

Opeongo Lines

Preserving Yesterday for Tomorrow
The Heritage Renfrew Newsletter—December 2006 Edition

The Opeongo Lines is published four times per year, at a cost of \$3.00 per issue for non-members, and free for members of Heritage Renfrew



An Interview with Beatrice Watson nee Hutson



Genealogists have discovered how the same family names tend to stay connected generation after generation. In my case the Blacks who came to Canada in 1821 were connected to the Turrieffs of Dumfriesshire of that era. One hundred years later descendants of both families still lived near to each other just south of Bancroft in the little hamlet of L'Amable: the implication being that they still depended on each other generation after generation. We learn from this that our ancestors survived within defined social circles. Perhaps such is the case with Beatrice Hudson, pictured above. While she spells her name Hudson, her father's name - Hutson - appears in the 1911 census spelled with a "t". In regards to circles of families, page 5 of the 1901 census for McNab includes a number of families of interest. A Thomas Hutson, born 1856, his wife Ellen, born 1866, and their seven daughters and one son live not too far from the Quaits. One of the Quait boys would eventually marry young Margaret Black, whose mother was Catherine "Kate" McLeod. Thomas Wanless Hutson, Beatrice Hudson's father, would marry McLeod's niece, young Mary Jane Flint. Mary Jane was the surviving child born to Joseph Flint and Elizabeth McLeod. This example of a social circle is interesting questions about the strengths of families throughout generations. A chance encounter in McNab township, we presume, would eventually lead to the marriage of a 16-year old Mary Jane Flint and what would turn out to be a

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Holy Rollers, Renfrew Religion, Renfrew Heritage

Bishop Ralph Cecil Horner, founder of two distinctively Canadian religious denominations, the Holiness Movement and the Standard Church of America, merged residual and emergent strands of nineteenth-century Canadian culture to create a new religious society. This society's main theme was that of change and continuity in nineteenth-century evangelical Methodism and in its descendants.

Mr. C. Roy Fortune earned a Master of Arts degree from Carleton University, in 1999, from his study of Horner and Bishop Horner's important work throughout the Renfrew area in the late 1800s and early 1900s. Fortune's study contributed to the broader field of Canadian social history. His study was informed by concepts and theories from history, geography, economics, anthropology, sociology, and religion; truly a multi-disciplinary approach. Mr. Fortune focused on how Horner coped with crises in his religious career, and how he managed to create a new culture which he was able to control. Horner found sufficient followers mostly from his native Ottawa Valley, where monopoly-driven capitalism had begun to introduce profound changes which would lead to the social gospel. Horner offered followers an alternative society based upon strands of old Methodism.

On the 13th February 2007 Mr. C. Roy Fortune will be our Guest Speaker at the Annual General Meeting of Heritage Renfrew. The Board of Directors are very pleased to have such a distinguished academic speak on a topic of genuine interest to residents of the Ottawa Valley and to the membership of Heritage Renfrew in particular. The general topic of Mr. Fortune's talk is reflected in the above title "Holy Rollers, Renfrew Religion, and Renfrew Heritage".

To approach this topic Mr. Fortune is
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Letters to the Editor

Dear Editor,

I'm disappointed that you chose to put the (membership) renewal form on the back of the last page of the newsletter. I like to save all of [the newsletters], every page. Signed D.G.

Dear D.G.,

Thank you for your excellent comment. Content(s) now found on the reverse side of the membership renewal form (last page) is repeated in all other newsletters, so you won't be missing anything now. Signed, Editor

In this issue:
Holy Rollers: Who Were They?
An Interview with Beatrice Watson
President's Message
And the Contest Winner is?
Home Children Report
OGS Seminar (June) 2007
A Recipe for Washing Clothes
Renfrew Valley—A Poem



The winning entry to our "The Holding" contest is reprinted in part, in this edition. I guarantee you will enjoy knowing about the lengths to which some of our members were willing to go to solve the mystery highlighted by our intrepid editor,

Dean Black. But there is more to enjoy in this issue of Opeongo Lines. Dean brings to us another fascinating interview, this time from a long-ago resident of Grattan Township, Balacava and Dacre to be exact. Dean traveled to Kingston to interview Beatrice Watson nee Hutson. One can only appreciate why Beatrice was the subject of this issue's interview when one refers back to the last issue and the story regarding whether or not genealogists are "fools for a census entry". Beatrice issued from the couple central to Dean's article on census entries in our last issue, so it is important to refer back to that story. I know you will enjoy the entire newsletter presented herein. Finally, a brief story is included about our annual general meeting and our guest speaker, who will present on "Holy Rollers" - this will be an excellent evening. All the best. Audrey Green, President

Washing Clothes Recipe

This recipe was found in *Ontario's Tourist Guide*, September 2006, being a reprint from many, many decades earlier. Never thought of a "washer" in this light before...what a blessing! Washing Clothes Recipe — imagine having a recipe for this!!! Years ago an Alabama grandmother gave the new bride the following recipe. This is an exact copy as written and found in an old scrapbook—with spelling errors and all:

Washing Clothes:

Build fire in backyard to heat kettle of rain water. Set tubs so smoke won't blow in eyes if wind is pert. Shave one hole cake of lie soap in boilin' water. Sort things, make 3 piles. 1 pile white. 1 pile colored. 1 pile work britches and rags. To make starch, stir flour in cool water to smooth, then thin down with boiling water. Take white things, rub dirty spots on board, scrub hard, and boil, then rub colored don't boil just wrench and starch. Take things out of kettle with broom stick handle, then wrench, and starch. Hang old rags on fence. Spread tea towels on grass. Pore wrench water in flower bed. Scrub porch with hot soapy water. Turn tubs upside down. Go put on clean dress, smooth hair with hair combs. Brew cup of tea, sit and rock a spell and count your blessings. (For you non-southerners—wrench means rinse).

Along the Lanark Trail, Fall 2006. Photo credit Dean Black



And the Winner of our History Contest is:

Vaughn and Grace Simmons, with much help from Stella Laviolette have been declared winners of "The Holding" contest. The submission deadline of end November has passed and I am pleased to say that our "Traveling Trio" did appear to have broken the code on the mystery surrounding Marilyn Simonds intriguing book. As a result, and on behalf of Marilyn Simonds herself I am pleased to present an autographed copy of Marilyn's book, courtesy of the author, along with a \$25.00 cash prize. The money will probably come in handy in remuneration for a bit of the gas Vaughn and company burned up, on their trek to find "The Holding".

As was indicated in the contest's early announcements, Marilyn Simonds' book contained plenty of clues, as to where the sought after property might be located, in the Madawaska Highlands. I'll let Vaughn, Grace and Stella tell the story.

"The MacBayne brothers: William Wallace; Robert Bruce; and, Harry Douglas; along with their mother, and their sister Margaret came by steamship to Farrell's landing and began their journey to find their new land located somewhere far up the Opeongo Line. The two older boys then went on ahead to search for a suitable location, eventually meeting with the others in the village of Renfrew.

The two had been successful blazing a trail to the spot, and were now ready to set off for the place with every one, along with all their necessary goods and chattels. The Opeongo Line had been cleared to make a passable road for forty miles, or 64 kilometres, and they reached this point on the afternoon of the fourth day. Nevertheless, they kept moving with difficulty, along the survey trail, until they came to a red scarf the two boys had placed to mark a turn off point onto a blazed trail heading westward. The boys led their family to the land they had selected, which had been marked off with a corner post.

On page 83, it is clear that the property was located approximately a two-hour walk to the colonization road (the Opeongo), and it was assumed that a road would be built at a later date.

On their journey along the Opeongo, Vaughn, Grace and Stella came to the large Kosmack Farm, which was located at approximately where the 40 mile marker might have been. They believed that, although they were 1.2 kilometres short of the 40 miles distance, 147 years ago the Opeongo Line would probably have been slightly longer, since the current day road has been straightened out over time.

At the Kosmack Farm there is a road running more or less west from a "T-junction" with the Rosen Road (pronounced Rose-ean). Assuming someone walks four kilometres an hour the trio drove in approximately eight kilometres, finding a good-sized farm. They continued on, passing another property, then proceeded down a sharp hill to a third property. There a young gentleman offered to lead them along a track to a location where two derelict barns could be found. Satisfied that they had completed their mission, Vaughn, Grace and Stella declined the kind offer.

On the way in from the Opeongo the three confirmed that they saw a number of marshy small lakes or ponds which could easily have been the source of the "tea" coloured water found in the stream mentioned often in the story.

Finally, a book by S. Bernard Shaw, titled "The Opeongo" also proved quite helpful, providing distances and landmarks to which the trio referred in their re-

search.

All members of Heritage Renfrew congratulate Vaughn, Grace and Stella, for the sportsmanship and determination they demonstrated, in finding the location of Marilyn Simonds' "Holding".

HOME CHILDREN COMMITTEE REPORT on Sept 2006 Activities: By Dave Lorente.

- The total number of messages sent 2006 to end of Sept in response to HC requests: 1,444.
- Presentations etc in 2006 - Premiere of CANSTAGE's *Homechild*, Toronto, Jan 03-05; Bromley Historical Society, May 19; ND Cemetery, Ottawa, Aug 12.
- Projects. The Child Migrants Statue(s): The Ministry to which PM Blair's Office referred our request has been in touch and advised the Government does not pay for such statues. This is in bald contradiction to the statement in the Government report on *The Welfare of Former Child Migrants*, Dec 1998. We'll make the point in further communication with 10 Downing Street.
- Postage Stamp: No obvious action to date.
- The Nunney Statue for those who served. The Portrait Gallery of Canada has asked the sculptor for a photo of the statue; she included the recent Ottawa Citizen article and photo.
- Pier 21 has agreed to accept the Parks Canada Home Children Display, minus the artifacts to be donated to the LAC and CMC, once legalities are agreed on.
- UK-CANADA NUNNEY RESEARCH to be continued in Glengarry Co in Oct.
- Media etc: Yvonne Rideout of the British High Commission retired 30 Sept. Yvonne was a good personal friend to HCC Renfrew and a caring and influen-

(Continued on page 3)

(author unknown)

Take me back to Renfrew Valley
Where the Bonnechere winds away
Through the perfumed fields of clover
And the scent of new-mown hay;

Where the foot hills frame old shadows
On the Opeongo trail
Where the people are true Christians
And their faith will never fail;

Where the old Madawaska thunders
Loud is its song, and manifold
Where the Lake called 'Golden' slumbers
On a couch of sunset gold;

Where the astrolabe of Champlain
Indicated ancient trails
And the "Snake" winds north of Cobden
Through the Osceola vales;

Take me to that "Nature's Fortress"
Where the Pinnacle high stands,
Guarding wealthy fields of Horton
And Admaston's fertile lands;

Let me gaze on lakes and rivers
In those forests, deep and grey
As they looked to me in childhood
In that far-off, rose-lit day

Let me pray in country churchyards
Where brave pioneers now lie
Where each headstone tells its story
In a brief but poignant sigh

They, who fashioned "Civil Living"
Out of wilderness and stone
They deserve a better tribute
Than the tilting of a poem

Killaloe to Letterkenny
Barry's Bay to Camel Chute
Golden Lake to Mount St. Patrick
Combermere to old Maynooth

Petawawa to the "Bogie"
Eganville to old Smith's Creek
You will find exiles returning
To re-visit every week

Ah you, Back to Renfrew Valley
Come the exiles of the Earth
That once took too much for granted
All this lush, surpassing worth

Take me back to Renfrew Valley
There is where I wish to lie
And my ashes, leave with kinfolk
In the sun-glow when I die.

tial friend to all Home Children in difficulty times. She facilitated the acquisition of a British Passport for a Home Child when Canadian authorities were slower in acting and was part of the process initiated by HCC who also involved International Social Service Canada in getting a goodly share of a dozen Canadian Home Children back to Britain on a free trip to the old country on compassionate grounds because 90 year-olds could hardly be expected to qualify if they could only return to meet their father and mothers etc as required by the British Government.

- Genealogist Harold Pretty of Ottawa has forwarded archival articles on HC.
- Sandy Graham, producer of Toronto's Annual (Scottish) Beach Celtic Festival has written an article on contacting former sending agencies, especially Quarriers of Scotland. The item has been vetted by HCC. She is also spearheading other ventures re our crest etc.
- Val Cairney of Scottish Banner will run Sandy Graham's article in the December issue.
- The RCI Former Grads Reunion Committee (1920-30-40) has been in touch re RCI.
- The Ruddy- O'Donnell Families of Renfrew have received travel and general info re Ireland.
- Did your Immigrant Ancestor take out Canadian Citizenship between 1915 and 1932? Read about the Index at www.avotaynu.com (Avotaynu, 2002, Fall Issue)
- Miss Beatrice Campbell has send a donation of \$25 to continue research into Home Child ID. p) Rev Ken Mankin, Meth. Minister with Nat. Children's Homes, spent the 27th with us.
- HCC Committee will be on The UEL tour of the Mohawk Valley from 30 Sept to 5 Oct.
- Mildred Brandt of New York State visited 28 Sept re Beachburg, Foresters F, Portage HC.
- IN MEMORIAM: 1) D.W. of the Upper Ottawa Valley some time ago. He never admitted to being a Home Boy. 2) Morley Sucee, husband of Ivy Sucee our associate branch chair of HCC and founder of the Peterborough Barnardo-Macpherson Branch, after a long illness.

HOME CHILDREN COMMITTEE REPORT on Nov 2006 Activities By Dave Lorente

- Total number of messages sent in 2006 to end of Nov. in response to HC requests: 1,618
- Projects: Statues: awaiting word from Gov sources: The HC Display has been returned to Renfrew until the Federal Gov gives official permission to divide it among the 3 museums: LAC, CMC and Pier 21; Home Children Canada Archives:

Our personal HC fonds will be offered to the Library and Archives Canada which requested them. What is not required by the LAC will be offered to John Sayers and the BIFHSGO group of about 30 who, since 1994, have amassed all the data on over 100,000 home children to Canada for the LAC website. The process has begun and may take a year or more since some material is required for re-search for a book on HCC; UK-CANADA NUNNEY RESEARCH TEAM. - action suspended until 2007.

- Media: Ten copies of a newly discovered professional taping of the unveiling in Ottawa of the first historical plaque in Canada to commemorate Home Children (later erected in Renfrew in 1994,) have been purchased so that a copy can be donated to the HR Archives and to major former sending agencies in the UK.
- Other: The Great Fire of 1922 in Northern Ontario: Data has been passed on to Joan Price. Irish research: Brian Shannon has spent an evening with us and borrowed personal material to aid in his search for family roots. United Empire Loyalists: We have taken out membership in the Sir Guy Carleton Branch (Ottawa) and attended the superb Christmas Meeting presentation on archival photography and ancestry research at San Marco's restaurant in Ottawa on 22 Nov. OGS Branch in Renfrew? The newcomer Barker family is interested in starting one.
- Re OPLINES - The editor: For the first decades elected HR Presidents automatically became editors of the Newsletter. That changed in the early 90's when first one and then several successive presidents asked a former president to continue as editor. I have been told that Dean has offered to assume the chair in January. If that is so, and if he is duly elected, may I suggest (move in absentia if necessary) that he continue to assume the editor's responsibilities. This does not preclude the fact that he, on occasion, might wish to delegate authority as required.
- Re OPLINES - An E-mailed Home Children edition. I am willing to send all HR members with HC roots with HCC updates as they occur. All I need is their e-mail addresses. Dean may continue to write more formal extracts from my monthly reports that may be of interest to all and sundry who subscribe to the OPEONGO LINES.
- Ancestors in the Attic is a new Cdn Gen. show. Theatrics are a bit overdone but it is informative. Try <http://www.history.ca/microsites/Ancestors in the Attic/ GAZED119.HTM>
- The Statues of other 14 Valiant Heroes in Ottawa will be photographed soonest.
- I chose not to let my name stand as an elected member in 2007; all former Past Presidents are traditionally automatically members of the Board.





Do you recognize anyone in the photographs shown here? Ann-Lane Kelly of Toronto needs to hear from you.

Mrs. Kelly has been researching her family tree (Lane, Whelan, Culhane) for years. These photographs were found in Margaret Beatrice Lane's (Mrs. Jack Kelly) collection. Margaret was raised in the Mt. Saint Patrick area. If you know who these people are, simply write to the editor and I will pass your information onward. I think the man of the cloth and the man in the lower right hand corner are one and the same, don't you?

Membership Dues on the Rise

Expenses are on the rise, and neighbouring Historical and Genealogical Societies like Heritage Renfrew have taken action. Our friends have raised membership dues to help defray costs associated with running important societies like our own. Consequently, a motion will be considered at the next Annual General Meeting of Heritage Renfrew, 13 February 2007, to raise membership dues from \$10.00 per family to \$15.00, and lifetime memberships for individuals from \$100.00 to \$150.00. Come to the Annual General Meeting and make known your thoughts on the matter. More importantly, our Guest Speaker promises an interesting presentation on religious activities and goings-on in the Renfrew area, during the 19th and early 20th centuries. Come learn about Homerites, Holy Rollers, Bentonites and more.

typical life in the challenging depths of Grattan Township. The story that follows is a composite of interviews conducted with Beatrice, and her older sister-in-law Lucy Law nee Watson.

It was a roomy log cabin, perhaps much larger than the one Bea had spent the first few years of her life in. This new home, like most built in the area, was still a bit draughty. One of Bea's earliest memories concerned how she and her sister managed to keep their feet warm at night. As a little girl she remembers entering her stepfather Francis Treffle (pronounced "Trefflee") Belisle's (1894-7) log cabin. The pantry was to the left, and a little landing off to the right. The bedroom was upstairs. Treffle owned a full-length raccoon coat, and each winter night Bea and her half-sister, Ella May Belisle (1922-1996), would take the coat from the hook where it hung overtop the landing, and use it to cover their feet. Treffle was a good-hearted man, and he put up with these innocent shenanigans, until one night when the girls accidentally ripped a seam in his coat. Thereafter the coat remained out of reach.

Beatrice Albertina Hudson was born on the 7th of September 1919, two weeks after her father Thomas Wanless Joseph Hutson (c.1861-1919) had died. Bea's mother, Mary Jane Flint (1891-1973), fortunately gave birth in the hospital in Pembroke possibly because at the time there may have been no one to care for her as a young widow. Such was the economic and socio-cultural state of some of Grattan Township's citizens, toward the end of the First World War. It would be another two or three years before Bea's mother would remarry, after having lost her husband of eight years; in the interim, Bea and her mother benefited from the kindness of nearby relatives and friends.

Bea's first years of school were typical ones, for children who populated the rural schools of Renfrew County toward the late 1920s. She recalls close relationships, quaint and comfortable communities and an almost endless list of activities in which to get involved. She walked to school in Dacre, from her home in Balaclava, where only 35 people or so were living. She also recalls the socializing that went on in the nearby Hamlets of Hyndford, Perrault, Eganville and Douglas.

The Renfrew Mercury carried a story from that era describing one teacher's efforts to bring an end to what we would probably consider hazing. Newly arriving students to the Renfrew High School had to run the gauntlet while scores of older children flogged them with leather straps or switches. Three years of this practice were successfully brought to an end, thanks to one caring teacher, but the episode is reflective of societal norms of the time. Schoolyard bullying remains a concern in our own day, but it is arguable as to whether our children today suffer the same scope of "fun" evident in the past.

Bea was left-handed. As was typical for the time: being left-handed was something some teachers felt needed changing. Left-handedness was looked upon as awkwardness by a few teachers. It was even interpreted as a sign of satanic influence in some. This might help to explain the actions of some of us in some schools who would punish children for using their left hand to write, typically by slapping their left hand with a ruler if they attempted to pick up a pen with it. The source of these seemingly ridiculous perceptions can be found in early Christian-era scriptures describing the wicked or evil as being at the left hand of God, while the righteous sit at the right hand of God, during Judgement. The word for left-handedness is *sinister*. It should not be surprising, therefore, to know that the odd teacher in the area would make an effort to discourage use of the left-hand. Bea's teacher was successful, as, to

this day, Bea writes with her right hand. Ever present in her support, however, Bea's mother Mary Jane remained protective and caring throughout.

Bea also recalled a very fond memory of one of her dear friends, Zuerla Linnen. Zuerka was most probably Frank Linnen's daughter or niece. Some may recall that Frank Linnen was killed in a terrible sawmill accident at Balaclava in the 1950s. Bea corresponded with Alma Linnen, for some time. Crippled for much of her life, Alma had fallen from a terrific height in a barn. They didn't think she was going to live, but took her to a bed and watched over her for quite a while. Surprisingly, she recovered. As it turns out Alma was a very clever woman. Heritage Renfrew has benefited from Alma's dedicated work, to uncover the McLeod genealogy, a copy of which can be found at Heritage Renfrew.

Christmas concerts at the Dacre school were the subject of fond memories, for Bea. She remembers doing a good deal of the singing, and playing the harmonica. When Bea was a teenager she recalls wrestling with Gordie Sharpe. Gordie was Bea's husband's (John Watson) nephew. Bea was in her late teens, at the time. Gordie, however, was only 12 or 13. They used to wrestle like crazy but John Watson put a stop to it, after a while, for fear his young wife would get a little too rambunctious and hurt herself or hurt Gordie. To this day Bea still claims with a grin that she was in no danger of losing.

Bea recalls when she started to go to the Saturday night dances in Hyndford. The dances took place upstairs at the Blacksmiths'. The walk to Hyndford from Balaclava would have been six or seven kilometres. My own Great-Grandfather William Donald "Willie" Black had been the Blacksmith in Hyndford in the years leading up to 1925, or so, and others have commented on how much fun it was to spend their Saturday nights at the Blacksmiths of Hyndford. As a consequence the Blacksmith who took over from "Willie" Black appears to have been just as interested in maintaining the social traditions established by Willie. Bea and her husband also frequented the dances in Douglas, but Bea recalls that they did not go that often. Douglas was built on a hill, and wasn't as big a village as Eganville seemed to be, at the time (early 1930s).

John Henry Watson was apparently a bit of a poet. He was also renowned for story telling. One story involved a neighbour's son who one day received a penny so the youngster could go to the fair. The young lad had to wear his father's pants, held up with braces, and a straw hat with no brim. Instructions were to not spend all the money in one spot. While it might sound odd a penny did go quite far at the Douglas Fair in 1936. John Watson traveled to Borden, during the Second World War, for army training. Unfortunately, he injured himself during a fireman's carry exercise, dislocating his knee. He was thus unable to continue.

When Beatrice Hudson and Ella were little girls they lived near a pine grove, and they used to build little imaginary houses by clearing away the pine needles to reveal the level soil below. The needles were at least one foot deep, in places, and the girls would clear them away to make the outline of little rooms, pathways and the like. Little dolls would serve as their toy babies and the girls would play house all day long.

Bea also recalled the day some youngsters tried a bit of Uncle Antoine's chewing tobacco. Who could fault them for being curious? Antoine Belisle was Bea's stepfather's brother. One of the girls ended up with the chewing tobacco, having successfully convinced her sister to be careful. After trying it herself she had hidden it in the lumber drying racks. After a time she didn't feel very good, but she was not half as green as one of the other kids appeared to be. Bea's mother decided the unpleasant experience served as punishment enough.

Religion, or at least religious visitors, came to Bea's brother-in-law's house unannounced one

day. Two people moved into the Watson house and Mary Eva Watson, who had married John Law, had decided she wanted to move on. Mary referred to the people as "Holy Rollers". The "Holy Rollers" were members of a particular religion that were known for expressing ecstatic fervour. According to Mrs. Law her husband John eventually became a preacher, and this early encounter may have motivated him. Perhaps it was a sign of the times, but those in need sought out the best houses for a hand-out. You may have seen this phenomenon in modern day movies depicted depression era scenes. Vagabonds would identify with certain markings the homes of families prone to extend a helping hand. The Watson place was a well-to-do place, and many a passerby would take advantage of the generosity within. Some of these passersby would have very particular requirements for breakfast...a little of this and a little of that...Sadly, however, there would be little left for the family that actually lived there. Perhaps this was to be expected.

There was another chap named Benton who came into the Scotch Bush area one day and began preaching. He and his followers were dubbed the Bentonites, and these "Bentonites" apparently "saved a good number of people every day". One of Beatrice's acquaintances explained that these "Bentonites" took some people for a lot of money. Alec Watson and his wife Alice suffered from a similar turn of events. It is said that Alice Louise St-Louis may have died of a broken heart some years later.

To this day Bea believes her mother Mary Jane Flint may be buried near the St. James Cemetery, Eganville. When Mary Jane died she may have been interred outside the consecrated ground because she was not a practising Catholic. The McLeods, and by extension, Mary Jane, were Protestant. Her grave cannot be found now. Bea described her family as "homesteaders". Her earliest memory was of the birth of her half-sister Cinderella. There were two children already born, when Beatrice came along. Bea's sister Catherine was raised by a family in Calobogie, whom later moved to the Sudbury and Warren area. Treffle Belisle's brother took Bea's brother Joseph, to raise him. Catherine later married, eventually having eight children. Bea met her sister and brother only once.

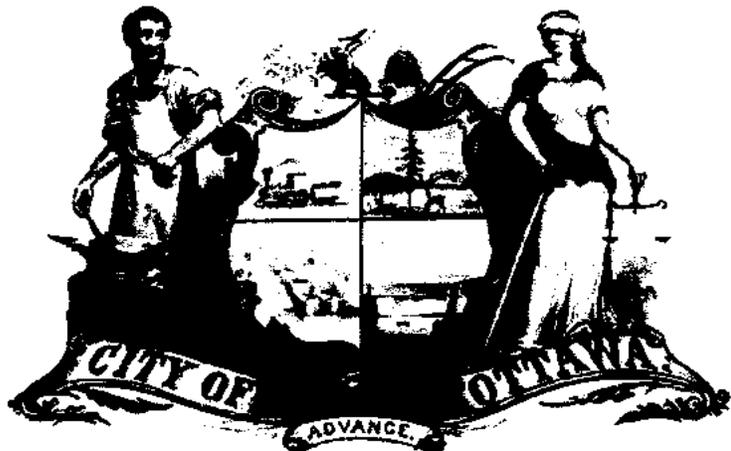
Beatrice remembers as a child going to visit friends of the family, a woman named Elizabeth Raycraft who lived near the Perrault area. Perrault was a little Hamlet in Grattan Township south of Eganville and along present-day Highway 41. During the visit to the Raycraft's, when it came to meal time, small potatoes were served with a little bit of salt on them. Bea could remember vividly holding on to the little potatoes and how they tasted and smelled. When they got home in Dacre later that night she remembers telling her mother that she was still hungry, but there was no food in the house to give them. At the age of six or seven Bea remembers there was often no food, but that it was common to go a day or two between meals. Her stepfather, Treffle, was working very hard, but he was only making about 10 cents a day.

Genealogists researching family names in Grattan and Wilberforce Townships will be interested to know that Bea confirmed the name Kilby for her father's first wife. Thomas Wanless Hutson had been married to Margaret Kilby, with whom he had at least two sons, Joseph and Dave Hutson. Research shows that Margaret died of epilepsy circa 1907. And, yet, it is quite surprising to find her still listed as the wife of Thomas Hutson on the 1911 census for Grattan Township, despite now knowing that he had married Mary Jane Flint four years earlier.

Ray Wark was Bea's best childhood friend. The two of them used to walk to school together and played often together. There were three Wark girls as well. Bea also remembers living in a little old log house, but the log house was eventually dismantled.

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Ontario Genealogical Society Seminar 2007 June 1 - 3, 2007



Ottawa



Canada

Ottawa, the Nation's Capital for 150 years
The Peopling of Canada

Ontario Genealogical Society Seminar June 1-3 2007, Ottawa, Canada

The Ontario Genealogical Society's annual Seminar will be held at Algonquin College from 1-3 June 2007. This will be the 150th anniversary of Queen Victoria naming Ottawa as the capital of Canada and we hope that everyone will join us to help celebrate. Details and registration forms are available on our website at <http://ogsseminar.org/>.

The OGS Seminar brings together the thirty Branches of OGS plus the members of Genealogical and Historical Societies across North America. Normal attendance is between 500 and 700. In the course of three days, we provide a variety of speakers and workshops where genealogists and historians have the opportunity to discover new ways of researching and networking. Each atten-

dee will receive a syllabus and a registration package containing necessary information as well as advertisements and small useful items.

We have booked thirty speakers, including a number of well-known names as well as several Ottawa locals. Among the talks, Margaret Hall will be speaking about the Loyalists of Eastern Ontario. Everyone will have the opportunity to attend seven lectures plus the Keynote talk and Plenary session. Workshops and a tour on Friday are available at an extra cost.

As well as the lectures, Seminar will include many vendors of genealogical and historical reference materials, CDs, maps, etc. There will be ample opportunity for everyone to visit the large Marketplace

area. The meals will be provided by Algonquin's professional catering staff! Accommodation at the college is very similar to that at Seminar 2006: spacious suites with two private bedrooms, a kitchenette and a three-piece bath.

The Seminar is open to both OGS members and non-members, at the same prices. We hope to see you there!

Mike More
Chairman
Seminar 2007 Organizing Committee
mikemore.Seminar2007@ogsottawa.org
<http://ogsseminar.org/>

SCHEDULE OF EVENTS

Friday, June 1—Workshops	Saturday, June 2—Lectures	Sunday, June 3—Lectures
Registration Desk Opens—8:00 a.m.	Registration Desk Opens—7:30 a.m.	Registration Desk Opens—8:00 a.m.
Workshops—9:00 a.m. to 11:30 a.m.	Plenary Session—08:00 a.m.	Session E—9:00 a.m. to 10:00 a.m.
Tour leaves—9:00 a.m.	Annual General Meeting—09:00 a.m.	Session F—10:30 a.m. to 11:30 a.m.
	Session A—11:15 a.m. to 12:15 p.m.	
Marketplace opens 11:00 a.m. to 7:00 p.m.	Marketplace opens 10:00 a.m. to 6:00 p.m.	Marketplace opens 9:15 a.m. to 2:15 p.m.
Lunch	Lunch	Lunch
Workshops—1:00 p.m. to 3:30 p.m.	Session B—1:30 p.m. to 2:30 p.m.	Session G—1:00 p.m. to 2:00 p.m.
BBQ 5:30 p.m.	Session C—3:00 p.m. to 4:00 p.m.	Closing Ceremony—2:15 p.m. to 2:45 p.m.
Opening Ceremonies—7:30 p.m.	Session D—4:30 p.m. to 5:30 p.m.	
Houston Lecture—8:00 p.m.	Cash Bar—6:30 p.m.	
Reception—9:00 p.m. to 10:00 p.m.	Banquet and Entertainment—7:30 p.m.	

Can it be true? Wikipedia—the internet encyclopedia claims that folks from the Ottawa Valley have a unique accent and vocabulary. Is this true? Here are some of the words attributable to "us" that one can find on the Wikipedia site: Sledin' - to go nowmobiling; g'day - good day, hello; Get'er - To go after it; Cot'er - You know you are going to come out on top; Boot Scoot - To go somewhere; Let her Whistle - to go fast; at her dance - To go fast; cairp - carp, either the fish or the town of Carp; lod - person, neighbour; pie-eyed - drunk; are ya dry? - are you drunk?; pinned - to be drunk; tuned - to be drunk; pin'er! - go faster!; Givn'er! - Faster; Smoked - To be hit hard; Slammed - Drunk; Pritnear - Nearly; Hick - "Red-neck" Canadians. The people or farmers who inhabit the Ottawa valley or live in the region of Killaloe; Hammed - Drunk; Hamboned - Drunk; Loaded - Drunk; Plastered - Drunk; It's a far piece - it's far from here; ofn'r - To walk somewhere; Pitch Dark - It's very dark; Pitch Black - It's very dark; Unthaw - intended to mean to thaw something out; Work'n it - To show off; Kittle - region; iccent to describe a kettle; Feeling the flow; You guys- Applying to more than one person; the Ottawa Valley "2 Step" - to stagger wildly while intoxicated; give'r - try it, or, give it your best; Gilt 'r dum! - Get it done, or, carry on; Boot'r - To run or escape from a compromising situation; muddin - To drive a truck (usually 4x4) through an extremely muddy area for excitement; 4by - Any truck with four wheel drive; up the line a tad - To be north or northwest of the current location; gettin' a lil funny there? - getting high, making a joint; the shlub - the River Club; geno- to score a goal; hack a dart - smoke a cigarette. If you have any disagreement with some of these, we would like to hear from you today. If you have some more to offer, by all means write in to the editor and let us in on some of the slang you use in your part of the Ottawa Valley.

considering the need to explain the development of the Pentecostals, who may not have existed in the Ottawa Valley, if it were not for the Holiness Movement. His current research involves the development of Pentecostalism in the Ottawa Valley. The term "Holy Rollers" was a more prevalent way of describing members of the Holiness Movement.

Just as the Holiness Movement emerged from residual and emergent strands of Methodism so, too, did Pentecostalism depend a great deal on the Holiness Movement. Mr Fortune's wife's grandmother, May Anderson Peever of Kinburn, was one of Horner's evangelists before her marriage. In 1911, she and her husband became founding members of the Kinburn Pentecostal Church, the first Pentecostal church building in all of Canada. The building is still used as an overflow. According to the 1911 Canadian Census, May's brother, the Rev. David Anderson, was the Holiness Movement pastor in Cobden that year. Although David Anderson did not do so, several other Holiness Movement pastors joined the Pentecostals. In fact, most of the founders of the Pentecostal Assemblies of Canada were either born in or preached in the Ottawa Valley.

My own Great-great Grandfather Robert Black's (1822-1883) grandson, James Caldwell (J.C.) Black (1877-1951), was a renowned and revered Holiness Movement Reverend in the Renfrew area. He was the son of Robert Black (1851-1927) and Mary Caldwell (1857-1949). Reverend J.C. Black was rumoured to be the first man to own a petrol-powered car, in Renfrew. He married Alena Ruby Pearl Alexander (1889-1985) of the Shawville area in 1911. John Caldwell Black, according to a book written by John Malloy, was the Rev. J.C. (Jack Black), a missionary of the Holiness Movement Church who died on June 4, 1951 in God's service, on the mountain top in Cyprus. "Jack" was born in Lanark, Ontario and began preaching in the early 1900's. He met I Alexander in Onslow Quebec and they married on August 23, 1909. He served in Canada for awhile and in 1920 he and his family sailed for Egypt. He returned to Canada for a few years 1939-1946 but eventually returned to Egypt.

The connection with Egypt is an interesting one. In 1899 Herbert E. Randall of the Canadian Holiness Movement Church began work in the city of Asyut. Revivals broke out in villages and towns nearby. Other missionaries joined him, and the work developed into an independent conference. In 1959 the Canadian denomination and the conference in Egypt united with the Free Methodist Church. Wesleyan Theological College in Asyut prepared Free Methodist ministers.

At one time the Holiness Movement Church consisted of 118 units. According to Melton, J. Gordon (ed.) The Encyclopedia of American Religions: Vol. 1. Tarrytown, NY: Triumph Books (1991); Chapter: Holiness Family; section: 19th Century Holiness; pg. 215., "Ralph C. Horner had been an evangelist in both the Methodist church in Canada and the Wesleyan Methodist Church, in the late 19th century, but left them to found his own organization, the Holiness Movement Church, in 1895. As its bishop, he ruled with all the authority of both a bishop and a charismatic personality, and within 5 years there were 118 places of worship. Churches were planted across Canada, into New York, with mission work in Ireland, Egypt, and China. Then in 1898 the aging bishop was asked to retire. Not satisfied with the request of the church, he, with his supporters, left and founded the Standard Church of America. The Holiness Movement Church eventually merged with the Free Methodist Church, which accounts for that church's large membership in Egypt." Standard Church of America, continues to work in 4 countries. Since the Standards merged with the Wesleyans, new paradigms were required



Lawrence "Laurie" Henry Black (1882-1972), John "Jack" Caldwell Black (1877-1951) and Walter H. Black (1883-?); three sons born to Robert Black (1851-1927) and Mary Caldwell (1857-1949). The photograph was probably taken circa 1910.

and since the Standard churches were almost exclusively in Canada, the General Department of World Missions asked the Canadian Wesleyans to oversee and provide guidance/support to the former Standard fields, hence this new board.

From INCIDENTS IN TRAVEL AND SOUL WINNING, by Rev. E. E. Shelhamer and Wife it is learned that it is always important to set the right example, and in the case of Reverend J.C. Black it was determined he had set a very high standard, in his work in Egypt. In chapter 18—The Power of Example—it was stated that "Be thou an example of the believers in word, in conversation, in charity, in spirit, in purity." — 1 Tim. 4:12. The authors went on to remark that "in our travels here and there we have noticed how easily and naturally leaders influence their followers. Paul must have been very exemplary in life in order to say, 'The things ye see and hear in me do.' If the ministers and missionaries are light or serious, plain or worldly, contentious or sweet-spirited, their underlings invariably take their imprint and follow them. For instance: When a prominent lady evangelist dresses and does her hair up in the latest style, her converts follow her example. When in India we noticed that some of the missionaries wore their rings, beads and bracelets. As a result the native Christians did the same, and some went further and wore jewelry in the nose and on the toes. On the other hand, in Egypt, under Rev. J. C. Black, of the Holiness Movement Church of Canada, we found about the cleanest work in all our travels. As one reads of the bondage of the Children of Israel in Egypt, he naturally thinks, 'Can any good thing come out of Egypt?' But at Assuit, near the tombs of the kings, we held one of the best Holiness Conventions we ever attended. This was one place where our crowds were too large. At least 5,000 people crowded in and around the big tent; they were so eager that we could not make room to kneel, but stood and prayed. There were a score or more of Spirit-filled native preachers and many laymen from far and near. The men and women

were very clean and plain, without a bit of jewelry (even the wedding ring). The best of all, they had the Holy Ghost. Now, if this high standard can succeed in dirty, cruel, superstitious Egypt, a clean work can be dug out anywhere, but only as the leaders themselves are exemplary'.

But, as we see from the interview with Bea Hutson, in this newsletter, Holiness Movement or "Holy Rollers" faithful were problematic for some. It would seem some of them had a knack for finding the more well-to-do, and living off the good graces of these more fortunate souls, especially throughout those townships "off-the-beaten-path" like Graton. In any event, the membership of Heritage Renfrew is encouraged to come and listen to Mr. C. Roy Fortune's informative presentation on "Holy Rollers", and the impact on the history of the Renfrew area. Come to the National Archives facility, 770 Gibbons Road, Renfrew on 7th February, 7:00 PM (watch for other flyers for any change in these details).

Don't forget to attend the Annual General Meeting, 13 February 2007, 7:00 PM, at the National Archives facility. All members in good standing are most welcome, and expected! Come to learn more about religious activities in the Bonnechere Valley throughout the 19th and early 20th centuries. Mr. C. Roy Fortune of Kanata will be the Guest Speaker.

Places for People - Our Heritage of the Every Day

Heritage Day is an opportunity to celebrate the architectural heritage and historic places of Canada. The Heritage Canada Foundation promotes the third Monday in February each year as Heritage Day and has long advocated adopting this date as a national holiday. This year, HCF decided to identify and feature the lesser-known but important vernacular structures of Canada - meaning those structures built by craftspeople and not professionally trained architects. Heritage buildings of the 'every day' can be as familiar as the corner store, small town bakery, or church on the Prairies. Across Canada there is a wealth of vernacular heritage - some recognized, some undiscovered. These buildings differ from coast to coast, region to region, in style, materials, and purpose - be they built by the Irish of outport Newfoundland, the Ukrainians on the Prairies or the Acadians in Atlantic Canada. Despite the romance and charm of much of this architecture, these structures were fundamentally functional, constructed for a purpose and fit into categories that are broad and widely applicable: *Where we settle, where we grow, what we need, where we live, where we work, where we do business, where we learn, and where we worship.* HCF's research material - involving the histories of a dozen communities where buildings are located as well as the characters and places that shaped them - will soon be available on our website. For more information about Heritage Day 2007, please contact the Heritage Education Coordinator at heritageday@heritagecanada.org

(Continued from page 5)

ted, all the pieces numbered and it was reassembled somewhere in Toronto.

In the summertime they had a fresh straw mattress and in the winter time they had a feather mattress which her mother had made. Mary Jane, Bea recalls, was wonderful. Looking back, Bea continues to be amazed at what her mother was able to accomplish. At one point Bea recalled a little baby being born to a neighbour, but it did not survive the birth. There seemed to have been much ado that night, for the baby, and she believes it was eventually buried in the Douglas cemetery. However, the burial had not been brought to the attention of the cemetery caretakers nor any authorities *per se*. This is not a surprising turn of events. Few could afford the costs associated with a funeral and burial.

Aunt Lucy once mentioned that her Grandfather Alex Watson had been romancing Alice Louise St-Louis. Alice was living in the "French Settlement" of Perrault. Alice had fallen for Alec. Alec thus brought Alice, a staunch French Catholic, home. Unfortunately, Alice's family wanted nothing to do with the marriage because Alec was not Catholic. The St-Louis' family priest came after Alice. He knocked at the door of Alec's grandparents (John and Lucy), but Alec's grandmother refused to give the young couple up, and chased after the priest, sending him back to Perrault.

Finally, perhaps one of the more interesting aspects of our discussions were memories of the practice of medicine deep in the woods of Grattan Township. Steeping flower petals, for example, was a method by which an orange liquid suitable as a laxative could be extracted. Quite often, kids were old to take off their socks, and wave them over the stove-top. If spots resulted kids apparently had enough sulphur in their systems. A very large and cumbersome grey flannel vest would be called up for service only in the most dire circumstances. When one fell ill with the flu they would be thoroughly rubbed down with Raleigh's ointment, front and back. With the grey flannel vest on, and while sooted by the fire, it was impossible not to fall asleep. Sometime later, and not knowing precisely how much time had passed, they would wake up from the experience feeling much, much better. From time to time children used to get tonsillitis. Brown sugar and electric oil was the remedy of choice, apparently. The kids would be made to gargle with kerosene on occasion. As for the brown sugar and electric oil, that concoction was held in the mouth for as long as the child could stand it. The tonsillitis would eventually heal.

Bea Watson nee Hudson or Hutson, is the summertime survivor. She is graceful, learned and ever the perfect host. Aunt Lucy sounds as spry and sharp-witted as one can imagine. Bea easily charmed everyone present with her recall of what can only be described as a full and rewarding journey. I recall a poster that once graced a wall found



**Thomas Wanless Hutson
(1860-1919)**

in my wife's childhood bedroom, a poster that sums up Bea Watson. "Pray not for an easy life; pray instead for strength". To me, Bea is an example of strength and perseverance—strong character traits she undoubtedly inherited from her mother. We at Heritage Renfrew remain exceedingly grateful for her invaluable contributions to our important work. Thank you, Bea.

On 24 February (Saturday) the Renfrew Public Library will be hosting a workshop, featuring a local author, Orland French. The workshop, titled "Get It In Print—Publish your Family History" will last from 1:00 to 3:30 PM, and will also feature Janet Springer, a writer writing a history of Jeffery Lake. Both authors plan to speak on publishing their books, and the procedures therein. Sign up today for this important workshop, at the Renfrew Public Library.



**Mary Jane Flint
(1891-1973)**

A motion will be considered at the next Annual General Meeting, 13 February 2007, to raise membership dues from \$10.00 per family to \$15.00, and lifetime memberships for individuals from \$100.00 to \$150.00. Come to the Annual General Meeting to learn more and to participate.

Heritage Renfrew Appointments 2006

9 Would you prefer to receive your newsletter electronically? Please send us your e-mail address if you would like to receive Opeongo Lines electronically via e-mail. This service will soon be available to all Heritage Renfrew members in good standing who have an e-mail account and whose software will support receiving the newsletter. Send your request to: renfrewarchives@sympatico.ca. Beginning with the April 2007 issue of the newsletter an effort will be made to post articles to the Heritage Renfrew web-site at about the time hard copies arrive in the mail for those who so prefer. Watch this column for further developments.

Upcoming Events

-13 February 2007, 7:00 PM: Annual General Meeting of Heritage Renfrew. Come and hear our Guest Speaker C. Roy Fortune describe Religion in the Valley
- Annual Tea and Social, during the week of 20 February
-1-3 June 2007, Ontario Genealogical Society Annual Seminar, Ottawa, Ontario (see story inside)

A motion will be considered at the next Annual General Meeting, 13 February 2007, to raise membership dues from \$10.00 per family to \$15.00, and lifetime memberships for individuals from \$100.00 to \$150.00. Come to the Annual General Meeting and make known your thoughts on the matter.

RESEARCH

For those wishing to do research at Heritage Renfrew we have the following aids to help you in your research: The census records for Renfrew County from 1842 to 1901; Census records for Pontiac County from 1842-1901; Census records for Lanark County from 1851-1901; Family histories of local residents which were researched and donated by members; Church records on microfilm, St Francis Xavier Church, Renfrew, Our Lady of Angels Wilno Church; St Patricks Church records which are in binders from 1846 to 1908; Esmonde Roman Catholic Church records up to 1910; We have cemetery recordings for cemeteries local and some for the surrounding area; We have the Ontario Marriage records for Renfrew County done from 1869 to 1890; The books written by Carol McCuaig which have a lot of information on families who settled in this area and who also came to this area from other counties; The Renfrew Mercury from 1871 to 2004 on microfilm; Les and Madene Church's BMD's from the Renfrew Mercury from 1871-1926; You can order in microfilms from the National Archives for research. It saves going down to Ottawa to do the research where the cost of parking is very dear indeed. There is no parking at the National Archives building; There are many reference books some purchased and some donated that are very helpful for research; There is also the IGI series on Microfiche of families all over the world with baptisms, marriages on them; Land

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Heritage Renfrew Meetings

Won't you join us? Heritage Renfrew meets on the first Tuesday of each month, July and August excepted, at 7 p.m. in the Heritage Room at the Renfrew Archives, 770 Gibbons Road, National Archives of Canada facility (off O'Brien Road). You will be a welcomed addition to our team of Renfrew historians and genealogists. Share with us your research interests. We will be pleased to include your interests in our quarterly* newsletter. Share stories and questions, share successful research experiences and advice. The accumulated experience amongst members of Heritage Renfrew is remarkable. See you soon?

Records also on Microfiche.

We have two reader printers to assist you in printing out information from microfilms. Cost of print outs is 25 cents for each copy; We have microfiche readers also as well as microfilm readers without the print out facility; We are open to the public two days a week, Tuesdays and Thursdays and a volunteer should be available to assist you; On Mondays, Wednesdays, and Fridays you can make an appointment with one of the following volunteers and come in and do your research then. Olga Lewis 432-6958 Joyce McBride 646-2375, Martin Munhall 432-2225. We welcome you to our facility and hope to see you there.

CEMETERIES:

The following publications and excerpts are available for purchase at Heritage Renfrew:

Castleford Union \$9.00, Goshen Cemetery \$15.00, Sand Point Cemetery \$6.00, Flat Rapids Cemetery \$6.00, St Alexander's Cemetery R.C. \$8.00, Hillcrest Public & Lakeside \$9.50, Our Most Precious Blood Cemetery \$8.00, Springtown cemeteries \$8.00, Mailloch Road Cemetery \$30.00, White Lake Cemetery \$20.00, North Horton Cemetery \$12.00, Haley Cemetery, \$10.00, Rosebank Cemetery \$15.00, Admaston Public Cemetery, \$12.00, St Andrew's Cemetery \$10.00 Opeongo Road Cemeteries \$12.00 Mt St

Patrick Cemeteries \$12.00 plus Mailing cost of \$3.50 for first publication and \$1.50 shipping and handling cost, plus mailing cost of \$1.50 each for additional items purchased.

Membership Expiration Notification: Subscribe to *Opeongo Lines* for the new year! Subscriptions for the calendar year are **\$10.00 (\$15.00 outside of Canada)**. With subscription comes membership and membership gives you: the latest Heritage Renfrew news updates in *Opeongo Lines*, access to microfilm & microfiche collections held at Heritage Renfrew, including Census Records, Local newspapers (Renfrew Mercury, Renfrew Advance and the Renfrew Weekender), Land records, Birth, marriage & Death excerpts from local papers and other sources, general information, maps, and Cemetery transcripts & reference books.

The Heritage Renfrew web-site has been improved! Visit us at www3.sympatico.ca/renfrewarchives/ and tell us what you think. We look forward to your comments and suggestions. By December 2006 newsletter excerpts should be made available to on-line viewers.

New Membership Application and/or Membership Renewal Form and/or Home Children Application/Donation Form

Annual Membership fees are due now! For the year 2007 they remain at \$10.00; \$15.00 for international addressees

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