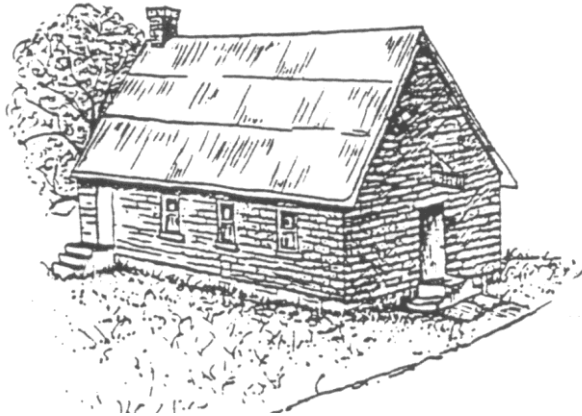


THE GOULBOURN NEWS



Produced by: The Goulbourn Township Historical Society (G.T.H.S.)
Visit our Website at: www.gcap.on.ca/historical/

Issue #6-April 1999

COMING EVENTS

MUSEUM OPENING DAY

Sunday May 23, 1999 (Goulbourn Museum)

We have tentatively planned opening day for May 23 at 1:30 p.m. Come out and enjoy the special festivities we have planned. Check out the new setup of the Museum and this year's exhibits.

Thursday June 24, 1999 (Goulbourn Museum, Stanley's Corners-7: 30p.m.)

We have invited Jim Stanzell to be our guest speaker for the meeting in June. Jim has been collecting genealogical information of Goulbourn pioneer families and putting them on-line. We will finalize this date shortly.

**MEMBERS OF THE PUBLIC ARE WELCOME TO ATTEND ALL G.T.H.S.
MEETINGS AND SPECIAL EVENTS**

RECENT EVENTS

Thursday March 25, 1999

Lynn Griffiths-McKee was our guest speaker at our Historical Society meeting. Lynn told the audience, of around thirty people, the basics of getting started in family genealogies. She discussed the institutions and reference sources that should be consulted when doing research. Lynn also discussed the Internet and software packages that are available for genealogists. Speaking from her own experience in family research, Lynn discussed the pitfalls that one is bound to encounter and how best to avoid them. A gifted speaker, Lynn held the audience's attention for well over an hour, with a combination of funny stories and insightful research techniques. Lynn wanted it mentioned that genealogists must respect people's privacy when conducting research and that it is especially important **to get permission before publishing any personal details on a family.**

Meet the New Executive

Donna Keays-Hockey: Museum Curator & Memberships for the G.T.H.S.

Donna was born in Ottawa, although her family comes from Perth, Ontario where both her brother and sister were born. The Keays family was among the early settlers to the Perth area, arriving in May of 1819, from Ireland. Donna's mother's family (Truelove) were farmers living about 15 miles outside of Perth on land that borders Bennett Lake. The farm and cottage property has now been passed down to Donna and her siblings. Donna has an Arts degree from Carleton University and attended Algonquin College, where she received a Certificate in Advertising and Promotion. She worked 9 years at the National Library in Ottawa, before taking time off to raise a family. Donna and her husband Les, a native of Sydney, Australia, and their two sons have lived in Stittsville for 9 years.

Virginia Notley: Secretary for the G.T.H.S.

Virginia and her husband Glynn have been residents of Stittsville for 23 years. Although born in Toronto, Virginia was raised in the West End of Ottawa. She attended Woodroffe High School, worked at Bell Northern Research for 2 years and then went to Kemptville College, where she received a diploma in Agriculture. Virginia has been a seasonal worker for the Federal Government for the past 20 years. Together Virginia and Glynn have been foster parents to 7 children from the Children's Aid Society of Ottawa-Carleton. Virginia was active in the Guiding movement as a volunteer for 13 years, and has also been a volunteer at the Wild Bird Care Centre. Virginia and her husband enjoy gardening and the companionship of their cat and two dogs.

LOOKING BACK

These notes were taken from the G.T.H.S. minutes of their June 19, 1979 meeting. Angus McLean "Reminiscences"

How many readers ever saw or helped to make what was called, soft soap, that blubbery-like substance which was a standby in days of yore, when many folks could not afford to get "boughten stuff" in cakes otherwise known as hard soap.

As a lad, I well remember the leach barrel, as it stood in the back yard, at a tilt, with a galvanized tin under it, to guide the liquid from the barrel into waiting receptacles. This leach was made in a barrel filled with wood ashes. We burned wood at \$2.00 per cord for hard maple or beech.

This barrel had small holes drilled in the bottom and innumerable pails of water poured on the ashes would at last run through

in reluctant black drops, and then the leach was

said to be running. The lye thus extracted was used for making soap, and the day the soap was made was a day of high adventure.

The operation took place out in the back yard, in a big black iron kettle, upwards of three feet across, which was never used, for anything else. I well remember that kettle—no ordinary kettle would do.

It had to be a clear, bright day and the moon had to be on the increase or the soap would not set—so it was believed.

Over a blazing fire set in a hole dug in the ground, grease and lye were fused in the old black kettle and stirred all the time, from left to right, with a hickory stick.

All persons of six or under were excluded from the ceremony, but there was nothing to prevent us kids from standing away at a safe distance and watching the operation. Again, some of us could climb out an upstairs window on to a sloping roof from where we

had a grandstand position of observation. There was a fascination in the fiery boiling of this billowy mass, which threatened to boil over at any minute.

My mother, in a blue print dress tucked tightly between her knees and her head rolled in a red handkerchief, stood on the windward side, stirring with a quick motion. Pails and wooden boxes stood ready to receive the soap when it was done.

No-one must speak to her, or interrupt in any way when the boiling was going on, for there was a moment when the pot must be removed, and if that moment was correctly guessed, the soap would harden from a liquid into a mushy mass, which later became more or less firm, but not as hard as boughten soap.

My mother was master of ceremonies of all domestic rites, so of course she knew the exact moment. There was a real trick to making soap. Once in a while there was a failure, but my mother seemed to have the knack of knowing when to pull the fire and let the boiling mass cool.

To me, this soap making stands out in memory. As noted, the kettle with its contents stood in the backyard. It had, as night approached, reached the point when the fire could be pulled. It was left to cool over night.

Not many homes had, in those days, a toilet and when nature called, one had to journey out to what was called an out-house or smoke-house, whose walls were decorated with the illustrated pages torn from Eaton's catalogues.

When I was but a small lad, for some reason or other, the next morning after soap making, I was going backwards to the outhouse, when I collided with the kettle of newly made soap. I sat down to the hips in the slimy mess, which was ready for the cleaning of floors and other conceivable uses about the house.

As it was made of lye, I yelled blue murder. Quickly retrieved from the kettle, I had to strip and put on fresh clothing. I recollect that as a lad in the summer, I wore

not much else than a blouse and a short pair of pants—bare legs and feet. That is one incident, which I can recall in my experience with soft soap.

But that stuff could clean! Put on the old-time wooden floors, they came out as white as the beaches of the Bahamas. One could eat off them. No fancy floor-coverings in those days---it was down on your knees for a good housewife, and with a scrub brush, a strong back and a goodly sprinkling of the soft soap, a deed was accomplished of which any good housekeeper would be proud.

Incidentally most good housekeepers religiously carried out this floor scrubbing every week—as faithful as the Saturday night bath for everyone.

Everyone bathed in the old tin or wooden tub, sitting on the kitchen floor. The tub contained hot water, which had been carried in from a cistern outside. After the bath, the water was again carried out and dumped on the ground. I can't remember if the newly-made soft soap was used or not.

But those were happy days, even though we lacked many of the comforts, which we enjoy today. No, I would not like to see them back, despite the trouble, which these new-fangled gadgets can bring.

Then there was the hazard of the wood burning stove, by way of chimneys catching fire. Creosote from the wood caused many a house to be burnt down, due to a chimney fire.

Not to mention the dirt, dust and ashes, which accompanies a coal or wood burning stove. Taking out the ashes was not my favorite chore.

No, I am quite happy with today's conveniences—running water, automatic heat, telephone, and all those other things made possible with that wonder juice, electric power.

Mothers do not have to make soap, neither do they have to hand scrub the laundry or even dry it outside as some of their mothers did. Everything is automatic. Why would we wish for the return of the old days?

Brother, you don't know what it's all about and how lucky you are.

Recipe for simple soap

Melt two kilograms of fat in one litre of soft (rain) water.

Set aside.

When cool, sprinkle in one small can of lye crystals.

(Make sure you don't touch the lye. It burns)

Stir until cool, as the lye will reheat the tallow.

Then stir occasionally until the mixture is thick.

Pour into a wooden or cardboard box lined with cloth.

Score with a knife.

Next day, or when completely cold, cut into bars.

A LITTLE PIECE OF HISTORY

“THE DAYS THAT NEVER WERE”

The following article supplied courtesy of Don McMillan.

Julius Caesar gave the world the twelve-month calendar in 45 B.C. He decreed that each ordinary year would contain 365 days with a 366-day leap year every four years. This assumed that the earth orbited the sun in 365 days and 6 hours, but in actual fact it is 365 days 5 hours 48 minutes and 46 seconds. Thus every 128 years, a day was added that should not be there.

By the year 1582, Pope Gregory X111 noticed that the spring equinox was ten days late, so he decreed that the date that was to have been Oct 5th would be Oct 15th. To compensate for the 11 minute and 14 second yearly error, henceforth, only one century year out of four (that divisible by 400) would be a leap year. Thus the year 1900 and 2100 would not be leap years, but 1600 and 2000 would be. This Gregorian Calendar was gradually adopted by the Roman Catholic world.

In England and Scotland an act was passed in 1751 declaring that beginning in 1752, the Gregorian Calendar would be adopted and September of that year would contain only 19 days as follows:

| | | | | | | | |
|-------|-----------|-----|-----|-----|-----|------|----------------------------------|
| ----- | | | | | | | |
| 1752 | September | | | | | 1752 | |
| Sun | Mon. | Tue | Wed | Thu | Fri | Sat | |
| | | 1 | 2 | 14 | 15 | 16 | So the days September 3 to |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 | September 13, 1752 never existed |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 | in Britain. |
| ----- | | | | | | | |

Soviet Russia adopted the Gregorian Calendar in 1918 and Greece in 1923 for civil purposes, but many countries affiliated with the Greek Church retained the Julian Calendar for church feasts.

DID YOU KNOW

(Taken from the book titled “**What is it?**” written by Lorraine O’Byrne in 1977.)

Where and what does the phrase “GONE TO POT” come from and mean?: Broken pieces of candle and candle ends which were no longer useable were kept in the melting pot to be reused in making new candles. These little pieces were of no further value and thus were

“gone to pot”. This term was also applied to small or damaged pieces of metal, which were saved to be melted down and remoulded. Now the hope of reclaiming something which has “gone to pot” is much less than in its original sense. Usually it implies—ruined beyond repair.

MUSEUM NOTES:

We have made some significant changes to the appearance of the Museum over the winter months. The interior of the Museum was freshly painted a pale green colour, and a contrasting border was added just around the ceiling. The border was completed using a “ragging” procedure and is greatly enhanced by the addition of a wood trim. The window frames have all been grained in a brown shade to give the look of real wood. The doors have been grained and trim added. The overall appearance is very impressive. We are indebted to Master Painter, Martin Airey and his group of apprentice painters for all their hard work. The major cost of the painting was borne by the Township. The Museum contributed \$500.00, which was approximately 1/3 of the total cost. The painters will come back shortly and finish the outside doors and do some exterior painting, as well as paint the Annex building. I am told by reliable sources that a similar project done by professionals would have cost \$3000.00 to \$4000.00.

Barry Roberts, Robin Derrick and myself have agreed to help out the Millenium group in the township, which is planning a large stage production, chronicling the history of the township. This production would involve a number of organizations within Goulbourn, including dance and vocal groups. We have been providing the Millennium organizers with possible historical scenarios

that could be used in a stage production, and which would highlight our rich heritage.

We have begun the process of applying for a number of grants for the Museum. The first one applied for is from the New Trillium Foundation. We will also be submitting applications to provincial and federal sources for operating funds. If we do receive Trillium funding, a large amount of the monies would go toward digitizing the photographs and historical manuscripts we have in the Museum. This would ensure that these items would be safely preserved for the future in a format that is easily accessible to the public either on-site or through our Website. Without funding we could never attempt these projects.

Freda Dolan and I have been working on an exchange of reference tools and material between the Information Centres at Richmond and Stanley’s Corners. This will ensure both Centres are well equipped to handle public inquiries. Both Centres hold basically the same information, but the Richmond Centre also houses a number of microfilm reels of early census records. All material at the Richmond Centre is available to the public during regular library hours.

The vertical files at the Museum are being reviewed with valuable material such as deeds and manuscripts, being removed to archival type storage conditions. At present the photograph collection at the Museum is being xeroxed, and the original photographs will be placed in acid-free containers. A cross-referenced index system accompanied by

copies of the photographs will make the collection user friendly.

A lot of the information in the vertical files consists of copies of local historical articles as well as a large number of family genealogies. These file items are not fragile and can be consulted by the public and photocopied again if required. The two archival Centres, located in different areas of the township, ensure that the historical resources of Goulbourn are readily available to the community and the general public.

Barry Roberts and I are in the final stages of completing the new brochure for the Museum. It contains information on the township history including a driving tour map as well as a description of the Historical Society and the Museum. We will be contacting a printer in the near future.

I am setting up a pioneer household display this year. It will be a retrospective collection, since it is near impossible for us to collect entirely from one period. Any item dating from pioneer times up to the 1930's would fit in with our display. Please contact me if you have anything that you feel might be appropriate. Among the items I would like to borrow would be: a place setting of dishes, similar to those used in a farmhouse, cookware

items, fireplace tools and a large churn. We are also in need of some old tables at the Museum just to set display items on. We currently use modern tables covered with a cloth, but this does not look very authentic. Even something very rickety could be used for a pioneer setting. I have also set out a number of antique carpenter's tools, such a hammers, rules, chisels etc. I am putting together a small logging exhibit with some of the basic logging tools and photographs of lumber shanties. Many men from the Goulbourn area supplemented their farm incomes by working at the camps in the winter months. Please contact me with any item you could loan the Museum for the upcoming season.

For some time we have been trying to get some barn board for constructing displays at the Museum. We have been able to find people willing to sell barn board, but as our funds are limited we haven't wanted to go this route yet.

We are currently trying to firm up some entertainment for our opening day at the Museum. When these details are finalized we will begin some local advertising of the event.

By: Donna Keays-Hockey, Curator

QUERIES

Weldon Reid
RR 4,
Site 13, Compartment 1,
Gibson's, B.C. B0N 1V0

Looking for information on Stitt, Graham, Alexander or Bradley families. Weldon Reid is related to the above families as well as to the family of Jackson Stitt.

Nancy Dale
74 Woodgarden Crescent,
Toronto, Ontario
M1E 3K2

Researching her family's connection to John C. Bradley of Hazeldean. Recently received studio portrait of G.R. Bradley, perhaps a brother of John, dated 1905. Descendents of George might be interested in seeing the picture.

Your smile for the day.
Provided by Erskine Rivington.

ATONE FOR YOUR SINS BY CASTING THE CORRECT
BREAD UPON THE WATERS.

For ordinary sins, use white bread

For exotic sins, french bread

For particularly dark sins, pumpernickel

For complex sins, multi-grain

For twisted sins, pretzels

For tasteless sins, rice cakes

For sins of indecision, waffles

For sins committed in haste, matzoh

For sins of chutzpah, fresh bread

For substance abuse, poppy seed

For committing arson, toast

For committing auto theft, caraway

For being ill-tempered, sourdough

For silliness, nut bread

For not giving full value, shortbread

For excessive use of irony, rye bread

For telling bad jokes, corn bread

For hardening our hearts, jelly doughnuts

For being money hungry, enriched bread or raw dough

For war mongering, kaiser rolls

For immodest dressing, tarts

For causing injury or damage to others, tortes

For promiscuity, hot buns

For promiscuity with a Christian, hot cross buns

For racism, crackers

For sophisticated racism, Ritz crackers

For being holier than thou, bagels

For indecent photography, cheesecake

For trashing the environment, dumplings

For sins of laziness, a very long loaf

For sins of pride, puff pastry

For the sins of righteousness, angel food cake

For selling your soul, devil's food cake

*****RECIPES*****

A hot wholesome meal idea. Our recipe comes from the White House Cook Book circa 1900.

IRISH POTATO SOUP

Peel and boil eight medium-sized potatoes with a large onion sliced, some herbs, salt and pepper; press all through a colander; then thin it with rich milk and add a lump of butter, more seasoning, if necessary; let it heat well and serve hot.

MEMBERSHIP APPLICATION

To the Goulbourn Township Historical Society

Last Name: _____ First Name: _____

Street Address: _____

Town or City: _____ Province: _____

Postal Code: _____ Telephone: (_____) _____ - _____

Date: _____ Amount Enclosed: _____

Memberships in the Goulbourn Township Historical Society are: Single member \$10.00 per year and Family membership \$15.00 per year. Please make your cheque payable to “The Goulbourn Township Historical Society” and mail it to: The Goulbourn Township Museum and Historical Society c/o The Township of Goulbourn, 2135 Huntley Road, P.O. Box 189, Stittsville, Ontario K2S 1A3.

The mandate of the Goulbourn Township Historical Society is to foster an understanding of our local heritage. Meetings are held on the 4th Thursday of the month. Most meetings have a guest speaker, addressing a topic of historical interest. The Historical Society is active within the schools, speaking to children about the history of the township and showing them some of the artifacts we have on display at the Museum. The Society also participates in Township events such as Canada Day, Villagefest and the Richmond Fair.

Members of “The Goulbourn News” committee are: Erskine Rivington, Hilda Moore, Donna Hockey and Virginia Notley. If you have questions or suggestions you are invited to call Hilda 838-2274 or Virginia 836-1556.