

# The Ancestor



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- Mayers Family & Newfoundland Clothing Co.
- Keough Family, Wexford and Newfoundland

The Family History Society of Newfoundland & Labrador, Inc.

# *The Family History Society of Newfoundland and Labrador, Inc.*

## **Mailing Address**

P.O. Box 8008  
St. John's, NL, Canada  
A1B 3M7

Telephone: 709-754-9525  
FHSNL e-mail address: [fhs@fhsnl.ca](mailto:fhs@fhsnl.ca)  
Our Website: [www.fhsnl.ca](http://www.fhsnl.ca)  
Ancestor e-mail: [ancestor@fhsnl.ca](mailto:ancestor@fhsnl.ca)

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The Society was founded in October 1984 to foster interest in Newfoundland and Labrador ancestry, to help researchers locate information, and to give members opportunities to communicate with each other and share their research efforts. The office of the Society is located at 50 Pippy Place, Unit 2, St. John's. Hours: phone (709) 754-9525 for further information.

Meetings are held in St. John's. They usually include a guest lecturer, and sometimes take the form of a workshop. The Annual General Meeting is held in the Spring of each year. Meetings are held on the fourth Tuesday of the following months: January, February, March, April, May, September, October, and November. Meetings may be held in person and or online and begin at 7:30pm.

## **ANCESTOR**

Editors: **Frederick Smith and Paul Dunne**  
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In Memoriam Editor: **Patrick Walsh**

The Ancestor is a quarterly publication of the Family History Society of Newfoundland and Labrador, Inc. Members are invited to submit articles and book reviews for publication. The Editors and Board of Directors reserve the right to publish contributions when space permits. The Editors and Board of Directors assume no responsibility for errors or opinions expressed or implied by contributors. All articles in the journal are copyright and may NOT be reproduced without the consent of the respective authors and the Family History Society of Newfoundland and Labrador Inc.

We acknowledge that the lands on which we are situated are in the traditional territories of diverse Indigenous groups, and we acknowledge with respect the diverse histories and cultures of the Beothuk, Mi'kmaq, Innu, and Inuit of this Province.

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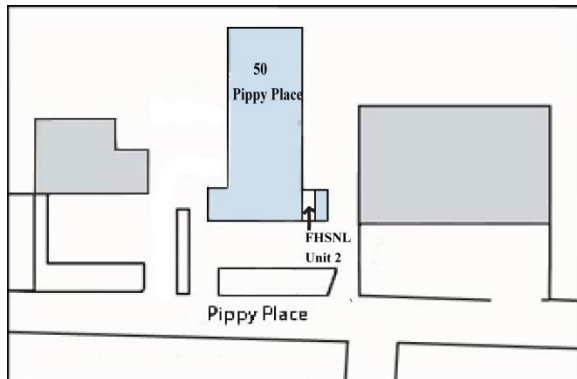
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We request non-Canadian members remit dues in US currency to offset the additional cost of postage.

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**OFFICE LOCATION**

Our office is located in 50 Pippy Place, Unit 2. From Pippy Place turn into the parking lot in front of the building and enter Unit two.



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Cover Picture: The Bartlett Family,  
Courtesy The Rooms.A 50-150



## **PRESIDENT'S REPORT**

Frederick R. Smith

I had an interesting week in that I attended a two lectures in St. John's, one in Ontario and one in British Columbia, and I didn't have to leave my house. Technology is fantastic. That said, we were sad to have to cancel the first two lectures of the year for the Family History Society of Newfoundland and Labrador but illness and bereavement are always important considerations. Both lectures will be rescheduled.

The Society had been taking a strong look at credit card charges. Most people use either cheques or PayPal to renew membership. Last year we had 11 credit card payments totaling \$462. The credit card charges were \$421.39 meaning 10 of the 11 memberships went to the company that handles credit cards, Moneris, and to bank charges. We will let you know what we decide.

You are probably tired of hearing me ask for submissions to The Ancestor or our archive. But every so often it pays off and we get a large donation of genealogical information. More frequently than I would have thought in the past, we get a call or email from a person telling us that she or he has been doing genealogical research for years but now, getting on in years, realize the family will throw out all their work once they are gone. We see this as an emergency and make a big effort to obtain the collection as soon as possible. In recent years, people have added a clause to their wills donating their research collection to us. We have one going through probate procedures now. We appreciate everything that is donated and treat every bit of information under the federal and provincial privacy guidelines.

Good luck with your research.

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## NEWS OF THE SOCIETY

### PUBLICATIONS

The following are available in hardcopy for sale at the office:

**St. Paul's Anglican Church, Trinity, T. B., NL**

Index of names, baptisms, marriages, and burials

1753-1867	\$25.00
1867- Early 1900s	\$25.00

**St. John the Baptist Roman Catholic Basilica marriages, St. John's, NL**

Index by surnames (bride and groom) 1793, 1797-1821, 1855-1874 \$25.00

**St. James Anglican Church baptisms, King's Cove, B.B., NL**

Index by surnames 1835-1900 \$25.00

There are about 4600 marriages in the Basilica records, sorted by bride's surname, bride's birth name and by groom's surname. There are about 2400 baptisms in the King's Cove records.

**Copies of The Ancestor** \$11.50

**NOTE:** Postage is not included in the prices listed on this page.

### OFFICE HOURS

**Wednesday: 12:00noon-3:00pm**

**Thursday: 10:00am-2:00pm**

**NOTE: The office will be closed on statutory holidays, and when weather is sufficiently inclement that the city's schools are closed.**

All request for research, articles and general information should be directed to the main office at 709-754-9525, e-mail at [fhs@fhsnl.ca](mailto:fhs@fhsnl.ca) or by regular mail.

**The Ancestor relies on its members and general public to submit articles regarding their family histories, community histories and other historical events related to family history. In order for us to continue to publish The Ancestor we need you to continue to send in articles and pictures. E-mail us at [ancestor@fhsnl.ca](mailto:ancestor@fhsnl.ca)**

If you would like to see an article about a specific topic in The Ancestor, please let us know and we will attempt to find the information for you. Topic suggestions are always welcome.



## ACQUISITIONS

Compiled by Rosalind Babb Stokes

### TITLE

The Day They Took The Children

The Queen versus HISCOCK Court Documents

BLACKMORE Family of Newfoundland

HARBOUR GRACE Minutes 1789-1792 GN5/1/B/1

Social Security Death Index

The Best of WILFRED GRENFELL

HEFFERTON Family in Newfoundland

### AUTHOR/DONOR

Ben Wicks

Smith & Stokes

John Hammond

Siena Taylor

Ancestry/Boyd Hall

William Pope

Peter Rowe/ C. Morrissey



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## CARTER FAMILY

By Rosalind Babb Stokes

The Carter family can trace its roots back to the late 15<sup>th</sup> century. In the records of the Bristol and London merchants there is a notation which reads: "April 1, 1498, a reward of 2 pounds to James Carter for going to the new isle." In the mid 1700's there were Carters living on the island of Newfoundland.

William Carter from Sidmouth, Devon, married Anne Wylley. Their son Robert, born 1722, in England, came to Newfoundland in the 1740s and settled at Ferryland. Robert was known as old Admiral Carter and was a surrogate Judge and keeper of the Rolls. There is a copy of his Will dated, March 29, 1795, at our office.

Folklore has it that both Robert and Ann distinguished themselves in 1762 in the fight against the French for St. John's, firing cannons against the French fleet and winning the day.

Other names in this large file with family trees are: Alderdice, Coulman, Daddow, Duder, Fox, Germon, Goodridge, Herder, Hill, Hoyles, Howe, LeMessurier, McLea, Morison, Morey, Peter, Rendell, Saunders, Simms, Stirling, Sweetland, Tessier, Uphill, White, Winsor and Withell. If you are researching any of those names it would be worth looking at their trees, along with maps showing early properties of Ferryland.

The Carter family of Ferryland may or may not be related to the other Carter families of Newfoundland.

The early Carters of Greenspond, Bonavista Bay, were Benjamin and Joseph Carter who had fishing premises on Greenspond Island in 1726. They are said to have come from Christchurch, Devon, England. Captain George Carter, born in England 1730, son William Carter 1767 and grandson Captain Thomas Carter 1825 and their descendants are listed in this file. Some of the names this Carter family married into were Blackwood, Blake, Gibbons, Green, Miller, Oakley, Olford, Sturge, and Winsor.

Ancestors of Susan Jane Carter starts with John Carter 1842, Greenspond, Bonavista Bay. This file contains names such as Burton, Coates, Dawe, Harvey, Kelly, Lester, Morgan, Penwell, Thornhill and Vavasour.

Sources for the above are all at the Family History Society of Newfoundland and Labrador.

**The Family History of Robert Carter of Ferryland**, by Jean Carter Stirling.

**The Carter Family of Greenspond, Bonavista Bay**, by Kenneth James McLea Carter, submitted by Fred Adams.

**The Carter Families of Greenspond**, by Wendy Purchase and donated by Fred Carter.

**The Carter/Dawe Families**, by Susan Jane Carter.

**The Oldest City**, by Paul O'Neill.

## IN MEMORIAM

Submitted by Pat Walsh

Note: In this and previous issues of The Newfoundland Ancestor, I have attempted to pay honour and respect to our veterans of World War II and the Korean War and members of our Armed Forces and also other citizens who have died aged 100 or older. There may be some individuals included who may have achieved some noted degree of accomplishment in their chosen profession. I have relied on the obituary notices in the local Telegram. I know there are many other veterans and other noted individuals who have passed away in other areas of our province. More information on these individuals may be found in The Telegram - [www.the-telegram.com/](http://www.the-telegram.com/). Lest We Forget.

**Bragg**, Derrick, Boyd, Aug. 14, 1964 – Jan. 22, 2024. Liberal Member of the House of Assembly, Provincial Government of Newfoundland and Labrador, Fogo – Island – Cape Freels. Born in Greenspond. Predeceased by his father Stuart. Son of Amelia. Wife of Beverly, married in 1989. Father of Allison. Brother of Clyde. Former Town Clerk & manager of Greenspond. Served as Fire Chief for 28 years. He was first elected as MHA on Nov. 30, 2015, then again on May 16, 2019 & again on Feb. 13, 2021. He served as Minister in a number of Portfolios. Including Minister of Municipal Affairs. Obit & photo Kittiwake Funeral Home, Pound Cove, New- Wes- Valley. See also The Telegram obituary article Jan. 23, 2024.

**Codner**, Effie “Pearl” (nee White) Feb. 6, 1923 – Jan. 13, 2024 in St. John’s. Born in Torbay, daughter of Henry & Emma White. Predeceased by her parents & son Douglas & her brothers, Richard, Arthur, Stanley, Nathaniel & Henry. Mother of nine sons & four daughters. Obit & photo Jan. 16, 2024.

**Cooper**, Phyllis Lorraine (nee Gulliver) in St. John’s on Jan. 18, 2024, aged 103. Born on June 3, 1920. Predeceased by her parents Jean & George Gulliver, her husband John (Jack) Cooper & infant daughter Faith Jean

Ruth & her brothers , Hector, George & Ian & her sister Beatrice. Long –time resident of Balsam Street. Mother of Randy & Terry. Sister of Ruth Goodland, Richard & Joanne Furey. Obit & photo Barrett’s Funeral Home & the Cabot Street, Lime Street, Livingstone Street Facebook page.

**Doody**, Bernadette (nee Power) in St. John’s. Dec. 2, 1923 – Dec. 1, 2023. Born in Branch, St. Mary’s Bay. Predeceased by her parents Charles & Rose Power. Her husband of 62 years, John (Jack) Doody, her son John, her brothers Leo & Kevin, & her sisters Nan Price, Ida Stannish & Maisie Murphy. She worked at the Royal Stores in St. John’s. Mother of Brian, Gloria Trask (Wayne, deceased), Roseanne Saturley (Don) & Maureen Boland (Lance). Obit & photo Caul’s Funeral Home, St. John’s.

**Kavanagh**, Bernard, aged 87. July 21, 1936 – Jan. 4, 2024. Prominent businessman from Ferryland. Predeceased by his parents Alphonsus & Elizabeth, his wife of 46 years, Clara (nee Hanlon) in 2005, his brothers Leo, Jr & Bill & his sisters Evelyn & Dolly. Companion of Harriet Mahon. Father of seven daughters. Brother of Sadie. As a businessman, he served the Southern Shore for over 60 years, with business in trucking, wholesale, grocery & restaurants. He



operated the "Million Dollar View" Restaurant . Obit & photo Fahey's Funeral Home, Fermeuse. See article in The Shoreline News Jan. 19, 2024.

**Lukus**, Iris (nee Donnelly), Feb. 14, 1923-Jan.16, 2023 in St. John's. Predeceased by her parents William & Relda Donnelly, her husband Michael, her brothers Daniel & Russell & her sisters Aurel & Helen. Obit Jan. 25, 2024.

**Mate**, The Rt. Rev. Dr. Martin, Bishop of Eastern Newfoundland & Labrador, retired. Nov. 12, 1929 - Nov. 28, 2023 in St. John's. Born in Port Rexton, Trinity Bay, son of John & Hilda (Toope) Mate. He taught school in Lamaline, Pasadena & Quidi Vidi in the mid to late 1940s before devoting his life to the Anglican Church. He was elected the second Bishop of Eastern Newfoundland & Labrador in 1980 & retired in 1992. Predeceased by his wife of 50 years, Florence, in 2016. Father of Carolyn Tilley (Dean), Elizabeth (Betty) Downer (Bruce), Phyllis, M. John & Carl. Also predeceased by his parents & brother s & sisters, Phyllis Cooper Mackenzie, Violet Randell & Maxfield. Obit & photo Dec. 2, 2023.

**Mercer**, Margaret Lavinia (nee White), aged 104, in Bay Roberts, on Jan. 6, 2024. Born in Bay Roberts on Jan. 7, 1920, daughter of James & Elsie White. Predeceased by her parents, her husband Frederick, her daughter Emma, her sisters, Alice & Jean & her brothers William & James. Mother of Larry, Carol & Terry. Sister of Samuel & Jerome. She resided in Gander, Woodstock, NB & in later years, in Clarke's Beach. Obit & photo Jan. 11, 2024

**Milley**, Helen June (nee Forsey) in St. John's on Dec. 29, 2023. Born in Grand Bank on March 18, 1923, daughter of Curtis & Hazel (Tibbo) Forsey. Predeceased by her parents & her husband Chesley, 2007, her sisters Jane Bjorkman (Harold), Amelia Nason (Curtis) & her brother William Forsey. Mother of Hazel & Ruth Kelly (Steve). She and Chesley married in 1949 and moved to Montreal to teach. They settled in St. Lambert. They met at Curtis Academy in St. John's where they were both teaching. She returned to St. John's in 2003. Obit & photo Barrett's Funeral Home, St. John's & The Montreal Gazette, Jan. 5, 2024.

## **An Annotated Commentary on Bishop Edward Feild's 1849 Baptisms in the West Coast and Labrador, Part I**

Submitted by Andrew Ballam, FHSNL member

[andrewballam@gmail.com](mailto:andrewballam@gmail.com)

On June 28, 1849, Bishop Edward Feild set sail from St. John's harbour on the *Hawk* along with several other Anglican clergymen to circumnavigate the island of Newfoundland and perform missionary duties for some of the Church of England's most isolated adherents. It was one of the many voyages he would undertake to visit remote areas of his extensive diocese which, at the time, stretched from the coast of Labrador to the Caribbean islands.<sup>1</sup> As he had done on his previous voyages, Feild kept a journal to document the people and places he encountered. In a letter written the following year to his friend Ernest Hawkins, the secretary of the Society for the Propagation of the Gospel (SPG), Feild recommended that his journal be published as he believed his observations were "of a character to awaken, or keep alive, the concern and sympathy of Christian people, and to prove the necessity of continued and increased exertions in the Missionary cause." Feild spared few sordid details, therefore, in describing the lives of the people that he met.

In addition to Feild's detailed journal, a series of baptismal records survive from this voyage. For reasons which will be detailed later, I believe that these records were compiled from notes a short time after the voyage occurred. The original documents are kept by the Anglican Cathedral of St. John the Baptist in St. John's, and they have been photocopied by the Provincial Archives at The Rooms.<sup>2</sup> As far as I am aware, no comprehensive transcription of these records exists, so I transcribed them for my own genealogical research. It has been immensely fascinating to peruse these faded records in conjunction with Feild's journal describing his journey. This article is, in short, a summary of the insights gained from this comparative reading, as I believe them to be genealogically interesting.

These records come in three sets, and due to their size, this article aims to cover only the first of these. All three sets, unfortunately, had sustained serious water damage before they were photocopied by the Provincial Archives. Sections which have either deteriorated or have been rendered unreadable have been denoted as "[lost]." If a section of the records can be partly read and the missing information can be assumed, the presumed transcription is denoted with square parentheses. Otherwise, the partly missing sections are noted with "[...]."

Feild's journal was published in its entirety in 1850.<sup>3</sup> Physical copies are hard to come by, but it can be read in its entirety online at <http://anglicanhistory.org/canada/nf/spg25.html>. The available

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<sup>1</sup> *Encyclopedia of Newfoundland and Labrador*, vol 6, ed. Joseph R. Smallwood (St. John's, NL: Newfoundland Book Publishers Ltd., 1984), s.v. "Feild, Right Rev. Edward"

<sup>2</sup> More specifically, they can be found in Box #6 sorted under the Parish Records collection for the "St. John the Baptist (Cathedral) Parish."

<sup>3</sup> The physical book can be cited as Edward Feild, *A Journal of Visitation in the "Hawk" Church Ship* (London: The Society for the Propagation of the Gospel, 1850).

records only encompass about a month of Feild's four month journey. When possible, I have tried to provide some additional information on both the records and the journal's anecdotes from my own research based on the Vital Statistics records and various other sources.

### July 26, 1849 – Codroy Harbour and Little Codroy River

The available records commence roughly one month into Bishop Feild's journey around Newfoundland as the *Hawk* made its way around the southwest coast. Feild was travelling with three fellow clergymen, namely Algernon Gifford, Julian Moreton, and Todd J. Jones. I suspect that this crew of clergymen did not keep any records up until this point, as very few references to any baptisms surface in Feild's account of his voyage through the southern coast.<sup>4</sup> For our purposes, then, his narrative begins in what Feild called "Codroy Road," where he and his companions prepared to host a morning service. The residents advised that they hold an evening service as well so that some of the fishermen at the fishing grounds could attend. Following the morning service, Feild visited two Protestant families along the "Great Codroy River." Staying true to the intentions he would later express to his friend Hawkins, Feild illustrates a bleak set of circumstances:

[A] more wretched set of people could hardly, I think, be found—the houses [were] dirty and desolate, the inhabitants ignorant and careless to the last degree. The men were indeed strong, and the females robust and handsome, both evidently well fed; but it was with difficulty we could get any word from them, and they regarded us and our purpose with stupid indifference. I could not help supposing that the crime of covetousness had overtaken them, though much allowance must in charity and reason be made for people who were never visited by a Clergyman but once before, and that fifteen years ago!

Feild goes on to describe the religious circumstances of the inhabitants:

One of the sons was married to a Roman Catholic woman, and all their children (eight in number) were baptized by the Roman Catholic priest last year. The Protestant children were baptized by Archdeacon [Edward] Wix fifteen years ago, and three, born since, by some poor man. Considering the great ignorance of the people, I thought it right to baptize these children hypothetically and administered that sacrament myself.

Evidently, Feild did not consider the Roman Catholic priest to be a fellow clergyman given the previous excerpt.

One of the men that Feild had spoken to at Great Codroy River told him that he had recently been to St. John's on a schooner. Feild complains in his journal that, even when presented with

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<sup>4</sup> The only explicit reference to a baptism prior to the commencement of the records can be seen in the entry dated July 22, 1849, when Feild notes that Mr. Appleby had baptized a single child in Rose Blanche.

an opportunity to fulfill what he saw as their religious obligation, the residents were bound instead by much more worldly matters:

I asked him if he had been to Church. He said, "No, for he was afraid of catching some sickness where there were so many people together." This is a very common fear of the Indians; and they will neither willingly go to or remain at any place where sickness is suspected to prevail.

I feel like this excerpt would have felt much more relevant if this article was written two or three years ago!

While Feild mentions that there were three children in need of baptism, the following six records were documented for "Codroy Harbour." It is possible that some of them were baptized in the service held that morning.

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
1	Eliza	William and Hannah	<b>BASON</b>	[lost]	
2	William	John and Jane	<b>LAPMAN</b>	[lost]	
3	Benjamin	William and Jane	<b>GALLOP</b>	[lost]	
4	Sarah	William and Jane	<b>GALLOP</b>	[lost]	Married Thomas <b>White</b> on Jan. 22, 1869 in Codroy as Methodists. <sup>5</sup>
5	Thomas	Joseph and Anne	<b>GALPON</b>	[blank]	Usually spelled <b>Galpin</b> . The couple were married Sep. 8, 1831 in Grand Bank as Methodists, and the mother's maiden name was <b>Evans</b> . <sup>6</sup>
6	Charles	James and Jane	<b>MOORE</b>	[blank]	

Although the right side of the table has deteriorated, I would guess that no birthdates were provided for any of these six children. The fifth entry (#5) suggests that the first five children

<sup>5</sup> Thomas White and Sarah Gallop's 1869 marriage, "Canada, Newfoundland Vital Statistics, 1753-1893," database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/3:1:9398-KD95-W1>, Channel > Channel (Methodist) > Marriage 1862-1891, image #2, entry #2).

<sup>6</sup> Joseph Galpin and Anne Evans' marriage, "Canada, Newfoundland Vital Statistics, 1753-1893," database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QK9Y-3LPX>, Burin > Grand Bank (Methodist) > Marriage 1817-1892, Vol. 106, image #4, entry #4).

were baptized by “Edw’d. Newfoundland,” which was an alias that Bishop Feild was known to have used when signing off some of his letters. Todd Jones administered the final baptism (#6).

The clergymen were notified that there were several Protestant children “at the Little River” who had not been baptized, and so Feild sent two of his companions, Gifford and Moreton, to perform missionary services there. They returned later that afternoon with a much more positive description of the local inhabitants:

They [Messrs. Gifford and Moreton] had reached the Little River about four o'clock, collected the people for an afternoon service, and had baptized three children; and the people most properly and considerately resolved to send them back in a boat. They were much better pleased with these than with the inhabitants of the Great River. They are more civil and civilized, and more anxious about themselves and their children than their neighbours, though equally illiterate. They have many cattle, which they kill for their own use in the winter, but do not sell. They occasionally export butter. They weave their own cloth, and knit their stockings from their own wool. They deal for other articles chiefly with Mr. Renouf, of La Poele, sending their fish to him, but occasionally buying also of the traders. They appear hearty, honest people, and say, if a teacher would come to them, they would do everything in their power for his comfort and satisfaction, and that he would not want scholars, for they all, old and young, wish to be taught.

Fittingly, the next three records are all denoted under “Little Codroy River:”

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth
7	Charles	George and Sarah	<b>CARTER</b>	March 15, 1849
8	Michael	Edward and Elizabeth	<b>CARTER</b>	April [...] 1849
9	Catherine	John and Elizabeth	<b>HEWLING</b>	May 12, 1849

Julian Moreton seems to have done the bulk of the holy work, for he is credited with all three baptisms. A novice missionary at the time, Moreton was only 24 years old when he accompanied Bishop Feild in his circumnavigation around the island.<sup>7</sup> This must have been a very harrowing trip for an inexperienced clergyman!

Upon the return of his companions, Feild left some books behind in the hopes that the inhabitants would learn to read, and he and his friends left Codroy to continue their journey further up the west coast. While their next stop was Sandy Point, the clergy only performed twelve

<sup>7</sup> *Encyclopedia of Newfoundland and Labrador*, vol 3, ed. Joseph R. Smallwood (St. John's, NL: Newfoundland Book Publishers Ltd., 1991), s.v. “Moreton, Julian.”

confirmations, and the now-uninhabited community goes unmentioned in the records. Feild describes Sandy Point in a very negative manner, framing it as a place of “very dishonest and wicked doings.” Ever the Protestant, he places much of the blame on the arrival of the Catholic Acadians and their “most idle, loose, and dishonest habits,” facetiously remarking that “[t]he Gauls, it seems, have again entered Rome!”

### August 1, 1849 – River Head, Bay of Islands

The records resume some days later once the clergymen made their way into the Bay of Islands. Bishop Feild was particularly charmed by the majestic mountains and the abundant fir trees. He goes as far to say that “I never saw any scenery of the same character or nearly so picturesque in Newfoundland, or perhaps I might say, anywhere.”

At this point, Feild begins to explicitly refer to the settlers he encountered by their name. This is probably because many of those early settlers at the Bay of Islands were closely related, and Feild wanted to remind himself of their connections for his returning visits there. Indeed, in his letter to Hawkins, he admits that the journal was written as “a record of events intended rather to refresh my own memory, than to convey instruction and information to others.” The first inhabitant he explicitly names resided in a home tucked into the Humber Sound:

Edward Brake has a house and well-stocked garden at the base of one of the noble timber-clad mountains. His father came from Dorsetshire (Yetminster, I think) many years ago, and lived in this locality some sixty years. He died in the year 1840, and left ten sons, of whom this Edward alone received any education, being sent to England for that purpose. He has a wife and four children, and one of his brothers, who appears weak, resides with them, unmarried. They were very glad of our arrival, when informed of our object and purpose. The father had baptized his own children, but expressed a wish that they should be baptized by a Clergyman, and they were baptized accordingly in the hypothetical form.

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
10	Edward	Edward and Elizabeth	<b>BRAKE</b>	[...] 24, 1841	Mother's name given as Sarah elsewhere. I suspect this was a clerical error which accidentally duplicated entry #8 above. Probably converted to Catholicism and

					married Josephine Duval. <sup>8</sup>
11	Henry	Edward and Sarah	<b>BRAKE</b>	June [...], 1844	“(H).”
12	Robert Edward	Edward and Sarah	<b>BRAKE</b>	March [?] 28, 1846	“(H).”
13	Jane Susanna	Edward and Sarah	<b>BRAKE</b>	November 17, 1847	“(H).” Likely married John <b>Robertson</b> on Sep. 30, 1884 in Birchy Cove as Anglicans. <sup>9</sup>

Algernon Gifford administered these four baptisms. It should be noted that, beginning here, some of the children have “(H)” written by their names. This denotes “hypothetical baptisms”, those children who were already baptized by a layman.

The patriarch of the Brake family, Ralph Brake, dictated his final will and testament on Aug. 5, 1838, where he names eight rather than ten sons with the surname “Matthews Brake.”<sup>10</sup> Feild would go on to meet most of them. The only two Brake brothers who are not later mentioned in the baptismal records were Robert Matthews Brake and Ralph Matthews Brake, so it is likely that Edward’s brother was one of those two men.

### August 2, 1849 – Tucker’s Cove and Gillam’s Cove

The following morning, Feild set out to meet more members of the Brake family.

Leaving one of our party to fish in the brook, we proceeded to Tucker's Cove, where the children of J. Brake were baptized after the second lesson of the morning service, as those of his brother yesterday. His wife is an Indian from St. George's Bay. He showed us the skins of three wolves he had killed close to his own house last winter. A pack of six infested the neighbourhood, and "fairly cleared the point of deer." He was afraid to let his children go out of the house. They were of a large size, measuring six feet from the snout to the end of the tail;

<sup>8</sup> He is likely the Edward Brake, son of Edward Brake and Sarah Parker, who was baptized at the Sacred Heart Parish in Curling on Jan. 31, 1875, although his birthyear is given as 1847. An Edward Brake married Josephine Duval at that same parish on Jan. 12, 1878, but no parents are named. See Boxes #1 and #2 respectively under the Provincial Archives’ Parish Records collection for the “Sacred Heart Parish – Curling,” Corner Brook.

<sup>9</sup> John Robertson and Jane Brake’s marriage, "Canada, Newfoundland Vital Statistics, 1753-1893," database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QK9Y-M5KG>, Bay of Islands > Bay of Islands (Church of England), image #7, entry #4).

<sup>10</sup> Ralph Brake’s will, August 5, 1838, "England & Wales, Prerogative Court of Canterbury Wills, 1384-1858," database with images via *Ancestry* (<https://www.ancestry.com/discoveryui-content/view/9041:5111>, PROB 11: Will Registers > 1842-1844 > Piece 1992: Vol. 2, Quire Numbers 51-100 (1844), image #606). A transcription by Daphne Park and Linda Elkins-Schmitt can be found at <https://ngb.chebucto.org/Wills/pcc-brake-ralph.html>

they are caught in traps, and then and there shot. "They are shocking fierce and dangerous entirely."

Some of the following individuals are virtually absent from online Brake family trees:

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth
14	William	William and Jane	<b>BRAKE</b>	Jan. [?] 23, [...]
15	Edward	William and Jane	<b>BRAKE</b>	[lost]
16	Charlotte	William and Jane	<b>BRAKE</b>	[lost]
17	Abraham	William and Jane	<b>BRAKE</b>	[lost]
18	Joseph	William and Jane	<b>BRAKE</b>	[lost]
19	Selina	William and Jane	<b>BRAKE</b>	[lost]
20	Samuel	John and Elizabeth	<b>BRAKE</b>	[lost]

Todd J. Jones administered all of these baptisms. When paired with the available baptismal records, it seems likely that "J. Brake" refers to John Matthews Brake. It is odd, though, that only one of John Brake's children were listed as having been baptized on this day, and that most of those baptized were said to be the children of William Matthews Brake instead. Perhaps Feild had mixed up the two brothers somewhere along the line? My head would be spinning at this point as well.

Feild's journey continues in his journal even as no further baptisms were recorded for this day. The *Hawk* ran aground following the service in Tucker's Cove, and the clergy had to wait for the tide the rise before continuing onwards to Gillam's Cove, which has since been shortened to Gillam's. There, they encountered the Blanchard family, led by an old man who can be identified with the older William Blanchard buried at Gillams:

We reached the place just before sun-down. It is a beautiful little farm, and has quite an imposing appearance from the water. The house is mean and dirty, and the old patriarch, who has lived here nearly seventy years, was in a state of great filth and discomfort. He is nearly ninety years of age. His mental faculties are good, but his bodily strength is nearly gone. He welcomed us kindly, and spoke with pleasure of Archdeacon Wix. [...] I examined the poor old man as to his life, and heard him repeat the Lord's Prayer. He kissed my hand, and the hands of the other Clergymen, at our departure. This is, I believe, the second time only in nearly seventy years that he has seen a Clergyman, and in all probability this is



the last time he will ever behold one. What will his "Nunc dimittis" be?<sup>11</sup> I left him with feelings of sorrow and shame that I could do so little for his comfort or instruction.<sup>12</sup>

At about the same time that Feild met William Blanchard, he had also made the acquaintance of John Lorder, whose present descendants seem to prefer the name Loder.

A young man named Lorder was in the house, whom we had met coming towards us in a boat, intending to ask if we would take their dried fish, having concluded that we were traders. He had been shipped from Dorsetshire a few years ago as servant to Mr. Brake, and had married and settled here. He expressed great anxiety to have his two children baptized; they were absent with their mother at Cape Gregory, fishing, fifteen miles off; but he resolved to bring them back tomorrow if I would remain till the evening. This I promised. Two children were baptized, and the evening service was fully performed.

Conversely, the baptisms for Lorder's two children were reported as having occurred on Aug. 4, 1849, two days after Feild says he had baptized them in his journal. This discrepancy, combined with the above-mentioned dissonance regarding John Brake, indicates to me that the records that survive today were not written until some time after the actual events had taken place. Perhaps they were based on a series of notes taken during the voyage itself, but it is impossible to know for sure.

### **August 3, 1849 – Corner Brook, Deep Cove, Halfway Point, and Brook's Cove**

Feild describes in his journal how he returned to shore the following morning, where he met with yet another Brake family that had just returned from the Gulf of St. Lawrence:

The man is a Brake, brother to the Brakes mentioned before. The mother is a Micmac Indian from St. George's Bay. She appeared a notable, sensible woman, and she assured me she could repeat the Lord's Prayer and Creed in her own language, with other prayers. Her father, she said, was Captain Jock. Four of their children were baptized with the conditional form. The mother assured me the baptism among her people was precisely the same.

The following four baptisms were recorded as having taken place in "Corner Brook:"

<b>No.</b>	<b>Name of Child</b>	<b>Parents' Names</b>	<b>Parents' Surname</b>	<b>Date of Birth</b>	<b>Notes by Transcriber</b>
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<sup>11</sup> *Nunc dimittis* means "now you dismiss" in Latin. This is a reference to the Vulgate translation of Luke 2:28-32 where Simeon, a devout Jew who believed he would die upon meeting the Messiah, announced his imminent death upon holding the baby Jesus. Feild essentially inquires as to the nature of William's eventual death.

<sup>12</sup> Another relevant excerpt about William Blanchard can be seen in Joseph Beete Jukes, *Excursions In and About Newfoundland During the Years 1839 and 1840, Volume 1* (London: John Murray, 1842), 114-115.

21	Benjamin	Thomas and Mary	<b>BRAKE</b>	[lost]	Probably died Jun. 3, 1911 in "Middle Arm," aged 76 (1835). <sup>13</sup>
22	Thomas	Thomas and Mary	<b>BRAKE</b>	[lost]	
23	Ralph	Thomas and Mary	<b>BRAKE</b>	[lost]	
24	Madeline	Thomas and Mary	<b>BRAKE</b>	[...] 1846 [?]	

Todd Jones is also credited for these baptisms. Somewhere along the way, this passage has been interpreted by various genealogists as referring to Jane Matthews, the mother of all of Ralph Brake's children. However, Ralph Brake does not mention his wife Jane Matthews in his 1838 will, so she was likely deceased by the time Bishop Feild would compose his journal some ten years later. Indeed, Edward Matthews Brake had written a letter to Joseph Bird, a Dorset merchant to whom Ralph Brake had made the executor of "all my property and effects in England," asking that a headstone for both of his parents should be commissioned, and he states that his mother Jane had died on August 23, 1819 at the age of 46.<sup>14</sup> In the context of these records, then, it seems far more likely to me that the daughter of "Captain Jock" is actually referring to Mary, the wife of Thomas Matthews Brake.

Feild and his companions then travelled to Deep Cove, where he noted that two more Brake families resided. The following three baptisms were recorded:

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
25	Elizabeth	Joseph and Mary	<b>BRAKE</b>	Jun. 29, 1836	Elizabeth would be adopted by Richard and Mary <b>Wheeler</b> after her parents' death in 1850. Married Joseph <b>Blanchard</b> . Died

<sup>13</sup> Benjamin Brake's death record, "Canada, Newfoundland Vital Records, 1840-1949," database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-43CH>, Deaths 1911-1914, Volume 06, image #352, entry #27).

<sup>14</sup> This letter can be found in "Letters and miscellaneous, business papers, 1838-1844 (extracts)," Joseph and Thomas Street Bird papers [Microfilm] (Reel B-1460), ISN 118584, Library and Archives Canada, Carleton, Ontario. <http://central.bac-lac.gc.ca/.redirect?app=fonandcol&id=118584&lang=eng>

					Aug. 27, 1917 in "The Farm." <sup>15</sup>
26	Elizabeth	James and Susanna	<b>BRAKE</b>	Oct. 3 [?], 1842	
27	Mary	James and Susanna	<b>BRAKE</b>	Jul. 11, 1848 [?]	Probably the Marie <b>Brake</b> who married Prosper <b>Compagnon</b> , seen later in this article. <sup>16</sup>

Todd Jones was, yet again, responsible for these entries. Accompanying these two families was George Crocker, the principal European settler at Trout River. Feild describes him in the following oft-quoted passage:

He also comes from Dorsetshire, but has been many years settled in this country, and has brought some land into cultivation, and keeps many sheep and pigs. He was the first settler at Trout River, is married to a sister of the Brakes, and has nine children, whom, and his place, he was very desirous we should see. Several, also, of the inhabitants of the Bay of Islands are now fishing at his settlement. I determined, if possible, to pay them a visit.

While Feild is pretty unequivocal in this passage about the origins of George's wife, who we shall see later was named Catherine, it would seem that the majority opinion of genealogists today is that she was actually the daughter of the William Blanchard mentioned earlier. This assertion originates from a 1984 book made with the collaboration of Memorial University's Faculty of Medicine, which acknowledges Feild's testimony but rejects it in favour of an unnamed informant.<sup>17</sup> If Catherine was the daughter of Ralph Brake, it would somewhat explain why George Crocker was visiting two of Ralph's sons at the time of Bishop Feild's arrival, as they would be his brothers-in-law. I am personally inclined to lean towards the stronger primary source in this case.

Feild's promise to George Crocker could not immediately be fulfilled, as his home in Trout River was "about twenty miles to the eastward of the Bay of Islands." The next settlement that the *Hawk* encountered was Halfway Point, where Feild encountered two families who each had four children who were not yet baptized. However, only one group of four children are initially mentioned in the records:

<sup>15</sup> "Saw Reign 4 Sovereigns [*sic*]: Mother Sixteen Children," *Western Star*, September 5, 1917, 2, retrieved from <https://collections.mun.ca/digital/collection/westernstar/id/4899/rec/1>

<sup>16</sup> See Box #1 under the Provincial Archives' Parish Records collection for "Sacred Heart parish – Curling", Corner Brook.

<sup>17</sup> Jane Hutchings and Sharon Buehler, "Early Settlers of the Southwestern Shore of Newfoundland's Northern Peninsula," Memorial University of Newfoundland: St. John's, NL (1984), 17.

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
28	Charlotte	William and Jane	<b>WHELLER</b>	March 9, 1839	Usually spelled <b>Wheeler</b> .
29	William	William and Jane	<b>WHELLER</b>	January 23, 1842	
30	Eliza	William and Jane	<b>WHELLER</b>	November 7, 1845	
31	James	William and Jane	<b>WHELLER</b>	June [?] [...]	

It should be mentioned here that Jane Wheeler was yet another child of Ralph Brake, as she's referred to as his daughter in his 1838 will. A few pages later, the entries for the four children of John and Jane Vardy appear, the first one (#46) appended with a footnote stating that they should have been inserted after entry #27, prior to the Wheeler baptisms detailed above:

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth
46	Mary	John and Jane	<b>VARDY</b>	June 26, 1840
47	Catherine	John and Jane	<b>VARDY</b>	[...] 1844
48	Eliza	John and Jane	<b>VARDY</b>	September 27, 1846
49	James	John and Jane	<b>VARDY</b>	April 1 [?], 1848

Algernon Gifford was responsible for all eight baptisms at this location. Immediately after the service at Halfway Point, Feild and his companions move further into the Bay of Islands to a place they called Brook's Cove. While he remarks that the location is quite beautiful, the inhabitants presented quite an opposite picture:

The household altogether was the most wretched and unsatisfactory possible; the inhabitants being sunk into a state of the lowest ignorance and brutality, yet surely far more deserving of pity than of condemnation, at least from us. They reported themselves as having nearly starved in the spring; and their appearance betokened it. And yet their fields and gardens looked fair and fertile. [...] Even the dogs seemed more licentious and impudent than in other places, being under no kind of control. I gave the people, with a sad heart, such exhortations and instructions as I thought necessary and suitable, though how little, alas, adequate or sufficient!

No explicit references to any baptisms are made, but two entries are attributed to this location:

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
32	Ann	John and Mary	<b>BAYLY</b>	January 17, 1844	
33	Samuel	Sarah	<b>WHELLER</b>	April 14, 1840	Surname originally given as <b>Park</b> .

Todd Jones administered both of the above baptisms.

#### **August 4, 1849 – Frenchman's Cove and Lark Harbour**

After several days in the area, the group of Anglican clergymen began to make their way out of the Bay of Islands. Feild initially stopped in a place he called "MacIver's Cove," today just known as McIver's. He met with a man named Thomas Park, who was originally from Burin and who had married "an Indian from Burgeo." Thomas' name may have been the reason why the previous entry (#33) had initially been marked as a child surnamed Park. Alas, "no young children [were] here to be baptized," and so Feild and his men continued forward. At the mouth of the Bay of Islands at a place he called Frenchman's Cove, Feild met, appropriately enough, a Frenchman named Prosper Companion, his wife Elizabeth, and their family of four children:

He had just returned from two months' absence on the salmon fishery, and found his wife and younger children nearly starved. They were, and long had been, entirely without bread, tea, or molasses, which are the chief articles of food. She looked very wretched. To add to her pains and troubles, she was far advanced in the family way.<sup>18</sup>

While Prosper was a Frenchman, Bishop Feild expresses some uncertainty as to what degree he aligned himself with the church in Rome:

Prosper is, or was, a Roman Catholic[. H]e produced his "Le Petit Paroissien" [The Little Parishioner], which he had purchased a few years ago, and a little book or tract, "Le Jeune Colporteur" [The Young Peddler], given [to] him by the captain of a French fishing-vessel, a work directed against the proceedings of the

<sup>18</sup> Later that year on October 18, 1849, Elizabeth would give birth to a daughter named Phoebe Compagnon, who would eventually marry Reuben Leggo. See "Passing of Mrs. Reuben W. Leggo," *Western Star*, February 21, 1934, 2, retrieved from <https://collections.mun.ca/digital/collection/westernstar/id/9779/rec/3>. Note that the obituary gives Elizabeth's maiden name as James.

Tract and Bible Societies' agents. The woman desired earnestly that her four children might be baptized, and the father concurred in the petition.<sup>19</sup>

Finally, Feild makes some comments regarding Prosper's wife and their home:

Mrs. Companion had been married or united before to a person named Dargan, and she hoped I should meet with her son by that marriage, who, she said, would be very sorry if his children lost the opportunity of being baptized by a Clergyman. After the service, I directed the husband to accompany me to the Church ship [so] that I might supply his wife and children with some necessary food and physic. Nothing can exceed the beauty of this cove, or its apparent fertility—roses and wild fruits of various kinds in profusion on the beach, and forest trees of luxuriant growth clothed the rear-hills to the very ridge. And amidst all this beauty and profusion, the people were in a state bordering on starvation.

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
34	James	Prosper and Elizabeth	COMPANION	August 27, 1833	Often spelled <b>Compagnon</b> . He appears to have later adopted the surname <b>Prosper</b> per the 1871 Lovell's Directory. <sup>20</sup>
35	Michael	Prosper and Elizabeth	COMPANION	January 1, 1837	
36	Esther	Prosper and Elizabeth	COMPANION	July 17, 1839	Married William <b>Noel</b> . <sup>21</sup>
37	Rosanna	Prosper and Elizabeth	COMPANION	August [?] [...], 1844	Married Yves <b>Ruelle</b> . <sup>22</sup>

Once Feild returned to the *Hawk*, he discovered that George Crocker had been invited onboard, as he had offered to take the men to Bonne Bay so that the community of Trout River may receive the Anglican service. However, Feild intended to finish his trip in the Bay of Islands by visiting Lark Harbour, to Crocker's disappointment. Amidst rough winds, the *Hawk* encountered a group of eager congregants seeking Feild's service:

<sup>19</sup> The translations in square parentheses are mine and are not in Feild's original text. Feild's suspicions about Prosper's Catholic leanings were correct, as the children with his second wife Marie Brake were baptized as Roman Catholics. Two of his daughters, Esther and Rosanna, would concur with him, while the rest of his children remained in the Church of England. See Box #1 under the Provincial Archives' Parish Records collection for "Sacred Heart parish – Curling," Corner Brook.

<sup>20</sup> John Lovell, *Lovell's Province of Newfoundland directory for 1871* (Montreal: John Lovell, 1871), 225, retrieved from [https://collections.mun.ca/digital/collection/cns\\_tools/id/37521](https://collections.mun.ca/digital/collection/cns_tools/id/37521)

<sup>21</sup> See Box #1, Provincial Archives, "Sacred Heart parish," cited elsewhere.

<sup>22</sup> See Box #1, Provincial Archives, "Sacred Heart parish," cited elsewhere.

When we had advanced half-way, we saw two boats which our young pilot knew to have come from Lark Harbour. We therefore turned aside to speak, and discovered in one boat John Bailey, and a grown-up daughter and young child, and in the other two Women (one of whom was Mrs. Wheller) all going from Lark Harbour to the Sound. They had, however, left children behind them. I was in very great doubt what course to take, as we had lost more than an hour by turning aside, and the wind was right ahead, with a great swell. After, however, asking counsel, I resolved to proceed, and at least make the attempt.

Through great effort, the *Hawk* arrived at Lark Harbour at 7:00 PM that evening, where the crew encountered three resident families. These families and the other Anglicans who accompanied Feild all joined him for an evening service. The Bishop highlights one fisherman in particular who was not only enraptured by his service, but who could understand the written word:

[G]reat was my surprise, and greater my delight, to hear the poor ragged fisherman who knelt by my side at the foot of his bed, join audibly and earnestly in the general confession, and afterwards in the Lord's Prayer, &c. On putting a prayer-book into his hands, I found he could read correctly; and he really seemed to devour the words. He had been taught to read by his uncle, Michael James; and this was the only instance I met with of any person who had been taught to read or taught to pray in this whole bay. Indeed, I did not find another person, born and brought up here, who could distinctly say the Lord's Prayer. I made him a present of the book he had used, and he really seemed to regard it as a treasure.

Based on the fact that Elizabeth Compagnon's maiden name was James, it is likely that this literate fisherman was Maurice Darrigan, Elizabeth's son through her aforementioned first husband. Interestingly, one of Feild's clerical successors, Ulric Rule, would note in his own reminiscences that "all of [the] original settlers who could either read or write had learnt it either directly from him (Mr. Derigan), or from some one whom he had taught."<sup>23</sup> Family trees are one thing, but it is not everyday you can trace the lineage of literacy!

The evening service at Lark Harbour was eventually split into two owing to exhaustion on the part of one of the clergymen:

Mr. Gifford had not accompanied us, in consequence of his hands being too sore to admit of his pulling any more; and it was providentially ordered that during his stay two families were brought on board the Church ship, that the children might be baptized. One was the younger Blanchard, who had come with his wife and children in an open boat, all the preceding day and night; and the other Lorder, whom we had seen at Blanchard's, senior, and who with his wife had rowed some fifteen miles, to bring his children for the baptism.

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<sup>23</sup> U. Z. Rule, *Reminiscences of My Life* (St. John's, NL: Dicks & Co. Ltd., 1927), 23.

The following baptisms were denoted as having occurred on the “Church Ship:”

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
38	Elizabeth	William and Catherine	<b>BLANCHARD</b>	[lost]	
39	William	William and Catherine	<b>BLANCHARD</b>	[lost]	Born ca. 1839. Died Feb. 24, 1865 per his lone headstone in Gillams.
40	Sophia	William and Catherine	<b>BLANCHARD</b>	[lost]	Born ca. 1848. Married George <b>Crocker</b> (#57). <sup>24</sup> Died Feb. 29, 1876 per the Old Cemetery in Trout River.
41	Charlotte	William and Catherine	<b>BLANCHARD</b>	[lost]	
42	Thomas	William and Catherine	<b>BLANCHARD</b>	[lost]	Born Jan. 1, 1843. Married Martha <b>Payne</b> on Oct. 24, 1875 in Birchy Cove. <sup>25</sup> Died Jan. 25, 1929. <sup>26</sup>
43	John	William and Catherine	<b>BLANCHARD</b>	[lost]	Born ca. 1847. Married Susannah <b>White</b> on Jul. 29, 1879 in Birchy Head. <sup>27</sup>
44	John	John and Mary Ann	<b>LORDER</b>	[...] 184[...] [?]	Usually spelled <b>Loder</b> .
45	Lavinia	John and Mary Ann	<b>LORDER</b>	December 9, 1847	

<sup>24</sup> Hutchings and Buehler, “Early Settlers,” 247.

<sup>25</sup> Thomas Blanchard and Martha Paine’s marriage, “Canada, Newfoundland Vital Records, 1840-1949,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QK9Y-M5NT>, Bay of Islands > Bay of Islands (Church of England), image #2, entry #1).

<sup>26</sup> Thomas Blanchard’s death record, “Canada, Newfoundland Vital Records, 1840-1949,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-CVSY>), Deaths 1927-1930, Certificate Number 286247-296460, image #149, entry #18, certificate #291595).

<sup>27</sup> John Blanchard and Susannah White’s marriage, “Canada, Newfoundland Vital Records, 1840-1949,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QK9Y-MB1Q>, St Barbe > Bonne Bay (Church of England) > Marriage 1871-1897, Vol. 13, image #14, entry #5).



Algernon Gifford is indeed credited for these eight baptisms. The next five baptismal records were recorded as taking place at Lark Harbour:

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
50	Sarah	Richard and Mary	<b>WHELLER</b>	August 4, 1840	Usually spelled <b>Wheeler</b> . Married Nathaniel <b>Petipas</b> . Died May 29, 1896. <sup>28</sup>
51	Catherine	Richard and Mary	<b>WHELLER</b>	September 14, 1847	Married William <b>Petipas</b> . <sup>29</sup>
52	Susan	John and Mary	<b>BAYLY</b>	December 31, 1847	
53	Amelia	Maurice and Eliza	<b>DARGIN</b>	July 4, 1849 [?]	Usually spelled <b>Darrigan</b> .
54	Harriet	John and Anne	<b>BRAKE</b>	[lost]	Mother's name given as Elizabeth elsewhere.

Todd J. Jones performed clerical duties for these five ceremonies.

#### **August 5, 1849 – Trout Cove and Rocky Harbour**

The pilot of the *Hawk* arose early in the morning and brought the clergymen to George Crocker's residence, which Bishop Feild now prefers to call "Trout Cove" rather than Trout River. The three clergymen hosted morning service for Crocker's family as well as that of John Brake, who is described as a widower. Outside of this service, Feild offers the following observations of Crocker and his family:

Crocker has a good deal of land under cultivation, and grows turnips, barley, &c. His garden is well cultivated, and apparently he is in very comfortable circumstances, but grumbles like an Englishman, and declares he has a hard matter to keep his family. He had himself baptized all his own children but one. His wife, however, was urgent that all might be now baptized, and he concurred, and therefore the hypothetical form was used.

Feild, having been born in Worcester, would certainly know how an Englishman would grumble, so to speak.

<sup>28</sup> Sarah Wheeler Petipas' death record, "Canada, Newfoundland Vital Records, 1840-1949," database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:OKQF-QFPZ>, Deaths 1891-1896, Volume 2, image #421, entry #11). While the entry just says "Sarah Wheeler," her identity as Sarah Wheeler Petipas is affirmed by her headstone at the Mt. Cecilia Cemetery in Corner Brook.

<sup>29</sup> See Box #1, Provincial Archives, "Sacred Heart parish," cited elsewhere.

Most of the notes below regarding marriages can be sourced to the Crocker family tree within the 1984 MUN Faculty of Medicine book mentioned earlier, page 247, unless otherwise mentioned.

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
57	George	George and Catherine	<b>CROCKER</b>	March 4, 1832	“(H).” Married Sophia <b>Blanchard</b> (#40). Died Aug. 1, 1899. <sup>30</sup>
58	Mary	George and Catherine	<b>CROCKER</b>	[illegible]	“(H).” Born Sep. 29, 1833. Married James <b>Wheeler</b> . Died Apr. 7, 1893. <sup>31</sup>
59	William	George and Catherine	<b>CROCKER</b>	[lost]	“(H).” Born 1834. Married Fanny <b>Hutchings</b> (#69). Died Mar. 27, 1900. <sup>32</sup>
60	Luke	George and Catherine	<b>CROCKER</b>	[lost]	“(H).” Born Dec. 1836. Married Jane <b>Payne</b> . Died Mar. 23, 1880 per the Old Cemetery in Trout River.
61	Charlotte	George and Catherine	<b>CROCKER</b>	[lost]	“(H).” Born 1838. Married Samuel <b>Payne</b> . Died Jan. 15, 1880 per the Old Anglican Cemetery in Parson’s Pond.
62	Jane	George and Catherine	<b>CROCKER</b>	[lost]	“(H).” Born Apr. 1841. Married William <b>Wheeler</b> . Died Feb. 23, 1933. <sup>33</sup>

<sup>30</sup> George Crocker’s death record, “Canada, Newfoundland Vital Records, 1840-1949,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-77L5>, Deaths 1898-1902, Volume 03, image #362, entry #17),

<sup>31</sup> Mary “Weller’s” death record, “Canada, Newfoundland Vital Records, 1840-1949,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-Q3WH>, Deaths 1891-1896, Volume 02, image #134, entry #17).

<sup>32</sup> William Crocker’s death record, “Canada, Newfoundland Vital Records, 1840-1949,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-77VP>, Deaths 1898-1902, Volume 03, image #360, entry #6).

<sup>33</sup> “Passing of Mrs. Wheeler,” *Western Star*, March 1, 1933, 2, retrieved from <https://collections.mun.ca/digital/collection/westernstar/id/9429/rec/1>. Many sources erroneously state that she had died on June 29, 1876, conflating her with her sister-in-law Jane Payne, wife of Luke Crocker. This error likely

63	Charles	George and Catherine	<b>CROCKER</b>	[lost]	“(H).” Born Oct. 13, 1842. Married Catherine <b>Payne</b> . Died Jan. 26, 1917. <sup>34</sup>
64	Maria	George and Catherine	<b>CROCKER</b>	November 11, 1844	“(H).” Married Emmanuel <b>Decker</b> on Aug. 20, 1872 in Trout River as Anglicans. <sup>35</sup> Died Jul. 5, 1933 in Green Point. <sup>36</sup>
65	Thomas	George and Catherine	<b>CROCKER</b>	January 14, 1847	
66	Edward	John and Elizabeth	<b>BRAKE</b>	July 28, 1837 [?]	“(H).” Died Jul. 11, 1911 in Meadows. <sup>37</sup>
67	William	John and Elizabeth	<b>BRAKE</b>	[illegible]	“(H).”
68	Joseph	John and Elizabeth	<b>BRAKE</b>	August [?] 21, 1843	

Feild’s personal narrative continues with the *Hawk* leaving behind the community of Trout Cove and arriving at the nearby settlement of Rocky Harbour at 2:00 PM. His arrival was heralded by one of the community’s oldest settlers:

At three o'clock my friends went on shore, and were kindly welcomed by an old Englishman named Paine. His wife is an Englishwoman, the only one, I believe, on the shore, and they were married in St. John's by parson Harris, forty years ago.<sup>38</sup> Since then he has constantly resided at this place, and has seen two generations grow up around him. He can read, and produced his Prayer-Book and

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originated from Madalyn Crocker, *The Argin' Ground - A History of Trout River* (master’s thesis, Memorial University of Newfoundland, 2002), figure 2.14. Hutchings and Buehler also incorrectly give Jane’s husband’s name as George Wheeler rather than William Wheeler.

<sup>34</sup> Charles Crocker’s death record, “Canada, Newfoundland Vital Records, 1840-1949,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-4G2X>, Deaths 1915-1918, Volume 08, image #357, entry #13).

<sup>35</sup> Manuel Decker and Maria Crocker’s marriage, “Canada, Newfoundland Vital Records, 1757-1893,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QK9Y-9S7D>, St Barbe > Bonne Bay (Church of England), Marriage 1871-1897, Vol. 93, image #2, entry #7).

<sup>36</sup> Maria “Dacker’s” death record, “Canada, Newfoundland Vital Records, 1757-1893,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-Z3KL>, Deaths 1931-1933, Certificate Number 260001-271778, image #240, entry #24, certificate #268664). Madalyn Crocker’s master’s thesis estimates her date of death to have been “approx.. 1955.”

<sup>37</sup> Edward M Brake’s death record, “Canada, Newfoundland Vital Records, 1757-1893,” database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-43HB>, Deaths 1911-1914, Volume 06, image #352, image #317).

<sup>38</sup> Unfortunately, the marriage records for the Anglican Cathedral of St. John the Baptist in St. John’s during this period (1803-1812) have been lost.

"New Manual," which appear to have been well used. He is very anxious to obtain a new copy of the "Manual," and I regretted that I could not supply him.

An afternoon service was then held, with only those children who had not already been baptized receiving the sacrament. The residents expressed their "great regret" that more of their family and friends could not return from their fishing operations in time for the arrival of the clergymen. Indeed, only two Rocky Harbour children are mentioned, albeit preceding the Trout Cove baptisms listed above:

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
55	Elias	Jesse and Sophia	<b>DICKER</b>	[...] 4, 1847	Usually spelled <b>Decker</b> . Died Sep. 12, 1870 per the St. Matthew's Anglican Cemetery in Rocky Harbour.
56	Absalom	Jesse and Sophia	<b>DICKER</b>	July 4, 1848	Married Hannah <b>Dolimount</b> on Oct. 21, 1877 in Bonne Bay. <sup>39</sup> Died Nov. 21, 1918 in Green Point. <sup>40</sup>

All of the baptisms that had been administered on this day were done so by Todd J. Jones.

### August 7, 1849 – Cow Head

The final series of baptismal records within the first numerical set detail some of the many children who were received into the Church of England. In his journal entry dated the day prior, Feild makes some remarks on the community and its settlers:

We found most of the inhabitants at home, and besides them two families from Daniel's Harbour, a place about twenty-one miles to the northward; and one family from St. Paul's Bay. We called on most of the people, and soon discovered that several of them are living in a most loose and licentious way; one woman, I fear, cohabiting with two men; others separated from a first husband and living with another man.

<sup>39</sup> Absalom Decker and Hannah Dolimount's marriage, "Canada, Newfoundland Vital Records, 1757-1893," database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QK9Y-MBY2>, St Barbe > Bonne Bay (Church of England), Marriage 1871-1897, Vol. 93, image #11, entry #7).

<sup>40</sup> Absalom Decker's death record, "Canada, Newfoundland Vital Records, 1840-1949," database with images via *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QKQF-4PSH>, Deaths 1915-1918, Volume 08, image #366, entry #7).

The behaviour of the children had gotten to a point where one of the residents had suggested erecting stocks for the public humiliation of insolent young boys:

While my friends were preparing the room, I talked to the men outside, and an old gentleman, who reported himself the "chief of the place[,]" said to me seriously, "Please your majesty, I have a petition to request, if you will be so well-pleased as to grant it. Will you be pleased to give me a grant to have the prayers of the Church read in my house every Sunday?" I told him how far I could and would gladly comply with his request. Then he said, "I have another petition to request; Will you give me a grant to have stocks put up to punish the unmannerly boys?" He then spoke of the grief and trouble which the misconduct of his own children had caused him. He appeared in earnest, and I felt for him.

The following morning, a service was held at the house of a Mr. Vincent, who is described as one of the most respectable settlers. Vincent apparently baptized many of the twenty-two children in his home, but this goes uncredited within the records themselves. In the first set of records, just three of these baptisms were noted:

No.	Name of Child	Parents' Names	Parents' Surname	Date of Birth	Notes by Transcriber
69	Fanny	William and Mary Anne	<b>HUTCHINGS</b>	May 21, 1848	Married William <b>Crocker</b> (#59). Died Mar. 21, 1927 in Trout River.
70	Abraham	Sarah	<b>PARK</b>	October 5 [?], 1840	It is likely that Sarah Park was one of the women living in the "licentious way."
71	John	Sarah	<b>PARK</b>	February 2, 1841	

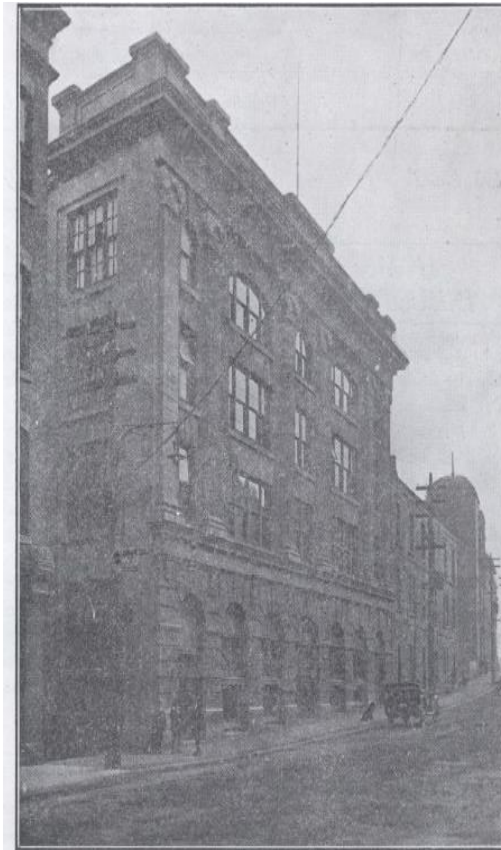
Todd J. Jones administered these baptisms as well. Before Feild departed, he lectured the residents on the virtue of marriage, and he left "with a heavy heart at the thought of leaving so much vice uncorrected, and of being able to hold out no hopes of amelioration."

### To Be Continued...

While this article has covered many of the records available from this voyage at the Provincial Archives, it is far from completely. There are two further tables containing roughly 145 additional baptismal records from Feild's journey up through the Labrador coast and back down around the northern peninsula going into St. Anthony. Many of Feild's most interesting anecdotes present themselves in these numerical sets of records, and in the next issue, I hope to share some of these alongside my transcription of these documents.

**THE MAYERS FAMILY AND THE NEWFOUNDLAND  
CLOTHING COMPANY OF ST. JOHN'S**

by  
Jack Haines and Stephanie Dennis



**The Newfoundland Clothing Company,  
271-275 Duckworth Street  
(*The Telegram/Saltwire*)**

In the Jewish community, anyone who works in the garment industry-buyers and sellers, tailors, manufacturers, and so on is affectionately called a *shmatte* (SHMAH-teh) merchant.

Joseph Mayers was a shmatte merchant.

He was also the founder and owner of the Newfoundland Clothing Factory in St. John's. He established the Clothing Factory in 1895, which later became the Newfoundland Clothing Company, Ltd., in 1912.

The Clothing Factory was first located on New Gower Street, then relocated to 278 Water Street (home now to O'Brien's Music Store), and finally to 25 Duckworth Street in 1910–1911.



**Newer Gower Street in 1892**

Joseph and two of his sons, Moses and Benjamin, operated the Clothing Company until 1918, when the Mayerses' heirs withdrew their shares from the Newfoundland Clothing Company. Benjamin was the clothing manager. After his military career, Moses became the general manager, owning 22 per cent of the business.

Joseph and Bertha had nine children-four sons and five daughters: Moses, Jacob, Abraham, Benjamin, Annie, Rosa, Paulina, Jenny, and Hattie.

The Mayers family came from Grodno, Poland (formerly Russia), and emigrated to the United States. According to the 1880 Federal U.S. Census, the "Meyer" family lived in Newark, N.J.:

Joseph: age 36, tailor, born Russia/Poland, parents born Russia/Poland  
 Isabel: age 38, wife, born Russia/Poland, parents born Russia/Poland  
 Rosa: age 18, daughter, tailor, born Russia/Poland  
 Benedict: age 10, son, born Poland [Benedict = Benjamin]  
 Paulina: age 6, daughter, born Russia/Poland  
 Moses: age 3, son, born in Newark, N.J.  
 Jacob: age 1, son, born N.J.

Annie and Abraham were not in the N.J. census. They arrived either before or after their parents.

Sometime in the 1880s, the Meyers moved to Quebec and lived and worked in downtown Montreal. Then the family moved to St. John's in the early 1890s. But Joseph still operated a business in Montreal because the 1891 Census of Canada shows that he employed 12 people. Some of his children worked for him because Rosa, Moses, and Benjamin were also tailors. They are not shown in the Montreal census. Neither are Annie and Abraham.

But two more daughters are now in that census-Jenny and Hattie. Jenny, 10, was born in Newark; and Hattie, 6, was born in Montreal.

In one Montreal street directory, Joseph used two surnames in different years for the same business address-Myers and Mayers.

Myers, Meyer, or Mayers? Just recently we learned the family's European name is Meir. The Hebrew surname Me'ir (Meir), with all the various spellings, means "one who shines". Mayer and Meher are both German and English. Myer is also English.

In Robin McGrath's book *Salt Fish and Schmattes: A History of the Jews in Newfoundland and Labrador from 1770*, she provides information why the company flourished. Joseph Mayers is quoted as giving "Evidence as to a Revision of the Tariff Taken Before the Hon. The Receiver general January 1898." Joseph said, in part:

I employ fifteen inside and ten outside, some of which have apprentices. There are about 40,000 suits imported here. I say that if the ready-mades which are imported here were made in the country, it would employ from 600 to 800 hands all the year round, besides the \$10,000 earned here in labour would go to import goods into the country. The custom trade of the tailors is only two months of the year and if they could make the ready-mades, they would have work the whole year. . . . At present, suppose a merchant goes from here to England for the fall goods, he does not know whether he over buys; or if he has enough already, if the times are bad he has got to carry over stock from one year to another, but if the goods were manufactured here he would be able to get them at the shortest notice.

Joseph went on to explain that producing ready-mades at home and not importing from abroad would be beneficial. The unit price would be cheaper, more people would be employed for more of the year, and they would spend more. All this would benefit the economy.

By the end of 1901, the Clothing Company began to expand. It relocated to the top flat of the Telegram Building, as shown in the advertisement in *The Telegram/Saltwire*, Nov. 15, 1901.

**CLOTHING !**

The Newfoundland Clothing Factory  
Offers Special Inducements to Wholesale Buyers.

**THIS IS "OUR GROWING TIME !"**

At the end of the year we have to move into new and large premises (top flat of the TELEGRAM Building), now being prepared for us; therefore, in order to reduce our stock we offer a liberal discount to wholesale buyers only.

**JOSEPH MAYERS, Proprietor.**

0-179,001      Factory and Warehouse, Job's Cove, East Side.

During the first few years of the 20th Century, Joseph became well known as a prominent and successful businessman. He was involved in the community, as shown in these articles (*The Telegram/Saltwire*) about his prize-giving at the St. John's Regatta in June 1902, and with a business that continued to boom.



**REGATTA RIPPLES.**  
 MR. JOSEPH MAYERS, the well-known proprietor of the Newfoundland Clothing Company, is to the fore again this year. He has informed Mr. R. I. Mare that he will present to each of the six fishermen and coxswain winning the fisherman's race, a well-made, comfortable reefer. Well done, Mr. Mayers! The fishermen already know and value your clothing, and this act will not be forgotten.

**A REGULAR HIVE.**  
 THERE is, perhaps, not a factory in the city kept so continuously busy for the past two months as the Newfoundland Clothing Co., under the management of Mr. Joseph Mayers. The employees number nearly a hundred and are kept working day and night, and the factory can only now supply the demand. The new and improved machinery used by the Company is of the latest type and is the most modern labor-saving devices known. "Expert labor and first-class work" is the motto by which these enterprising gentlemen have made themselves the foremost of clothing manufacturers in Newfoundland.

The year 1903 was significant for the Mayers family. In January, Moses left St. John's for an eight-week business trip. When he returned in late February, he was accompanied by his newly wedded bride, Emma Eckman.



Moses Mayers and Emma Eckman

But these happy tidings were short-lived. In August 1903, three days after returning from a six-month tour of Europe and Palestine, Joseph suddenly became ill at home, collapsed, and died.

This is the only photo of Joseph Mayers (*The Telegram/Saltwire*):



The Founder, Mr. Joseph Mayers, and the original employees of the concern now known as the Newfoundland Clothing Co., Ltd. Mr. Mayers wears a full beard. At his left is Mr. Lawrence Kennedy.

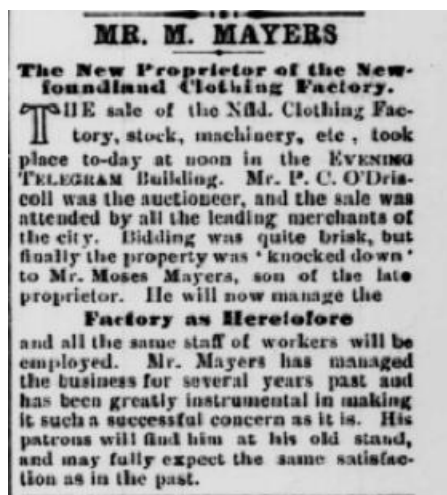


Unfortunately, he died intestate, which resulted in much sibling discord. The *Evening Telegram* reported the beginnings of the Supreme Court case on Sept. 22, 1903, less than a month after the funeral. The second report was published two days later: on Sept. 24th.

During this time, Moses's canny knack for business came to light. His siblings wanted him removed as administrator of their father's estate, claiming that he had undervalued it. Judge Johnson agreed and appointed Donal Browning, Chief Clerk and Registrar of the Supreme Court, as co-administrator.

The Newfoundland Clothing Company, its "goodwill, stock in trade, machinery, goods and effects of every description" was auctioned on Thursday, Oct. 22, 1903.

So, what did Moses do? He bought back the company-and all the employees kept their jobs (*The Telegram/Saltwire*).



Moses, now in complete control, had visions of expansion. At the end of 1903, he announced plans to build a new factory on Duckworth Street, which was completed by 1905.

During the next five years, Moses kept busy, not only focusing on the growing business but also his reputation within the community. For example, he became a member of the Masonic Lodge; he was prominent in donating and awarding trophies and prizes at various sports events; and he was an inaugural member of Newfoundland's Motorist Association.

However, by the middle of 1910, the business had expanded to a point where another, bigger factory was required. Excavating the site and building the factory began in 1910.

A contemporary report described the factory being "a six-story reinforced concrete modern building, fitted with up-to-date machinery etc., to meet the growing demands of the trade. This establishment . . . will be an ornament to east Duckworth St., its front will be one of the most artistic in the city, of the Greco-Doric order. . . . The building is to be constructed with a view to the comfort of its employees, so that a large space is given to lighting. Mr. Mayers is a believer in the power of sunshine on the health, work, and general efficiency of his hands" (*The Evening Telegram*, Nov. 17, 1910). A year later the factory was opened to great fanfare.

However, the increase in demand for ready-made clothing, the expansion of the business, and the opening of the new factory were set against a backdrop of increasing employee unrest. The paper *Feminist Research: Prospect and Retrospect*, by the Canadian Research Institute for the Advancement of Women, explains that female factory workers in St. John's were particularly vulnerable as they were not protected by minimum wage legislation or factory inspection acts.

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Perhaps nowhere was that vulnerability as pronounced as at the Newfoundland Clothing Company. In January 1912, female operatives in the pants department struck, protesting a reduction in piece-rates. Some of the strikers obtained employment in other St. John's factories; others were forced to resume work without obtaining any concessions. Yet evidence presented to the Dominions Royal Commission in 1914 suggests the persistence of worker discontent and the extraordinary measures adopted by management to dispel it: "Three years ago we had some labour difficulties, with the result that we sent out our manager [Moses Mayers] to Leeds [England] and set up a factory to make clothing and brought a large quantity of goods for two years. We overcame the labour difficulty and ceased to bring manufactured clothing into the Colony (*ET/ 22/2/11912: Dominions Royal Commission 1915, 107*).

In 1918, the heirs of Joseph Mayers's estate withdrew their shares from the Newfoundland Clothing Company.

As the great-granddaughter of Moses Mayers, I often wondered why the family had relocated to Leeds from Newfoundland. Family folklore stated that Moses and Emma had wanted their - children-Joseph (my grandfather, the son of Moses); Bertha (known as Dolly), and Bernard-to have an English education. Had the family just wanted their children, especially their sons, to have an English education, they could have sent them to boarding school and remained in St. John's.

But this could be the reason why my great-grandfather left Newfoundland: the family house went up in flames on the morning of Jan. 20, 1913.

By the 29th of January, all the Mayerses' household items, the car, the house, and the land had been auctioned off. The enquiry into the fire concluded that it had no known origin.

On February 11th, Moses, Emma, and their three children were listed as passengers on the R.M.S Sardinian, sailing from St. John's to Glasgow and then on to Leeds.

The family returned to St. John's in 1924, but not permanently. They had severed all ties with the Newfoundland Clothing Company by 1926. Moses died in London in 1931 and Emma died in 1950. They are buried in the Willesden Cemetery in London.



**The building today at 275 Duckworth Street.**

In 1989, the building at 275 Duckworth became a heritage site. It is now home to various boutiques and the Craft Council of Newfoundland and Labrador. Previous tenants were Pizza Palace, Dallas Lounge, The Evening Telegram, Law Offices of Gittens Casey, and CompuCollege (now called Eastern College).

### **Stephanie's story**

I was born in August 1965, in London, the eldest of three children to Michael and Elsie Mayers. Michael is the only child of Joseph and Phyllis Mayers, and he was born in London in June 1936. Joseph was the eldest child of Moses and Emma Mayers, and he was born in St. John's, Newfoundland in January 1904. The Internet is such a great resource tool!

I've always had an interest in social history, especially stories of my own family-who they were, where they came from, and so on. One half of my DNA chart is all green, from my father's Ashkenazi ancestors from Russia and Poland. So it's always been easier to research his forebears.

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The other half, from my mother's side of the family, is more exotic and confusing. It looks like a rainbow. Being a blend of Sephardic Jews, her ancestors had migrated over the ages down from Spain, through the Middle East, before settling in South Asia.

My story starts in Leeds. I knew that the family, before the 1926 crash, had a big house. It was called Sycamore Lodge, and had nannies and servants, as related by family folklore. But, by the time my father was born in 1936, it had all disappeared and the family was living in London. In 2006 I posted a question on an Internet forum, asking if anyone had any information about Sycamore Lodge. I heard nothing.

In January 2019, my husband, Steve, and I were thinking about where we could travel during the summer. I was a teacher and had six weeks off at the end of July. We decided to travel to Canada, and part of our journey would be to visit St. John's. We booked our trip, which would start at St. John's, then to Niagara, Toronto, Ottawa, Quebec City, and end in Montreal.

About a week later, for a reason I have yet to fathom, I decided to look for information on Sycamore Lodge and was amazed to discover that the question that I had posted 13 years earlier had been answered—in 2014!

The person responding said he was Jack. He said he believed that his great-grandfather, Benjamin, and my great-grandfather, Moses, were brothers and that he would love to get in touch.

He left two e-mail addresses. And so I responded, five years after he replied to my question. I had no idea where he was in the world, or even if he was still alive. Within an hour of e-mailing Jack, he contacted me. He was very much alive and living in Montreal, the final destination of our trip I had planned only a week earlier.

Jack and I had a dinner date at a restaurant in downtown Montreal. And that is where Steve and I, and Jack and his family met each other for the first time. In the six months after that, Jack and I were in regular contact.



**Jack Haines and Stephanie Mayers-Dennis**

He has been very generous in sharing the information that he had already gleaned. This was the catalyst that renewed my interest to find out more about Moses Mayers and his family-my ancestors, and the Newfoundland Clothing Company-much of which I have shared with you here.

### **Jack's story**

Who am I? Where do I come from? I think these are the two questions most adopted and foster children ask themselves.

I know I did.

Not knowing the answers was like the missing pieces of a puzzle.

### **His nickname is Jack . . .**

Jack Haines, the agency told my foster parents when they brought me to them in Verdun, Que. I was nine months old. The social welfare agency was the Red Feather. It oversaw all adoptive and foster cases for the English-speaking Protestant population in Montreal.

My foster father was a landscape contractor and owned his own business. Back in the 40s, 50s, and 60s, it was easy for a man to support his family on his salary alone. My foster father was Danish; my foster mother, a French-Quebecer. We spoke English at home. Had my foster mother spoken French to me, I would be bilingual today. So now I speak something called *frenglish-franglais*-a mixture of French and English.

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My stay with my foster parents was supposed to be temporary: my birth mother had tuberculosis and had to go to a sanatorium somewhere in northern Quebec. When she recovered, she came to see me. She and my father had already separated then. Knowing I was in a good home with loving foster parents, my mother decided to leave me there because she couldn't provide the care and stability I needed as a child. That's a painful decision for most mothers to make.

My mother kept my eldest sister and younger brother with her. Eventually, they too went into foster homes.

The name on my birth certificate is GEORGE STIRLING MACKENZIE HAINES. All in caps. You'd think with a hundred-dollar name like that I'd be a billionaire.

NOT.

So I wasn't a Jack. I was a George.

Too late, though:

When my foster parents tried calling me George, I don't know when, I wouldn't answer them. I was Jack, not George. For nearly 12 or 13 years, I celebrated my birthday on one day in February-only to find out from my birth certificate I was born on another day in February. At least the year was correct, 1944. I was born in Toronto and baptized in Kenogami, Lac-St-Jean, Que.

When we hear the abbreviation *aka* (also known as), we think of someone who has a shady past and uses aliases. I don't. But in some of my documents, *aka* follows the name I've always used since I started working: Jack S. Haines (aka George Stirling MacKenzie Haines).

Except for legal documents, I just use Jack Haines. Much simpler. Our three children, our son and two daughters, have an *S* in their middle names. My wife's idea.

I stayed with my foster parents until I was 25, when I married Irma Lester, a Jewish girl from Côte-des-Neiges, another district of Montreal. We met and worked at a customs broker's office downtown. We had an office romance: tongues wagged.

So what does this have to do with the Mayerses of Newfoundland?

Much.

But first, let me give you a little background, please.

### **My search began**

In the 70s. After my foster parents died, I started searching for my birth parents. I went downtown to the Montreal head office of the Red Feather. They gave me a copy of my file: 1½ pages of the outline of my history. MACKENZIE is spelled MacKenzie in the title. Our Scottish ancestors are from the Highlands and the Western Isles, but some have spelled their name McKenzie. And so have I.

In my outline history are the dates of birth and places of my parents and some of my half-siblings. To make a long story short, I found nearly everyone-and more. I'm one of 14 children: nine on my mother's side, five on my father's.

First, I found my eldest sister on my mother's side. Then sometime later, my paternal sister and my father.

I had been looking for Haineses in the Montreal White Pages. When I found a Haines in LaSalle, I phoned the number. My father's third wife, Anita, answered. She told me that my father was out West, but his daughter, Irene, lived in LaSalle. Anita gave me her number.

When I called Irene, she told me that she lived on Maher Street, just down the street from us. She worked for Maislin Transport in LaSalle.

So did I.

We passed each other in the hall and never knew we were brother and sister. Her children played with our children.

Through Irene, I met my father and my half-brothers, Daniel, Robert, and Lawrence. My father said that the last time he heard of Alice, my mother, she was living somewhere in Ontario.

In 1995, I finally met my mother and her last child. Before that, I sent search letters out to all the Pays in southeastern Ontario. Each letter had a "related or not" form with a self-addressed stamped envelope. One of the letters reached a distant cousin of my mother. That cousin called my mother's sister . . . and the rest his history.

### **Haines and Mayers**



**Benjamin Mayers and Florence Hirsch**



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My father was Richard McKenzie Haines. He was one of five children of William McKenzie Haines and Miriam Mayers. She was one of four children of Benjamin Mayers and Florina (Florence) Hirsch, my great-grandparents. Miriam's brothers were Edwin, Adam, and Bertrand. The son of Richard Haines and Alice Pay is yours truly.

Richard's second wife was Viola B. Clark. Their children are Irene, Daniel, and Robert. He and his wife, Darlene, and I are Ancestry members. We have identical trees and collaborate often. Robert's tree is more extensive than mine.

Richard's third wife was Anita Beaudoin. Their son is Lawrence.

After the Mayerses and the Hirsches arrived in the States from Poland, the Mayerses lived in Newark, N.J.; and the Hirsches, in Brooklyn, N.Y. Joseph Mayers, the head of the Mayers family, was a tailor; and Herman Hirsch, the head of the Hirsch family, was a tobacconist.

Benjamin Mayers and Florina Hirsch were married in Montreal in 1893. Miriam was born in Montreal in 1894.

Benjamin and his brother Moses worked with their father, Joseph, Newfoundland Clothing Company.

Joseph died of a heart attack in his home at 34 York Street, in St. John's, on Aug. 19, 1903. He died in the arms of his son Moses. Their mother, Bertha, had died in December 1901, also at home.

Joseph's funeral was held in Montreal at his son-in-law's house, Isaac Harris, spouse of Annie Mayers. All of Joseph's sons attended: Moses, Jacob, Abraham, and Benjamin. Joseph and Bertha are buried in the Back River Memorial Gardens.

### **Early death and convent**

Florence Hirsch-Mayers, 35, died in August 1906 in Brooklyn. The cause of her death is still unknown.

After Florence died, Benjamin sent their only daughter, Miriam, to a Catholic convent in Newfoundland. When her education with the nuns was over, she was in her late teens. Then she returned home to her father, who had already remarried.

Benjamin's second wife was Elizabeth "Lizzie" Bonavitsky. Their daughter was Martha, who was born in Calgary in 1913.



**Miriam Mayers-Haines**



**Willian McKenzie Haines**

Miriam Mayers converted to Christianity when she and William McKenzie Haines were married in Montreal in 1913 at Saint Paul Baptist Church. William was an Anglican deacon; he was also a justice of the peace in Saguenay-Lac-St-Jean, Que. The family-Miriam and William and their children (Richard, Robert Andrew, Jessie, Gwenneth, and Florence)-lived in Isle Maligne.

My grandfather, William, died there in August 1944 in a boating accident, trying to save a young girl from drowning. Grandmother Miriam died in November 1949 in Edmonton, Alta. William and Miriam are buried side by side in the Protestant Cemetery of Isle Maligne, Alma, in Lac-St-Jean. Their son, Robert, is buried beside them. He also died in Isle Maligne, in January 1956.

My father, a welder, worked for one of the aluminum companies in Lac-St-Jean. He died in June 1984 in Edmonton and is buried there. So is his sister Jessie.

History tends to repeat itself and that was true in my case. In my early teens, I was interested in priests, nuns, and brothers. Monks, too, both Eastern and Western.

It was a romantic idea for me to want to follow in my grandfather's footsteps: I wanted to become a deacon, too. But God had other plans.

I entered lay ministry: became a pastoral visitor for our church. I had been trained by the Anglican Diocese of Montreal to visit the sick and the elderly in senior homes and hospitals. I resigned from pastoral care a few months after COVID-19 started. I also belonged to several Anglican orders.

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My grandmother was Jewish. So is my wife, Irma. I had left the Church a few times, but “my Yiddish mama” (my Jewish mother, I affectionately call her) faithfully kept going to our home church every Sunday morning.

Irma has never converted.

Being part Jewish (I’m 29%) can lead to some funny situations-especially when wearing the Cross and the Star of David. In the Christian community, when they see the Star of David, they ask me if I’m Jewish. And in the Jewish community, they still ask me if I’m Jewish.

Once, when I was doing my pastoral rounds at a senior home, I met a little Jewish man who was a resident there. LaSalle is not a Jewish community.

“Good morning,” I said. “*Vos makhstu?*” (“How are you?”). He said he was doing okay, and we chatted for about 15 minutes.

“Look,” I said, reaching inside my shirt and pulling out my chain, “I wear the Star of David and the Cross.”

“Vhat?” he said. ‘You can’t make up your mind?’”

### **Three Jewish families . . .**

are related: the Hirsches, the Mayerses and the Laszczowers. We - Stephanie, Robert and I - know the connection between the Hirsches and the Mayerses: Benjamin Mayers and Florina Hirsch.

But what about the Laszczowers? Where do they fit in?

Lester is Irma’s Canadianized surname. Her European name is Laszczower. She and her family are from Poland. So are the Mayerses. The Hirsches are from Germany.

Before War World II, Irma’s aunt and uncles arrived in Quebec and settled in Montreal. One of her uncles started Lester Smoked Meat in 1931. He also owned a delicatessen. Irma’s other aunt and uncle also opened their stores. Irma’s mother and father, brother and sister arrived in Montreal after the war. Her father worked in one of his brother’s delicatessen.

Two years ago, Irma and I took Ancestry DNA tests and found out we’re cousins. Her DNA isn’t in mine-but it is in the Mayerses and the Hirsches, as is mine. This means, somewhere and sometime in the past, the three families intermarried in either Poland or Germany. Irma says this is *besbert* (Yiddish for “predestined by G-d”).

We still haven’t found out the exact connection between the Laszczowers and the Mayerses and Hirsches. But Herman Hirsch, my great-great grandfather, had one sister: Louisa Mayer. Could this be one of the Mayers? We still don’t know.

**Benjamin Mayers . . .**

and his family must have moved back to the States sometime before 1900. The 1900 U.S. Federal Census states that they were living in Brooklyn-Benjamin (29) and Florina (29), Miriam (5) and her brother, Edwin (4).

Then sometime after the death of his father, Joseph, and the closure of the Newfoundland Clothing Company, the 1916 and 1921 Censuses of Canada show that Benjamin lived in Calgary and owned and operated a retail clothing store, and that his last child, Martha, was born there.

Benjamin and his family finally moved to Seattle, Wash. The 1930 U.S. Federal Census lists him as a merchant and tailor. Benjamin died in Seattle on July 7, 1931. He was 61 years old.

Stephanie and I would like to invite the reader to contact us if any of their relatives worked for the Newfoundland Clothing Company when Joseph Mayers and his sons oversaw its operations.

Jack and I would like to thank *The Newfoundland Ancestor* for giving us the privilege to write this article and to honour our ancestors.

If you have a photo to share or a story to tell, we would love to hear from you.

Thank you.

E-mails:: [hainesjack44@gmail.com](mailto:hainesjack44@gmail.com) [stephanie.dennis@hotmail.co.uk](mailto:stephanie.dennis@hotmail.co.uk)

Note: In some of the text and captions of photos is shown *The Telegram/Saltwire*. We would like to thank them for granting us permission to reprint the text and photos that first appeared in *The Evening Telegram* in the 1900s.

The End

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## Links between Wexford & Newfoundland

### As exemplified by the Keough surname

I have been working for many decades to find the origins of my parental ancestors (Keogh). Long frustrating periods in which I made little or no progress have been punctuated by sudden bursts of enlightenment. I seem to be in one of those delightful periods of rapid advancement. This was triggered when I updated my DNA analysis from Big-Y-500 to Big-Y-700 (FamilyTreeDNA). I found that I share my haplotype with Shannon Keough of St. John's Newfoundland.

I contacted Shannon and, coincidentally, he was about to make a trip to Ireland to discover more about his ancestors. We met for the first time in Kehoe's pub in Anne Street in Dublin. During our meeting, it became clear that we share much more than our genetic markers. There were many similarities within our families including the ability to read and write across many generations plus our associations with business and accountancy. Shannon's family hailed originally from Ireland, and he was trying to find out more about their origins. Oral tradition points to County Wexford. Again, we overlap. Although residing in Dublin for over two hundred years, my forefathers came from County Wexford.

These new insights prompted me to investigate the links between South-East Ireland and Newfoundland (NFLD). I was amazed by the strength of these bonds. I was also surprised by the amount of clarity they gave me about the Keoughs (Keoghs or Kehoes) of Wexford.

Regarding the surnames, let me point out that the spelling has nothing to do with underlying DNA. However, there seems to be a prevalence of *Keoughs* in Newfoundland, a spelling common to areas around the port of New Ross on the western side of the county. This port was an important exit point for migrants to Canada.

In 2016-17, Mary Golden published a 57-page article about the Keough/Kehoe/Keogh sept of South-East Ireland. It is entitled *The MacEochaidh Poetic Family and their Patrons 1400 to circa 1700*. It was published by the County Kildare Archaeological Society. 'MacEochaidh' is Gaelic for all variants of the surname. Because of the prevalence of the anglicised spelling 'Keough' around New Ross and in NFLD, I will use it, or MacEochaidh, to distinguish the entire sept throughout the rest of this article unless otherwise stated.

### The Keoughs of Wexford

Edward MacLysaght in *The Surnames of Ireland* (2005, published by the Irish Academic Press), divides *MacEochaidh* into three groups: South Roscommon; Limerick-Tipperary and those of Leinster. Only the Leinster branch (South-East Ireland) is considered here. The Keoughs of this region became hereditary bards to the main ruling septs of the area, including the Kavanaghs, O'Byrnes and O'Tooles.

The early origins of the MacEochaidh surname are somewhat vague. However, the name has been associated with County Kildare, which is part of the lowland country to the west of Dublin and the Wicklow mountains. The name subsequently expanded east into the Wicklow highlands and south

into Wexford. The main body of the family appears to have settled for the most part in western County Wexford maybe in advance of the arrival of the English (or Anglo- Normans) in 1169. This branch of the family is in focus here. There is little surviving evidence of individual bards in this area. However, mention of brehons and poets is made by the Sherrif of Wexford in a letter dated 1538 to King Henry VIII's chief minister. In it he complains that the king's enemies, in the form of 'judges and Irish rhymers', are being harboured by the Kavanaghs, the ruling Gaelic chieftain of the region.

Roughly 75% of the Gaelic tribal population did not own land and were subservient to the classes above them. Around 10% would have been numbered among the ruling classes. The remaining 15% was composed of families that had specialist roles in defence, law, medicine, education, genealogy, and other professions within the tribal system. Being heavily associated with the poetic or bardic professions, it is not surprising to find many Keoughs who had at least a rudimentary education. Learning was cultivated through the patronage of the chieftains or through the subsequent evolution of so-called *hedge schools*. These emerged when the tribal system was demolished by a new wave of English Protestant colonists during the 17<sup>th</sup> century. Teachers, some of whom were former members of the bardic schools or their descendants, were forced to work underground because of a series of penal laws enacted against Catholics. These schools were run in many rural and urban settings including open air venues, hovels and even in two-storied buildings in some of the larger cities. By the end of the first quarter of the 19<sup>th</sup> century 9,000 'pay' schools catered for almost 400,000 children. Most of these were hedge schools. They provided an exceptional curriculum encompassing mathematics, history, science, religion, and languages such as English, Latin, Greek and Hebrew. Hedge schools served as conduits, enabling the professional classes to transition from tribal life and pursue a trade when the native way of life ceased to sustain a livelihood.

Strong links with the hedge school system probably explains why my GG-grandfather owned a circulating library in Dublin City in the 1830s and was also an accountant. It probably explains why many of the Keoughs of NFLD were able to read and write and became involved in business and trade. Edward Keough, who was born in 1796 in County Wexford, probably came from New Ross. Family tradition reveals that he was a schoolmaster (as was his father) and was said to be the first teacher in Calvert. New Ross did have a hedge school tradition which advanced into the Catholic Chapel system and then into the National Schools' network.

### **Origins of the NFLD Keoughs**

The origins of at least six Keough lineages of NFLD are associated with the western portions of Wexford. This is not surprising since the catchment area for migrants that sailed from South-East Ireland came from the hinterlands of the ports of Waterford and New Ross. Nearly 85% of Irish migration to NFLD came from a 30-mile radius of Waterford along the Suir, Nore and Barrow rivers. So, the NFLD Keoughs tend to share a lot in common, particularly regarding their family origins in Ireland, and these characteristics can be summarised as follows. They came:

- From a restricted region
- Through a narrow maritime funnel (existing fleet of passenger boats)

- At a particular period of history (1750 to 1850)

Furthermore, emigrants from specific locations in Ireland tended to gravitate to areas in Canada that had pioneering family connections. In other words, migration tended to follow in the footsteps of earlier relatives. Moreover, as mentioned, many families maintained traits that were developed in traditional Gaelic society, particularly with regard to education and subsequent links to trade, especially through small and medium-sized businesses. Larger businesses, including maritime developments, tended to be associated with the leading septs.

We also know that the distribution of Keoughs in South-East Ireland was not and is not haphazard. In the late 18<sup>th</sup> century, when many Keoughs left Ireland, the sept still contained elements of the historic distribution of original tribal patterns and does so today in some areas.

Each of these claims would require in-depth citations of the sources to satisfy the more curious. However, to clarify further would mean writing a scholarly article, which is not the purpose of this piece. Suffice to say that the literature already cited, combined with the *Further Reading* list at the end of the paper, with added notes, contains most of the information sources used.

What is more relevant here is to outline the possibilities for making a significant penetration into the genetic base of the MacEochaidh sept of South-East Ireland, particularly Wexford, extend this study to NFLD and enable Irish and Newfoundlanders to understand more about their interconnections. This communal method would open the way to clarifying the family history of many on both sides of the Atlantic and provide a much-enhanced base for genealogical studies that would go beyond individual family approaches which are commonly used in genealogy today. Given that we are on the threshold of a new era of data management through Artificial Intelligence, this approach would allow rapid advancements to be made in linking DNA markers and mutations to specific sets of families and geographical locations and place them in their historical contexts. If successful, it could be extended more widely to general genealogical research.

Raymond M. Keogh

### **Further Reading**

In addition to the references already mentioned in the paper, I would suggest the following:

Keogh, R. M. 2015. *The Emergence and Growth of Gaelic Merchants and Traders in Dublin 1660-1911*. Dublin Historical Record. Vol. 68 (2): 149-162. [This reference provides a breakdown of the Gaelic tribal population into classes; it also traces the history of native urbanisation and the development of traders in Dublin after the destruction of the traditional way of life.]

Lee, K. and Jenkins, T. 2022. *Shoebboxes. From Irish Roots to Canadian Branches*. Coollatin Canadian Connection. Ireland. [The authors point out that many of the cemeteries in specific parts of Ontario correspond to those in particular areas of the Fitzwilliam Estate in South Wicklow, demonstrating the intimate community links between locations on both sides of the Atlantic.]

McManus, A. 2006. *The Irish Hedge School and Its Books, 1695-1831*. Four Courts Press. Dublin. [This is a fascinating book that traces the history of native Irish education from the 17<sup>th</sup> century to the beginnings of the national education system in the 1830s.]

## NEWFOUNDLAND AND LABRADOR STRAYS DEATHS AFAR

Compiled by Pat Walsh

What is a Stray? A Stray is defined as a person who is described in a record of an event as being from or connected with a place outside the area in which the event took place. For example, someone born in one place dies in another and the event is reported in a local newspaper. I do take most of our strays from *The Telegram*, as noted below. Thank you to The Ontario Genealogical Society for this definition of a Stray.

Strays from Bell Island appear on the Historic Wabana Nfld Facebook page. It is a website celebrating the history, culture & people of Bell Island, NL with particular emphasis on the Wabana iron-ore mining operation. Thank you to Gail Hussey-Weir, this public group page has over 4,000 members.

The obituary information which follows has been taken from past issues of *The Telegram*, a daily newspaper published in St John's, NL unless another newspaper has been noted. For more detailed information, please research the newspaper for the dates listed.

**Binkley**, Donna (nee Samson) on Nov. 7, 2023, aged 72, in Ontario. Born on Dec. 13, 1951 in Flat Island, daughter of Rebecca & Raymond Samson. Predeceased by her parents. Mother of Michael, David & Megan. Sister of Marlene, Diane, Guy, Linda, Laverne & Chris. She studied Nursing. She moved to Kingston, ON. Funeral services held in Odessa, ON. Obit & photo, Paul G. Payne Funeral Home, Odessa, ON.

**Blakely**, Helen (nee Janes, aged 87 of Brentwood, Tennessee, on Dec. 30, 2023. Born in St. John's on June 6, 1936, daughter of Charles Sheridan & Mary Ellen Janes. She moved to the US in 1956. Predeceased by her parents & her son Ben Keys Blakely Junior. Mother of Gail Blakely Bauer (Tom). Obit & photo Jan. 5, 2024.

**Conway**, Thomas in Halifax, NS on Oct. 10, 2023, aged 82. Predeceased by his parents James & Genny & his brother Ron. Brother of Harold, Inurnment in Holy Sepulchre Cemetery, Topsail Road, Mount Pearl. Obit Oct. 18, 2023.

**Grant**, Sheila Winnifred (nee Kirby) on Dec. 22, 2023, aged 89, in Halifax, NS. Born in Burin in 1934, daughter of Archibald & Violet Kirby. Predeceased by her parents & her brothers Leonard & Roy. Wife of 62 years of Alfred Grant of Halifax. Mother of David, Barry, Daren & Karen Beauvais (Byran). Former employee of *The Chronicle Herald*. Obit & photo *The Chronicle Herald* Dec. 30, 2023.

**Johnston**, John Taylor in Sherbrooke, Quebec, on Dec. 1, 2023. Born in 1965. Predeceased by his father John & his brother Rob. Son of Elizabeth (Betty) Johnston.



Father of Pascale (daughter of Claudine). Brother of Jeannie & Susan. Funeral service in St. John's & burial in May in his favorite place, Lower Island Cove, CBN. Obit & photo Dec. 23, 2023 & Barlett's Funeral Home, St. John's.

**Kennedy**, Patrick "Paddy", of Brooklyn, New York, formerly of Harbour Main, on Dec. 28, 2022. Born on Dec. 6, 1931. Ironworker, Local 40. Father of Donna, Karen & Patrick. Predeceased by his wife Joan (Feb. 28, 1932 – July 23, 2020 & his son Martin (Marty) (Sept. 21, 1964 – April 22, 2020). Obit & photo Dunphy's Funeral Home, Holyrood, Conception Bay. A joint funeral service was held in Holyrood in July 2023.

**Kinsella**, Austin Joseph, on July 5, 2023, aged 92, of Pembroke, ON, formerly of Torbay. Born on Feb. 26, 1931 in Torbay. Husband of 70 years of Alice (Roblin). In 1992, they moved to Deep River, ON. Father of Sharon Desfosses (Franciois), Marion O'Connor (Kerry), Austin, Thomas, Genevieve Kreye (Ross), Janet, Mary Philip (Kelly), Ann, Patrick, Eileen Byrne (Chris) & Betty Timmerman (Brian). Employed as a heavy equipment operator & a part-time Commercial fisherman in the 1960s. Obit & photo July 7, 2023.

**Littlejohn**, Loretta "Lol", Catherine (nee Fitzpatrick), aged 86, in Kitchener, ON. Dec. 11, 1937 – Dec. 2, 2023. Born on Bell Island, daughter of Ronald Fitzpatrick & Ellen O'Leary. Predeceased by her parents & her husband, Leo, 2017, & her sister Bett. Sister of Shirley, Ron, Sid, Barb, Peggy & John. Mother of Ken, Curtiss, Gerard & Leona. She was employed as a real estate agent and was an active volunteer. Obit & photo budgellfuneralhome.ca & Historic Wabana Nfld Facebook page.

**MacLeod**, Dr. Robert William, in Summerside, PEI on Nov. 15, 2023. Born in St. John's on Dec. 26, 1922. He attended the Dalhousie University Dental School in Halifax, NS & practised dentistry in St. John's & Corner Brook. He moved to PEI in 2002. Husband of 66 years of Dorothy (Watson). Father of Margi Kean (peter) & Bob. Obit & photo Nov. 18, 2023.

**Matichuk**, Gladys (nee Conway) on May 30, 2023 in Edmonton, AB. She grew up in Quidi Vidi Village, St. John's. Predeceased by her parents Charles (1962) & Gertrude Conway (1994). Mother of Dru. Sister of Mary Grace (Tom, deceased), Trudy Holden (Brendan, deceased), Bernadette Morrissey (James), Kay Barrington (John), Charlie & Michael. Inurnment at Mt. Carmel Cemetery, St. John's. Obit & photo, July 7, 2023.

**Maidment**, Patricia of Riverview, NB, on Nov. 20, 2023. Born St. John's in 1944. Predeceased by her parents John McCormack & Rose (Barry) Whelen. Mother of Pam, Kim Seldon (Brad) & Daren. She was employed as a Human Service Counsellor & also as a nurse. Obit & photo Cobb's Funeral Home, Riverview, NB.

**Murray**, Helen "Mitz" (nee Antle) on Dec. 3, 2023 in Bedford, NS. Born on July 10, 1949 in Botwood, daughter of Tom & Helen (Perry) Antle. She graduated from St. Clare's Mercy Hospital Nursing School in St. John's. Predeceased by her parents, her husband Trevor Murray (2007) & her sister Rosemary in 1976. Sister of Kathryn (Kay) Antle McNamara. Obit & photo Dec. 16, 2023.

**Penney**, Joseph "Joe" in his 91<sup>st</sup>. year, on Dec. 23, 2023, in Georgetown, ON. Born on Bell Island. Predeceased by his wife Jean (2002). Father of John, Bonnie, Dale, Karen & Paul. He was inducted into the Bell Island

Sports Hall of Fame. Long – time hockey goaltender. He relocated to Georgetown in 1962. Employed at P. Graham Bell for 34 years. Obit & photo Jones Funeral Home, Georgetown, ON & Historic Wabana Nfld Facebook page.

**Pollett**, Evangeline `Vangie` (nee Stowe) of Corner Brook, in Sydney, NS, aged 86. Born on April 12, 1937 on Bell Island, daughter of Robert & Sarah (nee McCabe) Stowe. At age 14, the family moved to Corner Brook. She married Arthur Walwyn `Wally` Pollett in 1958. Predeceased by Wally in 1982 & her parents & sisters & brothers, Elsie Hewitt, Robert, Gertrude Noseworthy & Randolph. Mother of Gwen Walsh (Garry), Rene & Lisa. Obit & photo Sydney Memorial Chapel, Sydney, NS & Historic Wabana Nfld Facebook page.

**Poole**, Mary “Pat” on July 2, 2023 in Ottawa, ON. She was born in Colliers on May 23, 1948. Predeceased by her mother Gertrude Carew, March 25, 2013. Sister of Karen Fung – Kee -Fung (Michael). Step – daughter of Joseph Carew. She graduated from St. Clare’s Mercy Hospital School of Nursing in 1972 & spent her career in the Neonatal Intensive Care Units of St. Clare’s, the Grace Hospital & the Janeway Children’s Hospital. Obit & photo July 7, 2023.

**Power**, Arneil Michael in Vancouver, BC, April 4, 1947 – Nov. 10, 2023. Born on Bell Island, he was predeceased by his parents James & Kathleen (Myers) & his brothers Raymond, Francis, Milton, Hubert & Walter. Brother of Yvonne, Lou, Dianne Barker (Andy) & George. He began teaching in Badger & moved to BC. He taught there for a short while & later worked at James Victory House & then MPA’s Hampton House. Interment at a later date on Bell Island. Obit & photo Nov. 18, 2023.

**Power**, George Francis, of Lethbridge, AB. Aug. 31, 1953 – Dec. 7, 2023. Born in St. John’s, Bell Island was his childhood home. Predeceased by his parents William & Bridget (Dooling) Power & his step – mother, Ellen (Barb) (Hammond) power. Husband of Chris. They moved to Fort McMurray, AB in 1976. He retired as an Electrician at Syncrude Canada in 2008, when they moved to Lethbridge. Father of Laurie McIntosh (Cody), George, Kevin & Julie Overweg (Dennis). Brother of Mary, Cathy, Billy & Evelyn. Obit & photo Martin Brothers Funeral - [mbfunerals.com](http://mbfunerals.com) & also the Labrador West Memorial Facebook page.

**Small**, Carol Ann (nee Hawco) in Stony Plain, AB, Oct. 11, 1945 – Dec. 3, 2023. Born on Bell Island, daughter of Walter & Kathleen Hawco. Predeceased by her parents & sister Lucy & her brothers Bernard & Walter. Wife of Peter. Mother of Laura Wiege (Rick), step – mother of Gerard Small, Peter Small & Lorraine Brownrigg (Jeff). Sister of Jack, Marguerite, Jerry, Kevin & Mario. Obit & photo [arbormemorial.ca](http://arbormemorial.ca) & Historic Wabana Nfld Facebook page.

**Souza**, Patricia M. (nee Ford) of New Bedford, Ma, aged 83, on Dec. 13, 2023. Born on Bell Island, daughter of William & Jessie Ford. Predeceased by her parents & her husband Donald E. Souza & her brother Gerald & her sister Winnifred Quinlan. Mother of Wayne Rogers, Deborah Prout, Coleen Lynch (Charles, deceased), Jacqueline Ulewicz, Donna Medeiros, step-son Donald Souza & step-daughter Linda Souza. Sister of Evelyn Caron (Claude) & Rose Rose. Obit & photo [www.saundersdwyer.com](http://www.saundersdwyer.com) & Historic Wabana Nfld.Facebook page.

**Stone**, Joyce (nee Pitts) in her 89<sup>th</sup> year, on Nov. 5, 2023 in Ontario. Formerly from Bell

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Island. Predeceased by her parents George & Gwendolyn Pitts. Her sister Julie Wareham & her brothers Howard & Lloyd. Wife of Harry. Mother of Judy. Obit & photo Jones Funeral Home, Georgetown, ON.

**Warford**, Rose Marie (nee Cahill), aged 75, on Dec. 1, 2023, in Cambridge, ON. Born on Dec. 9, 1947 on Bell Island. Predeceased by her parents Martha & Charles Cahill. Wife of 47 years of Wes. Mother of Barry, Michelle & Shawn. Obit & photo Corbett

Funeral Home Ltd, Cambridge, ON & Historic Wabana Nfld Facebook page.

**Whiteway**, Frank David “Francis” in NB. Nov. 8, 1942 – Dec. 14, 2023. Born in Musgrave Harbour, son of Bert & Olive (Parsons) Whiteway. Husband of 56 years of Jean Blackwood. They lived in St. John’s & later in Mount Pearl, for 46 years. They moved to Fredericton, NB in 2017. Father of Glenny & JoAnne. Predeceased by his parents & his brother James. Obit & photo Dec. 16, 2023.



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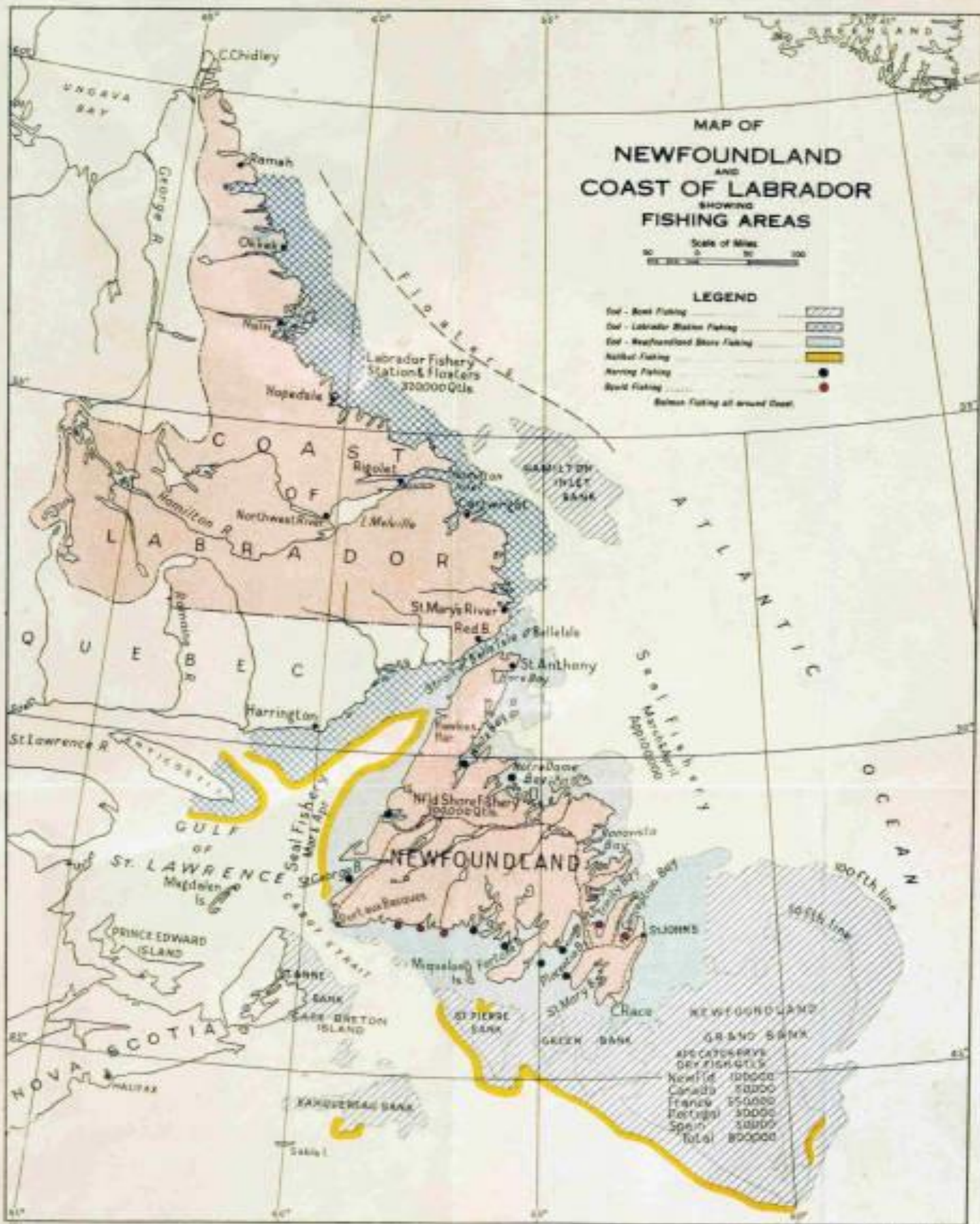
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