



Anglo-Celtic Roots

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The Dolls of War

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My Mysterious Family Photos

A Study of Genealogists



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CALENDAR OF EVENTS

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Cover Illustration:

*A contemporary view of the
Great Tooley Street Fire*

©National Maritime Museum

From the Editor:

This issue covers the waterfront—through our lead story, where Myra Conway reprises her January month-long meeting talk about the Great Tooley Street Fire. This huge dock-side fire on the south side of the Thames destroyed warehouses full of trade goods and led to changes in firefighting practice.

Betty Burrows tells a gentler tale of finding, through a posted family tree, the families of two little girls who loved their dolls.

Joan Tattersall also benefited from the Internet when a stranger gave her the clue she needed to fill in several gaps on her family tree.

It was seeing a historic group picture, however, that led Wayne Campbell to identify the ancestors who appeared in his mysterious photos.

And those who completed the Canadian Genealogy Survey will be particularly interested in our summary of the preliminary results, provided by professors Leighann Neilson and Del Muise.

Jean Kitchen

From the President



At our Annual General Meeting this month, we paid tribute to several men and women who were instrumental in creating our Society. I am not sure that any of the founders could have imagined what they were creating and how successful we would be today. So much has changed in the past 15 years! Our knowledge of resources and our access to them is greater now than ever before, and not a week goes by without more and more records becoming available online.

Our monthly meetings and our Before BIFHSGO educational sessions continue to be very popular. Why are we so successful when other family history and genealogical societies are crying out for members? That we meet on a Saturday morning is certainly a key factor, but we also have a very engaged and active membership, and our program is consistently interesting and informative. Through our website and social media, we are well-informed about events and activities of interest and in the “new look” *Anglo-Celtic Roots*, we have a journal to be proud of.

As we break for the summer, I have been reflecting on our history, on the men and women who ushered us into existence, and on my gratitude to all those who volunteer their time and talents to ensure our continuing evolution and success. Whatever the challenges we face in the future, I am convinced that we will work together for the wellbeing of our Society in the spirit of those who established it in 1994.

Have a safe and healthy summer, celebrate family past and present, and may your research be successful until we meet again.

A handwritten signature in cursive script that reads "Glenn Wright." The signature is written in black ink on a light-colored background.

Glenn Wright

Family History Research

The Great Tooley Street Fire— a 9/11 Moment

BY MYRA CONWAY

Myra has been researching her family for about five years and has become addicted to genealogy. This article is based on her BIFHSGO talk of January 2012.

Maybe it's because I'm a Londoner that I love London so
Maybe it's because I'm a Londoner that I think of her wherever I go
I get a funny feeling inside of me when walking up and down
Maybe it's because I'm a Londoner that I love London Town.

This was my favourite song when I was a child, even though I lived in Twickenham, a small town in the Home County of Middlesex—a county that sadly was wiped off the map as part of Maggie Thatcher's reforms.

However, my very first sorties into my family history showed me that, in fact, I must have sensed something in loving that song, because my roots are planted deeply in the very heart of London—on my mother's side as recently as my grandparents. My father was actually born within the sound of Bow Bells, making him a true Cockney. Much of my ancestry on both sides of the family goes back to the emigration of the Huguenots towards the end of the seventeenth century.

For someone researching her British heritage from this side of the Atlantic, having London ancestors is a tremendous gift, because so much London documentation is online. Even better is to have Huguenot ancestors, because the Huguenot Society of London maintains such superb records.

However, today I want to write about relative newcomers to London.

The British Census of 1861, taken on 7 April, recorded my maternal great-grandfather, Edwin Warren, aged 19, living with his older brother James, his sister-in-law Elizabeth, his nephews James (6) and George (4), and his 8-month-old niece Elizabeth. Living with the family was a lodger, Hannah Bosser, aged 30, who was born in Folkestone in Kent. She worked as a dressmaker. The family was living at No. 6 Phoenix Place, Bermondsey Street, in Southwark. James was working as a carpenter, the trade that he

had apprenticed in, and young Edwin was a porter, almost certainly on the railways, since that was his employer in later censuses. The brothers were both born and raised in Winchester and Elizabeth in Cork, Ireland.

A closer look at the census page shows that many of my great-grandfather's neighbours worked as wharf labourers, almost certainly on the docks of the great Port of London just a short distance away at Tooley Street—and it is at those docks that I will find my story: a very Victorian story.

Tooley Street connects London Bridge to St. Saviour Dock. It runs past Tower Bridge on the Southwark side of the Thames, today forming part of the A200. Phoenix Place, where my ancestors lived, is very close to Tooley Street. It is because of where they lived that I can say with conviction that shortly after the 1861 Census was taken, Edwin, James and Elizabeth would have had their 9/11 moment.

Think of your own 9/11 moments. For me there are two: the Kennedy assassination and 9/11 itself. For Americans of our parent's generation it would have been Pearl Harbour. Such 9/11 moments come only once or twice in a generation. We can recount exactly where we were when we heard, what we felt, who we reached out to and even how our world changed.

We each have our own very unique and personal memories of a major event, but they exist in the context of an experience shared with many others—thousands in Victorian times and millions, even billions, in today's connected world.

Saturday, 22 June 1861 was almost certainly a 9/11 moment for my ancestors, when the Great Tooley Street Fire began at a warehouse on Cotton's Wharf, a location almost directly across the Thames from the place where the fire we all know as the Great Fire of 1666 began.

It was a warm summer day. In the late afternoon a smouldering fire began in a bale of cotton on the first floor of Scovell's six-floor warehouse. The first fire engines on the scene came from Watling Street, but when they arrived other floors, crammed with goods, were already involved. The fire probably could have been controlled at this early stage, but the iron doors in the division walls between the various warehouses had been left open, allowing the fire to spread more quickly. Also, because the Thames was at low tide there was a shortage of water for a critical hour.

James Braidwood, Superintendent of the Fire Brigade, arrived at 5:30, and by then the fire had spread to Cotton's Wharf. He took charge, leading from the very heart of the fire. He soon noticed that the firefighters were tiring

and so he ordered a “nip” of brandy for each of them. By 6:00, 14 fire engines, some from distant fire stations, were engaged in the fight. By 7:00, 12 separate warehouses were ablaze and 1,000 yards of Thames-side frontage was affected. The fire consumed 18,000 bales of cotton, more than 1,000 tons of hemp, 1,000 casks of tallow, 1,100 tons of jute, oils, tea and spices, and 3,000 tons of sugar. The Thames itself was on fire.



Figure 1: The fire at its height

Source: © National Maritime Museum, London

Braidwood...had been killed...and the fire was still raging. It made me very sad.” Braidwood knew the risks he was taking, as his stepson had been killed fighting a fire five years before. Other people also died that day: four people were collecting tallow when their boat was inundated by a downpouring of burning oil.

The fire raged for two days, destroying many buildings, and it continued to smoulder for another two weeks. For days afterwards the river banks and mud flats were coated with grease, which was energetically salvaged by hordes of men, women and children. It is estimated that the fire caused £2 million of damage and destruction (which is more than £146 million in today’s money).

The fire could be seen 50 miles away. More than 30,000 spectators lined the opposite bank and the Thames bridges, blocking the way for the firefighters trying to get to the scene. Queen Victoria herself watched from the roof of Buckingham Palace.

It was at 7:00, at the height of the fire, that Braidwood was killed by a falling wall. Because of the fire’s intensity his body was not recovered until Tuesday, three days later. On Monday, Queen Victoria had enquired as to the success of efforts to recover his body. She wrote in her diary: “Poor Mr

Contemporary Descriptions

Two witness accounts provide vivid pictures of the fire. One is a diary entry:

Between Epsom and Cheam, we saw from the train a great fire in the direction of London. A pyramid of red flame on the horizon, sending up a column of smoke that rose high in air & then spread, like that over Vesuvius. At Carshalton, where the villagers were gazing in crowds, as at all the stations, we heard that it was by London Bridge, at Cotton's wharf. At New Cross the reflection of the firelight on houses & walls began to be visible; & as we drove along the arched way into town, the whole of Bermondsey was in a blaze of light. Every head was thrust out of window, and the long black shadows of train and telegraph posts made the bright road look brighter.

The fire was close to the station: dull brickred fumes & showers of sparks rose high between it and the river. The station yard, which was as light as day, was crammed with people: railings, lamp posts, every high spot was alive with climbers. Against the dark sky southwards, the façade of S Thomas's Hospital and the tower of S Saviour's stood out white and brilliant, and both were fringed atop with lookers on.

A few of the regular omnibuses had got, but hardly, into the station: men were struggling for places on them, offering three & four times the fare for standing room on the roofs, to cross London Bridge.

I achieved a box seat on one, and we moved off towards the Bridge, but with the greatest difficulty. The roadway was blocked up with omnibuses, whose passengers stood on the roofs in crowds; with cabs and hansoms, also loaded *outside*; with waggons, pleasure vans & carts, brought out for the occasion and full of people; and amongst all these, struggling screaming & fighting for the view, was a dense illimitable crowd, which even surged in heaps, as it were, over the parapet of the bridge.

From my perch I overlooked the whole scene: and what a scene! For near a quarter of a mile, the south bank of the Thames was on fire—a long line of what had been warehouses, their roofs and fronts all gone; and the tall ghastly sidewalls, white with heat, standing, or rather tottering, side by side in the midst of a mountainous desert of red & black ruin, which smouldered & steamed here, & there, sent up sheets of savage intolerable flame a hundred feet high. At intervals a dull thunder was heard through the roar of fire—an explosion of saltpetre in the vaults, which sent up a pulse of flame higher than before. Burning

barges lined the shore; burning oil & tallow poured in cascades from the wharfs, and flowed out blazing on the river. A schooner was being cut from her moorings, just in time, as we came up. And all this glowing hell of destruction was backed by enormous volumes of lurid smoke, that rolled sullenly across the river and shut out all beyond.

Just above the highest flames stood the full moon in a clear blue sky: but except a pale tint in far off windows, not a gleam nor a shadow of hers could be seen. But the north bank, where she should have shone, was one fairylike panorama of agitating beauty. Every building from the Bridge to the Customhouse was in a glow of ruddiest light: every church tower and high roof shone against the dark, clear in outline, golden in colour: the monument was like a pillar of fire: and every window and roof and tower top and standing space on ground or above, every vessel that hugged the Middlesex shore for fear of being burnt & every inch of room on London Bridge, was crowded with thousands upon thousands of excited faces, lit up by the heat. The river too, which shone like molten gold except where the deep black shadows were, was covered with little boats full of spectators, rowing up & down in the overwhelming light.

So, through the trampling multitude, shouts and cries & roaring flame and ominous thunder, the air full of sparks and the night in a blaze of light, our omnibus moved slowly on, and in *half an hour* we gained the other end of the Bridge. All along King William St. and Cheapside the people were pouring in to see the fire, and eagerly questioning those who had seen it. And even far away in the dim streets where the houses were all in shade, every church tower that we passed reflected back the light of the conflagration. Bow Church was ruddy bright: the dome of St. Paul's was a pale rose colour on its eastern side.

No such fire has been known in London since *the Fire of 1666*: which by the way, began at a spot exactly opposite this. Two millions, at least, of property destroyed: near eleven acres of ruin: many lives lost, among them the chief of the Fire Brigade. The fire was at its height two or three hours after I saw it: but it is still (Wednesday afternoon) burning furiously.

The second is a newspaper account published in *Reynold's Weekly Newspaper* on 30 June, eight days after the fire started:

Under the fallen floors of the warehouses and in the cellars underground was a vast quantity of combustible material. Casks of tallow

yet remained to melt, while numberless bags of saltpetre and casks of oil and turpentine, with hundreds of tons of cheeses, butter, sugar and bacon, were yet unconsumed. And still the people came in fresh thousands to view the sight. Dawn of Sunday found London Bridge still thronged with cabs, omnibuses, carts, waggons, and vehicles of every description. Peripatetic vendors of ginger-beer, fruit and other cheap refreshments abounded, and were sold out half a dozen times over. Public-houses, in defiance of Acts of Parliament, kept open all night long, and did a roaring trade and so, for that matter, did the pickpockets, who blended business with pleasure, and had a ready hand for anything remunerative in their particular line. But the fire, fortunately, had done its worst, though the flames continued to surge and roar with unabated fury for some time, the intensity of the fire at length visibly slackened. The efforts of the firemen were redoubled, and by four o'clock on Sunday morning all danger of its further extension seemed at an end. During the whole of Sunday thousands upon thousands of people flocked to see the ruins.



Figure 2: Cotton's Yard after the fire
Source: © National Maritime Museum, London

The scene of the calamity on Sunday presented all the appearance of an earthquake, rugged masses of brickwork and mounds of rubbish

meeting the eye in all directions. In one direction might be seen a huge pile of cayenne pepper bags, sugar, ochineal, and hams; in another, mountains of half-consumed barrels of tallow, emitting a most noxious effluvium, and on turning round you confronted burning and smouldering barricades of jute, hemp, leather, cordage, sacks of potatoes, cheeses, sides of bacon, all intermingled in chaotic confusion. A great number of boats were busily occupied in scooping from off the water the large floating masses of tallow; one of the crew of these boats sold the amount thus obtained for £30, another £18 and so on, while that portion of the river-side population commonly called mudlarks were filling old sacks, saucepans, baskets, and other utensils, with the same materials. The value of the tallow shovelled up from the road and pathways in Tooley-street and taken away by the dust contractor is estimated to amount alone to several thousand pounds. The whole of Sunday and Monday was occupied in carrying it away.

A Funeral for a Hero

James Braidwood's funeral on Saturday, 29 June, was almost as big a spectacle as the fire itself. The procession was 1½ miles long, taking three hours to pass one spot. It was described as "one of the most imposing funerals that has taken place in the metropolis since the public obsequies of the Duke of Wellington." All the bells in the city, except the great bell of St Paul's, which only tolls for the death of royalty and lord mayors who die in office, were booming slowly throughout the day. All the shops along the route closed. Crowds in the tens of thousands lined both sides of the street for the whole route. One commentator noted, "So evident was the general sorrow that it could be truly said that the heart of the nation mourned." Among the mourners were 2,050 army personnel and police officers marching four abreast, including 700, Braidwood's three sons among them, from the London Rifle Brigade. Braidwood's pallbearers were six of his engineers and foremen—some of whom

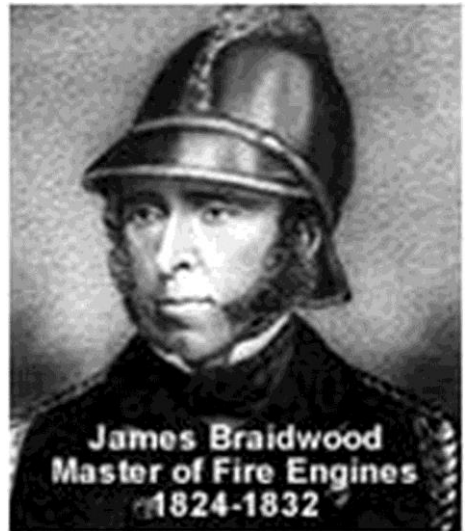


Figure 3: James Braidwood
Source: Lothian and Borders Fire Service

had barely escaped themselves when the wall collapsed—the Duke of Sutherland, the Earl of Caithness and the Reverend Dr. Cumming. Queen Victoria sent her condolences to Mrs. Braidwood.

Messages of condolence came from all over the world, including the United States and Australia. In Sydney the large fire bell was tolled and the firemen attached black crepe to their uniforms. Staffordshire potteries made special commemorative china, and other memorabilia were produced in Braidwood's memory. Even today, Braidwood's memory is still honoured. In 2008 a statue of him was unveiled in Parliament Square, Edinburgh, close to the site of his original fire station.



Figure 4: Memorial statue of Braidwood in Edinburgh

Source: © Kim Traynor for reuse under Creative Commons licence

Edinburgh when he was only 24, even though he had no firefighting experience. He is known to have rescued many individuals from fires while in Edinburgh, putting himself in serious danger. He was the Superintendent of the London Fire Engine Establishment for 28 years—introducing a uniform which emphasized the professionalism of the men—and was well loved by those he led.

So who was this man who inspired such admiration? He is known as the Father of the British Fire Service because he pioneered the scientific approach to firefighting, developing new techniques, many of which are still used today. He was trained as a quantity surveyor and used his knowledge and understanding of building construction to map how fires progress. In 1830 he published a manual of firefighting, which was considered revolutionary.

Braidwood, who was born in Edinburgh in 1800, established the world's first municipal fire service in Ed-

The Fire's Aftermath

To be a true 9/11 moment, an event must have a long-lasting effect, and the Tooley Street fire was such a moment.

Traditionally, homeowners and businesses paid a premium to an insurance company, which placed their unique fire mark, a metal plate, on the building to identify which company had coverage. The insurance companies maintained their own fire brigades and looked for their mark before fighting a fire, leaving others to burn. In 1833, 25 companies amalgamated their fire brigades into the London Fire Engine Establishment. Although this improved firefighting, there remained a conflict of interest, since effective fire prevention and a limited number of fires might decrease potential customers' interest in purchasing insurance.

After the Tooley Street fire there were questions about the effectiveness of the firefighting efforts. The Press "wanted scalps," claiming that a dozen steam fire engines could have flooded the place in no time and put the fire out like a damped squib. There were, in fact, two or three fire engines working at the fire initially, along with several floating steam pumps. However, water jets from the river couldn't reach the higher floors and had little cooling effect. One author, who saw the fire from five miles away and knew that the Thames itself was on fire, suggested that not even 50 steam engines would have done much good.

The insurance companies, despite this criticism, raised their premiums and threatened to disband the brigade if they did not receive considerably more income. The government agreed to take over the service, passing *The Metropolitan Fire Brigade Act* in 1865, which led to a publicly funded service. In addition, the *London Building Act* was passed in 1894, which set the maximum size of fire compartments in buildings, serving to restrict the spread of fires.

One rather bizarre consequence of the fire was the conversion of Ned Wright! He was a burglar and a pugilist or prizefighter, known to be a hardened criminal. He is said to have been converted to Christianity on the night of the Great Fire. Thereafter he was known as an evangelist who worked among the criminals, prostitutes and other outcasts of London, holding "Thieves' Suppers" and dispensing hot soup with good doses of the Gospel.

Both the event and its consequences make the Great Tooley Street Fire a truly 9/11 moment.

The Dolls of War

BY BETTY BURROWS, WITH DAWN AND LES RUSHBROOK



Betty, a former BIFHSGO Director of Communications, has written about Irish family research for Anglo-Celtic Roots, but here turns to another aspect of her family history quest. She notes, "When attending a BIFHSGO-sponsored writing workshop held at Library and Archives Canada in November 2009, I worked on a story about this family. The members of the BIFHSGO Writing Group, who had planned and organized the workshop, first encouraged me to change the emphasis on what was originally a rather convoluted genealogy article to one with an additional focus on the family dolls, with the two world wars as background material. I am grateful for this advice and the knowledge I gained at the workshop."

I don't know which Cartwright branch was more difficult to research when looking for relatives to add to our family tree. Was it digging back into history to find the ancestors of a beloved grandfather, or was it hunting through the presently available records to find living descendants of this family? In a future article I will describe how we finally found Grandfather Cartwright's ancestors with many brick walls and U turns along the way. The men that I was searching for, in most cases, were named William Cartwright, as the oldest son was usually given that name. This article explains how I found both a missing link, Kitty Cartwright, and a living family member, co-author Dawn Rushbrook, almost by accident, on the Internet.

William Alfred Cartwright (Kitty's Grandfather)

Two of three Cartwright brothers emigrated from the East End of London, England, to Canada in 1906 and 1908, settling in Winnipeg, Manitoba. One of these brothers was James Lewis Cartwright, my husband's maternal grandfather. The other was Albert Nathaniel Cartwright, who settled in Canada once his army service, including the Boer War, had been completed. Albert, or Bert as he was known, first tried homesteading in Saskatchewan but later joined his brother to live in Winnipeg. The descendants of those two men have been located and are now included in the Cartwright family tree. However their older brother, William Alfred Cartwright, remained in England, where he married, settled down, worked as a dairyman and had an only child, William James Cartwright, born in 1890. This was the person I was

hoping to learn more about to complete the Cartwright family tree. A little extra bonus, I thought, would be to locate and contact one or two of his descendants.

William James Cartwright (Kitty's Father)



Figure 1: Cann Hall Road today

Source, all photos: Authors

The 1901 British Census revealed that 10-year-old William James Cartwright lived with his parents on Cann Hall Road, East London. By the 1911 Census he was working as an assistant in a picture framing shop and still lived with his parents on Cann Hall Road. His father William Alfred (45) was a labourer and his mother Kate (44) was a homemaker.

That was as far as I could go and the

information about him was shelved for a few years. When I returned to this family search, I decided to obtain the death certificate of William Alfred Cartwright, the father, and was surprised to learn that he had married a second time, as the death registration recorded an unknown wife, Eliza Goddard Wharton. Her birth registration certificate and their marriage registration certificate were ordered. When they arrived, I entered the second wife's name and birthdate into my computer in Family Tree Maker, World Edition.

As soon as I searched *Ancestry's* Family Tree listings, I had a hit. It was Dawn Rushbrook's family tree, and it linked our two families together. Dawn's great-aunt was the Eliza Goddard Wharton on my Cartwright tree. Eliza's daughter was Kitty Ruby Cartwright. Not only was she Dawn's aunt, but also she was our second cousin and the missing twig I had been searching for. Just imagine the time I could have saved by ordering William Alfred Cartwright's death registration certificate when I had first located it in *FreeBMD* (<http://www.freebmd.org.uk/cgi/search.pl>).



Figure 2: Kitty Ruby Cartwright

Most of the family information in the following article is not available in any archive or library, but was kindly given to me by Dawn, and later her husband, Les Rushbrook.



Figure 3: Eliza in her railway uniform

During the First World War a youthful William James Cartwright met a young widow, Eliza Louisa Goddard Wharton, who had two little daughters to support. I believe that both William and Eliza worked for the Great Eastern Railway, as she was a porter at the Liverpool Street Station and he was a railway fireman. A 1916 photograph of Eliza in her porter uniform in that Liverpool Street station revealed a GER button on her hat. His occupation was revealed in a 1917 birth registration certificate, when a baby daughter, Kitty Ruby Cartwright, was born to the couple. However, young William James did not marry Eliza. Her family ostracized him and appears to have driven him away. I have searched for any trace of William James after the

birth of his daughter in 1917 but have found nothing that would confirm any specific William Cartwright as being a member of our Cartwright family.

Two rumours have been passed along to me. One claims that he never left England and was spotted at an English seaside resort. The other has him travelling to Canada to acquire a special order of birch wood to be used in the manufacture of the de Havilland Mosquito, a Second World War English plane often known as "The Wooden Wonder."

This second clue is a possibility, as he not only had worked in a picture framing business in 1911 but also had a father who enjoyed working with wood and building garden furniture. A check of both Canadian and British immigration records has not confirmed this second rumour, but there is a William Cartwright on one of the ships passenger lists. I found a 1940 immigration record of the *Duchess of Atholl* travelling from Liverpool to Halifax, Québec, and Montréal. Aboard was a Lt. Commander W. Cartwright from Ryde, Isle of Wight. If this turns out to be our missing William James, it will confirm both rumours. Ryde was not only close to a wartime naval base but also a seaside resort in peacetime. However, people have assured me that it was virtually

impossible, in Great Britain, to rise from a humble picture framer in 1911 to a Lt. Commander in the British Navy by 1940.

Eliza Goddard Wharton (Kitty's Mother)

For several years, Eliza struggled to make ends meet; now raising three daughters without a husband. The two oldest girls were from her marriage to Joseph Wharton, who died in 1913 at the age of 30. The 1901 British Census reveals that Eliza was once a fancy braid maker, so perhaps she made a living doing piecework at home for a small clothing manufacturer.

We do know Kitty Ruby's paternal grandparents took great pride in their grandchild, for her grandfather, William Alfred Cartwright or "Pop," made her little *Pip*, *Squeak* and *Wilfred* lawn chairs. These were styled after popular children's characters of the time.

In 1923, when Kitty Ruby was only 7 or 8 years old, her paternal grandmother, Kate Radley Cartwright, died; then something wonderful began to develop. On Valentine's Day in 1925, Kitty Ruby's mother, Eliza Goddard Wharton, married Kitty Ruby's paternal grandfather, William Alfred Cartwright and became his second wife. Family members assure me that Kitty was raised to believe that Pop was her true father and she went to her death believing this tale.

Kitty Ruby Cartwright

Kitty's childhood must have been a happy one, as her mother, stepfather/grandfather, and a family of uncles, aunts and cousins who often lived with them, depending upon the circumstances, surrounded her.

Her doting Pop loved to garden and build things such as a summerhouse and outdoor furniture for his family. Although he died in 1935, his wife and her



Figure 4: William and Eliza's wedding, with Kitty on right

family continued to live in the Cann Hall Road family home in East London, where many parties and weddings were held in the back garden.



Figure 5: Dawn and her “Squeaky” chair that Pop made

In 1927, Kitty was only 10 years old when her fancy party dress suddenly began burning, with the flames creeping up the skirt towards her body. Her alert Uncle Bob, who had accidentally set her crepe paper and cotton costume afire, was quick to extinguish the flames before the terrified child was hurt in any way. The poor man was so distraught at what damage he could have caused while lighting his pipe that later he purchased a black baby doll and presented it to Kitty.

That doll was promptly named “Bobbie doll” in honour of this uncle and was treasured for many years. The subject of Kitty’s party dress catching fire was always mentioned when the family members gathered on any special occasion, and it became part of their family lore.

At the age of 19, Kitty married Stanley James Papworth at the Spiritualist Church in Stratford, East London, as the bride, groom and the bride’s mother were members of that faith. Family life centred around her grandfather’s old family home, where Kitty and Stan’s first two children were born in 1937 and early 1939.

Then everything changed. The Second World War and the Blitz began. Kitty must have thought her world would collapse.

The Blitz

Wikipedia describes the Blitz in this way:

Between 7 September 1940 and 10 May 1941, a sustained bombing campaign was mounted. It began with the bombing of London for 57 successive nights, an era known as “the Blitz.” East London was targeted because the area was a centre for imports and storage of raw materials for the war effort, and the German military command felt that support for the war could be damaged among the mainly working class inhabitants. On the first night of the Blitz, 430 civilians were killed and 1600 seriously wounded.¹

Les Rushbrook has informed me that before WW II, East London was usually referred to as the “East End” in a rather derogatory fashion because it was a deprived area. After the Blitz the term East End changed to one of respect.

Stan and Kitty had their own printing business and library in the East End, where Kitty ran the library and Stan set the print. Their combined efforts did not yield much income, so they looked forward to visits by Kitty’s mother, carrying food and a shilling or two to put into the electricity meter. Things became even more difficult when the building was bombed at the height of the Blitz in 1940. Shortly after the war began, Stan left to join the Royal Air Force. He was sent north to the Birmingham area, where he worked with barrage balloons that prevented low-level flights and bombings of the industrial Midlands by the Luftwaffe.

To prevent low flights and pinpoint bombing by the Luftwaffe, the Air Raid Precautions (ARP) put up huge barrage balloons. Each balloon was moored to a wagon by a cable. These cables were strong enough to destroy any aircraft colliding with them. On the wagon was a winch that enabled the RAF Balloon Command to control the height of the barrage balloon. The balloons achieved the main objective of discouraging dive bombing and low-level attacks.²

Early in the first months of the war, Kitty and Stan’s rather flimsy homes were bombed and destroyed three different times, but luckily Kitty was visiting her mother on Cann Hall Road each time and escaped the worst of it. The Bobbie doll was living in those homes but managed to survive, losing only the tips of her fingers and toes.

After Kitty and their first two children had been bombed out the third time, Stan managed to find an abandoned stone miners’ cottage near him in Gaunt’s Yard near Halesowen, at the edge of the Midlands.

Dawn has written:

This old two-story miners’ cottage had been built to house several families. Kitty and her family had the two rooms upstairs on the right. The building was sound—it was just the amenities that were lacking. All the cooking was done on an open fire in the one and only living room. The lighting was gas. The floor was quarry stone. To get water, which was from a tap, you went out of the front door into the outhouse extreme left, the coal, personal washing and laundry facilities were all there too and not a bit of heat or artificial light. To use the lavatory it was a walk across the yard.

Kitty’s mother, Eliza Goddard Wharton Cartwright, passed away in a rather dramatic fashion during the bombing campaign. On 20 Nov 1940, Dawn was with her grandmother on a London bus in Shoreditch. They were delivering “outwork” in the form of corded chains for fox fur stoles, made by Dawn’s

mother, when Eliza said she was going to have a little nap and fell over unconscious. The ambulance was called but she died of a brain aneurysm on her way to St. Leonard's Hospital. Eight-year-old Dawn was taken to the local police station and spoilt by police officers until her mum and dad arrived several hours later.

Although her own housing situation was primitive, Kitty learned that her 7-year-old niece Dawn, an only child, was being passed from pillar to post, as her parents were each working 12-hour shifts as part of the war effort. On hearing this, Kitty invited Dawn to come north to the stone cottage in Gaunt's Yard and live with them. Young Dawn was inconsolable when she arrived at Kitty's home. She had left her parents back in London and her own black "Sammy doll" had been destroyed in the bombings. Sammy doll had been a gift for her third birthday and she needed a replacement rather quickly. That is when Aunt Kitty unpacked her old Bobbie doll, cleaned her up a bit and gave it to her little niece. The Bobbie doll was immediately renamed "Kitty doll" by young Dawn.

Dawn's husband Les has written:

Life was difficult bringing up four children along with Dawn, part time, in such a small space. Kitty often took the children to visit the pit ponies when they came up for a summer break, but were saddened as the ponies cried when it was time to go back underground.

Wikipedia describes pit ponies in this way:

Pit ponies were normally stabled underground and fed on a diet with a high proportion of chopped hay and maize, coming to the surface only during the colliery's annual holiday. Typically, they would work an eight-hour shift each day, during which they might haul 30 tons of coal in tubs on the underground narrow gauge railway. Recollections differ on how well the ponies were cared for in earlier years, but it should be remembered that they represented a capital asset to the mine, and that the best work could be obtained from animals that were in good condition.³



Figure 6: Young Dawn with Pop, her mother Hilda Gray, a neighbour, cousin June Simons and the Sammy doll

During the war, Kitty raised goats as a source of both meat and milk for her family. At that time she also played the piano in a local pub to help bring in some extra cash.

After the war, Dawn returned to her parents, although she missed her Aunt Kitty dreadfully. However, she had her Kitty doll to comfort her. Later, as Kitty and Stan's family grew, Dawn looked forward to her visits with them and their children, as being an only child, she always enjoyed the activities of a large family. A third child had been born to Kitty and Stan in 1945 and a fourth in 1956.

Kitty lived in that cold stone miners' cottage with her husband and four children until 1956, when they moved to a council house, a short distance away in Halesowen. A fifth child was born two years later. After WWII, Stan went back to printing as an employed typesetter and was probably still involved in printing when he retired. At that time Stan became a registered and paid clairvoyant.



Figure 7: Dawn Rushbrook

The Kitty doll went on to be exhibited in the Stevenage Museum in Hertfordshire in 1994 and was seen by over 24,000 visitors. The museum made a sign pointing out the war-time injuries to her fingers and toes. Dawn was responsible for dressing the Kitty doll for the exhibition, as she was still in Dawn's small doll collection.

Kitty Ruby Cartwright Papworth passed away in December 1999, but the Kitty doll lived on, battered and bruised but not broken, in the home of Dawn and Les Rushbrook.

Ten years later, in December of 2009, Dawn Rushbrook passed away suddenly. To comfort her, her thoughtful husband Les gently placed a photograph of her Kitty doll in Dawn's coffin.

Reference Notes

¹ *Wikipedia*, http://en.wikipedia.org/wiki/East_End_of_London.

² "Home Front, barrage balloons," database, *Spartacus Educational*, <http://www.spartacus.schoolnet.co.uk/2WWbarrage.htm>.

³ *Wikipedia*, "pit pony," accessed 3 December 2011.

The Kindness of Strangers[®]

BY JOAN TATTERSALL

Joan Tattersall, a retired social worker who specialized in marriage and family therapy, finds that being involved in genealogy fits right in with her former career.



Yes, my fellow genealogists, it can happen just like that! An important chunk of your brick wall can be removed when a stranger, interested in someone unrelated to your ancestor but connected to him, responds to your casual request for help.

Thomas b. 1821

For years I searched for the birth/baptism of my maternal great-great-grandfather, Thomas Terry Hammond, supposedly born in 1821 in Canterbury, Kent, England. Through census films reviewed at our local Family History Center I had found him from 1841 on through to his death in 1903, always living in Kent, but never in Canterbury. Until 1881 his occupation was always watchmaker, but from then on he was with the Post Office. In 2004 through his Royal Mail superannuation records I found his actual date of birth, 9 June 1821 (no location).¹ His marriage certificate of 1848 gave his father's name as Thomas Terry Hammond, occupation bookseller. There was no indication of his being deceased.²

CERTIFIED COPY OF AN ENTRY OF MARRIAGE

Given at the **GENERAL REGISTER OFFICE, LONDON**

Application Number **377 G**

Registration District **of Rotherhithe**

Marriage solemnized at **St. Peter's Church in the Parish of St. Mary Rotherhithe in the County of Surrey**

No.	When married	Name and Surname	Age	Condition	Rank or Profession	Residence	Rank or profession of father
66	May 2 nd 1848	Thomas Terry Hammond	of full age	Bachelor	Watch maker	10th Rotherhithe	Thomas Hammond Bookseller
		Sarah Jane Hibben	of full age	Spinster		10th Rotherhithe	George Hibben Labourer

MARRIED in the **Parish Church** according to the **Rites and Ceremonies of the Book of Common Prayer** in the presence of the **Widowess Andrews** the marks of **Elizabeth Ann**

CERTIFIED to be a true copy of an entry in the official copy of a Register of Marriages in the District above Given at the GENERAL REGISTER OFFICE, LONDON, under the Seal of the said Office, the **14th day of September 1987**

MB 219073

This certificate is valid as proof of marriage in the Marriage Act 1949. Subscribers of this official public certificate are entitled to the same benefits as those of the original certificate. It is not a certified copy prepared by the Registrar and shall not be used as evidence in court. It is not a certified copy prepared by the Registrar and shall not be used as evidence in court. It is not a certified copy prepared by the Registrar and shall not be used as evidence in court.

Any person who (1) falsifies or forges or attempts to falsify or forge this certificate, or (2) uses a falsified certificate as true may be liable to prosecution.

Figure 1: Marriage certificate of Thomas Hammond and Sarah Jane Hibben, 1848

Source: Ancestry.com

In my pre-*Ancestry* days many hours were spent rolling through countless parish films from in and around Canterbury, but to no avail. While on a research trip to England in 2001, I even made a visit to the Canterbury Cathedral Archives; while I certainly found many records for Hammonds, I did not find my b. 1821 Thomas Terry Hammond. I must admit, though, that in the early days of my genealogy interest I tended to focus more on my paternal side. So, to my discredit, I failed to give credence to some information sent to me around 2001 by a distant Hammond relative living in England.

I had received a copy of a letter sent in 1981 by a teenaged budding genealogist to an uncle; it stated that an elderly aunt in Kent had told the writer's father that when she was 4 or 5 years old Grandfather Thomas used to tell her a story that "his father or grandfather was once mayor of Canterbury and he ran off with the maid."³ Enquiries sent to the Canterbury City Council had informed them that indeed a Thomas Hammond had been a mayor of the city back in 1781. But there did not seem to be a fit with the 1821 Thomas. Naturally! I ignored this information as a highly unlikely family folk tale, until desperation a few years later led me to dig into it more deeply.

More Thomases: b. 1765 and 1788

Around 2003 I restarted my efforts, and on the *FamilySearch* website I found an illegitimate birth of a "Thomas Hammond or Terry" christened 17 October 1788, Saint Alphege, Canterbury—Father: Hammond, Mother: Margaret Terry.⁴ I then began to focus on identifying a possible father for this Thomas, and with all the data I had by now amassed on Hammonds in Canterbury came up with one who might fit in with the family folk tale.

There was a Thomas Hammond, baptized in Saint Alphege in 1765, the son of the Thomas who was the 1781 Mayor of Canterbury. He never married, died in 1821 and left a will, which I downloaded through *Documents Online*.⁵ In the 1819 codicil to his 1815 will, this Thomas Hammond (a Town Clerk of Canterbury) left a legacy to his "natural" son Thomas Hammond. I believed I had found the father of the 1788 Thomas Hammond!

I learned a bit about the younger Thomas. The Town Clerk's will referred to how he had paid for his son Thomas to be a clerk in the Stamp Office. However, when I obtained a probate of the will it became apparent that young Thomas had not lived up to the terms set for him, so his legacy was forfeited.

More searching and the hiring of professional researchers in Canterbury failed to answer my questions about what happened to the 1788 Thomas: did he eventually marry, and was he the father of the 1821 Thomas? I took yet another hiatus from this endless search.

When I again ventured into the Hammonds, *Ancestry* was regularly in use on my computer and I had been busy searching for the many others. By early January 2012 I decided it was time to re-review my 1841 Census information on the 1821 Thomas Hammond. I had already learned that at that time he was living in Bexleyheath, Kent, with the family of a watchmaker, Ezekiel Henry Bromley. Perhaps more could be learned by delving into this family.

Help Comes From a Stranger

Haven't we often been told to search out other relatives or neighbours to learn more about our ancestors? Well, I took that maxim to heart and it paid off! A search of the 1841 Kent Census for Ezekiel Bromley brought up this name-correction snippet.⁶

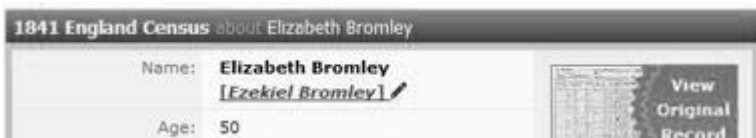


Figure 2: The helpful name correction

Source: Ancestry.com

Curious about who else was interested in Ezekiel and the possibility they might know something about my Thomas, I posted a query on *Ancestry* and received a very welcome response from a kind stranger. It mentioned that Ezekiel's second marriage in 1830 was to Ann Hammond, widow, and she might be Thomas's mother.

From my earlier research on Ezekiel I knew he had married a Selina Palmer in 1811, and while I had noticed the 1841 wife's name was Ann I failed to pick up the possible significance of the difference. I was absolutely delighted with the possibility that Ann Hammond might be my great-great-great-grandmother and Thomas her son.

While earlier Hammond searches had focused to a large extent on Canterbury, I now hoped that my great-great-great-grandfather Thomas had moved on to London. Accordingly my next step was to search the London records for the marriage of a Thomas Hammond and an Ann, possibly prior to or around 1821. The following was soon found—a marriage on 30 December 1820 between Thomas Hammond and Ann Lunn in the parish of St. Marylebone, Westminster.⁷

It turned out that the marriage was by licence, so it would seem to have been arranged to take place with limited delay. Given that the son Thomas was

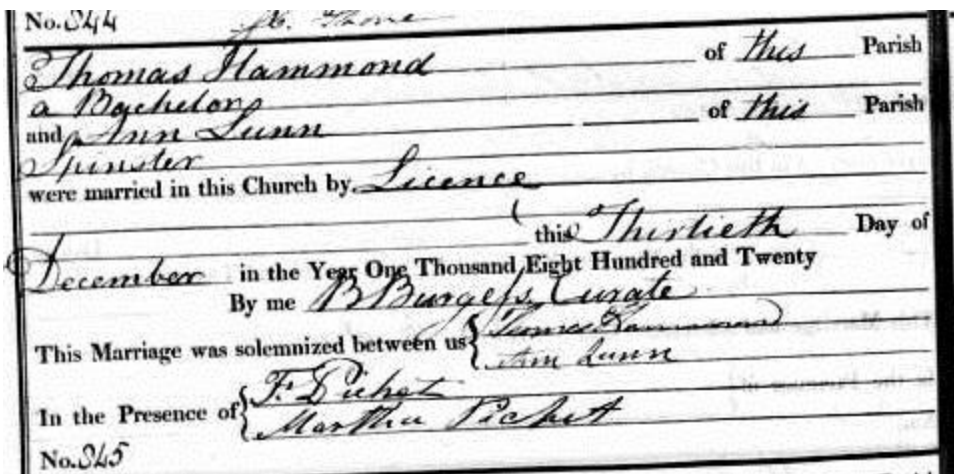


Figure 3: Marriage certificate of Thomas Hammond and Ann Lunn, 1820

Source: Ancestry.com

supposedly born 9 June 1821, these dates seemed to fit together. With great optimism I searched for Thomas's birth/baptism record but was unable to find it, even with trying many other locations.

My next foray into the London records was to find a death for Ezekiel's first wife, Selina. This record gave a burial date of 17 July 1828, when she died at the age of 39 in the parish of Saint Mary Abbots Church, Kensington.⁸

And what about my g g g grandfather Thomas? If Ezekiel and Ann married in 1830, Thomas had to have died between 1821 and 1830. Sure enough, I found a record for his burial, and the estimated birth year (1789) was within a year of his 1788 Canterbury birth. He was buried 20 June 1829 in the parish of St. Giles' without Cripplegate, City of London, at 40 years of age.⁹

The 24 February 1830 date for the last record I needed, the marriage between the widower Ezekiel and the widow Ann, had already been provided thanks to the previously mentioned benevolent stranger, and a copy was soon added to my files. The couple married in the parish of St. Peter Le Poer, City of London.¹⁰

I have often wondered how and when Ezekiel and Ann met. Perhaps Ezekiel the watchmaker and Thomas the bookseller did business in the same general London area. Another of life's mysteries that may never be solved.

My pleasure at finding my previously unknown g g g grandmother Ann and her marriage to my g g g grandfather Thomas, thus filling in a few important

pieces of my Hammond family tree, is due largely to the stranger who responded to me. I'm grateful also to *Ancestry* for setting up a system whereby interested parties can make comments on their records. My thanks to both!

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- ¹ Treasury Letter Book. Superannuation Acts, 1834 to 1892. (POST 1/270, pp. 481–2 (November 2004).
- ² "London, England, Marriages and Banns, 1754–1921," database, *Ancestry* (ancestry.com); London Metropolitan Archives, Saint Mary, Rotherhithe, Register of Marriages, P71/MRY, Item 038.
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My Mysterious Family Photos[©]

BY WAYNE CAMPBELL

BIFHSGO member Wayne Campbell, a Montreal-born resident of Toronto, began researching his family seven years ago and has learned there are six Home Children in his paternal ancestry. Wayne particularly enjoys meeting the descendants of the ancestors he discovers.



There is a framed photo of my great-grandmother Fanny Waterhouse McCuaig sitting on the Victorian piano she brought with her from England, both given to me by her daughter, my great-aunt Christy.

The photo, taken on the farm where Fanny lived in Chateauguay County, Québec, dates from around 1920, when Fanny was aged 50. Her hair is dark with no signs of grey. She is sitting on the ground surrounded by young turkeys, feeding them with grain tucked into her apron. Her expression is serene and she shows the hint of a smile.



Figure 1: Great-grandmother Fanny

Source: Author

Several years ago I knew very little about Fanny beyond the year of her birth and the fact she was born in England, as Aunt Christy had told me. I had vague memories of discussions with my aunt in the 1970s about relatives in England and of having seen some Victorian-vintage photos. Starting research on other branches of my family tree in 2004 rekindled my interest in Fanny and her background, and I decided to learn more about her past life in England.

Fanny's Origins

I began with a fruitless search on the *FreeBMD* website, based on my aunt's recollection that her mother came from Liverpool and had lived there until she emigrated to Canada, sometime prior to 1895 when she married my great-grandfather, Malcolm McCuaig. I knew Fanny's birth year, 1870, but had no other guideposts to direct my research. Based on past positive experience with other family research, I posted a message on the *RootsChat* website, hoping one of the British online genealogy enthusiasts might point me in the right direction. Fortunately, one did take up my challenge, discovering Fanny on the English 1871 Census, an infant living with her parents and an older brother in Liverpool. There was a surprise contained in the census entry, however. Fanny's birthplace was recorded as Glasgow, Scotland, as was her older brother's, then aged 2. This explained my inability to find her birthplace.

To complete my search of Fanny's origins, I checked the *ScotlandsPeople* website in order to find her birth record. I didn't find one and still can't explain why none exists. I then thought her parents may have had Fanny baptized in Liverpool and sent off a search request to the Lancashire record office. Fortunately, they did find a baptismal record from 1873, which recorded her birthdate as 10 December 1870. (After all the research I've done on Fanny and her family, this baptismal record is the only official document certifying her birthdate.)

So, one pillar of my family history lore demolished: Fanny was actually Scottish-born. Her parents returned to England and the city of Liverpool, as I learned from the 1871 Census, and from there I slowly fleshed out the bones of Aunt Christy's family tree. I confirmed that her data was largely accurate in terms of family names. She had provided only a few dates, including Fanny's birth year, but I was able to fill in the blanks, mostly from data obtained on the *FreeBMD* website.

Uncovering More Relatives

My interest in Fanny and her roots in the U.K. was triggered in part by a Christmas visit several years ago to my sister in Edmonton. We pored over a family photo album my sister had inherited from our grandmother, Aunt Christy's older sister, as well as some letters from England written to Fanny spanning the years 1897 through 1923. The authors of these letters were two people who signed their names "E Haigh" and "A Glaser." Haigh was the family name of Fanny's mother Frances; Glaser meant nothing to either of us.

I discovered on the 1881 Census that Frances was born in South Kirkby, West Yorkshire, in 1846. Then I ran her name through the International Genealogical Index on the *FamilySearch* site; Frances's parents were John and Elizabeth Haigh. Back to *FreeBMD*, and the West Yorkshire Haigh family, expanded to eight children, including four girls: Frances, the eldest, and sisters Annie, Eliza and Kate. It took a while for it to sink in that the person who wrote affectionately to Fanny yet signed her letter "E Haigh" was in fact Fanny's Aunt Eliza.

I reread the letter from "A Glaser" dated July 1897, describing a transfer of funds to Fanny, expedited by "Mr Glaser." It sounded like he might have been the family accountant. Plausible, as I had discovered through census data that Aunt Eliza lived next door to the Glasers in Bradford, Yorkshire. Later, while checking the birth and marriage records of all the Haigh siblings on *FreeBMD*, I discovered that Frances's sister Annie married Henry Glaser in Bradford in 1878. So, "A Glaser" became Annie Glaser and "Mr Glaser" became her husband Henry—not the family accountant, but Fanny's uncle by marriage.

A check of the 1901 Census of Bradford produced another surprise: all three of Fanny's Haigh aunts lived on the same street in Bradford. Youngest sister Kate married a German-born wool merchant, Werner Aschenbach, in 1898. Aunt Christy had mentioned the name to me but she wasn't clear on how it fit into the Haigh family pedigree. I had written it down at the time (misspelling it Aschembach) without knowing where it belonged.

Mystery Photos Appear

Around the same time I remembered that my aunt had also entrusted some photographs to my care, but I couldn't remember what had become of them. I contacted my great-aunt's son, asking him whether he was aware of the existence of any old photos. He replied that he kept some trunks with his mother's memorabilia in storage near his farm and there were likely to be photos in them. We made arrangements to meet and he took us through several of his barns. Fascinating to sift through dusty trunks, but frustrating because the photos didn't turn up!

Thinking about this after I returned home, I recalled seeing many years ago an envelope filled with very old photos and finally decided to check a drawer of old letters and other memorabilia to see if I might have had them all along. Sure enough, I rediscovered six cardboard-backed photos in a large white envelope, which my aunt had inscribed with my name over 30 years ago. Aunt Christy had written "My mother's Uncle Fred and family"

on the reverse of one photo, taken in Blackpool. However, the remaining photos, all taken in a Bradford studio, were labelled in the following way: “A married to B, B married to A; 1 married to 2, 2 married to 1.” Seemingly, my aunt had been told about how the two men related to the two women, but most likely had forgotten their names.

I decided to try and put names to faces.

Identifying the two couples was an interesting challenge. As I had evidence that Fanny maintained a correspondence with at least two of her aunts in Bradford following her emigration to Canada, I started with the Haigh sisters. I had learned that Aunt Eliza was single, so I concluded one couple was Henry and Annie Glaser, the other Werner and Kate Aschenbach. Since I knew Annie was born in 1848 and her sister Kate in 1866, I labelled the woman who looked older as Annie, leaving the younger-looking woman as Kate.

I then decided to focus on Kate and her husband Werner. On the *FreeBMD* website I found a 1907 birth record for Charles Haigh Aschenbach. I was pretty sure Charles was Kate’s son, based on his middle name. However, the trail then went cold: I couldn’t find any other records relating to the Aschenbach family beyond 1911. The 1911 Census listed Kate as having had only one child (and her age at the time made it likely she had no other children). I used my subscription to *Ancestry* to check passenger lists, based on my theory that the Aschenbachs disappeared from the English records because they had emigrated. Perhaps their German name caused problems for them as the First World War approached. This was a wonderful theory—but didn’t produce the breakthrough I had hoped for.

Thinking again of the *RootsChat* website, I posted a message requesting help to find out what happened to the Aschenbachs. I received a gratifyingly quick reply and some surprising information. My U.K. respondent concluded that the German family name and proximity to the start of the First World War had caused a name change rather than emigration, and she was proven correct. In a very creative flight of imagination, this lady discovered that Werner Aschenbach had changed his name to Ashwell. After this discovery, the story of this family started to unfold. They remained in Bradford; Werner died of cancer in 1921, his wife Kate died in 1940. Their only son Charles died in 1985 in a suburb of Bradford.

Cousins Bring a Breakthrough

I then decided to try and find living descendants of Charles Aschenbach/Ashwell. I returned to the *Ancestry* site, checking the marriage and

birth registers. I was successful in finding records for Charles's marriage and the births of a son, Russell, and two daughters, Joyce and Josephine. Later, I discovered a marriage record for Joyce Ashwell, again through the *Ancestry* site. Googling her married name produced nothing. Checking phone numbers in the U.K. wasn't very helpful either, as apparently most people in England now have unlisted numbers.



Figure 2: The author with cousins Joyce and Josie at their grandparents' former home in Bradford.

Source: Author

My most creative idea was to order Charles's 1985 death record, to see who the informant was and whether that person's address was recorded. The informant turned out to be Charles's daughter Joyce and fortunately, her address was listed as well. After more than 25 years, would Joyce still be living in the same place? Was she even still alive? I took a chance that she was and sent her a letter of introduction, some family history and a description of her grandmother's relationship to my great-grandmother, as well as photos of the couple I had guessed to be her grandparents, Werner and Kate Ashwell, formerly Aschenbach.

Joyce responded quickly to my letter, expressing both surprise and gratitude. Gratitude because she knew very little about her paternal grandparents; surprise because she knew nothing about her extended family, let alone distant cousins living in Canada. She told

me she had no photos of her grandparents, and had never seen any in family albums, but she had been told her father was the spitting image of his father. She sent me a photo of her father taken in later life, mentioning she was skeptical that my photo was an image of her grandfather. She also mentioned she had once seen in City Hall a 1904 composite photo of Bradford wool merchants, and her grandfather was shown among them.

Following some further correspondence with Joyce and in anticipation of a long-planned trip to the U.K., I proposed that we meet, to which she readily agreed. We met at the Bradford train station on a beautiful fall day. Joyce introduced me to her sister Josie and we took a short walk to Bradford City Hall, in order to see the photo that would hopefully resolve the identity of the man I thought to be Joyce's grandfather, Werner Aschenbach/Ashwell.

As soon as Joyce pointed out her grandfather's photo to me, I realized I was looking at the man I had believed to be Henry Glaser! It was also obvious that I had misidentified Werner's wife Kate. I felt relieved at having made a definite identification of two of my four photos and pleased that I could share them with Joyce and her sister Josie, as well as expand their knowledge of their paternal ancestors. But I also realized I had my work cut out for me to discover the identity of the remaining couple. That's the project I'm working on now....



Figure 3: The "Werner" photo
Source: Author

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Jamieson Family Reunion October 2012

Barr Jamieson and Ann Pettigrew sailed from Ayrshire to Auckland, New Zealand, in 1842. To celebrate the 170th anniversary of their arrival, their descendants are holding a reunion in Auckland on 5-7 October 2012. Any Canadian descendants interested in coming will find details on <http://jamiesonreunion.wordpress.com/about/>

A Study of Genealogists: Early Results from the *Canadian Genealogy Survey*®

BY LEIGHANN C. NEILSON AND D. A. MUISE



Leighann Neilson, an Associate Professor at the Sprott School of Business, Carleton University, is a BIFHSGO member who has been pursuing her family's history since returning to the Ottawa area in 2006. Del Muise is Professor Emeritus with the Department of History, Carleton University, where he was director of the MA program in Public History. Prior to coming to Carleton in 1978 he was the Atlantic Provinces historian at the Canadian Museum of Civilization.

How people remember the past and try to reconstruct their own and their families' histories is of interest to various fields of scholarship, with specific questions reflecting the scholar's particular discipline. In addition, the phenomenal growth in the profit-driven services that have emerged to meet the appetite for family history information has prompted curiosity about genealogy-related travel and the vast terrain of new media resources now available.^{1,2}

Consumer studies researchers, geographers, sociologists, cultural studies specialists and library and information technology scholars all approach the subject from their own perspectives. Curiously enough, historians have been the least inquisitive group of scholars, apart from a few social historians who have used genealogical methods to study how families have formed, migrated and resettled themselves.³

During the summer and early fall of 2011, we undertook a project—the *Canadian Genealogy Survey (CGS)*—an online survey of primarily Canadian family historians, designed to study genealogists and their research habits.⁴ The survey included both closed-ended and open-ended questions, allowing respondents to expand on their reasons for doing genealogy and other aspects of their curiosity about their family's history. The *CGS* covered many topical research questions and also assessed the impact of new digital media, something previous surveys had been unable to consider.

Broadly speaking, the survey sought information in the following areas:

- the reasons for initially undertaking and continuing to do family-history-related research and writing;
- the effort invested in the pursuit of family history, including time, travel and financial commitments;
- the levels of involvement in genealogical societies and engagements with both traditional and new media forums (subscriptions to web sources and magazines, etc.);
- the personal impact of pursuing genealogy for such areas as self-identity, as well as how friends and relatives perceive or react to genealogical enquiry;
- demographic and biographical information on respondents, which allows us to situate respondents in a broader social context as well as to make comparisons with other surveys.

Survey Results

Our primary objective was to gain insights into Canada-wide genealogical practice, and that is what we obtained, for the most part. A number of non-Canadian respondents (primarily from Commonwealth countries and the United States) who were pursuing Canadian connections to their ancestral research also responded. In total, over 2,700 people completed the survey. Responses were received from 27 countries; however, as we expected, most respondents listed Canada as their country of residence (72%), followed by the United States (21%).

Within Canada, Ontario residents constituted 48.8% of respondents, followed by Prairie residents (17.3%), British Columbians (16.4%) and Atlantic Canadians (14.8%). The survey was offered in the English language only, likely accounting for the just 2.1% representation of Québec residents.

Looking at data provided by Canadian residents only, the largest proportion of respondents was in the 50–65 year age group (48.4% of those who answered the question) followed by those aged 66–76 (35.3%) and those aged 30–49 (9.1%). Women outnumbered men by almost two to one (65.3% to 34.7%). Overall, respondents were a highly educated group, with 77.5% having college, undergraduate or postgraduate degrees or professional qualifications, compared with the Canadian average of 35.4%.⁵

Although our sample was not representative of the Canadian population overall, it does align with previous surveys of family historians conducted in Canada. It seems that the age and gender profiles of genealogists have

remained relatively consistent over time.⁶ Figure 1 below shows their age breakdown.

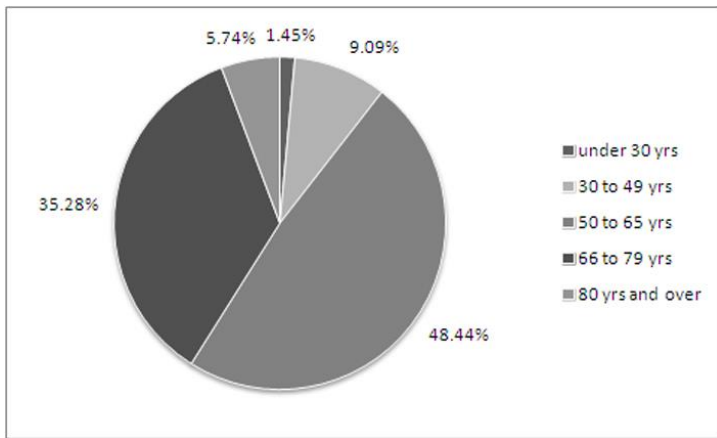


Figure 1: Age breakdown of survey respondents

On average, both male and female respondents had been “interested” in family history for the same length of time, about 27 years, although the men described themselves as

being “actively” engaged for a slightly longer period of time (18.47 years), than did the women (16.88 years). Both men and women belonged to genealogy societies in similar proportions, with about 36% belonging to at least one society. Respondents aged 50–65 accounted for the largest proportion of society members (50.9%), followed by those aged 65–79 (37.6%) and those aged 30–49 (12.7%).

But if we look at society membership by age category, we see quite a different picture: in general, the participation rate declined with age. Specifically, 73.1% of respondents under 30 belonged to at least one society, as compared with 50.9% of those aged 30–49, 37.6% of those aged 50–65, 31.9% of those 66–79 and 21.4% of those 80 or older. Figure 2 below illustrates the age differences between genealogy society members and non-members.

These results should be read with caution, as only 10% of respondents were under age 50. We hope to be able to follow up with a sample of survey respondents to learn whether family historians from different age groups seek and/or receive different benefits from society membership.

When we spoke with staff at local museums and archives and with leaders of genealogy and local history societies, one hypothesis we heard is that younger family history researchers—especially those under 40—are more likely to primarily use the Internet-based resources so prominently advertised. What we found was that the embrace of new media by family

historians is virtually universal: 45.5% of respondents reported using the Internet daily or almost daily for family history research, while another 28.6% reported using it once or twice a week.

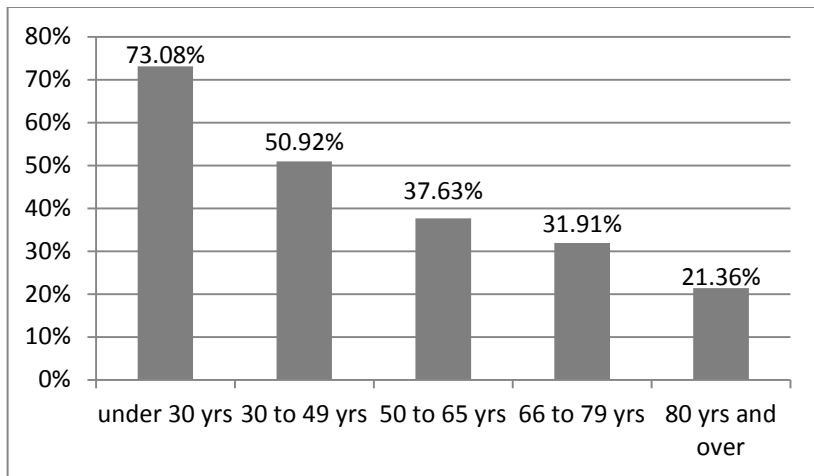


Figure 2: Membership in genealogy societies by age group

The overwhelming majority (93.3%) accessed the Internet from home, with the library a distant second choice (3.6%). Although only 3.8% of respondents said they conducted all of their research online, 57.6% said they conducted “most” of their research and 87.0% at least half of their research via the Internet.

Across age groups, 66.9% of those aged 30–49 conducted most of their research online, compared with 60.9% of those aged 50–65, 57.7% of those under 30, 55.9% of those aged 66–79 and 40.8% of those 80 and older. Among genealogy society members, 63.7% said they conducted most of their research online. Again, we recommend caution when interpreting these results, since to some extent they could be a function of our methodology; to participate in this survey one had to have Internet access.

We wanted to explore what family historians were doing online in more detail, so we asked about the kinds of information sources they were accessing. Over two-thirds (68.3%) subscribe to family-history-related mailing lists, most frequently to two of them. In comparison, 36.7% read family-history-related blogs (again most frequently two) and 98.4% used online family history databases. The databases were employed to obtain census data (accessed by 98.1%); birth, marriage and death records (91.1%); obituaries (76.0%); and ships’ passenger lists (74.3%).

Of those who said they used websites, 30.6% identified *Ancestry* sites (in all their various international forms) as being the most important, followed by Latter-day Saints resources (13.8%), *Cyndi's List* (10.4%), archival websites (6.3%) and local history or genealogy websites (5.5%). This result is perhaps not surprising, since an equal proportion to those who reported using online databases (98.4%) said they used *Ancestry*, typically from home and through a personal subscription.

Respondents' Comments

The sheer volume of the responses to the open-ended questions makes it difficult to reach any conclusions at this early date; we have only completed coding on a subset of 750 responses. However, what follows illustrates the vibrancy of those comments.

The dominant reason for undertaking family history research was a curiosity about roots, accounting for about a quarter of all responses coded to date. But beyond that we have a range of family-related reasons, ranging from a family inheritance associated with the death of a parent or sibling to the curiosity of a child or grandchild. For example, one comment said

Mother was approaching 90 yrs. old and she had a briefcase full of data. When she was in her declining years, she talked a lot about her family. It stirred my interest. I inherited the briefcase when she died at 93 yrs. of age. Our roots are very exciting. I now have a passion (addiction) to researching our families.

Infused in much of this discussion was the notion that undertaking family history research was simply "fun." The most common reason for continuing to pursue family history was because it remained a subject of great interest and an ongoing challenge, in spite of the commonplace advertisements that suggest the contrary.

When we asked respondents about the impact of doing genealogy on their own lives and the lives of their close relations, responses ranged broadly. Mostly people spoke of how doing genealogy led to a deeper understanding of their own identities; but there was also a strong sense that the pursuit of family history had led to a greater understanding of their communities and their family's place in Canadian history, particularly the migrations and hardships of their ancestors.

A typical comment: "I have become increasingly intrigued by (and frustrated by) the searching itself. As I have aged (52), I find it more important to understand my own personal families' journey in the context of world history."

Respondents also reflected on the impact their work had on friends and relatives. Clearly, the sense was that, apart from a minority of friends and relatives who considered the conduct of genealogy to be somewhat eccentric (“they think I’m nuts”), the most common response was curiosity and appreciation for the family heritage that was going to be passed on to future generations. One respondent summed it up this way: “Somewhat eccentric, perhaps! But [they are] always interested and keen to chat, to assist and to quiz me on things.”

These initial findings complement the results of the recently concluded *Canadians and Their Pasts* survey, which asked Canadians about their engagement with the past in terms of history-related activities they had participated in over the previous 12 months. The past of their own families emerged as the most significant area of interest for the vast majority of the over 3,000 randomly selected adult Canadians. Close to half were saving something of significance to pass on to family members, and just about every one of them reported examining family photographs as an important element of their connectivity to the past.⁷ About 20% reported having worked on their family history in the previous 12 months, an incredible number when extrapolated to the adult population of Canada.

Those 650 family historians, much like the respondents to our survey, were predominantly from the over-40 generations, above average in educational attainment, and had a similar gender distribution of about two women for every man. Overall, they were the most engaged with Canadian history, consistently out-performing the general population in everything from visiting museums and archives, reading historically themed books, collecting photographs, watching history-themed television shows, etc.

Within the broader context of studies of genealogy and genealogists, the *CGS* confirms the results of earlier research concerning the demographic profile of the family history community; expands on our knowledge of the ways that genealogical work is being advanced by new technologies; and increases our understanding of the reasons for undertaking genealogical research as well as the impact that such research has on issues of personal and community identity.

The broad issue of the politics of genealogy, in terms of the impact it is having on public policy regarding the availability of resources, remains to be assessed. Clearly, genealogists are powerful users of both traditional and newer information sources. They have become more and more dependent on the ability of private sector firms and public agencies to create the sorts

of resources that are desirable for the pursuit of their family's past. Collaboration between the public and private sectors in these areas deserves to be explored more fully.

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Reference Notes

- ¹ One interesting question on the CGS related to self-identification. While a number of professional genealogists completed the survey and self-identified as such, only a small number of others self-identified as genealogists. Family historian was the label preferred by the largest number by far, though many seemed comfortable with either title. We use the two terms interchangeably.
- ² Kevin Meethan, "To stand in the shoes of my ancestors': tourism and genealogy," in Tim Coles and Dallen J. Timothy, editors, *Tourism, Diasporas and Space* (New York: Routledge, 2004), 139–150; Carla Almeida and Grace Yan, "Genealogical Tourism: A Phenomenological Examination," *Journal of Travel Research*, 2010, Vol. 49 No. 1, 56–67.
- ³ We can reference only a small number of representative studies here. These various disciplinary literatures on genealogy are dealt with in more detail in the ongoing bibliography associated with the *Canadian Genealogy Survey* blog at <http://genealogyincanada.blogspot.ca>.
- ⁴ The *Canadian Genealogy Survey* was funded, in part, by a Standard Research Grant from the Social Sciences and Humanities Research Council.
- ⁵ Statistics Canada, "Population 15 years and over by highest degree, certificate or diploma, by province and territory (2006 Census)," 29 July 2009 (<http://www12.statcan.ca/census-recensement/2006/dp-pd/hlt/97-560/pages/page.cfm?Lang=E&Geo=PR&Code=01&Table=1&Data=Count&Sex=1&StartRec=1&Sort=2&Display=Page> : accessed 7 April 2012).
- ⁶ Ron Lambert, "A Study of Genealogists & Family Historians," *Families*, 15 December 1998, Vol. II No. 17, 73–80, surveyed Ontario Genealogical Association members and found pretty much the same gender and age distribution as we find in our survey. (<http://globalgenealogy.com/globalgazette/gazrr/gazrr19.htm>: accessed 9 April 2012).
- ⁷ This work is summarized in Margaret Conrad, Jocelyn Létourneau, and David Northrup, "Canadians and Their Past: An Exploration in Historical Consciousness," *The Public Historian*, 2009, Vol. 31 No. 1, 15–34 and is the subject of a forthcoming monograph: M. Conrad et al., *Canadians and Their Pasts* (Toronto: University of Toronto Press, forthcoming). Del Muise was a co-investigator on this project and is a co-author of the monograph.

Techniques and Resources

The Cream of the Crop

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

BY JOHN D. REID



New London resources keep coming online. With two grandparents born in the metropolis I'm not complaining, but first some other newly available sources of note.

Findmypast.ie, the Irish branch of the Scottish company brightsolid, has added 1.2 million Irish petty session order books, 1851–1910, from the National Archives of Ireland.

We have requirements under the *Petty Sessions (Ireland) Act* of 1851 to thank that these records were ever created, but the survival is piecemeal, in many cases less than 10 years. The information available is date, names of justice(s), complainant(s) [often the police], defendant(s) and witnesses, the nature of the complaint, the judgement and the sentence.

The counties and courts included are: Cavan (Ballinagh, Cavan), Clare (Crusheen, Ennis), Cork (Ahadallane, Ballincollig, Castletownbere, Firmount, Kanturk), Donegal (Arda-

ra, Ballyshannon, Genties, Stanorlair), Galway (Ardrahan, Athenry, Ballymoe, Castletown, Wiliamstown), Kilkenny (Castlecomber, Goresbridge), Leitrim (Carrick-on-Shannon), Mayo (Ballinrobe, Ballyglass, Ballyhaunis, Ballyvary, Castlebar, Claremorris), Monaghan (Ballybay, Carrickmacross), Offaly (Monetgall, Thomastown), Roscommon (Athlone, Ballintobber, Castlerea), Sligo (Ballymote), Tipperary (Clonmel Borough), Waterford (Ballymacarbry, Clonmel Rural, Portlaw), Westmeath (Athlone, Brawny), Wicklow (Arklow, Avoca, Bray, Redcross).

Moving across the Irish Sea gives the opportunity to mention an interesting new maritime dataset on findmypast.co.uk for those who are interested in the White Star Line officers, which includes those on the *Titanic*. One of those, the captain who commanded *Titanic* on her first voyage (from Belfast where she was built to Southampton for the start of her fatal maiden voyage) was Herbert James Haddock.

Information on his service record includes his promotions, a series of addresses at which he'd lived—and

of interest to me—the fact that he'd previously been Commander of the RMS *Cedric*, the ship serving the route between Liverpool and New York. That was the ship on which my maternal grandparents met, when he worked there as a musician.

There's a Canadian connection for Haddock too. His son Geoffrey Haddock was a 1912 emigrant to Montreal and died serving in the CEF. Find the story at <http://anglo-celtic-connections.blogspot.ca/2012/04/titanic-canadian-connection.html>.

Moving onshore to Wales, on St. David's Day findmypast.co.uk launched 3,878,862 records from parish registers of the Church in Wales. This first serving (more counties are promised later this year) included 1,418,921 baptismal records covering 1538–1911, 950,254 marriage records covering 1539–1926, 340,002 marriage banns covering 1701–1926, and 1,169,685 burial records covering 1539–2007 for the counties of Cardiganshire, Carmarthenshire, Denbighshire, Flintshire and Glamorganshire.

Ancestry has placed online some wonderful London records through its agreement with the London Metropolitan Archives, the most recent being over 1.7 million indexed records with images of original school admission and discharge documents from 843 schools in the boroughs of Camden, City of London, Greenwich,

Hackney, Hammersmith and Fulham, Islington, Kensington and Chelsea, Lambeth, Lewisham, Southwick, Tower Hamlets, Wandsworth, and Westminster in the period 1840–1911.

The records, which vary in detail, usually include admission date, name, parent's name(s) parent's occupation(s), address, birthdate and age. That amount of detail minimizes the chance of mistakes, making me sure I had found my musician grandfather.

Ancestry also added more than 750,000 London and Surrey, England, Marriage Bonds and Allegations records for 1597–1921. Created by individuals applying for marriage licences in parishes in the Diocese of Winchester (Surrey) and the Diocese of London, England, these records typically give groom (name, age, marital status, occupation, parish); bride (name, age, marital status, parish), and the parish where the marriage was to take place. Age is often given as 21 and upwards.

Findmypast has been lagging *Ancestry* in London records but has now put online the first product of an agreement with the City of Westminster: 1,365,731 parish records launched in March, the first of an eventual 10 million. These cover the period 1538–1945 from over 50 Westminster churches, including St Anne, Soho, St Clement Danes, St George Hanover Square, St James

Westminster, St Margaret Westminster, St Martin-in-the-Fields, St Mary-le-Strand, and St Paul Covent Garden.

For those in and outside London, *Ancestry* now has the “UK, Land Tax Redemption, 1798,” database from series IR23 at The National Archives. The records list names of owners and occupants of property in England and Wales subject to the national land tax as of 1798.

With over 1.1 million records this is akin to a mini head-of-household census. The amount assessed is recorded.

Properties valued at under 20 shillings per year were exempted, but you may still find the owners and occupiers on the list.

From 1798 the tax could be redeemed or exonerated with a lump sum payment equivalent to 15 years’ annual tax, in which case a redemption date is recorded. The list is by community, but the property details are not recorded.

There’s long-awaited good news about probate calendars for England and Wales coming online. Although many years have been available through *Ancestry*, its collection is far from complete.

The Probate Service will place the calendars online in a format the

same as looking at a book with pages indexed by the first three letters of the surname. You’ll have to search year-by-year turning the pages.

A surprise was the announcement of the discovery of boxes containing 300,000 non-commissioned officers’ wills, which have never been entered in the probate calendars. They date from the Crimean War and later. Those are expected to become available online by the end of the year with the others to follow.

Finally, and closer to home, the 1921 Census of Canada is due to be released next year. Prodded by questions received, Library and Archives Canada has stated its intention to make the census available to researchers online, in the same format as previous censuses, as soon as possible after 1 June 2013, the anniversary date.

Further information from LAC, given in response to follow-up questions, is that only microfilm is available, the originals having been destroyed in the 1950s, so no colour images. The online availability will be jpeg and pdf images. Only the population schedule is likely to have survived.

Would it be wishful thinking to hope that LAC would help parties that are interested in providing online indexes to do this?

The Bookworm

BY BETTY WARBURTON



Most of us who have been re-searching British genealogy for some time are well acquainted with the *My Ancestor*

Was series published by the U.K. Society of Genealogists. The society has recently published several new titles that have been added to the BIFHSGO Library.

Raymond, Stuart. *My Ancestor was an Apprentice: How Can I Find Out More About Him?*

Tonks, David. *My Ancestor was a Coalminer: a Guide to Coalminer Sources for Family Historians.*

Waller, Ian. *My Ancestor was an Agricultural Labourer: rev. ed.*

Watts, Michael J. and Christopher T. Watts. *My Ancestor was in the British Army: How Can I Find Out More About Him?*

The publisher Pen and Sword Books is pursuing a similar trend by publishing books that deal with professions and trades and more recently with cities in England. As well as giving readers insight into the history and development of that profession or trade or city, the books introduce them to sources where they will find information about persons.

The BIFHSGO Library now has the following titles on its shelves:

Backhurst, Marie-Louise. *Tracing Your Channel Island Ancestors: a Guide for Family Historians.*

Bellerby, Rachel. *Tracing Your Yorkshire Ancestors.*

Blanchard, Gill. *Tracing Your East Anglican Ancestors: a Guide for Family Historians.* Brown, Jonathan. *Tracing Your Rural Ancestors: a Guide for Family Historians.*

Burlison, Robert. *Tracing Your Pauper Ancestors: a Guide for Family Historians.*

Crail, Mark. *Tracing Your Labour Movement Ancestors: a Guide for Family Historians.*

Fowler, Simon. *A Guide to Military History on the Internet: A Comprehensive Introduction for Genealogists and Military Historians.*

Fowler, Simon. *Tracing Your Army Ancestors.*

Gregson, Keith. *Tracing Your Northern Ancestors: a Guide to the North-east and Cumbria for the Family Historian.*

Higgs, Michelle. *Tracing Your Medical Ancestors: a Guide for Family Historians.*

Oates, Jonathan. *Tracing Your London Ancestors: a Guide for Family Historians.*

Royden, Mike. *Tracing Your Liverpool Ancestors: a Guide for Family Historians.*

Teasdale, Vivian. *Tracing Your Textile Ancestors: a Guide for Family Historians*.

Tomaselli, Phil. *Tracing Your Air Force Ancestors*.

Wade, Stephen. *Tracing Your Criminal Ancestors: a Guide for Family Historians*.

Wade, Stephen. *Tracing Your Legal Ancestors: a Guide for Family Historians*.

Wade, Stephen. *Tracing Your Police Ancestors: a Guide for Family Historians*.

Wenzerul, Rosemary. *Tracing Your Jewish Ancestors: a Guide for Family Historians*.

Westlake, Ray. *Tracing British Battalions on the Somme*.

Westlake, Ray. *Tracing the Rifle Volunteers 1859–1908: a Guide for Military and Family Historians*.

Wilcox, Martin. *Fishing and Fishermen: a Guide for Family Historians*.

The Fegan Films

BY JOHN SAYERS

James William Fegan was born in Southampton, Hampshire, in 1852 and was raised in a Plymouth Brethren family. In 1870 he was working in the Deptford area of south-east London and was exposed to the terrible living conditions for many of the people living in the area. This led to his opening a Ragged School for local children, and later, homes to provide a better environment for the children.

In 1884 Mr. Fegan came to Canada with a few boys and had no problem settling them; so with the help of William Gooderham, a Toronto distiller, he bought a distribution home at 295 George Street, Toronto, from where the boys were to be sent to farms. In 1885 he started bringing children to Canada on a regular basis, and between 1885 and 1939 he brought over approximately 3,500 boys; almost all were settled in Ontario.

One of those boys was Victor Fry, who came in 1913 aged 10½ and was settled in the St. Catharines area, where he married and raised a family. In the 1940s the home closed but the boys' records were kept by the last superintendent of the home and stayed with him until his death. The executors of his estate contacted Mr. Fry and asked him if he would like to take the eight volumes of settlement records; if he did not take them they would be destroyed. Luckily Mr. Fry took the large volumes, and they still reside with the family. Several years ago the Church of Jesus Christ of Latter-day Saints filmed these records and put the results onto three films.

For several years the Fry family and BIFHSGO have been trying to find a permanent home for the original records, without success. It was hoped that Library and Archives Canada (LAC) would take them, but unfortunately the records do not fit its mandate. The Fry family is currently in discussions with the Archives of Ontario, where we hope they find a permanent home.

LAC, in partnership with BIFHSGO, hopes to put the names of all of the Fegan boys in a separate database under the Home Children heading and at the same time have copies of the three films in the Genealogy Section at LAC for researchers to use and for interlibrary loans. In 2009, after much travail, BIFHSGO purchased two sets of the Fegan films for LAC to use. The films were sent to Gatineau to be catalogued but languished there for 18 months awaiting a new Federal Government acquisitions and donations policy. With no new policy in sight, the films have been retrieved and are now in the LAC Genealogy Section and classified as books.

The films are filed under CS88 A2 F43 1995 and located in the same cabinet as the Barnardo *Ups and Downs* films in the Genealogy Section on the third floor. These are easily accessible by the public. If researchers find it difficult to get to LAC, they can view another copy of these films held on permanent loan by the LDS Family History Center at 1017 Prince of Wales Drive, and parking is free there.

BIFHSGO News

Membership Report

BY TARA GRANT

New BIFHSGO Members 10 January 2012–13 April 2012		
Member No.	Name	Address
1497	Robert King	Grand Bend, ON
1498	Linda Mitchell	Scarborough, ON
1499	Sharon Rouatt	Ottawa, ON
1500	R. Lynn Taylor	Nepean, ON
1501	Tom Allan	Markham, ON
1502	Lois Hellemond	Chemainus, BC
1503	Wendy Miller	Ottawa, ON
1504	Marjorea Roblin	Markham, ON
1505	Diana Thomson	Toronto, ON



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For registration information

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The Society

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

BIFHSGO's objectives are two-fold: to preserve, research and disseminate Canadian and British Isles family and social history for the benefit of current and future generations, and to promote genealogical research through a program of public education that teaches people how to do this research and preserve their findings in a readily accessible form.

The activities of the Society are to publish and disseminate genealogical research findings, as well as information on research resources and techniques; hold public meetings on family history; maintain readily accessible reference facilities; encourage volunteer participation in family history and genealogical research activities; and participate in the activities of related organizations.

Membership is available to all those interested in furthering its objectives and consists of anyone who submits an application for admission as a member accompanied by payment of the applicable fees or dues. The 2012 calendar year fees for membership are \$35 for individuals, \$45 for families, and \$35 for institutions. Annual membership benefits include the year's four issues of *Anglo-Celtic Roots*; ten family history programs, each of two hours' duration; up to six free queries a year; friendly advice from other members; participation in special interest groups that may be formed.

BIFHSGO Calendar of Events

Saturday Morning Meetings

Library and Archives Canada
395 Wellington Street, Ottawa

- 22 Sept 2012** *Why Study Genealogists? Initial Results from the Canadian Genealogy Survey*— Leighann Neilson will share some results from this survey, which studied the reasons why genealogists pursue their research and what use they make of new information technologies.
- 13 Oct 2012** *Itchy Feet: Understanding the Emigrations of the Paulin Family*—Gillian Leitch will use the example of the Paulins to explore why families emigrate, how they choose a destination and how they forge their new lives.
- 10 Nov 2012** *Prizemaking in the War of 1812, Relatively Speaking*—Faye Kert, who studies War of 1812 privateering, will describe how Irish emigrants to New York City were caught up in the naval skirmishing of the war and ended up landing in Halifax as part of a prize ship capture.

Schedule

- 9:00–9:30 Before BIFHSGO Educational Sessions: Check www.bifhsgo.ca for up-to-date information.
- 9:30 Discovery Tables
- 10:00–11:30 Meeting and Presentation
- 12:00–1:00 Writing Group

For up-to-date information on meetings of other special interest groups (Scottish, Irish, DNA, Master Genealogist Users), check www.bifhsgo.ca.

Articles for *Anglo-Celtic Roots*

Articles and illustrations for publication are welcome. For advice on preparing manuscripts, please email the Editor, acreditor@bifhsgo.ca. The deadline for publication in the next issue is 13 July 2012.