



# Opeongo Lines

Preserving Yesterday for Tomorrow  
The Heritage Renfrew Newsletter—Spring 2007 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



Renfrew—circa 1911, with Pedlows Department Store in view. The "Bears' Den" building is also apparent in this post-card from the early 20th century.

## HOLY ROLLERS, RENFREW RELIGION, AND RENFREW HERITAGE

In mid-February a small number of Heritage Renfrew members benefited enormously from a very informative presentation. Mr. C. Roy Fortune traveled from Kanata, Ontario, to address those who gathered for the Heritage Renfrew Annual General Meeting and Elections. Excerpts from Mr. Fortune's presentation on "Holy Rollers, Renfrew Religion and Renfrew Heritage" follow.

The reader will recall in our previous newsletter the story of Beatrice Hutson. Beatrice made mention of the "Holy Rollers" and how much of an impact religious folks had, throughout Grattan and other townships in the late 19th century and early 20th century. Her recollections helped prompt Heritage Renfrew to seek out an expert on the valley's religious personalities, and we found C. Roy Fortune.

The Ottawa Valley has a rich religious heritage. Different religions settled in different areas of the Ottawa Valley. Methodists, Presbyterians, Anglicans,

## Letters to the Editor

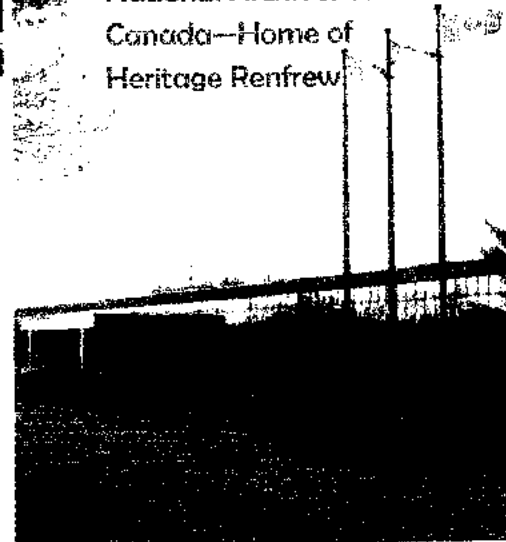
First we have a very helpful letter from Carol McCuaig, one of Heritage Renfrew's "treasures":

Hi, Dean

I've just received the latest copy of Opeongo Lines and I see that a newly arrived family is interested in starting up a branch of OGS here. Renfrew County currently has the very active and successful Upper Ottawa Genealogical Group, whose web page can be seen at [www.uovgg.ca/](http://www.uovgg.ca/). Their activities are identical to those of an OGS branch but they don't come under the OGS umbrella because they take in both sides of the Ottawa River, i.e. both Renfrew and Pontiac Counties. OGS is for Ontario locations only. Additionally, perhaps you can help to squash the rumours that I've retired! Yes, my late husband's publishing company, Juniper Books Ltd, has closed, because I can't continue to underwrite the publication of other au-

**In this issue:**  
**Holy Rollers, Renfrew Religion and Renfrew Heritage Letters to the Editor Home Children Reports Ontario Genealogical Society Seminar Information**

National Archives of Canada—Home of Heritage Renfrew



Hello readers, This will be our last newsletter before the summer break. We are running short of help, at Heritage Renfrew, and the work that needs to be done is taking a toll on the very few who continue to dedicate themselves to our group of local experts and genealogists. If you are interested in joining the Board of Directors we could use your help. We have also started serious discussions regarding the future of Heritage Renfrew. Great ideas and devoted members will continue to be our recipe for success. Won't you join in? We would like to hear from you, too!

Lutherans, and Roman Catholics settled in every corner, but there were distinct pockets of each to be found in certain areas. For example, there was a heavy concentration of Roman Catholics in the Town of Renfrew and elsewhere, such as western parts of Admaston and further west towards Barrys Bay. There were many Methodists and Presbyterians in Admaston (east), Horton, McNab, and Cobden. Anglicans, on the other hand, tended to settle in Eganville; while, Lutherans took up residence in Pembroke. This presentation, however, deals with "Holy Rollers". But what do we mean by the term "Holy Rollers"?

If we knew nothing about the "Holy Rollers" we might be tempted to respond by saying they were the baddest bullies in the Sacred Heart Schoolyard. Humour aside, the term "Holy Rollers" is normally associated with a group of Pentecostal Christian churchgoers. The term has also been used to describe the Hornerites, and what many considered to be their rather unusual behaviour. To further explore the "Holy Rollers", and this mysterious religious sect we first consider what had been known as "The Holiness Movement".

The Holiness Movement is rooted in Methodism, or the influences of John Wesley. Wesley spoke of conversion or justification. These ideas originated with Martin Luther, who believed in entire sanctification or full salvation. Further still, these ideas can be sourced in the Moravians

The American Holiness Movements originated in the US in the 1840s and 1850s. The purpose of the American Holiness Movements was to preserve John Wesley's teaching on entire sanctification. Again, the movement's principals were rooted in: the Reformation, Puritanism in 17<sup>th</sup> c. England, Pietism in 17<sup>th</sup> c. Germany, Quietism of the Quakers; 1730s Evangelical Revival led by Wesley, the First Great Awakening in the 18<sup>th</sup> and early 19<sup>th</sup> centuries in the US with George Whitefield and Jonathan Edwards, and the Second Great Awaken-

Charles Finney and others with emphasis on personal conversion.

Some key concepts of the Holiness Movement included: 1) regeneration by grace through faith; 2) entire sanctification as a second definite work of grace, received by faith, through grace, and accomplished by the power and ministry of the Holy Spirit; 3) the assurance of salvation by the witness of the Spirit; and 4) living a holy life.

We should now return to the term



Fig. 100.

Hornerite. The name originated from the works of Ralph Cecil Horner, who was a product of the Ottawa Valley. Horner was otherwise known as a man of crises. He was born in Clarendon Township, near Shawville, circa 1853 and died in 1921.

As was mentioned, Horner was a "man of crises". The first crisis was synonymous with his conversion in 1872. He supposedly achieved entire sanctification two months later. Sanctification, he felt, was superior to his conversion experience. It was more emotionally significant for him. By 1880 he was asked by Methodist hierarchy to oversee the Clarendon circuit even though he had no formal training for such an undertaking.

Horner's second "crisis" was synonymous with his entry into the Methodist ministry in 1887, after attending Methodist college at Cobourg, Ontario. At the time he insisted he was an evangelist not a pastor. He further refused at least two postings. These events contributed to a growing sense of anxiety with Horner. He became problematic for the powers that be, in the Methodist Church,

posed to the public. He was finally expelled by the Methodists in 1895. Minutes of the Proceedings of the Twelfth Session of the Montreal Annual Conference of the Methodist Church held in the Methodist Church, Smiths Falls, Ontario 30 May 1895 read: "For several years past what has become known as the Horner Movement has been a source of grave solicitude to the church." Horner must be deposed "... to preserve the Church from disintegration and reproach." The minutes elaborated further by saying "... soon he manifested a reluctance to be guided by the judgment of his brethren in his work and plans, preferring to select his own fields, and often interfering with the arrangements of the ministers, thereby provoking trouble on their circuits." "Some times as many as 12 were unable to rise from the altar of prayer being overcome by the power of God." (*The Christian Guardian*, 30 Sept 1891, p. 612)

Horner's third crisis occurred when he created the Holiness Movement. His magazine (*The Holiness Era And Organ of the Holiness Movement Church*) contained sermons mostly by Horner on how to dress, how to give, and what to believe. He received his accreditation in 1899. In time he became a self-proclaimed bishop. He often had disagreements with his pastors. In

*Doctrine and Discipline of the Standard Church of America* (Kingston: The Jackson Press, 1921) we learn how Horner imposed certain regulations that in his mind were designed to build the kind of character he may have believed was essential in his Holiness Movement Church. For example, he imposed: "Will you converse sparingly with women? Will you refuse to be in company with one lady, either walking, driving or otherwise? Will you refrain from wearing white or showy fronts and neckties? Unusually enough, he refused to allow himself to be subjected to the same scrutinizing that he was imposing on his followers and his peers. He did think his character should be examined in the same way. We know that his character

### 3 Goshen Corners

The following story is rumoured to have been circulating for decades, and there is very little evidence to indicate that any of it might be inaccurate. For those interested in the little communities surrounding Renfrew this is a quaint little yarn about Goshen, or what had been known as Goshen Corners.

In the early 1860s Goshen Corners consisted of four dwelling houses, a blacksmith's shop and a Hall. This Hall was built by the Sons of Temperance, which was a very active lodge for some years. The land was donated for the building by a Mr. McGregor (no "a") and in order to get a deed for the Hall, a small sum of money had to be paid. Mr. David Carswell paid the sum of twenty five cents. This Hall was used for the Sons of Temperance meetings, and for Sunday School, prayer meetings, social evenings and political meetings. In later years the Sons of Temperance was disbanded. In 1914 the Womens' Institute was organized and in 1924 they bought the hall from the Sons of Temperance for the sum of forty dollars. One of the dwelling houses was owned by a Mr. Nesbitt who was a weaver by trade. Many yards of wool, goods and many good old wool blankets were woven in that little square log house. Another one of the houses was owned by David Carswell Sr. In this house there was a small grocery and dry goods store and also the Post Office.

*Editor's Comments: The web-site [ <http://www.ogs.on.ca/ogspi/5/03150003.htm> ] identifies a David Carswell, aged 63, his wife Janet and three children, living in Horton Township in 1851. The eldest of their children is a 19-year old David Carswell. In 1861 there is a 26-year old David Carswell living on Con 5 Lot 2 Horton Township. Returning to the 1851 census, living next door to the Carswells is the McGregor family. It is entirely feasible that descendants of these families have preserved this wonderful story, something Heritage Renfrew's own Jim McGregor would probably like to confirm.*

*Unfortunately, the name Nesbitt defies confirmation. There is simply no evidence to be found on the aforementioned web-site of any Nesbitts in the*

*someone out there can shed some light on the weaver Mr. Nesbitt of Goshen Corners circa 1861.*

*Finally, the claim that Mr. Carswell paid the sum of 25 cents seems unusual, unless "Canadian" money existed "in the early 1860s". We can reasonably surmise that 25 cents might have been a more reasonable thing to say after 1867, but what would we have said before that date, in terms of describing a relatively small amount of money? Would it have been more accurate to have said Mr. Carswell paid the sum of 10 pence? Perhaps someone out there might have an answer to this question.*

*(Continued from page 1)*

thors' books. However, I'm working harder than ever! I've recently returned to writing fiction and several of my novels and novellas have been published in Britain in the past few years. See my web site <http://www3.sympatico.ca/juniper2/>. In my "spare" time I'm researching two more local histories: *Founding Families of Beckwith Township* and *From Leinster to Lanark*. The latter deals with a large group of families who came to Lanark County from Ireland's Wexford, Carlow and Kilkenny early in the 19th century. Many members of both groups later moved up to Renfrew County. Canada Post wants rural residents to add their civic addresses to their mail. My updated address is below.

Regards, Carol McCuaig

*Editor's Note: Carol's address is available upon request.*

Here are a number of requests that have come in to us over the past year. If you have information pertaining to any of these requests we would be happy to pass along what information you might have, to those who are asking. Gordon Stringer asks: I am doing research on my family - Stringer's of Bagot Twp - and came across a hewing axe I believe was made by Samuel Francis, an old time resident of Horton Twp and the town of Renfrew. Samuel died in the 1880's but I would like to get some information about him and his axes. The main reason for this is that my GGGGrandfather John Stringer and his

Twp and Joseph was known as an excellent hewer of square timber both in Renfrew County and in Carlow Twp., Hastings County. How do I go about gathering this information and is it available in your archives? Thank you in advance

Gordon Stringer

Diane Apel writes: My GG grandfather was Michael James Kearney. He was a shoemaker in Eganville from the early 1850's to about 1890 when he moved to Sudbury. He and his wife, Mary Curley, had 16 children, many of their births and deaths recorded in the St. James Church records. Michael died in Sudbury on Oct. 9, 1894, but was apparently buried in Eganville. I am looking for an obituary from the Renfrew/Eganville newspaper and was directed to your Heritage Center. I have also not been able to find his place of burial. I have the St. James Cemetery booklet, but he is not recorded in it. Is this information something you can provide? I would be glad to pay any fees you require.

Please advise. Thank you.

Diane Apel

Mrs. Diane Blanchette tells us: I'm interested in obtaining newspaper obituary on the following names: Xavier Townaine Toussaint died on 24 Aug 1955 - and is buried in the St-Francis-Xavier Cemetery, Horton Twp., Renfrew, Ontario. His spouse: Leah Mary nee Laporte, of Kingsbury, died on 9 June 1964, and is also buried in the St-Francis-Xavier Cemetery, Horton Twp., Renfrew, Ontario. Lorette Kingsbury deceased on (day ?) Mar 1927 - burial St-Francis-Xavier Cemetery, Horton Twp., Renfrew, Ontario; Mary Shirley (Kingsbury) (Nadeau) (Warren) Nider deceased on 12 Sep 1997 - burial St-Francis-Xavier Cemetery, Horton Twp., Renfrew, Ontario; Norman Herman Hoffman deceased on 21 Jan 2002 burial Thomsonville Cemetery, Horton Twp., Renfrew, Ontario; Please confirm of any costs incurred for this search. Thanking you in advance.

Mrs. Diane Blanchette

Jeff Hazeltine has written: I am writing

to see if through your organization there might be someone from the town of Renfrew who might have knowledge of the family of James O'Connor and Margaret McEherson originally of Admaston township. I don't think they qualify as settlers as they arrived in the 1850s from Ireland. Margaret also had a sister Catherine who married William Briscoe. I have gathered quite a bit of information but I would like to see if there are any living descendants. I am a distant cousin through the McEherson line. I see some relatively recent gravestones so members of the family would appear to have been still living in the area. Three brothers went to North Dakota, while the other 3 brothers and a sister stayed. Only 2 of them had children, and a number of those died young. James and Dennis apparently remained on or near the original family farm and William was listed as a furniture manufacturer and retailer and undertaker in Renfrew. I would be grateful for any assistance and would be glad to pay for any time or effort. Thank you.

Jeff

Anne Storm of England, writes: I wonder if you are able to help? I am looking for relatives of a WW2 RCAF flyer killed, aged 22, in Wellington LN288 crash, 14th July 1943, whilst on a mission to Aachen, Germany. Buried in CWGC Chievres Communal Cemetery, Belgium. Perhaps there is a 1943 obituary listing relatives? He was Flt /Sgt Herbert Charles JORDAN R/135639 Navigator RCAF. A member of 466 Squadron RAAF, based in Leconfield, Yorkshire, England. His parents were Herbert A & Blanche T Jordan of Renfrew, Ontario 1940s who are buried in St Xavier ? RC Church, Renfrew. That is all the information I have. My Australian father's first cousin was the pilot, Flt/Sgt W A Gunning RAAF. I'm hoping to make contact with the crew relatives.

With thanks.

Anne Storm

Finally, here is a message from a genealogy source in the UK, that truly demonstrates how on-line the world is going: **FAMILY RECORDS ARCHIVE TO GO ONLINE**

By Lucy Collins, PA

Births, deaths and marriages records are to be made available online, the Office for National Statistics announced today. Family historians will be able to search records on the internet rather than trawling through the archives at the Family Records Centre in Islington, north London, from early next year. The centre is earmarked for closure in April 2008. Peter Murphy, director of registration services for the Office for National Statistics, said: "The decision reflects the changes in the way family historians and others prefer to carry out their research, by making use of online facilities." He said most searches would be "possible electronically" by April next year, and "almost all the rest" by 2009. The public will have access to indexes of records not available on the internet at the National Archives in Kew, south-west London. Mr Murphy said: "This will ensure that users of the search facility will have access to all records by one means or another." The decision means that family records and national archives will be housed under one roof end.

One more request for help came in, this one from Mr. Larry Peterson, who writes: I was wondering if any of the microfilm copies of the Renfrew Mercury are available for circulation through inter-library loan in the United States. I live in Independence Missouri. I would also be interested in the MBD Abstracts from the Renfrew Mercury for the years 1871 - 1910. My great-great grandparents were Hercules and Agnes Scott from Admaston Township. Hercules Scott died in 1906 and supposedly is buried in Douglas Cemetery.

Thank you,  
Larry Peterson.

## Home Children Report

HOME CHILDREN COMMITTEE REPORT on Jan 2006 Activities for Meeting of Heritage Renfrew Directors, 2007-02-06 By Dave Lorente

- a) Total number of messages sent in 2007 to end of Jan in response to HC requests: 137
- b) 2006 Decisions & Events: 60th

ish - former St George's Home in Ottawa - declined (we'll be returning from the Near East that day. We have since been approached to help prepare a fixed display and perhaps a power point presentation.

### Projects:

- c) Statues, d) HC Display, d) Home Children Canada Collection to Archives: all in limbo.
- e) UK-CANADA NUNNEY RESEARCH TEAM. - to continue in 2007.
- f) Book on How Home Children Canada came to be is in the works.

### Media:

g) Liaising with the British National Archives is now on very tenuous grounds since we received an Outline of the section of the book we have been assisting with and noticed many major errors in it. We cannot be party to such a high-jacking of history and have notified the NA, former sending agencies, Cdn Government authorities, HCC Team members and contacts in Australia the UK and Canada. We await a response from the NA author and publisher.

### Scholars:

- h) Dr Andy Morrison has promised to mail several copies of his thesis on Home Children. One will be left in HR Archives and others donated to the LAC, John Sayers etc.
- i) Nabila Mesbah of U of Montreal will be with us in April to research her MA thesis.

### Other:

- j) BIFHSGO's 3 hrs on Family History Publishing at the LAC was extremely worthwhile. The author's guide would be a useful addition to our HR collection.
- k) LAC Renovations proceed apace in Ottawa. Many items - land grants, cemetery and church are much easier to access now.
- l) Copies of the HCC 2006 year end report will be available at the AGM.
- m) William Quarrier, by Anna Magnusson, is a welcome addition to our Library. Her balanced accounts touch on both negatives and positives of all factors involved in child migration.
- n) The QUIO - How Quyon Came to Be by James Robinson is also well worth \$9.95 to historians or anyone with Ottawa Valley Connections in The Quyon and Orslov Township.
- o) An E-mailed Home Children Edition of Opeongo Lines UPDATE Supplement containing the Governor General's letter

to our Cemetery Ceremony will be sent to HR members with E-mail addresses. I require an updated list of same.

For discussion: RE new blood: How about having an evening meeting of all former and present directors and anyone else interested in serving as HR directors before the slate of officers is completed for the AGM. The agenda would be simple: *What do you feel Heritage Renfrew should do now and in the future...- to reach out to others in the community - to prioritize space in our facility, ie make most usable items easier to access - to promote and standardize the description of our fonds etc and so explore grants available for such an endeavor and capitalize on making them available on our website as most recognized genealogical and historical groups now do*

#### HOME CHILDREN COMMITTEE REPORT on Feb 2006

Activities for Meeting of Heritage Renfrew Directors, 2007-03-06 By Dave Lorente

- a) Total number of messages sent in 2007 to end of Feb in response to HC requests: 216
- b) 2006 Presentations & Events: 2 HCC Displays (24 sq >) on Ottawa's St George's Home already used at HR AGM & HR Heritage Day in Feb and to be used at Holy Rosary Parish 60<sup>th</sup> Anniversary celebrations in Ottawa in mid-May.

#### Projects:

- c) Statues, Pks Canada HC Display, Nunney Research - in limbo for now.
- d) Our Book on How Home Children Canada came to be - in early stages.

#### Media:

- a) Assisting Authors of the British National Archives on Child Migration is now on hold. Much time was wasted over this. We have advised the authors,

chives Canada, our team members in Canada, the UK, and Australia, and the British High Commission of the fact that the NA Outline contains major errors - some of which the authors admit. The agencies in all three countries are reluctant to get involved directly with the NA.

We will respond on publication of any verifiable errors in the book.

#### Scholars:

- f) Dr Andy Morrison has mailed several copies of his thesis on Home Children to



us to distribute in Canada. One CD will be left in HR Archives and others donated to the LAC, John Sayers etc. They Children Own Their Birth is over 300 pages.

- g) MA candidate Nabila Mesbah of U of Montreal confirms she will be with us in April.

#### Other:

h) Orland French's presentation at the Renfrew Library on Self Publishing was a useful summary of the BIFHSGO January presentation.

- i) A copy of the HCC 2006 year end report was mailed to the Governor General as required.

j) Added to our book shelf: Lumber Kings and Shantymen - an even-handed, refreshing and well-documented warts-and-all account of

b) RCI Heritage: We accepted teacher Adam Noachs to explain the school's war memorial, many murals and the metal and ceramic relief decorations and to suggest names of RCI Alumni who have Amade a mark@. We hope to be further involved taping interviews in late May during the Reunion of Alumni from the 20's, 30's and 40's.

D) Success Skills Communications President Tom Shoebridge has been in touch re his newly formed business Amaking videos for families so that they can preserve the voices and thoughts of their ancestors@. He can be contacted at, RR #3, Lanark, ON, K0G 1K0, Tel (613) 259-2452 HOME CHILDREN COMMITTEE REPORT on March 2007 Activities for Meeting of Heritage Renfrew Directors, 2007-04-03 By Dave Lorente

- a) Total number of messages sent in 2007 to end of March in response to HC requests: XXX b) 2006 Presentations, Displays, Events: Display of Ottawa's St George's Home 24 sq feet) at HR AGM and Heritage Day (Feb) also at Holy Rosary Church Celebrations (May 19 & 20) in Ottawa: Display on History of RCI Cadet Corps for Reunion of 1920's, 1930's and 1940's Alumni in May. Will also be video-taping interviews of memories of Cadet Involvement.

#### Projects:

- c) Statues, Pks Canada HC Display, Nunney Research - in limbo for now.
- d) Three books in production: *On How Home Children Canada came to be: A Family History* and on the *History of RCI's Cadet Corps*. (It is easier and less time consuming to gather info on three when poring over years of old files, photos and correspondence.)

#### Media:

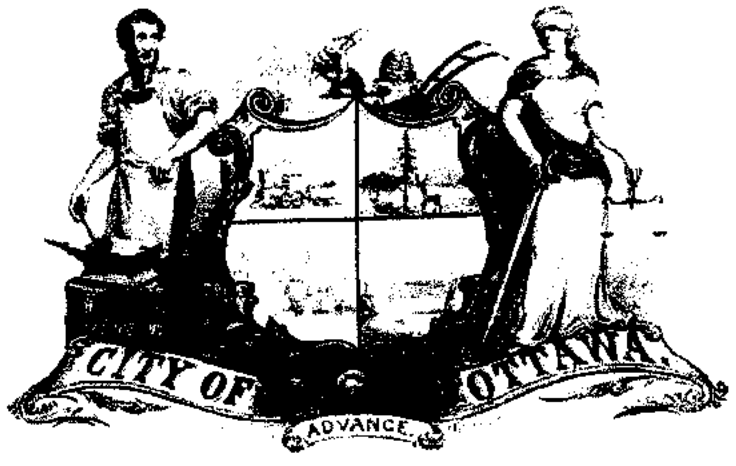
- e) Old Lives for New is scheduled for publication by the National Archives of Great Britain in May. In December HCC arranged for dozens of people in three countries to assist with input for

# 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 was held at Algonquin College from 1-3 June 2007. The seminar made note of the 150th anniversary of Queen Victoria naming Ottawa as the capital of Canada. In fact the Queen herself made a surprise appearance during the Opening Ceremonies on Friday evening. A fanfare hailed her arrival and she made her way to the stage in regal fashion. Attending the seminar from Heritage Renfrew was yours truly, Dean Black.

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, and 2007 was no disappointment as there were easily 600 in attendance to witness Queen Victoria's return. Over the course of three days, a variety of speakers and workshops were held, where genealogists and historians had the opportunity to discover new ways of researching and networking. Organization of the seminar was very professional. Each attendee received a syllabus and a registration package containing necessary information as well as advertisements and small useful items.

Thirty speakers were slated to present at the seminar, including a number of well-known names as well as several Ottawa locals. In addition to the lectures, the seminar included many vendors of genealogical

and historical reference materials, including CDs and maps. Vendors pitched their wares and books in the large Marketplace area.

The Seminar was open to both OGS members and non-members, at the same prices. Next year's OGS seminar is expected to be held at Fanshawe College, in London, Ontario.

What follows are some thoughts presented during Fawne Stratford-Deval's presentation on Early Birth/Marriage/Death records. Fawne did an outstanding job during her presentation the aim of which was to show what lies not just within traditional BMD records but what else is out there. This is an especially important subject for those bent on finding information from the late 18th and very early 19th centuries.

The web-site "findmypast.com" used to be called 1837online.com. Births, marriages and deaths from the late 18<sup>th</sup> century can be found, and certificates can be ordered. This is especially true for records concerning "Canadians" that are located in the United Kingdom—the records that is. Military records from "Canada" (Upper Canada, or Canada West) before ca.1850 might have ended up in England as military chaplains tended to send their returns back overseas, on many occasions.

Where Church Records or Dispensation Records are concerned, for example, in the case of Ottawa Catholics – a letter from a Priest to the Bishop was written requesting

permission to marry a couple because the marriage would violate the Degrees of Consanguinity. Consanguinity refers to the term "consanguine", which means being from the same lineage as another person. In that respect, consanguinity is the quality of being descended from the same ancestor as another person. Consanguinity is an important legal concept in that the laws of many jurisdictions consider consanguinity as a factor in deciding whether two individuals may be married or whether a given person receives property when a deceased person does not leave a will. Reason: everyone might be related to each other, in a rural area, so dispensation (exceptions) were often requested and granted. For those out there who are having trouble finding BMD information it would be a good idea to check these church records and Dispensation requests.

Can't find the records for a marriage before 1831? Registration of marriages under the 1793 and 1798 laws was voluntary and subject to the payment of a fee. Understandably, few entries were recorded in the registers kept. Who would want to part with their money, after all? Vital records came into effect in 1831. The critical part of the 1831 Act was the requirement that each dissenting clergy forward annually a certified list of all marriages performed by him to the Clerk of the Peace in the District in which the marriages were solemnized. As a result of

*(Continued on page 9)*

**What's in a Street Name?** Speaking of work that needs to be done, Heritage Renfrew is in need of a project to help contribute to the Town of Renfrew's 150th anniversary preparations. Have you any ideas? Here is one to consider: Maps are rather historical, and they can be political as well. A rather good map has just been unveiled, for the Town of Renfrew. This one plots most of the important businesses and landmarks in and around our town, but what it does not do is explain some of the names that give meaning to the streets that cross our paths each and every day. It is therefore proposed that Heritage Renfrew could leverage the good work done by business leaders throughout the town, by copying the map's format but rather than identify landmarks and businesses in the map's margins choose instead to identify the source of street names, and fill the margins with this historical information. If you support this idea, and would like to contribute, let the editor know by e-mailing Heritage Ren-

7 The fourth crisis occurred when circa 1914 he routinely sparred with fellow pastors, including the Rev. David Anderson and the Rev. James Caldwell Black. The reader may recall the name J.C. Black, as described in a story from our last newsletter.

In 1917 there was formed the Standard Churches of America. However, four years later Horner passed away. He died at a camp in 1921.

What then do we know of his legacy? It should be clear that Horner was a very controversial figure. The Rev. Wm. McDowall, United Church minister in Shawville says, "prostration was in, but tongues were not". While Horner never spoke in tongues, (his followers seemingly routinely prostrated themselves rolling and writhing while speaking in tongues). "Horner was a very fine man", McDowall continued. "The stories about him are bunk. He was very honest and not greedy. His great fault was that he was autocratic. He may have had pre-senile dementia. He was a child of his times."

Horner allowed women evangelists but not pastors. Many books and articles refer to the man. Eventually the Holiness Movement became part of the Free Methodists in 1959. The Standard Churches remained until 2004 or so.

We turn now to the Pentecostal Assemblies of Canada and Classical Pentecostalism to gain a better insight of what the Holiness Movement was. Our journey takes us to Topeka, Kansas and Azusa Street, Los Angeles.

Charles F. Parham's (1873-1929) Bethel Bible School in Topeka, Kansas was home to a student named Agnes Ozman. Agnes spoke in tongues during a revival on 01 January 1901. Parham stated that "speaking in tongues is the initial evidence that someone has received the Baptism of the Holy Spirit."

One day, a negro named William J. Seymour (his parents were slaves) was permitted to listen outside Parham's classroom door. William Joseph Seymour (1870-1922) turned out to be a leading figure in the Azusa Street Pentecostal revival in Los Angeles during the period 1906-1909. He was raised a Baptist and caused great stir in newspapers all over the world. His movement has been referred to as the Apostolic Faith Movement.

As for the relevance to Canada, of these early movements, the origins of

be traced to the East End Mission (Hebden Mission) directed by Mrs. Ellen K. Hebden. She came from England and opened a "rescue mission" and "faith healing home" in May 1906. In the Ottawa Valley, we learn of a man named Mr. Robert E. McAllister (1880-1953) from Cobden, Ontario. He was the son of



James McAllister and Margaret Brown. Robert had a grade three education and was born into a family of 8 boys and 5 girls. Four of the boys became PAOC pastors. Robert received Baptism in Los Angeles in 1906 and by 1908 he was holding meetings of the Apostolic Movement in Ottawa. In 1911 he helped to establish the Bethel Pentecostal Church in Ottawa and Kinburn Pente-

George Chambers (1879-1957) pastored Bethel and founded Glad Tidings, Arrprior and Mille Roche (Long Sault) helped found Pembroke and Bristol Ridge. A.H. Argue (1868-1959), who was born at Fitzroy Harbour, had a grandfather named George Argue. George was a Methodist layman who emigrated from Ireland with his family in 1821. The family eventually moved to North Dakota, then to Winnipeg, where he helped found PAOC in Western Canada. Campbell Bannerman (C.B.) Smith was born in Pembroke. He married Beulah Argue, the daughter of A. H. Argue, and pastored at the Ottawa Bethel. He later became principal of Eastern Pentecostal Bible College in Peterborough and trained hundreds of PAOC pastors. He and his wife would later be known as the father and mother of Senator David Smith. David's two brothers were both PAOC pastors. David Mainse (1936- ) was born in Campbells Bay, Quebec. His father, Roy, was a Holiness Movement (later Free Methodist) pastor and missionary to Egypt. Roy Mainse pastored in Admaston and at the Halesy's Holiness Church until 1948. David attended Gr. 13 at Renfrew Collegiate Institute, eventually graduating from EPBC. He later taught at the Chalk River Public School, and started a Sunday school. He was also the founder of Deep River Pentecostal Church. In 1962 he started a TV program in Pembroke, which eventually became the Crossroads Ministries - 100 Huntley St.

The Charismatic Movement had numerous origins, as it occurred in several places at once: beginning in the 1950s and 60s. For example, in 1951 - Full Gospel Business Men's Association in California with Dennis Shakarian a millionaire dairy-farmer. These were mainline Protestants. In 1959 Dennis Bennett, an Episcopalian from Van Nuys, California, got involved. In 1961 Larry Christenson - Lutheran pastor - from San Pedro, California joined the movement. In 1967 Roman Catholics from Notre Dame University were involved.

There were certain "essential elements" to be noted in the movement's activities or philosophies: a focus on Jesus; praise, Love of the Bible, God Speaks Today, Evangelism, an Awareness of Evil, Spiritual Gifts, Eschatological Expectation, and Spiritual Power.

The Charismatic Movement came to

(Continued from page 7)

efforts of William Prankard, who was from Brampton. He pastured in the Beachburg Pentecostal Church. In 1972 he attended the Kathryn Kuhlman crusade and gift of healing meetings throughout the Ottawa Valley. He is now on television doing missionary work in northern Russia.

The Jesus Festival was organized by Jim Scheel, son of Arden Scheel of Scheel Windows, Arrprior. He held on to his parents farm at Flat Rapids near Arrprior in the mid-1970s and Nicky Cruz was the main speaker there. The Vineyard Movement was an outgrowth of the Jesus Movement. The main leader was John Wimber of California. This group was very loosely organized. There was very little structure.

In conclusion, the Ottawa Valley has had and still has a rich religious heritage. There has been an organic nature to the religion. Each denomination has made a lasting contribution. From the early 1900s through to the mid-20<sup>th</sup> century antagonism and hatred was part of the phenomenon. During the latter part of the 20<sup>th</sup> century there has been a thawing – ecumenical atmosphere – where each denomination exists but at least tolerates each other – all have elements of the Holiness Movement and Pentecostalism.

(Continued from page 5)

this book - until we found major errors in the Outline. We have ordered a copy.

#### Scholars:

- f) Dr Andy Morrison's Thesis: Thy Children Own Their Birth has been received several copies on CD. It is over 300 pages long and reflects very favourably on HCC. We have delivered copies to HR, the LAC, and national child migration contacts in the USA and Australia.  
g) MA candidate Nabila Mesbah of U of Montreal will be with us in April.

#### Other:

- h) The After Care Unit of Barnardos - the largest Child Care Charitable Agency in Britain has been drastically downsized and amalgamated with another department. Both are renamed

replace Anne Newill as head of what is left of After Care. One must assume that threats of lawsuits are a major factor, e.g. the last was for \$600 million Cdn - and though unsuccessful- was costly to defend over several years.)

- i) International Social Service-Canada is likely to be shut down by Harper Gov by Mar 31

**HOME CHILDREN COMMITTEE REPORT on April 2007 Activities for Meeting of Heritage Renfrew Directors, 2007-05-01 By Dave Lorente**

- a) Total number of messages sent in 2007 to end of April in response to HC requests: 397  
b) 2006 Displays: 2 showings of two panels on St George's HC a HR AGM @ Heritage Day Lunch and will be shown in Ottawa at the Holy Rosary Parish Anniversary celebration on May 19 and 20;  
4 other panels on the RCI cadet Corps were shown at the RCI pre-1950 Alumni Reunion on 26 April.

#### Projects:

- c) Nunney statue, Pks Canada HC Display, HC Statues for ports are in limbo for now.  
d) The three books in basic production are in early stages of foraging through in excess of 40 bank boxes of records plus 70 feet of books.

#### Media:

- e) Old Lives for New, by the NA of UK is due in May.  
f) The Mercury printed our article prepared for Renfrewites visiting VIMY in April.

#### Scholars:

- g) A copy of Andy Morrison's thesis has been sent to the Universite de Montreal and McGill.  
h) MA candidate Nabila Mesbah of U of Montreal is unable to come until early summer.

#### Other: \*\*\*\*

- i) Head of After Care Anne Newill 'has left' the largest charitable child care agency in the UK. Barnardos has severely downsized and amalgamated the Department with another. Both are renamed AMaking Connection@. Kate Roach will replace Anne Newill as head of what is left of After Care. (One must assume that threats of lawsuits are a major factor, e.g. the last major one was

successful- was costly to defend. 8  
j) International Social Service Canada (ISS- C) has been eliminated by Canada's ANew Government@ for no expressed reason. Aggie Casselman, its director has been more helpful than any elected official in any party (except perhaps Sheila Copps) since 1998 in a.ing HCC with Home Children issues and in working with ISS-UK and other Government agencies to help Canadian Home Children (who would otherwise not be eligible - thanks to British Government's failure to include Canadians - to get a free trips back to the old country - generally on compassionate grounds. The ISSC is older than 50 years and closely linked Canada with NGO's in over 150 other countries world wide in addressing the problems facing children, women, the poor, the uneducated, the oppressed, the sick and those suffering from injustice and natural calamities. There has been no replacement to one of Senator Dallaire's favourite agencies.  
k) BIFHSCO has announced the inclusion of a photo of the founders of HCC on their Wall of Fame website.  
l) The article for those at Vimy Celebrations 2007 dealt with: a) Home Boy George Hall's winning the MM in WW I; b) his being chosen to represent all Canadian HC at the 1936 unveiling the Vimy monument, c) and later in London his being chosen to represent common-wealth service men to lay a wreath on the grave of the Admiral of the British Fleet. d) His closed with a description in his own words of his visit abroad in 1936 and trip Ahome@ to Canada

**Thank you to all who helped make our Annual General Meeting a success, this year. Your company was much appreciated, and your support always in need.**



the 1831 Marriage Act, District Clerks of the Peace were required by law to keep official registers of all marriage returns submitted to them by Ministers who were certified to perform marriages. In a number of districts, Clerks of the Peace had already created a register to record affidavits of marriage which had been sworn before a Magistrate or other marriages performed by J.P.s. Only five district registers include oaths and affidavits of marriages performed before 1831. Home, Johnstown, London, Ottawa and Western. The records for Midland and Dalhousie did not survive. This serves to explain why I have found it impossible to find the marriage records for my own GGGrandfather and his first wife (Robert Black and Jean McPhee). They lived in Lanark, which was adjacent to the Dalhousie District. The District Boundaries map of 1838 demonstrates this, and would be a good resource for searchers to check. Of the potentially twenty districts that existed only 17 district marriage registers survived (Midland, Dalhousie and Niagara Districts were lost, at least one of which was lost to a fire). In 1838 Dalhousie District was the district that contained Bytown. (Ottawa District was to the east of this).

To make matters worse, Fawne put into perspective what really happened to original birth-marriage-and, sometimes, death records. As a searcher you have probably encountered church records that are remarkably neat. Despite the fact one page in the record can span two weeks or a month, it is rather odd that the handwriting can be consistently neat. Fawne explained that when one encounters such a neat record one should know that they have encountered a copy. Clergy more often than not would record the event on a scrap of paper, or in a small leather-bound notebook. Days on horseback over muddy roads and through mosquito laden swamps would follow before the primary record could be turned over to be recorded officially. Needless to say many an error would be introduced during the transcribing process.

**Vital Records After 1858.** In 1857 the government wanted specific information. In the 1840s a move occurred away from administration by districts and toward administration by counties. You could not become a county unless you had a jail and a courthouse. The Perth County Clerk did a phenomenal job recording not just the information we needed, but also the names of all of the clergy and their post offices, in the area. Global Genealogy publishes most of the County Marriages.

The Methodist Church in Upper Canada and Canada West provided religious comfort and ritual to many early settlers in the

odists: Episcopal, Primitive, New Connexion, Bible Christians and Wesleyan Methodists.

The Wesleyan Methodist Baptismal Register (WMBR) is the central register of baptisms begun by the Wesleyan Methodist Church in Canada. The register covers Ontario and part of Quebec and is most useful for the years between 1840 and 1873 (there are a few entries as early as 1825 and as late as 1910).

Genweb projects should be consulted – there is a Michigan “genweb”, an Ontario “genweb” and a Canada “genweb” project. Sometimes Canadian marriage information can be found on American sites.

**Affidavits of Bastardy.** Many people assume that children born to an unwed mother in early upper Canada/Canada West were brought up by either a married sister, brother or the grandparents. Not so... in the late 1820s a debate raged in Upper Canada regarding the murder of bastard children and what should be done with those responsible. In the end, the government issued the “Bastard Children Act” in 1831 (2<sup>nd</sup> William IV, chapter 1), and in 1837, the “Act of Seduction” (7<sup>th</sup> William IV, chapter VIII) which led to the creation of records known as “Affidavits of Bastardy”. Records have been found in the Archives of Ontario, usually filed with various Court Records. Affidavits for Niagara are filed in RG22-3188. Currently the only known surviving records are for Grey County 1854-1921, Newcastle District-Northumberland & Durham Counties.

**Records of Death/Burial before 1869.** Imagine for a moment a hot, humid July day in Ontario. Now imagine living miles and miles from any neighbours, or settled areas, and sadly a loved one dies. Families could wait weeks and months before a minister arrived to perform a burial ceremony. Early Ontario settlers did not have the luxury of refrigeration or paved roads. Most burials were conducted as quickly as possible and the deceased laid to rest on the family farm. Clearing one's land called for the felling of hundreds and hundreds of trees. Experience at felling trees did not come without failure. Loved ones crushed by falling trees were not typically splayed atop the Dining Room table, in anticipation to a wake. Fathers and brothers would normally bury the lost soul very quickly, and carry on with the task at hand. Burial services were only conducted when a family lived close enough to their local clergy. As a result, many burials were never recorded. Even if a clergy was available to officiate at a burial, the information recorded is not always helpful. A typical example of the info found in a burial entry from the records of St. Mark's Anglican Church at Niagara on the lake, Ontario... *Owen Hanghey, age 60, died 15 Sept. 1850, of Inflammation. Old soldier, native of Eng.*

nearly 4,000 men who allegedly died building the Rideau Canal. In response, Fawne explained that most of the locks were outsourced – the “sugar guy” (Redpath) earned much of the contract work for the canal – the McChord Museum on Sherbrooke Street in Montreal has Redpath's papers, including the lists of all the men who worked on three locks that were outsourced to him – thousands of names. Bruce Elliott is trying to find someone to help him transcribe these names to make them more accessible.

**Cemetery Records.** As settlements and populations grew, local church congregations eventually set aside land for a cemetery. As cemeteries became a regular part of the landscape, a variety of records were kept – from plot maps of the cemetery with owners names written directly on the map to more detailed registers of persons actually buried in the cemetery or registers of plot owners. It is important for researchers to note the distinction between records of persons buried in a particular lot and other types of records. The Ontario Cemetery Finding Aid (OCFA) is a project that was initiated by family historians in BC with roots in ON. Approximately 2 million names have been recorded, but it has not been updated for some time.

Ruth Burtholder presented on the topic of Land Records. There are only two kinds of land records: those kept in Crown Land Records and those in the Land Registry Office Records. The vehicle transferring records from one office to another was the “patent”. The Act of Union took place in 1841, as a consequence of the 1837 Rebellion. As a result surveyors were sent out to survey new land. With respect to land records before a patent, petitions were used to issue land. If you were a loyalist and you petitioned for land you were given the land for free. A settler petitions for a grant of land; a council would issue an ‘order-in-council’ or a warrant. The settler then pays a fee for the survey. The receiver general would issue a receipt and the attorney general would draw up a fiat describing the land. The fiat authorizes the surveyor general to issue a location ticket. The settler goes out and performs his settlement duties. The settler then sends a petition or affidavit requesting his patent. A warrant is issued to the provincial secretary and then the patent is issued to the settler. The aforementioned text describes the process that took place between 1801 and 1818. After 1818, the procedure followed was slightly different.

Anyone searching Crown Land records and cannot find information pertaining to their search for a specific (Ontario) property, it is important to check the “Township Papers”. When Crown Land Records were transferred from the National Archives to the Archives of Ontario a lot of the unfiled information pertaining to land in Ontario

found its way into what is today known as "Township Papers".

In the Archives of Ontario there is something else that should also be of interest: the Crown Land Correspondence card index. One has to visit the archives in person to see this card catalogue. Information within the catalogue is indexed according to surname and location. D.W. Smith was appointed Surveyor General of Upper Canada in 1792 and he laid out land reserves in a chequer board fashion. Land was divided up between crown and clergy.

"Not by the Sword: The War-Related origins of a Peaceful Capital" was the title of the keynote address, Friday evening. To learn why Ottawa was chosen as the capital, one must refer back to the Seven Years' War (1776-1783). The Rideau system had been surveyed by that time, and many realized that the way into the hinterland of Canada could be gained either through this system, or further up the Ottawa river.

In 1812 there were a number of reasons why the war occurred. In Washington, the Americans felt they were not being taken seriously by Britain. The British would routinely stop American ships on the high seas and abscond the crew of "British citizens".

Chief Tecumseh was trying to organize opposition to the organized settlement of the west. Tecumseh knew the British were his only help. Henry Clay of Kentucky reflected the mood of the day, in speaking for those with whom Tecumseh was most concerned. "I am not for stopping at Quebec or anywhere else, until I have the entire continent", Clay exclaimed.

New England referred to it (the War of 1812) as President Madison's war. They enjoyed good trade with the British to the north. There were very warm relations between New England and with loyalists that had already settled in Upper and Lower Canada.

The Governor of Canada at Quebec, forbade the British military garrisons and the Canadian militia from fighting. He had already prepared orders that would secede most of Canada except Quebec. There were three regiments that were stood up, and there was a small number of sedentary militia - men equipped with muskets. In Upper Canada there was a scrappy man named Isaac Brock who realized he could do two things - he could earn time and he would convince the militia that the British would be there to help with the fight.

The remainder of the presentation revealed how vulnerable to attack early capital prospects were. Kingston, Toronto and

tacks, which Canadians has successfully defended. The province of Upper Canada was the weakest, especially from Detroit toward "York". Were it not for the incompetence of the Americans who attempted to invade Montreal Canada may have fallen. Nevertheless, it had become abundantly clear: the least vulnerable location for the capital was Ottawa.

On Sunday Marjorie Kohl presented on the topic of "Nineteenth Century Immigra-



OF THE BATTLE OF THE THAMES ABOVE WEAVER AND MERRILL LABAREE'S PICTURE THROUGH THE LENS AND CO., BOSTON N. JOHNSON LITHO WOODHEAD ST. L. B. 82.

tion to Canada: Transport, conditions and Sources". In the 19<sup>th</sup> century most of our ancestors made their way to the port looking for a ship that might be going in the direction they were seeking. Sometimes Packet ships would sail, but they were very expensive (35 guinea, or \$175.00). Some authors who wrote advisory booklets for the benefit of passengers often said look for roomy ships, not too crowded. However, ship owners wanted to crowd everyone on board. Passengers paid for the ship's passage, after all, and it was in the Captain's best interests to crowd everyone on board.

Captains of ships were not responsible for anything but water, so passengers were responsible for providing for themselves all the food they needed for the passage. But rarely could anyone predict precisely how many days the crossing would take. Invariably there would not be enough food for the journey.

The year 1832 was an extremely bad year for cholera. The government of Quebec set up a quarantine station, but they needed a scheme that would pay for the station, so they established a head tax, imposed on passengers on arrival in Quebec.

Grosse Isle famine. Over 17,000 people 10 died either in the ships, on Grosse Isle or in the nearby hospitals. "Before the immigrant has been a week at sea, he is a changed man. Breathing a fetid atmosphere..." These were the comments of one observer who found the conditions on board entirely detestable.

Steamships did not appear until the 1840s. In the 1850s the Allen line came about and a steamship route was established to Quebec. It would take on average 36 days to cross under sail, and only 13 or 14 days to cross the Atlantic by steam.

Grosse Isle records are on line. Deaths, marriages and christenings are recorded to an extent. Newspapers are also fascinating sources of information from this era. Steerage passengers are not normally listed, but cabin passengers are. Starting in 1847 death notices were published, and this was because the number of deaths in 1847 was so high.

Stowaways discovered were recorded as passengers. Canada did not require the archiving of passenger lists until 1865. Mr. Molson, who ran the steamboat company, limited passengers to 200 pounds. Stage coaches did run between Quebec and Montreal. There were not enough stages to take all of the passengers, and stage coaches tended to run only during the winter when the roads were frozen.

Finally, Janice Nickerson wanted on the topic of finding an ancestor in Ontario, Canada West or Upper Canada. The implication being that for those ancestors for whom the census does not provide enough information what are the other sources researchers could turn to, to help find these ancestors.

One of the more helpful sources is a book titled the *Men of Upper Canada: Militia Roll of 1828-9*. The globalgenealogy.com website reports that beginning in 1793 the able-bodied male inhabitants of Upper Canada (Ontario) were required by law to enroll as militiamen. Late in 1828 the commanding officers of each regiment were ordered to submit a roll containing the names of the men in their units aged 19 to 39. The list identifies and locates some 27,000 male inhabitants of Upper Canada. Perhaps what is more interesting, however, are the exceptions. If you know of an ancestor who was living in the area, but his name does not appear on the list, it is recommended that you consider the reasons for his absence, on the list, to determine where he might have been, and what he might have been doing.

In our next issue watch for the first installment of "War and Its Implications for the Souls of the George Can-

# Heritage Renfrew Appointments 2006

11 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](mailto: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

- 12 June 2007—Last meeting of Heritage Renfrew before the summer break
- 4 September 2007—First meeting of Heritage Renfrew after the summer break
- 5 February 2008—Heritage Renfrew Annual General Meeting
- 2008—150th Anniversary of the Corporation of the Town of Renfrew

**Do you have any ideas for Renfrew's 150th anniversary celebrations in 2008? We need to hear from you. What do you think would be a good project for Heritage Renfrew? If you would like to share your ideas, write to the editor today. Now is your chance.**

## RESEARCH

For those wishing to do research at Heritage Renfrew we have the following aids to help you in our research: The census records for Renfrew County from 1842 to 1901; Census records for Ontario County from 1842-1901; Census records for Hamilton 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 Videne 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

## Executive

President Dean Black 613-432-4354, [dblack@sympatico.ca](mailto:dblack@sympatico.ca)

Post-President Audrey Green 613-432-4354

Vice-President

Treasurer

Secretary Darlene Mask 613-432-6242

Membership Chair Joyce and Clarence McBride 613-646-2375

Home Children

Research Darlene Mask 613-432-6242

Newsletter Publishing Editor Dean Black, 433-3305 [dblack@sympatico.ca](mailto:dblack@sympatico.ca)

Directors Ambrose Adamchick 613-432-2225, Vaughn/ Grace Simmons 613-432-2376,

Stella Laviolette 613-432-7722, Irene Rekowski 613-432-3423, Pat Paterson

## Post Presidents Advisory Committee

Jim MacGregor, Kay Gollinger Lorente, Vaughn Simmons, Marjorie Lindsay, Dorothy Skinner, John Steele, Doris Humphries

## Honorary Directors

Carol McCuaig, Helen Clark, Don Campbell

## 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 there. 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, Malloch 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

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), Law records, Birth, marriage & Death excerpt from local papers and other sources, general information, maps, and Cemetery transcript & reference books.

**The Heritage Renfrew web-site** has been improved! Visit us at [www3.sympatico.ca/renfrewarchives/](http://www3.sympatico.ca/renfrewarchives/) and tell us what you think. We look forward to your comments and suggestions. By Decem-