting and was able to follow in his father's footsteps. He, too, enlisted in the 8th Battalion and served in France from November 1917 till the end of the war. He served honourably with his regiment and returned home to Canada on 23 March 1919, three years after his father's death.¹⁹

Captain Shaver Eadie is buried at the Bailleul Communal Cemetery Extension Nord, Pas-de-Calais, France, in Plot II. B. 76.²⁰

Bailleul is a large town in France, near the Belgian border on the main road from Saint-Omer to Lille. It was occupied on 14 October 1914 by the 19th Brigade and the 4th Division. It became an important railhead, air depot and hospital centre. Several casualty clearing stations, including the 1st Canadian, were quartered there for considerable periods. It was a Corps headquarters until July 1917, when it was severely bombed and shelled, and after the Battle of Bailleul (13–15 April 1918) it fell into German hands and was not retaken until 30 August 1918.



Figure 2: "C" Company, 90th Regiment Winnipeg Rifles, 1910; (L- R): Back Row: Corp. Hill; L. Corp. J. Arklie; Pte. A. Arklie; Pte Kennedy; Pte. Hunt; Pte. Mortley; Corp. Hardy; Corp. Brennan; Pte. Mackley; Pte. Glasspole; Pte. Carson; Pte. C.S. Brown; Pte. Hewittson. Middle Row: Pte. Davidson; L. Corp. Jaques; Pte. Gater; Pte. Jackson; L. Corp. Cheswell; Pte. Mclean; Pte. R.H. Brown. Front Row: Lieut. S. Eadie; Sergeant H. Kemp; Sergeant Van Raalte; Col. Sergeant W.J. Cappellain; Sergeant W. Lower; Captain A.W. Morley; Lieut. A.M. Black

Source: the University of Winnipeg Archives, Western Canadian Pictorial Index, image no. 17043, Collection: Royal Winnipeg Rifles Museum

The earliest Commonwealth burials at Bailleul were made in April 1915. An extension was built and burials continued until April 1918, and occurred again in September 1918 and after the Armistice, when soldiers' remains were brought in from the neighbouring battlefields. Both the Commonwealth plot in the communal cemetery and the extension were designed by Sir Herbert Baker.

The Bailleul Communal Cemetery Extension contains 4,403 Commonwealth burials of the First World War; 11 of the graves made in April 1918 were destroyed by shell fire and are represented by special memorials. There are also 17 Commonwealth burials of the Second World War and 154 German burials from both wars.²¹

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Reference Notes

¹ "Service Files of the First World War, 1914–1918 - CEF," *Library and Archives Canada* (www.bac-lac.gc.ca/eng/disc/over/military-heritage/first-world-war/first-world-war-1914-1918-cef/Pages/search.aspx: accessed 19 April 2014) entry for Shaver Eadie, Reference: RG 150 Accession 1992–93/166, Box 2797-52, Item number: 373230, Digitized service file: B2797-S052.

² "Canada, Nominal Rolls and Playlists for the Volunteer Militia, 1857–1922," *Ancestry* (www.ancestry.com: accessed 19 April 2014), entries for S Eadie. Unit: 90th Regiment, Winnipeg.

³ "1901 Census of Canada," *Ancestry* (www.ancestry.co.uk: accessed 19 April 2014), entry for Shaver Eadie, Province: Manitoba, District: Winnipeg (City), District number: 12, Sub-district: Winnipeg (City) Ward No. 2, Sub-district number: B-9.

⁴ “Canada, Find a Grave Index, 1600s–Current,” *Ancestry* (www.ancestry.co.uk: accessed 10 August 2016), entry for Kate E. Eadie.

⁵ “1901 Census of Canada,” *Ancestry* (www.ancestry.co.uk: accessed 19 April 2014), entry for Shaver Eadie.

⁶ *Ibid.*

⁷ “Service Files of the First World War, 1914–1918 - CEF,” *Library and Archives Canada* (www.bac-lac.gc.ca/eng/disc/over/military-heritage/first-world-war/first-world-war-1914-1918-cef/Pages/search.aspx: accessed 19 April 2014) entry for Shaver Eadie.

⁸ *Ibid.*

⁹ *History of the County of Brant, Oakland Township - Two Hundred Years*, Brant Public Library, *Internet Archive* (www.archive.org/stream/historyofcountyo00reviuoft/historyofcountyo00reviuoft_djvu.txt: accessed 20 April 2014 and 28 June 2016), Online Book, Volume 4, Part II.

¹⁰ “Military Medals, Honours and Awards, 1812–1969,” *Library and Archives Canada*, entry for Lewis Eadie, North West Canada Medal, RG9-IIA5, Microfilm: C-1863, Volume II, Page 51.

¹¹ “Ontario, Canada, Marriages, 1801–1928,” *Ancestry* (www.ancestry.com: accessed 19 April 2014), entry for Shaver Eadie, Marriage county or district: Brant.

¹² “Shavers of Ancaster Website Home of the Shaver Family Reunion,” *Family Website*, (shaversofancaster.com: accessed 19 April 2014) entries for Shaver Eadie.

¹³ “Shaver Eadie, Old Winnipegger, Killed At Front,” *The Winnipeg Tribune*,

9 March 1916, Page 5”, *The Winnipeg Tribune*, accessed online 19 April 2014.

¹⁴ “Service Files of the First World War, 1914–1918 - CEF,” *Library and Archives Canada* (www.bac-lac.gc.ca/eng/disc/over/military-heritage/first-world-war/first-world-war-1914-1918-cef/Pages/search.aspx: accessed 19 April 2014) entry for Shaver Eadie.

¹⁵ *Ibid.*

¹⁶ “War Diaries - 8th Battalion, Canadian Infantry,” *Library and Archives Canada* (http://data4.collectionscanada.ca/netacgi/nph-brs?s1=8th+Battalion&s13=&s12=&l=20&s9=RG9&s7=9-52&Sect1=IMAGE&Sect2=THESOFF&Sect4=AND&Sect5=WARDPEN&Sect6=HITOFF&d=FINDD&p=1&u=http%3A%2F%2Fwww.collectionscanada.ca%2Farc_hivianet%2F02015202_e.html&r=0&f=S: accessed 19 April 2014), Reference: RG9, Militia and Defence, Series III-D-3, Volume 4918, Reel T-10710-10711, File: 369, Access code: 90, Page: 4.

¹⁷ “Service Files of the First World War, 1914–1918 - CEF,” *Library and Archives Canada* (www.bac-lac.gc.ca/eng/disc/over/military-heritage/first-world-war/first-world-war-1914-1918-cef/Pages/search.aspx: accessed 19 April 2014) entry for Shaver Eadie.

¹⁸ “Service Files of the First World War, 1914–1918 - CEF,” *Library and Archives Canada* (www.bac-lac.gc.ca/eng/disc/over/military-heritage/first-world-war/first-world-war-1914-1918-cef/Pages/search.aspx: accessed 19 April 2014) entry for Reginald Westbrook Eadie.

¹⁹ *Ibid.*

²⁰ "Canada, CEF Commonwealth War Graves Registers, 1914–1919," *Commonwealth War Graves Commission* (www.cwgc.org/find-war-dead/casualty/199224/EADIE.%20S: accessed 19 April 2014), entry for Shaver Eadie.

²¹ "Bailleul Communal Cemetery Extension," *Commonwealth War Graves Commission* (<http://www.cwgc.org>: accessed 12 July 2016).

Techniques and Resources

The Cream of the Crop

Top items from recent posts on the Canada's Anglo-Celtic-Connections blog



BY JOHN D. REID

Genetic Genealogy

The last column mentioned the imminent publication of *The Family*

Tree Guide to DNA Testing and Genetic Genealogy by Blaine Bettinger. I purchased the Kindle version, which has the advantage of clickable links. Bettinger has done a good job keeping the explanations understandable. I recommend it as the most up-to-date book on the topic, a great gift if you've taken or are considering taking a DNA test for genealogy.

Four copies were ordered for loan through the Ottawa Public Library. There are already 32 holds.

Sussex and Warwickshire Parish Registers at *FamilySearch*

New at familysearch.org over the summer and fall are 1,994,348 entries in Sussex, Parish Registers, 1538–1910 and 1,257,852 for Warwickshire, Parish Registers, 1535–1984. Read details of these and all other *FamilySearch* historical record collections at <https://familysearch.org/search/collection/list/>.

UK Medical Directories

Browsing several years ago in the Wellcome Library in London, I came across a hoard of medical directories and have wondered when they'll be online. Now *Ancestry* has digitized them in the "Schools, Directories & Church Histories" category. The collections, which have a few year gaps in coverage and can be searched or browsed, are:

- UK & Ireland, Medical Directories, 1845–1942; 738,852 records
- UK, The Midwives Roll, 1904–1959; 398,334 records
- UK, Physiotherapy and Masseuse Registers, 1895–1980; 128,037 records
- UK, Dentist Registers, 1879–1942 Schools; 124,647 records
- UK, Medical and Dental Students Registers, 1882–1937; 92,436 records
- UK, Roll of the Indian Medical Service, 1615–1930; 8,443 records.

You can search by name and also by place, which includes locations outside as well as inside the UK. A great resource for those pursuing a one-name study, these records usually include name, address, date first registered, and qualifications.

A small free online source of British medical biographies includes just over 7,000 Fellows of the Royal College of Physicians. Taken from 11 printed volumes covering 1518 to 2004, plus entries for 2005 onwards, and published online, these detailed biographies may now be accessed at <http://munksroll.rcplondon.ac.uk/Biography/Search>.

See also *Researching a Medical Ancestor* at www.rcgp.org.uk/about-us/history-heritage-and-archive/researching-a-medical-ancestor.aspx.

Value added with GRO Birth & Death Indexes for England and Wales Online

Indexes to England and Wales civil registration have been available for years at *FreeBMD*, *Ancestry* and *Findmypast*. At the beginning of November the General Register Office added a little extra value in their new online birth and death indexes. Births, from mid-1837 to 1915, include the mother's maiden name, not previously available before mid-1911.

Deaths to 1957 include the age at death, previously only available after 1865. To search you will need a free account, so another user name (email address) and password to remember. Start at www.gro.gov.uk/gro/content/certificates/default.asp.

Searches require a minimum of last name, gender and year with (and this is a handicap) a range of up to +/-2 years (5 years) only. For birth searches, you can specify other information, such as registration district and mother's maiden name. It would be helpful to be able to search on mother's maiden name without specifying a child's last name. Alas.

Results are presented in a tabular form that can be cut and pasted into a spreadsheet, although each result occupies two lines. An option to download the data in a fully spread-

sheet-compatible format would be helpful.

***Findmypast* adds Scotland Monumental Inscriptions Index**

This index has a total of 227,179 records from 14 Scottish counties—with burials as early as 1507 and up to this year. There's a list of burial grounds included at www.findmypast.co.uk/articles/scottish-monumental-inscriptions-index-burial-ground-list.

Information available is: first name(s), last name, age, birth year, death year, burial ground, and county. *Findmypast* sourced the index records from Scottish monumental inscriptions at www.scottish-monumental-inscriptions.com/, where you may find additional information on a pay basis.

More Free Records from the National Archives of Ireland

The NAI at www.genealogy.nationalarchives.ie/ and also *Findmypast* recently added some valuable resources for the Irish researcher.

Valuation Office Books, 1848–1860

This is an incomplete but fully indexed collection of House, Field, Tenure and Quarto Books completed by surveyors as they went about the countryside conducting their surveys.

Original Will Registers, 1858–1920

For the Republic of Ireland, these are the surviving Will Books pre-

pared by the district registries, containing transcripts of each will, the wording of the grant, the date of transcription and the date of the death of the testator. Note that will books for the Principal Registry based in Dublin and the Dublin District Registry were lost in the Public Record Office Four Courts fire in 1922.

Catholic Qualification and Convert Rolls, 1701–1845

Included are 52,000 records of those who converted to the Church of Ireland or swore allegiance to the British monarchy in order to avoid the harsh treatment of Catholics. These are the indexes to rolls lost in 1922 and usually give name, occupation, date and name of place where the oath was taken.

Diocesan and Prerogative Wills Indexes, pre-1858

The majority of records in this collection are indexes, with a few will books compiled at the time the will was proved.

Diocesan and Prerogative Marriage Licence Bonds Indexes, 1623–1866

These record Protestant marriages with names of the bride and groom, the year of marriage, and the diocese in which it took place.

Canadian Weather Registers

Library and Archives Canada holds some of the earliest meteorological registers in RG93 1984-85/002. Some are bound register books,

some just bundles of register sheets—one week per page. They provide more detailed information than is available online from the Meteorological Service of Canada's past weather and climate databases at http://climate.weather.gc.ca/historical_data/search_historic_data_e.html/, because Ottawa records start in 1872.

For each day you'll find observations reported in the morning, late afternoon and late evening. The barometric pressure, air temperature, humidity, wind speed and direction, weather description, cloud report, times of rain and snowfall beginning and ending, and rain and snow accumulation, are all recorded in imperial units. The summary reports maximum and minimum temperature and the amount of rain and snow. These registers could be useful if you're looking to add colour to a description of a family event, such as a wedding.

The Margins of (Ottawa) History

If you have an interest in Ottawa history, and especially architecture, check out Carleton University history graduate student Christopher Ryan's blog at www.historynerd.ca/. As he writes, "Ottawa is always changing. Sometimes we don't notice at all. Other times we do notice, and sometimes we even oppose it. The stories that captivate me tend to be from all over the city." His blog

post on the Ottawa Sharpshooters' Ambulatory Memorial particularly caught my attention.

Finding Sources Online

When looking for a rare or out-of-print book your local public library online catalogue is often not the best first stop. It's a good bet the book has been digitized, but *Biblio-Commons*, which provides the online catalogue service for many public libraries, will not provide a link to a digitized version. The best options are to do a Google search for the title, which will find *Internet Archive* and *Google Books* digitized editions from more than 10.6 million books and texts, or a search of the more than 300 million records in *WorldCat*, which provides a direct link to free digitized items.

If that doesn't work for you, perhaps the item hasn't been digitized. You can always go back to your public library and request an inter-library loan.

New at the *Internet Archive* is full-text book searching. Go to <https://archive.org/search.php>, enter your search term and click to select "Search full text of books." Without the full-text search, I found 40 hits for a family surname; using full search, there were 10,126 hits. From there you narrow down the hits by selecting from the Topics & Subjects items in the left-hand column. It's in Beta but worth a try.

BIFHSGO News

BY KATHY WALLACE

| New BIFHSGO Members 14 Aug 2016–9 Nov 2016 | | |
|---|-------------------------|--------------------------|
| Member No. | Name | Address |
| 1454 | Ellen Maki | Toronto, ON |
| 1630 | Philly Kingsley | Ottawa, ON |
| 1731 | Bette Miller | Williamstown, ON |
| 1823 | Janice Rector | Kingston, ON |
| 1824 | Liz Roberts | Kanata, ON |
| 1825 | Pauline Lacroix | Nepean, ON |
| 1826 | Barry Wheeler | Ottawa, ON |
| 1826 | Norah Wheeler | Ottawa, ON |
| 1827 | Steve Earle | Farnborough, Hants, U.K. |
| 1828 | Nancy Cunningham | Parry Sound, ON |
| 1829 | Janice Mann | Ottawa, ON |
| 1830 | Katharine Donnelly | Kingston, ON |
| 1831 | Guin Persaud | Arnprior, ON |
| 1832 | Sue Lambeth | Ottawa, ON |
| 1833 | Bill Couch | Ottawa, ON |
| 1834 | Walter Belyea | Ottawa, ON |
| 1835 | Les Corbett | Ottawa, ON |
| 1836 | Ann Brown | Brampton, ON |
| 1837 | Christine Kelly-Goddard | Nepean, ON |
| 1838 | Richard Sansom | Ottawa, ON |
| 1838 | Barb Sansom | Ottawa, ON |
| 1839 | Debby Simpson | Ottawa, ON |
| 1840 | Kelly Page | Nepean, ON |
| 1841 | Susan Levan | Kelowna, BC |
| 1841 | June Halliburton | Kelowna, BC |
| 1842 | Victor Kass | Milton, ON |
| 1843 | Dianne Brydon | Ottawa, ON |

Call for Presentations: BIFHSGO Conference 2017

The British Isles Family History Society of Greater Ottawa is seeking proposals for presentations at its annual conference in September 2017 (dates to be determined) to be held in Ottawa, Ontario. Details on the conference together with the information required in your proposals are detailed below. Please send your proposals to: conference @bifhsgo.ca before **January 31, 2017**.

The themes of this year's conference will be: a) England and Wales
b) Methodology (e.g. evidence analysis, GPS (genealogy proof standard) FAN (friends, associates and neighbours), and appraising the credibility of documents). Proposals for presentations on these themes and other topics of interest to members are invited. Proposals are also sought for half- or full-day workshops or seminars on the Friday before the conference.

Details on Writing the Proposal for a Presentation

Each proposal should include on one page:

- your full name, postal address, telephone number, and email address
- whether the proposal is for
 - a lecture (or several lectures) during the conference, or
 - a seminar or hands-on workshop on the Friday before the conference. Please indicate if the workshop will be a half day (three hours) or a full day (six hours).
- presentation title
- an abstract of 200 words describing each presentation
- a one- or two-sentence description of your talk for the conference brochure
- a 100- to 150-word biography
- your audiovisual requirements
- whether your presentation would be aimed at genealogists working at the beginner (general), intermediate or advanced (specialist) level
- whether you will provide a two- to four-page summary of your talk, including references and web addresses, as a handout.

Great Canadian Expectations The Middlemore Experience



BY PATRICIA ROBERTS-PICHETTE

Over 100,000 neglected or homeless and often unwanted children from Britain were settled in Canada between 1869 and 1948 by more than 50 British juvenile emigration agencies.

Some emigration agencies have been accused of having acted more in their own interest than the children's, leaving the latter open to abuse. A common belief has evolved that these children

were exploited for economic gain by the Canadian families with whom they were placed and for the relief of the British public purse.

Dr. Patricia Roberts-Pichette has found that the history of John T. Middlemore's Children's Emigration Homes, which settled more than 5,000 children in Canada, is strikingly different from the usual negative accounts of the emigration agencies. The experiences of Middlemore children were mainly positive and most of them thrived. The Middlemore story became her passion to relate.

Great Canadian Expectations: The Middlemore Experience is the result of fifteen years of research by the author. Unlimited access to all extant Middlemore files up to 1936, to contemporary reports, and the personal communications and meetings with Middlemore family members and descendants of Middlemore home children have given Dr. Roberts-Pichette a unique perspective on the work of the Middlemore agency and its homes.

The author concludes that John T. Middlemore's motivations were truly altruistic and that his organization's procedures were in accord with the best contemporary social practice. Her book explores government policy changes over the whole period of juvenile immigration and reveals the influence of eugenicists in helping end the juvenile immigration movement in Canada. It is essential reading for anyone wanting to understand the movement's causes and evolution. Available from GlobalGenealogy.com —



GLOBAL
Heritage Press

Click on "New Products"

\$44.95 soft cover and \$14.95 for a pdf download.

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The Society

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

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

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

Membership dues for 2017 are \$45 for individuals, \$55 for families, and \$45 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

The Chamber, Ben Franklin Place,
101 Centrepointe Drive, Ottawa

- 14 Jan 2017** *Lanes, Trains and Parliament Hill*— Marianne Rasmus' Lane family ancestors were among the first to settle the community of Mission, B.C. She loves the oft-told story of Arthur Wellington Lane, who packed up his wife and children, left southwestern Ontario, and headed west on the newly constructed CPR looking for new adventures.
- 11 Feb 2017** *The Queen's Coachman: Our Only Claim to Fame*—Coming from centuries of agricultural labourers, Christine Jackson was happy to find that her great-uncle Edwin Miller provided her working-class family with its only known celebrity. Christine will describe Edwin's life and the many sources she used to piece together his life story.
- 11 Mar 2017** *From Famine to Prosperity to the Longue Pointe Asylum: the Varied Life of John Patrick Cuddy*—Gillian Leitch's ancestor, John Patrick Cuddy, immigrated to Montreal from Ireland during the Great Famine migration. There he created for himself a very successful business and a large family, though his last months were marked with a court case.

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
- 11:30–4:00 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 welcomed. For advice on preparing manuscripts, please email the Editor, at acreditor@bifhsgo.ca. The deadline for publication in the Spring issue is 27 January 2017.