

FAMILIES

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Marchmont, Louisa Birt's first receiving home for British Home Children, Belleville, Ontario, 1873

(Library and Archives Canada, 1993-240, Box C0497, Item 3591133)

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On the Backs of Babes: Researching British Home Children
Story of a Pioneer Pastor

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Ontario's Historic Plaque Program: Another Family History Resource to Explore
Alan's Blog, Coral's Corner, From the Vault, Book Reviews, Postcards, and more!

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From the Editor

The Power of Many Voices

At the beginning of each year, I always find myself reflecting on the past and making plans for the future. Since becoming the Editor of *Families*, I have spent considerable time thinking about how to evolve this Journal to make it an anticipated read for our members. I have had a couple of enlightening meetings with a small working group and am now preparing a strategy for moving forward. You have seen and will continue to see tweaks as each issue is published.

In December, I put out a plea for authors to come forward with their stories and was pleasantly surprised at the number of people who stepped forward. You will find that this issue is full of content! We have an equal number of returning authors as we have new entries. We have a variety of stories from domestic workers to itinerant ministers to researching British Home Children to a discussion of different religions in Ontario, and more. I am thrilled to be able to present these varied stories and I hope that you will enjoy reading them.

◆————◆
There is power in the many
voices out there and we
want to hear you loudly,
and proudly, tell your
unique story.
◆————◆



Heather McTavish Taylor,
Managing Editor



I have also had the pleasure of receiving constructive feedback from our readers and am working to be able to incorporate this into our content. One member commented that our content needs to be more diverse, and not just present the typical ancestral stories. I couldn't agree more!

Every one of our voices is unique – none of us share exactly the same ancestry and we are all on our own journeys of discovery. So, I urge everyone to put their stories down on paper, share it with us and we will endeavour to try to include all submissions in future issues. There is power in the many voices out there and we want to hear you loudly, and proudly, tell your unique story. Only then, can we present a Journal that speaks to, and for, everyone.

Enjoy this issue and please feel free to share your feedback with me. My email is Heather.McTavish.Taylor@ogs.on.ca.

A handwritten signature in cursive script that reads "Heather".

Heather

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The Working Girl: A Tale of Domestic Service in Ontario

Robbie Gorr

Robbie Gorr is proud to be a third generation German-Canadian. He has spent much of the last forty-five years researching and writing about the lives of his ancestors in the Upper Ottawa Valley, Germany and England.

Keyword Names: Carey, Deacon, Derragh, Ebert, Gorr, Hale, Kurth, Moffatt, Schwartz, Thomson

Keyword Places: Alice Township, Boston, Brandenburg, Germany, Massachusetts, Merrimack River, New England, New York, Ontario, Pembroke, Renfrew County, Stettin, Ottawa Valley

A study of female domestic servants in the urban centre of Pembroke in the heart of the Upper Ottawa Valley revealed that German girls, originating from the adjacent rural townships, composed both the largest and most preferred group available for hire by Pembroke's affluent Anglo-Protestant founding families and wealthy merchant class. By the turn of the previous century, German girls represented fifty percent of all female domestic servants employed in the town.[1] Almost every German family had at least one member who spent her early years in domestic service.

These young German girls wanted to earn extra cash money for the family back home on the farm or, as in most cases, to save funds in preparation for a future marriage and home of their own. My grandmother had been employed in Pembroke before her marriage in 1907 and my great-grandmother also had been employed there until her marriage in 1869 but my great-grandaunt Louisa Gorr broke the tradition. She remained in domestic service most of her adult life and never married. This is her story, a tale of a working girl.

Louisa Gorr was the daughter of farm labourer Friedrich Gorr and his third wife Albertina Ebert, born in the early spring of 1853 in the village of Klosterfelde in Kreis (District) Arnswalde in the German province of Brandenburg and given the same three baptismal names as her mother.[2]

When the family immigrated to New York in late 1862, she had been nine years old.[3] After spending that winter in America, the family completed their journey



Above: A tintype photo of Louisa Gorr, circa 1876, likely taken in the United States where she was working (Photo from family collection).

to Canada in 1863, taking up a grant of land in rural Alice Township, some miles south of the town of Pembroke. Louisa had not attended school in Germany and there was no German language school available in New York or in those early years of settlement in Ontario, but family stories relate that she taught herself to read in German so that she could read the Bible. It was likely, though, that she received some instruction from her parents or six older siblings who were all literate and educated. But although, of necessity, she learned how to speak English, she never learned to read or to write in that language.

At that time, the church was the social centre of the

German immigrant community. Louisa attended not only services and confirmation classes at the Lutheran church in Alice Township but also social gatherings, work parties and celebrations. In 1867, at the age of fourteen, she was confirmed with her older brother Carl Gorr and accepted as a member of the church.[4]

Louisa was remembered as a diminutive woman standing only four and a half feet high. She was said to always wear floor-length dresses even when they were no longer fashionable or practical. A pair of high-laced black boots, a narrow size two, that once belonged to Louisa further demonstrated her tiny stature. As the oldest daughter remaining in the household, she continued to assist her mother with chores and duties on the homestead and with her two younger siblings in what was the typical expectation and tradition for young German girls at the time. And despite her small stature, she likely also assisted with work on the farm alongside her father and brothers, especially during the seasons of planting and harvest when many hands were required.

As many a young girl of her age, she was attracted to a certain young man, a neighbour and member of her church congregation. Wilhelm Kurth was a young man of twenty-six in 1871, some nine years older than Louisa. He was the younger son of a large family that had arrived in Alice Township from Kreis Soldin in the German province of Stettin during the same year that the Gorr family had arrived.[5] Family stories indicate that Wilhelm had been courting the seventeen-year-old Louisa with intention and there is some evidence to show that this was likely. In that same year she had been chosen to be godmother to the daughter of some neighbours,[6] the mother of the child being Wilhelm's sister, although it was not the first time that she had been asked to be a godmother.[7]

And, like so many other young German girls, Louisa eventually went into town to work and earn cash money, likely in preparation for an impending marriage with Wilhelm Kurth. Positions in domestic service were not hard to find. Employers advertised locally and in newspapers and word of available positions was

spread by mouth. The 1871 census for Alice Township recorded seventeen-year-old Louisa at home with her family but it also recorded her a second time, a few weeks later following her eighteenth birthday, in the town of Pembroke, now employed as a domestic servant. This was likely her first position as a working girl.



Right: Typical apparel worn by Victorian domestic servants (Photo by Rosser1954 on Wikimedia Commons).

It is not easy to find records of domestic service in Ontario. Household accounts are extremely rare and, if employees are included at all, are usually mentioned by position instead of name. The census' are one of the few records that identify servants by name in the household of their employer and provide their specific occupation, although these records are only available once in a ten-year period and will not include those who worked in the years between. There is, of course, an oral tradition within families that a member may have worked out but the details of such service are usually vague as to employer or specific employment.

In Pembroke, German girls were increasingly preferred as domestic servants over Irish or French girls for a number of reasons. There was a positive ethnic stereotype predominant at that time of Germans as the embodiment of a strong work ethic that, for women, focused on domestic skills, obedience and

submissiveness, characteristics seen as beneficial attributes for domestic servants rather than as weaknesses of character. There was, as well, the closer Protestant religious affinity between German Lutherans and Evangelicals and their Anglo-Protestant employers. In a reciprocal view, German girls themselves preferred household service over alternate service employment in hotels or institutions.[8]

In the 1871 census Louisa Gorr was recorded as a servant in the household of Archibald Thomson with his wife Maria and their four children.[9] Mr. Thomson was a court officer, the Deputy Clerk of the Crown for Renfrew County. As the lone servant then working in the household, Louisa was likely a general servant responsible for many tasks from cooking to cleaning and possibly child care, much as she would have done back home.

Her life in town with long work hours and little time off meant few opportunities to return home and so she was often away from the social life and culture of home and church. It was during this time that a pivotal event occurred. Her relationship with Wilhelm Kurth was ended suddenly with his marriage to someone else in the following year 1872 and the subsequent early birth of their first child.[10] It is said that Louisa never spoke of him again afterwards. She continued her employment in the Thomson household in Pembroke for a few more years and then made a life-altering decision.

There is little doubt that her romantic repudiation was a significant event in Louisa's life, to the point where her disappointment, given as the cause of her eventual spinsterhood, was still being talked about by family descendants a hundred years after it had happened and fifty years after her death. At the time it must have been an overwhelming experience as she felt the need to leave the area to escape the embarrassment and humiliation. Hearing that there was employment in the textile mills of New England, Louisa followed the course of many young and unmarried Canadian women and went down into the States seeking factory work. Often, they met husbands and remained there or made some money and returned home.

Family stories report that she lived and worked in the States for five years. The 1880 census for Lawrence, Massachusetts, a city just a short distance north of Boston, corroborates the family tale. Twenty-five-year-old Louisa Gorr is recorded working in a cotton mill there and boarding in the home of Canadian natives Martin and Maria Carey whose three teenaged daughters were likewise employed in the same mill. Lawrence was a planned industrial city with massive mills lining the Merrimack River, producing cotton and woollen textiles for sale in America and Europe. Many foreign-born residents were attracted there to work. Louisa, however, after five years in Massachusetts, returned to Canada shortly following the 1880 census and returned also to domestic service in town.

She took employment in the household of William Moffatt, the county sheriff, and his wife Isabella.[11] The 1891 census recorded Louisa still working there after almost ten years. Besides the Moffatts there were also two grown children and three of their grandchildren



Above: A cotton spinner in a factory, a job once held by Louisa Gorr in Lawrence, Massachusetts (Photo from Library of Congress).

in the household. At age 36 Louisa was the eldest of three general servants and two farm labourers, almost all of whom were German. But following the death of Mrs. Moffatt in 1894, she accepted employment in the home of Judge Thomas Deacon and his wife Caroline. [12] The 1901 census found Louisa nearing the end of her seven-year employment with the Deacons. She was then 46 years old, the senior of three German servants employed in the household and more than double their age.

About 1903 Louisa left the Deacons to work for Jemima Kennedy Hale, a widow who was also the sister of her previous employer Mrs. Moffatt.[13] It's possible that the change of service may have been sentimental regarding her former employer or a shared familiarity because of that connection. In 1911 the Hale household also was home to two of Mrs. Hale's grown sons and a married daughter. Louisa, then about 56 years old, was the only servant in the large home. By the time of the 1921 census Louisa was 66 and still the only domestic with Mrs. Hale, herself now elderly at 76 years of age, and one unmarried middle-aged son in residence.

Louisa continued in the employ of Mrs. Hale for over twenty-six years. At the start of the Depression in 1929 she finally retired after working over fifty years as a domestic servant. She was about 76 years of age at the time and, no doubt, no longer able to do all that she had done as a younger woman. It is likely that she had accrued enough savings from a lifetime of wages to

provide for herself comfortably in the years to come. Her final employer Mrs. Hale was herself 86 years old and would pass away just two years later.

Retirement from domestic service brought Louisa back to the family homestead now occupied by her youngest brother August Gorr and his large family. In the usual German tradition, the elderly were always cared for and maintained by family. She divided her time between her childhood home there and lengthy visits with her sister Amelia Gorr Schwartz on the next concession in Alice Township and sometimes spending the cold winter months in town at the home of her niece Mabel Gorr Derraugh.

There are many stories told about the aging Louisa as she was remembered by nieces and nephews. On the subject of her spinsterhood, she always declared that she "never found a man to meet her standards", perhaps a subtle jibe at Wilhelm Kurth. She was also reputed to be very strict and morally upstanding but not without a kind heart. Tales are told of how she kept paper money hidden between the pages of her German Bible, likely savings from a lifetime working out. When someone needed money, Louisa would retire to read her Bible and, in the morning, she would produce the necessary money.[14]

She died on 27 August 1942 at the venerable age of 89 years. Her personal possessions and savings were left to her brother August and to her nephew Alfred Schwartz, the only son of her sister Amelia who had

Right: The Hale family home in Pembroke, Ontario (left) where Louisa was employed as the sole servant for over 25 years, and the Hale home as it looks today (right), now the local branch of the Royal Canadian Legion (Photo from family collection).



predeceased her eight months earlier. Louisa was buried in the local Lutheran parish cemetery in Alice Township among many family members, neighbours and friends. Some of her lifetime earnings as a working girl were used to purchase and engrave a small memorial stone to mark her final resting place.

Right: The tombstone marking the grave of Louisa Gorr in the rural churchyard of St. Peter's Lutheran Church in Alice Township, Ontario (Photo by author).



References:

- [1] From “No Counting of the Hours: German Domestic Servants in Pembroke, 1881-1910” by Todd Hoffman, Campbell’s Bay, QC (unpublished essay at Carleton University, Ottawa, 2005).
- [2] Her mother’s full name was Henriette Albertine Louise Ebert but she was commonly known as Albertina. Louisa was baptized Henriette Louise Albertine Gorr, a combination of her mother’s three names. The dates and place of birth (1 March 1853) and baptism (28 March 1853) are recorded in the confirmation record (1867) for Louise Gorr in the Lutheran missionary circuit register, now located at the Canada Synod Archives, Wilfrid Laurier University Library, Waterloo, ON. They were also corroborated on an original baptismal certificate viewed by the author in 1984 in the possession of Sidney and Wesley Roggie (great-grandsons of her sister Amelia Gorr Schwartz). This certificate, along with many other documents, photographs and personal items, was destroyed by a fire at the Roggie home (the former Schwartz homestead) in 1986.
- [3] The Gorr family departed Germany on 15 October 1862 at the port of Hamburg aboard the sailing ship “John Bertram”. They arrived eight weeks later on 15 December 1862 at the port of New York. The season being too far advanced for travelling north, they spent that winter in the Rome area of Oneida County in New York state and continued into Upper Canada in the following spring of 1863.
- [4] Carl Gorr, age 16, and Louisa Gorr, age 14, were confirmed as members of St. Peter’s Lutheran Church in Alice Township on 18 August 1867 according to the parish records. An interesting note is that another of the four confirmands that day was Franz Schwartz, age 16, a future brother-in-law who would marry their sister Amelia.
- [5] Wilhelm Friedrich Kurth (later anglicized to Court) had been born 24 November 1845 in Kleinlatzke in Kreis Soldin in the German province of Stettin, son of David Christian Kurth & Hanna “Caroline” Weber. The family immigrated to Canada in 1863 and settled in Alice Township.
- [6] Wilhelmine Charlotte Wienke, daughter of German immigrants Wilhelm Wienke & Charlotte Kurth, was born 19 February 1871 in Alice Township and baptized there on 30 April 1871. In the 1871 census the Wienke family was recorded next door to the Gorr family.
- [7] Emma Louise Lubitz, daughter of German immigrants Christian Lubitz & Ernestine Bröge, was born 17 September 1870 in Alice Township and baptized there on 2 October 1870, receiving her middle name from her godmother Louisa Gorr. In the 1871 census the Lubitz family was recorded two households away from the Gorr family. As a note of interest, and as evidence of the close connections in a small community, the author’s grandmother Emma Louise Hammel, was the niece and namesake of this little girl who had died during a scarlet fever outbreak at the age of six, and it was this same grandmother who later married the author’s grandfather Heinrich Gorr, a nephew of Louisa Gorr.
- [8] Discussed in “No Counting of the Hours: German Domestic Servants in Pembroke, 1881-1910” by Todd Hoffman, Campbell’s Bay, QC (unpublished essay at Carleton University, Ottawa, 2005).
- [9] Archibald Thomson (1822-1901) was a native of Renfrewshire, Scotland and his wife Maria Purcell (ca1828-1899) was a native of County Antrim, Ireland. At the time of the 1871 census their household consisted of four children aged between sixteen and eight years of age.
- [10] Wilhelm Friedrich Kurth (1845-1919) and Mathilde Pauline Tabbert (1852-1910) were married 1 August 1872 in Alice Twp. Their daughter Hargott (Harriett, Hattie) Louise Kurth was born 17 April 1873, just eight months later.
- [11] William Moffatt (1825-1906) was a native of West Lothian, Scotland and his wife Isabella Ambrose Kennedy (1819-1894) was a native of Dumfriesshire, Scotland. At the time of the 1891 census it was a multi-generational household with three grown children and three grandchildren aged between nine and one year old as well as five domestic servants and labourers.
- [12] Thomas Deacon (1832-1911), a barrister at law, was a native of Perth in Lanark County, Ontario and his wife Caroline Rebecca Dunlop (1842-1908) belonged to a prominent lumber merchant family in Pembroke. At the time of the 1901 census Deacon was serving as the Renfrew County judge. The household contained a variety of multi-generational family members including a grown son, a niece and a grandson as well as three German domestic servants.
- [13] Jemima Kennedy (1845-1931) was a native of St-Foy, Quebec and the younger sister of Louisa’s former employer Isabella Kennedy Moffatt. She was the widow of John Thomas Hale (1844-1898), a Pembroke native, and a lumber merchant. Louisa was the only recorded servant in the Hale household for many years.
- [14] These stories were told to the author by Mabel Gorr Derraugh (1910-1992), sixteenth and youngest child of August Gorr, during several in-person interviews in 1984.

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Story of a Pioneer Pastor

Marjorie Fergusson

Marjorie Fergusson began her genealogy research when she was a teenager, then took a break for more than three decades before returning to look for her ancestors. She's been having a blast ever since! She has ancestors in Ontario, Manitoba, and Nova Scotia, and then traces them back further to Scotland, New England, France, and Switzerland. Her Scottish roots are the lion's share of her background, and so she knows the most about those families. She is always trying to learn more, through genealogy, history, and DNA. She comes by her interest honestly, as her father was an avid genealogist.

About six years ago, I decided to dig deeper into my genealogy research. One ancestor who interested me was my great-great-grandfather, the Reverend James Burns Duncan, an "itinerant preacher" according to my great-aunt.

I had a valuable family document that listed dates and places of births, marriages, and deaths for James, his wives (two), and his children (twelve). I found his headstone online (and later visited it). So, I knew he had been born in Dundee, Scotland in 1824 but lived most of his adult life in Ontario. His second wife, Annie Borthwick, was my ancestor.

I next found his marriage records: his parents were James Duncan and Kay Ramsay. The document of his second marriage, gives his parents' names and was solemnized by Rev. Thomas Wardrope.[1] Wardrope was the name of James Burns Duncan and Annie Borthwick's second son, born two years later.



Above: Tombstone of Rev. James Burns Duncan (1825-1909) (Image from findagrave.com/memorial/40357697).

Below: The marriage record for Rev. Duncan and Annie Borthwick, Ottawa, 1858 (Image from familysearch.org/ark:/61903/1:1:Q2CB-3W1X).

16							17						
Returns of Marriages solemnized by Rev. Thomas Wardrope a minister of the Presbyterian Church of Canada for the year ending 31 st day of December A. D. 1858													
Bridegroom							Bride			Witness		Date of	
Name	Age	Residence	Place of Birth	Name of Parents	Name	Age	Residence	Place of Birth	Name of Parents	Name	Residence	Marriage	
William Hunter	24	Clarence	St Andrews C. E. J. P. Hunter	May Hunter	John Hunter	24	Clarence	St Andrews C. E. J. P. Hunter	May Hunter	John Hunter	Clarence	January 11 th	1858
William Gray	24	Ottawa	James MacArthur	John Gray	John Gray	24	Ottawa	James MacArthur	John Gray	John Gray	Ottawa	January 31 st	1858
Andrew Wilson	33	Ottawa	Andrew Wilson	John Wilson	John Wilson	33	Ottawa	Andrew Wilson	John Wilson	John Wilson	Ottawa	April 6 th	1858
Charles Cook	28	Hull	Hull	Charles Cook	Charles Cook	28	Hull	Hull	Charles Cook	Charles Cook	Hull	April 21 st	1858
James Taylor	27	March	March	James Taylor	James Taylor	27	March	March	James Taylor	James Taylor	March	April 22 nd	1858
Robert Blair	35	Hull	Hull	Robert Blair	Robert Blair	35	Hull	Hull	Robert Blair	Robert Blair	Hull	April 23 rd	1858
James A. Philip	25	Wexford	Wexford	James A. Philip	James A. Philip	25	Wexford	Wexford	James A. Philip	James A. Philip	Wexford	May 24 th	1858
W. M. Brown	22	Ottawa	Ottawa	W. M. Brown	W. M. Brown	22	Ottawa	Ottawa	W. M. Brown	W. M. Brown	Ottawa	July 1 st	1858
James B. Duncan	34	Hull	Hull	James B. Duncan	James B. Duncan	34	Hull	Hull	James B. Duncan	James B. Duncan	Hull	July 18 th	1858
James Sharp	27	Olywood	Olywood	James Sharp	James Sharp	27	Olywood	Olywood	James Sharp	James Sharp	Olywood	July 16 th	1858
William McLean	30	Hull	Hull	William McLean	William McLean	30	Hull	Hull	William McLean	William McLean	Hull	August 15 th	1858
Robert Johnston	24	Hull	Hull	Robert Johnston	Robert Johnston	24	Hull	Hull	Robert Johnston	Robert Johnston	Hull	September 30 th	1858
W. M. MacFarlane	35	Hull	Hull	W. M. MacFarlane	W. M. MacFarlane	35	Hull	Hull	W. M. MacFarlane	W. M. MacFarlane	Hull	October 5 th	1858
Robert Moffat	33	Wexford	Wexford	Robert Moffat	Robert Moffat	33	Wexford	Wexford	Robert Moffat	Robert Moffat	Wexford	December 31 st	1858

What piqued my curiosity was that most of my ancestors came to Canada with their families, often very large families. But James left Scotland with no family whatsoever. Admittedly by the time he emigrated, both his parents were dead. In the 1841 census,[2] his mother Kay Ramsay was a widow with a one-year-old, so presumably James's father, a sailor, had recently died. Then later in 1841, his mother Kay was killed by a fall down the stairs. She was a washer woman.[3]

On that 1841 census, James Duncan (no Burns at that point) was a sixteen-year-old shipwright apprentice. His older brother William was a sailor. The sons were following in their father's footsteps. William would go on to be a ship's captain and to raise his two little sisters who were orphaned by his mother's death.

But James chose a different path. I didn't know why until I connected with a surprise third cousin through DNA testing at Ancestry. My cousin's mother had passed down an 1898 article published in *The Westminster*. It was written upon James' Jubilee and talked about his life. It was fascinating to read![4]

The article explained how James came to be living in a different country, with a different career, just five years after the 1841 census. Apparently, "the sainted Robert Murray McCheyne" recognized in his young parishioner "a marked ability" and through McCheyne's influence, James was "led to take a course at the University of St. Andrew's with the view of entering the Christian ministry." This had to be by 1843, given McCheyne died that year of typhus.[5]

Then in 1846, at the age of twenty-two, James arrived in Canada to study at the Knox College in Ontario. In 1848 he was the Reverend James Burns Duncan, and he had married his first wife, Margaret Ellen MacMaster, in Montreal.[6] He was called to the Knox Church in Perth, Ontario. He later ministered in Chicago and a number of different places in Ontario. It is possible to trace the family through Canada's censuses as they moved from Perth to Warwick to Forest to Parry Sound. One son died and one son was

born in Chicago. One son is buried in Forest while two adult children are buried in Parry Sound, memorialized with this headstone.[7]



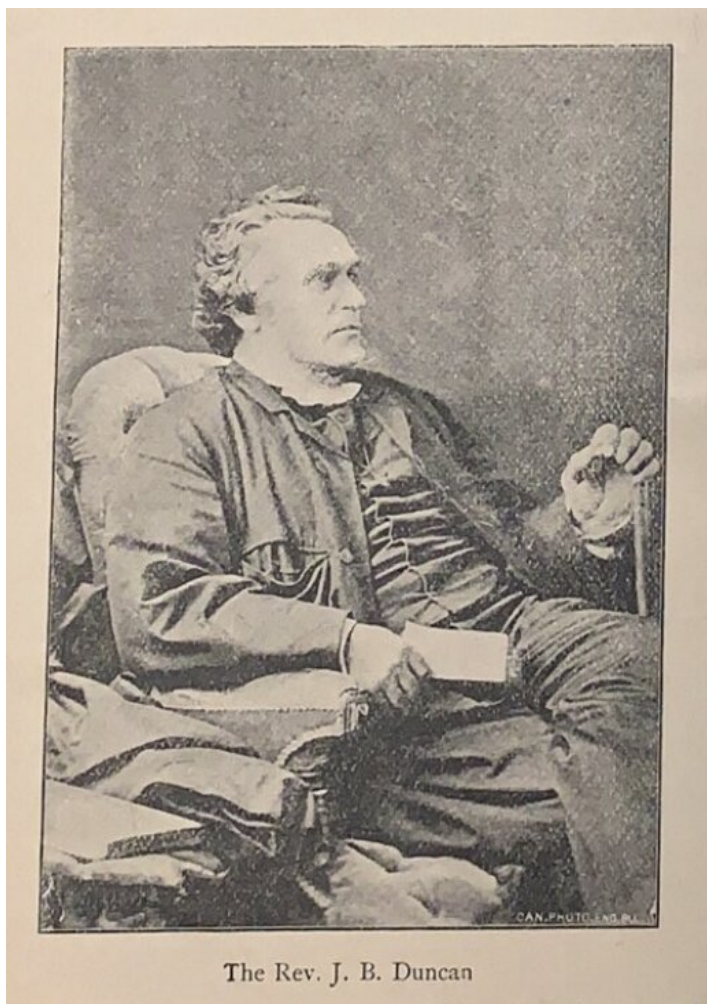
Left: Headstone of Mary Ellen Duncan, Hillcrest Cemetery, Parry Sound (Submitted by author).

The Westminster article also mentions that in civic life James "allied himself with educational and all progressive movements" and championed the rights of girls to attend Perth's grammar school. A small window on James' world view.

James survived both his wives and four of his children before he died in 1909, at the age of eighty-five, cause of death listed as senile dementia and old age.[8] He was buried in Stouffville, Ontario with his second wife, Annie Borthwick. His son and my great-grandfather, D. M. Duncan of Winnipeg, Manitoba, certified the death. David Duncan had travelled from Winnipeg to Ontario, where James was living with his daughter.

It's unclear if James kept in touch with the family who remained in Scotland. Nevertheless, his second son was named William Ramsay – William being his older brother's name and Ramsay being his mother's maiden name. It is also possible that his son David was named after James' younger brother who died as a child.

It seems to me that James took quite a journey as the



The Rev. J. B. Duncan

Above: Rev. J. B. Duncan in *The Westminster*.

son of a sailor and a washer woman to study at university in that era. It was a time of ferment in the church, where in 1843 the established Church of Scotland was split and the Free Church came into being. It is known as the Great Disruption.[9] In 1844 Ontario's Knox College was formed and soon after James studied there.[10]

For a long while the only photo I had was from *The Westminster* article, and it was not in good shape. I was surprised more photos haven't survived given James lived into the early 1900's. In fact, in the 1901 census he is visiting his son David in Winnipeg.[11] But alas, no family photos were passed down to me.

However, last year on Ancestry someone linked to a 1905 book, *The Pioneer Pastor: Some Reminiscences of the Life and Labor of the Rev. Geo. Buchanan, First Presbyterian Minister of Beckwith, Lanark County, Upper Canada*. This book is by Jessie Buchanan

FULL NAME of Deceased. Initials only not accepted.	3. Duncan James Burns
Sex, and Race.	4. Male
Date of Death.	5. Aug 24 th 1909
Date of Birth.	6. 8.
Age and Place of Birth.	7. 86 years
Place of Death. City, Town, Village, or Concession and Lot. If in Hospital, give name, how long deceased was in hospital, and former or usual place of residence.	8. Lot 33 6m? Ringwood
Occupation.	9. Minister
Single, Widowed, or Divorced.	10. Widower
Full Name of Father.	11. 033210
Birthplace of Father.	12. 12.
Maiden Name of Mother.	13. 13.
Birthplace of Mother.	14. 14.
Name of Physician who attended Deceased.	15. Dr A Sangster
Certified by	16. D M Duncan
Address	Winnipeg, Man
Date	18. Aug 24 th 1909

Above: Duncan's death record, 1909, from ancestry.ca.

Campbell, his last surviving daughter. A second edition was enlarged and illustrated by John J. McLaurin, one of his grandsons, and is basically a family document. [12]

James Burns Duncan is mentioned glancingly, but he is in there: "At the Disruption a large number left the old Kirk, built Knox Church and called Rev. James B. Duncan to the pastorate. Mr. Duncan, unquestionably the greatest preacher ever located at Perth, stayed eighteen years, building up one of the most influential congregations in the province. This year (1900) he celebrated his jubilee." [13]

"A little incident will illustrate the strictness of some of the godly pioneers. An elder was to drive Mr. Duncan to an appointment in North Elmsley on a bright Sunday afternoon. The minister exclaimed: 'This is beautiful weather for the country.' The elder turned upon him sharply and rejoined: 'Dinna ya ken this is the sawbath,

when you mauna crack about the weather and sic wardly things?’ Mr. Duncan, a born wit, enjoyed the rebuke and did nothing but quote scripture the rest of the journey.”[14]

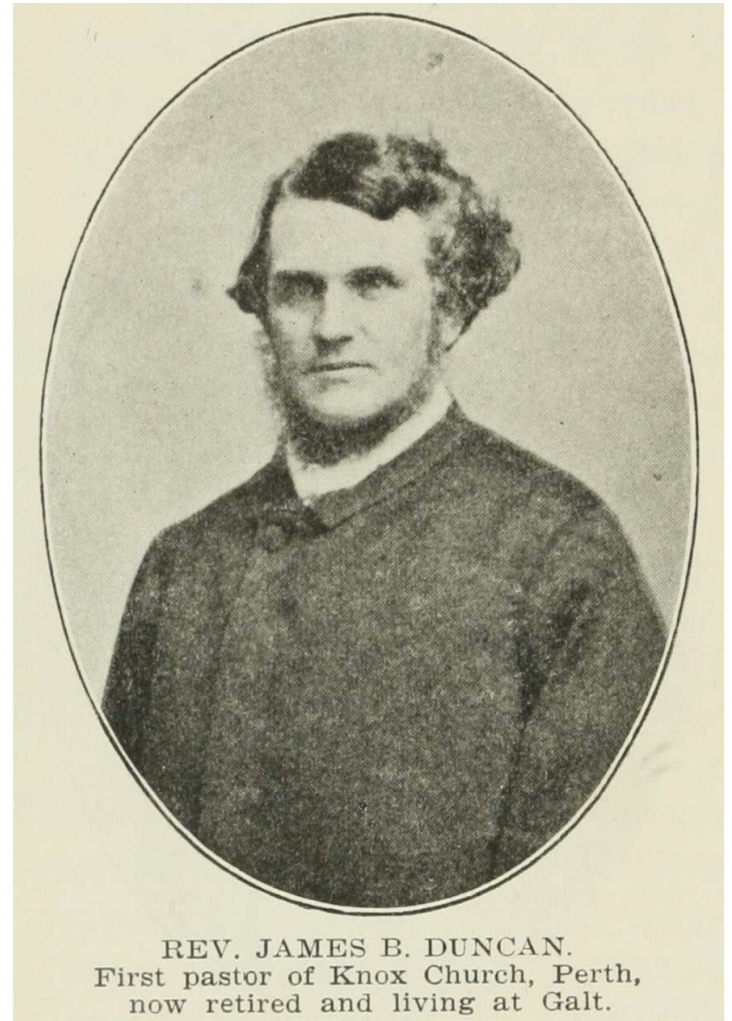
“Rev. James B. Duncan once asked Rev. Solomon Mylne, the sedate minister of the Old Kirk in Smith’s Falls: ‘When do you expect to see Deacon Blank again?’ ‘Never’ was the solemn answer. ‘The Deacon is in heaven!’ The full humor of the remark, wholly unconscious on the part of the staid preacher, did not strike the questioner until he returned home and told the incident to his wife. Mr. Mylne long since joined the departed deacon in the Celestial City.”[15]

The book also includes quotes from different ministers. This was James’s: “Faith is not the ark of safety, but the arm by which the sinner may lay hold of Christ and inherit eternal life.”[16]

I appreciated getting a glimpse of my ancestor’s life from these passages. Most amazing to me was this beautiful photo of James Burns Duncan.

Despite his twelve children, James does not have that many descendants. Only four children had children of their own, and only three of those had grandchildren. James’ siblings didn’t fare well in Dundee. Many died young, especially of tuberculosis. This terrible disease wasn’t absent from James’ life either, as tuberculosis killed two of his children, Mary Ellen and Wardrope

Aitkin. Still if anyone has any connection to the Duncans of Dundee, please contact me! I would love to know where the Duncans were before they came to live and work in that city.



Above: Rev. J. B. Duncan in *Pioneer Pastor* (1906), page 24.

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- [2] 1841 Scotland Census for Dundee, Duncan, James (Census 282/20/13), page 13 of 19, scotlandspeople.gov.uk.
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- [13] Ibid.
- [14] Ibid.
- [15] Ibid.
- [16] Ibid.

Out of Country Genealogist

Gail Benjafield

An Open Letter to the Genealogy Community

No matter how many Ontario Genealogical Society (OGS) members there are, each family historian is likely to have an interest in one or more OGS branches. That would be because our ancestors likely moved into different counties as they married or took jobs elsewhere. They are often termed 'strays'. I count four different branches of the OGS where I research my or my husband's family ancestors as they moved about.

So too it is likely each one of us has ancestry in other provinces and many have active memberships in U.K. genealogy societies. I used to have several: The Scottish Genealogy Society, Norfolk Genealogy Society, Dyfed Genealogy Society, and the Somerset/Dorset Family History Society. The only one I have kept in the U.K is the latter, the Somerset/Dorset FHS (SDFHS). It has an award-winning journal, *The Greenwood Tree* and has been established for decades. As it spans several Southwestern British counties --- Somerset, Dorset, Wiltshire --- *The Greenwood Tree's* coverage is quite large.

This past year the SDFHS established an 'Out of County' group, for member historians who live elsewhere in the U.K., outside of the Wessex area of England. This allows those SDFHS members to engage with each other. "Only Connect", to quote a well-known literary phrase. Quite naturally, British family historians likely have ancestry that can be found in many British counties as it is quite a small country. An SDFHS representative from the executive was given the job of herding all those cats in various British counties.

As it turns out, there are several Canadians (something like three dozen of us?) who are active members of the SDFHS. We all receive the SDFHS monthly newsletter and even invitations to attend virtual ZOOM

meetings with their presenters.

A couple of us wrote to the editor and said, essentially,

"what about an 'out of Country' group, not just out of county"? They twigged and established a Canadian group;

we became connected. There is a dozen or so of us spread across Canada (from B.C. to Newfoundland) and we exchange information. Other SDFHS groups include South Wales, South-East England, Australia and New Zealand. We have a lead hand living in Hamilton, Ontario and she sends regular updates to us as well as to the SDFHS rep. It is all very useful as so many of us Canadian SDFHS'ers have found connections among ourselves, no matter how far flung we are across this immense country.

The SDFHS rep for Out of Country groups tried to get us to connect with Americans so they could join us. We said emphatically, "No, No, No!" I, for one, realized that the British just do not have a real understanding on how large our country is --- yet with a small population compared to the U.S. Thus, to engage with the hugely populated American genealogists, would be a nightmare.

Some of our Canadian SDFHS'ers are British born and one or two still live there and are looking for their ancestors who moved/emigrated to Canada. This two-way street is working very well indeed. I wonder if other OGS members who have overseas genealogical society memberships might consider contacting their British societies and telling them of the success story of the Somerset/Dorset Out of Country idea?

Gail Benjafield (OGS #11617)
St. Catharines ON



On the Backs of Babes: Researching British Home Children

Christine Woodcock

Christine Woodcock is the Co-Chair of the Scottish Special Interest Group (SIG) of Ontario Ancestors, program secretary for the Glasgow and West of Scotland Family History Society (GWSFHS) and sits on Council for both GWSFHS & Lanarkshire Family History Society (LFHS). As an immigrant herself, Christine is always interested in the stories of other immigrants and helping their ancestors to find out more about them.

I first became aware of British Home Children (BHC) when researching my husband's ancestors. His maternal great aunt relinquished all four of her sons. My husband had four BHC ancestors in his family. Doug's ancestors were from Aston, a ward within Birmingham. Doug's maternal grandmother, Eliza, was one of 5 children - three girls and two boys. Eliza's sister, Kate, is found in the 1881 census living at *1 Back, 2 Elms, Aston*. She is living with her brother Joseph and her sister, Ruth. Back-to-backs were the common form of housing in Birmingham at the time. While Kate was not well off, she was not in a back-to-back because of her social status. Most people lived in these houses.



Above: *Back-to-Backs Museum, Birmingham* (Courtesy of author).

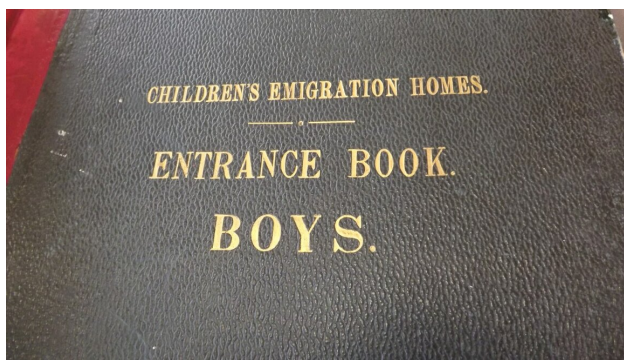
A back-to-back was a row of two storey homes. On the main floor was one large room that served as the living area, kitchen and, perhaps, sleeping area for mom and dad. The back wall of the room was also the back room of another house which was on the other side of the row. Upstairs, there were two (generally) bedrooms. Again, the back wall of the bedrooms had their "back" neighbours' bedrooms on the other side of them.

The more affluent residents were in the rows that faced the street. The less affluent were in the "backs" which faced a courtyard. There were generally eight 2 storey homes in each row, four facing the street and four facing the courtyard. Then there would be 4 sets of these homes, set out in a quadrangle, to form the courtyard.

Each set of these 32 homes would share the utilities within the courtyard. An outhouse, a wash house and a coal shed. This courtyard was often strewn with washing hanging on the line to dry. It was also where the children played. It was crowded and raucous. The stench from the outhouse would be almost unbearable. And yet, in order to accommodate the large influx of newcomers into the city looking for work during the industrial revolution, these homes were the best and easiest way to house everyone.

Kate married James Liggins and the couple had 4 sons. James was employed as a brasser. However, he was often "sickly" and not able to work. At some point, Kate and James separated and she took up with a man named "Berks". It seems he was not keen on the children of James and did not treat them well. James failed to pay child support. Berks was in and out of jail. Without steady income, Kate made the decision to place her two older sons in a children's home. She chose Middlemore.

When I was in Birmingham in 2015, I went to the archives department in the Birmingham Library. Here, I was able to consult the Middlemore books.



Above: Children's Emigration Homes Admission Book, Birmingham Archives, Birmingham Library (Courtesy of author).

From these records I learned:

"The circumstance was that both parents were alive. The father is a brasser but is so delicate that he does not earn more and 10/week. Mother is living with another man named "Berks". She states that she married Berks 7 years ago, although the husband is still alive. She states that she plans to leave Berks as soon as she can as he is a brute. "He is a bad un to our children by my husband. His language is particularly disgraceful."

James was in gaol three times for desertion (non payment of child support) and apparently Steven Berks had also been gaoled twice.

Mother quite understood that she cannot see the boys for at least 2 years after they are in Canada. Accepted."

I also learned what the boys looked like at the time of their admission:

Harry/Henry is described in the Middlemore books as being of sallow complexion with dark eyes and an untidy appearance.

Archie is described as having a dark complexion with dark eyes and an untidy appearance. In consulting the immigration records for these boys, I found their passenger list. Henry was aged 13 and Archie was aged 10. The two departed Liverpool on 14 May 1898 aboard the SS Siberian. They arrived in Halifax on 29 May 1898.

Henry arrived in Halifax and tracing his movements for that point has proven quite difficult. It appears that he

stayed in Nova Scotia during his indenture to Middlemore Homes. The 1901 census for Antigonish, NS shows Henry residing as a lodger with James and Sophie Gordon. He was 16 at the time. I have not been able to find a marriage record, or a death record for Henry. Nor have I been able to find him on the 1911 census. The possibilities of what became of him are infinite. It is possible he emigrated to the US and I have yet to pursue that possibility.

Although Archie arrived in Halifax with his brother Harry, he eventually moved to British Columbia where he met and married Ida Martha Taylor on 24 November 1924. Archie was 37 at the time of his marriage. He committed suicide on 6 September 1931 at the age of 44. This is a tragic ending to the tragic life of a British Home Child. A child who was removed from his family, his country, his culture and sent to work in a foreign land.

Sadly, no family connections were ever made. Unlike adoptions from foreign countries, the Home Children never belonged to anyone. They were often made to feel unwanted or defective.

Many Home Children grew up socially isolated and full of loneliness. Some learned a trade that would earn them an income. The sad reality for Archie was more than he could bear, even with a new wife.

Three years later, Kate relinquished her third son, Leonard. This time, she took him to Barnardo's. The Barnardo records are more difficult to obtain. They will only release to direct relatives and the span between Doug and his great uncles is too great a gap. So, learning about Leonard was limited to the standard records which, I could access.

Leonard, 11 years of age, left Liverpool on 18 July 1901. He arrived in Quebec on 29 July 1901. His immigration record notes that he was part of a "Large party of Dr Barnardo's children, 239 to Toronto, 68 to Winnipeg, 20 to Russell, Manitoba and 3 to Peterborough, Ontario" (RG76/C1 a).

Leonard married and settled in Brantford. His maternal

aunt, Ruth Storer was living in Brantford at the time. Leonard was married to his wife, Lily, for 51 years. Leonard and Lily had one daughter, Donna. Leonard, Lily and Donna are buried together in Mt. Hope cemetery in Brantford. In Leonard's obituary, there was no mention of any other family.



Above: Liggins Family headstone, Mt. Hope Cemetery, Brantford (Courtesy of findagrave.com/memorial/139903335).

And in 1900, Kate relinquished her youngest son, Stephen. Stephen was just 8 years old. He left Liverpool on 27 September 1900, arriving in Quebec on 6 October. He was with an “unknown group” and destined to Toronto. He was first placed with the Nickason family in Muskoka/Parry Sound.

Stephen served in WWI with the Royal Dragoons. For his next of kin, he lists Mrs. George Skett, aunt. This is his maternal aunt, Ruth Storer. Ruth was a sister to Stephen's mother, Kate. For his occupation, Stephen states that he is a farmhand. His military records also note that Stephen required an operation to repair a double hernia. It is felt that his hernias were the result of heavy farm labour begun at such a young age.

It was not uncommon for BHC young men to register for military service. It was often seen as a way to return to their homeland. Stephen first married his cousin, Lillian Skett. Lillian was a daughter of maternal aunt, Ruth Storer and her husband, George Skett. George apparently had the marriage annulled. Stephen remarried in Windsor to a woman named Ailene. Stephen James Liggins died 17 December 1950 in the

Westminster Hospital in London, Ontario of a cerebral vascular accident (stroke). He was 58.

His obit in the Windsor Daily Star – Monday, 18 December 1950 reads:

Stephen J. Liggins, 58, of 267 Aylmer Ave, died in hospital in London on Sunday after a long illness. Born in Birmingham England, he lived in Windsor for 21 years, coming here from Ottawa. For the last 8 years, he had been an inspector for Ford Canada. Mr. Liggins was a member of Prince of Wales Lodge 52, Sons of England and during WW1 he served with the 125th Battalion Canadian Infantry. He is survived by his wife, Aline and one son Leonard James at home and one daughter June and one brother Leonard in Brantford. Funeral service will be Wednesday from the Anderson Funeral Home, 861 Ouellette Ave at 1:30 pm, Rev. Carl Swan officiating. Burial will be in Greenlawn Cemetery.

Between 1869 and the Great Depression, over 100,000 children were sent to Canada from Great Britain. The idea behind this scheme was to alleviate the number of poor and destitute children who were living in workhouses where they were separated from their families. These youngsters were transferred from the workhouses to Children's Homes and from there, were sent to Canada to work on farms as indentured servants. The girls worked as domestic servants and the boys as farm labourers. The very young children (infants, toddlers and preschoolers) were often adopted out to families in Canada while children as young as 6 were sent to work on the farms.

There were four major cities involved in child migration to Canada. The first was London. Here the key players were Annie MacPherson and Maria Rye. MacPherson soon became convinced that the real solution for these children was for them to emigrate to Canada where they would have more opportunities for a better life. The second major city was Liverpool, where the key player was Louisa Birt. Coincidentally, Annie and Louisa were sisters. And of good Scottish stock. They were raised as Evangelicals. In 1870, MacPherson bought a large workshop which she turned



Right: Caption: Marchmont, Birt's first receiving home, Belleville, Ontario (Library and Archives Canada, public domain).

it into a "Home of Industry". Here the poor and destitute children could work, be fed and be educated.

The third city was Glasgow, bringing William Quarrier into the fold. The fourth major city was Birmingham, and the key player here was Thomas Middlemore. While there were other cities to engage in taking children into care, these were on a much smaller scale than the big four.

It should also be said that while the numbers of children sent to Canada were staggering, the vast majority of children taken into Children's Homes actually kept the children in their home country – primarily England.

Some English Sending Homes

Maria Rye began escorting young women to Australia and New Zealand to work as domestics in 1860. In 1868, she turned her attention to taking young girls to Canada. Her sister, Elizabeth, ran The Little Gutter Girls' Home in Peckham, England. Most of her children were sourced via the Board of Guardians from Workhouses. Poor law unions sponsored payment of poor law wards to emigrate. In 1869, she opened the Western Home for Children in Canada. This was a 'clearing house' and girls were sent to Ontario, New Brunswick, Nova Scotia and Quebec.

Records for the children in Rye's care are scant but, there may be some records in the local archives where the workhouse they were first sent to, was located. Maria's personal papers are in the possession of her son who had intended to write a book. These records are more to do with Maria as a social reformer and not specific to the children.

Thomas Barnardo was a preacher who taught at the Ragged Boys Schools in East London. Barnardo opened several homes for both destitute boys and destitute girls. These were located all across England. In addition, Barnardo had the Hazelbrae home for girls in Peterborough, Ontario and a home for boys in Toronto. Many of the children under the care of Barnardo were accompanied to Canada by Annie MacPherson.

The records for Barnardos are held by Barnardos. It is still a functioning charity. You must be able to prove direct lineage to the child whose records you wish to consult. Barnardo was a prolific photographer. As a result, you may find photos of your BHC ancestor in one of his *Ups and Downs* magazines. They may also be mentioned if they donated to Barnardos after leaving care.

James Fegan was born in Southampton, England. He was the youngest of four children. Fegan moved to

London at the age of 13. He later taught at a Ragged School there and became aware of the plight of poverty. While there he met Thomas Barnardo, and became deeply influenced by him.

Fegan opened his first home in Depworth in 1872. In 1879, Fegan established the “Little Wanderers Home” in Greenwich. He accompanied the first group of children that were sent to Canada, arriving in 1884. He had a receiving home in Toronto. In all, Fegan is estimated to have assisted over 7,000 children emigrate to Canada.

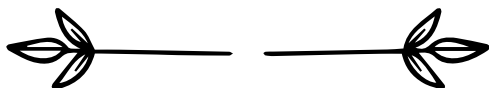
Waifs and Strays Society was founded in 1881 by Edward Rudolf with the help of his brother. A temporary home was opened in East Dulwich, in the south end of London. A permanent home was later opened in 1882.

John Middlemore was born and raised outside of Birmingham. He became aware of the social situation of Birmingham’s poor and felt the need to help. He opened Middlemore Home in Birmingham in 1872. Middlemore himself accompanied the first group of children on their journey to Canada in 1873. In all, he sent just over 2,000 children to Canada.

The Middlemore records are at the Birmingham Archives. There is a 100-year closure period. There are also extensive records of the children at Library and Archives Canada, and again there is a 100-year closure period for accessing the microfilms. British Isles Family History Society of Greater Ottawa (BIFHSGO) has done extensive work in transcribing and indexing what they have been able to access.

Other English Homes:

- Bristol Emigration Society
- East London Emigration Society
- Shaftsbury Homes
- Liverpool Sheltering Home



Some Scottish Sending Homes

Whinwell Children's Home

Annie Knight Croall was born in Leeds, England. At the age of 19, she moved to Stirling, Scotland. While out and about, she came across an abandoned baby on a “back walk”. The child had been left in a pram while the mother went into town for a drink. She was subsequently arrested and was not able to return for the baby. Witnessing this made Annie want to help the poor children. She purchased Whinwell House in 1890. Many of the children were sent to Canada at age 14.

Quarriers

On 18 November 1871, William Quarrier opened the first night refuge in Renfrew Lane, Glasgow. This was the very first night refuge for street orphans. Established by William Quarrier himself, this was the first official presence of Quarriers. The building still exists today on James Morrison Street in Glasgow, next door to St Andrew's in the Square.

William was quite forward thinking and recognized that children flourished in a family environment, and so he recreated that for the children in his care. William built Quarrier’s Village at Bridge of Weir, Kilmacolm with children residing in cottages with substitute parents. Quarriers had a religious component and William commissioned the building of Zion church. The streets in the Village were named Hope, Peace, Faith, Love and Praise.

The Quarriers records are held by Quarriers and are accessible to the descendants of the children who had been in their care.

Edinburgh & Leith Children's Aid & Refuge Society

Emma Stirling was born to a goldsmith. While living in St Andrews, near the fishing community, Emma became aware of the plight of poverty on children. She decided to use her money to help the poor. She started Stockbridge Day Nursery in 1877. Within a few short years, she was running 8 such nurseries across Edinburgh. By 1884, she required an advisory committee. And this committee renamed “Miss Stirling’s Schools” to “Edinburgh and Leith Children's

Aid and Refuge Society”.

In 1886, Emma began emigrating children to Hillfoot Farm in Aylesford, Nova Scotia. However, she quickly ran into legal troubles shortly after as questions arose as to whether or not she had received parental permission to emigrate the children. In 1895, Hillfoot Farm was mysteriously set on fire. Emma moved to Pennsylvania where she lived out her remaining years.

Martha Frew's Children's Home

Martha Frew was born in Larkhall in 1876, the youngest child of a coalminer and his wife. Martha worked as a domestic servant and then as a powerloom weaver. She was elected as Dunfermline's first female councillor in 1932.

The Martha Frew Home for Children (now Keavil House Hotel) was named after her. She was a Trades Unionist with the Dunfermline Textile Workers Union and a Justice of the Peace. She was awarded the MBE (Most Excellent Order of the British Empire). She died in 1962, aged 87.

Martha Frew records are still in the closure period but, Dunfermline Council minutes may contain references to allowing the hotel to become a children's home.

Wellington Reformatory Farm School

Established in 1859 and initially known as “The Wellington Reformatory Farm School”, the school was the creation of “The Edinburgh Association for the Reformation of Juvenile Offenders” and was run by Edinburgh City Council and operated by the Children and Families Department. The purpose of the reformatories was not only to instil discipline and ‘reform the character’ but also to provide basic education and training in a trade such as shoemaking, tailoring, wood chopping and carpentry. Reformatories for girls taught cookery and domestic skills.

Life in nineteenth-century schools like the Wellington Reform Farm School was highly disciplined and strictly regimented. Days usually began at 6am and ended at 7pm. Every hour was accounted for with set times for schooling, learning trades, housework, religious worship, exercise and mealtimes.

The school archive has been preserved including admission papers which stretch back to the first pupils, correspondence from former pupils and the medical register. Most of the records are with the City of Edinburgh Archives. A few others are held by the Penicuik Historical Society.

George Cossar

George Cossar opened a home for boys at 173 High Street in Glasgow, followed by a farm near Stirling. He also purchased a 600-acre farm near Lower Gagetown, New Brunswick in 1910 with the intention of emigrating poor, young Scottish and Irish lads. Cossar gathered boys from High Street and Anderson Quay and sent them to the farm in Stirling to learn farming skills before sending them over to Canada to work on farms.

Cossar managed to persuade the Canadian immigration authorities to grant him the statutory commission of £1 per head, on the grounds that the boys were legitimate agricultural labourers who were required to work on his farm. And in 1922, he took advantage of the Empire Settlement Act and carried on sending young men to Canada to work as farm hands.

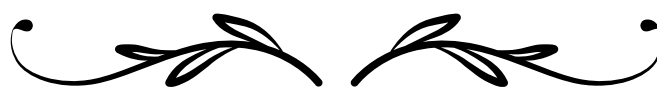
In Summary

In acknowledging the large number of impoverished British children who had contributed to the development of farms in Canada, Member of Parliament, Phil McColeman, put forth a bill to have 2010 declared the Year of the British Home Child. As a result of that, September 28th is known as BHC day in Canada.

If you think your ancestor may have been a British Home Child, Library and Archives Canada has an extensive database of immigration and census records for children who arrived as British Home Children. This is a FREE website. More information on these homes can be found at: <https://www.bac-lac.gc.ca/eng/discover/immigration/immigration-records/home-children-1869-1930/Pages/home-children.aspx>.

You can search for your BHC ancestor at:
<https://www.bac-lac.gc.ca/eng/discover/immigration/immigration-records/home-children-1869-1930/immigration-records/Pages/search.aspx>.

The school archive has been preserved including admission papers which stretch back to the first pupils, correspondence from former pupils and the medical register. Most of the records are with the City of Edinburgh Archives. A few others are held by the Penicuik Historical Society.



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Coral's Corner

Coral Harkies

A Little Bit About Religions in Canada

The first time religion was recorded on a census in Canada was in 1842. There was a column to indicate the number of people in the family that practice any of the religions listed. The list included 15 specific denominations and a column for any other religions. The only non-Christian religion listed with its own specific column, was the Jewish faith.

By 1871, the instructions to the enumerators for the questions about religion indicated that the enumerator must enter the information given by the person replying to the questions precisely and to ensure that it was well defined. The instructions to the enumerators did not change much over the years. People could give whichever term they identified with at the time of the census. To see any of the instructions to enumerators please refer to the links on the Library and Archives Canada page for each census year.

According to the statistics for the 1911 Census found on Internet Archive,[1] there were 81 different religious denominations listed. Most were Christian-based groups but there were at least six that were not. The statistics break down the responses by province. For Ontario, the breakdown is the following: Jews - 26,767, Pagans - 2,858, Confucians - 122, Buddhists - 79, Mohammedans - 62, Sikh's and Hindu's - 1, Doukhobor's - 0, and, Shinto's - 0.

For the 1921 Census, the statistics show totals for each

denomination recorded in the 1901, 1911 and 1921 Censuses for Canada and then religions in Ontario are further broken down by county. At the bottom of the page is a table showing the trends of non-Christian groups across Canada. This was taken from the Report of the Sixth Census of Canada.[2]

To help you understand some of the non-Christian denominations you might not be familiar with, please see the very brief summary and links below. I have included the Doukhobor here as they were considered "dissenters".

Confucianism: This religion has existed for 2,500 years and is very influential in China. They believe in ancestor worship, and virtues that will help you live a peaceful life. Confucians believe that you should have good morals, a good education and humanity.

Doukhobor: Are Russian religious dissenters. They were against the Tsar and the Orthodox Church. They were pacifists and wanted to have little to do with the government. They rejected mandatory military service and did not want to swear an oath to the Tsar. They also rejected the Orthodox Church hierarchy and some of their rites. They live a simple peasant life and in coming to Canada, they settled mostly in the Western provinces.

Mohammedan: This term was previously used for Islam. This term was used in Europe until the mid-1960's. This term is now archaic and, in some cases, is

Religion	1921	1911	1901
Buddhists	11,281	10,012	10,407
Confucians	27,114	14,562	5,115
Doukhobor	12,648	10,493	8,775
Jew	125,197	74,564	16,401
Mohammedans	478	797	47
Pagans	6,778	11,840	15,107
Sikhs / Hindu	849	1,758	0
Shinto	427	1,289	0

References

- [1] 1911 Canadian Census, *Internet Archive*, <https://archive.org/search?query=fifth%20census%20of%20canada>.
- [2] Report of the Sixth Census of Canada, <https://publications.gc.ca/site/eng/9.830550/publication.html>.

now archaic and, in some cases, is considered today to be offensive.

Pagan: They have their roots in the ancient natural religions of Europe where the sanctity of the earth and life forms included Wicca, Druidry, Heathenry and Shamanism. Members can refer to themselves as Pagans or Neopagans. There is no hierarchical bureaucracy, as it is made up of individuals and small autonomous groups.

Shinto: Most followers of Shinto are of Japanese descent. This religion has no text to follow and traditions are passed down from generation to generation. The males in the family hold rituals. Some do not believe that Shinto is a religion but rather a ritual.

Off the Beaten Branch

Jewish

- JewishGen Canada Database - jewishgen.org/databases/canada/
- The Canadian Jewish Heritage Network - cjhn.ca/en/genealogy
- Jewish Genealogical Society of Toronto - jgstoronto.ca/

Pagan

- Pagan Federation International Canada - ca.paganfederation.org/paganism-information/

Doukhobor

- The Doukhobors' Place in Canadian History - doukhobor.org/the-doukhobors-place-in-canadian-history/
- Doukhobor Heritage - doukhobor.org/

Shinto

- *Vancouver Sun* Article - vancouver.sun.com/news/staff-blogs/japanese-emperors-visit-reveals-wild-world-of-shintoism

Confucianism

- National Geographic Society - education.nationalgeographic.org/resource/confucianism

Some Articles Discussing the Evolution of Religions in Canada

- Religiosity in Canada and its Evolution from 1985-2019 (released 2021-10-28) - www150.statcan.gc.ca/n1/pub/75-006-x/2021001/article/00010-eng.htm
- The Canadian Census: A Rich Portrait of the Country's Religious and Ethnocultural Diversity (released 2022-10-26) - www150.statcan.gc.ca/n1/daily-quotidien/221026/dq221026b-eng.htm



CALL FOR CANDIDATES: BOARD OF DIRECTORS

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Your Religion is *not* in your DNA

Stacy Goddard

Anastatia (Stacy) Goddard trained as a teacher at Lakeshore Teachers' College in Toronto. She and her late husband raised 2 daughters in the Montreal area and later in Eastern Ontario. She commuted from there to Algonquin College to get her diploma in Library Techniques. She received her BA in English at DePaul University when living in Chicago for 8 years. There, her employment was at the Appraisal Institute Library, where she honed her research skills. Back in Ontario, she has retired as a Library Technician for the Hastings and Prince Edward District School Board. She currently resides in Brighton and researches ancestors in England, Germany, the USA, Durham and York regions.

Keyword Names: Carr, Dalton, Gibson, Keffer/Keefe, Stephenson, Titus

Keyword Places: East Yorkshire, England; Princeton, Ontario; Uxbridge; Newmarket; Toronto; Laurentian Mountains, Quebec; Windsor

Religion (of the Christian variety) has been fundamental to everyday life in Ontario. It was humble or imposing buildings in every town and hamlet. It was a column on the Census. It flourished in the two school systems, Public and Separate and it was thus a designation on your municipal taxes, depending on which system your household supported.

I had no idea about municipal taxes, but when I was a child, I thought I was Anglican through and through. Religion was, like one of the major organs of the Province, a part of, if not my daily life, then at least my weekly life. I knew I was Anglican, because I went to an Anglican Church every Sunday. My mother took us to Sunday School with her when she went to teach there. I had godparents, a picture of my christening and a baptismal certificate.[1] I was a member of The Little Helpers[2] before I could talk. I progressed to Sunday School[3] and Junior Auxiliary (kind of like Brownies or Canadian Girls in Training (CGIT) and, yes, there were badges.[4] In my teens, I went to an Anglican camp in the Laurentians and that fall, I took confirmation classes and got confirmed. I was married to a fellow Anglican in an Anglican church by the Anglican minister from Sir George Williams University.

I was not unfamiliar with other religions out there; when we "played school" with Bernice next door, our catechisms were very different, hers being of the Ukrainian Catholic faith. As well, when I was a student at Teachers' College, we all took a religion course and I took mine with the Protestants while the Roman



*Above: Zion Lutheran Church of Maple, Vaughan, Ontario
(Courtesy of author).*

Catholics had theirs apart to prepare them for teaching in Separate schools. In fact, Sir George Williams himself started off Church of England, but became a Congregationalist. However, until I started doing genealogy, I had no idea of my true and confusing identity. Cracks started appearing in my certain knowledge when I found out that my Dad, although baptized Anglican in Princeton, Ontario, had not been raised Anglican, even if his mother was a diehard attendee at an Anglican church. However, my Mom, Faith and Dad, Harold, got married in an Anglican Church in Toronto and Dad's commitment was such that he got confirmed in his twenties. That set the stage for mine and my brothers' immersion in Anglicanism.

Dad's parents, Fred Gibson and Minnie Keffer, were married in the Methodist Church in Uxbridge, which makes sense to me now. Although baptized in the State

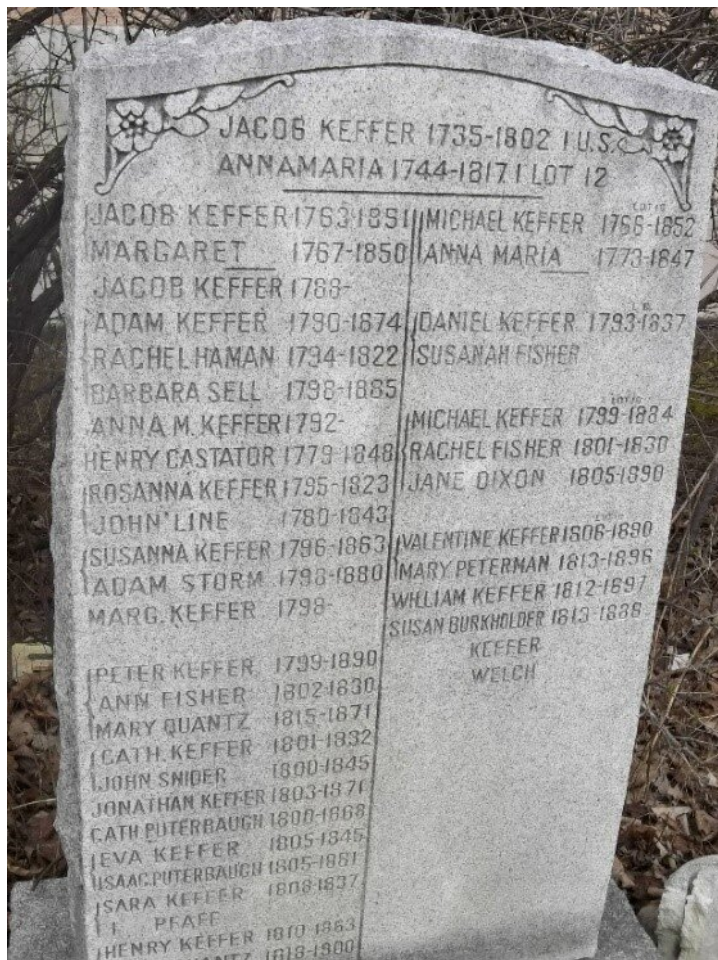
Church, the Church of England,[5] Gibsons and Stephenson's came from East Yorkshire and were Methodists or Bible Christians in their new home of Canada.[6] How did Grandpa convince my grandmother to marry Methodist, she whom I knew as Anglican? In fact, to enforce her feelings of Catholicism even further, she loved all things Roman Catholic (RC) and died with a rosary in her possession. This attraction could have been attributed to her mother's religion (RC) but her mother died when she was 5 months old. It was more likely due to her spending time with her RC cousins. Did she even know that her parents, Lewis Keffer and Florence Dalton, were married in the Methodist Church parsonage (as stated in the Newmarket Era of 20 November, 1891), most likely because the groom was not RC? But wait a minute, had he converted to Methodism? I asked this because he was a Keffer and the Keffer's were Lutherans (or, as this census says, Lutherians!).[7]

Later on, when he had remarried, I saw fit to ask about Lewis's S. Army designation on a census. Good heavens, he was now Salvation Army (SA). My Dad had said he attended SA Sunday School in Windsor and didn't know why that was. He didn't know that his grandad Lewis Keffer (having changed his last name as well) with his new wife, Hannah Titus, had followed a new course and taken my paternal grandmother Minnie (daughter from the first {Dalton} marriage) with them.

Apparently, the Booths who founded the Salvation Army, were once Methodists too, no surprise there. Among the many things they founded were maternity hospitals. One of my brothers and one of my daughters were born in the Catherine Booth Hospital in Montreal. (Anglicans were not only permitted to be patients there, but they could even smoke on the wards). Wikipedia tells me that this hospital too changed focus and became a rehabilitation hospital in 1978.

As for those previously mentioned Bible Christians, William Bryant, the founder, had Methodist parents, although I see that his gr-grandfather was a Quaker. William Bryant applied to be a Wesleyan preacher but was rejected and eventually broke away to form his own ministry. He preached to a group of farmers where several people encouraged him to start his own religious society. Nothing as concrete or as long lasting as what followed appears to have manifested itself in my family, like some Bible Christians departing for Ontario to start a church in Cobourg. Even so, the movement only lasted 92 years. It merged with United Methodist Free Churches. Another merge has resulted in the Methodist Church of today. No genealogy research has led me to family members going along with that merge, but the above information comes from a search engine we all use for English research, Genuki, if you please.[8]

Another huge union took place in 1925, forming the United Church of Canada. If my ancestors were to come looking for a Methodist place to worship, they would be surprised. The church where my grandparents were married in Uxbridge, is now Trinity United. Look around and you will find one in most towns. It means that the United Methodists, the Presbyterians



Above: Marker for Keffer's at Zion Lutheran Church (Courtesy of author).

and the Congregationalists have joined together.

I had several preconceptions about where and who I came from and who I was, prior to my genealogical forays. That aunt who was alleged to be a famous children's nurse in London England, turned out to have been working in the kitchen of the hospital, so I can't claim fame in that direction; my mother was born in August, not July, so we now share a Zodiac sign, which we never did in her lifetime. I didn't know that, had there been no War, I wouldn't be here, but there was and I am. Like that ad on TV, I was sure I was Anglican. I didn't have to wait until I was in my 20's to be confirmed. Mom and Dad seemed to be Church of England all the way.

The prominent steeple or squat towers that marked the places from whence we came are mostly still around, although the place where I was christened was repurposed and finally demolished.[9]

Like the credos in my family of old, they once marked differences – differences in places and ways of worship. Now they may do the things they always did but with added features. At Zion Lutheran, facilities are shared. Zion is doing it with three (!) other congregations. Trinity United churches are hosting everything from suppers and music, as in days of old, to Weight Watchers and Yoga. Churches are involved in social media. I love to go to concerts of contemporary music here at the Trinity in Brighton twice a year. I am one of those who still has the designation on my municipal tax bill of a public supporter. Now I go into churches primarily for weddings, funerals, and social events. Churches, both the buildings and as keepers of the faith, have evolved with the changing times. For as long as I do genealogy research, I will probably keep expanding my view of who I am. I am much more than Anglican.

References:

- [1] St. Jude's Anglican Church, Baptismal certificate, 1946. Privately held by Stacy Goddard, Brighton, Ontario. Rec. Date: 20 Jan 2018.
- [2] Certificate of membership in Little Helpers, Baptismal certificate, 1946. Privately held by Stacy Goddard, Brighton, Ontario. Rec. Date: 20 Jan 2018. Cit. Date: 26 Oct 2018.
- [3] St. Stephen's Anglican Church, Sunday School Diploma, 1951. Privately held by Stacy Goddard, Brighton, Ontario. Rec. Date: 26 Oct 2018.
- [4] St. Stephen's, Tie with badges, Junior Auxiliary, 1950's. Privately held by Stacy Goddard, Brighton, Ontario. Rec. Date: 20 Jan 2018.
- [5] The Church of Jesus Christ of Latter-day Saints [LDS], "International Genealogical Index," database, FamilySearch, <https://www.familysearch.org/en/>, British Isles Region, entry for Dinah Gibson. Rec. Date: 12 Apr 2014. Cit. Date: 12 Apr 2014; 31 Aug 1796.
- [6] 1851 Census of Canada West, Ontario, Ontario, district 26, sub-district 244, Whitby, p. 187; RG 31; digital images, Library and Archives Canada, <https://www.bac-lac.gc.ca/eng/census/1851/Pages/about-census.aspx>.
- [7] 1851 Census of Canada West, Ontario, York County, district 42, sub-district 401, p. 51; RG 31; digital images, Library and Archives Canada, <https://www.bac-lac.gc.ca/eng/census/1851/Pages/about-census.aspx>. Cit. Date: 25 Jan 2012.
- [8] See <https://www.genuki.org.uk/big/eng/DEV/Shebbear/BibleChristians#Formation>.
- [9] See <https://lostanglicanchurches.wordpress.com/category/st-judes-roncesvalles/>.



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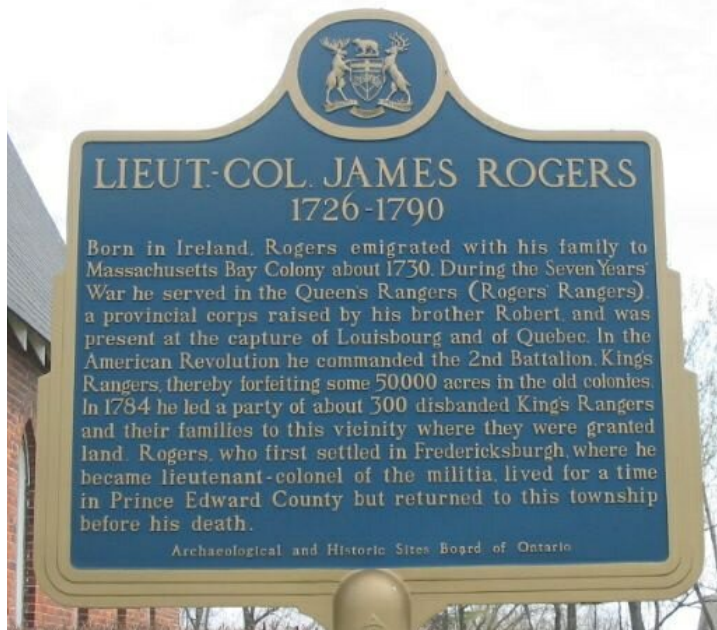


Ontario's Historic Plaque Program: Another Family History Resource to Explore

Mary Jane Rutherford Smith

Mary Jane Rutherford Smith was a researcher and academic assistant in the Trent University Psychology Department before retirement. She has lived most of her life with her extended family and is anxious to tell the many stories she has collected.

On the grounds of St. Paul's Anglican Church, Highway 33, Sanderhurst – just east of Adolphustown, Ontario, stands a blue and gold plaque about Lieutenant-Colonel James Rogers (1726-1790). In 1784, he led a party of American settlers, consisting of about 300 disbanded King's Rangers and their families, to this area where they were granted land for their loyalty during the American Revolution.



Above: Plaque of Lieut.-Col. James Rogers 1726-1790 (Photo by Alan L. Brown, December 2010, ontarioplaques.com/Graphics/Image_Lennox13.jpg).

The Archaeological and Historic Sites Board of Ontario (ontarioplaques.com/History.html) has placed over 1300 plaques to remind us of the people and events that shaped our province of Ontario. The Provincial Plaque Programme provides interesting information and helped me tell my family story.

My 3rd great grandmother, Almena Chilton (1806-1895) always wished her ancestors had been with this group, and they should have been! Her maternal great grandfather, Alexander Young UE (1737-1827), was a King's Ranger for most of the Revolutionary War but shortly before this settlement arrangement was made, he sold his commission because he was not being paid by the Rangers.

Alexander was a career soldier. He had embarked from Scotland in 1757 with the Montgomery's 77th Scottish Highland Regiment (often referred to as the 1st Highland Battalion) to fight in the Seven Year's War (known as the French and Indian War) in North America. This regiment was engaged in numerous skirmishes with the Indians and the irregular troops of the French. When the regiment was disbanded, Alexander Young received a grant of land near Skenesborough, New York (now called Whitehall). The village was founded in 1759 just south of the point where the Vermont border connects to the south end of Lake Champlain. He married Elizabeth Sneed, and started his family of ten children.

Alexander needed more help on the farm and purchased a 12-year-old prisoner, named John Chilton, from the "Transport Ship". John Chilton had been found guilty of "Perjury" at the "Old Bailey" criminal court in London England on October 21, 1773. He had been sentenced to be imprisoned for two months in England, followed by "transport" in the spring of 1774 to America to be sold as an indentured servant for a seven-year term. The Proceedings of trials at the Old Bailey Criminal Court (1674-1913) are available online (oldbaileyonline.org).

About a year later in 1775, when the Revolutionary War began, the Skenesborough area (south of Fort Ticonderoga) was not a friendly place for a loyal British soldier who was a King's Ranger. The family had to abandon everything in the fall of 1777 and run for their lives. They escaped from Skenesborough up Lake Champlain (towards Canada) where the British held St. Johns on the Richelieu River. The fleeing family included Alexander Young, his wife Elizabeth, their children (James, Nancy (who was also 12 years old at this point), Margaret, Andrew, and Elizabeth) and their "indentured servant" John Chilton. They were destitute, with only the clothes on their backs, with no shelter or food. This was the condition of hundreds of other Loyalists who had fled north. They stayed in tents that winter in a refugee camp set up in a field near Fort St. Johns. This camp was mostly for the women and children and a small ration was supplied. The men found some military work at the nearby fort. At first, they waited for the conflict to be over so they could go back to their relatively comfortable homes and cleared land. In time a lot of the Loyalists, including the Young family, accepted their fate and applied for, and got, grants for land to settle on and start over.

When the "indentured servant" John Chilton's seven-year sentence ended, he married Alexander's daughter Nancy Young. They began farming and raising a family on supposed British land near Alburg. This area was later returned to the Americans when a new border was set between Canada and the United States. Their son William's property (Almena's father's farm) remained in Canada. The Empire Loyalists were promised 200 acres of land in Canada but getting and retaining it would turn out to be the beginning of many disputes in this region that would drive Almena to convince her husband and brothers to finally move to Ontario.

In 1839, tired of the strife with the French Quebec citizens, the Americans, the British government and the seigneuries system, William Jr. and his siblings John Chilton, Henry Chilton and Almena Chilton (and her husband Richard Johnson), decided to seek property of their own in Upper Canada, specifically in Sydenham –

Loughborough Township, Frontenac County (near Perth Road, Ontario). Almena thought it was a relatively peaceful area as she had heard from other King's Rangers' families that had gone there fifty-five years before! Almena was a pacifist and especially anxious to move for her children's sake, so that they might not have to serve in the militia as her brothers, husband, father, grandfather and great grandfather had done. They had four small children when they moved from Canada East (Ira (my 2nd great grandfather), Lyman, Susannah and Nancy) and were expecting their fifth child. This child, Nancy, and seven more would be born in Canada West on their farm near Kingston, Ontario.

When the Chilton brothers and their sister and her husband, Richard Johnson, settled in Loughborough Township, County Frontenac in 1839, it seems to have been a fairly unsettled area but there was a newspaper published in the area at this time called the "Upper Canada Herald". The paper's archives are available online. Their nearest general store was in Sydenham, "Trousdale's General Store". It opened in 1837 and was still owned and operated in 2021 by the same family!

Another Historic Plaque I found of interest to my family was placed by the Archaeological and Historic Sites Board of Ontario in Loughborough Township, and suggests that the family's main road was not surveyed when they moved there around 1839. This was not completed until 1852.

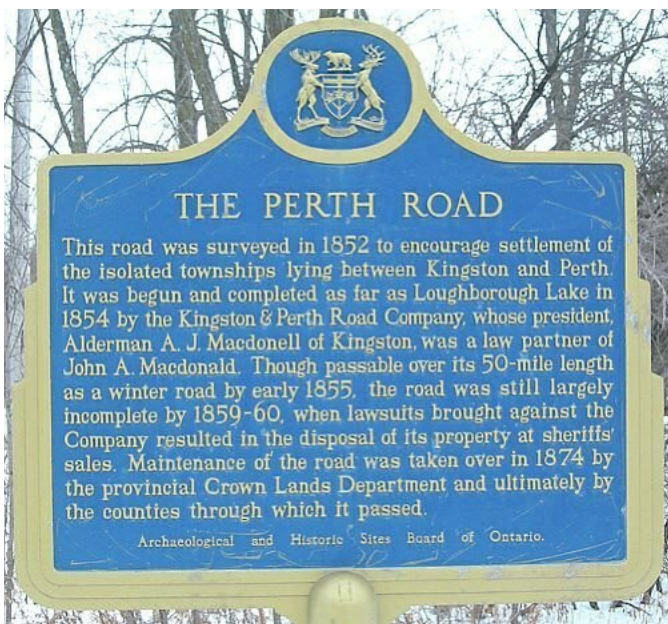
The 1851 Lower Canada Census Return shows the family was still settled in the region. It records the children of Richard and Almena Johnson as Ira (aged 25), Lyman, Susan, Nancy, Sarah, William, Hannah, Almena, George and Calvin. Palmer would be born the next year. By the next census 1861 only William, Hannah, Almena and Palmer are still with their parents. Lyman and his family are on a nearby farm. Ira is living with his family in Perth Road Ontario where he is a carpenter.

The 1881 Loughborough Township shows that all the living descendants of Richard and Almena, except for

Ira and family who had moved to Simcoe County, are living in the area. At this time Almena is a 74-year-old widow and living with her son Palmer who is married and farming on the homestead.

Of particular interest in that census, is that all of Almena and Richard's family living in the area, are all members of the Wesleyan Church, which was established in New York in 1843 (biographi.ca/en/bio/caughey_james_12E.html). There were a lot of converts in Canada West at this time. They were said to be attracted by large revival meetings run here between 1851 and 1864, especially those by the persuasive James Caughey. His technique combined restrained emotionalism with a clear call for personal commitment, coupled with follow-up action to organize support from converts. The early Wesleyan Methodists were advocates of the abolition of slavery and championed the rights of women. They fought for the right to vote for both blacks and women, years before others took up the cause.

Almena (Chilton) Johnson lived in Loughborough Township until she died at the age of 88. It seems that son Palmer and his family went to Alberta to homestead in 1901. Almena's brother, Henry Chilton, also settled in the Frontenac area, but brothers John Chilton went on to Minnesota and William Chilton went back to their father's farm in Clarenceville, Quebec.



Above: Plaque of The Perth Road (Photo by Belinda Betz, January 2006, ontarioplaques.com/Plaques_JKL/Plaque_Leeds50.html).

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The Trail of the Conestoga

Reviewed by Art Taylor

Art Taylor has researched his family history since the 1980s. His research is based on the area of his childhood, today's Waterloo Regional Municipality in southern Ontario. Art has studied cartography and has collected several relevant books, especially those relevant to family history. He has a strong interest in including maps in his writing.

The Trail of the Conestoga by Bertha Mabel Dunham, published by Benediction Classics, 2011.

This piece of historical fiction, by B. Mabel Dunham, a grand-daughter of the protagonist, Sam Bricker, refers to actual people generally, although some names and relationships have been changed. Some place names may be fictitious, but generally were real places in the early 1800s.

The story opens with Christian Eby and his wife discussing Christian's desire to emigrate from Hammer Creek, Lancaster County, Pennsylvania, to the "Heasley Tract" in Canada. Other members of the small Mennonite community in Pennsylvania had emigrated and recommended the inexpensive, fertile land in British Canada.

In spite of much opposition to Christian's talk, some of his relatives, particularly nephews, Sam and John Bricker and John's wife, do decide to move north to take up new land.

We learn of their adventures and misadventures encountered on the journey by Conestoga wagon, circa 1802. Their first decade in Canada has its ups and downs. Sam Bricker, the young hero, experiences several robberies, a swindle, more robberies, and has his home and barn destroyed by a wildfire while he's away pursuing one of the men who robbed him. The story concludes with Sam's return from his involvement in the War of 1812-1814.

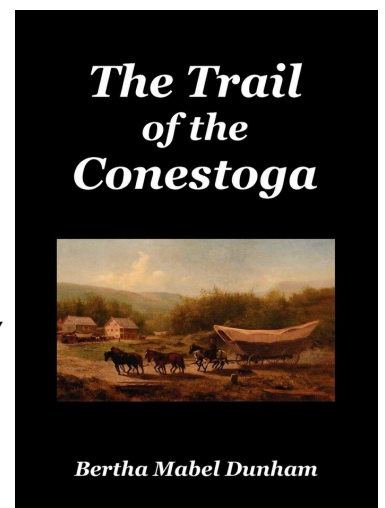
Mabel Dunham captures the drama of the settings and era in her writing. Most of the names mentioned are those of actual settlers. Since Sam and Beccy Bricker were Dunham's grandparents, she probably heard first hand most of the stories she included. As a former

Local History Librarian at the Kitchener Public Library for over 30 years, she had access to many historical documents to support the oral histories she likely heard while growing up. Dunham's use of some of the colloquialisms of the Pennsylvania German people adds to the authenticity, without being difficult to understand.

Names, dates, and relationships are documented in "A Biographical History of Waterloo Township" published in 1895 and 1896 by Ezra Eby. He collected information about family histories from the families of Pennsylvania German pioneers in Waterloo Township. See <https://ebybook.regionofwaterloo.ca/ebyintro.php>. Similar information is also available at <https://generations.regionofwaterloo.ca/>.

Even if you don't find names of your specific ancestors mentioned, the information provided is likely similar to experiences of your ancestors making a similar journey from Pennsylvania to Waterloo County and other regions of what became Ontario, in the early 19th Century. I highly recommend this work, as well as Dunham's other book, "Kristli's Trees", the story of a young Mennonite boy growing up near today's Kitchener.

An e-book of the original 1924 edition of this book is available at <https://www.gutenberg.ca/ebooks/dunham-conestoga/dunham-conestoga-00-h.html>.



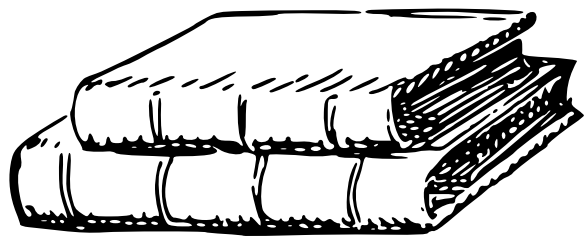
Too Young to Fight & *Organize Your Genealogy* Reviewed by Heather Oakley

Organize Your Genealogy: Strategies and Solutions for Every Researcher by Drew Smith, published by Family Tree Books, 2016.

The author, Drew Smith has many accomplishments including being the genealogy librarian at the University of South Florida Libraries in Tampa and is the 2016 winner of the Filby Award for Genealogical Librarianship, presented by the National Genealogical Society. He has served on the boards of the Federation of Genealogical Societies and the Association of Professional Genealogists. Drew is the host of the Genealogy Connection podcast and the co-host of The Genealogy Guys Podcast. He is the author of the book *Social Networking for Genealogists* and is the co-author of the book *Advanced Genealogy Research Techniques*. Drew continues to write for the Association of Professional Genealogists Quarterly and other genealogy publications. Drew Smith is eminently qualified to educate all of us on how to organize our genealogy. This book talks about organizing everything from your workspace to your research process, to your genealogy volunteering! He provides down-to-earth tips and tricks with relatable examples. His information on technology is still useful even though this book is over five years old. There is information on various ways to organize both paper files and electronic files. Drew Smith gives you tips on organizing your research ideas, tips, and clues. A book that can become your bible for being organized in your genealogical pursuits. Belongs on every genealogist's 'to read' list or maybe their personal bookshelf!

Too Young to Fight: Memories from our Youth During World War II compiled by Priscilla Galloway, published by Stoddart Kids, a division of Stoddart Publishing Co. Limited, 1999.

Priscilla Galloway is an award-winning Canadian author of children's and young adult books as well as writing poetry, short stories and scholarly articles in many magazines and journals. Have you ever wondered what Canada was like at home during World War II? What home life was like for those *Too Young to Fight*? Priscilla Galloway gathered together ten other star Canadian authors, to each do a chapter on what growing up in Canada during World War II meant to them and their families. There is a cross-section of locations across Canada and even stories that started in the Far East. There are stories of loss, patriotic enthusiasm for fighting the War, discrimination against Japanese Canadians, ambivalent feelings in French Canada, families fearing for their loved ones, and even about children sent to Canada to be safe from harm in England. Reading this book gives you a well-rounded view of what people in Canada were feeling and doing to survive World War II on the home front. Since the number of people who are old enough to be *Too Young to Fight*, this book will fill in that part of your family's lives between 1939 and 1945. Well worth reading!



Getting the Most Benefit from a Research Trip to an Archive

Alan Campbell

Alan Campbell is an Ambassador for the Ontario Genealogical Society and is the editor of "The Lambton Lifeline," the newsletter of the Lambton County Branch of OGS. He can be reached at alan.acsresearch.campbell@gmail.com.
Note: A version of the following article was originally published as an OGS Blog post in 2019.

I visited the Region of Peel Archives, which is now called the Peel Art Gallery, Museum and Archives (PAMA), in Brampton on Friday, 1 November 2019. Sometimes visits to archives are exercises in finding what doesn't exist but not this time. I did a "mini" happy dance because I found Bolton and Brett family materials, unsourced, but with a lot of hints as to where I should research next. I also came home with half a dozen valuable newspaper obits.

Kudos to archivist Jacob and his team. I was welcomed, shown the potential resources that Jacob thought would be valuable for me to check, and offered help with the microfilm reader [up to date equipment!] This visit ranks in the top three of all the archival visits I have made over the years.

How did I prepare for this visit? I checked the website and found that a Brett Family File existed. I emailed the archives asking about the contents of the file and gave information about my Brett and Bolton connections. Jacob advised me that it would appear that the file would be of value but could not promise me how much value. The comment made sense since I am the one who is steeped in their history. I let Jacob know that I would contact him in the future.

Once camping season was over and our RV unit readied for winter storage the time was ripe for a visit to the archives. I again contacted Jacob to set up an appointment [no drop-ins as space is limited in the archives]. He requested my research interests again and I complied with a more detailed listing of what would be of value to me.

When I arrived at PAMA I was welcomed at the front desk. They had been informed that I was coming and directed me to the archives.

Family Files

Once I was set up at a table, Jacob sat with me and talked about the materials in the collection that he felt would be of the most value for me to check. He had found a Boulton Family file as well as the Brett Family file. Both were microfilmed which made it easy to take scans of the documents for use at home. There was no charge for the scans which was a change as some repositories do charge a small amount per scan.

Microfilmed Newspapers

The next source was microfilms of three newspapers that served the area, The Bolton Enterprise, The Orangeville Sun, and the Brampton Conservator. Indexes for each of these newspapers made the work of finding particular obituaries much easier. To make the job easier for me I had taken the information about these newspapers and the indexes and laid out in order by year of death the names of the people for whom I wanted obituaries. That way I was less likely to miss one. I was allowed to get the microfilm from the storage cabinet and then place them atop the cabinet for refiling by the archivist. I had the option of saving scans as pdfs or jpegs so I chose the latter in order to be able to easily enlarge them on my computer screen at home.

Archival Files

The last source that Jacob had for me was three archival files related to Bolton and the Boltons. This is where I found a lot of unsourced material. The bonus

though was that the person creating the family trees and recording information about people was interviewing members of the family who had also conducted genealogical research. My last blog post noted one of the pieces of information that I found in this file regarding Grace Bolton who died of influenza and pneumonia in England after she had served as a nurse and ambulance driver on the European front in WWI. One of the interviews was with a nephew of one of the Boltons who I tracked into the United States.



Right: PAMA's Reading Room (Submitted by author).

Should you decide to contact staff about a visit to the Region of Peel Archives, check out this link to an explanatory blog, "What's it Like to Visit the

Archives?" (peelarchivesblog.com/2015/05/04/whats-it-like-to-visit-the-archives/). Be sure to check out the materials that are posted on archive.org by the Peel Archives staff (archive.org/details/region_of_peel_archives_at_pama). There is also a research guides link (<https://www.pama.peelregion.ca/collections/research-guides>) which will continue to be updated as the remainder of them are transferred to the new website.

I strongly recommend that you go off-line to investigate the good sources to be found in archival repositories. I am glad I made this trip to the Peel Archives!

Editor's note: Taken from the PAMA website: "The Region of Peel Archives remains closed to the public due to an ongoing major construction project. Research inquiry service and records access are affected. We expect to reopen for archival service sometime in early 2023. Information about visiting us will be available at that time." To contact an archivist at PAMA, their email is: pamaarchives@peelregion.ca or visit: <https://www.pama.peelregion.ca/collections/archives-research-and-services>.

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From the Vaults...

Ontario unveils plaque to first Lutheran Minister

This article was originally published 50 years ago in *Families*, Vol. 12, No. 2, Spring 1973.
It is presented as it was in 1973.

From time to time the Historical and Museums Branch of the Archives of Ontario, acting on the advice of the Archaeological and Historic Sites Board of Ontario unveils another of the historic plaques that are now so familiar to travellers in this province. At the time of the unveiling, a brief history of the person, event or place is prepared, and this is released to the press. In *FAMILIES*, Vol. 11, Number 3, we used a story on Mrs. Simcoe. We hope this one will be of equal interest to genealogists. We publish them here, not without some forethought, because we think each, on its own merits, is a valuable little piece of genealogy or biography, and deserving of wide readership. We also feel and hope that each will serve to stir some genealogist or budding biographer to dig into the background, the social history of the time, and come up with-who knows. An historical novel? A biography? Or just a connection that will tie his own ancestral tree more closely to the people and events of the day...

THE REV. JOHANN SAMUEL SCHWERDTFEGER 1734-1803

The first Lutheran minister to settle in this province, Schwerdtfeger was born in Burgbernheim, Bavaria, and studied theology at the University of Erlangen. Emigrating to America in 1753, he served as pastor of congregations in Pennsylvania, Maryland and New York. Much persecuted for his allegiance to the Crown during the American Revolution, Schwerdtfeger moved to Canada in 1791. He settled here in Williamsburg Township and became pastor of a congregation of German Loyalists, which had been established in 1784, and by 1790 had constructed the first Lutheran church in what is now Ontario. Its site now lies beneath Lake St. Lawrence. Within a few years he had organized

Lutheran congregations in neighboring townships. He died in 1803 and was buried in the old church cemetery.

At the close of the American Revolution many people who had supported the losing side came to seek refuge in Canada. About 400 settled in Dundas County during the summer and autumn of 1784. Most of these were of German origin, having emigrated during the 1720's from the German Palatinate to New York.

They were predominantly Lutheran and one of their first concerns was the establishment of a congregation so that they could practice their religion. Even before they had completed their houses they began holding lay-conducted services in their tents each Sunday. In 1787, a member of the congregation was sent to Philadelphia to secure the services of a pastor. Although unsuccessful in his quest, he did obtain a book of sermons to be read at the lay-services.

The search for a pastor ended when the Reverend Johann Samuel Schwerdtfeger accepted their call. He



Above: Schwerdtfeger's Plaque at St John's Evangelical Lutheran Church, 13091 Riverside Dr, Morrisburg, ON (Photo by Richard Turcotte, August 2015, ontarioplaques.com/Plaques/Plaque_Stormont13.html). Image was not included in the original 1973 article.

came on a visit in 1790 and settled permanently in Williamsburg Township early the following year. He was the first Lutheran pastor to serve in Upper Canada. Just before his arrival the congregation had built a church, the first Lutheran chapel in the province, on the centre commons of Williamsburg Township.

Schwerdtfeger was born 4 June 1734 in the town of Burgbernheim, Bavaria. He was the son of Gunther Johann Schwerdtfeger, a druggist, and Juliana Maria Koch. He entered the University of Erlangen to study theology, but in 1753 he discontinued his studies and left for America.

He arrived in Maryland near the end of the year. News of the arrival of a trained theological student spread quickly and he was approached by several congregations. He was ordained and became pastor of a Lutheran congregation at York, Pennsylvania.

During the next few decades, he served at churches in Pennsylvania, Maryland and New York. In 1786 he assisted John Christian Kunze and Heinrich Moller in organizing the New York Ministerium, the second Lutheran synod in the United States.

When the American Revolution broke out, he was serving churches in and around Albany, New York. He adhered to the Loyalist cause and was summoned several times to appear before the Commissioners for Detecting and Defeating Conspiracies. He was accused of "inculcating Doctrines tending to disaffect the minds of well disposed Persons." He was reprimanded, confined to the Albany district and forced to place in

bond a sum of 100 pounds to ensure his good behavior. In recognition of his suffering the note "much persecuted" was placed beside his name on the list of United Empire Loyalists.

In 1787, the Rev. Schwerdtfeger and 444 members of his parish at Horick, New York, petitioned the Governor of Quebec for permission to settle in the Lake Memphramagog area. The petition was read in Council on 20 March, 1788, but no indication was given regarding its outcome.

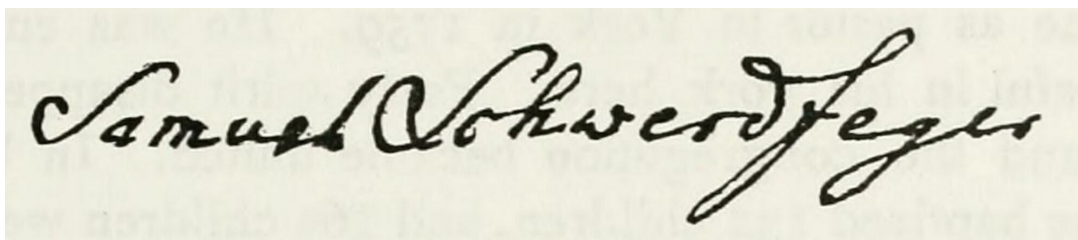
When Schwerdtfeger received the call from Dundas County he immediately petitioned for land in that area. His request was approved and he was granted 400 acres in the third concession of Williamsburg Township.

Schwerdtfeger served the Lutherans in Dundas County until his death. In addition to his work in the Williamsburg church, he organized congregations at Aultsville and Iroquois. He was highly respected and during his pastorate the congregation flourished.

He died in 1803 and was buried in the churchyard of the Williamsburg Township church.



Families was first published in 1962. OGS members have access to a full archive of all past issues on the Member's Corner of the Ontario Ancestors website (<https://ogs.on.ca/members-area/>). Be sure to take advantage of this great resource!



Above: Schwerdtfeger's signature, taken from T. E. Schmauk's History of the Lutheran Church in Pennsylvania (1638-1820), Vol. I (Philadelphia: General Council Publication House, 1903). p. 371 (<https://archive.org/details/historyofluthera01schm/page/371>). Image was not included in the original 1973 article.

"No Envelopes Needed": Family History Resources Found in Old Postcards

Postcards, or Post Cards, have been used as a method for communicating with family and friends since the beginnings of the postal service. According to a 2013 blog post at My Heritage, the earliest known picture postcard was hand-painted by Theordore Hook in 1840. Postcards were usually printed on thicker card stock, with a picture on the front and space on the back for a hand-written message, an address and a stamp. Messages could be anything from a name, to a short salutation, to a full expression of love. Postcards were often kept as souvenirs by the recipient and they make great finds for family historians, as they often captured the look and feel of the times in which our ancestors lived. Have you been lucky enough to find any old postcards in your family history treasures? Share your stories with us by emailing families@ogs.on.ca!

Right: **G.T.R. (Grand Trunk Railway),
London, Canada**

Below: **Turkey Point, Ont.**

Postcards from the OGS Collection. Provenance unknown.





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