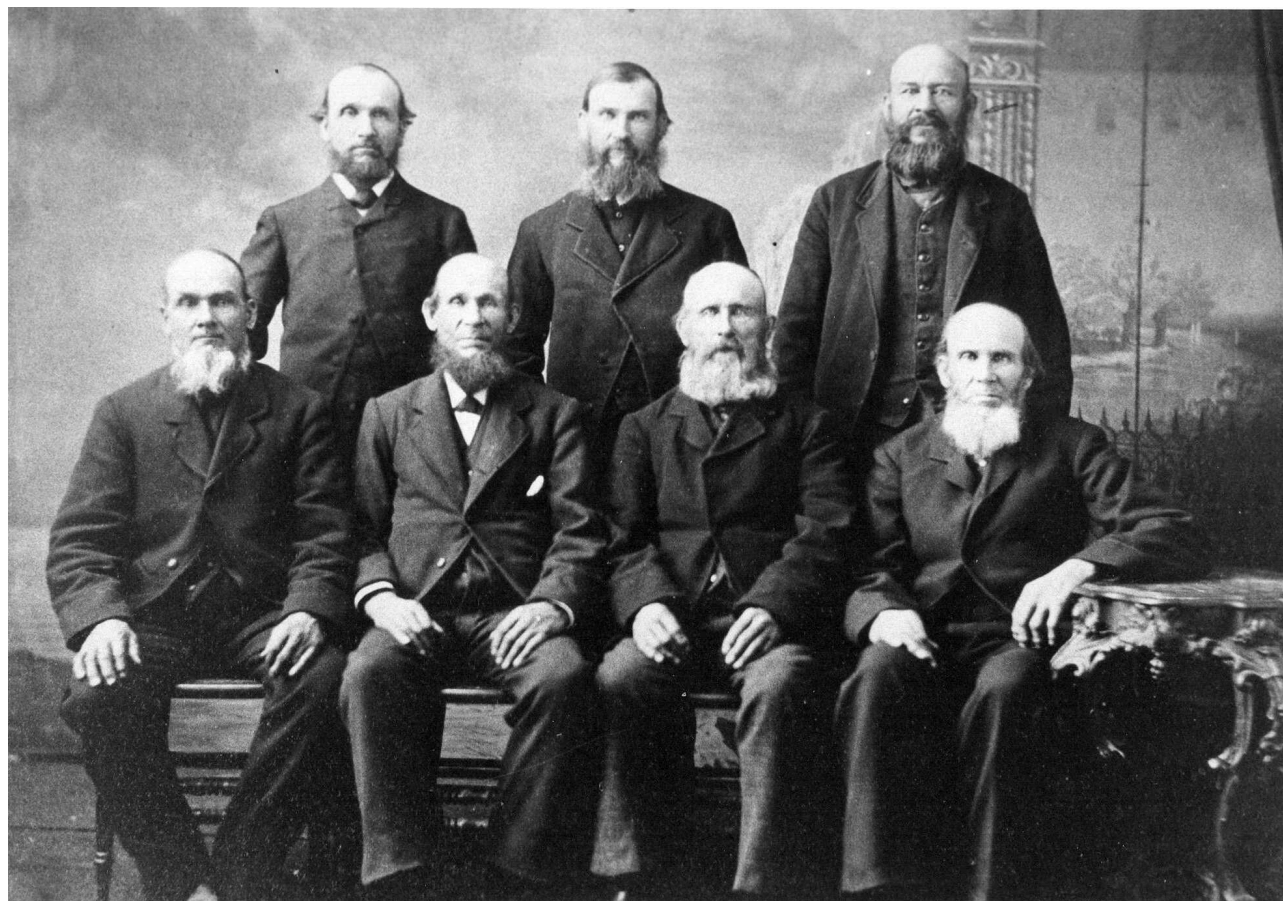


FAMILIES

QUARTERLY PUBLICATION OF THE ONTARIO GENEALOGICAL SOCIETY

VOLUME 63 | NUMBER 2 | MAY 2024



The seven sons of William Bice and Ann Purdy, circa 1889.

See Robert George Bice's article on The Seven Sons of William Bice and Ann Purdy!

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The Scarborough Curling Family Web: The Outdoor Pond Era, 1830-1860

The Seven Sons of William Bice and Ann Purdy

Matronymics and the Addition of Ann

Coral's Corner, Book Reviews, and more!

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From the Editor

I have just sat down at my desk to ponder what I would like to say in this editorial for the May 2024 edition of *Families*. I like where I have positioned my desk, I can sit and gaze out the window and see all the comings and goings of the families that live on my court, and I can see almost up to the end of my street. Unless I am hyper-focused on my computer screen, I always have a view to what is coming. For me, I place a high level of importance on looking ahead, predicting what is coming my way and planning the best ways to handle everything.

Today is one of the last days of April 2024, May arrives on Wednesday. I am always super busy during the months of May and June before taking the summer to relax and re-charge. This year will be no exception as it is chock-full of exciting projects. I had the pleasure of presenting an updated vision and plan for *Families* as we continue to evolve the journal to better meet the needs of our members. I am delighted that my plan was approved and after this issue is published mid-month, I will begin working on new webpages to promote it going forward.


I am also super-excited about attending Conference 2024, starting on June 13th. It was back in 2016 when I attended my first OGS conference, which also happened to be in Toronto. I didn't know anyone then and I admit, I was a little hesitant to sign up. I needn't have been worried, I found my "people" when I entered the halls of the Delta in 2016 and I haven't looked back since! This year, I will have the pleasure of attending all the sessions, moderating a couple of the workshops, MC'ing one evening's events and hosting a Scottish SIG get together. Even though there has been plenty of learning online over the past five years, nothing can replace that feeling of connection that you get by meeting and talking to people face to

face. I am looking forward to it and I hope to see many of you there too.

Once the 2024 Conference comes to a close, I will be taking some time to dedicate to writing again. I mentioned this in my last editorial, that I had set myself a goal of "doing more of my own genealogy". As I look literally up my street, I am seeing myself at my cottage for two months on a self-guided writer's retreat. It's time to write my own family history book. I have a book outline; I have a writing plan and I now have the desire to do it! I am hoping that in the August edition of *Families*, I can share a little bit about my journey in hopes that it may inspire others to "get it down on paper". Have any of you struggled to write or to put your stories out there? I would love to hear about your experiences, feel free to reach out to me at Heather.McTavish.Taylor@ogs.on.ca.

I am really proud of this issue of *Families* and I hope that you enjoy it. We have a full complement of great articles from known authors like Robbie Gorr, George Neville, Drew von Hasselbach and Coral Harkies; we have several new authors who are making their first contributions in this issue including Mike Miles, George Bice and Catherine Buchanan. We have two established authors that have submitted articles that are either the first in a series (Henry Howells) or provide an introduction of some characters that we will hear more about during a living history presentation at Conference 2024 (D. Bruce McCowan). And, last but not least, we have the winning article from the 2023 Keffer Essay Contest. So, get comfortable and enjoy the May 2024 edition of *Families*!

As always, we value your feedback and I sincerely hope that you will engage with us and let us know your thoughts. Please feel free to email me at Heather.McTavish.Taylor@ogs.on.ca.



Heather

FAMILIES

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The Life and Times of an Edwardian Widow

Robbie Gorr

Robbie Gorr is an amateur genealogist and historian who continues to enjoy the thrill of the search and the exhilaration of discovery and, of course, writing about those fantastic family stories.

Place Names: Bonfield Township, Buchanan Township, Chalk River, Garden of Eden, Horton Township, Leeds & Grenville Counties, Litchfield Township, New York, Nipissing District, North Dakota, Ottawa River, Pembroke, Pontiac County, Quebec, Renfrew, Renfrew County, Ross Township, Tennant Settlement, Upper Ottawa Valley

Surnames: Halliday, Holliday, Hudson, Squires, Stubbs

The year 1906, halfway through the reign of King Edward VII, was a momentous time in the life of my great-grandmother. She became a widow and then inconveniently discovered she was going to have another child, her eighth. And then the government agents arrived seeking to expropriate her farm and property for the establishment of a military base in the area. At age thirty-eight she suddenly found herself raising seven children alone, pregnant again and homeless. Her solution to such life trials was not unique. She did, as many women before her had done, whatever was necessary for her well-being and the welfare of her family. This Edwardian widow was a survivor.



Above: Lucinda Louisa Stubbs (1867-1944)
taken in Pembroke, ON about 1910
[Photo courtesy of the author].

Lucinda Louisa Stubbs had been born 24 May 1867 on a farm in Litchfield Township in Pontiac County on the Quebec side of the Upper Ottawa Valley. Her parents, Dean Stubbs, and Lucinda Eve Squires, had previously lived in Ross Township in Renfrew County but had relocated almost directly across the Ottawa River following the death of Dean's father and his inheritance of that property in Litchfield. Lucinda was the only one of their children to be born there before the property was sold and the family returned to Ross Township. The Stubbs family was of Anglo-Irish ancestry; her paternal grandfather having come to Canada from Ireland, while the Squires family was distinctly post-Loyalist American with British origins, her maternal grandfather having been born in New York state.

The Stubbs family resided in an area of Ross Township known locally as the "Garden of Eden". While hardly resembling a paradise on earth, this area on the township line between Ross and Horton Townships was a community comprised of several families, all related by marriage or blood, that had moved into the Upper Ottawa Valley area twenty years earlier together from Leeds and Grenville Counties[1]. It was there that Lucinda grew up in a large family, the seventh of eleven children born but the second youngest of the six survivors, surrounded by neighbours and fellow church members who were mainly cousins and relatives of various degrees.

And it was likely there that she met her future husband Samuel Turner Halliday[2], a former English child immigrant[3], now employed by the local railway

company as a shantyman cutting timber for the railroad. The Canadian Pacific Railway was being constructed through the Ottawa Valley and a transit station had been established in Ross Township not far from the Stubbs farm called Haley Station[4]. This new centre of commerce and travel may have brought together the thirty-two-year-old railway employee and the twenty-two-year-old farmer's daughter. Lucinda's mother had passed a few years before and, at that time, all her older siblings had married and moved away, two of them as far as North Dakota[5]. Only she and a younger sister Chloe, were still at home with their father.

But when Samuel was required to move westward to Chalk River[6] as the railroad construction continued on, it seems the young couple made a fateful decision. He returned and they were married in the nearby town of Renfrew on 22 October 1889. Since Lucinda had been a member of the local Episcopal Methodist congregation, it is possible that their marriage was an elopement to the nearest town, married there in the Anglican church where neither were known. They were married by licence which was a quicker process than the weeks required for the calling of banns, and the witnesses were the presiding minister's wife and their visiting friend, neither family nor friends of the bride and groom, further hinting at the expeditious, possibly even clandestine, nature of their wedding[7].

The 1891 census lists Lucinda and their first child George still living in the household of her father Dean



Right: Lucinda taken about 1915 [Photo courtesy of the author].

Stubbs in Ross Township, her younger sister having moved away and married[8], leaving her to care for the aging gentleman. Samuel is not recorded in that census as he is likely away from home, probably continuing to work in Chalk River or beyond. Lucinda relocated westward to the town of Pembroke[9], and somewhat closer to Chalk River, where a second son William was born in 1892 but by 1895 Lucinda had finally joined Samuel in Buchanan Township, close to the village of Chalk River, where three more children were born including Dean in 1894, Frederick in 1896, and Mary in 1900.

As the railroad construction continued to move westward up the Valley, the young family had made the decision to remain and settle down. The 1901 census finds Samuel no longer employed by the railway and now farming land that he had purchased in Buchanan Township near what was locally known as the Tennant Settlement, named for early settlers there. That entire area was heavily forested with white and jack pine, maple and poplar, spruce and cedar. Prosperous small-scale farms provided a living for most residents in the summertime while winter work was always available cutting timber in the lumber camps. It was in this place that daughter Margaret was born in 1902 and son Orville was born in 1904.

Toward the end of 1905 Samuel was ailing and the doctor confirmed that he was suffering from stomach



Left: Lucinda with daughter Maggie taken about 1918 [Photo courtesy of the author].

cancer. His illness lasted only four months and his death occurred in the midwinter of 1906, on the 5th of February. Lucinda continued the farm work that summer with the assistance of her older sons George, now sixteen, William at fourteen and Dean, twelve. And, after the year's harvest, on the last day of September, she gave birth to her eighth child, another son she named Basil. But during this difficult year another issue facing Lucinda and other residents of the area had developed.



Above: Lucinda with her four youngest children including Mary (standing), Margaret (seated), Orville (floor) and Basil, called Bob, (centre) taken about 1910 [Photo courtesy of the author].

In 1905 when the federal government had chosen Petawawa and the lands around it, especially to the west, as the site of a new military camp, they proceeded to acquire the necessary land. This meant reclaiming property which the Crown had sold or granted to settlers, speculators and lumber companies up to forty years earlier. Some sold out willingly and quickly but others were not pleased with the forced displacement and were not so eager to evacuate and abandon their homes. The location and construction of the military base was positively promoted in the local press and heralded by politicians. Little mention is

made of the involuntary dispossession of pioneers settled twenty years or more in the area but over the next six years, the properties of 150 settlers, totaling 22,430 acres, as well as 52,000 acres of Crown land were acquired[10].

A large number of settlers sold out in 1906 including several of the Hallidays' neighbours like the Hudson family whose farm was nearby[11]. Lucinda, just a recent widow, of course, had been occupied with the struggle of maintaining the farm and her pregnancy. But by 1907, after enduring another long winter on the farm, the pressure to sell out and leave was growing. As Lucinda weighed her options, a permanent and active militia corps arrived for the first time to take up residence on lands already acquired and plans for the expansion of the military camp were revealed. Whatever hope the settlers had held for the government to change its mind or make other plans was gone, and many of the remaining homesteaders closed deals to sell their properties.

It was known that those who resisted the expropriation of their farms and land often received larger settlements but the amount also depended on the actual valuation of the property. In the spring of 1907 Lucinda sold her one hundred acres for a mere \$225, a lesser sum than most; in fact, her buyout was less than a third of the amount that her Hudson neighbours had been paid just six months earlier[12].

Those neighbours, the Hudsons, had relocated with others westward into the townships of the Nipissing District where land was still available to start again and jobs in the lumber camps were plentiful. Twenty years earlier Lucinda's elder sister Mary had been widowed and left to support a young son by her own means. She had taken herself to Bonfield Township in the Nipissing District where some cousins from back in Ross Township had settled, and she took a job as a cook in the lumber camps. It was while doing this job that she met her second husband, a widower some seventeen years her senior and with five children of his own. It turned out to be a happy union and they added another four children to their blended household. So, following her sister's example, Lucinda took her young

family to Bonfield Township and found employment as a cook in the lumber camps.

It is not known if Lucinda was just seeking a way to support herself and her children or if she was actively seeking another husband but, as in the case of her sister, one led to the other. In the camps she reconnected with John Hudson, the son of her neighbours back in Buchanan Township, who had found employment there as well. He was a perennial bachelor and thirteen years her senior but they arranged to be married and John took on not only a new wife but eight step-children as well when they married in the last days of 1907[13]. His addition to the family was accepted as he easily got along with Lucinda's children and treated them kindly. In fact, to the youngest two boys, just three and a toddler of one year, he was the only father they had known[14].



Above: A lumber camp mess crew similar to the one where the widowed Lucinda found employment [Photo is of Lewis Mills and Timber Co. Camp 4, ca. 1922, courtesy of UW Libraries].

Below: Lucinda with her second husband, John Hudson, taken about 1925 [Photo courtesy of the author].



That's not to say they all lived happily ever after because, of course, real life is no fairy tale. Shortly after their marriage, John Hudson was involved in a serious lumbering accident and, while his life was saved, his left arm needed to be amputated just below the elbow. This meant that he could no longer work in the lumber camps or easily do farm work, the two occupations with which he had spent his life. So, Lucinda made another fateful decision and moved the family back eastward to the town of Pembroke where John, now recovered, was able to find employment with the town council cleaning the streets by sweeping and garbage removal. By taking in an occasional boarder at their rented home, they were able to make a comfortable living.

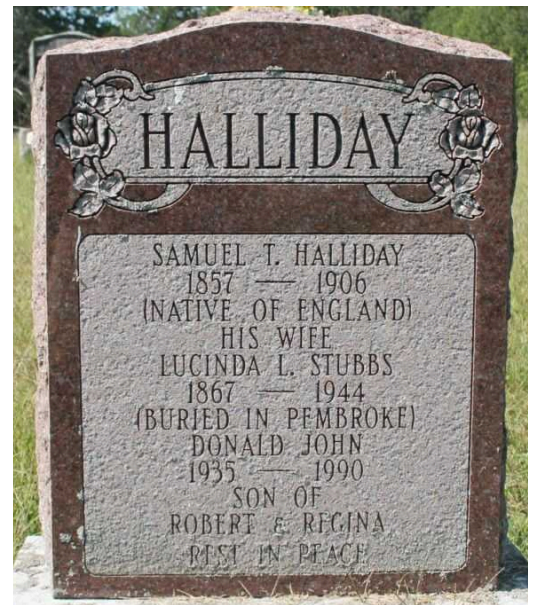


Right: Lucinda taken about 1920 [Photo courtesy of the author].

At the end of the Edwardian era, shortly after the death of King Edward[18], the 1911 census recorded the family living on the main street in Pembroke in a rented home but all together. Most of the Halliday children married and resided nearby, often living in the same neighbourhood as their mother and stepfather. And by the time of the 1931 census, Lucinda and John

Hudson were retired and living with their youngest son Bob and his new wife. Bob enlisted in the army during World War II and spent six years overseas away from his family and with little contact. When he returned home to Pembroke at the end of the war in 1945, he found that his stepfather John had passed away in 1943[16] and his mother Lucinda had died just the year before[17]. They were greatly missed by children and grandchildren and fondly remembered by all the family – John, the benevolent stepfather, and Lucinda, their resolute and persevering matriarch.

Right: A memorial marker erected by grandchildren of Lucinda and Samuel in Forest View Cemetery at Chalk River, ON [Photo courtesy of Find a Grave, [Memorial 227835697](#)].



References:

- [1] See “Searching for the Garden of Eden” by Robbie Gorr, previously published in *Families*, the journal of the Ontario Genealogical Society, May 2014, Volume 53, Number 2, pp. 26-30.
- [2] Samuel Turner Holliday was born 8 June 1857 in the village of Chobham in Surrey County, England. He was named after his maternal grandfather Samuel Turner (1799-1857) who had died just a month before his birth. The family relocated to his father’s native village Northchurch near the city of Great Berkhamstead in Hertfordshire when he was an infant. Samuel was not fully literate and so the spelling of the surname evolved to Halliday following his emigration, retaining the same pronunciation as Holliday but gradually taking on local inflection with the pronunciation *HAL-i-day* with a short vowel /a/ rather than *HOL-i-day* with the vowel /o/ sounding like “aw”.
- [3] Samuel Holliday apparently immigrated without any family to Canada in 1873, then aged just sixteen, with a group of other teens, likely organized and brought to Canada to work. He can be found employed as a servant in the 1881 census for the town of Pembroke in the household of Dr. William Welland Dickson, a physician, businessman, County coroner and mayor of the town.
- [4] Haley Station derived its name from an early settler named George Haley (1822-1890) who granted right of way across his farm on the second concession of Ross Township. In addition to the railway, depot the rural community once boasted a general store, blacksmith shop, an Episcopal Methodist church, a Free Methodist church, two service stations and, of course, the railway station.
- [5] Lucinda’s mother had died three years earlier in 1886. Oldest sister Mary Stubbs (1857-1916) had married, been widowed and remarried and was living in Bonfield Township in the District of Nipissing, Ontario. Lucinda’s brother George Stubbs (1860-1918) and sister Elizabeth Stubbs (1858-1939) had gone to North Dakota where they both married and remained. Sister Lucy Stubbs (1865-1944) had just married and was living in Calvin Township in the Nipissing District.
- [6] Chalk River already existed as a village prior to the arrival of the railway although parts of the settlement had then been known as Coppsville and Clarksville after two early settler families until it received the current name memorializing a nearby water system, a tributary of the Ottawa River, important to the local lumber industry.
- [7] While there are no obvious impediments or known family disagreements concerning their union that would have necessitated an elopement, the details of their wedding suggest a quick and hurried union, perhaps done impetuously or possibly hastened to accommodate the short leave away from his employment.
- [8] Chloe Stubbs (1869-1918) had moved to Carman, Manitoba near her maternal uncle Robert Squires (1831-1924) where she married in 1891 and remained.
- [9] Lucinda’s father Dean Stubbs, not wanting to live alone, sold his property in 1893 and sometime afterward joined his oldest daughter Elizabeth and son George in North Dakota, where he died at Grand Forks in 1908.
- [10] For more information about the government land expropriation for the Petawawa military base see “The Petawawa Plains Clearances” by Robbie Gorr, previously published in *Families*, the journal of the Ontario Genealogical Society, August 2014, Volume 53, Number 3, pp. 17-20, 33.
- [11] Robert Hudson (1824-1907) and his wife Susannah Smith (1829-1916) were elderly and their farm had been taken over by their last child remaining at home, a middle-aged unmarried son named John Hudson (1854-1943).
- [12] On 7 November 1906 Robert Hudson received a buyout payment of \$1400 for his 200 acres on Lots 4 & 5 Concession 3 of Buchanan Township as compared to the \$225 for the 100 acres of Lot 8 Concession 3 that Lucinda received on 16 May 1907.
- [13] John Hudson, then 53, married the widowed Lucinda, then aged 40, on 30 December 1907 in Rutherglen, a village in Bonfield Township, Nipissing District.
- [14] John Hudson’s influence on the family can be seen in the number of Halliday grandchildren who were bestowed the name John in his honour but his youngest stepson Basil received a different inheritance. John often called the young boy Bob while he was growing up and eventually he adopted the name Robert, which was, not coincidentally, the name of John’s own father. The use of Robert and its various diminutives among the Halliday descendants, including the author, continued the Hudson legacy.
- [15] King Edward VII died on 6 May 1910 but the Edwardian era is generally considered to have ended with the outbreak of World War I in 1914.
- [16] John Hudson died on 23 January 1943 at the home of his stepson Bob Halliday in Pembroke, aged 88 years.
- [17] Lucinda Stubbs Halliday Hudson died on 16 August 1944 at the home of her son Orville Halliday in Pembroke, aged 77 years.

2023 Keffer Essay Prize Winner

John G. Eisler: The True Story of a Legendary Brawl

Drew von Hasselbach

Drew von Hasselbach, LL.B., PLCGS, is a journalist and lawyer in Toronto, and a great-great-grandson of John G. Eisler. This essay is the winner of the 2023 Keffer Prize.

As any genealogist knows, family legends are prone to exaggeration but may contain kernels of truth. We use our research skills to locate records that either substantiate the story, in whole or in part, or not at all. This paper examines a family legend, and then reviews the available evidence to determine the truth behind the tale.

Family legend has it that John G. Eisler fled to Winnipeg from Perth County, Ontario, in the early

1880s after a fight in which he feared he might have killed someone. A version of the story appears in a formidable Eisler family history that genealogist Vera Hillebrecht (1924–2004),^[1] a family member from Mitchell, Ontario, deposited in the Stratford-Perth Archives. “After a brawl one night, he left to go to the west, early 1880s, Winnipeg,” according to point-form notes she typed up in 1994. “His wife and family followed after having sale. It was the Rowe homestead.”^[2]

While it’s a compelling story, a couple of things about this tale never did add up for me. Land registry documents regarding the 1882 sale of his Ontario property clearly show Eisler’s new address in Winnipeg.^[3] And a newspaper article rounding up social events from Logan Township announced the family’s move in 1882: “GONE WEST. — Mrs. Eisler and family have removed from Honey’s corner where they long resided, and gone to Manitoba where Mr. Eisler has been for some time running a blacksmith shop. Their property has been purchased by Mr. W. Honey of Mitchell.”^[4] If I wanted to evade justice, I’m not sure I would give the location of my secret hideout to the local newspaper.

In pursuit of the real story, I located Perth County court records kept at the Archives of Ontario and read contemporaneous newspaper accounts held at the Stratford-Perth Archives.^[5] This evidence reveals that Eisler was indeed involved in a brawl that was the talk of Logan Township. But rather than hightail it to Winnipeg, Eisler actually remained in Perth County to face justice — and ultimately prevailed in court. It all



Above: John G. Eisler with his wife, Emma Eisler née Rowe, c. 1900 [Photo courtesy of the author].

happened in September and October 1879, a few years before he moved to Winnipeg in 1882.

Johann Gotlob Eisler was born in Reuden, Saxony, on 23 May 1836 to Friedrich Wilhelm Bernhard Eisler and Joanna Christiana Trauer.[6] John G. came to Canada in 1852 with his parents and several siblings.[7] Known by his anglicized name of John Gilbert or John G., he would become a blacksmith, operating a forge at the northwest corner of what is today Highway 23 and 39 Line in Perth County. He married Emma Rowe in Mitchell on 27 January 1859.[8] Emma had been born in Curry Mallet, Somerset, England, on 10 October 1840, [9] and had come to Canada with her parents and siblings between 1850 and 1851.[10]

John G. was himself popular, at least according to the recollections of those who knew him. "The village blacksmith, had nothing on John Eisler, who could mend anything and make the sparks spatter out just as far as any of them," according to a history column published in local newspapers in 1928 and reprinted in a 1987 history of Logan Township.[11]

Yet even if he was liked or respected, contemporary newspaper accounts suggest that if Eisler wasn't hot-headed, he was at least litigious. For example, he accepted \$1.60 in costs on 9 September 1868 from James Fleetford[12] to resolve a case in which the defendant used "insulting language" against him.[13] A couple of days later, on 12 September 1868, Eisler returned to court to accuse Fleetford of cutting a harness, but the case was dismissed.[14] I don't know whether Eisler would set out to find trouble, but it did have a way of finding him. Which brings us to the legendary fight.

The brawl took place on 24 September 1879. There was an auction on the property of August Stickman, Con 7 Lot 14, Logan Township.[15] The sale was apparently well attended.[16] Among those present were members of two rival factions of the German Lutheran community in Logan. The original Lutheran church had split into two parishes in 1867, and disagreements over theology, administration and the division of the original church property persisted.[17] The immediate cause of the auction altercation is

unknown, but one local paper described it as related to a "clerical church feud that has cost the Lutherans of Logan much trouble and scandal." [18] Whatever the situation, Eisler was apparently part of one faction, and he got into a heated argument with someone from the other side, Christian Rock. During the altercation, one newspaper report said Eisler dealt Rock a "heavy blow upon the back of the head with a stick, knocking him senseless." [19]

The fight and its consequences were the talk of the community. The victim's condition was grave, according to the first newspaper accounts. The *Stratford Weekly Herald* reported the victim was "in a very critical state. The doctor in attendance has no hopes of his recovery." [20] The news even made it to Toronto. "During a quarrel at a sale in Logan township, John Eisler clubbed Pitz [sic] so that death is not improbable," reported *The Globe*. [21]

Eisler was arrested. He spent eight days in pre-trial custody [22] before he was able to post bail of \$3,000. [23] which was a fantastically large sum in those days. Eisler was in serious legal trouble.

Eisler's case was put to a Grand Jury on 28 October 1879. The Grand Jury indicted him on two counts: felonious assault [24] and assault occasioning bodily harm. [25] Eisler pleaded not guilty to the charges. [26] When asked if he was ready to proceed with trial, he answered yes, so long as his lawyer was available to attend court. [27]

There is no transcript of the case, but there are three pages of notes in official court records that were made during the trial. Reading between the lines, and reviewing several contemporary newspaper accounts, it's possible to piece together what happened.

The prosecution of "John Eizler," as his name was spelled, for felonious assault began at 9 a.m. on 29 October 1879. Twelve jurors were selected, then the Crown presented the prosecution case. Crown prosecutor John Idington [28] called six witnesses: the host of the auction, August Stickman, along with his son, Julius; the alleged victim, Christian Rick [sic]; a Dr. George Hodge, [29] presumably a physician who



Left: Robert Smith, Eisler's defence counsel, and later a judge in Manitoba [Photo courtesy of the Archives of Manitoba].
Centre: Featherston Osler, judge, circa 1905 [Photo courtesy of the Archives of the Law Society of Ontario].
Right: John Idington, Crown prosecutor, who in 1905 would become a judge on the Supreme Court of Canada [Photo courtesy of Library and Archives of Canada].

could describe the victim's injuries; and Edward Miller and George Siemon.[30] The role of the latter two gentlemen is unknown. They must have been eyewitnesses.

Six prosecution witnesses at a one-day trial might imply a strong case, but what happened next reveals that the evidence was pretty flimsy. Eisler's counsel Robert Smith,[31] having heard the evidence from the six Crown witnesses, told the judge he would be calling no defense witnesses.[32] Smith rose and told the court there was no case for his client to answer. The jury agreed, returning at 2 p.m. with a verdict of Not Guilty [33].

Justice Featherston Osler[34] then turned to Eisler's second charge, assault occasioning bodily harm. But the judge had apparently heard enough during the first prosecution to know a second trial would be a waste of the court's time. "His Lordship directed the same Jury to be sworn in this case as in the former case against Eizler and also directed them to bring in a verdict of Not Guilty which was done accordingly," the court minutes state. "His Lordship then discharged John Eizler."

While the official court record doesn't explain what the judge and jury heard during that first trial, one

newspaper report sheds light on the matter. The *Stratford Times* recalled that the initial newspaper accounts of the assault did not paint Eisler in a good light. "This case appeared in these columns at the time of the origin of the case, but were hardly fairly stated," the Times said. "From the evidence elicited at the trial it appears that Eisler was not the aggressor in the assault, and had only resented an attack made upon him by Rock." [35] It was apparently a case of self-defense, and to the judge and jury — and at least one local reporter — Eisler's actions were justified.

What became of Christian Rock? Despite the severity of his injuries, he posted a remarkable recovery. By 17 October 1879, he was seen back in Mitchell, "apparently none the worse for the heavy blow that he had on his pate." [36]

Census and other records show there were two individuals named Christian Rock alive in Logan Township who were old enough to have been involved in the 1879 incident. The first Christian Rock,[37] born in 1841, lived on a farm at Lot 25 on Concession 9 in Logan. He died in Bornholm, Ontario, on 23 March 1918 at the age of 76.[38] The second Christian Rock, [39] likely the former's nephew, was born in 1864 and farmed at Concession 4 on Lot 26 in Logan Township. The younger man died on 2 June 1909 in Logan.[40]

Both men lived decades beyond 1879, so whichever one was hit during the brawl was likely not as grievously wounded as the initial reports had suggested. It's tragic any fight took place, but it's fortunate the outcome wasn't as bad as originally feared.

While the family legend is built around a potential crime, I have wondered if the family story emerged out of a civil lawsuit. The court records where I found the criminal trial notes also list civil cases filed at the time, and I found nothing that appears related to the September 1879 incident.[41] Outside of the courts, I have wondered whether rumours or continued bad blood between Eisler and his accusers may have inspired the move. If such social pressures were at play, perhaps family memory gradually inflated them into the legend about the flight from justice. I can't prove or disprove that, but merely raise it as a logical possibility.

As for Eisler, he would set up a cartage business in Winnipeg, hauling loads to and from railway depots with his team of horses. His troubles with the law weren't over, either. In 1883, he was fined \$5 for being "drunk on the streets." [42] He also faced a charge of

domestic assault that was later dropped, but which is obviously still concerning.[43] He received another fine for drunkenness in 1885, in that instance for \$3. [44] In 1887, the City of Winnipeg demanded he pay for two trucking licenses because he owned two wagons. He successfully argued before the civic licensing committee that he should only have to purchase one license because he used only one of his wagons at any given time.[45] In 1890, he claimed his watch was stolen, but it appears that the person Eisler accused was acquitted.[46]

Eisler died of a stroke at age 60 on 27 January 1902. [47] He was a "well known old expressman" in Winnipeg, according to his 1902 obituary.[48] "The cheery presence of the old man will be missed in many quarters." Eisler is buried in Winnipeg's Brookside cemetery,[49] alongside wife Emma, who passed away in Winnipeg on 3 February 1917.[50]

John G. Eisler, the capable blacksmith and affable delivery man, was no angel. But in the end, he was no felon, either. And rather than flee from justice, he faced his accusers in court and was acquitted. That's the true story behind the legendary brawl.

References:

- [1] Great grandniece of John G. Eisler. Obit, *The Stratford Beacon Herald* (20 Apr 2004). Find a Grave Memorial ID 201451423, First Lutheran Cemetery, Logan Township, Perth County, Ontario, Canada.
- [2] Vera Hillebrecht, typewritten family notes, my copy received from her on 24 Aug 1994. Her original notes are now in the Stratford-Perth Archives.
- [3] Perth County Registrar of Deeds, *Copy Book, Logan Township*, vol. G, no. 3836 at pp 24–25, registered 17 Aug 1882; familysearch.org, *Land records of Perth County, 1847-1953*, film no. 8,661,191, images 17 to 19 of 859.
- [4] *The Stratford Weekly Beacon* (8 Sep 1882), Archives of Ontario, Toronto, Ontario. N 53 Reel 7p (1 Oct 1880 - 21 Dec 1883).
- [5] I reviewed the court records at the Archives of Ontario in November 2021. I read some newspaper accounts at the Archives of Ontario in November and December 2021 and during a visit to the Stratford-Perth Archives in December 2021, but most of the newspaper clippings I reviewed were copied and sent to me ahead of my visit by Ellen Thomas, archives technician at the Stratford-Perth Archives.
- [6] Ancestry.com, *Saxony, Anhalt, Anhalt-Bernburg, Anhalt-Dessau and Anhalt-Köthen, Germany, Lutheran Baptisms, Marriages, and Burials, 1760-1890*, Kr Rettgenstedt, Reuden, Rhoden u. Zeitz, 1800-1874, image 475 of 828; Landesarchiv Sachsen-Anhalt, Magdeburg, Deutschland, *Kirchenbücher*, Rep. C131, Reuden, 1836, no. 3.
- [7] Ancestry.com, *Hamburg Passenger Lists, 1850-1934, 1850-1859* Direkt Band 003 (1 Mär 1852 - 1 Jul 1852), image 42 of 246.
- [8] "John Eisler and Emma Rowe, 27 Jan 1859," Archives of Ontario, *Ontario County Marriage Registers, 1858-1869*, MS 238, Reel 13, Perth County, 1858-1869, vol 54, page 24, no. 38; familysearch.org, film no. 7,560,996, image 205 of 637.
- [9] "Emma Rowe, 10 Oct 1840," U.K. General Register Office, *Somerset Birth Registrations*, Langport, Curry Rivell, 1840, no. 50, registered 4 Nov 1840.
- [10] A precise date is not available. A sister, Amalia, was baptized in Somerset on 2 Dec 1849, and the *1851 Canada West* census, which was enumerated on 12 Jan 1852, puts the family in South Dumfries Township, Brant County, Canada West. See Ancestry.com, *England, Church of England Baptisms, 1813–1914*, Wedmore 1829–1859, page 222, no. 1772, image 223 of 302; and *1851 Census of Canada West*, Canada West (Ontario), Brant County, District No. 2, Dumfries, Sub-District No. 8, page 47, Ancestry.com, image 47 of 185.
- [11] James L. McCallum, *A Historic Look at the Township of Logan, Perth County, Ontario* (James L. McCallum, self-published, 1987), p 15.

- [12] Most likely b. 26 Sep 1847, son of William "Fleetfart" and Catharine Prindable, *Ancestry.com*, Ontario, Canada, Roman Catholic Baptisms, Marriages, and Burials, 1760-1923, Registrum sine Testimonium Baptismorum et Matriomorum et Mortuarum, Goderich et Stratford, image 31 of 356. Fleetford's latter fate is unknown.
- [13] *Mitchell Advocate* (11 Sep 1868), p 2. The sum of \$1.60 would be worth about \$25 in 2022.
- [14] *Mitchell Advocate* (25 Sep 1868), p 2.
- [15] "August Stechman household," *1871 Census of Canada*, Ontario, Perth North, Logan, dwelling 88, family 89, page 26, line 9. Several spellings of the name appear in other records, including "Stockman" and "Sticman."
- [16] "A Serious Fracas," *Stratford Weekly Herald* (1 Oct 1879), p 3.
- [17] McCallum, *A Historic Look at Logan Township*, p 49.
- [18] "A Serious Fracas," *Stratford Weekly Herald*, p 3.
- [19] *Stratford Weekly Herald* (1 Oct 1879), p 3. Rock's name is spelled "Rick" in several accounts, including the court file itself, but Rock was the common spelling.
- [20] *Stratford Weekly Beacon*, 26 Sep 1879
- [21] *The Globe*, 4 Oct 1879. Concise and accurate reporting seem to have challenged the *Globe* correspondent in equal measure.
- [22] *Stratford Weekly Beacon*, 3 Oct 1879
- [23] *Stratford Weekly Beacon*, 24 Oct 1879. The sum of \$3,000 would be worth about \$75,000 today.
- [24] The modern-day equivalent might be aggravated assault, section 268 of the Criminal Code. Felonious means it was treated as what we now call an indictable offence. Canada recognizes two types of crimes: indictable offences, which are more serious crimes that can result in penitentiary sentences; and summary offences, which are less serious ones resulting in shorter jail terms, fines or probation.
- [25] The modern-day equivalent likely be assault causing bodily harm in section 267 of the Criminal Code.
- [26] Perth County, Supreme Court of Ontario, Criminal Autumn Assize minutes 1876-1916, Autumn Assizes 1879, *The Queen vs. John Eizler* at pp 26-27; Archives of Ontario, Toronto, RG 22-4206-0-1.
- [27] Perth County, Supreme Court of Ontario. Assize + Nisi + Prius/Oyer, Terminer and General Gaol Delivery / County Court Minute book, 1875-1894, *The Queen vs. John Eizler*, p 90 [my own count; pages not numbered], Archives of Ontario, Toronto, RG 22-4206-0-3.
- [28] John Idington, born 14 Oct 1840 in Puslinch, Ontario. Called to the bar in 1864 and served as Crown attorney in Stratford for several years before becoming a judge in 1905. He served on the Supreme Court of Canada from February 1905 until his retirement in 1927. See "Oldest Justice in Empire Dead," *The Kingston Whig-Standard* (8 Feb 1928), p 1; and R. E. Knowles, "The Late Hon. Justice Idington," *Toronto Star* (14 Feb 1928), p 6.
- [29] Dr. George Hodge, born 13 Aug 1847 in Durham County, Canada West. Educated Queens University Faculty of Medicine, Kingston; Royal College of Physicians and Surgeons, 1870. Died 26 Aug 1908 at London, Ontario. See Dr. Brearley Collection, Quinte Branch, Ontario Ancestors, *Graduates of Queen's Medical School to 1910*, at p 8; *London Advertiser* (27 Aug 1908) at p 3; Canadiana.org, *London Advertiser* (July 16, 1908-September 29, 1908), image 399 of 714.
- [30] County Court Minute book, 1875-1894, *The Queen vs. John Eizler*.
- [31] Robert Smith, born 19 Jun 1838 in St Bees, Copeland Borough, Cumbria, England. Studied law at the University of Toronto, called to the bar in 1861. Died 19 Jan 1885 in Winnipeg, Manitoba, where he had been serving as a Superior Court justice for six months. Buried in Stratford, Ont. See Gordon Goldsborough, "Memorable Manitobans: Robert Smith (1839-1885)," Manitoba Historical Society; "Death of Judge Smith," *Manitoba Free Press* (20 Jan 1885), p 2.
- [32] County Court Minute book, 1875-1894, *The Queen vs. John Eizler*.
- [33] Criminal Autumn Assize minutes 1876-1916, Autumn Assizes 1879, *The Queen vs. John Eizler* at pp 26-27.
- [34] Featherston Osler, born 4 Jan 1838 at Newmarket, Ontario. Called to the bar in 1861 and appointed to the bench in 1879. Died 16 Jan 1924 in Toronto. See "Featherston Osler is called by death," *The Globe* (Toronto, 17 Jan 1924), p 9.
- [35] "Perth Fall Assizes," *Stratford Times* (3 Nov 1879) at p 2. Archives of Ontario, Toronto, Microfilm N 58 Reel 1p.
- [36] "Well Again," *Stratford Weekly Beacon* (17 Oct 1879).
- [37] "Christian Rock household," *1881 Census of Canada*, Ontario, Perth North, Logan, page 46, family 187, *Ancestry.com*, image 70 of 70.
- [38] *Ancestry.com*, Ontario, Canada, *Deaths and Deaths Overseas, 1869-1948*, Perth, 1918, image 88 of 260; Archives of Ontario, Perth County Deaths, 1918, page 98, reg. no. 031623.
- [39] "George Rock household," *1881 Census of Canada*, Ontario, Perth North, Logan, *Ancestry.com*, image 69 of 70.
- [40] *Ancestry.com*, Ontario, Canada, *Deaths and Deaths Overseas, 1869-1948*, Perth, 1909, image 55 of 138; Archives of Ontario, Ontario deaths, Perth County, Logan Township, 1909, reg. no. 23159.
- [41] Perth County, Supreme Court of Ontario, Assize + Nisi + Prius/Oyer, Terminer and General Gaol Delivery / County Court Minute book, 1875-1894, Archives of Ontario, Toronto, RG 22-4206-0-3.
- [42] *Winnipeg Daily Times* (7 Jul 1883).
- [43] "Police court," *Daily Times* (30 Jul 1883).
- [44] *Winnipeg Daily Times* (7 Jul 1885).
- [45] *Manitoba Free Press* (28 Jul 1887) at p 4
- [46] *The Winnipeg Tribune* (17 May 1890) at p 5.
- [47] Manitoba Vital Records, John Gilbert Eisler, Winnipeg, 27 Jan 1902, death registration Nr. 31/1902, registered 29 Jan 1902, Winnipeg, current reference no: 1902-06-001876.
- [48] *Manitoba Morning Free Press* (27 Jan 1902), p 3.
- [49] Brookside Burial Database online. Buried in Sec. E, Plot 0150, Grave 0.
- [50] Manitoba Vital Records, Emma Eisler, Winnipeg 3 Feb 1917, death registration 1917-011089, registered 7 Feb 1917.



Private Robert Creighton: From Home Boy Orphan to World War I Casualty, 1897-1918

George A. Neville

This is a story that might never have been known or told if certain questions had not been asked out of sheer curiosity and the information linked to other searches in order to complete a picture. About 1986, the writer had inquired of (the late) T.W. Orville Brown (19 November 1911 - 8 September 1988) and his younger brother, John Wilson 'Wilsie' Brown (28 December 1913 - 19 January 2001), about the significance of a framed illuminated World War I scroll commemorating Pte. Robert Creighton which hung on the wall in their parent's farm house in Goulbourn Township (Pt. Lot 23, Conc. 6), Carleton County, just about 1.5 miles north of the village of Richmond, Ontario.[1]

The answer was given that it pertained to a lad who once worked as a farmhand with the Browns. The scroll had been sent to them after the end of the First Great War presumably because their address was the last point of reference given by the unfortunate lad. When pressed further concerning the origin of the lad,

the Browns claimed to know nothing of him except that he had been placed at their farm as a Home child at about age 15; in short, he was an orphan from somewhere in the United Kingdom who had been sent to Canada for placement as a farm worker.

Having expressed an interest to Orville Brown before his death in retaining this memento and then having rescued it from an uncertain future two years later just prior to an auction of the farm machinery and household contents, the writer was able to take more careful note of the features of the scroll. It was in fact a beautifully coloured certificate (15" x 21" surrounded by a 1" oak frame) which read: "Certificate of Service in the Great European War for King and the Empire, Pte. Robt. Creighton, C Co. 77th Battalion, C.E.F., Enlisted at Ottawa, Nov. 4th 1915". Above the inscription are three illustrations - King George V, a mounted cavalryman, and a battleship. Below the inscription is an oval insert of a head and shoulders photograph (sepia toned) of Pte. Creighton flanked by the Union Jack on the left side and the Canadian Ensign on the right. The inscription itself is surrounded by branches of maple leaves in early autumn hues at the base of which is seen that most distinctively Canadian symbol, the beaver.

With the information on the Battalion in which Creighton served together with the knowledge that he had perished in action during WW I, the writer was able to examine Pte. Creighton's military service records at the National Archives in Ottawa. From his file (Regt. No. 145343), his enlistment documentation, prepared in Ottawa on 4 November 1915, recorded him as having been born at Court Bridge, Scotland on 20 November 1897. His trade was given as farming, and



Left: Pte. Robert Creighton [Photo courtesy of Arthur Beaubien].

his apparent age as 18 years, less a few days. With a height of 5'5", chest measuring 30-33", and weighing 120 lbs, he was assessed as having fair physical development. Of fair complexion with brown eyes and light brown hair, he signed his signature with beautiful penmanship. He was Presbyterian in religion.

Following enlistment, Creighton was first assigned to the 77th Battalion, but then transferred on 4 July 1916 to the 87th Battalion Canadian Infantry (Canadian Grenadier Guards), and later, on 1 November 1917, to the 1st G.R.D. (probably, Garrison Regimental Depot). His pay of \$15.00/month as a Private was assigned to Mrs. Wm. Cox, Carp, Ontario beginning 1 July 1916. In a military will dated 25 July 1916, Creighton gave the following instructions: "In the event of my death, I give \$50 (fifty dollars) to my friend Miss Georgina Cox[2], Carp, Ontario, Canada; and the remainder of my money and assigned pay to be equally divided among my three sisters: Miss Mary Creighton, Cloncaird (Cloekaird) Castle, Maybole, Ayrshire, Scotland; Miss Jeanie Creighton, Winnipeg, Manitoba; and Miss Margaret Creighton, Bridge-of-Weir, Scotland." Since he was a Home boy, his sisters were more than likely to have been orphaned as well; Jeanie was probably an older sister who may also have been sent to Canada as a Home girl.

His Record of Service

Robert Creighton arrived in England on 29 June 1916 on the (steamship) *S.S. Missanabie* with the rank of provisional Lance/Corporal with the 77th Battalion. On the fifth of July, he was transferred to the 87th Battalion at Bramshott, and from this place he embarked for France on 10 August 1916. On arriving in the field by the fifth of December, for some reason his rank was reverted to that of Private.

On 18 August 1917, Creighton was admitted to a Canadian Field Ambulance (no details given) and later moved on August 24th to the Canadian General Hospital in Etaples, on the Gulf of St. Malo, France, and then to the Royal Herbert Hospital at Woolwich (now part of east London, England) on the twenty-

eighth of August. On September 7th, he was transferred to the Military Convalescent Hospital at Woodcote Park, Epsom (now part of south London, England) from which place he was discharged on the twenty-second of October. He was taken back on service on February 2, 1918 and sent on service with the 87th Battalion on April 5, 1918. Later, on the 18th of April, he was placed under stoppage of pay to make good the value of articles of equipment lost, i.e., one cap comforter of value 1 pound, 2 shillings, and a half pence. By the 20th of July however, he had been granted a Good Conduct Badge in the field. His record shows him "killed in action" on October 10, 1918; however, a notation dated the 16th of October, indicates that the record was corrected to read "missing, believed killed"[3]. It was not until October 31st that Creighton's death was confirmed as "Killed in Action", and the date recorded on his Casualty Form as 30 September 1918, the exact place of casualty having been left unrecorded. How sad for young Creighton to have been sent back to the front lines after slightly more than 5 months convalescence only to lose his life barely a month and a half before the end of World War I. Nine months later, on July 24, 1919, after the armistice and posthumously, Robert Creighton was awarded the Military Medal by the 87th Battalion.

Memorial Certificate

Creighton's memorial certificate is an impressive, large (15" x 21"), coloured document. Presumably hundreds, if not thousands, of these illuminated certificates were issued to next of kin and others, after the loss of life of each soldier killed in World War I, given the immense loss of lives (approx. 30,000) among the 77,000 Canadian men in service for that war. In spite of the numbers, this certificate now appears to be relatively rare and not previously having been seen by custodians at the Canadian War Museum. A check of their computer inventory as well as a physical check of appropriate document drawers by Hugh Halliday, a military historian and war art specialist at the Museum, failed to turn up anything even remotely like it. In view of these findings, a detailed description of the certificate is warranted.



Above: Creighton commemorative scroll for WW I service and sacrifice [Photo courtesy of Arthur Beaubien].

On viewing the memorial certificate, one's first impression is of the remarkable beauty and richness of symbolism within its bounds. The central feature of the certificate is a large ellipse outlined by an unbroken, white, linked chain, perhaps signifying unity and strength. Outside of the ellipse in each corner of the document, one sees a heraldic shield whose attribution and nature will be discussed last. Within the ellipse, starting from the top, there is a smaller ellipse containing the likeness of King George V graced by a pink rose on the left and sprigs of shamrock on the right. Below the royal ellipse, there are two circular areas making border contact with both the large and small ellipse. The circle on the left shows a mounted cavalryman and that on the right, a sombre looking battleship of the period. Between and slightly impinging on these two circular areas, there appears the

Royal Arms of England (as represented from the time of Queen Victoria) in their present form, i.e., Quarterly, 1 and 4 England, 2 Scotland, 3 Ireland[4].

Immediately below the elliptical and circular images just described, one finds a white, rectangular area in the form of a scroll upon which is printed by illuminated calligraphy the following dedication (line by line as seen):

Certificate of Service
in the
Great European War
For King and the Empire
Pte. Robt. Creighton
 C. Co. 77th Battalion, C. E. F.
Enlisted at Ottawa, Nov. 4th, 1915

Each side of the rectangular scroll is supported by a branch of the sugar maple tree in partially developed autumn hues of orange and yellow with some green remaining. Above the scroll, and behind and protruding ever so little above the Royal Arms are portions of the Scottish thistle.

The central feature of the bottom portion of the large ellipse is given over to a head and shoulders photograph of the youthful Pte. Robert Creighton in uniform and cap behind which appear in order: crossed swords, crossed rifles with fixed bayonets, the Union Jack (left) and the Canadian Ensign (right), and finally crossed canon muzzles (he was in an artillery corps). Just below Creighton's photo appears a small scroll bearing the words, **He Served his Country**, and above the scroll, sitting on the lower end of a maple branch appears a truly lifelike image of the Canadian beaver.

Now, there remains only the four corner shields to be described. The shield of the upper left corner contains some elements of the shield of the Dominion of Canada, but it is not the true shield which contains solely the Coats of England, Scotland, Ireland, and France quarterly, with a sprig of maple leaves, vert on argent, in the base thereby containing emblems of Canada and of the four countries from which her population had been chiefly drawn at that time[5]. The armorial bearing of this shield, however, is



Left: Photo of Robert Creighton from lower portion of the scroll [Photo courtesy of Arthur Beaubien].

representative of Canada, although the name of its specific design is unknown at this time. Likewise, the shield of the upper right corner appears to be a blend of Australian and New Zealand armorial features, e.g. the central red cross with five stars (five pointed molets) located at the centre and at each of the four ends representing something of a quarter assigned for New South Wales (Australia) in 1912. Similarly, the quarters depicting the sheep skin (a fleece), a sheaf (a garb), and the crossed hammer and shovel appear to be modifications derived from the New Zealand armorial bearings granted in 1911[6], less the quarter bearing the sailing vessel.

The quartered shield of the lower right corner shows four images: 1) a lady standing holding upright an anchor against an orange background, 2) two leashed dogs, 3) a large green tree, both of these previous two are shown against a common dark brown background, and, 4) a semi-covered white wagon against an olive-green background appears to constitute symbols drawn from South Africa. Finally, the symbol set within a plain white shield in the bottom left corner appears even more unusual. It's central feature is a five pointed star laid upon two concentric white rings separated by a ring of navy blue. Outside these rings, and within the brownish colouration that appears fringed at the edge like a wool bonnet, are the words, HEAVENS LIGHT OUR GUIDE, appearing in a somewhat lighter shade of blue. This symbolism and motto would appear to be

from India; thus, the four corner shields depict the nations of the British Empire from which England drew her support during the Great European War (WW I).

A final note of interest appears printed in blue ink in the bottom left-hand margin of the certificate: COPYRIGHT CANADA, 1915, BY A. KINGDON, and at the bottom right is similarly imprinted *Stone Ltd*, a most likely reference to the printer. The copyright reference, if searched out, could possibly provide some insight to the design of this certificate and perhaps to others like it; the fact of Canadian design may also account for what appear to be some liberties, or at least, some inconsistencies taken in respect of the heraldic symbolism.

Acknowledgements

The author is very grateful to Arthur Beaubien of Ottawa for digital scans of the original scroll and for their digital enhancements.

References:

- [1] The parents of Orville and Wilsie Brown were John A. Brown (11 May 1873 – 11 October 1958) and Mary Ann Cox (11 February 1890 – 14 February 1946).
- [2] Georgina Cox later married Robert Bayliss of Carp, Ontario.
- [3] Likely the Battle of Courtrai where British forces crossed the River Lys at several points into Belgium.
- [4] Boutell's Heraldry (Frederick Warne & Co. Ltd., London, 1963), p. 20, Plate V.
- [5] Ibidem, p. 231, Plate XXVI.
- [6] Ibidem, p. 232, Plate XXVI.

Coral's Corner

Adage, Jargon and Monikers - Part II

Coral Harkies

Weights and Measures

We have always had to measure, weigh and account for items in the course of trading and commerce, as well as in our daily lives. The value of any goods is often based on its size, weight, or volume and over time, the terms that have been used to represent these measurements have changed. Standard units of measurement allow for a consistent and fair way to represent the quantity of things. Throughout history there have been many different systems used around the world to represent these weights and measures. Established in 1875, the *Bureau International des poids et mesures* has grown to include 64 Member States and 36 Associate States today. They work to ensure a consistency of measurement across the globe. Canada has been a member of this organization since 1907.

In your research you may come across terms that may have become obsolete or are unfamiliar to you and only by understanding them, will they help to add context and detail to your stories. Various types of measurements can be found in all kinds of genealogical documents including wills and estate files, business records, recipes, diaries, land descriptions, letters and other types of correspondence. Values of terms used in measurements will depend on the material, time period and location. The metric system began in Canada in 1970 and there are only three countries in the world that still do not use the metric system today – that being Liberia, Myanmar and the United States.

Measurements for length and area are important when looking at land records. Here are some examples of historical terms and their equivalents in modern times. These are terms that would have been used in older Canadian and British records:

- Perch = 25 links, 1 rod or pole or 5.5 yards

- Barleycorn = 3 barleycorn is an inch
- Acre = 1 chain x 1 furlong or 10 square chains or 4,840 square yards or 4,046.86 square metres
- Virgate = about 16-30 acres
- Hide = about 64-120 acres

When looking at weights you may see terms like bushel, peck, chaldrons, pennyweights, barleycorn, or grains. Liquid measurements could be pint, quart, barrel, hogshead, or drams. Some terms are used for more than one type of good including firkins, gills, pints, chaldrons, and gallons.

Some of the weight measurements stem from ancient times when a mature grain of barley was used to measure both length and mass of an item. In fact, 5,760 grains of barley equalled a Troy Pound, and 7,000 grains of barley equalled an Avoirdupois Pound. Apothecaries had their own terms of measurement which included grains, scruples and drams.

Sometimes specific items have their own specific units. Ale used the terms of firkin (9 gallons), kilderkin (18 gallons), and puncheon (72 gallons). Wine also used the terms of rundlet (18 gallons), barrel (31.5 gallons), tierce (42 gallons), and pipe (126 gallons or 2 hogsheads). Wool was measured in cloves (7 pounds), stones (2 cloves), tods (2 stones), weys (6.5 tods) and sack (2 weys). Cloth was measured in yards (36 inches), ell (27-54 inches) and depending on the type, bolts (120 feet or 40 yards).

Understanding these terms can help you evaluate the items listed in an estate file, assess the type and size of an ancestor's farm, understand documents related to the business your ancestor may have owned or used, and more. The greater our understanding of the little things in the daily lives of our ancestors, the more we can appreciate them.

Some resources to help you interpret and understand units of measurement:

- Bureau International des poids et mesures (<https://www.bipm.org/en/>)
- Imperial Measures of Length (<https://www.theedkins.co.uk/jo/units/length.htm>)
- Crediton Area History and Museum Society Old Units of Measurement (<http://credithistory.org.uk/history-society/read-our-online-articles/old-units.aspx>)
- A Dictionary of Units of Measurement (<https://www.ibiblio.org/units/>)
- Cyndi's List: Publications related to Weights and Measures (<https://www.cyndislist.com/weights/publications/>)
- Cyndi's List: Weights and Measures – General Resources (<https://www.cyndislist.com/weights/general/>)
 - This site includes some international options including Russian, German, Swedish, Belgian and Norse.
- Britannica page on the Metric System (<https://www.britannica.com/science/metric-system-measurement>)



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Pioneering Spirit: Walt Disney's Connection to Three Pioneering Families of Huron County

Mike Miles

Near a small farm in northern Missouri around the year 1907 an elderly lady walks along the road with her young grandson by her side. Passing by a neighbour's garden she encourages her young charge to crawl under the fence and steal some turnips for her because to her Irish palate they are delicious. The young boy, who loved to escape from his tyrannical father, is delighted that his grandmother not only provides these escapes but allows him to be mischievous and avoid his father's punishments. Because of this, the young boy fondly remembers his adventures with his grandmother 50 years later and related them in a letter to my grandmother.

The young boy is Walter Elias Disney, and his grandmother is Mary Jane Richardson, my great grand aunt.



Above: Ruth and Walt Disney
[Photo courtesy of the author].



Above: Walt's grandmother (Elias' mother), Irish-born Mary Richardson Disney [Photo courtesy of Walt Disney Family Foundation].

Walt Disney's grandmother had emigrated to Canada from Ireland as a nine-year-old. She had come to the Huron Tract with her parents and six other siblings in 1849. In her life she had spent many hard days as a pioneer not only in Canada but also in Kansas in the United States. Her parents, Robert and Ruth Richardson, were following in the footsteps of three other families who had emigrated to Canada fifteen years earlier, from the same area of rural Ireland. These were the Disney, Cantelon and Holmes families.

They saw Huron County when it was wild, and the land was covered by dense forest. The Huron Tract was known at the time as "The Wooded Land". Their struggles can only be imagined today. As their descendants, we are the beneficiaries of their courage. And in Walt Disney's case, this pioneering spirit

brought spectacular success. His family, and many others, did the impossible. This is the story of how they came together in the Huron Tract and then went their separate ways.

Ireland - Myths Legends and History

The Holmes family history and genealogy has been extensively researched in an over 300-page book by R. Brian Holmes published in 2000[1]. It can be read online at the Huron Branch of Ontario Ancestors. His book provides an excellent background that helps us to understand the difficulty researching this far back in Ireland.

It should be noted that Elias Disney wrote an unpublished history called, “*Biography of the Disney Family in Canada*”[2]. It has been used extensively by many authors, including myself. Walt Disney gave a copy to Peter Cantelon III, who was a cousin and school chum of his father, Elias. I can only find excerpts of it in various news articles. As much as it is a source of information, it also must be read with some scepticism.

Nestled in a small area bordering three counties in Ireland: Laois, Kilkenny and Tipperary; are the townlands where these four families had been established for generations. How they came to be here is hard to know because the official records of the common folk are hard to come by in Ireland.

Since the neolithic times of the standing stone and monument builders, Ireland has been colonized by various groups of people. More pertinent to this story was the colonization of Ireland, called plantation, by England. From Queen Mary I’s reign to William III, the government of England brought tens of thousands of settlers to Ireland for political, economic, and religious reasons.

The Holmes ancestor may have come during the Cromwellian plantation as a soldier, given land in lieu of cash. In the Disney case, a somewhat similar circumstance may have occurred except as a soldier with William of Orange, William III. This was a repeat of how another ancestor, centuries earlier, by the name

of D’Isigny, was rewarded with land in England by King William the Conqueror. Another account has a Disney ancestor participating in the failed 1685 Monmouth Rebellion and who had subsequently escaped to Ireland[3].

There are no such legends in the Richardson and Cantelon story. It may be that contrary to the legends, all these families were just part of the hoi polloi of the English plantation. That they all possess surnames of English or Norman English origin, are of the Protestant sect, and were relatively well off because they either possessed or leased land in plantation counties, strongly suggests they were descendants of recent English transplants.

Keppel Disney of Clone and his Descendants

The Disneys show up in the records in and around County Laois in the 18th century. Apparently, there was a Robert Disney who married a Mary Keppel (Keppel) in 1775 in the city of Carlow, on the border with County Laois. They had a son, named Keppel, born in 1776 in Archertown Townland of Aharney Parish, County Laois[4]. The surname Keppel is an anglicized version of a common Dutch or German surname. It is known that many plantation settlers were refugees of the religious wars on the continent.

The given name, “Keppel”, or “Kepple”, became a popular name for many members of the subsequent Disney generations. However, it is important to note that the surname Keppel was also famous in Ireland.

Arnold Joost Van Keppel, was a soldier and intimate friend of King William of Orange, William III of England. Van Keppel had been made 1st Earl of Albemarle after the Battle of the Boyne in 1690. The Battle of the Boyne, so named because it took place by the river Boyne in Counties Meath and Louth, was Protestant King William’s victory over the deposed Catholic King James II. I would assume that Arnold Joost Van Keppel would have been considered a hero to the plantation Irish.

His grandson, Viscount Albemarle, Augustus Keppel, was also a hero of sorts since he was an admiral of the British Fleet in 1776 and later became First Lord of the

Admiralty. Thus, Keppel Disney could also have been named for these heroes as suggested in Elias Disney's history[5].

Whatever his provenance and whomever he was named after, there was a Keppel Disney who married Frances Best around 1800. Her father, Arundel Caulfield Best, was wealthy and had 114 acres just northeast of Freshford in County Kilkenny[6].

The surname Best is interesting because Elias Disney does mention it as a surname in the Disney history. It was the name of a fellow soldier of a Disney ancestor during the Norman Conquest. Elias also refers to a "Miss Best" marrying a Disney in this time period. Elias seems to have confused two King Williams and conflated two stories of his ancestors. Frances Best was his great grandmother. Was her ancestor a fellow soldier of Disney's in the army of King Billy, William III? Arundel Caulfield Best was the son of Elias Best and Elizabeth Caulfield. Caulfield was another well-known name in Ireland. Elizabeth Caulfield's ancestor, Sir Tobias Caulfield, 1st Baron of Charlemont, was given land all over Ireland by James I. He also apportioned out land to plantation settlers on behalf of the King in the early 1600s. Through the generations, the various Viscounts Charlemont (Caulfield) were important land holders and governors in Ireland.

As the result of some fortuitous marriages, Keppel Disney became Keppel Disney of Clone and acquired the lands of the Caulfield's in the parish of Rathbeagh, County Kilkenny. Clone, or Sweethill, became the homeland of the Disneys.

Other Families and Leaving the Emerald Isle

The Robert Richardson family lived 25 kilometers northwest of Clone, in Aghaboe Parish, County Laois. They farmed in the townlands of Grangemore and Bushfield[7].

The Peter Cantelon family farmed 20 km southwest of Clone, in Kilcooly Parish, County Tipperary. The family owned about 25 acres in Renaghmore Townland in 1826[8].

The Holmes family lived 5 kilometers from Clone, in Three Castles, County Kilkenny.



Above: Holmes, Disney, Richardson and Cantelon Homelands in Ireland [Photo courtesy of Google Earth].

Below: Four Families Irish Homelands [Photo courtesy of Google Maps].



Keppel Disney of Clone and Frances Best had a family. Following conventional naming protocol, Robert Disney, the first-born, was named after his paternal grandfather. The second eldest son was Arundel Elias Disney, named after his maternal grandfather, Arundel Caulfield Best. Arundel Disney was born around 1801 and was known by his middle name, Elias. To avoid confusion, I will call him Arundel to distinguish him from his grandson.

According to his grandson Elias, Arundel, "received a fine education, had plenty of money to go, and come on, servants to care for his wants and all that goes with an abundance of things of this world." Arundel married Maria Swan in September 1832. As Elias Disney describes her, "she was of good people in the medium condition of life financially." If the records are accurate, at the time of their marriage, Maria was seven months pregnant. Early in November 1832, Keppel Elias Disney was born. Keppel was named after his grandfather, Keppel Disney of Clone.

Two years later something unexplained happened in the Disney family. In 1834, Robert and his brother Arundel, forsaking their hereditary claim on the lands at Clone, departed for America. The record shows that seven Disneys, Arundel and Robert, their wives and children, arrived in New York in 1834. In 1837, the property at Clone was severed and let out for rent. What had happened to cause the brothers to leave such a comfortable life in Ireland?

In Elias Disney's account he states, "In the fall of 1836 my grandfather, Elias (Arundel) Disney, and three of his brothers sold their property in Ireland and came to America. The three brothers went into business in New York, and Elias (Arundel) Disney, my grandfather, moved to Upper Canada..."

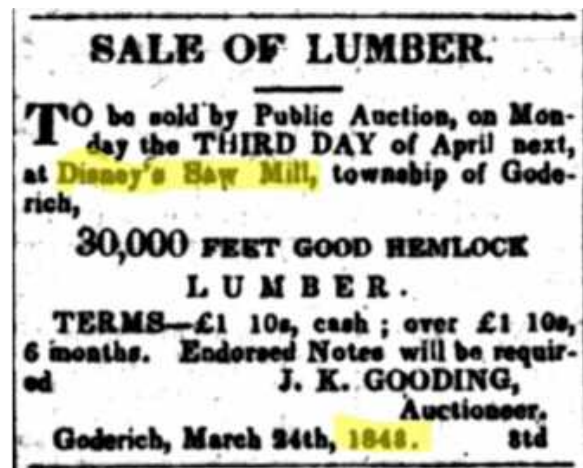
His account gets the dates wrong and neglects to include his granduncle Robert as a settler in the Huron Tract. He also has confused the later arrival of other Disney brothers who did remain in the United States.

Life in Huron County

Elias Disney says his grandfather Arundel, "...settled near Holmesville on the Grand Trunk Railway. He bought a tract of land close to and along the banks of the Maitland River and built a saw and grist mill which was patronized by the community for a number of years."

Arundel did indeed arrive with his brother Robert. Their arrival near Holmesville occurred in 1835[9]. Elizabeth, Robert's second eldest daughter, was probably born here around 1839 as well as Arundel's daughter, Mary. They are listed as being born in Canada in the 1861 Census. A Huron County Assessment for 1842 has Robert owning Lot 36 and 37, and Arundel (Elias) owning Lot 38 and 39 of the Maitland Concession, in Goderich Township, amounting to 242 acres all together. It also states that Arundel's family had five children and Robert's has six. An 1848 advertisement for lumber from the Disney sawmill establishes the presence of the mill by this time.

The town of Holmesville itself was known by the name



Above: Advertisement for the sale of lumber from the Disney Saw Mill [Photo courtesy of the *Huron Signal* in Goderich printed on 24 Mar 1848].

Holmes Hill. Two brothers, John and Samuel Holmes, established farms there in 1833. The brothers were joined by other family members in subsequent years. Their extensive holdings lay adjacent to the Disney property and encompassed the townsite of Holmesville.

The Cantelon's arrival was probably concurrent. There are several Cantelon-owned properties recorded south of Holmesville by 1842. Peter Cantelon's 80-acre property, located adjacent to the Holmes and Disney properties just south of Holmesville, would suggest a similar 1830's arrival. By 1842 there were four adults and six children living in the Cantelon household.

Around 15 years later, at the height of the Irish Famine, 50-year-old Robert Richardson also decided to pull up stakes in Ireland. Accompanied by his wife Ruth Lark and seven children aged 7-22 years, they voyaged to the Huron Tract in 1848.

The Richardsons took an indirect route to claim their land in Huron County. The story my grandmother told was that upon hearing about the disease ridden "coffin ships" sailing directly for Canada and the United States, and having the money to afford better passage, the family decided their chances of survival were a lot better by taking the longer route via New Orleans. The sea voyage took 13 weeks. This meant they had to travel up the Mississippi River to Cincinnati, then north on the Ohio River, then overland to the Huron Tract. Although there were railroads just starting up throughout the United States, a connecting system had not been developed by 1848. Arriving at New Orleans

probably meant a riverboat journey most of the way north.

They may have paused for some time in Ohio as one source states. In about 1849, the Richardsons arrived in Huron County to settle near Holmesville. The Richardson property lay a few kilometers due south of Holmesville, on Concession 12. The cabin they occupied was built around 1852 according to Peter Cantelon III, as stated in a 1947 interview[10].

The impression one gets from Elias's account is that the Disneys did not initially start out for Canada. Yet, it seems Robert and Arundel did not dawdle in the United States. Arriving in New York in the autumn of 1834, they purchased land in the Huron Tract in 1835. With plenty of good land and opportunity in the United States or Canada along their route to the Huron Tract, none of the four families stopped and settled elsewhere. Why did they decide on the Huron Tract? Something drew them there.

Since 1826 the Canada Company had been promoting the Huron Tract to settlers. In the community of the former English plantation settlers, word of the land in Canada got out either by direct promotions from the Canada Company or by letters home from earlier settlers. The Holmes may have been influenced by earlier emigrants, such as the Smeltzer family of Kilcooly Parish with whom they had familial relations in Ireland[11]. The Peter Cantelon family was also from this parish.

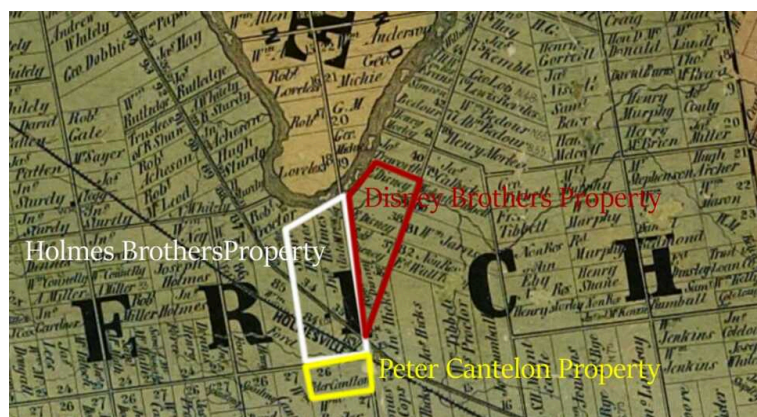
It is probable that the Holmes, Cantelons, Richardsons and Disneys were communicating with one another, either directly or indirectly. The story R. Brian Holmes relates says that in 1831 John Holmes was sent out

from Ireland by the family to scout out prospects in the Huron Tract. He came home and apparently convinced his family and others that the Huron Tract held great potential. John was sent back with his brother Samuel in 1832 and together they were given authority to put deposits on five properties. The Holmes left Ireland permanently in May 1833[12].

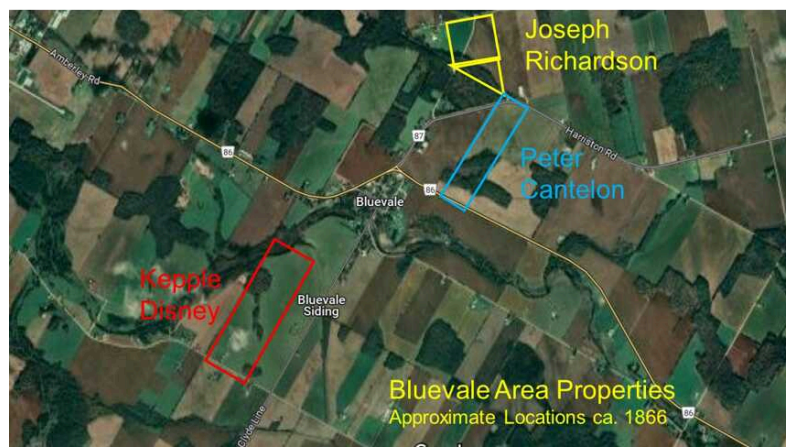
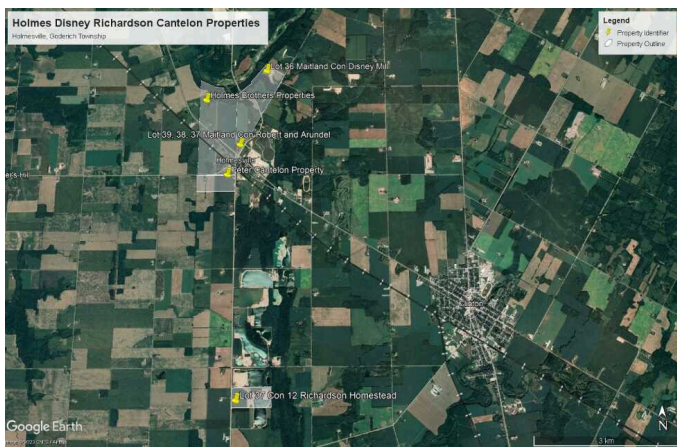
In the case of the Richardsons, Mary Richardson, either a sister or cousin of Robert, had married William Holmes in Ireland. He was the brother of the aforementioned John and Samuel, the founders of Holmesville.

Escaping from the politics in Ireland provided incentive for them to leave. The sectarian animosity between the native Irish Catholics and the plantation Protestants had caused centuries of strife. If my grandmother is any example, their antipathy of Catholicism persisted into her generation. She told my parents, upon my birth, that she thought my given name, Michael, was too "Irish Catholic". The celebration each year on July 12, the anniversary of the Battle of the Boyne, also known as Orangemen's Day, still takes place 300 years later.

Another factor advanced by R. Brian Holmes may have played a more important role prior to the Irish famine. The plantation settlers, most of whom were tenants and not owners, had done very well for themselves and had established themselves as a growing middle class. Some had enough money to hire tutors and servants. However, with prosperity, came large families. Over the generations, accommodating the expanding population became difficult. Land and opportunity became scarcer. This peaked in the early 19th century. America beckoned with new land and opportunity.



Right: Holmes, Disney and Cantelon properties in Goderich Township [Photo courtesy of the Canadian County Atlas Digital Project].



Above: Aerial View of the properties in Goderich Township (left) and Holmes, Disney and Cantelon properties around Bluevale in Goderich Township (right) [Photo courtesy of Google Earth].

Arundel and Maria Disney had eight children. Robert Disney and his wife, Jane, had nine children. Between them, the original Disney settlers had 17 offspring running around Huron County by the mid 1800s.

Due to Elias Disney's account neglecting to state that Robert had accompanied his brother Arundel to Holmesville, many accounts have Arundel and Maria having 16 children alone. I submit this is unlikely and undocumented. Due to similar naming practices amongst the large families, it can be difficult to differentiate who is who from one generation to the next. For example: Arundel and Robert, whose father was Keppel Disney of Clone, had a brother named Keppel; they also each named one of their sons Keppel; and Arundel's son Keppel named a son Keppel. It is often very confusing when going through the records.

If the Richardson, Cantelon, and Disney families didn't know each other before they left Ireland, they came to know each other in Holmesville. In 1854, Elizabeth Richardson married Peter Cantelon II. In 1858, Mary Jane Richardson married Keppel Disney (Arundel and Maria's first born) at the Richardson property on Concession 12. In the photo of the old homestead, Robert Richardson, a grandson of emigrant Robert, is shown sitting upon the ruins. It was here that his aunt Mary Jane married Keppel Disney[13].

After the marriage, Keppel and Mary Jane moved to a property many miles north, in Morris Township, near the town of Bluevale. Keppel Disney had purchased 100 acres of forested land on Lot 27 and 28,

Concession 1, Morris Township, Huron County. For Mary Jane, it was back to homesteading again, soon with child in hand. In February 1859, Elias Charles Disney, Walter's father, was born there.



Left: Remains of the Richardson homestead in 1947 [Photo courtesy of the author].



Right: Mary Jane Richardson, wife of Keppel Disney [Photo courtesy of the author].

In 1863, Joseph Richardson, brother of Mary Jane married Rachel Clark. They are my grandparents.



Left: Joseph Richardson [Photo courtesy of the author].

Below: My great grandparents Rachel (Clark) and Joseph Richardson [Photo courtesy of the author].



By 1866 the Keppel Disney family were joined in the Bluevale area of Morris Township by Mary Jane's brother Joseph Richardson and his wife Rachel, as well as Mary Jane's sister Elizabeth and her husband Peter Cantelon II. They were close by on farms across the township line in Turnberry Township.

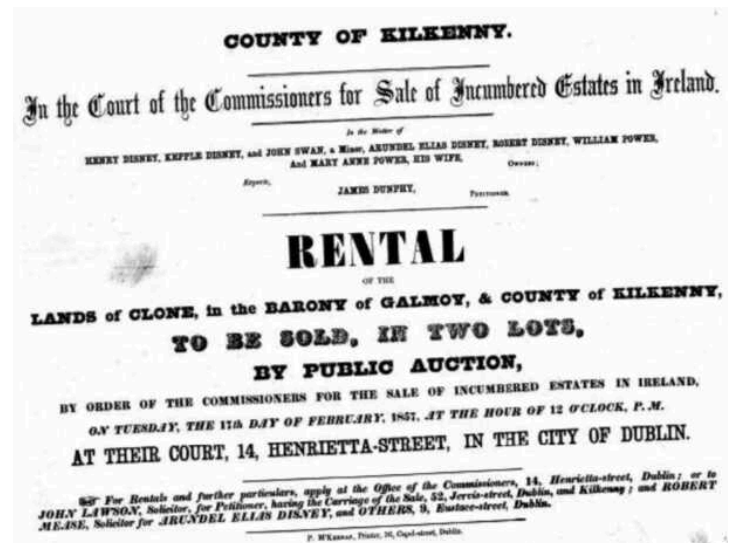
Keppel and Mary Jane Disney had nine children in Bluevale. They had two more in Kansas. Joseph Richardson and his wife Rachel produced nine children in Bluevale and two more in Stanley Township. The Cantelon family had eight children. Elias Disney relates that, "There were 11 Disney and 11 Richardson and 6 Cantelon children, brothers and sisters or first

cousins, attending Bluevale Public School in the period 1860-1880"[14]

Arundel Disney sold his properties in Holmesville about 1864 according to the Ontario Land Records. Of his eight children, only Keppel's family can be found in the 1871 Canadian census. For 14 years they seem to have disappeared. The 1870 US census records 681 people with Disney surnames, and none match those of Arundel's immediate family.

By this time, Arundel Disney was about 60 years old and it seems that none of his children wanted to carry on in Holmesville. It is possible that Arundel had run into financial trouble. The two Disney brothers, who had left Ireland together, had ex-parte legal dealings back in Kilkenny between 1852 and 1858 involving their father's estate. The encumbered estate at Clone was under legal proceedings from a Mr. James Dunphy in 1852[15]. It may have been the fall out of the encumbered estate back in Ireland that led to troubles in the family in Canada. Had the brothers foreseen this eventuality in 1834 and that had caused them to leave? Did this financial crisis later create bad feelings between Robert and Arundel that eventually caused Elias to leave his granduncle Robert out of the Disney story?

During this period Keppel worked as an oil driller in Lambton County. He was also employed as a driller for the company in Goderich that found the vast salt



Above: Notice of legal proceedings in the County of Kilkenny, Disney estate [Photo courtesy of IrelandXO].

deposits, which lay under the area in and around Goderich[16]. In 1868, Keppel Disney's family lived in Goderich where Elias attended the Goderich Central School. Today the old school houses the Huron County Museum[17]. Around this time, according to the Ontario Land Records, Keppel's property near Bluevale changed hands several times, mostly with his brother-in-law Joseph Richardson.

Three of Keppel's brothers reappear in the oil drilling business in McKean County, Pennsylvania. They are recorded along with their sister Mary, her husband Israel Forsyth, and their father, Arundel, in the June 1880 US census. Mary Forsyth listed her residence as Zorra Township, near London, Ontario, when she married in 1866. Brother Thomas returned to marry Christina Murray, of Middlesex County, in 1882. It may be that Arundel and his family had been living around this part of Ontario after they left Holmesville.

The Families Go Their Separate Ways

Keppel Disney decided not to continue with the drilling business or farming, at least not in Canada. It was rumoured that he despised Canada's climate. In 1878, at age 46, Keppel left with his two eldest sons, Elias and Robert, to seek their fortune in California[18].

He left his Bluevale property to his brother-in-law Joseph Richardson to be sold off. Not having luck in California, if they even made it there, they stopped in Ellis, Kansas. Keppel purchased 320 acres along the Union Pacific rail line[19]. Once again, Mary Jane was back to homesteading while caring for infants.

The June 1880 US census shows the rest of Keppel Disney's family had joined him in Ellis, including Maria, his mother. As mentioned above, the census places Maria's husband Arundel in Pennsylvania with three of their sons, a son-in-law, and a daughter. Information from an Ancestry.ca tree suggests that Arundel died in May 1880 in Holmesville. Walt Disney himself believed that both of his great grandfathers were interred in the Holmesville Pioneer Cemetery[20]. Maria (Swan) Disney died in 1896 in Ellis. No records of Arundel or Maria's deaths and burials confirms this, to my knowledge. Maria was alive for the 1895 Kansas

State census. Further research is indicated.

The Holmes family had already taken a separate path prior to all of this. Mary (Richardson) Holmes died in 1853 and her husband remarried and moved to British Columbia around 1858. The Joseph Richardson family moved to Stanley Township in the mid 1880's to be closer to his wife's Clark relatives. The Cantelon family spread out from Turnberry and Morris townships to Goderich.

Robert Disney's family stayed around Huron County as well. Robert died in 1872. His son Charles took over some of Robert's land in Holmesville and it passed through James Richardson's hands before being sold in the 1910's. Robert Disney's other descendants owned properties throughout Huron County.

Keppel Disney died in 1891 and his wife Mary Jane died in 1909. Both are buried in Ellis, Kansas. Their eldest son, Elias Disney, worked on his father's farm in Ellis for a while, but then took off on his own, working for the railroad and other jobs. When he settled down, he married Flora Call, whose family also owned a farm in Ellis, Kansas. The Call's sold their farm and moved to Florida. Elias and Flora Disney followed. After stints as a hotel manager and orange grove farmer, the family moved to Chicago where they spent many years. Later on, they moved to Marceline, Missouri to yet another farm. They subsequently moved between Kansas City and Chicago over the years.



Above: Elias and Flora (Call) Disney
[Photo courtesy of the author].



Disney Brothers Studio, c1923 (far left) and Ad for Cartoonist Walt Disney (left) [Photos courtesy of the author].

Elias and Flora had five children including Herbert, Raymond, Roy, Walter (Walt) and Ruth. Roy, Walter and Ruth were born in Chicago. Elias was a stern, strict, puritan protestant. He firmly believed that to spare the rod would spoil the child. He carried out this tough love, that in the modern context, would likely be considered abuse. His stern demeanor and his volatile personality terrorized his children[21]. Part of the Walt Disney legend was that as a lonely, abused child he befriended the animals of the farmyard and found solace in the fairy tales told by his mother. He turned to his older brother Roy for support, and they became close. Yet, Elias did allow Walt to take art lessons, even though he disapproved. The tough upbringing gave Walt the ability to persevere through difficult times and to survive in cutthroat Hollywood.

In a 1947 interview, when it was pointed out to Walt that his father's name was Elias, he confessed that it was also his own middle name, "but I hide it." [22]

When Elias was in his 70's he found out, to his horror, that he was still a Canadian citizen and an illegal alien in the US. His father Keppel had taken out US naturalization, but had neglected to do so for his son, Elias. This apparently put Elias' American born wife Flora in the same legal status. They both had to take US citizen lessons as part of the court ordered procedure to become naturalized[23].

The rest is well known history. Walt became an artist/cartoonist and a pioneer of animation in Kansas City. Walt and Roy began the Disney Brothers Studios in 1923, in California, which later became Walt Disney Studios in 1926. It has been 100 years since its founding, and it is the longest running animation studio in the world.

As mentioned earlier, Joseph and Rachel Richardson had eleven children. My grandmother, Clara, was the youngest.



Left: Richardson Family, c1894. Daughter Ruth has been photoshopped in – she died earlier [Photo courtesy of the author].

My grandmother Clara Richardson, seated by her father Joseph's knees, was about four years old when this picture was taken. She was a first cousin with Elias Disney, who was 31 years older than her. She was closer to Roy and Walt's age. The Richardson's had moved to Stanley Township before she was born. She was more familiar with her slightly older siblings and her Clark cousins. The Richardson-Disney relationship in her time was a distant memory.

My grandmother was born and grew up at Lots 10 and 11, Bayfield Road (Mill Road) in Stanley Township. As a teenager and young adult, she became educated in the secretarial arts and found work around Goderich and Toronto. About 1912, she quit her job as a stenographer/secretary for a lawyer in Goderich and moved out to Saskatoon to stay with two of her sisters.



Above: Three Richardson sisters – Clara, Laura, Albina [Photo courtesy of the author].

Living near a fire hall in Saskatoon, she met my grandfather, fireman George Wellington Miles. He had also made his way to Saskatoon, coming from Toronto. They married in 1913 and soon moved back to Toronto.



Above: Fire Hall #3, Saskatoon, c1912
[Photo courtesy of the author].

In 1947, Walt Disney was returning from a business trip to New York when he decided to make a road trip. He was on a mission to see his ancestors' land in Huron County, Ontario, Canada. He travelled to Goderich, Holmesville and Bluevale. He visited the pioneer cemetery in Holmesville and entertained the students at Goderich Central School by drawing some cartoons. Accompanied by 90-year-old Peter J. Cantelon III, he tried to find his father's and grandfather's log cabin in Bluevale and his great grandfather's mill in Holmesville.

He was disappointed that most traces of his ancestors had disappeared by then. Even the pioneer cemetery in Holmesville was in a neglected state. Walt's wife, Lillian, who accompanied him, was delighted with the area. She watched as Walt painstakingly took multiple pictures of a log cabin. Much to her amusement when they returned to California, Walt found out that he had taken pictures of the wrong cabin[24].



Right: Bluevale Area Log Cabin [Photo courtesy of the author].

In 1965, my grandparents flew to Los Angeles to hopefully visit with the Disney family. Unfortunately, they never met Walt, and nearly missed Roy. They had a tour of the studios and Disneyland with cousin Roy. After my grandparents returned to Toronto, Walt wrote back and related some fond memories he had of his grandmother Disney (Richardson).



Left: At the Disney studio in 1965, (left to right) Roy Disney, unknown woman, Clara Miles [Photo courtesy of the author].

Below: Letter from Walt Disney to cousin Clara Miles [Courtesy of the author].

WALT DISNEY

May 21, 1965

Dear Clara -

I'm sorry both Roy and I were away when you visited the Studio. It would have been nice to see you and say "hello".

Mrs. Wilck has given me the tintype of Grandmother Disney and the photo of Uncle Joseph Richardson. I remember Grandma Disney very well. She was the only grandmother that came to stay with us on the farm in Missouri when I was about 6 or 7. She used to get me to run errands for her and as a reward gave me sugar coated cathartic pills. When my father found out he took her to task for this. She just pooh-poohed him.

I remember another time when she and I had gone for a walk - as we did quite often. She loved turnips and she got me to crawl under a neighbor's fence and pick some for her. My dad didn't like this as an example of what little boys were supposed to learn. But I have to admit I enjoyed both adventures.

It was kind of you to let me see the pictures and I'm returning them as you requested.

I hope you had a good time while you were in Southern California. And, in spite of what you say, that you will be back again. Perhaps next time Roy and I will both be here.

All best wishes,

Mrs. George Miles
883 Royal York Road
Toronto 18, Ontario, Canada

P.S. We had copies made of the pictures a set for Roy and one for my family collection.

In 1972, the archivists at Disney Studios wrote to my grandmother to fill in some information of Walt's Richardson and Cantelon ancestry and their origins in Ireland. She responded as best she could, but being 82 years herself at the time, her memory was starting to fade. Being the youngest of her family, most of her siblings who could have answered the questions, had already passed. She regretted not quizzing her father when she was younger. However, it didn't stop her from requesting some free passes for her grandchildren. Unfortunately, by that time, Walt and Roy had passed as well, and the authority to grant the passes was now out of reach.

Today, the pioneer cemetery in Holmesville is an open field. In 1962, all the grave markers and the central cairn were removed due to their deterioration. Of the markers that were legible, those names were transferred to a more modern monument. It stands surrounded by spruce trees, barely visible from the surroundings and virtually unknown except to a few local people.



Above: Holmesville Pioneer Monument c1962 [Courtesy of the author].



Above: Current Holmesville Monument
[Photo courtesy of the author].

Interestingly, the monument bears the names of Richardson, Holmes and Cantelon, but not of Disney. Robert and Jane Disney's monument is in the Maitland Cemetery.

The rest of the many graves in the Holmesville Pioneer Cemetery are unknown. At the time of this writing, no one knows where the cemetery map would be. It may be lost for all time. It was a joint Church of England and Methodist cemetery.

Conclusion

As strange as it may seem today, the concept of a theme park was a radical idea in 1954. Up to that point in time Walt Disney Studios had been a huge success. Walt could have relaxed. However, in the middle of life, like his pioneering forefathers, he embarked into unknown territory. Against the advice of family, friends, and business associates, Walt Disney nearly bankrupted himself and his company by constructing Disneyland in California. Few people today realize just how close to disaster the whole project really was. By strength of character, he drove the project forward to completion. After the success of Disneyland, the Walt Disney Company turned a corner and flourished. The Disney Company became an entertainment colossus. Now, 100 years later, the company retains only the name, Disney. It long ago passed out of Disney family control.

Shortly after Disneyland became a success, Walt Disney gave a personal tour to Billy Graham, a noted Evangelical minister. When Walt asked him his opinion of Disneyland, Billy Graham said, "I think it is a wonderful fantasy."

Walt took issue with this reply and said, "Billy. Look around you. Look at all the people, all nationalities, all languages, all smiling, all having fun together. This is the real world. The fantasy is out there, outside the park gates, where people have hatreds and prejudices..... it's not real." [25]

This exchange reveals a window into Walt Disney's psyche and the very human desire to escape. Walt's success was in providing everyone the ability, if only temporary, to live outside of the real world. His desire to escape from his own harsh, unstable upbringing found expression in his art. I would like to think that the memories of his grandmother Disney visiting his lonely childhood home in Missouri helped to inspire him.

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Northbound to Canada: Mary Best Howells

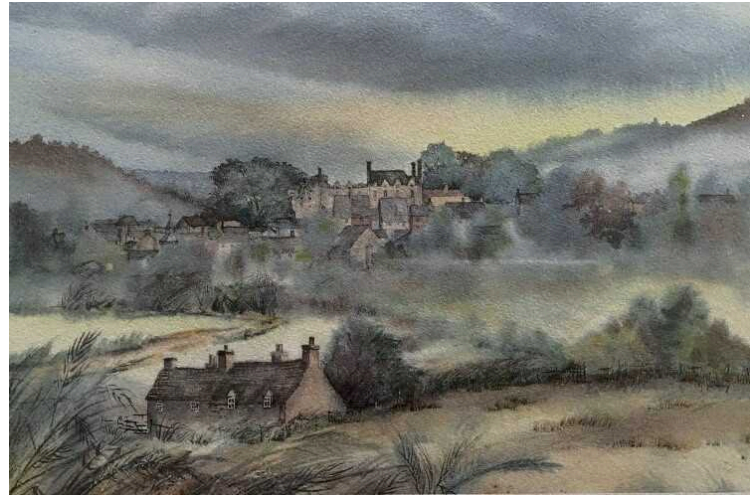
Henry Coggeshall Howells IV

Henry Howells, a genealogical researcher and writer, has previously published articles in *Ohio History*, *The New York Genealogical and Biographical Record*, *Magazine of Virginia Genealogy*, and *Ohio Genealogical Society Quarterly*. He is a sixth-generation descendant of Henry Charles and Mary (Best) Howells, the parents of the subjects of this and the upcoming series of articles. Henry lives in Boca Raton, Florida and can be reached via email at hcebh311@verizon.net.

A particular Howells line was introduced in the article “The Howells Family from the Welsh Marches to New York.”[1] The first part of the paper established the English and Welsh antecedents of four Howells siblings that immigrated to America during the early 1800s. The second part of the paper focused on the descendants of Henry Charles Howells (1784–1857), identified by a transcript record from his family Bible, [2] as he was the only sibling of the four who had multigenerational connections to the New York Region, a requirement of the publication. However, there is a purposeful but disquieting omission in the article. Henry’s family was large, as he had three wives, and twenty-four children of whom fourteen reached adulthood, but only four had New York connections. Surprisingly, four other children of Henry, and his first wife, Mary Best Howells (1786-1828), had ties to the province of Ontario, in Canada. This article is the first of a series that explores the lives of these four children and their spouses, and places them in a genealogical context.

Mary Best Howells (1807–1879), clearly named for her mother, was the eldest of Henry’s twenty-four children. Mary was born in Hay-on-Wye, Wales, on 21 November 1807,[3] but by 1809 she moved with her family to Bristol, England, a large port town on the River Avon. Hay, known today for its bookstores, was at that time an agrarian community with a town center and a population slightly over 1000 in 1810.[4] Hay probably did not have much appeal for Mary’s mother, a Londoner.

Mary’s father, Henry, was a Quaker reformer[5] (a “radical” abolitionist in both England and the United States) and a writing master[6] who eventually ran



Above: Hay-on-Wye today, a far cry from London. Gillian McDonald, artist [From the author’s collection].

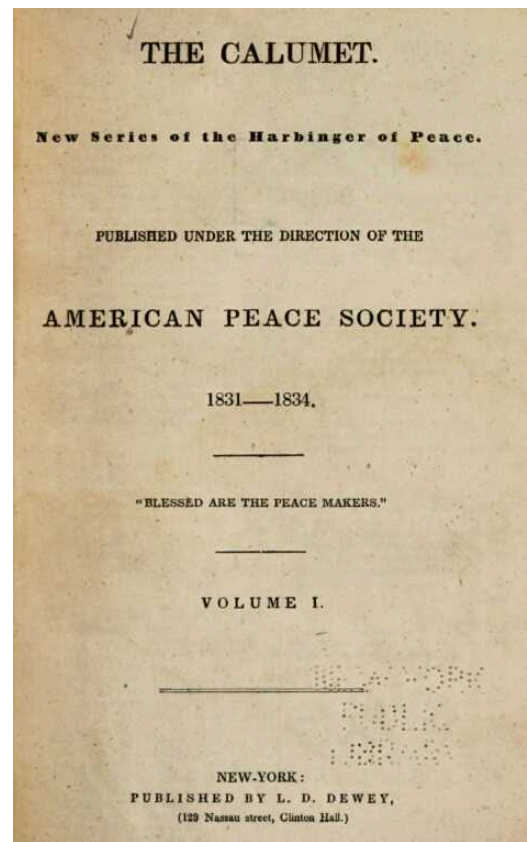
boarding schools for “the Classical and Commercial Education of Young Gentlemen under 14 Years of Age.”[7] Henry, certainly influenced by Quaker testimonies, believed in the egalitarian education of children, and would have wanted Mary educated. Perhaps he sent her to the Quaker school near Frenchay, Bristol, that Mary’s ‘aunt,’ Henrietta Jones Howells attended,[8] and near the Quaker meeting house in Frenchay where the birth of her younger brother, Thomas Best Howells’, was recorded in 1811. [9] Henry’s granddaughter wrote in her Memoirs that Mary’s younger sisters attended a boarding school in Southampton, England,[10] indicating Mary must have received a level of religious or classical education.

At the age of twenty and with the consent of her father, Mary Best Howells married Robert Vashon Rogers (1803–1886) at Westbury-on-Trym, in Bristol, on 7 April 1828.[11] Robert was ordained a deacon the prior year in Middlesex, England, by Henry Ryder, Bishop of Coventry and Lichfield and a priest at Bishopthorpe,

England, on 14 December 1828 by Archbishop Edward Venables Vernon Harcourt.[12] In 1831, Mary and Robert Rogers immigrated to America after Robert apparently received a positive response from Bishop Chase of Ohio to his 3 January 1831 letter requesting a position.[13] The Rogers, both in their twenties, were the first of Henry's family to immigrate. In September 1831, after having arrived in Ohio, Reverend Rogers wrote to his father-in-law, "I would not return if I could tomorrow. Both of us are happy. My dear wife has never been so well since we have been married." [14] Moreover, Rev. Rogers influenced his father-in-law, Henry Howells, to immigrate with his family, who arrived later that year.[15] Henry wrote his decision to immigrate was "not from any dis-satisfaction with my native country, either socially, religiously or politically; but from a conviction (derived from the accounts of my own relatives there) that it would be better for my large and still increasing family." [16] By December 1831 both families, the Rogers and the Howells, had settled in the village of Worthington, Ohio.[17]

In April 1832, Rev. Rogers, with his father-in-law, Henry, began advocating for an auxiliary branch of the American Peace Society in Worthington, Ohio. The American Peace Society originated in New York on 8 May 1828, where it held its first meeting and adopted their constitution. It united the numerous state societies that had arisen along the Atlantic Seaboard (and Ohio) that began with the establishment of the New York Peace Society in 1815.[18]. Rev. Rogers and Henry Howells held meetings initially at the local Episcopal Church, and the following evening, at the Presbyterian Church, where they were able to obtain enough signatures to establish a local society. Rev. Rogers was elected secretary, and in that role, sent a letter to the parent organization that was published in *The Calumet*, the American Peace Society's journal, announcing the new branch and continued efforts at expansion.[19]

Towards the end of 1832, the two families separated; the Rogers moved forty miles south to Circleville, Ohio, while the Howells moved sixty-five miles east to Zanesville, Ohio. In August of 1832, the Vestry of St. Philips Episcopal Church in Circleville, Ohio, sent a



Above: *The Calumet* was the American Peace Society's Journal from 1831 until 1835 when it was absorbed by the *Advocate of Peace* [Photo courtesy of the New York Public Library].

Below: St. Philip's Episcopal Church (c1834) rendering based on the depiction in vestry minutes. Brenda J. Williams, watercolour [Privately held by the artist, used with permission].



letter to Rev. Rogers inviting him to become their Pastor, which he accepted the following month.[20] Rev. Rogers became active in the community through various societies espousing the moral reforms of the day as well as providing a classical education to its inhabitants.[21] He was responsible for overseeing the construction of the first church for St. Philips (services were previously held at the towns courthouse) which was built of the southside of a Hopewell Indian burial mound and consecrated in 1834. Rev. Rogers resigned as the Rector of St. Philips Episcopal Church in 1836

and the vestry, as a token of their appreciation, presented him with the black silk gown that he used while in service to the parish.[22]

In 1836, Mary and Robert Rogers moved from Ohio to Richmond, a settlement in Upper Canada established about eighteen years earlier. Their first of six children, John Middleton Rogers, was born in Richmond but died two years later. Three years after the Rogers arrival in Richmond, Rev. Rogers preached a sermon at Bytown (now Ottawa), called “Schism” before the Eastern Clerical Association that decried the divisions in the universal “Church of Christ” resulting from the Protestant Reformation and probably in response to the ongoing Second Great Awakening in America.[23] “Schism” was the first of a number of published sermons and other articles written by Rev. Rogers from 1839 to 1871.[24]

The Rogers then removed from Richmond to Kingston, Ontario, in 1839 where Rev. Rogers was variously the headmaster at the Midland District School and a chaplain for the Provincial Penitentiary of the Province of Canada (now Kingston Penitentiary).[25] Mary and Robert Rogers, as they had done almost ten years earlier in motivating the family to move to the United States, became the inducement for some of Mary’s siblings to move to Canada. Mary’s sister Eliza Beulah Howells, while visiting with the Rogers, met her future husband, Adam Elliott. Another sister, Emily Susannah Howells (born Susannah Emily Howells)[26] at the age of sixteen (c1840) stayed with the Rogers for a period of time, at least long enough to be courted and have the engagement broken off. She would return to Canada later where she would meet her future husband, George H. M. Johnson.[27] For a short period in 1841, Rev. Rogers was a travelling missionary based in Carrying Place where the Rogers’ son, Henry Mansel Rogers was born.[28] Mary and Robert went back to England with their family briefly in January 1842, where Rev. Rogers served as curate at Droxford in the Winchester Diocese while recovering from illness, and where he was last found in the parish register on 26 February 1843.[29]

The Rogers returned to Kingston, Ontario, in 1843.



Right: Mary Best (Howells) Rogers, c.1870. Photo taken by Sheldon & Davis [Courtesy of the author].

Rev. Rogers, again a chaplain for the penitentiary, started a small congregation with his wife Mary which, ultimately, became the St. James Church.[30] On 8 October 1855, His Grace, the Archbishop of Canterbury, “thought fit to confer on the Reverend Robert Vashion Rogers incumbent of the Church of Saint James Kingston in Canada the Degree of Master of Arts.”[31] Rev. Rogers was rector of Saint James Church from 1843 to 1869. David Lyon has written a thorough, illustrated history of St. James Church in Kingston, with the first chapter detailing the beginnings and growth of the church (1843-1869) followed by a biography about Rev. Rogers, which gives fuller information on his interesting life.[32]



Above: Reverend Robert Vashion Rogers [Photo courtesy of St. James’ Anglican Church, Kingston, Ontario].

GENEALOGICAL SUMMARY

MARY BEST^{B-2} HOWELLS (Henry Charles^{A-1}, Thomas^A, John^B, Thomas^C) was born in Hay, Wales, 21 November 1807. [33] She died in Kingston, Ontario, 29 March 1879, and was buried there in Catarqui Cemetery, 1 April 1879. [34] Mary married in Westbury-on-Trym, Bristol, England, 7 April 1828, ROBERT VASHION ROGERS. [35] He was baptized in Easton-in-Gordano, Somerset, England, 24 July 1803, son of John and Brapple (Button) Rogers. [36] He died in Kingston, Ontario, 20 August 1886, and buried there in Catarqui Cemetery, 23 August 1886. [37]

Children of Mary Best^{B-2} Howells and Robert Vashion Rogers:

- i. JOHN MIDDLETON³ ROGERS, born in Richmond, Upper Canada, 28 September 1837; [38] died 1839, and buried Catarqui Cemetery, Kingston, Ontario. [39]
- ii. MARY ELIZA³ ROGERS, born in Kingston, Ontario, 12 October 1839; [40] died 1848, and buried Catarqui Cemetery, Kingston, Ontario. [41]
- iii. HENRY MANSEL³ ROGERS, born in Carrying Place, Prince Edward County, Ontario, [42] 24 September 1841, and baptized Parish of Droxford, Hampshire, England, 24 April 1842; [43] died in Eugene, Lane County, Oregon, 6 September 1920, and buried there in West Lawn Memorial Park; [44] married in Kingston, Ontario, 6 August 1868, CAROLINE ELIZA YARKER, born Sydenham, Ontario, 1843–1844 (calculated) the daughter of George Whaley and Christiana Mary Yarker, [45] died probably Rochester, New York, between 1905–1910. [46]
- iv. ROBERT VASHION³ ROGERS, born in Kingston, Ontario, 19 December 1843; died there 2 May 1911, [47] and buried there in Catarqui Cemetery, 4 May 1911; [48] married, first, at Kingston, Ontario, between 31 March–31 July 1869, ALICE LOUISA HILL, born Kingston, Ontario, 1846, the daughter of Francis Manning Hill, [49] died there, 17 January 1899, [50] and buried there in Catarqui Cemetery. [51] He married, second, at St. Marks Church in Barriefield, Kingston, 11 February 1902, ALICE MAUDE MOORE, born Guelph, Ontario, 1860–1861 (calculated), the daughter of Robert Morton and Louisa A. (Moines) Moore, [52] died 1 December 1951, buried in Catarqui Cemetery, Kingston, Canada. [53]
- v. MARY ELIZA³ ROGERS, born Kingston, Ontario, 23 April 1848, and baptized there 2 July 1848; [54] died there, unmarried, 19 August 1924, and buried there in Catarqui Cemetery, 20 August 1924. [55]
- vi. EMILY AMELIA³ ROGERS, born Kingston, Ontario, 9 September 1850, and baptized there, 1 December 1850; [56] died there, unmarried, 17 March 1912, buried there in Catarqui Cemetery, 19 March 1912. [57]

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Reminiscences...

From Peterborough County to Willow Creek, Alberta

Catherine Buchanan

John Stewart and David Henry Nelson were maternal great-great uncles of Elmer Buchanan and his two brothers, Roy and Murray, who grew up on the family farm in Belmont Township, Peterborough County, Ontario. David was born in 1859 and John in 1860 in Otonabee Township to Andrew Nelson and Phoebe Harris, the second and third eldest in a family of six children. Andrew Simmons (Sim) Nelson, the eldest brother, married Jane Agnes (Jen) Fife and farmed in Dummer Township for many years. Sim and Jen Nelson were the great-grandparents of the Buchanan boys.



Left: John Stewart Neilson (Nelson), 1860-1925.
Right: David Henry Neilson (Nelson), 1859-1928
[Photos courtesy of the author].

What a thrilling time John and Dave Nelson lived in! As they reached young adulthood, the Canadian West in southern Alberta was home to the Indigenous people who had lived there for centuries, the Siksika or Blackfoot, the Piikani (Peigan) and the Kainai (Blood). In 1877, as Europeans were encroaching on their territory, the Blackfoot Confederacy signed Treaty 7,

establishing reserves. Their traditional horse culture and nomadic lifestyle following the massive bison herds that grazed on the prairies was ending.

The railroad had not yet arrived in the Northwest Territories, so John and Dave travelled through the United States to Montana to what is now southern Alberta on horseback in 1883. John apparently spent a few years in California before deciding to head north to Canada and, while David must have left Otonabee before 1881; he may have worked on farms in the United States as he made his way westward. By 1884, according to local history, John and David Nelson had started breaking their land. In Homestead Application Records, they are recorded as having claimed their stakes in 1886.



Above: Original ranch land [Photo courtesy of the author].

The brothers were well known in the Claresholm area in Alberta. Dave raised horses and cattle and prided himself on his beautiful Morgans. He was considered a hard worker and fair employer. His land was adjacent to his brother's and they ranched together for over

thirty years. David eventually married his housekeeper, Sarah Maxwell, moved to Calgary and then to Vancouver briefly, returning to Calgary and dying there in 1928.



Above: Meadow Creek winding through the ranch at its headquarters [Photo courtesy of the author].

John Stewart Nelson owned four quarter sections and preferred ranching to farming. He was known in the area as one of the last of the old-time cowboys. He hated barbed wire fences and believed cattle should be free to graze. A bachelor all his life, John was "a big, strong, healthy man" who lived a spartan life. His "shack" remained in use, albeit later as a garage, until the 1970s. When he died at the Claresholm Hospital at age 57 in January 1925, he owned about 1800 head of cattle and a huge swath of land.

What was once his ranch is now part of the Burke Creek Ranch owned by the Burton family who added



Above: The Corral [Photo courtesy of the author].

John Stewart Nelson's portion to their land in the 1930s. Most of this pristine land is still accessible only on horseback.

The Nelsons' former property is in a spectacularly beautiful part of Alberta starting on the prairies in the east and stretching west into the Porcupine Hills. It is cowboy country where the culture is still strong today. Most area ranchers remain opposed to anything which would alter their way of life -- including coal-mining on the nearby eastern slopes of the Rocky Mountains.



Above: Oasis in the Porcupine Hills [Photo courtesy of the author].

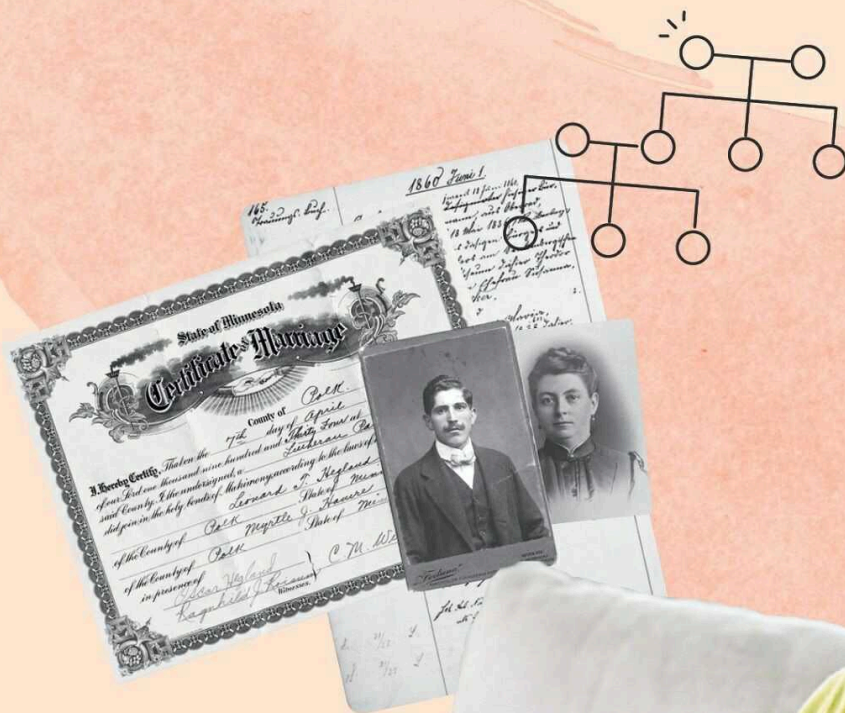
The Nelson brothers were buried in the Claresholm Cemetery. Neither had any children. In 2008, Tim Burton assisted in researching John Stewart Nelson's cattle brand so that a plaque could be erected in his memory at the Bar U Ranch National Historic Site -- located not far from the ranch he loved.



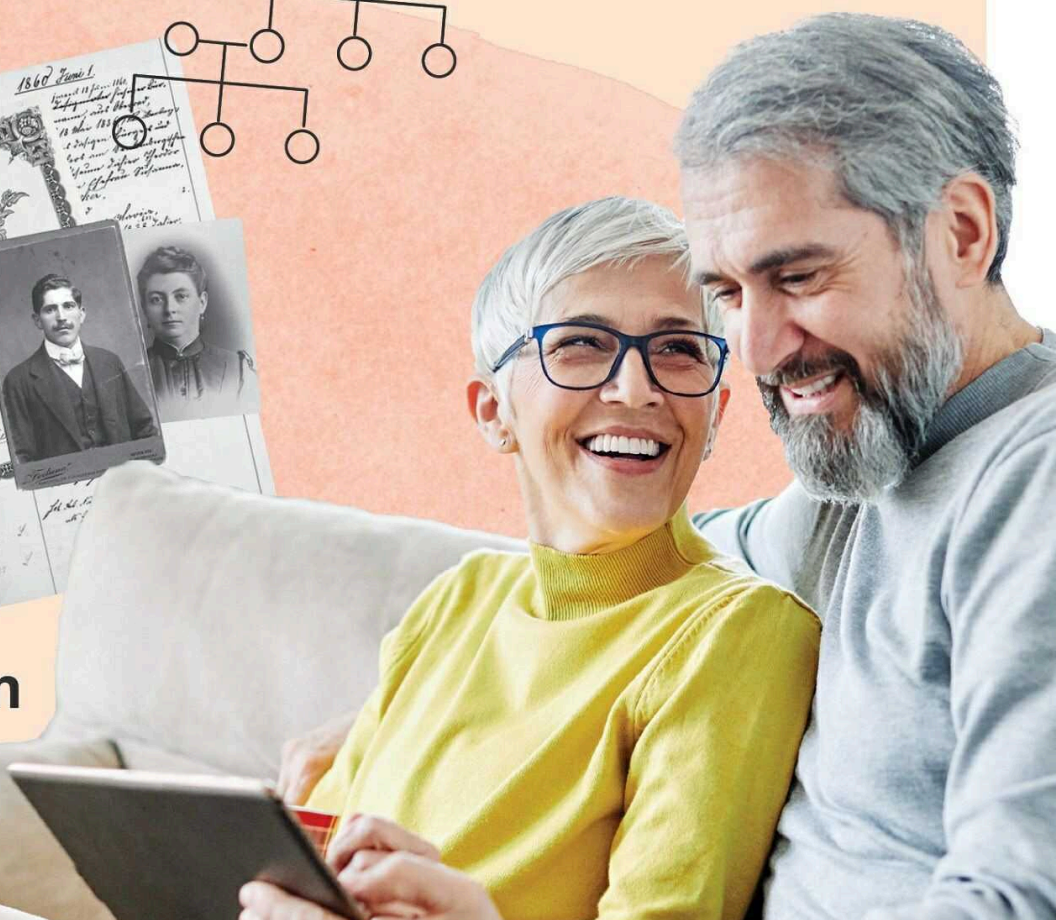
Above: Claresholm Cemetery – John and Dave Nelson's tombstones [Photo courtesy of the author].

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The Seven Sons of William Bice and Ann Purdy

Robert George Bice, U.E.L.

George Bice is a retired educator who enjoys researching about his family roots. He likes to tell stories but this is his first official written family history.

William Bice was the first of our Loyalist Bice ancestors to be born in what is now known as Ontario. At the end of the American Revolution, in the winter of 1783-84, his parents John Buys and Maria Van Camp, moved their family across the border from New York State to Quebec. They spent the winter there while surveyors were creating nine new townships along the north shore of the St. Lawrence River between Montreal and Kingston. In the spring of 1784, John, Maria and their five children settled in the newly named Matilda Township on 200 acres of free land, which had been granted to them as United Empire Loyalists. That land today, sits very close to the present town of Iroquois. The couple went on to have several more children born in Canada, for a total of eight. William was one of them.

William Bice (1786-1862) married Ann Purdy (1788-1857), whose family were also Loyalists and had come from Westchester County in the southeast corner of New York State. William and Ann chose to settle on 200 acres of land in Darlington Township, Durham County, Ontario. Although this land was granted to William as a son of a Loyalist, it didn't come easily. At that time, there were several men named with variations of "John Buys", and the land authorities did not initially believe that William was the son of this Loyalist John Buys, and therefore, did not want to give him the free grant that was his birthright. In 1826, William brought his cousin Peter van Camp to Port Hope, in Hamilton Township, to vouch for him so that he could secure his deed of land. Causing at least part of the confusion was the Dutch naming pattern. In each family, the eldest son is named after the father's father so after five generations of large Dutch families, there were many men named John Buys. Adding to this was

the oft-used phonetic spelling and the tendency of some to anglicize their names. Johannes Buys could become Johan Boys, Jan Boyce or even John Bice.

During this time, there were at least three Loyalists by the name of John Bice. William's father, and brother, were two of them. There was another John Bice who served in the Butler's Rangers out of Fort Niagara, who helped carry out raids against the Americans in the western part of New York State. The family of John Bice, of the Butlers Rangers, settled on 200 acres of land at Virgil, near Niagara-on-the-Lake and they seemed to have stayed in that area of the province for many years.

In 1826, the Canada Company was created by John Galt. The company was responsible for settling families on the two-million-acre tract of fertile farmland stretching westward from Guelph to Goderich, called the Huron Tract. The goal was to bring settlers to the area, as quickly as possible, so the purchase price of plots of land was made to be financially attractive.[1] The excellent land value caught the eye of William Bice. He could likely see the opportunity to establish his five younger sons and two daughters on farms of their own, somewhere in the Huron Tract. So, in 1846, the family moved to the southwest corner of McGillvray Township, near Lucan, in Middlesex County, about 30 kilometres northwest of London. William's eldest son, Lyman Bice, chose to move his young family to Pickering Township, not far from Darlington Township where they had initially settled. Second son Nelson Bice also seems to have stayed in the Darlington area.

Several of William and Ann Bice's sons chose farms

with streams which allowed them to harness the water power to run grist and lumber mills. It is likely that they learned these skills from their maternal grandfather, William Purdy. In 1827, William Purdy obtained a government contract to build a dam and mills on the Scugog River. This was essentially the beginning of the development of the town of Lindsay. Unfortunately, the dam inadvertently created Lake Scugog, much to the dismay of the farmers whose fields ended up laying at the bottom of the lake. Attempts were made to rip out the dam to repair the damage to the farmland, but these were un-successful. [2] As a result, William Purdy became so unpopular that he sold his 400-acre plot of land in what is now Lindsay, and moved west to help found Meaford and Eugenia Falls in Grey County. His son, Jesse Purdy, became the first mayor of the town of Meaford.

Back in McGillvray Township, the other children of William and Ann Bice were marrying and having children. Many of their descendants still live in the area. Son Gilbert Bice's eldest daughter Annie Ankle, moved even further west to Rocky Mountain House in Alberta. Her grandson learned to skate and he eventually became a world figure skating champion – his name is Kurt Browning. You may have lately seen him on the “Chip Reverse Mortgage” commercials.

Another son, Wellington Bice, sold his farm to his brother Artemus and moved to Michigan, in 1854. After Ann Purdy Bice died in Lucan in 1857, her husband William picked up stakes and moved to Michigan to join his son Wellington. He died there some years afterward.

Lorren Bice, another son of William and Ann, set up a carriage shop in Clandeboyne about the same time as the Donnelly brothers had a stage coach business in the area. They must have done business together on occasion.

Looking back in time to learn more about the early lives of John Buys and Maria van Camp, we find that they spent their younger years within a 20-kilometre radius of Poughkeepsie, which is about half way between Manhattan Island and Albany on the Hudson

River in New York State. The Buys family were found to be pioneers in the Beekman Patent, a township in Dutchess County, in 1735. As luck would have it, a Mr. Frank Doherty moved into the Beekman Patent area in recent years and became so fascinated by the stories of the early pioneers there, that he commissioned a team of genealogists to trace each of those pioneer families. [3] The Buys family was included and there was a forty-page chapter written about their family history. The family was traced from 1648 when the family arrived in the New World from Brielle, Holland to the family of William and Ann (Purdy) Bice of Upper Canada. “The Settlers of the Beekman Patent” is a huge publication and the individual family histories can be purchased online. Apparently, the first Bice, Jan Cornelis Buys, was an 18-year-old orphan who was coming to New World to be adopted by his uncle, Jan Damen, who was one of the twelve partners in the Dutch West India Company. He needed an heir to his wealth as he had no children of his own.

According to that research, after John Buys' father died in Beekman, John, along with his mother and new step-father, moved north to Johnstown to be pioneers settling along the Mohawk River west of Albany. In 1766, John Buys married Maria van Camp in Albany. Their eldest son John was born in 1767. By 1769, John had a 100-acre farm in Johnstown. Johnstown was a 400,000-acre tract of land that was a gift to Sir William Johnson, a British Major General who had served in the Seven Years War. He had led the British army to victory and took Quebec from France. No doubt, this connection would have strengthened John Buys' affiliation with the British Empire. In general, the Dutch supported the British because they felt that had been treated well after the British had captured New Netherlands in 1664.

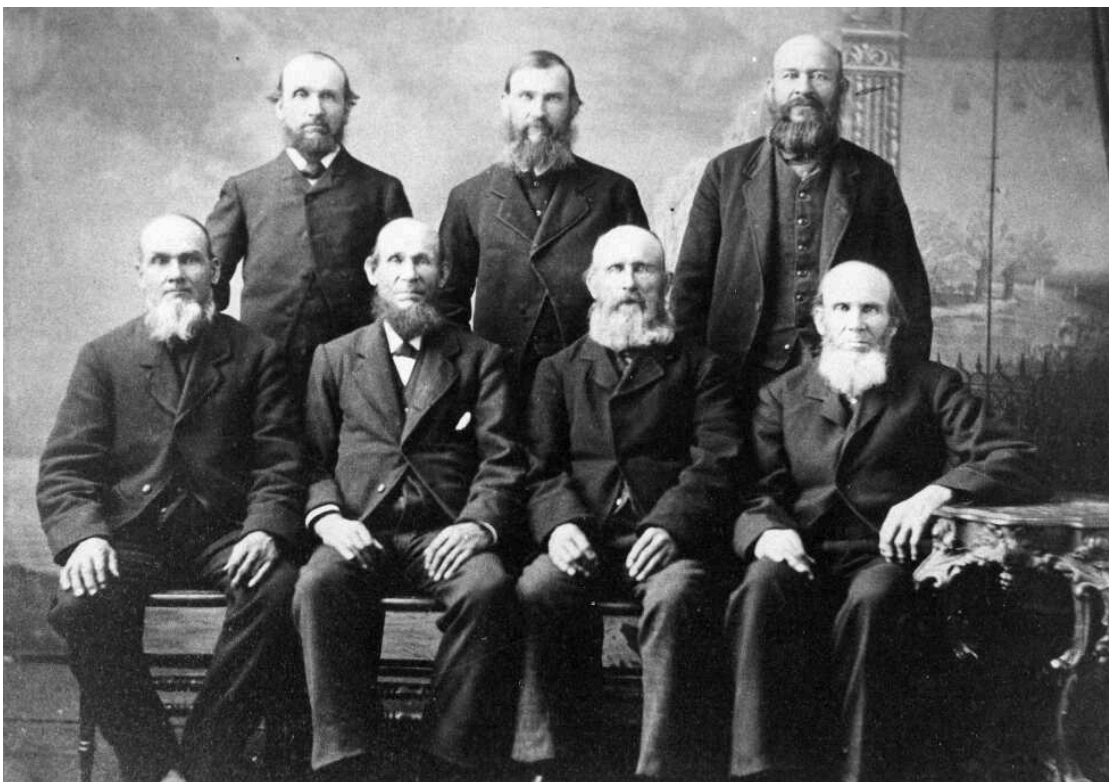
During the first ten years of John and Maria's marriage, the drums of war kept beating ever faster until 1775 when all citizens of New York were meant to declare which side they supported. John declared loyalty to Britain and moved north into Canada. Two of John's brothers decided to remove themselves entirely and went South, eventually ending up in Suwanee, Georgia where there are still a number of families with the

surname “Buice”, another spelling variation of the name. Quite a few Buice descendants were killed fighting on the Confederate side of the Civil War. A Confederate flag waves in the wind above the Buice graves in Suwanee. Three other of John Buys’ brothers declared themselves to the Patriot side during the Revolution, going to Albany and supporting George Washington. Many families were broken apart during the time of the Revolution, as each person had their own allegiances and beliefs.

In the spring of 1776, Sir John Johnson (son of Sir William Johnson who had died), was warned that the Patriots were coming to arrest him. In a few short hours, he gathered up 200 loyal supporters, including John Buys. Using Mohawk guides they began the very difficult escape route across the Adirondack Mountains. Starving and weak, they arrived in Montreal where the Kings Royal Regiment of New York (KRRNY) was created, and John Buys was promoted to Sergeant. During the ensuing battles, Sergeant John Buys was captured by the Patriots and was jailed in Albany. Probably as a ruse to be released he enlisted with the Patriots, because two days later, he deserted and escaped to the east side of Vermont State, where he stayed for the duration of the war. During his time there, he recruited a number of new volunteers for the British KRRNY regiment.

When the British surrendered in 1783, anyone who had actively supported the British had their property confiscated but they were allowed to leave and move north into Quebec. Promises of free land to compensate for their losses, and reward their loyalty, were made to men as well as to the children of those men. As it has been stated, John and Maria Buys spent the winter of 1783-84 in Montreal. Some of Maria’s family also moved up into Quebec at the same time. Maria’s father, Peter van Camp made the move but died that winter in Montreal.

The van Camp family was also of Dutch origin. Her ancestors, Joirs Rapalje and Catalyntje Trico, were married in Amsterdam just a couple of days before the first Dutch immigrant ship sailed for New Amsterdam, in the New World. That ship was called the E’endracht (means Unity in English), and it arrived at Manhattan Island in 1624, four years after the Mayflower had landed at Plymouth. The first child of Joris and Catalyntje, was Sarah Rapalje, the first child of European ancestry to be born in the State of New York. It is estimated that Sarah has over one million descendants. Her chair is preserved in the New York Museum in Manhattan. Sarah’s second husband was Teunis Bogaert and as a result, we Bice’s are cousins with the famous Humphrey.[4]



Left: The seven sons of William Bice and Ann Purdy, circa 1889. Front row (l-r): William, Wellington, Nelson, Lyman. Back row (l-r): Artemus, Lorren, Gilbert [Photo courtesy of the author].

References:

- [1] Robert C. Lee, *The Canada Company and the Huron Tract, 1826-1853* (Toronto, Ontario, Natural Heritage Books, 2004).
- [2] *Bless these Walls: Lindsay's Heritage* (Toronto, Ontario, Lindsay Architectural Conservation Advisory Committee, 1982).
- [3] Frank J. Doherty, *The Settlers of the Beekman Patent*. Found online at <https://settlers-of-the-beekman-patent.myshopify.com/>.
- [4] Ibid.

SAVE THE DATE

The Annual General Meeting of the Ontario Genealogical Society will take place VIRTUALLY on Zoom on

**SATURDAY
JUNE 8, 2024
at 11 AM ET**

The official notice, and the associated documents including the 2023 Audited Financial Statements, will be posted in May 2024. This page will also feature a registration link for the meeting on Zoom, please have your OGS Member # available, as it must be put into the form for your registration to be accepted.



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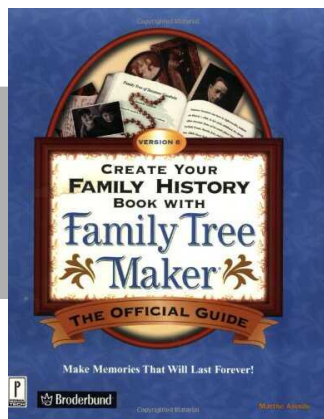
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Create Your Family History Book With Family Tree Maker (Version 8): The Official Guide

A Review by Art Taylor



Author: Marthe Arends

Publisher: Prima Tech, A Division of Prima Publishing (Roseville, California, 2000)

ISBN: 0-7651-3106-8

Although this book, written over twenty years ago, deals specifically with an earlier version of Family Tree Maker (FTM), there is still much useful information for those who want to create a family history book, using today's software in general.

Part I, *Preparing for a Family History Book Project*, covers setting the stage; organizing your family history book; using trees in your book; using miscellaneous trees and charts; and using narrative reports in your book.

Arends, in Chapter 1, defines a family history book; mentions how to use FTM to make your book; finding your focus; scrutinizing your data; visualizing your audience; choosing the right format; and limiting the scope of your book. In the next four chapters, she discusses the pros and cons of the various trees and charts, options available in FTM 8.

Part II, *Understanding Book Elements*, covers exploring custom and miscellaneous reports; using graphics in your book; adding text; creating your family history book; and printing and publishing your book.

Chapter 6 explores the *Custom and Miscellaneous Reports* available. Chapter 7 deals with selecting, editing, and using document images, photos, trees, charts, and reports, as well as including and placing captions and other text. Chapter 8 deals with the inclusion of textual records and new text items, such as your research notes and findings and conclusions. In Chapter 9, she discusses

including and formatting standard book items like Introduction, Preface, Foreword, Dedication and Copyright Notice, body text, and Index. *Preparing to Print, Printing, and Publishing* your book are covered in Chapter 10.

Part III, *Pulling It All Together*, covers family history book projects, with examples you might want to use; and marketing and promotions. An Index concludes this book.

The family history book projects in Part III, Chapter 11, describe several fun family book projects. They include: Grandparent Book; Biography of an Ancestor; several society and organization projects; and a Research Tools project. Each project covers setting up a book, adding Front Matter, first and subsequent chapters, Appendices, and an Index. In Chapter 12, she discusses registering for copyright; getting and understanding an ISBN; promoting and selling your book; and donating copies of your book.

The general information throughout should be useful, regardless of which family tree program or version is being used, even though FTM Version 8 is given as the example in most cases. Numerous helpful tips appear in much of the book. There are also several sidebars, such as those found on pages 10 and 11, where four types of family history books, (Autobiography, Biography, Family history AKA genealogy, and Memoire) are described. Even users of other genealogy software can benefit from Arends' text by applying the information she provides here.

What's in a Name?

Matronymics and the Addition of Ann

Robbie Gorr

A daughter named after her mother can be a confusing prospect in a family. When a son is born and given the same name as his father, then for the next generation or more they are designated separately as “senior” and “junior”, or “the elder” and “the younger”, or possibly “pere” and “fils”. But the same does not happen when a daughter is born and given the same name as her mother.

Up to and including the nineteenth century, family members were referred to as senior or junior who were not necessarily father and son. An older family member with the same name such as a grandfather or uncle could be referred to as senior, while the younger family member was the junior. In my own family history there was a Nicholas Haskins Jr. (1770-ca1846) whose father was not named Nicholas. Instead it was his grandfather who lived nearby in the same area who was the senior Nicholas.

Like “senior” and “junior”, terms such as “the elder” and “the younger” weren’t always definitive as they were relative to a person’s age at any given period of their life. My ancestor “John Holliday the younger”, mentioned in land records in 1742 while his father of the same name was still alive, is the same person as “John Holliday the elder” who wrote his will fifty-one years later, differentiating him from his son and grandson of the same name.

There are a few rare examples of daughters using the terms “junior” or “the younger” to separate them from their older parents. Most of these, like Anna Eleanor Roosevelt Jr. (1906-1975), only daughter of former First Lady Eleanor Roosevelt, or Carolina Herrera Jr. (born in 1969), daughter of the famed fashion designer, occur in the twentieth century.

The ancient Romans may have had the best solution. Since all daughters in a family were named only by a female variation of the *nomen gentilicium* or family name, there had to be some way to separate multiple daughters born to the same family. For example, all daughters of the Livius family were called Livia. A first daughter might be called Livia Major or “Big Livia” as opposed to a younger daughter called Livia Minor or “Little Livia”. If there were more than two daughters, sometimes their names would reflect their birth order such as Livia Prima (the first Livia), Livia Secunda (the second Livia) or Livia Tertia (the third Livia). Or sometimes an ending would be applied like –illa or –ina to create diminutive versions of the names like Livilla and Livina.

In later centuries daughters were given some nickname, usually a diminutive of their mother’s name, in order to avoid the confusion. Maggie, Meg or Peggy for Margaret, and Lizzie, Betty or Beth for Elizabeth, were just some of the alternative nicknames used. Minnie and Teenie are non-name-related diminutives that were also common nicknames given to little girls regardless of a similar name with a parent or grandparent.

But it’s useful to know that in the nineteenth century and through into the early twentieth century there was a little-noted British and North American tradition of adding the name Ann to a commonly used first name in order to denote a more junior female member of the family, a daughter or granddaughter, with the same personal name. The use of the additional Ann can be found in uncommon names like Lucretia Ann Boynton (born 1832 in Cheshire Co., New Hampshire), the daughter of David and Lucretia Boynton, and in unwieldy names such as Temperance Ann Paul (born 1816 in Strafford Co., New Hampshire), who was the

daughter of Temperance Ellison Paul, and in unnecessarily phonetic names like Hannah Ann Hutchinson (born 1856 in Cumberland Co., New Jersey), the daughter of Thomas and Hannah Hutchinson.



Left: Hester Ann Olmstead (born ca1835), her mother's namesake, was the daughter of Ephraim Olmstead and Hester Breakenridge [Photo courtesy of the author].

This naming tradition may also be applied to genealogical research. In my family there is a mystery as to the identity of one of my ancestors. The first wife of John Squires, a native of America who had settled in Yonge Township in Leeds County, Ontario about 1805, remains unidentified despite many efforts to learn even her first name. I have not been able to locate any vital records of their marriage or children's births that would identify her name and she is not recorded by name in any early census or land records nor has any burial record yet been discovered. As a result, there have been many theories as to what her name might have been. There were daughters named Elizabeth and Rachel and those names were frequently used among the descendants of John Squires and so a circumstantial case could be proposed that either of these names belonged to his wife.

But there was also a daughter named Rebecca Ann Squires (1822-1903), as well as two granddaughters

named Rebecca Ann Smith (1818-1906) and Rebecca Ann Edmunds (1834-1932). Applying the naming tradition about the addition of Ann to junior family members, could their names be clues to the identity of John Squires' wife? Was her name Rebecca and these three descendants were named in her memory? It seems a very plausible possibility and I have certainly continued to search for any records of a John Squires with a wife named Rebecca who might possibly be my ancestors.



Right: Rebecca Ann Smith (1818-1906), pictured here with her husband William Jones, may carry the clue to her grandmother's identity in her name [Photo courtesy of the author].

It remains to be stated that not every name with an Ann added is indicative of this naming pattern. Ann has always been, and remains, a very popular female name and it is frequently used as a second name because of its euphonious ability to blend with almost any other. But, for those researchers who recognize and use naming patterns and traditions in their genealogical research, now there is one more tradition, commonly used during a specific period and among a specific portion of the population. This one is a pattern distinctly unique to female names and denotes a generational use of the same first name; it is the addition of Ann.

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The Scarborough Curling Family Web: The Outdoor Pond Era, 1830-1860

D. Bruce McCowan

D. Bruce McCowan will be leading a special interactive living history "Gathering" on the evening of June 13th at the 2024 OGS Conference: "Scarboro's First Burns Supper: Values of the Immigrants". This article was adapted from *The Hog Score in the Great Rink of Time Book 2: 150 Years of Men's Curling in Canada, 1830-1980* with John Rae McCowan (1919-2021).

The rural Scarborough curling community was quite a tangle of interconnected families, even considering just the early decades of curling on the outdoor ponds. Most of these curling families attended the Scots Kirk in Scarborough – later called St. Andrew's Presbyterian – so, many of the birth and death dates shown below are in the St. Andrew's records.

There was a famous curling match in Scarborough in 1835...The youthful early-20-somethings "Wully Draigles" rink – Walter Miller, James Whiteford McCowan (1814- 1897), John Stobo (1811-1882), James Green (1813- 1872), John Gibson (1820-1905), Robert Scott, James Weir (1814-1896) and skip James Gibson (1818-1899) -- scored 27. The much more experienced "Auld Gang Siccars" rink – James Findlay, Robert Hamilton, Thomas Brown, Abraham Torrance, Archibald Glendinning, James Gibson Sen, Andrew Fleming ("The Duke") and John Torrance, skip – only scored 19.

First – age before beauty, as it were... the Auld Gang Siccars – the Scarborough Township curling establishment...

Auld Gang Siccar "Captain John Torrance" (1790-1871) was the leading [or lead?] curler in Scarborough and was largely responsible for encouraging local growth of the sport. He should be in a "Builder of Curling" Hall of Fame. He was also one of the first Lanarkshire Scots to settle in Scarborough. He purchased several farms in the neighbourhood of the present McCowan Road and Kingston Road. He rented one of his farms in the late 1840s to Wully Draigle James W. McCowan.

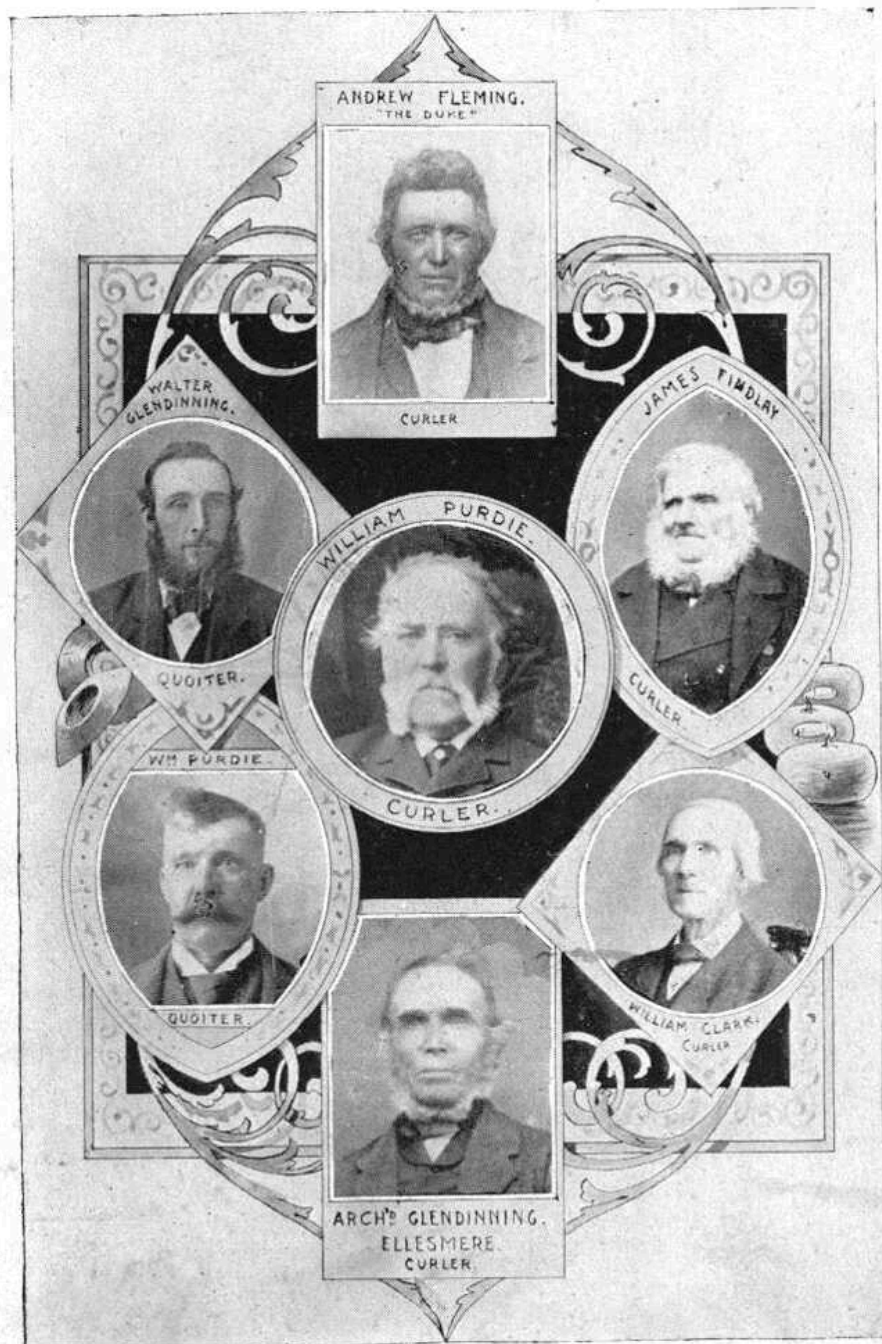
Auld Gang Siccar, Abraham Torrance, was a younger brother of Captain John Torrance. He was an active curler in the early years of the Scarborough Curling Club. During the curling "off-season" he worked on a farm back in Lanarkshire, Scotland, where he had a second family. An interesting fellow for sure.

Thomas Brown (1806-1887) was one of the younger members of the Auld Gang Siccars. He left Libberton Parish, Lanarkshire, in 1830, and soon started farming on Lot 29 Concession B in the southwest corner of Scarborough. He married Mary Tacket (1815-1896) in 1835. Mary's family had left Lesmahagow Parish in the spring of 1833, via the same sailing ship as the Muir, Weir, Gibson and McCowan families. They all settled in Scarborough near enough to many of their old neighbours in Scotland.

James Findlay (1799-1883) and his wife Beatrix Brown (1806-1883) were also natives of Lesmahagow. They must have been related somehow to the Weirs of Lesmahagow since one son was named William Weir Findlay. In 1837 they were living on Lot 30 Concession B, next to the Browns.

Andrew Fleming (1797-1877), born in Strathaven, Lanarkshire was known in local curling circles as "The Duke". His wife, Mary Craig Fleming (1806-1879), was a mover-and-shaker in setting up Scarborough's mid-late 19th century Robert Burns Suppers. They settled on Lot 9 Concession 3 in 1834. She was from the same parish as her husband, immediately west of Lesmahagow.

Auld Gang Siccar, Robert Hamilton, could have been bachelor Dr. Robert Douglas Hamilton, brother-in-law



CURLERS AND QUITERS.

Left: Curlers and Quoiters in David Boyle's *History of Scarborough' 1796-1896*. And thanks to the families who loaned him the portraits! The two quoiters were also very active curlers.

of Captain John Torrance. Or, just as likely, he could have been the husband of Elizabeth Stobo (1790-1853), oldest sister of Wully Draigle John Stobo. Robert Hamilton (1789-1875) was a weaver from Lanarkshire and a noted temperance advocate. They came to Scarborough in 1830. Agnes, daughter of Robert and Elizabeth Stobo Hamilton, married Wully Draigle James Green (1813-1872) from Lochmaben, Dumfriesshire.

Archibald Glendinning (1804-1883) was the only Auld Gang Siccar who had come from Dumfriesshire,

Scotland. Archibald married Lanarkshire born Jean Stobo (1807-1889) in 1834, a near-neighbour of the McCowans on Kingston Road. In a later generation, one of the Glendinning sisters gave my mother (their cousin) the 1830's account book of the Archibald Glendinning store in Ellesmere, the first store in the Township.

The last of the Auld Gang Siccars in the famous curling match of 1835 was James Gibson Sen. (app 1796-1846). James and his wife Marion Somerville were natives of Carstairs Parish, Lanarkshire. This couple –

“Captain and Lady Gibson” -- seemed to come from a good situation in Scotland. James evidently travelled back and forth to Scotland occasionally – Mr. Gibson delivered at least one 1835 letter written by the McCowans in Scarborough to their Uncle William McCowan in Lesmahagow. The Gibsons and McCowans had emigrated to Canada on the same ship in 1833. Captain Gibson’s Company of Militia included Robert McCowan, William McCowan, William Crone Jr., Robert Scott, Francis Crone and 44 others who probably lived generally near Markham Road and Kingston Road.[1]



Above: The Gibson family of Scarborough, ca 1870. Back (l-r): Janet, George, Thomas. Front (l-r): James, John, Fullerton, Robert [Photo courtesy of Mrs. R.F. Gibson].

James Gibson’s oldest son, James, was the instigator of the 1835 challenge issued by the young Wully Draigles to the Auld Gang Siccars. John, Fullerton, George and Thomas Gibson of Scarboro were registered in the Four Brothers Club. The Gibsons were a very active curling family. Janet Gibson (1832-1883) became the sister-in-law of the very active curler and champion plowman -- Andrew Hood (1843-1926).

The third son in the Gibson family was William, born in 1822. A Gibson family of Scarborough historian[2] puts the year of William Gibson’s death at 1869 and so, he is missing from the included family photograph.

William Gibson’s wife, Elizabeth McCowan (1825-1892), was buried in Toronto Necropolis[3]. Married in 1847, William Gibson and Elizabeth were living on Victoria Street in St. James Ward along with their 11 year-old son, James, at the time of the 1861 Toronto census. William Gibson was a saddler. Not likely a coincidence... a William Gibson was a member of the Toronto Curling Club and was a Toronto club manager in 1854 according to the Globe newspaper printed on 19 December 1854. He disappeared from the Toronto club curling lists in the newspapers by 1867.

Elizabeth McCowan’s brothers included curlers Robert and Wully Draigle James Whiteford McCowan (1814-1897). James married Martha Weir, youngest sister of Wully Draigle James Weir (1814-1896). Another sister, Mary Weir, married James Paton – their son, William Paton, member of the Scarboro Maple Leaf Curling Club, married Margaret McCowan (1854-1916), sister of Maple Leaf curler, Robert McCowan.

Robert Hamilton (1789-1875) had a younger sister, Agnes Hamilton (1793-1878), who married Robert Rae (1803-1832). Robert Rae was killed by a falling tree only three weeks after arriving in Scarborough. Robert and Agnes Rae had a daughter, Janet Rae (1824-1906), who married the very active Scarborough curler William Purdie (c 1808-1894) – they were my mother’s paternal grandparents. Robert and Agnes Rae had a younger daughter, Margaret Rae, who married Amos Thomson. Amos was a member of the Four Brothers Curling Club, along with David, Smith Richard, William, John and James Thomson.

My mother’s aunt, Margaret Purdie (1847-1922), married Thomas Glendinning (1836-96) in 1878. Thomas Glendinning was a nephew of Jean Stobo and Archibald Glendinning (1804-1883), one of the Auld Gang Siccars. Thomas’ mother was Margaret Whiteside, a sister-in-law of Jane McCowan Whiteside (1830-1911). Jane’s oldest son, Thomas M. Whiteside (1862-1909), was a member of the Maple Leaf Curling Club.

Jean Stobo Glendinning’s youngest brother, John Stobo, was one of the 1835 Wully Draigles. John Stobo (1811-1882) married Frances Chester (1812-1885) –

their son Isaac Stobo (1841-1904) married Jane Glendinning, daughter of John Glendinning and Margaret Whiteside. The Lanarkshire family of Robert Stobo (1764-1834) and Elizabeth Hamilton (1763-1834) (who were both victims of cholera) may have arrived in Scarborough as early as 1824, certainly by 1826. The Stobos acquired almost 500 acres on Kingston Road near the present day McCowan Road. It's likely that their middle son, Robert (1798-1834) was actually the farm purchaser since he was "prominent in the timber business." [4] He died at sea, probably in the course of his timber business. [5] The McCowan farm (Lot 22 west part, Concession C) was right beside the Stobo farm on Kingston Road. Our south farm (130 acres in Concessions B and C) had been a Robert Stobo farm until 1830 when it was sold to William Crone, father-in-law of Margaret McCowan, my great grandfather's sister. [6] Andrew Young junior (grandson of Captain John Torrance) sold this farm to my grandfather Robert McCowan in 1909.

Frances Chester Stobo's sister, Rebecca (1825-1916) married David. R. Thomson of the Four Brothers Curling Club. They were the parents of Henry Utricht Thomson (1865-1944) – the "Harry Thomson" of the Maple Leaf club later on. Harry's sister, Elizabeth Thomson, married William Green (1848-1917), son of Wully Draigle James Green (1813-1872) and Agnes Hamilton. Florence Hamilton Green (1884-1971), daughter of William and Elizabeth, married my Uncle Ashley McCowan. Aunt Flo's brother, Allen Green, was a caretaker at the Malvern curling rink for a number of years. [7]

It is time also to point out that these curlers were supported in their winter-time passion by their devoted wives. More often than not, I suspect, the beef and greens and desserts were only enjoyed by the curlers, apres-bonspiel, because the ladies prepared them so enthusiastically and so tastefully. (Sometimes the nearest alehouse was the apres-curl venue, sans ladies.)

Wully Draigle Robert Scott was often one of the skips in the early Scarborough curling bonspiels. It is believed that Strathaven-born Scott moved to farm near



Above: Three generations of apres-curl heroes in 1906. Back row (l-r): Elizabeth Thomson (Mrs. Wm. Green), Hannah Ashbridge (Mrs. Robt. McCowan). Middle row (l-r): Rebecca Chester (Mrs. D. Thomson), Aunt Auburn, Mrs. Pherrill. Front row (l-r): Florence Hamilton Green, Ruth Eveyln McCowan [Photo courtesy of the family of Florence Hamilton Green].

Tillsonburg – his Scarborough farm was left to a nephew.

Of course, there were many other curling families in Scarborough in those early decades of the Scarborough Curling Club. John Muir (1802-1865), father of Alex Muir, the author of the Maple Leaf Forever, was a curler as well as a champion in quoits and rifle shooting.

A leading curling family in both Scarborough and Toronto were the Malcolm brothers. Archibald and Elizabeth Waddell Malcolm brought their family of seven to a north east Scarborough farm in 1834. I'd say their son, Robert Malcolm, born in Glasgow in 1832, should have been made an honorary member of the Ontario Curling Association. Robert was a major curling mover and shaker, especially in Canadian relations with the Grand National Curling Club of the United States. R. Malcolm was a member of the Toronto Curling Club (RCCC Annual for 1862). Perhaps his interest in curling started with his saddle-making training from William Gibson (1822-1869) in Toronto:

Robert Malcolm [“saddle and harness-maker”] remained on his father’s farm until 1848, when he came to Toronto and learned his trade with the late William Gibson in East Market Square. He then carried on business in Scarboro for a short time, removing to Toronto in 1853, where he has continued in business ever since.[8]

John Crone (b. app 1824), brother-in-law of Margaret McCowan Crone, was one of the regulars on Scarborough’s Rink 2 in the 1840s. The McCowans bought two farms (Lot 22, Concessions B and C) which had, earlier, belonged to the Crone family on Kingston Road at McCowan Road. The Crones had originated in Dumfriesshire and came to Scarborough in 1828 after a few years in northern England.

Several Lawrie brothers arrived in Scarborough from Lanarkshire in the 1830s. Most of them moved on. Robert, William and John went to Bowmanville in Darlington Township. Alex went to Bosanquet Township in southwest Ontario. The oldest, James Lawrie (1817-1903), became a particularly successful lumber-miller, livestock importer and farmer near Malvern in Scarborough. By retirement age he had evidently achieved such local eminence amongst the curling crowd that he was named the Patron of the Scarboro’ Curling Club in 1883.

One of the most renowned of Ontario’s curling families were the Rennies. Although the Rennie family arrived in the northwest corner of Scarborough in about 1833, they don’t appear in Scarborough’s curling lists until a couple of decades later. William Rennie (1835-1910), founder of the Rennie Seed Company in Toronto, married Sarah Glendinning, daughter of John Glendinning and Margaret Whiteside. William’s brother, Simpson Rennie (1840-1912), married Isabella Hood, sister of curler Andrew Hood and quoter Adam Hood. William and Simpson Rennie were founding members of the Heather Curling Club in 1862.

Several well-known Scottish curling families arrived a few years later, including the Clarks and Youngs. Andrew Young arrived in Scarborough with his brother William in 1842. Andrew married Isabella Hamilton Torrance, daughter of veteran curler Captain John

Torrance and Margaret Hamilton, who was from the well-established family, the Hamiltons of Priorhill in Lesmahagow. The Young brothers were sons of a Lanarkshire landowner-farmer, a so-called “bonnet laird”. [9] Andrew’s sons inherited most of the farms that had belonged to their maternal grandfather, John Torrance. One of the Andrew Young farms became our south farm in 1909, from the original line of the Kingston Road down to Lake Ontario.

Andrew Young’s brother, William, married Isabella Clark in 1846. Isabella was a sister of William Clark Junior, a very active curler in the Heather Club. William and Isabella Clark Young were the paternal grandparents of Unionville curler, Clark Young. William Clark senior brought his family to Scarborough from Beith Parish, Ayrshire, in 1838.

Half a year prior to the Wully Draigles / Auld Gang Siccars curling match of 1835, the cholera epidemic devastated many of these new Scarborough families, as recorded by my great-great grandfather, James McCowan in Springbank, Scarborough, on 20 August 1834:

Robt Stobo Senior and spouse and a Mrs. Muir from Strathaven [Mary Burns, Mrs. Archibald Muir] are all dead, two of them in one day and one in another of Cholera and there are other two in the same house badly viz George Burns and one of Robt Hamilton's daughters and Mrs. Hamilton but are likely to get better. Jean Stobo has also taken Cholera but is got rather better...

We have in the course of God's Providence lost one of our famlie, our Dear daughter Mary Ann Hunter McC. is no more. She departed this life on Saturday morning the 26th of July of Typhus fiver and Elizabeth and Jean have both had it but thank God they are both better but Willm is just now very ill of collera and wither he will get better or not is known to God only ... this letter I have penned sittin at my son Willm's bedhead just waiting on him ... the cholera is again very sore. God grant that we may all escape it ... Mrs. McCowan is not well and has lain the most part of this day, what the consequences will be God only knows, may it be favourable for us all is my humble wish and prayer. I hope you will excuse bad write and also bad dite for I am so confused and wuried that I hardly know what I do, not

having got much rest for three days and two nights.

I am, Dear Sir, your Sinclair old friend with I hope a new face, James McCowan.



Above: Family of Scarborough curler Robert McCowan and Jane Underwood (ca 1885). Back (l-r): James, Janet, William. Front (l-r): Margaret, Robert, Catherine, Mary Ann. Robert and William were members of the Scarboro Maple Leaf Curling Club/ James later curled in Portage La Prairie, Manitoba. Margaret married William Paton and Catherine married George Chester, both Maple Leaf members) [Photo courtesy of the author].

Obviously referring to his new life in Upper Canada which had begun only a year earlier, James McCowan closed this letter on 20 August 1834. But the letter was never posted. Eight days later he and his third son, David, died of cholera. James McCowan's 1834 letter is a medical history treasure for his first-person description of the early symptoms of cholera.

References:

- [1] Scarborough Militia Muster Roll, June 4, 1838.
- [2] Mrs. R. F. Gibson.
- [3] Will of William Porteous McCowan (1820-1902). Her name is on her parents' stone in St. Andrew's, Scarborough.
- [4] Boyle, *Scarboro*, p. 133. See also D.B. McCowan, *John Torrance of Lanarkshire*, in *Scarborough Historical Notes and Comments*, V XI #2.
- [5] Letter from William McCowan in Colburn, Lesmahagow, 9 March 1836 to his nephew, Robert McCowan, in Scarborough.
- [6] See also *The Scots of Scarborough*, VI #3, *The McCowan Farm in the 1920s*, Robert P. McCowan.
- [7] A George Scott recollection, in *Learning for Life...*, p. 23.
- [8] *History of Toronto and County of York*, Publ. C.B. Robinson, 1885, pg. 105.
- [9] See also *Neigh the Front: Exploring Scarboro Heights and John Torrance of Lanarkshire*.

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Let's be questioning \$1 bequests: Why leave someone only one dollar in a will?

Drew von Hasselbach

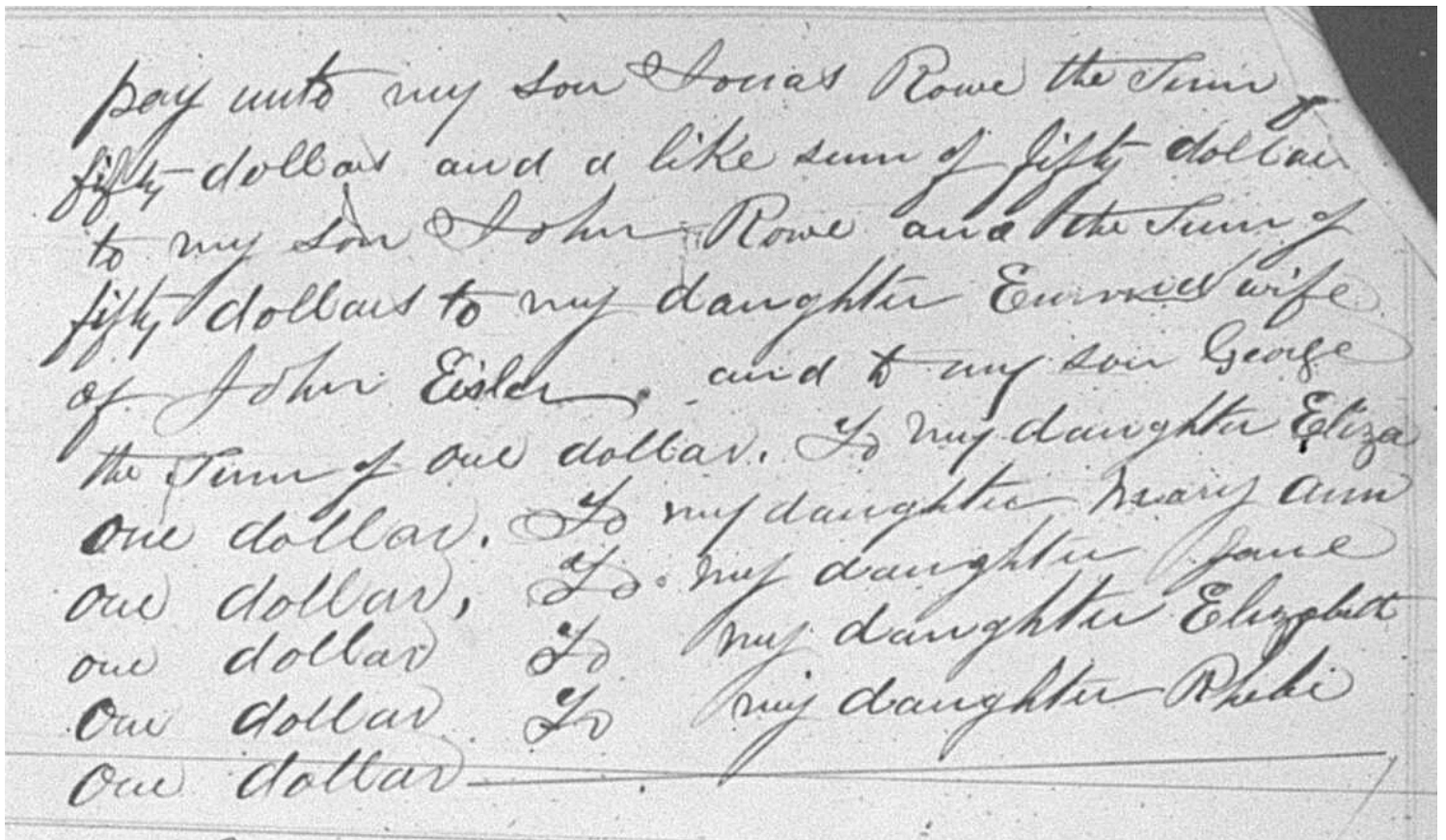
Drew von Hasselbach, LL.B., PLCGS, is a journalist and lawyer from Toronto who has been doing genealogical research for more than 30 years. This article is not legal advice.

If you didn't know better, it would be easy to assume Charlotte Rowe had an odd relationship with her children. Her will, signed in 1879 and probated after her death in 1882, left significant sums to four of her ten children, but only \$1 to each of the other six.

I came across Charlotte's estate file because she is my 3x-great-grandmother.[1] Leaving six of your kids just one buck each? That's throwing some industrial-grade shade. Was Charlotte some sort-of 19th century *Real Housewife of Perth County*? I had my doubts, and I suspected there might be some legal significance to the \$1 thing. After a few minutes on the web, I discovered

that bequests of \$1 or £1 have been very common over the years – so common, in fact, that a ton of lawyers have published blogs begging their clients not to do it.[2]

There is apparently a widespread belief that leaving someone \$1 is a fiendishly clever way to disown family members or to prevent them from challenging a will. Lawyers will disagree, pointing out this may complicate things by inviting that supposedly disowned person into the probate process. What's more, if the person you want to disown is a dependent you have a duty to support, like a spouse or minor child, leaving



pay unto my son Josias Rowe the sum of fifty dollars and a like sum of fifty dollars to my son John Rowe and the sum of fifty dollars to my daughter Emma's wife of John Eider, and to my son George the sum of one dollar. To my daughter Eliza one dollar. To my daughter Mary Ann one dollar, To my daughter Jane one dollar To my daughter Elizabeth one dollar To my daughter Phoebe one dollar

Above: Page 3 Charlotte Rowe's will, listing her children that would receive \$1 bequests.

them with a token amount won't override that obligation.[3] But when it comes to heirs who aren't dependents, there may be an even simpler way to leave them out of your will. Step one, you leave them out of your will. Step two? There is no step two. You just leave them out of your will.

However, back in Charlotte Rowe's day, there was still some old law floating around that said, at least in some jurisdictions, a child who was left out of a will might be able to claim the same share of the estate that would have been due to them had the deceased died intestate. [4] If the testator's actual intention was to leave certain children nothing, granting those kids token bequests of \$1 was a way to insulate the estate against this doctrine. This law was already pretty archaic in the 1800s, and it was not unheard of in those days to simply leave a child out of a will,[5] but lawyers have a habit of clinging to old traditions. Charlotte's lawyer might have included the \$1 bequests out of habit. Besides, if it didn't legally matter, it might have served another purpose.

Charlotte Rowe didn't have a lot of money. What she did have was a ton of kids. The four kids who received the larger sums needed the money because they had either loaned her money or had been taking care of her since the death of her husband in 1870. The six who received only \$1 lived further away, were busy with their own families, and were financially independent. The \$1 legacies were Charlotte's way of saying, hey kids, mom hasn't forgotten about you. It wasn't an eff-you from beyond the grave, but a 19th-century heart emoji.

When it comes to genealogy, the person best equipped to field a question about these bizarre \$1 bequests would be Lynne Butler. An estates lawyer based in St. John's, she recently published a book for beginning genealogists, *Build Your Family Tree*, that focuses heavily on wills and estates research.[6] She told me in an email that most lawyers have long forgotten where the \$1 legacy tradition comes from. She suggested it could be an attempt to recognize other members of the family to confirm they hadn't been overlooked or forgotten by the testator – just like the situation I

believe to have arisen in Charlotte Rowe's case.

For example, Butler described a hypothetical scenario in which a testator left the bulk of an estate to two adult children, but only \$1 to a third. "This would prevent the third child from contesting the will on the basis that she/he was accidentally left out. It would be clear that the parent was sending a message that this particular child was not to share in the estate. The third child could still attempt to overturn the will but would be unlikely to succeed where the will was clear on the parent's intention." [7]

In my ancestor's case, the token sums are a genealogical goldmine. Charlotte Rowe née Manning had thirteen children with her husband James Rowe. Through other research, I had learned that eleven of the kids survived childhood. Her will, signed in 1879, named ten children, and therefore gave me a snapshot of which of her children were still alive that year. Unfortunately, the will mentions only first names, which is too bad because I'm still looking for married names for some of her daughters. But I'll take the research "W" for finding that list of names.

As I mentioned, the \$1 bequest was common, and who doesn't like a good story about a curmudgeonly eccentric ancestor? I have found numerous U.S. newspaper articles about wills in which testators were crystal clear that their token bequests were intentional snubs. My favourite is the story of Calvert Wilson from the mid-1950s. He left a large part of his estate to a childhood sweetheart, and left his ex-wife "thirty pieces of silver" in the form of 30 dimes or \$3 because of "the misery she caused me." [8] The ex-wife successfully challenged the will in a California court – an action that was not contested by the childhood sweetheart, who was shocked by the gift and not interested in it.

There is a more recent case in Canada, and it's a little more tragic. A mother in B.C. left her adult son one cent because he had "caused me untold unhappiness." [9] The one-cent bequest was ultimately confirmed by the court, but only after years of litigation that must have been emotionally and financially costly to the family.

Estate law varies from province to province and state to state, so what can happen in one place won't necessarily work in another. The point of these two cases is that there's no guarantee a token legacy will have its desired effect.

If Charlotte Rowe meant only to recognize all of her living children, her will appears to have achieved that purpose. There is nothing in the estate file to suggest any of the ten children mentioned in the will felt snubbed. Instead, she buried a fantastic treasure for genealogical researchers. The bequests might have only been a dollar, but the legacy has proved priceless.



References:

- [1] *In the Goods of Charlotte Rowe*, Surrogate Court of Perth County, Ontario. Archives of Ontario, film no. G.S. Ont. 1-64, estate file no. 1268 (1883).
- [2] See for example, Shelly Joyner, "\$1 bequests are a terrible idea," *estateplanningdfw.law*, (24 Mar 2021).
- [3] Lynne Butler, "Can I cut my spouse and kids out of my will by leaving them a dollar?" *estatelawcanada.blogspot.com* (4 Jan 2015).
- [4] Adam J. Hirsch, "Airbrushed Heirs: The problem of children omitted from wills," *Real Property, Trust and Estate Law Journal* (Fall 2015, Vol. 50, No. 2) at pp 175-266.
- [5] Jane E. MacNamara, *Inheritance in Ontario: Wills and Other Records for Family Historians*, Toronto: Dundurn, 2013.
- [6] Lynne Butler, *Build Your Family Tree*, North Vancouver, B.C.: Self-Counsel Press, 2022.
- [7] Email from Lynne Butler received by Drew Hasselbach (19 Feb 2024).
- [8] Associated Press, "30 Pieces of Silver Willed to Ex-Wife," Published in *St. Joseph News-Press* (St. Joseph, Buchanan County, Missouri, 7 Jul 1955) at p 1; Also, "Wins Fight Over Husband's Will," *Daily News* (New York, N.Y., 23 Dec 1956) at p 161.
- [9] *Holvenstot v. Holvenstot*, 2012 BCSC 923 (CanLII).



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Errata

Families 63.1 (February 2024)

In the February 2024 edition of *Families*, we printed an article by Mary Gomide about her discovery of a religious register. The article was edited, as part of the usual process. Unfortunately, one of the edits was incorrect and changed what the author intended to communicate. For this, the editorial team apologizes and has set out to try and make it right for the author. We appreciate the feedback immensely and offer up Ms. Gomide's correction to the article as follows:

"Unfortunately, there has been a misunderstanding about Robert Carswell. In my submission, I wrote, "Library and Archives Canada holds an 1869 composite photograph which includes one of each of the Reverends. Researching the Toronto photographer Robert CARSWELL led me down several interesting paths." That was changed to, "Library and Archives Canada holds an 1869 composite photograph which includes one of each of the Reverends. Researching the Toronto photographer Robert CARSWELL, one of the entries in the register, has led me down several interesting paths." Carswell's name was not in the old register. He was the subject of Chapter Six in my book called, "The tenuous connection between the Reverends and the photographer who became famous when he changed careers."

Ms. Gomide's e-book is entitled "*The 1874-1890 Long-*

lost Register of Reverend R. Clarke and Reverend D.E.F. Gee". Information about the e-book and the Register itself can be found on The Facebook page named "The 1874-1890 Long-lost Register".

The February 2024 edition of *Families* also included an article written by Nancy Gilbride Casey entitled: "Edward Joseph Baker: An Ontario to Cleveland Migration Story". The Editor received an email from Ms. Casey apologizing for an error that was made in the content of her article. Her email explains:

"I just looked at my article on Edward Baker from the February issue, and I realized to my mortification that I had the incorrect parents noted in the first paragraph. This is what happens when you research three generations in a row who have Joseph as part of their name—Joseph Becker, Peter Joseph Becker/Baker, and Edward Joseph Baker. Though, obviously, that's no excuse! Is it possible to correct this error in the next issue? The first sentence should read:

*October 2023 marked the 137th birthday of my great-grandfather Edward Joseph Baker (1886-1961), **the son of Peter Joseph Baker (1858-1915) and Sarah Dyer (1860-1932).**"*

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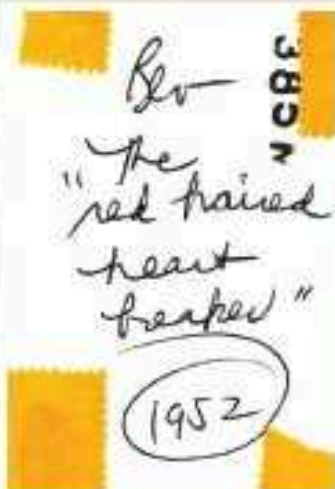
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