

# Canadian Genealogist

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This area contains the remains of twelve people who were associated with the 1835 - 1861 fort at Rocky Mountain House. The original graves were uncovered during construction at the gas plant which is off to your right. They were archaeologically excavated, and reburied here, in 1979.

Cet endroit contient les fosses de douze personnes qui travaillaient et vivaient à Rocky Mountain House de 1835 à 1861. Elles ont été découvertes pendant la construction de l'usine de gaz naturel visible à votre droite. Après des fouilles archéologiques, les tombes ont été enterrées ici en 1979.



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AMERICAN-CANADIAN  
GENEALOGICAL  
SOCIETY OF N.H.

**Coverline:** Rocky Mountain House used to be the "end of the line" for Canada's fur traders—and a remote and lonely posting it must have been. This cemetery bears silent witness to the fact that many never left their wilderness sanctuary. More about this fascinating place many Canadians have never seen in an upcoming issue.

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# THE COMPUTER CONNEXION

Lynn Morgan, B.A., M.L.S.



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In my last column, I discussed various types of computer programs that may be put to use for genealogy even though those programs were not especially meant to be used that way. There are, however, over four dozen programs available on the market specifically for genealogy. If you have a large amount of genealogical data and you would rather spend your time doing research than writing a program to handle your family records, then you will probably want to purchase a special genealogy program.

Because *Family Roots* by Quinsept is an outstanding example of such a program, I would like to discuss it here in detail. It can be used on a wide variety of home computer systems since versions of *Family Roots* are available for the Apple II/IIe/IIc, IBM PC, Commodore-64, and selected CP/M systems.

*Family Roots* comes as a set of six main programs and seven utility programs on two diskettes with a binder of documentation. The power of the *Family Roots* program comes from the ability for the user to define up to nine additional fields or pieces of information in the data records and to customize over 100 parameters. These parameters let the user control the use of many of the features in the programs. For example, you may set parameters to specify the format used for dates, to display maiden or married names for women, or to display surnames first. This flexibility allows you to personalize *Family Roots* extensively.

EDIT is the main data entry program. It allows you to add, change or delete names and records. Names have four parts: last name at birth, first name(s), married last name, and title. Title is meant to be used for text such as Jr., Dr., II, etc., but because it is only printed or displayed and is not used when searching on names, you may use it for other things such as nicknames or alternate spellings for last names. Names are stored separately from the data records and are assigned ID numbers. This allows names to be manipulated more quickly for creating lists and charts and saves typing since you may enter a person's ID number instead of typing in the full string of characters for the name when you are entering data into a mother, father, spouse or child field.

There is one data record linked to each name. The data records contain both permanent fields and user defined fields. Every record contains birth date, birth place, death date (or living status), death place (or living residence), father, mother, number of marriages, number of children, children's names, number of notes, and the notes themselves. For each marriage, the name of the spouse, marriage date, marriage place and marital status are stored. I added four user defined fields to my records: cemetery, occupation, religion and sex. While there is no individual limit to the length of any one field within a record, the total number of characters within the record may not exceed 255. The maximum number of marriages, children and notes are user defined parameters.

Notes are intended for short items of interest and footnotes that indicate a source of information. For longer notes, the TEXT program may be used to store

and print free-form textual information. The text is linked to a person's ID number and may be printed out on the bottom of individual charts or on separate blank sheets.

One feature of *Family Roots* is that data only has to be entered once. I have already mentioned above how it saves typing (and helps avoid typing errors) by using ID numbers to enter names into data records. *Family Roots* helps you even further. Once the information has been entered into a record using EDIT, *Family Roots* will automatically enter inferred data into other records as it stores the record you just entered. For example, when a child field is entered for a record, the appropriate parent field is completed in the child's record and when any marriage information is entered in a record, the same information is placed in the record for the spouse. This can save a considerable amount of data entry. Certain parameters control this complementing feature. For example it is possible to turn off all complementing, or to check every field and do complementing only if a field is blank (i.e. don't disturb any information previously entered).

The CHARTS program prints pedigree and descendent charts. There are three formats for pedigree charts: the standard format that genealogists regularly use, free-form, and compressed. CHARTS will ask you for the people or record numbers you are interested in, and then each person selected is used as the starting point for a chart. The program figures out all of the relationships for the chart. For example, if you specify a pedigree chart for yourself, the program will determine and print your mother, father, grandparents, and so on with their birth, marriage and death information. You may set the maximum number of generations used in creating charts using a parameter. You may also set parameters to print an ID number after each name, to print names only, to suppress all notes or selectively suppress notes, to set the print size, to print married name rather than maiden name for women, and so on.

The SHEETS program prints or displays the information you have stored for one person, and prints family group sheets. The format used for the group sheet is the standard format promoted by the LDS. Because of this format, your printer must allow a width of at least 120 characters in order for SHEETS to construct a family group sheet. There are fifteen program parameters that affect SHEETS including showing ID after names, using last name first, and putting children in order by birthdate.

LISTS makes alphabetically or numerically sorted lists of people's names, as well as a number of special types of lists. It is possible to choose the set of names by ID number, by name set (eg. find everybody with a first name of John), or by Soundex. The Soundex capability will find all people whose names sound alike regardless of spelling (eg. for Yeast, it will find Yaist, Yaste and Jost). LISTS is my favorite feature. When I first computerized my records, I had too much information to put into the data records quickly but I immediately created a list of names so that I had an index to my manual records. I had 3 diskettes of names and by making a list for each disk then merging them, I created a single index.

The SEARCH program allows you to look through the records you have created for a particular piece of information. You may define what to search for, where to search for it and which records to search. You may search for character strings, dates, names, numbers and empty fields. By searching for character strings, it is possible to find data embedded in fields. For example, doing a character string

search for YORK will find NEW YORK, NORTH YORK, YORK or YORKY. You can search for everyone who was born in Toronto and died in Vancouver between 1884 and 1900 or search for anyone who has been married more than twice. By searching on empty fields you may check for missing information. No more flipping through manual records, page at a time looking for that elusive detail!

There are seven small utility programs. The CONFIGURE program creates a file which is used by the other programs. This file defines your hardware configuration and stores the table of parameters. The BLANKS utility allows you to print blank charts. WHAT checks if the disk in the disk drives are program disks, text disks, data disks, or non *Family Roots* disks. CREATE makes empty data disks. RENUMBER reassigns ID numbers for people on your disks. ADDRESSES prints address lists for living people whose addresses are stored in the DEATH DATE/LIVING field. The CONVERT utility is for people who own *Lineages*, an earlier and lower priced genealogy software package. It transforms data disks into the format used by *Family Roots*.

The documentation that comes with *Family Roots* is excellent. It is well-written, complete, easy-to-read and friendly. While I felt it could have included a little more detail about the CONFIGURE program, *Family Roots* comes with default parameters set up so that you do not have to set up all of the parameters when you first use the program. You may adjust the parameters as you learn how to use the programs and start exploring the capabilities of the programs in more detail.

There is a Quinsept User Group which you may join for \$15 US by writing to 5855 Santa Teresa Blvd., San Jose, CA 95123. Through the newsletter of this user group, you will learn what other people are doing with *Family Roots*. Steven Vorenberg, who is the creator of *Family Roots*, also writes a regular column in the newsletter to keep you up to date on enhancements and future developments. Steven also welcomes suggestions from users and he is very helpful if you contact him regarding problems. He updates *Family Roots* periodically by sending you changes in a letter which describes how to make the changes. As an alternative to this, he will send you updates to the program if you send him a disk.

I like the *Family Roots* genealogy program because it is flexible and powerful. I can do many things with it that I could not do with my records in a manual system. The programs are easy to use so I do not spend a lot of time figuring out how to use them but can get right down to business.

# GENEALOGICALLY SPEAKING

SEND US YOUR NOTES ON  
PRODUCTS, PUBLICATIONS, SEMINARS &  
OTHER ITEMS OF GENERAL INTEREST

## 1984 INTERNATIONAL GENEALOGICAL CALENDAR

**6 September: Loyalist Diary, Napanee Public Library, Napanee:** A moving tribute to the first settlers of Ontario by actor Russ Waller, his personal contribution to Ontario's bicentennial celebrations.

**3-8 September: English Genealogical Congress 1984.** The University of York, England. Sponsored by the Society of Genealogists, the congress will cover a wide variety of topics. There will also be an exhibition at the university on the theme "What Life Was Like: contemporary accounts and their use for the genealogist." For more information write: Miss S. Colwell, 26 Rangers Square, Hyde Vale, Greenwich, London SE 10, England.

**21-23 September: Weekend residential course, Society of Genealogists, London, England.** "Trace Your Ancestors" with the help of the society's director, at Burton Manor Residential College, Burton, South Wirral, Cheshire L64 5SJ. For details write the Principal of the College.

**29 September: Long Point Genealogy Fair, Simcoe, Ontario.** The best fall genealogical fair for genealogists in Central Canada. Make a point of including it in your fall itinerary. For full information write: William Yeager, curator, Eva Brook Donly Museum, 109 Norfolk St. S., Simcoe, Ontario, or call 519/426-1583.

**20 October: Kingston 'Conversazione', Kingston, Ontario.** A one-day seminar for genealogists interested in the Kingston, Ontario area. Talks and book sale. For more information write: Kingston Branch, Ontario Genealogical Society, Box 1394, Kingston, Ontario K7L 5C6.

**3-4 November: Wellington County Museum genealogy and local history fair, Fergus, Ontario.** A two-day genealogy fair planned in connection with Ontario Bicentennial activities. It will feature six speakers, as well as displays and sales booths from publishers of local history and genealogy. For details write: Bonnie Towriss, archivist, Wellington County Museum, Wellington Place, R.R. 1, Fergus, Ontario, N1M 2W3, or call 519/846-5169.

## 1985 INTERNATIONAL GENEALOGICAL CALENDAR

**1-3 March: Weekend residential course, Society of Genealogists, London, England.** "Trace Your Ancestors" with the help of the society's director, at Theobalds College, Bulls Cross Ride, Waltham Cross, Hertfordshire EN7 5HW. For details, write the Principal at the address above.

**April: The Huguenot Influence in Canada Conference, Toronto.** The year 1985 marks the tercentenary commemoration of the Huguenot migrations of the 16th, 17th and 18th centuries. This historical conference will deal with the variety of roles played by the Huguenots throughout the history of Canada, from the earliest days of New France to the present confederation. Proceedings will probably be published. For more information write Tercentenary Commemoration Committee, Box 1003, Station A, Toronto, Ontario M5W 1G5, or telephone its chairman, Mr. F. Robert Joyce, at 416/927-8368 (residence) or 416/864-1234 (business).

**17-19 May: Ontario Genealogical Society Conference, Toronto, Ontario.** The theme is "Toronto: The Meeting Place." At this annual conference of the OGS there will be special genealogical workshops, seminars and lectures dealing with the Huguenot experience and their family histories. The Huguenot Society of Canada will assist in preparations. For more information write: OGS Seminar, Box 66, Station Q, Toronto, Ontario M4T 2L7, or telephone 416/921-4606.

**Spring, 1985: Huguenots and the Reformation Conference, Quebec City, Quebec.** A seminar on the French dimension of the Protestant Reformation and its impact outside of France through the dispersion of Huguenots to other countries and to Canada. For more information write Tercentenary Commemoration Committee, Box 1003, Station A, Toronto, Ontario M5W 1G5, or telephone its chairman, Mr. F. Robert Joyce, at 416/927-8368 (residence) or 416/864-1234 (business).

**25-27 October: Huguenot Commemora-**

**tive Reunion, Toronto, Ontario.** A special tercentenary commemorative weekend featuring a banquet, speakers, Hugenot church service, family histories, exhibitions, tours, souvenirs and mementos. For more information write Tercentenary Commemoration Committee, Box 1003, Station A, Toronto, Ontario M5W 1G5, or telephone its chairman, Mr. F. Robert Joyce, at 416/927-8368 (residence) or 416/864-1234 (business).

#### **New society organizes**

The Society of Genealogical Disciplines held an organizational meeting in April of this year in Fort Worth, Texas.

It describes itself as an 'honor' Society of Genealogists who have demonstrated a high level of achievement or made a significant contribution to the field. It also aims to establish a Congress of distinguished genealogical representatives and organize for the 'common good' of the community of genealogical disciplines.

The society plans a newsletter and conferences. Want more information? Write Society of Genealogical Disciplines, 21 Hanson Avenue, Somerville, MA 02143, USA.

#### **Alberta society seeks new members**

The Alberta Family Histories Society, a non-profit organization formed in 1980 during Alberta's 75th Anniversary year to promote and encourage an interest in family history research in Alberta, is on a membership drive.

The society holds monthly or bi-monthly meetings, gathers family histories and records, as well as publishing a magazine, a newsletter, and holding an annual seminar. If you have relatives or ties to Alberta, you'll find a membership worthwhile.

For more information write: Alberta Family Histories Society, Box 30270, Station B, Calgary, Alberta, T2M 4P1.

#### **N.B. journal folds**

We were sorry to learn from Cleadie B. Barnett of Oromocto, N.B., that her magazine *We Lived* is now discontinued.

While it existed, *We Lived* published material of great value to genealogists researching in New Brunswick, and the journal provided an early focus for attempts at genealogical organization in the pro-

vince. We are sorry to see it go, and congratulate Mrs. Barnett for having given it her 'best shot'.

If there are any New Brunswick genealogists who now feel they lack a voice, please consider that CANADIAN GENEALOGIST remains vitally interested in New Brunswick genealogical information, and will gladly consider any submissions you care to send along.

#### **Maritime group starts certification course**

A group of Maritime archivists and genealogists has formed the first organization in Canada designed to certify genealogists for Canadian research.

The aim of the newly formed Genealogical Institute of the Maritimes is to improve "genealogical practice in the Maritime Provinces of Canada."

The institute, which is just getting under way now, is expected to be federally incorporated as a non-profit corporation.

Officers of the institute are: Terrence M. Punch, Halifax, president; Donald Jardine, Charlottetown, P.E.I., vice-president; Mme. Muriel Roy, Moncton, N.B., treasurer; Dr. Stephen A. White, Moncton, N.B., executive secretary; Allan MacRae, Alberton, P.E.I., director-at-large.

Other directors include Marion Beyea, Bing Geldart, and Robert Fellows of New Brunswick; Dr. Allan Marble, Julie Morris, and Donald Maclean, of Nova Scotia; Orlo L. Jones and Nicolas de Jong of Prince Edward Island. CANADIAN GENEALOGIST expects to have a fuller report and article on the newly formed institute in an issue later this year.

For more immediate information write: Secretary, Genealogical Institute of the Maritimes, Centre d'Études acadiennes, Université de Moncton, N.B., E1A 3E9.

#### **We'd like to see more unique heritage groups like the one at Penetang**

The Naval and Military Establishments at Penetanguishene, Ontario, were begun in 1814-1815, and were operational from 1817-1856. During those years they employed more than 1,000 people.

Today, descendants of those personnel have founded a unique heritage group, called the Establishments Heritage Associa-



tion — and it's the kind of thing we'd like to see more Canadians doing.

The original personnel of the garrison included five main groups: defense personnel, including sailors, soldiers and civilians; "special projects" people who, while they were stationed at the garrison were on the Muster Lists (these included members of Lieutenant Henry Bayfield's Survey Crew and Sir John Franklin's Land Arctic Expedition of 1825); support staff such as bakers, masons, suppliers, etc.; "Drummond Islanders," who were forced to leave their home when the U.S. finally claimed Drummond Island in 1828; and pensioners.

The pensioners are an interesting group. The original beneficiaries of the 'golden handshake', these were ex British veterans of the Napoleonic Wars who were allowed to take their pensions as a gross amount, either in money or land, if they emigrated to Australia or Canada.

The whole project is explained in more detail in a fascinating *Descendants Newsletter*, Vol. 1, No. 4, 1984.

A group of the descendants of the original personnel of the garrison decided in January of this year that though their government grant had run out, the project was too valuable to disband, so they decided to continue as a lineage association.

We have long felt there should be more lineage associations in Canada — partly because they're such fun to belong to, and partly because they are a great way to support genealogical and historical projects of ongoing value to the community.

Many of the major aims of this group are genealogical in nature, and we feel that not only will descendants benefit, but the entire Canadian genealogical community will be the richer for their work.

Anyone can be a member for the small fee of \$7. This entitles you to a membership card, a print of the still-existing Officers' Quarters suitable for framing, four issues of the society's newsletter annually, use of the organization's research materials, discounts at the Establishment's retail outlet, reduced admission to the Establishments, and opportunities to participate in special events and activities.

For more information and a membership application write: Descendants of the Establishments, Historic Naval and Military Establishments, Church Street, Penetanguishene, Ontario, L0K 1P0.

#### **U.K. society launches fund appeal**

The Society of Genealogists of London, England, has launched an appeal for \$225,000 to enable it to pay for its new premises at 14 Charterhouse Buildings, EC1M 7BA, London.

The Library at 37 Harrington Gardens closed Saturday, 7 July at 6 p.m., and will reopen at the new address on Wednesday, 1 August, at 10 a.m.

The society moved from Bloomsbury to the Harrington Gardens address 30 years ago. At that time it had 1,200 members, and thought it had found a permanent home.

However, an ever-expanding library and membership sent it searching for an even larger home, and it found one recently in the Charterhouse Buildings, just outside the City boundary, half way between the Greater London Record Office and Guildhall Library, at the junction of Clerkenwell Road and Aldersgate Street. There are regular bus services and Barbican Underground Station is within easy walking distance.

The new building, originally a silk warehouse, will be renovated to provide spacious facilities.

Two upper floors will house the library, with ample room for seating and new acquisitions.

The ground floor will permit better accommodation for staff, and for display and storage of publications.

The society plans to expand its publishing and bookselling operations, and will add a microfilm and microfiche area with open access to films.

The lower level will house a large meeting hall, a separate Members' Room, additional storage.

For anyone who has used the society's facilities on research trips to England, the building fund appeal presents a perfect opportunity to say "thank you" in a tangible manner.

The SOG estimates that if every member made a single donation now of \$40, or \$10 annually over four years, it would reach its funding objective with ease.

# Report from P.E.I.

By Orlo Jones

*Genealogical research is alive and well on Prince Edward Island, as this report from Orlo Jones, genealogist of the Prince Edward Island Museum and Heritage Foundation tells us. We hope any of you visiting the island province this year will take the opportunity to visit the Foundation at 2 Kent Street in Charlottetown, and see for yourselves how well organized P.E.I. records have become.*

*Incidentally, we invite any provincial organization or archive to send us similar reports. We are especially interested in bringing to the attention of other societies, archives, and researchers the publication of regional books, and in reporting on regional activities that might be of value to genealogists elsewhere. CANADIAN GENEALOGIST reaches into many nooks and crannies in the genealogical community in Canada and the United States, and we always welcome reports of activities in other parts of the country.*

Genealogy is growing steadily and at an amazing rate here. There was an 82% increase both in visitors and written queries for the year 1983 compared with five years earlier. Unfortunately, our staff has not increased and I have no assistant at the moment—and needless to say, when you consider these figures, you realize some things have had to be shelved, since there are only 24 hours in the day.

The year 1982-1983 was particularly busy for me. I assisted the Abegweit Branch of the United Empire Loyalists' Association of Canada when, in the late fall of 1982, they suddenly found themselves without an editor — yet hoped to publish a book in the spring. "Fools leap in," goes the saying, and this is exactly what I did. In spite of the fact that I have no training in editing, I did my best to help them, and so *An Island Refuge*, which includes 104 Island Loyalists, children and grandchildren was the result. The family histories were written by amateurs, many of whom are not extremely interested in genealogy, yet they did their best to write up their own forebear's tale. Records for documentation in that period of our history are very sketchy and scarce, which made the historian's job doubly hard. A number of other Island community histories surfaced, too, and more are in the works. Most of them have a section on family history.

As far as bound genealogies go, W. Earle Lockerby published *Three Centuries: John and Margaret Lockerby and Their Descendants* in July of 1983. It has a spiral back and is a very readable book.

You have probably also seen *The Family History of Lauchlan McLean, His Wife Catherine and Their Descendants*, by Andrea Jonasson. I am not sure when it was privately published by offset, but I was given a copy in late 1982. Lauchlan leased land in Lot (Township) 30 in 1857.

Austin Bears produced his book *Bears Genealogy, 1638-1982* entirely by himself. He tells about Augustine Bearce, who moved from France to Britain in 1638 at the age of twenty, and was then deported to America because he was a Gypsy. He married and produced a large family, some of the descendants of which moved to Nova Scotia and Prince Edward Island, where the name appears with a variety of

spellings.

Jim Raywalt gave us his two newest genealogies *The House That 'Mac' Built* on the descendants of John McIntyre, who was born c1781 in Dunbarton, Scotland, and immigrated to Prince Edward Island where he had at least two children before his death in 1810. Jim's other book, *The Name Is Johnston with a 'T'*, was written as an insert to the McIntyre book, but the data on John McIntyre's daughter-in-law, Anne Johnston's family, has been kept separate and written up here.

Rev. Clifford R. Moase gave us a copy of *Moase of Devon*, the story of Henry Moase, who left Appledore in Devon in 1842 and landed at Malpeque, P.E.I.

Other privately-produced books include *The MacLarens of Cable Head* by Vernon MacLaren, *MacNeill of Barra on Prince Edward Island*, by Ewen MacNeill, and Albert Wood's *An Island Family* on William Wood and Prudence Smith's descendants.

James V. Beck launched *The Descendants of Vere Beck*, a computerized index of the descendants of Vere Beck (1783-1878) and his wife Elizabeth.

*Ann Calder's Children*, was given to us by the author, John C. McKay. Ann Calder married first John McKay and second Mr. McIntosh. Ann's third son, William McKay, born in 1808 in the Parish of Durness, took his mother and four sisters and sailed for Nova Scotia in 1815. The next year they left Pictou for Charlottetown.

Marian G. Turk's *The Quiet Adventurers in North America* covers Channel Islanders who settled on this continent.

As near as I can recall, this list covers books on Island families that we received in the last half of 1982 and in 1983.

Last year our Genealogical Department outgrew its rooms on the second floor of the Heritage Foundation, and we moved down to the large double room on the first floor. Our holdings are growing, too. We estimate that we have 500,000 cards in our Master Name Index and family files, some newspapers on microfilm, plus business directories on microfilm, cemetery transcriptions in manuscript form, and other material.

Work has been so busy I've had little time for writing, other than my weekly column in our local newspaper, the *Guardian*, and I do something for each *Prince Edward Island Genealogical Society Newsletter* as a regular feature, and sometimes an extra contribution. I have also been involved in the founding of the Genealogical Institute of the Maritimes.

The provincial economy is such that we have not had funds to get into projects to increase our holdings in genealogy, but someday we hope to. The Genealogical Society has been very good to us, and recently acquired a New Horizons Grant under which its members carded cemetery transcriptions, funeral home directories, some school registers, and were able to buy two large filing cabinets to hold the cards. Finally, they interfiled their thousands and thousands of cards with our other material.

Last fall the P.E.I. Heritage Foundation became the Prince Edward Island Museum and Heritage Foundation under an act of the legislature. However this does not mean a new building or additional staff at this time. Our sites will still serve as branches of the Museum.

# Acton's Fairview Cemetery: or eight years in the political trenches, 1879-1887

By Walter Lewis

*"As genealogists we are fascinated by cemeteries," writes Walter Lewis in a letter accompanying his submission on the Acton Cemetery. "Many of us even write historical introductions to our transcriptions of the cemetery stones and records (incidentally, Fairview has not yet been done). But few cemeteries have a story to match Acton's Fairview. I have told the tale in a light-hearted but (I trust) not an irreverent voice, letting the tortuous twistings of municipal politics play their course.*

*There's no question about it. Acton's Fairview Cemetery sure became a municipal battleground. Perhaps those of you whose ancestors are buried in this pleasant ground will find the tale as fascinating as we did.*

Today, Fairview Cemetery is a peaceful, quiet corner of Acton, Ontario, where faintly can be heard the sounds of children playing and cars moving past on Main Street. Resting beneath the silent monuments are both the men who worked to establish the cemetery and those who for eight years bitterly opposed this campaign. For most of those years the battle over a public burying ground dominated municipal politics as no issue had before and few since.

Acton, one hundred years ago, was a lively, growing community of about a thousand people. Buildings such as the new Town Hall, W.H. Storey's Sunderland Villa, and the new *Free Press* building symbolized a coming of age. Throughout the village, frame buildings which had served from the town's earliest days, were being replaced with more substantial brick structures. So too, many of Acton's 'leading citizens' wanted to replace the small, poorly kept graveyard by the Presbyterian church with a stylish new, park-like cemetery of the sort currently in fashion. Not everyone, however, shared their enthusiasm.

Our story opens in April, 1879. This doesn't mark the first noises made about getting a new burying ground; simply the first time Council dealt with the matter. More precisely, this was the date the municipal fathers decided to study the matter because all they concluded was that they should appoint a committee which called a public meeting to appoint a second committee to study the situation and make recommendations.<sup>1</sup>

It remains a tribute to the enthusiasm for the project demonstrated by W.H. Storey and the other members of this group that their work was completed and published in the *Free Press* within two weeks. They had examined six sites around the community belonging to John Burns, Wm. Steele, James Matthews, Ranson Adams, P. Armstrong and the Nicklin family. After calculating the suitability of the ground and the prices these men were demanding, the purchase of a lot from Adams, (one of 1879's councilors) was recommended. This drew immediate criticism, both rational and otherwise. Butting onto Mill Street just south of Fairy Lake it was feared the land would be too wet in the spring and fall. And what of



William Heslop Storey (1837-1898), a prominent figure in the Acton cemetery controversy, was owner of the Canada Glove Works, perennial reeve of Acton, and at one point President of the Canadian Manufacturers' Association.

the timid folk forced to pass the gates on a dark night?r Brushing aside these concerns, a petition was subsequently circulated urging Council to accept this proposal. However, general interest failed to match the enthusiasm of the 'citizens committee' and it would be six months before Council moved further on the matter.<sup>2</sup>

By that time, the village fathers were prepared to take action on their own. With no authorization to spend the money, they had reached an agreement with Wm. Steele for the purchase of nineteen acres on the southwest corner of Acton. This was the land which had been dismissed the previous summer as "somewhat broken property." What had convinced the council of the virtues of this site? Councilors weren't telling. Nevertheless, they quietly had County Council realign the village boundaries to avoid potential legal problems with the use of the site. With this accomplished they then gave second reading to a by-law intended to raise \$950 to pay for their actions. In the late 19th century, however, by-laws adding to the indebtedness of the community (and Acton in 1879 had no debts) had to be approved by the qualified ratepayers in a special vote. The new council would be acclaimed, incorporating many of the cemetery scheme's old promoters and W.H. Storey, the "father of the project." The lack of opposition at this stage did little to prepare the cemetery supporters for the results of the polling. Their fund-raising by-law was quashed by the slim margin of eight votes.<sup>3</sup>

In their disappointment, dark words were said about "prejudiced" men who had opposed council's choice and at the last minute swung the vote. With their initial plans for a municipally owned cemetery foiled, disgruntled proponents of the enterprise attempted to organize a private, joint stock company to carry on. This quickly ran on the rocks of public indifference as well.<sup>4</sup>

Here matters rested for a couple of years until renewed proddings from the *Free Press* eventually led to the resurrection of the issue. Once again the councilors were in the centre ranks of the cemetery supporters. Yet another public meeting was held to discuss the most suitable location and to establish under whose control a "respectable place of internment" should be established.<sup>5</sup> Vociferous opponents of the scheme showed up in force and almost succeeded in passing a resolution designed to postpone indefinitely the purchase of a new graveyard. In the understatement of the year, Council executed a strategic retreat, claiming "want of unanimity."<sup>6</sup>

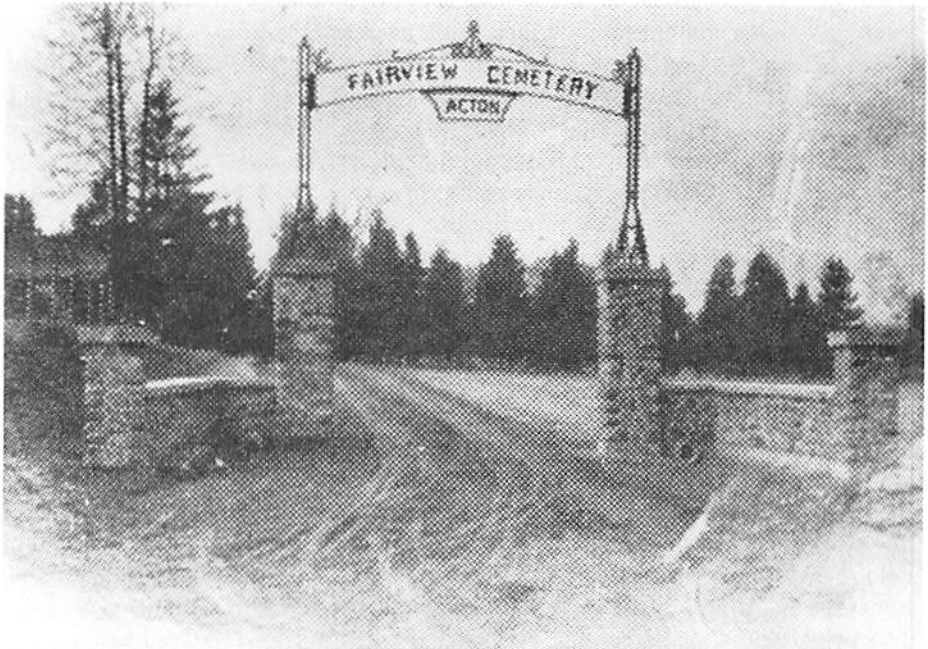
With the publicly funded scheme once again on the rocks, cemetery supporters made a second attempt to float a privately owned company. At least this scheme was securely out of the hands of their opponents. The company's provisional directors (who happened to constitute a majority of that year's council) proceeded to reaffirm their interest in the Steele site (the site rejected four years previously). This effort's single enduring accomplishment was to assign a name to the proposed new burying ground: Fairview Cemetery. Despite positive reports of the sale of stock, after a few months the directors petitioned themselves as councilors to take over the scheme. In a fascinating reversal of prevailing business philosophy, the directors claimed that the graveyard would be better off under their administration as politicians.<sup>7</sup>

But as councilors they still could not approve the purchase of this or any other site without submitting another money by-law to the ratepayers. Apart from five more years' worth of burials in the old graveyard, there was little to recommend

approval in the fall of 1884. Little, that is, except the exertion of the political clout of the pro-cemetery faction.

The fight would be a bitter one. Advocates of Fairview Cemetery characterized their adversaries' case as coming from "selfish, unfeeling, non-progressive or unreasonable standpoints" and their foes as "obstructionists" and "on a level with a woodchuck."<sup>8</sup> The "obstructionists" in their turn, charged Council with "wearying" the voters "into submission." In a general broadside, they accused the wealthy supporters of the cemetery of voting themselves tax exemptions (a direct hit as far as Reeve Storey's Canada Glove Works was concerned), and quietly deferring a school extension in order to see this by-law passed. All this, they claimed, for nineteen acres of "unoccupied wilderness" when one acre had sufficed for nearly 50 years.<sup>9</sup> Council rebutted by calling the accusations "untruthful utterances", charging that their antagonists were greedy (for being unwilling to spend money) and arguing that the by-law did not specify the Steele site (although it was perfect for a cemetery). And finally, they thought they could discern, lurking behind the opposition's front ranks, that evil incarnate, the town's liquor interests.<sup>10</sup> The result of all this mudslinging and arm-twisting: the majority against the by-law to spend \$1500 to buy and beautify a new cemetery almost doubled — to 15 votes.<sup>11</sup>

While newspapers in Georgetown and Orangeville were greatly amused with the good health and evident longevity of Actonians, yet another attempt was made to establish a joint stock cemetery corporation. Unlike the first two, this was being promoted by men opposed to the use of the Steele site: Gabriel Wells, W. Allan and Joseph Lasby. They approached the owners of several alternative



The gates of Fairview Cemetery, c1930. The gates were subsequently relocated from the east to the north side of the cemetery.

sites, including A. Mann, Donald Cameron, James Matthews and E. Nicklin. But like Council they had trouble getting an enthusiastic crowd out to a meeting. Indeed, only one of the promoters showed up.<sup>12</sup>

With the failure of yet another privately financed scheme, the action reverted to the political arena in time for nominations to 1885 municipal honors. Although there would not be wholesale acclamations this year, considerable fence-mending was done. Consequently, despite the presence of two opponents of the Steele site on Council, the basis had been laid for compromise. At another public meeting that winter, it was resolved to limit the expenditure for buying and beautifying to \$1000 and to have the voters vote on one of at least three alternative sites. This was the essence of a public petition subsequently presented to Council by Wells, and formed the basis of a new by-law, the third on the issue presented to Acton's qualified taxpayers.<sup>13</sup>

And so, for the third time in six years, Actonians were given the opportunity to decide that they really wanted to buy a new cemetery. For a change, they also got to register an opinion on an appropriate location, so long as it was either the Steele property or belonged to Matthews or Nicklin. The vote brought out 77 ratepayers, 23 of whom persisted in their opposition to the cemetery scheme. Of those in favor, a slight majority preferred the Steele site and the issue finally seemed to be settled. Or was it?<sup>14</sup>

Suddenly those opposed to the Steele site woke up to the fact that they had been skillfully out-manoeuvred — their strength dissipated between the various alternatives they thought they had forced Council to consider. Consequently, they retreated to their next line of defense. Use of the property as a cemetery, J.B. Burns and D. McDonald charged, "would contaminate the drinking water in the vicinity."<sup>15</sup> This contention they then threatened to take to the courts.

But before the legal proceedings got a chance to start, Council precipitated almost as much controversy by yet another move. The by-law authorized them to buy six acres of the nineteen-acre Steele site. Within a couple of months, some of the details of the ownership of the property emerged in a slick, backhanded move that netted the village the balance of the property. As it turned out, the Steele family had not owned the site for the last year-and-a-half. Instead, it had been acquired by ex-reeve Dr. Nelson McGarvin and the current reeve, W.H. Storey. Storey had disposed of his share in time, he hoped, to avoid charges of conflict of interest, but the revelation certainly did much to explain Council's persistent interest in the site. Both men claimed that no profit was made on the sale, their sole intention being to keep the land available for use as a graveyard. These facts are borne out by the land records.<sup>16</sup> Meanwhile the six-acre limitation imposed on council was neatly evaded by the gift of the balance of thirteen acres to the village — a gift, that is, conditional on the development of that part of the site and the payment to Dr. McGarvin of \$390 from the sale of the first lots. This dodge avoided the necessity of a further vote on a by-law, which would have undoubtedly seen Council overruled.<sup>17</sup> Meanwhile, a Berlin (Kitchener) newspaper could not resist pointing out the incongruity of a doctor giving land for a cemetery.<sup>18</sup> The site's opponents on council, incensed at being out-manoeuvred again on the thirteen-acre "humbug" started dragging their feet. The balance, constituting a majority of Council, then threw up their hands in disgust and left the issue in the hands of the municipal electors again. Thereby was precipitated one of the most



long-winded municipal elections in Acton's early history.<sup>19</sup>

Whereas previous local electioneering had been a genteel two-week process starting after Christmas, this year the campaign opened nearly two months early. One of the highlights was a lengthy series of sharp exchanges between the anonymous "Pro Bono Publico" and J.B. Pearson (one of the disaffected councilors) in the pages of the *Free Press*. While Pearson would suggest that "more honesty with less ability" would better suit council, on the whole the exchange would not descend to the level of mudslinging which had characterized the battle the year before. But so verbose would the two men become that the newspaper started charging regular advertising rates for letters over a column long. When the smoke clear, Pearson ranked second in the pools, but the remaining four members of Council had a clear mandate to develop the cemetery.<sup>20</sup>

This mandate was quickly exercised as in defiance of the still threatened lawsuit, a few days later Rev. Pigott of St. Albans Anglican Church dedicated the site and the body of George Steele Sr. was laid to rest. Council then proceeded to set up the rules for the management of the Fairview Cemetery and to close the old pioneer burying ground.<sup>21</sup>

There matters rested until April Fool's Day, when the writs for the cemetery lawsuit were finally served. With Reeve Storey in Europe, the pro-Fairview majority of Council called an emergency meeting, attended only by themselves, and voted themselves a committee to pursue the defence and \$1200 with which to do it. Not surprisingly, opponents of the cemetery "launched out in personalities" at a public meeting called after Storey's return. This meeting failed to resolve the issue and members of Council decided to defend themselves in court.<sup>22</sup>

Unfortunately, the serving of a writ was no guarantee of a speedy resolution of the matter. While the plaintiffs delayed applying for a court date, the cemetery committee postponed the general sale of plots in the new cemetery. With burials forbidden in the pioneer graveyard this was bound, sooner or later, to spark another crisis. Early that fall two unpleasant cases arose where the dead were illegally buried in the old burying ground beside their families. In both cases Reeve Storey, as the local magistrate, was prepared to waive the fines on certain conditions. Nevertheless, the controversy did force the sale of plots.<sup>23</sup> While the cemetery issue would influence three members of council to withdraw from municipal politics at New Year's, the situation was not resolved until the spring. Finally, "the now celebrated Acton cemetery suit" (as a Dundas paper described it) was entered on the court calendar.<sup>24</sup> The plaintiffs claimed the establishment of a cemetery on its present site was illegal for reasons connected with Storey's sometime ownership of the property and for reasons of health. Despite all the buildup the case never saw its day in court. Instead, on April Fool's Day 1887, Council was approached about withdrawing it, for reasons which were never publicly spelled out. The village fathers quickly agreed and the threats to Fairview Cemetery ceased.<sup>25</sup>

And what was the outcome of all this turmoil? After eight years of discussion and debate, the village had a cemetery which almost a hundred years later still has plenty of room for interments and still, in spots, reflects early criticism for its wild and swampy condition. For political reasons, the issue was accused of causing delays in the expansion of public school facilities and improvements to the streets and sidewalks. It added considerable life to municipal politics, for better or

worse. Most importantly, it made of a wild and undeveloped corner of the village, what with some small reservations still is a place of beauty and an excellent cemetery. Indeed, it would quickly become, in late nineteenth-century Acton, a favorite promenade on a Sunday afternoon.

#### NOTES

1. *Acton Free Press (AFP)*, 1 May, 5 June, 12 June, 19 June 1879.
2. *AFP*, 26 June, 24 July, 14 August 1879.
3. *AFP*, 26 June, 11 December, 18 December 1879; 1 January, 8 January 1880; 22 October 1885. *Revised and Consolidated By-Laws of the County of Halton, From the Year 1853 to 1930, Inclusive*, (Oakville: Oakville Record, 1930) pp. 5-6.
4. *AFP*, 12 February, 26 February 1880.
5. *AFP*, 15 February, 28 June, 27 September 1883; 24 January, 21 February (quote) 1884.
6. *AFP*, 28 February 1884.
7. *AFP*, 12 June, 17 July, 25 September 1884.
8. *AFP*, 23 October, 6 November 1884.
9. *AFP*, 30 October 1884.
10. *AFP*, 6 November 1884.
11. *AFP*, 13 November 1884.
12. *AFP*, 27 November (quoting *Georgetown Herald*, 11 December; quoting *Orangeville Gazette*, 25 December 1885).
13. *AFP*, 1 January, 22 January, 29 January, 23 April 1885.
14. *AFP*, 23 April, 14 May, 21 May 1885.
15. *AFP*, 18 June 1885.
16. Public Archives of Ontario, Land Registry Office Records, Esquesing Township, Abstract Index of Deeds, c. 2, 1.27.
17. *AFP*, 16 July 1885.
18. *AFP*, 23 July 1885 (quoting *Berlin News*).
19. *AFP*, 22 October 1885.
20. *AFP*, 5 November, 12 November, 19 November, 26 November, 3 December, 10 December, 17 December, 31 December 1885; 7 January 1886.
21. *AFP*, 7 January, 11 February 1886.
22. *AFP*, 8 April, 15 April, 24 June 1886.
23. *AFP*, 30 September, 14 October, 21 October, 4 November, 25 November 1886.
24. *AFP*, 16 December, 30 December, 1886; 27 January 1887 (quoting *Dundas Standard*).
25. *AFP*, 17 February, 7 April, 14 April 1887.

# Loyalist migrations: New Brunswick to Upper Canada

By Sharon M. Dubeau

In the years following the end of the American Revolution, there was a great deal of upheaval and transition as displaced persons tried to find a new place to set down roots. Dissatisfaction forced many of those who were sent first to one place, to move on within a few years.

In the case of those who had been settled in New Brunswick, there were a number of reasons for these moves. Some went to Upper Canada in 1791-92 when Governor Simcoe called for the formation of the new Queen's Rangers corps. Others went to be re-united with family groups which had been broken up during the forced flights from the United States. Still others moved from unpromising agricultural lands in New Brunswick, to search for more fertile lands in Upper Canada.

This collection of names certainly does not include all those who migrated from New Brunswick to Upper Canada. But it is a start. In many instances, those petitioning for lands in Upper Canada would have neglected to mention that they had already received a land grant in New Brunswick, which makes it difficult to associate people with the same names who appear in both places.

Each entry includes, where known, the place of residence in the United States or Britain, the location of a land grant in New Brunswick, and the place of settlement in Upper Canada. To avoid confusion, the Upper Canadian Districts mentioned are those formed as of 1802 (see map).

**ADAMS James:** originally from Fairfield Co., Connecticut. In New Brunswick, he received grants in the town of Carleton, St. John Co., and on the Kennebecasis River, Kingston Parish, King Co. In Upper Canada, he settled at Kingston.

**ANDERSON Cornelius:** originally from Scotland. In New Brunswick, he received a grant at Kingsclear, York Co. He later settled in the town of York, Upper Canada.

**ANDREWS Benjamin:** originally from New York. He received grants in New Brunswick at Beaver Harbour, Charlotte Co., and in Kings Co. In Upper Canada, he settled at Elizabethtown, Johnstown District.

**ASTON/AUSTIN Soloman:** originally from North Carolina. He probably received a grant in York Co., New Brunswick. In 1794, he removed to Upper Canada and settled at Woodhouse, London District.

**BACKHOUSE John:** originally from Yorkshire, England. In New Brunswick, he probably received land in York Co. He later settled at Charlotteville, London District, Upper Canada, and in the town of York.

**BATES William:** originally from Connecticut. He received a grant at Queensbury, York Co., New Brunswick. After 1787, he settled at Trafalgar, Niagara District, Upper Canada.

**BEDELL/BEDAL William:** originally from Long Island New York. In New Brunswick, he received a grant at Parrtown, St. John Co., and on the Kennebecasis River, Kings Co. He had settled in Haldimand Twp., Newcastle District, Upper Canada, by 1797.

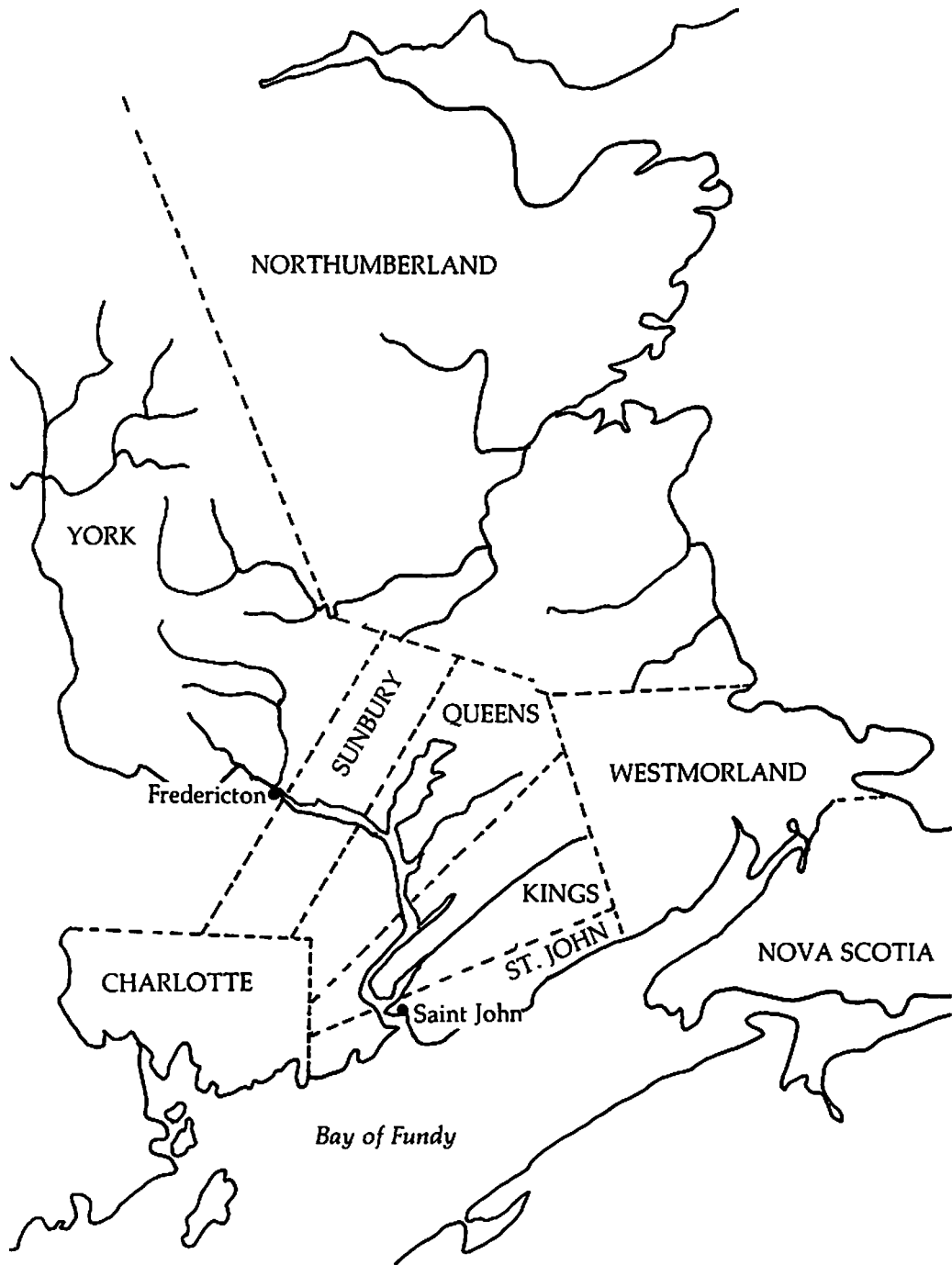


FIGURE 1: New Brunswick, 1800, showing counties.

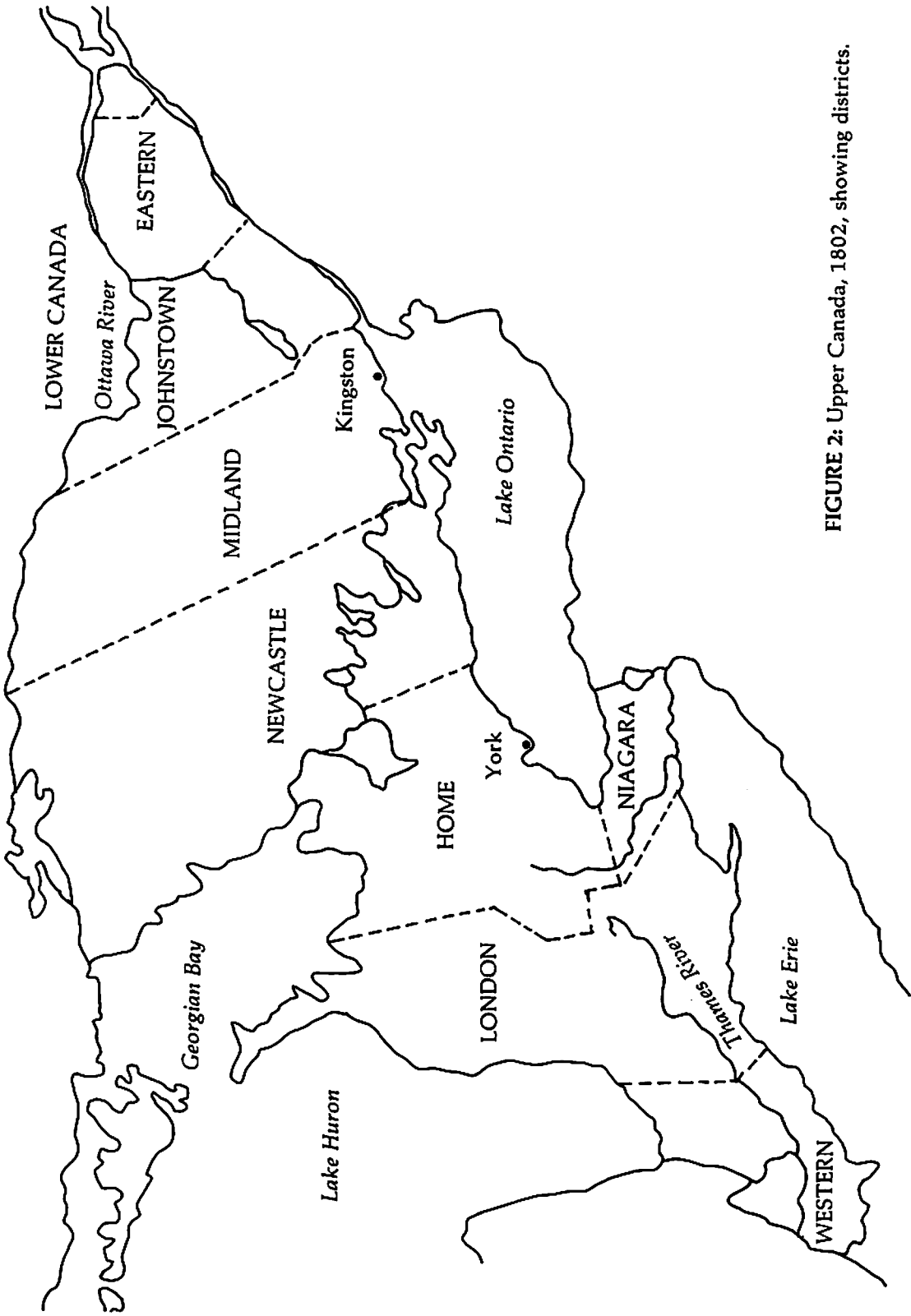


FIGURE 2: Upper Canada, 1802, showing districts.

**BERDAN Albert:** in New Brunswick, he received a grant at Kingsclear, York Co. By 1795, he had settled in the Home District, Upper Canada.

**BOOTH Joshua:** originally from New York. He probably received land in York Co., New Brunswick. In Upper Canada, by 1793, he settled in Ernestown and Thurlow townships, Midland District.

**BRADSHAW James:** originally from New York. In New Brunswick, he probably received land in York Co. By 1786, he was settled at Fredericksburg, Midland District, Upper Canada.

**BREWERTON George:** originally from New York. He received a grant in Parrtown, St. John Co., New Brunswick. By 1793, he had settled in Cambridge Twp., Eastern District, Upper Canada.

**BUGHNER/BUCKNER Henry:** originally from Sussex Co., New Jersey. He probably received a grant in York Co., New Brunswick. In Upper Canada, he settled at Crowland, Newcastle District.

**BURWELL James:** originally from Rockaway, New Jersey. He received a grant on the Kennebecasis River, Kings Co., New Brunswick. In 1788, he returned to New Jersey, then removed to Pennsylvania. By 1796, he was in Bertie Twp., Niagara District, Upper Canada.

**CAMERON Duncan:** In New Brunswick, he received grants at Parrtown, St. John Co., and at Grand Lake, Queen's Co. In Upper Canada, he settled at Edwardsburgh, Johnstown District.

**CARLE Jonas:** He received grants at Parrtown, St. John Co., and on the Kennebecasis River, Kings Co., New Brunswick. By 1794, he had settled in Willoughby Twp., Niagara District, Upper Canada.

**COOPER Joseph:** In New Brunswick, he received grants in the town of Carleton, St. John Co., and on Grand Bay, Kings Co. In 1795, he had petitioned for land in Upper Canada.

**COZENS Samuel:** originally from New Jersey. He received a lot in the town of Carleton, St. John Co., New Brunswick. He went to Upper Canada with the reformed Queens Rangers, 1791-92, and settled on Yonge St., town of York.

**CROOKSHANKS George:** originally from Scotland, he had lived in New Jersey prior to the war. In New Brunswick, he received a grant in the town of St. John. In Upper Canada, he settled in York Twp., Home District.

**CUDNEY Ezekial:** originally from New York. He received grants at Parrtown, St. John Co., and at Sheffield, Sunbury Co., New Brunswick. He settled in Niagara Twp., Niagara District, Upper Canada in the early 1790s.

**DECOU/DECOW Jacob:** originally from Sussex Co., New Jersey. He settled for a time in New Brunswick. By 1790, he had settled in Home District, Upper Canada. Later he held lands at Thorold, Niagara District, and Burford, London District.

**DENNIS John:** originally from Pennsylvania. In 1783, he settled at Shelburne, Nova Scotia. In 1784, he received a grant at Beaver Harbour, Charlotte Co., New Brunswick. In 1792, he removed to Upper Canada, where he settled along the Humber River, York Twp., Home District.

**ELLIOT Jacob:** originally from New York, probably Dutchess Co. In New Brunswick, he received a grant at Gagetown, Queens Co. In Upper Canada, he settled at Elizabethtown, Johnstown District, and then in Pickering Twp., Home District.

**EMMONS John:** originally from Long Island, New York. He received a grant at Gagetown, Queens Co., New Brunswick. In Upper Canada, he settled at Kings-

ton, Midland District.

**FAIRCHILD Benjamin:** In New Brunswick, he received a grant in St. John Co. In Upper Canada, he settled first in Home District. By 1793, he had settled in Townsend Twp., London District.

**FERRIS Joshua:** originally from Westchester Co., New York. In New Brunswick, he received a townlot at Parrrtown, St. John Co. He settled in Home District, Upper Canada.

**FORCE Philip:** originally from Sussex Co., New Jersey. He received grants in Sussex Parish, Kings Co., and at Portland (West Saint John), New Brunswick. In 1788, he removed to Upper Canada. He settled first in Home District, then at the Long Point Settlement, London District.

**DFOSTER Elias:** originally from New Jersey. In New Brunswick, he received a grant in Kings Co. In 1800, he settled on the Niagara Peninsula, Upper Canada.

**FOWLER John:** a native of Connecticut, he had lived in Massachusetts. In New Brunswick, he received a grant in Kingston parish, Kings Co. By 1790, he had settled in the Home District, Upper Canada. He later settled in Burford Twp., London District.

**GAMBLE John:** a native of Ireland, he had settled in New York in 1779. He received a grant at Parrrtown, St. John Co., New Brunswick. In 1792, he went to Upper Canada, and settled first in Niagara District, then in the town of York. By 1802, he was living in Kingston.

**GILBERT Josiah:** In New Brunswick, he received a grant at Lower Queensbury, York Co. In Upper Canada, he settled first in Home District, later in Norwich Twp., London District, and finally, in 1797, at Long Point Settlement, London District.

**GOSLEE Matthew:** He received a grant along the Kennebecasis River, Kings Co., New Brunswick. In Upper Canada, he settled in Yonge Twp., Johnstown District.

**GREEN John:** originally from New Jersey. In New Brunswick, he received grants at Parrrtown, St. John Co., and in Queens Co. He settled in Flamborough Twp., Home District, Upper Canada.

**GREGORY Moses:** He received a townlot at Parrrtown, St. John Co., and a further grant in Kings Co., New Brunswick. After 1786, he returned to the United States for a time, before settling in Townsend Twp., London District, Upper Canada.

**HARRIS Thomas:** originally from Westchester Co., New York. In New Brunswick, he received grants at Parrrtown, St. John Co., and at Maquapit Lake, Queens Co. In Upper Canada, he settled first in the Home District, then at Grimsby, Niagara District.

**HENRY/HENRIQUES Philip:** a native of Germany. In 1768, he went to North Carolina, later settling at Charlestown. He received a grant at Keswick, York Co., New Brunswick. Around 1792, he removed to Upper Canada, where he settled in Gainsborough, Twp., Niagara District.

**HILL John:** originally from Philadelphia, Pennsylvania. In New Brunswick, he received a grant at Queensbury, York Co. In Upper Canada, he settled first in York Twp., Home District, then in Thorold Twp., Niagara District.

**HUGHSON Nathaniel:** originally from Dutchess Co., New York. He received a grant at Belleisle Bay, Kings Co., New Brunswick. He settled at Hamilton, Upper Canada.

**HUNTER James:** In New Brunswick, he received a grant in St. John Co. In Upper Canada, he settled in Barton Twp., Niagara District.

**HUTCHINSON William:** originally from Massachusetts. He received grants at Carleton, St. John Co., and In Sussex Parish, Kings Co., New Brunswick. In 1801, he lived in Saint John. Later, he settled at Walsingham, London District, Upper Canada.

**IREDELL/IRADALE Abraham:** originally from Philadelphia Co., Pennsylvania. In New Brunswick, he received a grant on the Kennebecasis River, Kings Co. In 1787, he lived in Saint John. In 1796, he was a Surveyor in the Western District, Upper Canada. In 1797, he lived in the town of Sandwich, Western District.

**JARVIS Stephen:** originally from Danbury, Connecticut. In New Brunswick, he received grants at Fredericton, and at Prince William, York Co. In 1809, he removed to the town of York, Upper Canada.

**JARVIS William:** originally from Stamford, Connecticut. He settled for a time in New Brunswick, before removing to the town of York, Upper Canada by 1789.

**LAND Abel:** originally from Northampton Co., Pennsylvania. In New Brunswick, he received grants at Parrtown and on the Saint John River, Queens Co. In Upper Canada, he settled in Barton Twp., Niagara District.

**LAND Robert:** originally from Northampton Co., Pennsylvania. In New Brunswick, his family received land at Parrtown and Washademoak Lake, Queen's Co. They eventually settled in Barton Twp. Niagara District, Upper Canada.

**LAWRENCE John:** originally from Monmouth Co., New Jersey. He received a grant at Queensbury, York Co., New Brunswick. He settled in Edwardsburgh Twp., Johnstown District, Upper Canada.

**LAWRENCE Richard:** originally from New Jersey. In New Brunswick, he received grants at Prince William, York Co., and on the Miramichi River, Northumberland Co. He settled in the town of York, Home District, Upper Canada.

**LIPPINCOTT Richard:** originally from Shrewsbury, New Jersey. He received a grant at Beaver Harbour, Charlotte Co., New Brunswick. In 1788, he removed to England, but returned to New Brunswick a year later. He settled in Upper Canada in 1793, both town of York and Vaughan Twp., Home District.

**LYNDE John:** In New Brunswick, he received a grant in York Co. He was settled in the town of York, Upper Canada, by 1793.

**MABEE Frederick:** originally from New York. In New Brunswick, he received grants in the town of Carleton, St. John Co., Beaver Harbour, Charlotte Co., and York Co. He settled first in the Home District, then at Long Point, London District, Upper Canada.

**MAYNE William:** He received a grant in York Co., New Brunswick. He went to Upper Canada around 1792 with the Queens Rangers and settled in Scarborough Twp., Home District.

**MERRITT Thomas Jr.:** originally from Rye, New York. In New Brunswick, he received a townlot at Parrtown, St. John Co. In 1796, he had settled in St. Catharines, Niagara District, Upper Canada.

**MCAULAY James:** He received a grant at Oromocto, Sunbury Co., New Brunswick. He went to Upper Canada in 1792 with the re-formed Queens Rangers, and settled at York.

**SMCCALL John:** originally from New Jersey. In New Brunswick, he received a townlot at Parrtown (Saint John). He had removed to Upper Canada by 1795,



and settled in Walsingham Twp., London District.

**MCGILL John:** a native of Scotland, he had resided in Virginia prior to the war. In New Brunswick, he received a townlot at Parrtown (Saint John) and a grant in Kingston Parish, Kings Co. He went to Upper Canada in 1792 with the re-formed Queens Rangers, and settled at York.

**MCLEAN Hugh:** He received grants at Mispec, St. John Co., and Digdeguash, Charlotte Co., New Brunswick. In Upper Canada, he settled on Yonge St., town of York.

**MCNABB Colin:** In New Brunswick, he received a grant on the Maguadavic River, Charlotte Co. He had removed to Upper Canada by 1794, and settled first in Niagara District, then in the town of York.

**NORTH Thomas:** In New Brunswick, he received a grant at Maquapit Lake, Queens Co. In Upper Canada, he settled in the Home District.

**PHILIPS John:** He received a grant at Kingsclear, York Co., New Brunswick. He had removed to Upper Canada by 1793, and settled in York Twp., and the town of York, Home District.

**POWELL Abraham:** originally from New York. In New Brunswick, he received a grant at Grand Lake, Queens Co. In Upper Canada, he settled in London District, at Long Point, and in Windham Twp.

**QUINN John:** He received a grant at Fredericton, New Brunswick. He settled for a time in Lower Canada before removing to Upper Canada by 1796. He settled at Cornwall, Eastern District.

**REYNOLDS William:** originally from Pennsylvania. In New Brunswick, he received land at Beaver Harbour and on Campobello Island, Charlotte Co. In 1792, he had petitioned for land in Upper Canada. By 1794, he resided in Dorchester Twp., London District.

**ROBINSON Christopher:** originally from Virginia. In New Brunswick, he received a townlot at Parrtown (Saint John), and at Queensbury, York Co. In 1788, he removed to Upper Canada. By 1792, he resided in Kingston, Upper Canada. By 1798, he resided in the town of York.

**RORISON Basil:** He received a townlot at Carleton (Saint John), New Brunswick. By 1794, he had settled on the Rideau River, Elizabethtown Twp., Johnstown District, Upper Canada.

**ROSE William:** In New Brunswick, he received a grant at Schoodic Falls, Charlotte Co. In Upper Canada, he settled in Charlottenburg Twp., Eastern District.

**RYERSON Joseph:** originally from Bergen Co., New Jersey. He received land in Sunbury Co., in New Brunswick. In 1799, he settled in Charlotteville, London District, Upper Canada.

**RYERSON/RYERSE Samuel:** originally from Bergen Co., New Jersey. In New Brunswick, he received a grant at Fredericton. In 1794, he settled in Woodhouse Twp., London District, Upper Canada.

**SAUNDERSON Thomas:** In New Brunswick, he received a grant at Keswick, York Co. In Upper Canada, he settled in Hallowell Twp., Newcastle District.

**SECORD John:** originally from New York. He received a grant at Keswick, York Co., New Brunswick. By 1792, he lived in Niagara District, Upper Canada.

**SHANNON David:** originally from Pennsylvania. In New Brunswick, he received a grant in Kingston Parish, Kings Co. In Upper Canada, he settled at Ancaster Twp., Niagara District, and Beverley Twp., Home District.

**SHAW Aeneas:** originally from Scotland, he had lived at Newtown, Long Island, New York prior to the war. In New Brunswick, he received grants at Carleton (Saint John) and at Queensbury, York Co. He went to Upper Canada in 1792 with the re-formed Queens Rangers, and eventually settled near the town of York.

**SINCLAIR Samuel:** He received grants on the Magaguadavic River, Charlotte Co., and at Rusagonis River, Sunbury Co. By 1794, he had settled in York Twp., Home District, Upper Canada. In 1796, he lived in the town of York.

**SLAIGHT/SLACHT Henry:** originally from New Jersey. In New Brunswick, he received a townlot at Parrtown (Saint John). By 1796, he had settled at Long Point Settlement, London District, Upper Canada.

**SMITH John:** originally from New Hampshire. He received grants at Fredericton and at Canterbury, York Co., New Brunswick. In Upper Canada, he settled at Belleville, Midland District.

**SMITH Samuel:** originally from Hempstead, Long Island, New York. In New Brunswick, he received a townlot at Parrtown. He went to New Brunswick in 1792 with the re-formed Queens Rangers, and settled in the town of York, Upper Canada.

**SNIDER Marton:** originally from Northampton Co., Pennsylvania. In New Brunswick, he received grants at the town of Carleton (Saint John), and on the Kennebecasis River, Kingston Parish, Kings Co. He had removed to Upper Canada by 1800, and probably settled in the Midland District.

**SQUIRE Ichabod:** He received a grant on Belleisle Bay, Kings Co., New Brunswick. In 1797, he petitioned for land at the Bay of Quinte, Newcastle District, Upper Canada.

**STEPHENSON Francis:** a native of North Carolina, he had resided in Virginia prior to the war. In New Brunswick, he received a grant at Queensbury, York Co. Around 1800, he settled in Louth Twp., Niagara District, Upper Canada.

**STEWART Alex:** In New Brunswick, he received a grant at Prince William, York Co. He settled in the town of York, Upper Canada, around 1796, and later removed to Niagara District.

**STONE John:** He received a grant at Prince William, York Co., New Brunswick. In Upper Canada, he settled in Charlotteville Twp., London District.

**TEEPLE Peter:** In New Brunswick, he received a grant in York Co. In Upper Canada, he settled first in the Home District, then at Oxford-on-Thames, London District.

**TISDALE Ephraim:** originally from Connecticut, then Freetown, Massachusetts. He received grants at Parrtown (Saint John), and Grand Lake, Queens Co., New Brunswick. In 1806, he removed to Upper Canada, and settled at Charlotteville Twp., London District.

**TRAVIS James:** originally from Westchester Co., New York. In New Brunswick, he received a townlot at Parrtown (Saint John). In Upper Canada, he settled in Charlotteville Twp., London District.

**TREADWELL Nathaniel:** originally from Connecticut. In New Brunswick, he received a grant at Washademoak Lake, Queens Co. In 1785, he lived in Saint John. He settled for a time in Longueville, Lower Canada. By 1798, he had settled along the Ottawa River, Upper Canada.

**TROOP Esther:** widow of Lt. John. She settled for a time in New Brunswick,

before removing to Upper Canada by 1793-94. She was granted lands in Sidney, Camden and Richmond Twps., Midland District.

**TROWBRIDGE Samuel:** In New Brunswick, he received lands at Beaver Harbour, Charlotte Co., and at Oromocto, Sunbury Co. In 1792, he petitioned for land in Upper Canada in the late District of Nassau.

**UNDERHILL Barto:** originally from New York, possible Westchester Co. In New Brunswick, he received a grant at Hampstead, Queens Co. He settled in Newcastle District (Prince Edward Co.), Upper Canada.

**UNDERHILL Elnathan:** In New Brunswick, he received grants in Sunbury Co., and York Co. In Upper Canada, he settled at Port Ryerse, London District.

**VAIL Lewis:** originally from New Jersey, he had lived on Staten Island, New York. He received a grant on Washademoak Lake, Queens Co., New Brunswick. In 1794, he petitioned for land in York Twp., Home District.

**VALLEAU/VALLET Peter:** originally from Bergen Co., New Jersey. He received a grant at St. Andrews, Charlotte Co., New Brunswick. By 1786, he had settled at Adolphustown, Midland District, Upper Canada.

**VAN HORN Cornelius:** originally from New Jersey. In New Brunswick, he received a grant at Saint John. After 1785, he settled at Adolphustown, Midland District, Upper Canada.

**VINCENT Elijah:** In New Brunswick, he received a grant at Lower Queensbury, York Co. In Upper Canada, he settled first in Home District, then in Willoughby Twp., Niagara District.

**WALSH Thomas:** probably originally from Maryland. In New Brunswick, he received a grant at Nashwaak, York Co. He returned to Maryland for a time, before removing to Upper Canada by 1794. There, he settled in either London or Niagara Districts.

**WANNAMAKER Peter:** In New Brunswick, he received a grant at Fredericton. By 1791, he had settled in Upper Canada, first at Adolphustown, Midland District, then in Ameliasburgh Twp., Midland District.

**WARDELL Michael:** He received grants at Bellevue, Beaver Harbour, Charlotte Co., and at Saint John, New Brunswick. By 1796, he had settled in Upper Canada, first in the Home District, then in Gainsborough Twp., Niagara District.

**WILLIAMS Samuel:** originally from North Carolina. In New Brunswick, he settled on the Saint John River, Kings Co. In Upper Canada, he settled in Saltfleet Twp., Home District.

**WILSON John:** originally from Piscataway, Middlesex Co., New Jersey. He received a grant at Maugerville, Sunbury Co., New Brunswick. In 1787, he resided at Newcastle, Northumberland Co., N.B. He removed to Upper Canada in 1794, and probably settled in the Home District.

**WOODLEY George:** a native of Germany, he had lived in New Jersey prior to the war. He received a townlot at Parrtown (Saint John), New Brunswick. In Upper Canada, he settled first in Home District, then in Burford Twp., London District.

**WRIGHT Malcolm:** In New Brunswick, he received grants on the Saint John River, Kings Co., and on the Miramichi River, Northumberland Co. In Upper Canada, he settled on Yonge Street, town of York.

**YOUNG Abraham:** originally from New York. He received a townlot in Carleton (Saint John), and a grant at Grand Lake, Queens Co., New Brunswick. In Upper Canada, he settled first in Home District, then in Haldimand Twp., Newcastle

District.

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# The McGuigan-Goodwin confusion on Prince Edward Island

By Peter McGuigan

*If ever there was an article that needed to appear in print, it's this one. Many genealogists have run into the problems of orthography (defined by Webster as "a part of language study that deals with letters and spelling"), but none with quite such a vengeance as this article reveals. Personally, I believe that orthographic (spelling) shifts in surnames are responsible for more genealogical dead ends than can ever be measured. Surname changes are something every genealogist repeatedly runs into, yet very little has been published in North America to help the amateur over the hurdles. The changes from one language to another (i.e. English to French or vice-versa) are bad enough, but the surname changes described in this article boggle even the expert's mind.*

*Peter McGuigan is a cousin-once-removed of the late Cardinal McGuigan and has been interested in his family's name since the 60s. He says the death of his father, Dr. J.P. McGuigan, in September of 1982 "got me working on this project full time between computing contracts at Dalhousie University. Last spring I travelled across Canada meeting many McGuigans from the Father MacGuigan referenced in my article and the Hon. Mark MacGuigan to the relatives of the late Mayor William McGuigan of Vancouver."*

*"While my mass mailings haven't been too successful, they have in the States got me in contact with a number of previously unknown third cousins and more distant McGuigans including the Chief States Attorney for Connecticut, Austin D. McGuigan, as well as the daughter of the late Dr. Hugh McGuigan of Northwestern University."*

*We have the feeling they'll all be glad they met up with Peter. We know a lot of genealogists out there, too, who may feel a little better about changes in their own family surnames when they read this article. It really can't get much tougher than this!*

## Introduction

Many people don't realize that surnames that are spelled slightly differently may be the same sometimes. However, what if two names aren't even similar and seem to represent different cultures? McGuigan and Goodwin are an example of such names which are actually synonymous in some localities both in Ireland and Prince Edward Island. It should be noted that the author uses the spelling McGuigan for P.E.I., and MacGuigan for Ireland, and that Mc and Mac have nothing to do with being Irish and Scottish respectively. The Goodwins discussed in Ireland are assumed to be Roman Catholics as all the examples from the Island (another synonym for P.E.I.) are known to be.

## I

The story of the Goodwins who were McGuigans is known among at least some of the Islanders who lived on Baldwin Road in King's County, as well as

various McGuigans from other parts of the Province. So is the misregistration, in the last century, of some present-day McGuigan ancestors as Goodwins.<sup>1</sup> The author, whose late father was born on the Island, became aware of this latter error only upon reading *The J.D. MacGuigans*, in which Father Gerald MacGuigan, S.J., whose family was from Kelly's Cross, P.E.I., tells of being surprised when his namesake Father Gerald McGuigan, C.S.B., from the Vancouver branch, asked if he had any Goodwins in his family tree.<sup>2</sup> It seems that the latter had received a letter, while in England, from a Colonel Goodwin who felt they were related. The first change (Goodwins who were McGuigans) was related later to the writer by a number of sources both on and off the Island.

However, the confusion of these names appears to have been much more common than most knowledgeable Islanders realize, as virtually all modern McGuigan groups were called, in Victorian times, some variation of Goodwin, and there are several other families of the latter name who may have McGuigan roots, besides the Baldwin Road line. MacLysaght mentions the confusion in Ireland in at least one of his books.<sup>3</sup> He states that, in the Ulster area, the two names MacGuigan and MacGoldrick had been made equivalent, at least in some places, to Goodwin. More specifically, Goodwin was, in Counties Londonderry (hereafter referred to as Derry) and Tyrone, synonymous with MacGuigan but in parts of the second it could also be MacGoldrick. (Strangely, however, Godwin was, when Irish, synonymous with O'Dea!) Two other English surnames also substituted for MacGuigan: Goodfellow in County Tyrone and adjacent areas, and Goodman in County Monaghan (both of these sobriquets occurred in Roman Catholic records in 19th-century P.E.I.).

Let us look at the variations in the renditions of MacGuigan and Goodwin. MacLysaght states that MacGuigan was derived from the Gaelic MagUiginn or a similarly spelled form of the same meaning and using Matheson, lists no fewer than 15 variations, including MacGuiggan, MacGuckian, MacWiggan, Gavigan, Fidgeon and Pidgeon.<sup>4</sup> It should be noted that versions without the 'Mac' are still MacGuigan, as are those with the obsolete 'M' prefix, so Guigan, Wiggan and M'Guiggan are merely different anglicizations of the original Gaelic. However, it should be realized that names like Wiggan, Fidgeon and Pidgeon aren't always MacGuigan, as they can also be the names of those English families in Ireland. Two of the MacGuigan variations listed by Matheson aren't accepted by MacLysaght as accurate: MacGeoghegan and MacQuiggan, both of which by conjunction sometimes become MacGuigan.<sup>5</sup> A spelling of MacGeoghegan occurred in P.E.I., but McQuiggan is only heard there as a mispronunciation.

Goodwin is an Old English name meaning literally 'God-friend' (which was also spelled Godwin, and as stated above was equivalent to two completely different Irish epithets when it wasn't the name of an English family in Ireland.

The major kinds of sources used in this section are Roman Catholic Parish Records, two land maps (Lake's and Meacham's) and the censuses of 1861 and 1881, all at the archives in Prince Edward Island. The author has yet to find any McGuigans in the 1841 census, despite parish records showing at least one such family. The map below shows where the McGuigans and the Goodwins lived, as well as other places that had some meaningful relation to them. The references to lots are often used on the Island and are actually townships that were drawn for in a series of lotteries, held in London in 1767, as the Crown distributed the spoils

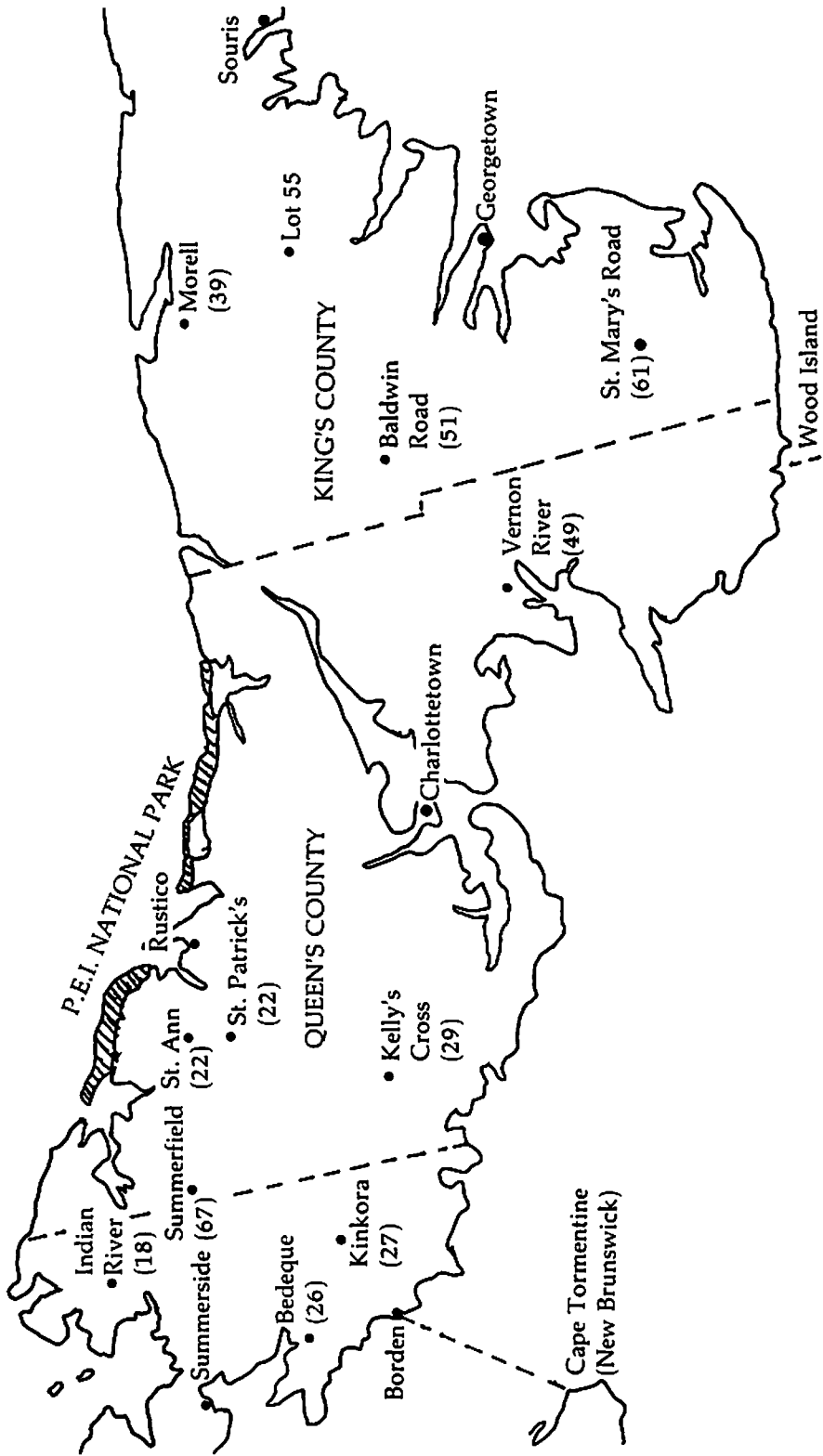


Figure 1: The numbers associated with the place names are lot numbers.

of the British victory over the French in the Seven Years War.<sup>6</sup> (Islanders often say something like "I'm from 65" to describe their locality or origin).

There were McGuigans on St. Mary's Road in King's County, two families on St. Patrick's Road in Queen's County, and one large lineage common to Kelly's Cross and Kinkora, when are in Queen's and Prince Counties respectively. The Goodwins lived on Baldwin Road (King's County), Summerfield and Kelly's Cross both in Queen's County, and Kinkora and Bedeque in Prince County. Charlottetown had Irish McGuigans and Goodwins of both Irish and English extraction. The St. Mary's Road McGuigans apparently were one large family, but the two groups on St. Patrick's Road were distinct. The family at St. Ann were the ancestors of the Federal Justice Minister Mark MacGuigan, while those at St. Patrick's were the predecessors of the late Cardinal James C. McGuigan. Both groups originally spelled their name McGuigan, but the Justice Minister's father changed his family's spelling to Mac, apparently following the lead of Dr. J.C. MacGuigan in his attempt to be more Irish (i.e. Gaelic). The Goodwins had a number of possibly related families on Baldwin Road, a single family at Summerfield, at least one group at Kinkora, one or more families at Bedeque and at least one family in Kelly's Cross Parish. The Summerfield and one or more of the Baldwin Road groups apparently were McGuigans, and some of the others may, on further investigation, turn out the same.

The most instructive McGuigan family to examine is that in Kelly's Cross and Kinkora. The previously mentioned Father MacGuigan states that his ancestors were Philip McGuigan from Tedavnet in County Monaghan and Anne Curry of Glasgow, Scotland. Their most important children for this study were, with their wives: Patrick (Mary Trainor), James (Roseann McCarron), Francis (Isabella Askin), William (Liz Clarkin) and Felix (Mary Monaghan). The church records abound with errors, not only in spelling but in one case in who married whom.

*Feb. 2, 1843.* Baptized Ann Goodin daughter of Patrick Goodin and Mary Trainor. Priest: M. Reynolds, St. Dunstan's Church, Charlottetown, P.E.I.

*March 14, 1845.* Baptized Catherine Goodwin daughter of Patrick Goodwin and Mary Trainor. Priest: M. Reynolds, St. Dunstan's Church, Charlottetown, P.E.I.

*Oct. 29, 1847.* Baptized Margaret MiGuigin daughter of Patrick MiGuigin and Mary Trainor. Priest: M. Reynolds, St. Dunstan's Church, Charlottetown, P.E.I.

*Nov. 25, 1850.* Baptized Patrick McGood . . . son of Patrick McGood . . . and Mary Trainor. Priest: Thomas O'Brien, St. Dunstan's Church, Charlottetown, P.E.I. (The word Good . . . is indecipherable but probably is Goodwin).

*May 6, 1855.* Baptized John MiGuigin son of Patrick MiGuigin and Mary Thomas. Priest: M. Reynolds, St. Joseph's Church, Kelly's Cross, Queen's County, P.E.I.

*March 25, 1858.* Baptized Mary MiGuigin daughter of Patrick MiGuigin and Mary Trainor. Priest: M. Reynolds, St. Joseph's Church, Kelly's Cross, Queen's Co., P.E.I.

Thus, the name went from Goodin to Goodwin to MiGuigin as the Irish priest Father Malachy (or Malachias) Reynolds recorded it in his service in Charlottetown and Kelly's Cross. However, when Father O'Brien wrote it, apparently he thought the name was McGoodwin. Father Reynolds also managed to get Pat-



rick's wife's name wrong in the 1855 record and didn't seem to realize that William MiGuigan and Patrick Goodwin were brothers as shown below.

*Jan. 21, 1845.* Baptized Mary MiGuigin daughter of William MiGuigin and Shiby Clark? (Liz "Shibby" Clarkin).<sup>7</sup> Priest M. Reynolds, St. Dunstan's Church, Charlottetown, P.E.I. (Compare with Mar. 14, 1845 above).

James Mcguigan who founded the Kinkora line was another brother worth examining.

*Sept. 4, 1854.* Married "Francis" McGoodwin son of Philip McGoodwin and Anne Curry of DeSable (Kelly's Cross) to Rose Ann (McCarne?). Priest: Father James MacDonald, St. Mary's Church, Indian River, Prince County, P.E.I.

Thus Father MacDonald not only managed to get the marrying couple's family names wrong, but the groom's given name incorrect also. (The groom's brother Francis was probably at the ceremony). It's significant also that the name McGoodwin doesn't occur in two of the major sources of Victorian Irish names--the Tith Applotement Survey and Griffith's *Valuation of Ireland*.<sup>8</sup> Later records almost recorded this couple correctly.

*Jan. 6, 1861.* Baptized James McGuigan son of James McGuigan and Rose Ann McCairn. Priest: D. Stanislas MacDonald, St. Malachy's Church, Kinkora, Prince County, P.E.I.

Another mixup in this extended family was for Felix McGuigan and Mary Monaghan.

*Mar. 14, 1845.* Baptized John MiGuigin son of "Philip" MiGuigin and Mary Monaghan. Priest: M. Reynolds, St. Dunstan's Church, Charlottetown, P.E.I. *Baptized Francis MiGuigin son of Felix MiGuigin and Mary Monaghan. Priest: M. Reynolds, St. Joseph's Church, Kelly's Cross, Queen's County, P.E.I.*  
*May 16, 1859.* Baptized Ambrose McGoodwin son Felix McGoodwin and Mary Monaghan. Priest: James Duffy, St. Joseph's Church, Kelly's Cross, Queen's County, P.E.I.

It's apparent that the names Felix and Philip were easy to confuse as they were in the above and other records.

The government officials were muddled as well. The 1861 census listed in Lot 29 (Kelly's Cross area) Patrick (Mc)Goodwin, Philip (Felix?) (Mc)Goodwin, William (Mc)Goodwin and Francis (Mc)Goodwin, while Lot 27, the Kinkora section, had James Goodwin (not (Mc)Goodwin).<sup>9</sup> (It should be noted that two versions of the 1861 census seem to exist, one with the 'Mc', the other without it for this line). The 1881 census showed, in Lot 29, Patrick McGuigan, William McGuigan and Francis McGuaguin, and in Lot 27 Mrs. James McGuigan (James died in 1869).<sup>10</sup> Obviously the census-taker couldn't spell, and if Felix McGuigan was resident he was missed.<sup>11</sup>

This type of confusion wasn't limited to this extended family but occurred, to a lesser degree, in other McGuigan lines. In Lot 22, as previously mentioned, were two distinct lineages--Justice Minister MacGuigan's and Cardinal McGuigan's (the author's cousin). The MacGuigans don't show many Goodwin references

except as witnesses, but the McGuigans show one reference as a principal.

*Sept. 27, 1846.* Baptized Mary McGuighan daughter of Hugh McGuighan and Mary (Winters?). St. Augustine's Church, Rustico, Queen's County, P.E.I.

*Feb. 23 1852.* Married James Goodwin son of Hugh Goodwin and the late Catherine Smith to Margaret McKenna. Witness: Thomas McGuighan; Priest: B.D. McDonald, Bishop of Charlottetown, at St. Augustine's Church, Rustico, Queen's County, P.E.I.

*Dec. 10, 1852.* Baptized James Charles McGuighan son of James McGuighan and Margaret McKenna. St. Augustine's Church, Rustico, Queen's County, P.E.I.

Thus, nine and a half months after Margaret McKenna married James Goodwin her son was baptized, but was fathered by James McGuighan! Also the witness at her marriage, Thomas McGuighan, was none other than James McGuighan's brother, according to the author's older relatives. Furthermore, the name Goodwin has yet to be found in the Lot 22 land maps from 1863 and 1880.

Among the St. Mary's Road McGuigans, the early church records are missing from the archives as they were inadvertently left out of the microfilming.<sup>12</sup> However, the 1861 census did list John and James McGuigan in Lot 61, while Lake's Map showed J(ames?) McGoodwin, J(ohn?) McGoodwin and P(atrick?) McGoodwin on St. Mary's Road.<sup>13</sup> The 1881 census enumerated John McGuigan (age 80), James McGuigan (46), and Patrick McGuigan (46) among others in Lot 61, and Meacham's Atlas (1880) showed six McGuigan farms on St. Mary's Road, including the three previous names<sup>14</sup> (although the John is probably old John's son as the patriarch was, it seems, living with his namesake.

In Charlottetown, there were several McGuigan families who more or less made the town their home. The couple Peter and Rose McGuigan show the transition from Goodwin.

*Nov. 18, 1844.* Married Peter Goodwin and Rose MiQuade. Priest: M. Reynolds, St. Dunstan's Cathedral, Charlottetown, P.E.I.

*Nov. 18, 1849.* Baptized Sarah McGuighan daughter of Peter McGuighan and Rose McQuade. St. Augustine's Church, Rustico, Queen's County, P.E.I.

*Feb. 22, 1852.* Baptized Rose Ann MiGuigin daughter of Peter MiGuigin and Rose MiQuade. St. Dunstan's Church, Charlottetown, P.E.I.

*Jan. 11, 1862.* Baptized Margaret McGuigan daughter of Peter McGuigan and Rose McQuade. St. Dunstan's Church, Charlottetown, P.E.I.

Now let us look at the Goodwins who were probably McGuigans. These families lived on Baldwin Road and at Summerfield. Among Baldwin Road people the following records are noteworthy.

*Feb. 17, 1856.* Baptized Hugh Goodwin son of Patrick Goodwin and Ann Gormley. Priest: James Bradley, St. Joachim's Church, Vernon River, Queen's County, P.E.I.

*April 12, 1863.* Baptized Lester McGuigan son of Patrick McGuigan and Ann Gormley. Priest: F.H.J. DeLangie, St. Joachim's Church, Vernon River, Queen's County. (Gormley is pronounced Germley, with a hard 'G', on Baldwin Road).

In the 1863 record is the single McGuigan record found for this couple to date. The 1861 census lists a Patrick Goodwin in Lot 51. Lake's map (1863) shows P(atrick?) McGoodwin on Baldwin's Road and the 1881 census recorded Patrick Goodwin (age 53) and his wife Ann (49 or 500). (There were two Anns listed in that family enumeration, which is likely a census error).

Corroborating evidence came from a resident of The Sacred Heart Home in Charlottetown. Mrs. Marguerite Donnolly and her roommate are from Baldwin Road and told the author how the area children used to tease the Goodwins by calling them McGuigan, also when talking of these people they would use the two names so interchangeably that they had the writer doing it too! Mrs. Donnolly also mentioned that one of these Goodwins tried to address the essayist's grand-uncle Father Peter D. McGuigan as Father Goodwin and, to his chagrin, was definitely corrected by the prelate.

The only Goodwin listed in the telephone book for Baldwin Road, an elderly man named Patrick Goodwin, didn't know about this name change but, as Mrs. Donnolly said, "Paddy wouldn't remember anything anyway."

The other McGuigan reference in a Goodwin line is below. (This couple lived at Summerfield).

Nov. 244, 1865. Baptized Catherine Goodwin daughter of Michael Goodwin and Margaret Whelen. Priest: James McDonald, St. Mary's Church, Indian River, Prince County, P.E.I.

Oct. 29, 1876. Baptized Laura Viola McGuigan daughter of Michael McGuigan and Margaret Whelen. Priest: James A. McKenna, St. Mary's Church, Indian River, Prince County, P.E.I.

There is, at the present time, no confirming evidence, and the only Goodwin anywhere near Summerfield—Clifford—had his telephone disconnected last autumn.

## II

Why and how did the MacGuigans become Goodwins in Ireland, and how did they change back to McGuigan in P.E.I.? Three ideas will be considered, none of which is entirely satisfactory. These are: (1) The McGuigan Suicide; (2) The Goodwin-McGoodwin-McGugan-McGuigan shift; (3) and Anglicization and De-Anglicization. (Major sources for this section include Griffith's *Valuation of Ireland* and the *Atlas of Ireland*).

### 1. The McGuigan Suicide.

There's a story among the St. Mary's Road McGuigans about a McGuigan boy who hanged himself and caused the name change. It isn't known by the author if this act was supposed to have happened on the Island or in Ireland, but if it occurred on the former, it would likely affect only the St. Mary's Road area, due to the limited travel before the railway, so would fail to explain the Queen's and Prince County Goodwins. If it happened in Ireland, it must have taken place well before 1830, since there were Goodwins in place in the border country by then.

### 2. The Goodwin-McGoodwin-McGugan-McGuigan Shift

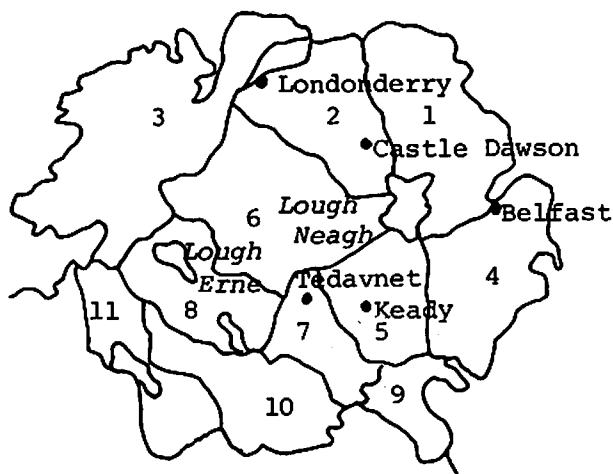
McGuigan and Goodwin don't even seem to resemble each other, thus the difficulty of seeing them as related. But using the intermediate forms McGoodwin

and McGugan a plausible chain can be seen for P.E.I., and the reverse could explain what happened in Ireland. However, as noted before, the name McGoodwin doesn't even appear in two of the major sources of names in 19th-century Ireland. Some references to McGugan were found, as a misregistration, among the author's people in the 1881 census for Lot 22 and some McGougans lived about ten miles west of St. Patrick's Road but they were, with the exception of one aberrant Catholic Church record, apparently Scottish Protestants. So this theory doesn't seem to wash, either.

### 3. Anglicization and De-Anglicization.

While the previous notion might show how the names could grade into each other, the third conjecture tries to explain why the names would change. Father Gerald MacGuigan in the *J.D. MacGuigans* tells a story related to him by his late father (Doctor J.D.). The ancestor of this family, Philip McGuigan, who was registered by a notary in Charlottetown, later discovered that he had been listed as Philip Goodwin, and had a lot of trouble getting the record corrected.<sup>15</sup> Now, in view of what has been shown, this tale may be oversimplified, but it demonstrates another example of the disorder. It seems probably that the problem actually originated in Ireland and was transferred to P.E.I. with the immigrants. But if this is the case, why did these Irish give up their name in the Old Country and regain it in the New World?

Using Griffith's *Valuation*, we can see the geographical distribution of the names Goodwin, MacGuigan and MacGoldrick about 1860 in the Ulster area. (The Tithe Applotment Survey, conducted to see how much money the Anglican Church could expect from the compulsory dues of all faiths, showed a similar concentration about thirty years earlier).<sup>16</sup> Figure 2 shows the counties of interest and Figure 3 demonstrates the dispersal of the MacGuigans using the four 19th-century renderings M'Guigan, M'Guiggan, Maguigan and Maguiggan. It's obvious that the concentration was to the north and west of Lough Neagh with a minor focus in County Monaghan. If we add the MacGuckians, Wiggans, etc., the dispersal is similar with another minor high point in the eastern part of Fermanagh. The number of households using the four previously-mentioned forms, which are closest to the Island renderings, were: Tyrone 110, Derry 102, Antrim 42, Armagh 30, Down 28, Monaghan 25, Louth 13, Cavan 4 and Fermanagh 2 for a grand total of 356 dwellings (perhaps hovels would be closer to the truth) occupied by a MacGuigan.



**Figure 2:** The counties of Ulster and adjacent areas. 1. Antrim (Ulster); 2. Derry (Ulster); 3. Donegal (Ulster); 4. Down (Ulster); 5. Armagh (Ulster); 6. Tyrone (Ulster); 7. Monaghan (Ulster); 8. Fermanagh (Ulster); 9. Louth (Leinster); 10. Cavan (Ulster); 11. Leitrim (Connaught).

It's important to realize that Ulster as referred to in the map above is the traditional Ulster, while the state of Northern Ireland consists of the counties to the north and east of the heavy line, that is the counties of Antrim (1), Derry (2), Down (4), Armagh (5), Tyrone (6), and Fermanagh (8).



**Figure 3:** The concentration of M'Guigans, M'Guiggans, Maguigans and Maguiggans about 1860, from Griffith's *Valuation*.

Figure 4 shows the MacGoldricks. Comparing the MacGuigans and MacGoldricks we see there was some overlap, mostly in western Tyrone.



Figure 4: The distribution of MacGoldricks about 1860, from Griffith's *Valuation*. The MacGoldrick figures were: Cavan 57, Fermanagh 50, Donegal 43, Leitrim 29, Tyrone 26, Armagh 2, Derry 1, Antrim 1, and Monaghan 1, for a total of 210.

Figure 5 shows the Goodwins who are assumed to be Irish Catholics rather than Anglicans or Methodists (English Church members) due to a lack of evidence either way the the time of writing.



Figure 5: The distribution of Goodwins about 1860, from Griffith's *Valuation*.

The major concentration of Goodwins was in Monaghan and Fermanagh, making it a border country name. The number of dwellings occupied by people of the names Goodwin and Goodin were: Monaghan 26, Fermanagh 15, Down 9, Tyrone 6, Cavan 3, Derry 3, Antrim 2, and Armagh 1, for a total of 65. Also, there were a number of Goodwins to the south outside the area who were assumed not to be MacGuigans of MacGoldricks. By observation it appears that the majority of Goodwins would be McGuigans.

As the Victorian religious distributions were not available for the Ulster area at the time of transcription, the assumption was made that the situation as presented in the contemporary *Atlas of Ireland* approximates, at least broadly, the 19th-century dispersal. However, it's also known that there was a considerable cross-border movement related to partition in 1921 and a general loss of population, especially south of the border, about the same time.<sup>17</sup> The number of Catholics in Northern Ireland decreased from 40% in 1911 to 34% in 1926.<sup>18</sup> Also, the small Catholic majorities in Fermanagh and Tyrone were lost.

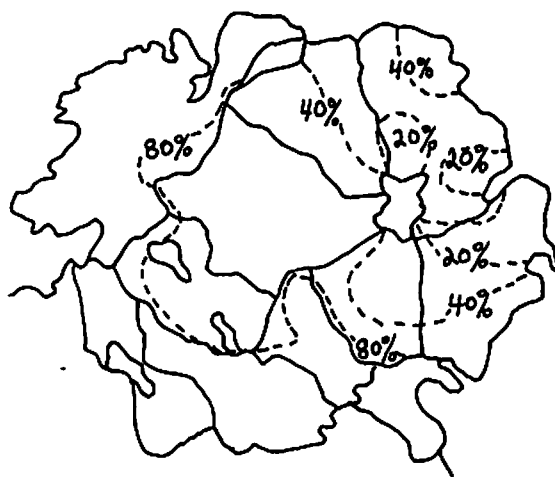


Figure 6: The percentage of Roman Catholics in Northern Ireland, 1971.<sup>19</sup> The Catholic 80% boundary follows, almost exactly, the modern boundary of Northern Ireland and Eire, but they were probably less integrated before partition.

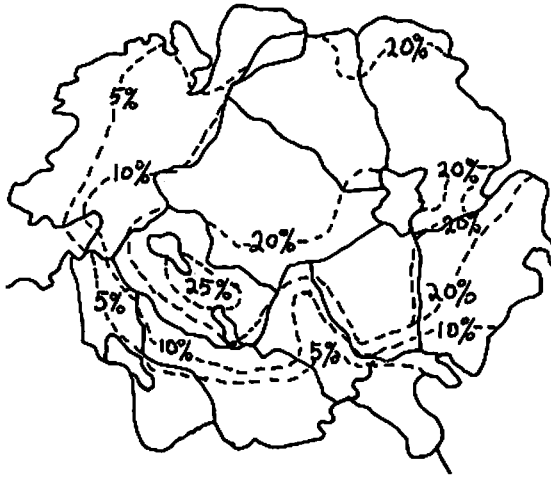


Figure 7: The percentage of Anglicans and Methodists in Northern Ireland, 1970.<sup>19</sup> The percentage of English Church members follows the boundary of Fermanagh and Monaghan at the 20% level in the modern map.

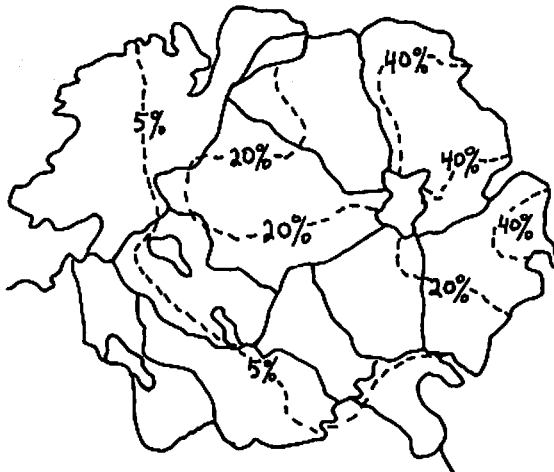


Figure 8: The percentage of Presbyterians in Northern Ireland (1961).<sup>19</sup> Note that the Presbyterians are weak in the border country but show some penetration of Monaghan in the Republic.



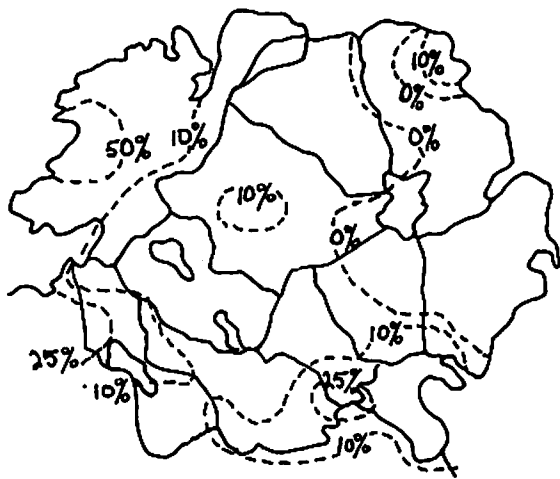


Figure 9: The Percentage of Irish Speakers in Northern Ireland (1850).<sup>20</sup> This shows that the Gaelic speaking areas were just beyond the English Church's 10% line in Figure 7.

The upshot of these charts is that the Goodwins were strongest where there is, today, a significant minority of English Church adherents, few Presbyterians, and where, in the last century, the area was bordered by a fair number of Irish speakers. Assuming that this information approximates the situation about 1850, it seems conceivable that the interaction of religion and language might explain the conversion of MacGuigan to Goodwin in an area where the former name was fading out. The Anglicans and Methodists being English speakers would have trouble with a Gaelic name like MagUiginn. Furthermore, the Anglicans with a marked upper-class element would have a greater tendency to look down on such peasant names while the Presbyterians, despite their fear of Catholics, would hardly seem to want to see a Gaelic name changed to an English sobriquet. The major difficulty with this idea is that, today, there is a much smaller number of English Church members in Monaghan than in Fermanagh. However, the *Atlas of Ireland* shows that a larger percentage of people left Monaghan than Fermanagh. Also, while the number of Catholics fell significantly in the north with partition, the population of Northern Ireland actually increased slightly.<sup>21</sup> Thus the proportions of Anglicans and Methodists in Monaghan may have been much closer to their percentages in Fermanagh before partition.

Here is another problem. Why did the names of the McGuigans apparently change with the priest registering them in P.E.I.? And why did the name change with the same priest as the years changed? (Note Father Reynolds's progression through Goodin, Goodwin, and MiGuigin, in only four and a half years (1843-1847).

Were the McGuigans using both names, and as they became more confident started using McGuigan as their epithet since, in P.E.I., there was no established church and hence no tithe? Also, why did the strange combination of McGoodwin become common in the 1850s? Was it a stage in the de-anglicization? If so, why did it occur *after* MiGuigan, for example? More research may shed some light on these riddles.

In conclusion, we have seen in Prince Edward Island how the name Goodwin changed irregularly to McGuigin in most families, but how, in a few families, the process was aborted. Also we have presented three ideas on how such a change could have occurred, none of which is, at the present time, quite satisfactory, and raise more questions about the relation of the name to its recorders on the Island.

#### NOTES

1. Father Gerald MacGuigan, S.J., *The J.D. MacGuigans*, privately published, 1982, p. 4.
2. *Ibid.*, p. 5.
3. Edward MacLysaght, *The Surnames of Ireland*, Irish Academic Press, Dublin, Ireland, 1978, pp. 130-131.
4. Edward MacLysaght, *More Irish Families*, O'Gorman Ltd. Galway and Dublin, 1960, p. 131.
5. MacLysaght, *The Surnames of Ireland*, pp. 122, 251.
6. Father Francis W.P. Bolger, editor, *Canada's Smallest Province*, The P.E.I. 1973 Centennial Commission, 1973, p. 37.
7. Father Gerald MacGuigan, S.J., *The J.D. MacGuigans*, p. 31.
8. Irish Microfilms Ltd., *Griffith's Valuation and The Tithe Applotement Survey*, Dublin, Ireland, 1978.
9. The Public Archives of Canada, *The 1861 Census of Canada*, Ottawa, Canada, microfilm version.
10. Father Gerald MacGuigan, S.J., *The J.D. MacGuigans*, p. 26.
11. The Public Archives of Canada, *The 1881 Census of Canada*, Ottawa, Canada, microfilm version.
12. Father Eric J. Dunn, Chancellor, private correspondence with the author, The Chancery Office, Charlottetown, P.E.I., 23 December 1983.
13. The Public Archives of Prince Edward Island, "D.J. Lake, 1863: Topographical Map of P.E.I.," Charlottetown, P.E.I., various sheets.
14. *The Illustrated Historical Atlas of the Province of Prince Edward Island*, J.H. Meacham and Co., 1880, pp. 123-124.
15. Father Gerald MacGuigan, S.J., *The J.D. MacGuigans*, p. 4.
16. Irish Microfilms Ltd., *Griffith's Valuation and the Tithe Applotement Survey*.
17. The Royal Irish Academy, *The Atlas of Ireland*, Dublin, Ireland, 1979, pp. 48-49.
18. Brendan W. Walsh, "Religion and Demographic Behaviour in Ireland," The Economic and Social Research Institute, Paper 55, Dublin, Ireland, 1970, p. 7.
19. The Royal Irish Academy, *The Atlas of Ireland*, p. 86.
20. *Ibid.*, p. 87.
21. Brendan M. Walsh, "Religion and Demographic Behaviour in Ireland," p. 7.

# Daniel Macpherson: Highland emigrant, Loyalist soldier, Gaspesian merchant-settler and Canadian seigneur

By Alan G. Macpherson

*Dr. Alan G. Macpherson, of the Department of Geography, Memorial University, St. John's, Newfoundland, is genealogist of the Clan Macpherson in Canada. He provides this account of his recent investigations which shed new light upon an important Loyalist family in Quebec. It follows the Scottish emigrant to America, from Philadelphia to Gaspé, and outlines his rise from settler and merchant to the owner of a Canadian seigneurie.*

Daniel Macpherson, Loyalist soldier and later seigneur of L'Isle-aux-Grues, has usually been referred to in print<sup>1</sup> as an emigrant to Philadelphia and a native of Fort William in Scotland, born 1753, personal origins unknown. His gravestone in the Protestant cemetery at Trois Saumons near Montmagny, however, records him as "native of Badenach in Scotland"; Fort William is in Lochaber, and was probably the point of departure for the New World. The stone has been confirmed by the recent discovery<sup>2</sup> of a genealogy of the *Sliochd Iain* Macphersons compiled in 1767 and annotated in 1820. This provides the evidence of his immediate ancestry. He was the second son of Lachlan Macpherson, of Shirobeg (a cadet of Macpherson of Clun [Cluain] and Mary MacKenzie who emigrated about 1774 with four children: Alexander, Donald, Margaret and Ann. Alexander was drowned, and the two girls married. By 1820 'Donald' resided on Crane Island, Quebec. 'Daniel' is the Biblical equivalent used for 'Donald' in the system used by the Highlanders and the Irish to render their outlandish Gaelic names in biblical or classical guise; Daniel Macpherson was clearly still in touch with Badenoch kinsfolk in Britain as late as 1820, who preferred to give him his original name.

The annotator of 1820 does not mention Philadelphia, and if his statement is to be interpreted narrowly it means that Lachlan of Shirobeg took his family out to Quebec where the drowning and the daughters' marriages took place. A letter in the archives of the Glenbow Institute, Calgary, Alberta, dated 1849, gives a variant account of this episode in emigration from Badenoch:

Mr. John MacKenzie, Minister of the Gospel in the Parish of Laggan, Badenoch, had 3 daughters all married to Macphersons of that district . . . the daughter Mary married Lachlan Macpherson, called *Maclid*. This . . . family went to America about the year 1774 and . . . the Crane Island family are this branch.<sup>3</sup>

This account, though thirty years later in date, leaves room for an initial emigration to Philadelphia, but no trace of Lachlan Macpherson has been found in the records of either Quebec or Philadelphia between 1774 and 1780 when his son

emerges at Sorel, the big Loyalist refugee camp on the south bank of the St. Lawrence below Montreal, to permit any resolution to this question. Lachlan, indeed, may well have died shortly after his arrival in North America.

### Scottish ancestry

Daniel Macpherson's maternal grandfather, the Rev. John MacKenzie, whom he never saw, was evidently not a Badenoch man, for his first appearance in his vocation was in the Argyllshire parish of Inverchaolain, whence he was translated in 1701 to the Badenoch parish of Kingussie, "being skilled in the Irish tongue", and in 1709 to the upper parish of Laggan where he remained till his death in April 1745. Through his two MacKenzie aunts, Daniel was full cousin to Gen. Kenneth Macpherson (1726-12814) of the Bombay Army of the East India Company who spent his life in India in the Company's service, dying there at the advanced age of 92; and to Maj. Charles Macpherson of Gordonhall in Badenoch (1751-1820) at one time Barrack Master General of Scotland and, latterly, the senior representative or chieftain of the *Sliochd Iain* Macphersons — the second major lineage of the clan — of which the Clune-Pitgown-Shirobeg-Crane Island family was a cadet branch.<sup>4</sup>

Shirobeg, the Laggan farm from which Daniel and his family emigrated in 1774 — and where he was probably born late in 1752 or early 1753 — is one of the highest grazing properties in the headwaters of the Spey. It was part of the Duke of Gordon's estates, and Lachlan 'Maclid' was undoubtedly a tenant of the Duke. In the early 1770s, the Duke and his factors were forcing many of the old Macpherson tenants, the principal tacksmen, to remove to make room for newcomers. As Daniel's father was a member of this class, the move across the Atlantic was probably part of the induced "tacksman emigration".

Daniel Macpherson of Crane Island had a distinguished ancestry in the Highlands of which — although he did not pass it on to his descendants — he was undoubtedly cognizant and proud.<sup>5</sup> The entire *Clann Mhuirich* or Macphersons of Badenoch were descended from the three sons of Ewan *bàn MacMhuirich*. The second of these was John, the eponymous ancestor of the *Sliochd Iain*, and his son Alexander was that Allister *goint Mclain* (the fey or bewitched) who about the middle of the fifteenth century undertook to extirpate the MacNivens from their lands in Badenoch. He and his son John and the latter's son Thomas were the early possessors of Pitmean. Thomas's fourth son Donald *dubh* Macpherson (extant 1564-1595) was successively possessor of land in Western Raits, Pitmean and Pitourie. In 1592 at Pitmean, he applied for a wadset of Schafin and was described as "Donald Dow McThomas McAne McAllister" the multiple patronymics referring to his father, grandfather and great-grandfather. By Eveir Cameron, a daughter of Cameron of Glennevis, he had an illegitimate son, John, who in turn had a son John of Clune. This John married Helen, only daughter of Thomas Macpherson of Pitmean, and they were at that place in 1650 when they obtained a wadset right to Clune. Of their three sons, the eldest was William who "went to the wars and was killed at the Fight of Worcester" where Charles II was defeated by Cromwell on 3 September 1651. The second son was Murdoch Macpherson of Clune, *Muireach Mclain*, a noted deer-hunter to whom stories of encounters with witches and the fairy folk have become attached, who was responsible for driving off a large party of marauding Macdonalds in 1672. The

youngest, however, is the one we are concerned with. He was Allister (Alexander) Macpherson who married Girsell, daughter of Rev. Lachlan Grant, Minister of Kingussie. Their eldest son, Thomas *bàn* Macpherson, of Pitgown (ex. 1703-1718) and his wife Ann, daughter of John Clerk in Gaskinloan (part of the estate of Macpherson of Clunie, the chief) were the grandparents of Daniel, our subject.

### The Loyalist Family and the Seigneurie

Daniel Macpherson was in his early twenties in the years 1774-1776 when he is alleged to have been a merchant in Philadelphia. Neither his age — he may have been an agent's clerk — nor the interval of time would suggest that he made a fortune there. Whatever the case, and whatever his family's experience in the early days of the Revolution, his first known appearance in North America was at the Loyalist camp at Sorel where he married Mary Kelly (1762-1842), probably a sister of Martin Kelly, a sergeant in the first company of Jessup's Provincial Regiment of Loyal Rangers who, in 1784, drew for a lot at New Carlisle in the Gaspé and who, in 1790, applied for land at Point St. Peter on the north side of Gaspé Bay in the vicinity of property acquired there by Daniel Macpherson.<sup>6</sup>

The Macphersons' daughter Charlotte was born 18 March 1781, their son John 2 January 1783. There is uncertainty as to their birthplaces and the precise date when Daniel joined the Loyalist community at Gaspé. He would appear to have bought two acres of land on the Richelieu River at Sorel on 3 March 1781 preparatory, perhaps, to the impending birth of his daughter. By his own conflicting accounts he settled in Douglstown, the new Loyalist settlement in Gaspé, (a) in 1783, (b) in 1785 (LCL resp. pp. 67039 and 67020). The original Loyalist contingent arrived in 1784, joining a pre-Loyalist community in Gaspé Bay which included veterans of the disbanded 78th Fraser's Highlanders. Among the latter may have been one Murdoch Macpherson, a petitioner for land on Gaspé Bay or Chaleur Bay in 1765 — almost certainly a Badenoch man. However the case, Daniel was a trusted member of the community by June 1787 when he is on record as acting as unofficial banker to several of both parties. He was appointed Justice of the Peace for the District of Gaspé on 24 July 1788, a member of the Land Board on 2 April 1789, and on 15 October 1795 he became the Commissioner for Administering Oaths to Settlers on the Crown Land. Between 1790 and 1801 he appeared frequently in connection with applications for land, culminating with his purchase of the old Seigneurie de L'Île-aux Grues (Cranes Island) in the St. Lawrence between Montmagny and St.-Jean-Port-Joli, on 21 December 1802.

He retained, however, property which he had assembled by land grant in Douglstown, where he had already given a piece to Henry Johnston, his Scots-born son-in-law, when the latter married Charlotte in 1799. This marriage resulted in seven grand-children and several great-grandchildren before Daniel's death in 1840. It was preceded, in 1796, by another between John Paterson, a son of the first English-speaking settler in Gaspé Bay, and Daniel's sister Margaret, whence came five offspring: John, Daniel, Laughlin, Julia and Mary — the last named after her grandmother Mary MacKenzie.

Meanwhile, Daniel Macpherson and Mary Kelly had added two more children to their family: Julia Anne, born 17 October 1788, and Laughlan Thomas, born 6 December 1790, the latter named after Daniel's father and grandfather. Julia

married Benjamin Le Moine des Pins (1785-1856) at Crane Island on 7 September 1810, and produced ten grandchildren before her death at Quebec on 16 May 1828. Among these were Benjamin Henri Le Moine who married his cousin Sophia Eliza Macpherson at L'Île-aux-Grues (4 April 1836), their eldest son McPherson Le Moine eventually succeeding to the seigneurie in 1873; and Sir James Macpherson Le Moine (1825-1912) who, with two of his younger brothers, was raised by his grandfather, first at L'Île-aux-Grues, and after 1829 at St.-Thomas-de-Montmagny. Sir James became a lawyer, civil servant, ornithologist, historian and significant writer of belles lettres in both languages.

Laughlan Thomas Macpherson (1790-1871) married Margaret Urquhart on 8 December 1821, probably at Quebec where he was a notary public. She was, perhaps, related to John Urquhart, a Scots-born merchant involved in the Gaspé-Northern New Brunswick fisheries as early as 1773, at Percé in 1779, and a godfather at a baptism in Quebec in 1783. Two years later Alexander McPherson "of the hotel" and Catherine McPherson (his wife?) acted as godparents for the same family, suggesting that this might be Daniel's elder brother who drowned. Laughlan, who acted as a legal agent for his father and brother John's business affairs, produced in the 1820s five grandchildren, including sons called Daniel, John and Laughlan.<sup>7</sup>

#### **Fishers and Merchants: the Gaspé Family**

Daniel Macpherson's purchase of L'Île-aux-Grues in 1802 did not break the family connection with Gaspé. His son John married Sophia Wills (1784-1842) at the Anglican Church, Trois Rivières on 24 November 1805, John being described then as "of Gaspé". Their family consisted of Melinda (b 29 November 1806), Mary Juliana (b 9 September 1808), neither of whom married and who became joint owners of the seigneurie on their father's death in 1847, and Sophia Eliza (b 1812), mother of McPherson Le Moine who succeeded his surviving aunt in 1873. John Macpherson and his brother-in-law Henry Johnston, both residents of the Gaspé, were co-owners of the schooner *Magdalene*, registered in their names in August 1806. In May 1809 when they became co-owners of the schooner *Charlotte and Sophia* (named after their wives) Macpherson was resident at Quebec, Johnston at Gaspé. Two months later, John Macpherson advertised for sale a fishing post at Point St. Peter, Gaspé Bay where "three thousand quintals may be cured on the premises and about four thousand more annually collected in the vicinity." Thus, the Macphersons were prosecuting the Gaspé cod fishery and buying fish from other fishermen. The property was bought by his brother-in-law, Henry Johnston, and was occupied by his son, Henry Bisset Johnston (Daniel's eldest grandson) in 1825.

Involvement in the Gaspé fishing industry inevitably meant business and social contacts with the powerful group of Jersey merchants who dominated that enterprise in the person of Philippe Robin.<sup>7</sup> From 1818 to 1824 when she married, Robin's daughter Elizabeth was a member of the Macpherson ménage on the Île-aux-Grues, presumably for her education, but also perhaps as a result of the clandestine marriage which her parents had formed in 1811 at Percé, several years after her birth. Well loved, she was enjoined by her father, in a letter of 23 March 1820 from Paris, to "Profit by the good example of regularity and oeconomy which you see practiced there." His letter of 20 March 1822 from Marseille

(a major market for Gaspé fish), places the relationship in a fuller light:

... it gives me pleasure to know that you are well pleased with your situation in the family of my good friends Mr. and Mrs. McPherson, and that they appear to be equally so with your conduct towards them . . . he can draw this season on my agents in London for £130 Sterling . . . which money deducting his commission is to be paid according to your good mother's direction.

The payment was essentially for Elizabeth Robin's food and clothing.

Relationships between the Macphersons and Robins, however, were not always amicable. In March 1826, Philippe Robin sent Mrs. Daniel Macpherson a gift of a silver plate; but in July 1829 he was writing to express his annoyance with John Macpherson for his failure to outfit, provision and provide a capable crew for one of Robin's vessels.

### **The Seigneur de L'Île-aux-Grues**

In a letter to Elizabeth dated 1 March 1830--she was now married and long-gone from L'Île-aux-Grues--Robin provides a succinct evaluation of Daniel Macpherson's career to that point. After learning and approving of Daniel's putting John in Possession of the seigneurie the previous year and retiring to St.-Thomas-de-Montmagny, he writes:

... Mr. McPherson has great merit in having brought up his family as he has done, and in realizing by his care and industry, in such a poor country as the district of Gaspé, a comfortable fortune; his purchase of Crane Island was a fortunate circumstance for him . . .

References to Daniel and his family continue to appear in the Robin correspondence until 9 March 1841 when, in reply to Elizabeth's of 2 November 1840 reporting Daniel's death at Trois Saumons in June, he writes from Bern, Switzerland:

... I was sorry to notice in your letter the death of two of my old friends McPherson and Stewart . . .

Predeceasing his wife, Mary Kelly, who died at Quebec 25 November 1842, Daniel Macpherson had been buried in the lovely little Protestant cemetery established at Trois Saumons by David Harrower, one of three brothers, Scots, who conducted a distillery at St.-Jean-Port-Joli. The inscription on his stone reads:

Sacred to the memory of DANIEL MACPHERSON of Crane Island, in this country, native of Badenach in Scotland, who departed this life on 1st June 1840, aged 87.

A member of the displaced Highland tacksman class, frustrated and perhaps ruined by the American Revolution, he had succeeded in re-establishing his family's fortunes to a status and level of prosperity that exceeded those of his forebears. That, perhaps, explains why pride in his Highland place of origin remained with him to the end of his life.

## NOTES

1. J.-M. Lemieux, *L'île aux Grues et L'île aux Oies: les îles, les seigneurs, les habitants, les sites et monuments historiques*. Quebec, 1973. This volume is invaluable for the period 1802 to 1840, following the purchase of the Seigneurie.
2. J.E. Macpherson, "The Pimlico Package." *Creag Dhubh*. No. 26, 1974, pp. 629-647. The passage reads (1820 additions underlined): Donald Macpherson of Pitghoin (Pitgown) is a cadet from Macpherson of Clun *Cluain*. . . Lachlan, of Shirobeg, fourth brother of the said Donald, married Mary, daughter of the Rev. Mr. John MacKenzie, Minister of Laggan, and has by her two sons, Alexander and Donald, and two daughters, Margaret and Ann. *This family went to Canada about the year 1774. Alexander was drowned, and Donald resides in Crane Island near Quibeck. The daughters both married.*
3. Jane Macpherson, Pimlico (London) to her nephew John Thomson, Army Medical Staff, Montreal 22 November 1849. Printed in A.G. Macpherson, "Coincidental Pleasures of a Clan Genealogist", *Creag Dhubh*. No. 31, 1981, pp. 944-950.
4. The account of Daniel's paternal ancestry is largely based upon the unpublished manuscript genealogy compiled by Sir Aeneas Macpherson of Invereshie, *Sliochd nan Triuir Bhraithrean* before 1704. See. A.G. Macpherson, "An Old Highland Genealogy and the Evolution of a Scottish clan", *Scottish Studies*. No. 10, 1966, pp. 1-43; and *The Posterity of Three Brethren, a Short History of the Clan Macpherson*. Clan Macpherson Association, Canadian Branch, 1966 rev. ed. 1976.
5. See note 4.
6. LCL = Lower Canada Land Papers, Public Archives of Canada, RG 1, L3L, p. 55995. The writer is deeply indebted to Dr. D.J. McDougall, Geology Dept., Concordia University, Montreal, for details of this and other references in this collection, and for information concerning: Daniel Macpherson's purchase of land at Sorel, Point St. Peter, and Douglastown; [Murdoch Macpherson; Daniel's public appointments;] accounts of the Johnston and Paterson families; John Urquhart and Alexander McPherson "of the hotel"; and John Macpherson's involvement in the Gaspé fishery.
7. The writer is indebted to the late Mrs. Phyllis Marianne (Macpherson) Hardy for details of the family of her great grand-father, Laughlan Thomas Macpherson of Quebec. She died 30 December 1982, the last descendant of Daniel Macpherson to have borne his surname.
8. The Robin correspondence is published and referenced in P.L.P. Le Garignon, "Un héritage normand sur la côte de Gaspé: une étude socio-historique de la présence jersiaise sur la côte de la Gaspé." *Revue d'Histoire et de Traditions Populaire de la Gaspésie*. No. 62-63, 1978. The writer is also indebted to Dr. Rosemary Ommer, History Dept., Memorial University, for the letter of complaint sent by Philippe Robin 17 July 1829 to John Macpherson, St. Thomas, Québec.



# "Jonathan Oldbuck": a note on Sir James McPherson LeMoine

By John E. Ruch

*Due to the pressures of academic life, Prof. Macpherson was unable to expand upon the lives of many individuals he mentioned, although he wanted very much to. Perhaps the most interesting of these people was Daniel's grandson (Sir) James LeMoine. Here, Contributing Editor John Ruch, one of many present-day writers who are grateful for the writings of this remarkable man, adds a word about him.*

The engraving after a photo of LeMoine contained on these pages shows him in his guise as a shy, retiring country gentleman very much in the character he assumed for some of his travel writings.<sup>1</sup> He was more than that, however, or he would not have become the Sir James we see in the distinguished portraits of his old age as president of the Royal Society of Canada. A prolific author, he tirelessly sought out historical lore, anecdotes, relics, and remains of his province, particularly around Quebec City. It was for this and for his part in promoting historical and learned societies that he received his honors.

James McP. LeMoine's character was formed at an early age. He lost his mother when he was only three years of age, and with two younger brothers went to live with his grandfather, the Loyalist Daniel McPherson. His boyhood was spent roaming the fields and streams around Daniel's seigneurie, in exploring nature, and in his favourite sports — trout fishing and shooting wildfowl. It was during these years that he acquired his remarkable interest in birds and a knowledge of them later drawn on for his writings. Teaching at the local school was given in French — of a very different sort. Not until adolescence, when his guardian sent him to a much better kind of institution in Quebec City did he receive competent instruction. He continued to be taught in French, with the result that his acquaintance with the English language was most informal. However, he was a diligent reader of books in both languages, and acquired a self-taught fluency in written English.

James' favorite reading matter consisted of adventure stories and Scottish poetry. He read the novels of Capt. Marryatt avidly, perhaps not knowing that this author was the son of a Loyalist, and shared this heritage with himself. The Scottish works enchanted him from youth to old age, especially those of Sir Walter Scott.<sup>2</sup> In fact, it was from Scott's novel *The Antiquary* that he took his pen name "Jonathan Oldbuck". It was more than a gesture of gratitude toward his favorite writer. By posing this name at the head of his own works, he demonstrated that he had that most valuable of human assets — the ability to laugh at himself. Oldbuck, the central figure in Scott's book, is a likeable but pedantic old bore forever engaged in archaeological and philological enquiries and controversies. So LeMoine saw something of himself in the fiction, and reasoned that other people — uninterested in his kind of subject matter — would see even more similarity between the two.



Sir James M. LeMoine.

LeMoine was fortunate in the circumstances of his career and of his marriage. He studied law, and was called to the bar in 1850. After practising for a number of years in a partnership, he left the profession to take up a post as Inspector of Inland Revenue (District of Quebec) — a position with little pressure which allowed him more time to devote to his own pursuits. In 1856 he married Harriet, daughter of the well-to-do Edward Atkinson. From her uncle Henry Atkinson, the LeMoines acquired "Spencer Grange", a choice suburban property of 40 acres at Sillery, two miles from the heart of Quebec. It was a showpiece horticulturally, and had originally been part of the grander Atkinson estate "Spencer Wood" which had been used many years as a residence for Governors of Canada. Among the best known tenants was Lord Elgin, who had turned it into even more of a cultural oasis.<sup>3</sup> The LeMoines thus automatically became neighbors of the great, and James from his personal accomplishments soon became a regular guest, adviser, and occasionally confidante of the governors.

At Spencer Grange from 1860 on, James and his wife entertained many of the leading scholars, literati and authors of their time. Few men of note visiting the capital were not his guests, or at least dinner companions at official receptions. Among the most noteworthy was that famous American historian, Francis Parkman, who was an annual guest for many years. Together they roamed the capital's old streets, visited battlefields and outlying villages and discussed the events of the 16th to the 18th centuries in the old province. James was generous of his time and knowledge. He befriended a number of novelists, and suggested plots to them based on some of the more fascinating anecdotes he had found in French-Canadian history. One of several books resulting from such a 'collaboration' was William Kirby's *Le Chien d'Or* (The Golden Dog).

As his writings and knowledge accumulated, LeMoine's reputation rose proportionately. A moving force in the Literary and Historical Society of Quebec, he served five terms as its president in the 1880s. In 1881, the Marquess of Lorne, then Governor General, invited a number of prominent men of letters to begin the task of forming a new organization for learned people.<sup>4</sup> LeMoine was one of the two who represented Quebec, and recommended a list of eligible men for membership. The Royal Society of Canada was formed the next year including all his candidates. Having chaired early meetings, James himself became president of the Society in 1894.

James' writing career lasted from 1860 to 1906, and resulted in a voluminous production of articles, books and lectures.<sup>5</sup> The Municipal Library in Montreal contains more than two dozen of his books, and this collection is far from complete. The most popular of his articles were periodically gathered in volumes issued under the title *Maple Leaves*. In greater part, his subjects are his province and his city, their history, monuments and natural features. On occasion he wrote of other interests, for example about Loyalists, the Scots, and the Public Archives.<sup>6</sup> He was proud of the three heritages he enjoyed — French and Scottish ancestries, and the Loyalist tradition.

He was created a Knight Bachelor by Queen Victoria in 1897, and retired from his official post in 1899. His wife died the following year. During the final decade of his life, he maintained his avocations as best he could. His last book appeared in 1906. Until the end in 1910 Jeanette, one of his two children, both daughters, served as his chatelaine. Among his many credits were memberships in interna-

tional societies and foreign honors. He had even joined the militia during a crisis which occurred during the American Civil War and retired as a lieutenant-colonel.

#### NOTES

1. Photo supplied by Dr. Elinor K. Senior, Montreal. In 1889, the fifth series of *Maple Leaves* was referred to as "The Explorations of Jonathan Oldbuck." A short biographical note with bibliography is in the *Macmillan Dictionary of Canadian Biography*, edited by W.S. Wallace.
2. This is made clear in a short article "First and Favourite Books" which he wrote at the request of the well known Toronto journalist and essayist J.V. MacAree for the old *Mail and Empire*. It was reprinted in his last book in 1906.
3. LeMoine's description of Spencer Wood and Spencer Grange appeared in his *Picturesque Quebec*. Montreal, 1882, pp. 332-344 and 344-350, respectively.
4. His article on Lord Lorne, and one on the Society were published in *Maple Leaves* (6th ser.) 1906. For presentation at Society meetings he wrote eighteen different papers.
5. Short bibliographies of his works appeared in: R. Renault, *Bibliographie de Sir James M. LeMoine*. Quebec, 1897, and A. Beaulieu & Wm. F.E. Morley, *Le Province de Québec*. (Histoires locales et regionales. Ser.) Toronto, 1971.
6. "The Scot in New France", 1880; "Etudes sur Sir Walter Scott", 1862. "U.E. Loyalists" was published several times, e.g. in (2nd ser.) 1864, *Maple Leaves*, and (4th ser.) Quebec, 1873, pp. 127-140.

# Aunt Lizzie Reminisces: a memoir recorded by Norah Wilmot, né Manion

Prepared by Molly E. Estall

*"Three Wilmot sisters, Lizzie, Julia and Maggie lived in Newcastle, Ontario for most of their long lives. They were always known as 'the Wilmot Girls'," writes Molly Estall in a letter introducing her aunt's reminiscences. The reminiscences speak eloquently for themselves. Molly's letter does too, and to introduce this article, to set the scene, nothing could serve better than the rest of the letter.*

*"Lizzie was petite — fine features, blue eyes, white hair — when I knew her. As a young girl she must have been like a Dresden doll, but not a fragile one. She was a marvellous cook, and no church sale or, in fact, family party, was complete without Lizzie's lemon tarts. My Aunt Olive Thorne, granddaughter of Sam<sup>l</sup> Wilmot inherited her mantle. I inherited the recipe! Tiny as she was, there was no doubt who was the head of that household.*

*"Julia was taller, handsome, but a very 'comfortable' sort of person. She was a widow. She didn't flaunt her status, but she had been a married woman and knew a thing or two the other sisters didn't, didn't she? It gave her status!*

*"Maggie was something else — tall, angular — the adjective that keeps come to mind is 'arch'. She fancied herself as the family humourist and flirted outrageously with anyone who wore pants, old or young — embarrassing to the young, but hilarious, too. Anyway, she sparkled — fancy combs in her hair, ear rings, a necklace or two, brooches, bracelets, and a ring or so. One didn't ignore her — but she was kindly, too — a real character.*

*"I think Norah Wilmot really did very well in taking notes for this paper, and in transcribing them. I remarked to my husband that if I shut my eyes and just listened to someone reading this paper I could imagine Lizzie was right there. It rings true.*

*"Perhaps one or two points raise questions — e.g. the bit about fast cars, speed boats and water skiing — and the date 1928. I think it likely Lizzie didn't travel much after this time — she was really quite old and not up to travel. But she did live quite a bit longer. 'Fast' cars are not necessarily fast by present standards. I learned to drive a 1911 Cadillac roadster, 4 cylinders, 4 speeds forward — not in 1912 mind you — but it was considered a bomb in those days — when to get up Rouge Hill in high was a real feat — even if you didn't come up to a slow truck, or worse, a wagon & team!*

*"A quick look at our Britannica states the Prince was travelling as Lord Renfrew, and a little arithmetic puts him as 18 years old. That must have added to the thrill for a 15-year-old girl — almost well within range!"*

*We think this is a remarkable reminiscence, not merely because it adds a unique dimension to a fondly-remembered event in Ontario history, but because it bridges so many gaps between those days and our own. The pace of technological change is so rapid today that we scarcely have time to digest one lot of 'changes' when another is coming down the road at us. Yet in the first paragraph, Lizzie*

*reminisces about the transition from tallow to gas lighting. That was a true revolution in her days, yet how many of us remember it? Read on and acquire a feeling for 'how it was then'.*

A long time ago, indeed, since I remember sitting by the kitchen fire-place engaged in my Saturday morning task. The little one of the household made the weekly supply of 'tallow dips' and I could not have been more than six years old when I knelt by the great round pan of melted beef fat, dipping my stick of suspended candle wicks in and out of the warm tallow. When this got so heavy that my small arm could hardly lift it, Mother would call out: "That will do now, Lizzie, they are large enough." I would then go on to the next weekly task: polishing the many brass candlesticks that we used daily. Sperm candles were a luxury and only used on special occasions. How delighted we were when lamps came in. Hanging lamps were considered very elegant, but years later, when gas was discovered and became general, we thought nothing could surpass it as the last word in illumination.

Life was simple in the early eighteen hundreds. My father, Colonel Allan Wilmot, was proud of the fact that he had walked in the year 1816 from 'Little York' to the thousand-acre farm that Grandfather (Major Wilmot) had taken up three miles east of Bowmanville in Clarke Township — a forty-five mile walk. As a lad of twelve, Father had accompanied a farm hand who was driving the family livestock to the new home, 'Belmont', just being completed and built as an exact copy of the old U.E. Loyalist homestead in New Brunswick. What would you think, Father, if you could make that same journey today, over a four-lane highway of amazing smoothness, or maybe by air? Inconceivable to you as you trudged along in your cowhide boots behind your strolling cattle. Little did such thoughts enter your contented young mind as you trod the peaceful forest trail. At the age of twenty-nine, Father courted and won the favour of Julia Ann Turner, 'the fair maid of Quinte', and rode regularly the long journey to Belleville to visit her. He used to tell us that, as he neared his destination, he would draw his horse up by some roadside pool and tidy himself up by the shining water. After his marriage, he lived with Grandfather until the big-timbered and wide-boarded farmhouse was built, when it and one hundred and sixty acres of land became his, and he went his own way and founded a large family.

Yes, our ways were peaceful and simple one hundred years ago. In the early winter a fatted steer would be butchered and hung in the woodhouse. I can remember Father making a rite of cooking a steak. The grid was placed over a glowing bed of hardwood coals and the thick steak nicely browned on each side, when it would be removed to a great platter, bathed in sweet butter, seasoned, and put back on the coals for further broiling. It was very delicious, and that and bread baked in the huge brick oven remain happy memories: fourteen large loaves of bread and a little round crusty one that we all loved best; a number of dried fruit pies, and the week's baking would be finished.

In the spring of the year, a young calf would be slaughtered and hung in the cool depths of the great dirt-floored cellar. All the supplies were housed there: home-cured hams and bacon sides hung from the ceiling, stone crocks of jams and preserves, pumpkin and ginger, barrels of cider, maple molasses (syrup), vegetables, apples, dried fruits. I remember dried cherries as being particularly delicious

and one never sees them nowadays. The cider must have been particularly potent, as a humiliated young Scottish servant could testify. She had been sent to the cellar to sort potatoes and was found sprawling among the sprouting cobbles, gloriously tipsy.

Farmers led such busy lives that there was little time for ornamental gardening, but my father was an exception and loved his garden. Asparagus was well known and almost every vegetable except celery. Tomatoes were grown, but were brought in and put on the mantelpiece to be admired, a rich red and very beautiful, but I



*Above*, Miss Elizabeth Wilmot (the Aunt Lizzie of the 'Reminiscences') c1921.  
*Below*, the Wilmot girls c1921. The inscription in the photo album (left to right) reads: "Julia, Lizzie, Mother, Maggie."



do not remember eating them until much later. [Ed's note: Until quite late in the 19th century they were considered poisonous because the leaves and stems of the plant are toxic. In 1860, *Godey's Lady's Book*, the popular American women's magazine of the day, stated categorically that tomatoes should "always be cooked three hours."] We had all the small fruits and large English gooseberries. Black currant jam and English stewed gooseberries were popular for Sunday tea. I can see Aunt Burnham's walnut table that had been polished until it shone like a pool of gleaming rainwater.

The travelling shoemaker usually spent a fortnight with us each year, using our tanned leathers. He measured my foot carefully, muttering: "You have a nice little foot, but not as small as your Aunt Burnham's." A small foot and a handsome bust were decided acquisitions in those days; a bust was never referred to. A gentleman might speak of a certain lady as having 'a handsome neck and shoulders' and one inferred the rest. The travelling tailor also came annually, and made suits and ulsters for the men of thick woollen materials made from our own wool which had been sent to the factory and, for twenty-five cents a yard, woven into homespuns and plaids and also blankets when necessary.

When we grew older we had breath-taking expeditions in to Toronto, where we shopped in a little place on King Street (Hughes, I think) for 'coming out' and wedding silks and satins. They had lovely imported materials and fine wools. Later we went to Murray-Kays for many years. My first pair of 'bought shoes' were worn on my first train journey, and I am quite sure the marvels and thrills of the train could not surpass the joy of my beautiful 'Prunella' cloth shoes; they had black kid toes and heels, the buttonholes were scalloped and they had shiny red buttons. Luxury, indeed.

I wonder if modern children in their beautifully run summer camps experience the real enjoyment that we did on our summer holidays. Picnicking, fishing for trout in Wilmot Creek, driving in our little pony cart to take the harvesters their mid-morning and afternoon refreshment. What a contrast to our noisy farm machinery today. The lovely peace of those sun-bathed fields, with the quiet swish of the scythes and the drowsy twittering of birds. The grain in those days was cradled and a large number of men would be at work. We took them great steaming pots of coffee made of ground peas, or tea and large buttered buns. Father would call out "Come on, boys" and they would all sit around in a circle and soon finish their welcome snack. Then came the welcome moment: Father would produce a little brown jug and a tiny glass, they would all stand up and receive their measure of whisky straight from the jug. Work was resumed with great gusto.

When I was seven, I started school. Stained brown from the weather, the little school building had never known paint. Its wooden forms and benches were hard and uncomfortable. The great wood stove had a yawning crack that occasionally belched flame and smoke. I hated the cold and would huddle around the big heater while the other children rushed out to play. A number of great boys would attend during the winter when they were not busy on the farms, and I fell in love with Harry Jones. He brought me beautiful red apples, polished, no doubt, on the sleeve of his homespun jacket. The school was supported by the country families, who sent their children and boarded the teacher in turn. We were taught reading, spelling, writing and arithmetic. I disliked arithmetic and asked if I might take



history instead. Mother had read it aloud to us and interested us in the romance. Mr. Scott, our teacher, was much astonished and I can see his face now as he said hesitatingly: "Well, yes, I suppose you could, but I would have to send away for a book."

Mr. Jeremiah O'Leary was another teacher, and we liked him very much. He had a brother who was an amateur phrenologist and sometimes he would come and read our heads during recess. He felt the bumps behind my small ears and said I had an amative disposition. I was almost chagrined when I found out what the word meant. Jeremiah O'Leary did so well with the large boys that he was requested by the Hon. John Simpson, whose boys attended the school, to return for another term. The cat-o'-nine-tails was administered when necessary.

Later on, I went with my brother Asa to Mr. Boate's academy in Newcastle. This was a three-mile walk, but we took our lunch in little baskets made by the Indians. On very stormy days it was arranged that we might stay at the school all night. There were several boarders and we enjoyed the dancing and fun and hoped for bad weather. We took French, dancing and drawing as extras. Miss Massey, an aunt of Hon. Vincent Massey, taught us drawing and later on married Mr. Boate. Government-supported schools came into effect about this time. Mr. Boate's Academy was disbanded, and he became inspector of public schools.

Time flew by. I was now fifteen and had been one of six bridesmaids at my sister Kate's wedding to Dr. Reade of Cobourg. Weddings in those days caused just as much flutter of silks, satins and chiffons as they do now. They [the dresses] were more or less copied from the English illustrated periodicals. We took a deep interest in the Royal family and were well informed on all their doings and the births, deaths and marriages. At this time, there was a very select private boarding school at Port Hope and it was decided to send me there and allow me to spend my weekends with my sister Kate Reade. Not a very good plan, as my mind was more taken up with weekend frivolities than with my studies. There were just three other boarders at Miss Borrodaile's school for young ladies, and twenty day pupils. The boarders took their meals with the family and table etiquette was gently taught. Polite conversation was encouraged and modern children who scoff at school meals might quite well envy the food that we got. I remember the 'treacle pudding' which was most delicious; when sliced down, the rich, brown juice would run out. Captain Borrodaile was a retired Indian officer, and consequently we had many delicious curries and spicy Indian dishes.

Our school clothing was very simple: in the winter we wore dark woollen dresses, with a black taffeta for Sunday, and lustres and muslins in the summer. Our underclothing would appall a modern girl: long cotton chemises, flannel drawers, whalebone corsets made at home by the sewing woman, petticoats yards around and trimmed with embroideries, high-necked cotton and flannel night-gowns which left no charms exposed, warm woollen stockings, white lisle and cotton for summer. Yes, it was tradition that one should have at least three sets of hand-embroidered underwear, carefully kept for special occasions.

The school was just opposite St. Peter's Church. The Rev. Mr. Bethune, who later became Bishop, was our Rector, and his son Charles assisted him. We were encouraged to teach Sunday School and enjoyed chats with young Mr. Charles, who was most attractive. It was a great disappointment to the young ladies of Cobourg when it was rumoured that he was engaged to a Miss Furlong of Toronto.

I won a prize for French at Miss Borrodaile's, a beautifully bound book of poetry. [The book is now in the possession of Aunt Lizzie's great grand-niece, Ann Elizabeth Wilmot, daughter of my nephew Allan — NMW.]

The most thrilling event of my schooldays was in the 1860 when the young Prince of Wales, later King Edward VII, visited Canada. Cobourg was a flourishing town of some importance and was included in the Prince's itinerary. The new town hall, a very modern and grand building, had just been completed and it was decided to open it with a reception and Ball for the visiting Royalty and his suite.

Everybody in town and the country around was agog over the impending celebration. New gowns, decorations, surmises as to who should dance with the Prince were the topics of the day. Aunt Burnham, who was somewhat of an autocrat, decided that although we were a bit young, my cousin Annie and I should attend the Ball. We were to have new frocks exactly alike, although we were just sixteen and not 'out', and we were to go to the Ball. It was an opportunity that should not be missed. My cousin and I were innocently pleased with ourselves in our snowy grenadines, made with modestly round necks, little puffed sleeves and long frilled skirts. We wore white satin slippers and our parted hair was crowned with little wreaths of artificial pink rose buds. Many handsome gowns and wraps had been ordered from the 'City' (Toronto) and locally Mrs. Connells, with her long curls plastered on each cheek had fitted many fluttering hearts with taffetas and tarlatans and heavy embroidered satins.

The Prince's party came from Belleville by boat late in the summer afternoon, and there were few properly cooked dinners in Cobourg that evening, as mistresses, maids and cooks flocked to join in the welcome. The Prince and his party were entertained by the Hon. Sydney Smith and Col. Boulton acted as aide-de-camp during their brief visit. A room adjacent to the Ballroom in the Town Hall had been set aside for the Prince's party, richly furnished with beaded chairs and couches loaned by Mrs. Weller. The table had a beautiful centrepiece of silver, filled with huge peaches and delicious-looking green and purple grapes which came from Niagara. Visitors thought they were exceptionally fine.

NEVER SHALL I FORGET THE EVENING OF THE BALL. When the Burnham carriage called for me it seemed so overflowing with finery that I refused to get in and crush my flounces. "I shall walk," I said. And I flew off before anyone could stop me. I had not gone far down the warm moonlit street when my elbow was grasped and I turned startled eyes on my cousin Jay Ketchum. "Where are you going, Lizzie?" he asked. "Why, to the Ball, of course," I replied, and he accompanied me along and up the steps to the entrance. We looked around for my sister Kate, and it was then that I got my greatest surprise and joy of the evening, for she was just starting to dance with the Prince. Kate in her wedding dress of white taffeta with its rows of pinked ruffles, was radiant, and I thought she was the most beautiful young woman there. Many charming girls danced with the Prince that night; Miss Janice Daintree, Lydia Bennett, my cousin Annie and others who had official rights. I enjoyed watching them without envy, the mere fact of being there was enough pleasure for me. The Ballroom with its blazing gas fixtures ablaze with light, the gay uniforms and handsome gowns was a fairy land to me. After the Prince departed at midnight, there was a great rush to see who could be first to drink out of his wine glass. I do not remember participating in this.

Social life was very gay in the sixties. I and my sister Julia (later Mrs. Metcalf)

came out together at a party given by Mrs. John Burke of Bowmanville for two very stylish young ladies from Whitby, the Misses Warren. My dress was a grass-green striped silk, trimmed with blond lace, and I had a train. Julia's was of two-toned mauve taffeta. We spent the winter in Cobourg with my sister Kate Reid and her husband Dr. Reid, and enjoyed the many large parties given by different people. The Crusoes, the Boswells, the Hon. Sydney Smith, the Boultons and, of course, Aunt Burnham. The drawing room carpets would be covered with tightly stretched linen, the music was gay, and the suppers were splendid feasts. The great dining-room table with its mirror-like surface would be laden with delicious jellies (wine), gateau de pomme,, trifles, typsy puddings, great boned turkeys, glazed and splendidly decorated. The drinks were punch, wines and whiskies; champagne punch was my favorite.

We enjoyed life to the full in those early days. We had boating parties, rose and picnicked at the beach, played games — battledore, shuttlecock and tennis. We visited our friends, skated on the ponds and lakes, and had many sleigh rides. The modern young people with their fast cars, speed boats, water skiing and dancing would think we led a dull life and no doubt they think they are very much ahead of us in their gaiety and pleasure. I wonder?

[These notes were written from tales Aunt Lizzie used to entertain us with when she visited with us in Toronto in 1921 to 1923, and in Woodstock up to 1927 or 1928. She was a wonderful little person, very pretty and gentle, full of zest of life and loved by all. She lived the last of her life with her sisters, Aunt Julia and Aunt Maggie in the big house in Newcastle, and made her famous angel cake and lemon butter tarts for all the family doings and church events. I am only sorry that we did not get more of her early experiences down for our children and grandchildren.

Norah M. Wilmot, wife of Allan G. Wilmot]

## A WILMOT GENEALOGY

**Benjamin Wilmot** and his wife Ann, with three children immigrated to New Haven Colony, Conn., c1648 from England.

William (1632-1689) m Sarah Thomas — had ten children.

Thomas (1679-1748) m Mary Lines — had five children.

Ezekial (1708-1748) m Beulah (?) — had three children.

**Lemuel** (1743 or 1744) m Elizabeth Street — had five sons. Lived Long Island, N.Y. Member Loyal American Regiment. One source says he fought with Col. Delancy's Regt., another that he was a Capt. in Regt. commanded by Beverly Robinson. In 1783, Lemuel and his wife came to Oromocto, Sunbury Co., N.B., with their five sons: Malcolm, *Samuel Street*, John M., William, and (?).

**Samuel Street**, (1774-1856) son of Lemuel, came to York, aged 21, to work with John Stegman, a surveyor. Purchased Lots 31-32, Clarke Twp. Was major in the army. Married Mary Stegman 26 May 1891 at St. James Church, Toronto. Had issue:

Allan (1804-1896) m Julia Ann Turner (1812-1891)

Lewis

Elizabeth (1814-1896) m Asa Burnham

John (1820-1899) a banker in N.Y.

Samuel (1822-1899) inherited family home 'Belmont', farm, mill. Developed a fish hatchery & a hydro plant.

**Allan** m Julia Ann Turner 'the fair maid of Quinte', daughter of Gideon Turner, first reeve of Sidney Twp.

Samuel

Katheline (Kate) m (1) Dr. Reid (or Reade) of Cobourg; m (2) Robert Loscomb (?)

Wellington b 1842

James M. (1843-1864)

*Elizabeth Adelaide* (1845-1936) the Aunt Lizzie of the "Reminiscences"

Asa B. (1846-1876) m Rebecca Anna (Smith?)

Julia (1849-1932) m Geo. Metcalfe

Harriet m Stirling Marshall

Margaret (1857-1937)

Alice (1859-1885)

Allan (?)

**Allan G. Wilmot**, son of Asa B. and Rebecca Anna m Norah Manion who d 1972. Norah is the recorder of "Reminiscences". They had two sons, Gerald and Lemuel Allan.

### NOTES

This information is from the papers and possessions of my mother, Eileen Mary Simpson, neé Thorne, gdau. of Samuel W., and her sister Olive Thorne, as well as from Ellen Morris, Allenhurst, N.J., a ggggdau of Samuel. Other information from my searches in St. George's Cemetery, Newcastle, and church records there. ME

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## STRICTLY BY THE BOOK

**CANADIAN GENEALOGIST** welcomes review copies of all publications of a genealogical, biographical or local history nature, and will review all such material sent to it for consideration, whether by individual authors who have produced their own books, from regular publishing houses, archives, museums, or libraries. Our interest is not limited to Canadian works, but extends to American, British, Irish, Scottish, or European publications whose implications might also have a bearing on the study of Canadian genealogy. **ORDERING** — Some publications reviewed here are available direct from **CANADIAN GENEALOGIST**, and are marked with an asterisk. A list of these appears in the Generation Press book catalogue.

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**The Loyalist Guide: Nova Scotia Loyalists and their documents**, compiled by Jean Peterson, edited by Brian Cuthbertson. ISBN 0-08871-044-5. Public Archives of Nova Scotia, Halifax, N.S. Softcover, 272 pp., \$11.95 plus \$1 postage.\*

The arresting cover, showing the Union Jack of 1707-1801, introduces one of the most comprehensive one-theme bibliographic guides in the field of Nova Scotian history. More than 1400 entries cover Nova Scotia and its Loyalists, 1775-1830. For genealogists the book is their passport to a paradise of careful selection and good browsing.

The guide is admirably organized, and clearly differentiates between primary and secondary sources, with 998 of the former and 425 of the latter. If the chapter headings and sub-headings do not produce the requisite information, you have comprehensive indexes of persons and places upon which to fall back. So well planned are the entries that one can go to the Public Archives of Nova Scotia, guide in hand, and write the call number on the request slip and have the book or manuscript in hand within minutes. This consideration alone causes one to hope that the Archives will consider using a like approach to other themes such as immigration or ethnic groups.

Since reviewers aren't allowed to give marks of 100%, we'll tell you to change page 83 to 93 in the table of contents, and give the book a mere 99%. Jean Peterson, ably assisted by Lynn Murphy and Heather MacDonald, deserves high praise. The unity of the work and its useful introduction can be attributed to the supervising editor, Dr. Cuthbertson, a man who is rapidly emerging as a prolific Nova Scotian historian. As anyone knows who has ever created an annotated bibliography, a great deal of value is added to the listings thereby. This team has done its work well. **TMP**

**The Family Rafuse 460 Years, a Record and Genealogy of Nova Scotia Rafuse Families**, Audrie Rafuse Mahon. Available from the author, 319 Purcell's Cove Road, Halifax, N.S., B3P 1C5. 86 pages, \$12.

Each new family history brings more people in touch with their forebears. I always wonder whether the book will advance knowledge or exemplify misguided zeal. Mrs. Mahon's brisk approach takes over at once when she explains the cover and does not falter until the end of the book. If there were awards for honesty and good sense in presenting family history, I'd nominate Audrie for this year. What a logical presentation, and what an awareness of the potential problems the reader might have! The material is presented in the Burke system which is clearly explained for the novice and forgetful reader on page eight.

Top marks, too, for the charts and pictures which outline the geographical and historical aspects of family history. The book is a nice size for the shelf. The ring binding means no title on the spine, but does let readers leave the book open at any page one wishes to study at leisure. The small group of typographic errors do not seriously harm the book, though you will wish to change 1758 at the end of page 19 to 1798, and award the 'bigamous' groom to the lady on p. 39 (1) rather than to the lady on p. 35 (3).

Recommended as a reliable, truthful book about a 'foreign Protestant' family long settled on Nova Scotia's beautiful South Shore. I only hope that the small '1' on the cover means we will see its sequel before too long. **TMP**

**Bibliography & Source Materials for German-American Research, Vol. 1: U.S.A.** edited by Arta F. Johnson. Available from the author at 153 Aldrich Rd., Columbus, OH 43214. 112 pages, \$11 US postpaid.

Finding ancestry follows basic lines of approach, but people appreciate advice that saves effort, time and expenditure. When one does Germanic research, there are special problems. Most guides about ancestor-seeking emphasize British Isles origins. French-language guidebooks lead back to France, with possible asides to Belgium and Switzerland. German authors, such as Ribbe und Henning, in *Taschenbuch für Familiengeschichtsforschung*, write in German. One problem faced by almost all North Americans of that descent is a lack of knowledge of German, in whatever script it appears. Dr. Johnson addresses this difficulty in her excellent series of guides for those doing German ancestral research.

She wished to provide a "useful, adequate survey that does not cite 90 percent German-language titles". In this reviewer's opinion, she has succeeded admirably. With the assistance of expert contributors, she offers 112 pages of pertinent material. Proceeding through the background material of beginners' books and geographical sources, she deals with immigration and naturalization records in the USA, offers a substantial section on religious groups and special parties of settlers (e.g. Salzburgers), and treats of material in individual eastern and central states, as well as giving lists of libraries and archives in the USA. This is a rich vein to be quarried by researchers.

In case Canadians should feel it is all "too American", let me cite a few examples of the wealth Arta Johnson offers us. The Mormons put out *Major Genealogical Record Sources in Germany*. Thode's *Address Book for Germanic Genealogy*, Mrs. Johnson's own *People of the Palatinate*, Charles Hall's *The Atlantic Bridge to Germany*, Filby's *Passenger and Immigration Lists Index*, and the *HETRINA* volumes are invaluable and know no international boundaries. One who wishes to adopt a parochial attitude to genealogy is out of his league. One who wishes to use the multitude of valuable materials being produced will want to add this bibliography to his shelves. I urge librarians and archivists especially to consider the value of such a book. The third ethnic group in Canada, after the British and French, is German (including those whose forebears attempted to hide their origins under the terms 'Dutch' and 'Swiss'). In Nova Scotia, between a fifth and a sixth of the population has a touch of Germanic ancestry.

Dr. Johnson is preparing a second volume, which will deal with sources in Europe. Again, her emphasis is placed on material that can be used by the average anglophone North American, whether in Philadelphia or Waterloo, Lunenburg or St. Louis. Why "suche nach der Stecknadel im Heuhafen" when there is such an excellent means of reducing the size of the haystack? TMP

**MacRoots, How To Trace Your Scottish Ancestors**, by Tim Bede. Available from Macdonald Publishers, Edinburgh, 1982. Softbound, 75 pages, illustrated, \$4.50 plus \$1 postage.

The name alone should sell a few copies. So might the eye-catching red-and-white cover featuring a Hamish-type character in a kilt. This short booklet in seven chapters is necessarily for the rank beginner in Scottish genealogy, with a pleasing layout and good sequence. Mr. Bede does not try to cover the detail used in such books as Gerald Hamilton-Edwards' *In Search of Scottish Ancestry* (now available from Generation Press in a revised edition) or the advanced scholarship of Donald Steel in *Sources for Scottish Genealogy and Family History* (Volume XII of the *National Index of Parish Registers*). Unfortunately, the author does not include any reference to helpful publications nor, equally important, to the benefits of membership in the Scottish Genealogy Society or Family History Societies. He seems to feel that hiring a researcher is the best approach after the basics are found.

Search procedures at New Register House, Edinburgh, are well-described and very useful, particularly for post-1855 vital statistics, census returns, and old parish registers. For the enthusiast not living in Scotland, there is a chapter on long-distance research with some good clues for locating the emigrant ancestor's Scottish home. He is also careful to point out some of the pitfalls in searching parish registers.

Beyond these "three great hoards of information" he makes only token mention of testaments, sasines (land records), court records, directories, Kirk Session books, and the famous Statistical Accounts. Some of the subjects *not* covered are Non-Conformist (other

than Church of Scotland) records, military records, and newspaper notices. In fact, the chapter on long-distance research omits specific mention of newspaper obituaries and cemetery inscriptions as good possibilities for obtaining the emigrant ancestor's parish of origin.

Some brief appendices deal with naming customs, irregular marriages, illegitimacy, and the like. A list of professional researchers was a good idea, and I applaud Mr. Bede's parting advice: write your own autobiography. Some day it will be treasured by appreciative descendants. Because of the size and nature of the book, it is difficult not to compare it with Donald Whyte's *Introducing Scottish Genealogical Research*. The latter offers more detail in a somewhat wider scope. However, *MacRoots*, with its engaging illustrations by McCormick, is an attractive MacBook. Brenda Merriman.

**Eighteenth Century Emigrants from German-Speaking Lands to North America, I: The Northern Kraichgau, Annette Kunselman Burgert.** ISBN 0-911122-46-X. Pennsylvania German Society, Box 97, Breinigsville, PA 18031, USA. Hardbound, illustrations, maps, 462 pp., \$40 US plus handling.

The Germans began coming to America in 1683 and in the eighteenth century people from the Rhine flooded into the lands we know as Pennsylvania. The British government, for reasons of policy, diverted part of that migration (1749-52) towards Nova Scotia. The economic, political, social and religious factors which brought about emigration affected all, regardless of where they turned up later as immigrants. Apart from the enormous worth of the book for those seeking Pennsylvania ancestry, there is also much to be digested by people interested in Germans who went to Nova Scotia then, or to Upper Canada (Ontario) a generation or so later.

Since this major compilation impressed the reviewer as a veritable model for such studies, may he share some of the reasons for his enthusiasm? While we might take for granted the eighty-six illustrations and seven maps, we should savour them both for the information they convey and the sense of place they evoke. Again, the three indexes bring every detail of the volume within moments of retrieval. Three appendices further enrich the content.

The highest praise is reserved for the introduction and the actual data concerning 624 emigrating families. Here we learn of the geography, history and social structure of the region known as the Kraichgau. If one drew a line from Heidelberg to Heilbronn that curved to parallel but not to reach the River Neckar, one would have the top of northern Kraichgau. The cut-off point is roughly a line from Wiesloch to Kürnbach. There were eighty-five communities in the northern Kraichgau, which is a geographic region rather than a political territory. Now it forms part of Baden-Württemberg, but in the eighteenth century, half of it belonged to the Elector Palatine, a quarter was subject to imperial knights, and the remainder had a variety of rulers, of which the Church was foremost.

It is a region from which many Nova Scotian Germans came. Some surnames match those that turned up in Nova Scotia in the 1750s. The less common ones are listed here in hopes they will suggest lines of enquiry to those tracing their origins in Germany: Beck; Graff; Keller; Leiser; Vögeli; Beringer; Hahn; Klem; Löffler; Wacker; Biswanger; Hartman; Köhler; Merckel; Wirth; Ernst; Jost; Kolb; Ringer; Schaufelberger; Fink; Kayser; Kuntz; Sauer.

Family groups are arranged to show church and civil information about the family prior to emigration, the ship and year in which they migrated, church and civil data concerning the family subsequent to arrival in Pennsylvania. The author and her editor have used a variety of sources to bridge the Atlantic and provide crucial clues for those interested enough to utilize the leads. Taking a family back to its parish or village of origin is one of genealogy's hardest problems. Mrs. Burgert has done the hard work for the thousands of descendants of these people. Human nature being what it is, there will be many more eagerly awaiting the southern Kraichgau next time. I do not ask that it be better than this volume; anything as good will be a joy. Thanks for Mrs. Burgert, Pastor Frederick S. Weiser and the Pennsylvania German Society for a job well done! TMP

# WHAT'S IN A NAME

A Queries Section by Elizabeth Hancocks, C.G.



**AYERS - BRITNELL - BRICKNELL:** Mrs Dores E Ayers, 120 Widdicombe Hill Blvd, No. 315, Weston, ONT M9R 4A6. Francis Ayers b ENG (where), d Whitchurch twp, York Co, ONT. Francis and Ann Bricknell lived in Ringwood area. Children: George; William; Thomas; John; Mary Emma; Francis; Sarah Ann. The Ayers married into Faulkner, Piper, Armitage, and Sheffer fams. Religion: Tunker, Wesleyan Methodist and Baptist. Any info appreciated. Dates, 1847-1970s.

**BLACKADAR:** Mrs Ben J Lamb, Jr, 129 N Kingston Ave, Rockwood, TN 37854 USA. Will reimburse postage for info on prts and desc of: Ruth Flowers Blackadar who m, as a widow, Charles Christopher Blackadar 1795, Halifax, NS. Had nine children of which one may have lived in New Hampshire and three married a Pitman of Yarmouth. Had son George Flowers and maybe John who m 1803 Mrs Ann Twaddle then left Halifax. Where to? What connection was Thomas Flowers of c1780s in Halifax to these people?

**BROOKS:** Maurice E Comfort, RR 2, Thorndale, ONT N0M 2P0. Helen Brooks b N IRE 1846, d Brandon, MAN 26 Apr 1938. Her bro Robert b N IRE 1844, d Fergus ONT, 10 Apr 1912. What is Helen's story? What became of their bros: Thomas b 1841; James 1843; William 1846. Can exchange info on their anc and Robert's fam.

**CALDWELL:** Mrs Mary Edith Wegener, 3181 Maple Rd, Newfane, NY 14108 USA. Thomas Caldwell, s/o Henry and Frances (Robinson) b 14 June 1829 South Plantagenet twp, Prescott Co, ONT, d 1 Apr 1899 Aylmer, QUE. Wife Mary (who?). Children: Frances Mary; Thomas; Margaret; Henry, William; Isabella; John. Need all info. Wish to correspond with desc.

**COCKBURN - WILSON:** Mrs Joan M<sup>rs</sup> Dougall, 323 Sawyer Rd, Oakville, ONT L6L 3N6. Sara Cockburn b 1843 Co Donegal, IRE, d/o Elizabeth and James, m 26 July 1861 in Ashfield, ONT, Sam Wilson b Co Meath, IRE, 1830, s/o Ruth and Robert. Did Sam and Sara's fam come to ONT? Sara d c1877 and left nine children. Sam remarried Charlotte Rivers in North Bay area and possibly fathered eight children. Sam d c1908. Any additional info appreciated.

**DALEY - DAILEY:** M E Hodnett, 2027 Como Ave, St Paul, MN 55108 USA. Seek info on the Daley fam of Bathurst-Clinton, NB area. Joseph b 1809 had children: Henry 1857; Herbert 1860; Gavin 1866 'went west' c1900. Jane Daley m James Barry and had children: Richard 1846; James 1848; Henry, possibly in Vancouver area. Postage paid for any info.

**DYSART:** Wendy Inskeep, 11 College St, Matamora, NEW ZEALAND. Charles Clinton Dysart, possibly son of Maude Clinton. New Zealand death certificate states birthplace as Canada 1837 and that he had been in New Zealand since 1853. He may have altered dates slightly as it is possible he jumped ship here. Has anyone come across this name?

**GARRETT - BOWERMAN:** Mrs Mary E Young, 2470 Plata Dr, Santa Rosa, CA 95401 USA. Desire to correspond with desc of Townsend Garrett and Sarah Bowerman who were m 13 Sept 1818 in Prince Edward Co, ONT. Children: Adeline m Richard Van Horn; Freeman m Sarah M; Melissa m Richard Noxon;

Amanda m James Pettit; Edna m George Raynor. They also had daus: Almira; Jane; Maturah; Patience, about whom I have no info.

**GERDES:** Wilma Smith, 441 2nd St, Brandon, MAN R7A 2Z8. William Henry Gerdes b 31 Aug 1835 at Rostock City, Mecklenburg, Schwesin, Germany, M Maria Ernestine Siebeskind b 1839 at Gotta, Saxonia, Weimar, Germany, d 2 Sept 1893 Ardoch, Frontenac Co, ONT. Wish to contact desc. Any help appreciated.

**HARRINGTON:** Mrs Joanne Peterson, 8113-96 St, Peace River, ALTA T0H 2X0. Maria Elizabeth Harrington b 12 Nov 1830 (where), d 24 Feb 1916, possibly bd Antigonish, Nova Scotia, d/o Aaron D and Rebecca (Purcell). Need dates and places. Marie m 5 June 1856 (where) Alexander Cunningham.

**HERON:** Mrs Patricia Hughes, RR 2, Campbellville, ONT L0P 1B0. Abigail Herron b ONT 1786/90, German origin, Methodist, m (who) Herron. Dau Madalin b 1816, m William Kennedy 1834 of Dereham twp, Oxford Co, ONT. Possibly also son Patrick. Abigail widowed by 1851. Birthplace possibly Dorchester twp, Middlesex Co or Niagara Peninsula.

**HUTCHINSON - CUDBER(T)SON:** Mrs Meda Paterson, 1840 18 A St, SW, Calgary, ALTA T2T 4V9. Mark Hutchinson Cudber(t)son b 1802 ENG, d 24 Apr 1866, Scarborough twp, York Co, ONT. Bd Necropolis cem, Toronto. Wife's name Mary?

**JOHNS:** Edward Luther Johns, 125 Centennial Dr, No 412, Courtenay, BC V9N 6H5. Thomas Johns, c/o Belholman, b c1862 ONT, m 1883 in Thornbury, Collingwood twp, Grey Co, ONT, Deborah Maria Wagg b 1861 Goodwood, ONT. Had ten children but only six survived: Alice 1887 m Jack Murphy in Collingwood; Maud 1892 m Harold Hicks; Wellington David 1897 m Sadie Clark; Emily Louise 1900 m Nelson Hutchinson; Luther 1904 m Grace Butler; Minnie Florence 1906. Debora d 1907. Who was the Fanny Johns who was beneficiary of Thomas Johns when he d 1918 at Collingwood, Simcoe Co, ONT. Need dates, places, names.

**KEENAN - MACGREGOR:** Helen Timson, RFD 1, Box 741, Newcastle, ME 04553 USA. Michael Keenan 1835-1920, housepainter US Cit 1886, Santa Rosa, CA, s/o Michael and Isabella (McIntyre), m Elizabeth Jane MacGregor 1845-1920, d/o William and Ann (House), both b NY. Elizabeth Jane b ONT. What relation Mary and/or Mrs J K Piggott (both San Francisco 1920) to Keenan and MacGregor. In 1920 both Keenans CA residents for 50 years, both bd Mt Olivet cem, San Mateo, CA. Seek anc, desc, any help, exchange, postage refunded.

**LAMBERT:** Kathryn Arnold-Rachar, 2822A Dunn Dr, Prince Albert, SASK S6V 6P7. Joseph Lambert b c1803 ENG, m Elizabeth (who), living Elma twp, Perth Co, ONT, 1861. Children: James m Maria Atkin; Hannah m Elias Arnold; Elizabeth; Joseph; Amelia. Where in ENG were Joseph and Elizabeth born. Where died?

**LEITCH:** Barbara Bowles, RR 7, Jarvis River, Thunder Bay, ONT P7C 5V5. Archibald Leitch b c1822 Greenock, SCOT, living King Twp, York Co, ONT in 1, m Jane Puterbaugh in 1848. Children: Catherine; Isabella;



Rachel; Mary Jane; John; Robert; Margaret; Agens; Archibald; William; Sarah Helene; Angus Wesley; Peter Albert; George Walter; Annie May. Archibald Leitch d accidentally in 1875 on his farm. Any info on prts and siblings desired, also contact with desc.

**LEVASSEUR - DESILET-BERVIER:** Ronald J Patry, 17524 S-Figueroa 9, Gardena, CA 90238 USA. Need married record of Aime Levasseur and Celanire Desilet-Bervier. Their dau Louise m Joseph Tardif 8 Oct 1892 St Louis de Kamouraska, PQ.

**MCKAY - ROBERTSON:** Dr M F Amos, 352 Blythewood Rd, Burlington, ONT L7L 2G8. George and Margaret (Robertson) McKay emigrated from SCOT to South Nelson, NB, in 1837. Where in SCOT had they lived? Would like to correspond with their desc.

**MCDERMID - CHRISTIE:** Mrs M A Marshall, 221 Maple Ave, Thunder Bay, ONT P7B 4V6. Would like any info on the Hugh Christie fam who lived on Lot 7-12, Con. 9, I.L. Dau Catherine m John McDermid 1 June 1815. Need Hugh's birth, marriage and death dates, and places and wife's name.

**MCDONNELL - MORGAN:** Mrs Marie Baker Gordon, 3125 Radisson Ave, Windsor, ONT N9E 1Y4. Farquhar (Farquer) McDonnell, UE, came to America with the 26th Regt, served in the 84th Regt and KRRNY in Revolutionary War. Received land grants in Cornwall twp, Stormont Co, and Williamsburgh twp, Dundas Co, ONT. Served in Dundas Militia. Dau Margaret b 1779 m McKenzie Morgan, UE, Osnabruck twp, Stormont Co. Need info anc, wife, other children, desc. Will share info.

**RIN(N) - LACEY:** Andrew Arsky, RR 1 Granton, ONT NOM 1V0. In 1862 Jane Rin(.) owned 25 acres in Osborne twp, Huron Co, ONT, in village of Woodham. She married James Lacey and they sold the property in 1867. Am trying to find where they went and any desc.

**STITT:** Mrs Meda Paterson, 1840 18A St, SW Calgary, ALTA T2T 4V9. Elizabeth Stitt, b 1831 m George Hutchinson Cudber(t)son. Lived Burford twp, South Brant Co, ONT. Was here pa's name James Stitt who also lived in that area.

**STUART:** Mrs Robert E Golden, 2231 East 58th St, Minneapolis, MN 55417 USA. Robert Stuart b c1785 SCOT, and wife Anne b 1793 IRE (widow, 1870 census Michigan) came to America on Honeymoon. No info on their eight to twelve children, except James W 1820; William H 1822; John R 1826, all born in ONT. George W (youngest) b 1834 Michigan. No death records sof prts. Clues of prts, desc appreciated.

**WALDROFF (WALDORF) - RUPERT:** Mrs D H Waldroff, Box 82, Carbon, ALTA T0M 0L0. Adam Waldroff 1841-1924 m 1864 Elizabeth S Rupert in Osnabruck, Stormont Co, ONT. Children: Remina m Levi Winters; Elma; Caroline W m Dunbar; Mary m Jay; Charlie; Lyman J m McDonald; Nora m Stevens; Effie m Weegar; Edith; Bertha m Hesson; Roy; Ethal G m Beckstead. Need any info.

## Aids in writing queries

Queries are limited to 60 words (not including your name and address) unless added words or queries are paid for at \$4 per query or 60 words. They will be published one per issue per subscriber.

2. Use one 8½ x 11 sheet of paper for each query submitted. Small and odd-sized pieces of paper often get lost.

3. Type or print very clearly. Don't worry about using abbreviations. If you don't understand them, we will edit your query for you.

4. Try to make the question or information wanted very clear. Remember, not everyone knows your family. Be sure to give a location for your family that is as explicit as possible. Give the town or township if possible; the county, province, or country at least. The more uncommon your name, however, the less specific you may need to be.

5. After composing your query please re-read it to make sure you have said what you meant to say, and that spelling and dates are correct. Check to make sure you haven't said 1900 when you meant 1800.

6. Please DO use punctuation. We will delete what we feel to be unnecessary to conform with the style of the magazine. But if we can't understand your request, the reader may not, either.

7. All queries received before the deadline date will be used in the following issue, one per issue, as received, or as you have numbered them, if you have a preference. If they do not appear in the following issue that means they have not been received in time and will appear in the issue following that. In spite of our best efforts thing DO occasionally get lost, so if you think this is so, send your query in again. We try to be as accommodating as space and material allows. Good luck.

### Abbreviations most often used in CANADIAN GENEALOGIST.

county	co	born	b
township	twp	married	m
Order-in-Council	OC	died	d
information	info	baptized	bpt
about (in time)	c	buried	bd
descendants	desc	cemetery	cem
ancestors	anc	family	fam
daughter	dau	genealogy	gen
son	s	Upper Canada	UC
daughter of	d/o	Lower Canada	LC
son of	s/o	Methodist	M
wife of	w/o	Wes. Meth.	WM
father	pa	Anglican	CE
mother	ma	Presbyterian	Pres
parents	prts	Rom. Catholic	RC
grandfather	gdpa	Baptist	Bapt
grt-grt	gg	sister	sis
grt-grt-grt	ggg	brother	bro
cousin	cuz	mother-in-law	ma/law
children	sib	stepfather	step/pa
brother-in-law	bro/law	granchild(ren)	g/ch
sister-in-law	sis/law	grandson	g/s
father-in-law	pa/law	grandaughter	g/dau

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**BOOK WANTED** - Helen Timson, R.F.D 1, Box 741, Newcastle, ME 04553 USA. Wish to borrow, or buy, a copy of Croll's History of Dundas. Used or reprint OK. Can anyone help?

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**REV. D.MCKENZIE** - Experienced genealogical and historical researcher will search Public Archives of Canada documents. Rev. D. McKenzie, Ph.D., 246 Holmwood Ave., Ottawa, Ontario K1S 2P9.

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