

BRUCE BULLETIN

THE BRUCE COUNTY GENEALOGICAL SOCIETY

Box 1083, Port Elgin, ON N0H 2C0

MAY 2023

VOLUME 34, ISSUE 2

ISSN 1184-7387

Please visit our Bruce County Genealogical Society Facebook:

<https://www.facebook.com/groups/1244653066363730>

and our Bruce County Genealogical Society page:

<https://brucecountygenealogicalsociety.ca/>

PRESIDENT'S MESSAGE

May is a special month for me as it is my birthday month. I share the month with my father, a niece, and the actual date of my birthday with a grandson.

I also get to share the month with all of the mothers of the world. How special is that! For many of us, our own mothers are no longer with us but the memories of them working a full-time job and still managing to put a balanced meal on the table three times a day are precious. Memories of bedtime stories, of the sewing machine humming away late into the night on Christmas Eve, fashioning clothes for the new doll Santa was leaving under the tree and of my mom throwing the best neighbourhood Birthday Parties ever will never leave us! Fellow genealogists, we are blessed.

I hope you enjoy the May edition of our newsletter with all the wonderful articles.

Wishing you all the best,

Glenys

Index

Pg 2 - 3	Membership Matters & BCGS Events
Pg 4 - 5	Researching Community Organizations <i>by Krista Keller</i>
Pg 6 - 8	A Bit More About The MacGregors <i>by Sylvia Hasbury</i>
Pg 9 - 11	Irish Coffin Ships (Part 1) <i>by Dave McDougall</i>
Pg 12 - 15	Mary Kinder's Story <i>by Deb McAuslan</i>
Pg 16	Thank you to Our Generous Donors
Pg 16	Need for articles
Pg 16	Thank you to proofreaders and those who submitted articles.

MEMBERSHIP MATTERS - <https://brucecountygenealogicalsociety.ca/membership/>

Our collective sympathy goes out to member Anne Marie Webster on the recent death of her husband. Please extend a warm welcome our newest members: James Ashcraft, Norm & Cora Lee Dobson, Marilyn Irish and Allison McKinnon. If you know someone who is interested in genealogy, please encourage them to become a member - or even purchase a \$20 gift membership on their behalf! Every member counts, so thank you to those who have renewed their membership for 2023. And if you've forgotten to do so, you can e-transfer to annegoeden.bcs@gmail.com, or complete the form on the website and return it with your cheque. Big thank you to Helen Browning who faithfully picks up our membership mail in Port Elgin and re-routes to me in Walkerton. We also have a volunteer who sends out cards, so please let us know of a death in a member's family, or even something to celebrate.

BCGS EVENTS

MEMBER-ONLY MILITARY CHAT, BY ZOOM

When: May 3, 2023 10:00 AM Eastern Time (US and Canada)

No agenda, join Jan Briggs-McGowan and a few friends and new acquaintances, getting together with a coffee and a chat about a military ancestor, the latest military research, time to ask a question or share an answer.

Register in advance:

<https://us02web.zoom.us/meeting/register/tZUrdeGprjgpGtT1PUgB0xmANgHYMWD8Ajya>

After registering, you will receive a confirmation email containing information about joining the meeting.

MAY WEBINAR- THE GERMANS IN BRUCE COUNTY WITH PAT KELLY

May 8 | 7:00 PM – 8:00 PM Hybrid (via Zoom and In Person)

We are delighted to welcome back Pat Kelly. His presentation will cover conditions in Germany that led to mass emigration, early German emigration to Canada, the trek from Waterloo County to The Bruce, persecution of German Canadians during and after World War 1, and effects of that up to the present.

To register for the In Person Event: Or let the Bruce County Museum & Cultural Centre know by calling 519-797-8020 or go to their website.

To register via Zoom:

https://us02web.zoom.us/webinar/register/WN_oidhdsHQTsWrvTtH8hIDbA



JUNE WEBINAR - SCOTLAND DISCOVERIES WITH CHRISTINE WOODCOCK

June 12 | 7:00 PM – 8:00 PM Virtual (via Zoom)

As a young child immersed in Scottish culture and tradition Christine Woodcock, genealogy educator and owner of Genealogy Tours of Scotland, was aware of some "urban legends." Although she had traveled to Scotland several times in her formative years, it wasn't until she traveled there as an adult that the richness of those stories was brought to life she discovered that many of these legends were, in fact, no longer myths but reality. During this presentation Christine will share these exciting findings and share her expertise researching Scottish records.

FREE; To register, email the Bruce County Genealogical Society:

BCGSwebinars@gmail.com or click on this link:

https://us02web.zoom.us/webinar/register/WN_YgU1gkcTQI2dLBo2x5XBKg

BCGS EVENTS CONTINUED

WALK AND TALK: MILDMAY CEMETERY TOUR

July 17 | 7:00 PM – 8:30 PM In Person Event

The Bruce County Genealogical Society will meet at St. Matthew Lutheran Church Cemetery and move to Sacred Heart Roman Catholic Cemetery. Along the way speakers will highlight their relatives and particular headstones of interest. This walk and talk is open to the public and will be recorded and uploaded to the Bruce County Genealogical Society's website.

Participants are to meet at 8 Bismark Street S, Mildmay, ON N0G 2J0. For more information, email the Bruce County Genealogical Society: BCGSwebinars@gmail.com



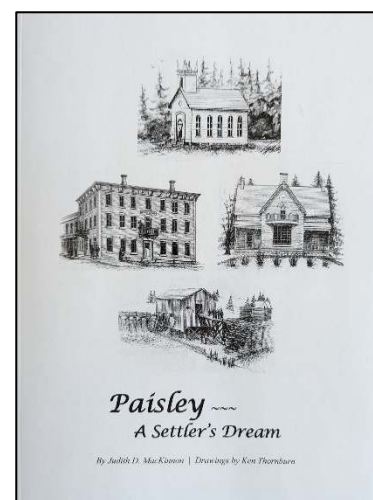
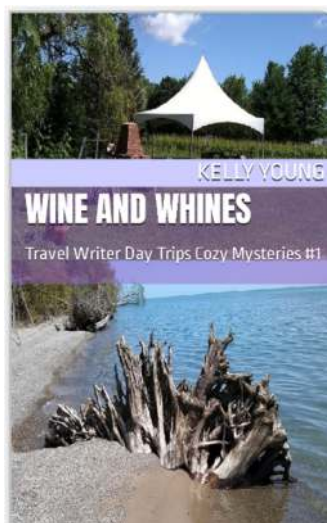
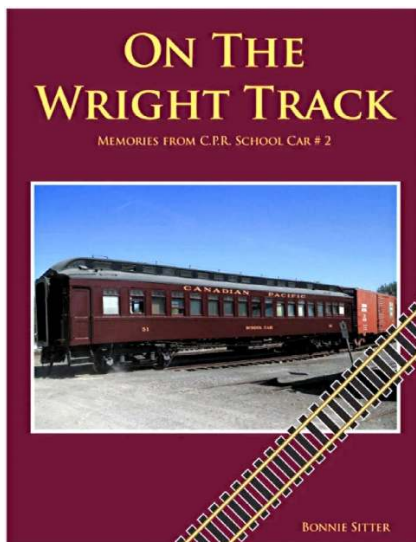
LOCAL AUTHORS NIGHT WITH WINE & CHEESE

August 8 | 7:00 PM – 9:00 PM In Person event only

This lively wine and cheese reception is hosted by the Bruce County Genealogical Society and the Bruce County Historical Society at the Bruce County Museum & Cultural Centre.

Join authors Bonnie Sitter, Judy MacKinnon, and Kelly Young as they share the insights and inspirations behind their works about Northern Ontario's school railcar program, the history of Paisley, and the Travel Writer mystery series set in Bruce County.

FREE Admission. Limited seating. Cash Bar will be available.



Researching Community Organizations to Learn About More Our Ancestors

By Krista Keller, Archival Assistant BCM&CC

The history of Bruce County is rich with local organizations focused on building community and improving the life of the County's residents. Many genealogists probably won't have to go very far back into their family trees to discover a relative (or many) that participated in one or several of these clubs. Whether it was Masonic Lodges, Temperance Unions, Junior Farmers, Women's Institutes, IODE, or Loyal Orange Lodges, researching the history, mandates, events and initiatives of these groups may help shed light on some of the activities and communal goals our relatives worked towards.

In 2022, the Archives received a donation highlighting the Folk Schools in Bruce County. These records, which included newsletters, diaries, reports, meeting information, pamphlets, correspondence, narratives, and news clippings, were created and/or collected by Irene (Farrell)



Boyle and Francis Boyle during their involvement with the Bruce County Folk School throughout the 1950s and 1960s. The Boyles lived on Concession 10, Lot 4 in Huron Township and took on various roles within the Folk School movement. This donation significantly increased the Archives' holdings of Folk School records, so Archives staff conducted research to contextualize the history, members, and initiatives of Folk

Schools within the rural communities and families of Bruce County.

The Folk School movement is an adult education philosophy, which began in Denmark in the 1800s by pastor Nikolai Grundtvig and furthered by Christen Kold. Both believed that teenage years were better spent learning practical matters including trades or domestic duties. It was then in adulthood, those who wished to seek further education could do so for their own enjoyment and interest. With little emphasis on book learning, most of the teachings were in the form of practical experiences through workshops and farm work, and no exams or certificates were ever administered.

The Folk School movement arrived in Canada during the depression years through D.M. Solandt, Herb H. Hannam, and John Madsen. The goal was to improve the quality of life, build community, and introduce Folk School teachings for those living in rural communities. The

introduction shouldered on the popularity of Farm Forums which demonstrated a local interest in adult education. Marjorie Ribey and James Powers from Bruce County attended a three-week pilot course in 1948 introducing the Danish Folk School movement to local community members. By 1950, the Ontario Folk School Council was established which oversaw the planning and implementation of Folk Schools throughout Ontario.

The donated records revealed that Bruce County Folk Schools typically consisted of 3-4 day courses which were organized by county residents and organizations, and centered around themes pertinent to the interests and concerns of each community. They were hosted at local farms and Folk School hosts, leaders, and students lived together on the same farm, sharing responsibilities, making connections, and learning as a group. Sessions generally covered family values, religion, farm organizations and policies, and creative workshops. The first Folk School in Canada was hosted at the home of Mr. and Mrs. A.B. Sammells in Park Head, during the week of January 14, 1939. Eleven students were taught by Violet and H.H. Harmen and the theme was "Farm Organizations." From then on, Folk Schools were held almost annually during the winter or spring throughout the 1950s and 1960s and continued intermittently throughout the 1970s and 1980s.

Articles pertaining to the preceding Folk Schools and their participants were discovered within the donated materials, as well as utilizing Bruce County's Historic Newspaper Collection. Additionally, searching by keyword in the Tweedsmuir Community History Books (available via the Federated Women's Institutes (W.I.) of Ontario virtual archives) staff were able to locate additional information about Folk Schools within farm histories, in agendas from other clubs, biographies of important individuals, as well as various news clippings. The W.I.'s extensive collection revealed that Bruce County Folk Schools were deeply intertwined with the activities, mandates, and members of other rural groups including the United Co-operatives of Ontario, Farm Radio Forums, the Federation of Agriculture, Junior Farmers, Women's Institutes, and religious groups.

Records created by community organizations like Bruce County Folk Schools, may not be an obvious branch of family research, but it may help genealogists gather and build personal stories about their ancestors and position their lives within a local and community centered historical context. The Bruce County Archives hold records relating to several local organizations including minute books, agendas, correspondence, photographs, and promotional materials that document the organizations' members, activities, outreach and more. These rich archival records may help create a more fulsome account of our ancestors' lives and might be a nice directional change for those who have hit that proverbial brick wall!

Sources:

Folk School : The Farmers' College. Toronto : Ontario Folk School Council, [195-?].

Hodgins, Elva. "First Folk School in Canada Held in Bruce." *The Bruce County Historical Society Yearbook*, 1981, p. 28-29.

Powers, James W. *A Record of Achievement: Bruce County's Leadership in Farm Organizations.* Guelph: Bruce County Federation of Agriculture and Gunbyfield Publishing, 1994. Print.

Waite, Clifford. "The Creation of a Folk School Movement" *Ontario Folk School Newsletter*, July 1953.

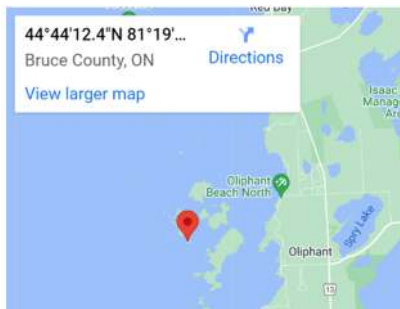
What are Folk Schools? Toronto : Ontario Folk School Council, [195-?].

A BIT MORE ABOUT THE MACGREGORS

by Sylvia Hasbury

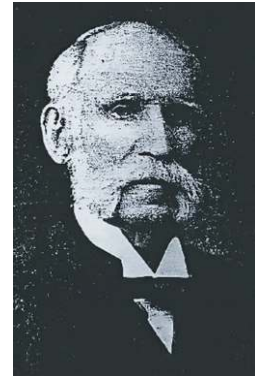
I began my search for MacGregors in Norman Robertson's History of the County of Bruce where he states "In 1854 there moved into Bruce(township) Richard McGregor, with his family of eleven sons and took up 1,750 acres of land near the Greenock township boundary on the fourth, fifth and sixth concessions (in Bruce township) and in the sixteenth concession of Greenock(township). They came from the county of Elgin.

Being acquainted with Canadian modes of farming and being well-to-do, they made good progress in clearing up their land. They also built a sawmill, run by waterpower derived from a creek which ran through one of their farms. George, one of the sons, told the author that in the year of their arrival, he drove the first yoke of oxen which had been ever driven over the boundary line. Angus, the last of the eleven sons, lately retired from farming and moved to Kincardine." The 1891 census tells us Angus was born in Ontario in 1840 and was married to Catherine. They had a family of eight children and lived in Bruce Township.



Where is Wildman's Island?

In a booklet titled, "Oliphant and Its Islands, Lake Huron, Historical and Descriptive Sketches" written and designed by Irene Monkman and Roy Fleming copyrighted 1912, we find a biography of Captain MacGregor: "The great pioneer fisherman of the (Fishing) islands was the famous Captain Alexander MacGregor who was the first to turn the fishing here into a commercial enterprise. He was a Scotchman, belonging to



Captain A Murray
MacGregor
(1822(?) - 1903

Goderich, a man of sturdy rugged character, and an able seaman and fisher. He sailed and fished among the Saugeen Islands during the twenties of the last century(1820s), and took up his headquarters on the island which he called his Main- Station. Here he built a large stone house now generally known as the Old Fort, on account of its tremendous walls and narrow windows. The date of its erection is somewhat uncertain. Norman Robertson in his interesting volume, History of the County of Bruce, gives the date as about 1834, and yet it is on record that "Larry" Bellmore the old fisherman of this region said he visited the building in 1830 and judged it then to be two to three years old, making the date thus about 1827. Whatever may be the date, Captain MacGregor and his men lived here for a considerable number of years, and caught great quantities of fish, mainly whitefish and herring, which they shipped mostly to Detroit. The captain had a contract with a Detroit firm to ship them 3000 barrels or more yearly, for which he was to receive one dollar per barrel. It is said that he traded also with Toledo and several ports on Lake Huron and the rivers. Associated with Captain MacGregor, in the fish trade, was his son Murray. Like his father he spoke four languages, as the occasion required, - Gaelic, English, French and Ojibwa."

We don't hear of Captain A. Murray MacGregor again until 1855 when he had town plot of Malta in the Township of Bruce surveyed. Malta was on the north shore of what is now known as Baie de Dore. On the south shore the town of Port Bruce grew up and merged with Malta. Captain MacGregor encouraged his brothers George and John, who was the clerk of Greenock Township for many years and lived in the village of Lovat, to build the first sawmill at Malta. Meanwhile Murray ferried settlers and their supplies from Goderich to Bruce Township and served as Malta's postmaster from 1858 to 1861.

MACGREGORS BURIED IN LOVAT CEMETERY

Name	Born	Died	AGE
John		Mar 15 1856	59 years
Ellen		Jan 16 1877	14 years
Catherine	Native of Mull, Scotland	Mar 11 1859	48 years
Richard (Memory of)		June 4 1875	72 years, 8 months
Murdoch A.		June 16 1877	2 years, 5 months, 27 days
Murdock		Jan 11 1885	56 years
Isabella		May 2 1889	82 years
George		Aug 1901	66 years, 6 months
Murry E.	1905	1944	
Richard D.		May 11 1908	27 years
Janet A. Babcock/ wife of Richard D. `		May 29 1923	50 years
Richard T.	1858	1944	
John George	1903	1960	
Christina /wife of	1904	1966	
Leonard Gouling	1907	1996	
Robroy	1896	1958	
his wife Etta R. Brown	1901	1979	
Richard	1872	1943	
his wife Mary Jane Hill	1878	1956	
Roy Cecil	Oct 3 1909	Dec. 27 1933	
George A.		Oct 25 1915	40 years
Thomas	1871 1943		
Daniel O.		Sept. 18 1898	33 years
Private of Co.D. U.S.A. Infantry.			
Robert R.		April 7 1894	15 years
son of Thomas &Isabella			
Thomas		Nov. 26 1899	69 years
Isabella		March 28 1907	69 years
Phoebe/ wife of James McKay		Sept. 27 1900	25 years – Died in
daughter of Thomas & Isabella			Calumet, Michigan
Isabella MacGregor Donaldson		Feb 28 1904	35 years
Wife of John Donaldson			
Isabella MacGregor Barrie	1870	1945	
Wife of Peter Barrie	1875	1943	



Lovat Cemetery
– photo by Liz Gowanlock

A BRIEF POTTED HISTORY OF THE MACGREGORS IN SCOTLAND

Wikipedia tells us the first chief of Clan Gregor was Gregor of the golden bridles some time before 1390. They were believed to have descended from an ancient Celtic royal family through the Abbot of Glendochart. The MacGregor clan motto “My race is royal” is thought to have originated though this abbot.

The barony of Loch Awe was part of MacGregor lands granted to the chief of Clan Campbell by Robert the Bruce. Colin Campbell refused to recognize the claim of Gregor Roy MacGregor to the estates, and for ten years Gregor waged war against the Campbells.

The MacGregors became known as “Children of the Mist” referencing their many losses of ancestral lands.

Life didn't improve for the MacGregor Clan in the 17th century. Having taken up land on the east side of Loch Lomond about 45 miles northeast of Glasgow, in 1603 their neighbours on the west side of the Loch Lomond, the Colquhoun Clan, executed two MacGregor clansmen.

In response, Chief Alasdair MacGregor marched into Colquhoun territory with four hundred men. The Colquhouns were granted a royal commission to suppress the MacGregors. This gave them the right to hunt MacGregors down with dogs and kill them like game. These two clans met at Glen Fruin to fight it out. It was an uneven fight.

The MacGregors had their 400 warriors, but the Colquhouns had 500 foot soldiers and three hundred soldiers on horse. While half the main MacGregor force took on the Colquhouns head on, the other half of the MacGregor force attacked the Colquhouns from the rear driving their horses into the Moss of Auchingaich making the cavalry useless. Two hundred Colquhouns were killed.

In April 1603 James VI of Scotland proclaimed the name of MacGregor as “altogidder abolisheed”

In 1604, MacGregor and eleven of his chieftains were hanged at Mercat Cross, Edinburgh.

An Act of the Scottish Parliament from 1618 stated: “It was ordained that the name of MacGregor should be abolished and that the whole persons of that name should renounce their name and take some other name and that they nor none of their posterity should call themselves Gregor or MacGregor under pain of death... that any person or persons of the said clan who has already renounced their names or if any of them or their children or posterity shall at any time hereafter assume or take to themselves the name of Gregor or MacGregor... that every such person or persons assuming or taking to themselves the said name...shall incur the pain of death which pain shall be executed upon them without favour. (Translated into modern English)

Clan Lamont of Cowal defied this and provided aid and refuge for fleeing MacGregors in their lands in wake of the persecution. Two hundred men of the clan fought for the Earl of Glencairn against the Commonwealth. Charles II of England repealed the proscription of the name, but William of Orange reimposed it when Charles's brother James VII was deposed.

Perhaps this is why there is only half a page of MacGregors in Bruce County's 1871 Index to the Census of Ontario but a page and a half of Campbells!

SOURCES

History of the County of Bruce, Norman Robertson, First Published 1906 by William Briggs, Republished in 1960 by Echo Graphics, Wiarton for The Bruce County Historical Society.

Oliphant and its Islands, Lake Huron, Historical and Descriptive Sketches, written and designed by Irene Monkman and Roy Fleming, Copyright 1912, Published by the Ojibway Crafts, Toronto, Ontario

Lovat Cemetery Book, Publish and Printed by Bruce County Genealogical Society, P.O. Box 1083, Port Elgin, Ontario N0H 2C0, 2004.

Wikipedia Website for Clan Gregor History, https://en.wikipedia.org/wiki/Clan_Gregor March 2023,

Greenock Township History 1856-1981, Editor, Laura M. Gateman, Co- Editors Gladys McMorran and Andrew A. McTavish, published in 1981 by Greenock Township Historians, Cargill, Ontario.

The History of the Township of Brant, 1854 – 1979, Edited by Laura M. Gateman, Published in 1979 by The Brant Township Historical Society, R.R. #1, Elmwood, Ontario.

Bruce Township Tales and Trails, Published by Bruce Township Historical Society, Copyright 1984, Anne Judd Manuscript Editor

Irish Coffin Ships *by Dave MacDougall*

Part One – Part Two will be published in the August Bulletin

The famine: It was a Disaster Waiting to Happen



By 1800, the vast majority of the Irish people were totally dependent on potatoes for their food supply. Some years, there was an overabundance of potatoes but in August, 1845, just before harvest time, the blight appeared and the second crop was lost. In 1846, the crop failed completely. Deprived of their main source of food, Irish peasants began to die in their thousands, littering the countryside with corpses as they trekked to sources of welfare.



Attitude of the Landlords

The wealthy had always resented paying the taxes that provided a bare minimum level of relief for the poor. Now, faced with this disaster, landowners could see their taxation rising astronomically to a level that they considered to be horrendous.

The most intelligent solution from their point of view was to get rid of the burden by shipping their starving tenants to North America. The wealthy callously calculated that the cost of transporting each peasant was considerably less than the annual cost of supporting that person in the workhouse.

The landlords made extravagant promises just to get the starving masses out of Ireland. They told the peasants that upon their arrival in Canada, an agent would pay the immigrants between two and five pounds depending on the size of the family. Of course, there were no agents and there was no money.



Departure Situation

They may have been leaving starvation behind but many of these passengers were already in extremely bad health, suffering from malnutrition and disease. The last thing they needed was to be crammed with hundreds of others, below decks in overcrowded, unsanitary conditions.

Embarkation doctors gave the emigrants a cursory examination but even those who appeared to be on the verge of death, were rarely rejected. Many were already ill with typhus.



To the United States or Canada?

The contrast between the exodus to the United States and of that exodus to Canada, was quite stark. The Americans were afraid of being engulfed by starving hordes of sick and starving Irish, so they made the fares very expensive, up to three times higher than fares to Canada. The British made their fares to Canada very cheap because they wanted to divert the hordes who threatened to pour across the Irish Sea to Liverpool, becoming a burden on the English taxpayer.

Cheap fares mean cheap accommodation. Since, British shipping laws were extremely lax, ships of every shape and size sailed from Liverpool and other ports crammed with people, often double their capacity. One unseaworthy vessel, full of Irish, sailed out of port, then, sank within sight of land.



The emigrants thought that the journey would take three weeks. In fact, the three-thousand-mile journey, depending on winds and the captain's skill, could take from forty days to three months.

Medical

There was no ship's doctor – just a medical chest containing Epsom Salts (laxative), hart shorn, (for diarrhea), laudanum (a painkiller) and an instruction book.

Food and Water

British ships were only required to supply seven lbs. of food per week per passenger. The diet included bread, biscuit, flour, oatmeal or rice and potatoes. It was assumed that the passengers would bring along some food. Unfortunately, most of the poor Irish boarded ships with no food, depending entirely on the pound-a-day handout. Fortunately, the crew often were able to supplement the diet by catching fish, chiefly mackerel.

Passengers were allowed on deck in small groups for an hour each day to cook on makeshift brick fireplaces. The meals were often undercooked, leading to vomiting and diarrhea.

When it was stormy, the hatches were closed, forcing the passengers to remain below deck, dining onhardtack biscuit.

Another major problem was the lack of adequate drinking water. Passengers were supposed to receive three quarts of water per day, but many ships ran out long before reaching North America, making life especially miserable for fevered passengers suffering from burning thirst.

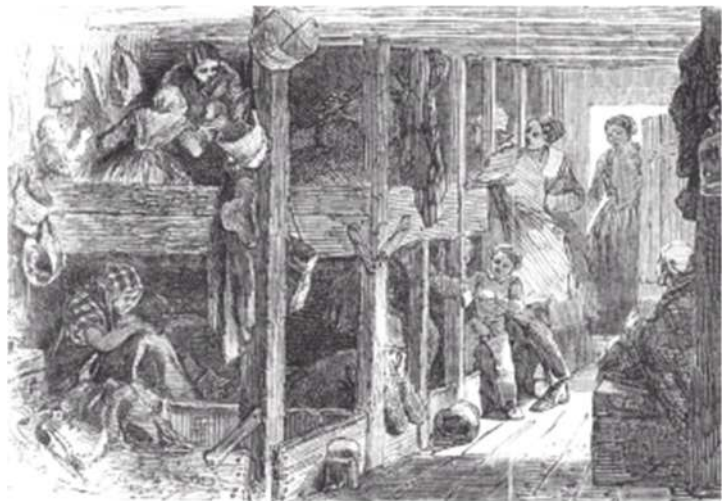
Accommodation

The Passenger Act of 1842 stipulated that the height between decks, where emigrants lived and slept during their voyage, had to be at least six feet high.

Only two tiers of bunks were allowed but these bunks were made six feet wide by six feet long, to be shared by four people, who were often strangers to each other.

So, the only space a steerage passenger could call his or her own was a bunk, which measured **6 feet by 18 inches, with a height as little as three feet.** That was home for the duration of the voyage.

Hundreds of men, women and children huddled together in the ill-ventilated semi-darkness, breathing the stench of vomit and diarrhea. Many of the sick persons, too ill to get up, remained lying in their own filth for the entire voyage. With little more than a few wooden slats and a thin layer of straw between the tiers of bunks, vomit and other bodily fluids could dribble down on those lying below.



(Part Two continues in the August 2023 Bulletin)

Mary Kinder's Story Deb McAuslan, Chair Huron Co Branch OA

How I can know and understand some of her story. I will review some of the major points in Irish history and shared my lessons learned in the hopes it is helpful to you.

The Genealogy Bug begins

I knew of Elizabeth Kinder who married Joseph Casemore in Wesley Township, from the time I was 13 years old from a family tree I filled out in a bible. When I began research 13 years later, I was given a copy of my cousin's speech which told her story. Elizabeth Kinder was born in Ireland and was on a ship with her family in the English Channel when a terrible storm came up. The ship sank and Elizabeth was the only one in her family to survive, as a sailor had swam with her on his back to the French shore. I loved that story! I assumed I would never find out anything about her family and did not spend time looking for her family.



I was corresponding with a distant cousin from Saskatchewan about the Casemore family. She came to visit and brought some photos. This one on the left was of Elizabeth Kinder my GG Grandmother.

Another photo was of a man and woman and she said the man was a son of Elizabeth's sister who lived in Ancaster. I was stunned. I told her the shipwreck story. She laughed. I was deflated...I had loved that story.



Gershom Martin & his wife

A few years after that, my Aunt shared a document she had been given. It was a family tree of a family descended from Mary Kinder and Edward Johnston. It said a daughter of Robert, one of Mary's brothers had married Joseph Casemore. It said Mary Kinder had lived to 102 and died in Toronto. I still could not prove who Elizabeth's father was or link him to a John Sr and Jr that were in Wellesley in 1861 about the time Elizabeth married Joseph Casemore.

Thirty years later, when connecting with someone from Mary's family, her story was shared with me.

A **very brief** review of **Irish History** to put Mary's story in context.

35,000 BC - People in the area north of Dublin – Proof - Chamber tombs & standing stones. The people are hunter gatherers, ruled by a High King. Lesser Kings ruled over specific areas.

431 First Catholic bishop was sent to Ireland to convert the Irish

800 Vikings raid Ireland. By 850 they built a fortress where Dublin is now. 200 years later Viking power declined.

1171 A lesser King had his land taken by the High King. He asked England's King Henry 2nd for help.

Henry came, but declared himself Lord of Ireland. Thus began the what the Irish speak of this as the 700-year occupation

1450 Most of Ireland held by the native Irish. Sections of Ireland ruled by the early English settlers. With intermarriage with the Irish – it is said they became more Irish than the Irish. English control was concentrated around Dublin (known as "The Pale"). Area beyond this was out of England's control...thus the origin of the expression, "beyond the pale" as being unacceptable.

1600s Controlling Ireland became important to the English to prevent possible invasion.

They decided to put Protestants, loyal to the crown there. This was called the

Plantation of Ireland. In the 1600's, large numbers of English and Scottish Protestants were given the best farming land in Ireland. They left Irish farmers poor quality land – growing enough food was difficult. Naturally... resentment grew. Repeatedly English sent troops to keep them quelled and many Irish were murdered. In 1688, James 2nd, a Catholic, briefly ruled England. He was kicked out and replaced by his nephew, William of Orange...a



Protestant. James had support in Ireland. William sent troops to Ireland and defeated James at the battle of the Boyne in July 1690. And so...the Orange and the Green...or the Orangemen vs the Catholics. Punitive laws were passed targeting Catholics, denying them the same privileges as Protestants. The Irish never accepted "foreign rule" and without land, right to vote, right to hold office, right to religion...there was rebellion after rebellion.

1796 A failed attempt to land 14,000 French troops in County Cork in the south. A rebellion broke out in 1798 but was unsuccessful. Over and over the Irish rebelled – only to be defeated by well trained and well-armed British troops.

1845-1849 The famine years – About 1 million people died from starvation or typhus and other famine related diseases. About 2 million emigrated.

1922 The 1922 rebellion succeeded, and Ireland formed its own government. Many Irish castles were burned out, especially targeting unfair landlords. The northern counties remained under British rule. Northern Ireland exists under the British Crown. "The troubles" as the Irish refer to it... was again, Irish wanting to have rule for all of Ireland. The Anglo Irish wanted to remain with British control. This was about Irish independence from the English, more than religion.

Mary's Story

Mary Kinder was born in Queen's County (now Laois) in a parish of Cloncully in 1776. Her parents were John and Amelia Kinder. Her brothers were John and Robert. The parish records I saw did not start until their marriages and births their children. The story states that Mary's father John was a yeoman of some position although of restricted means. Mary's father died when she was 4 years old. Her mother was left with 5 children and unprovided for. Her mother provided for them until they were able to do so.

At age 13, Mary went to work for a farmer. She would have lived where she worked. Her wages were ten shillings per quarter. It was harsh conditions she lived in as "she was often heard to say of those times, that she was glad often on a cold winter's day to have the privilege of taking a pot off the fire that she might warm herself." After two years, she got a job as a dairymaid. Dairy products were an essential part of the diet for rural Ireland. The dairymaid usually milked and fed the cows, kept the stalls clean. Bacteria was not yet understood, but they knew cleanliness of equipment was necessary. Mary would have cleaned milk buckets and kept milk stored in cool place. Much of her day would have been spent churning butter, making cheese, and separating creams. Mary's family said that this work had caused her fingers to become so distorted and mis-shaped, that they never regained their original form.

Mary was 22 when the Irish Rebellion of 1798 was raging. The uprising was suppressed by British Crown with a death toll of between 10,000 - 30,000 rebels. Recruits and local intelligence were often supplied through the newly founded Orange Lodge. The British government purposely pitted the Orangemen against the Catholics to divide and conquer and keep rebellion at bay.

Mary was no doubt descended from plantation protestants. She was a member of the Church of England all her life. She and her family may not have been sympathetic to the rebels but were not on side of the rich either. Mary vividly remembered working for a farmer named Joseph England. Three masked men entered the house one night demanding money. Mr. England refused. The rebels seized and stripped him. He continued to refuse, and they began to torture him. They placed him naked on a hot griddle over the fire...he still refused to talk. Mr. England became exhausted and the intruders, fearing that he was dead or would die, fled. Their dog was left behind. Mary secured the dog. The next day, when the military arrived, and the dog was released. The dog made for home and the soldiers followed, surrounding the house. The torturers were found and all 3 were executed.

In 1803, at 27 years old, Mary married Edward Johnston. Edward was the overseer for the Darby family, of Leap Castle, in King's County. Attached to their cottage was a 3-acre plot of land. Mary started cultivating the land. Once she succeeded in making the three acres surrounding her home a perfect garden, she went out working among her neighbours, and did her quota towards supporting her family.



Leap Castle -the most haunted castle in Ireland. Burned in 1922. In private ownership – being renovated. Allows tours.

I know of 6 children. Because of the years of birth, I suspect there were more. In 1843, after 40 years of marriage, Edward died age 68. Sons John and Henry were in Ontario at this point. Mary chose to immigrate to Canada in 1853, age 77.

Two sons, John & Henry were farming in East Gwillimbury, north of Markham. Children Elizabeth & Robert moved to Toronto, possibly around the time she did. They settled in Toronto. Mary spent her time visiting her children. Mary's son Henry and his family moved to Ashfield Tp,

Huron County about 1860s. In 1871 her son John was murdered in East Gwillimbury. For Mary, the shock was devastating. Family feared she would not get over it. She was a strong woman and she carried on.

Mary was bedridden in the last year of her life. Her hearing and sight had begun to fail, but her hair never lost its rich brown colour. She occasionally had "strange fancies", otherwise she was bright and alert up to her death. Mary could recall her school days and talk of landmarks in her life. She died peacefully just shy of 102 years old. It is said she never had a day of pain or sickness.

From the parish records in Ireland, I was able to show Mary's brother John is my 3rd great grandfather, which I was able to prove with Elizabeth's baptism to John and his wife Mary Hipwell.

What did I learn because of Mary story?

1. Family stories may or may not be true
2. Keep looking and be open to new evidence, even if you think you know the story
3. Be patient. Let people know you are researching – they will share when things come their way.
4. Find more family descendants – getting Mary's story was through an Ancestry follow up.
5. Concentrated research can reveal more – once I knew I was going to Ireland, I put a lot of effort into finding out about my Irish families and found out more than I had in the decades previous
6. Going to Ireland? – go to the Record Offices first – it may change where you want to visit.

References:

1. *Johnston, Bart. A Centenarian – Death of a woman at age of one hundred and three Spur & Phoenix, Newsletter of Clan Johnson/Johnston/Johnstone (date not known)*

The Bruce County Genealogical Society appreciates and acknowledges the generosity of donors to our Society in 2022.

Their donations enable us to provide genealogical programs throughout the year as well as contribute toward equipment purchases that benefit staff at, and researchers who use, the Bruce County Archives.

Alice Hoyle

Allison Kirk-Montgomery

Anne Goeden

Barbara Aitken

Elizabeth Reid

Florence Mackesy

Glenys Johnson

Heather Ibbotson

Jean W Schaus

Lolly Fullerton

Michelle Landriault

Richard A Brunton

Catharina Harrison

Del H Bonham

Donna J Thacker

Francis Lamont

Irene Liddle

Margaret Pook

Patricia Stevens

Patrick Kelly

Susan J McKenzie

The newsletter is published quarterly: February, May, August, November. Articles of interest may be submitted for inclusion and should give credit to the original source.

As you can imagine, the newsletter editor needs articles. Please send in family stories, discoveries, or articles with historical references.

Email articles to: newsletterbcgs@gmail.com

Thank you to Deb McAuslan, Krista Keller, Dave MacDougall, and Sylvia Hasbury for their input to this Bulletin.

As always, thank you to our group of dedicated volunteers who proofread the Bulletin – Anne Goeden, Daphne Kelly, and Jan Briggs-McGowan.

