

Issue #2 - 2013



Photo from Tweedsmuir Histories, Goulbourn Township Historical Society Archives

This large white tent was used for worship services on the grounds of the Holiness Movement camp-grounds which were located in a wooded area in Stittsville between Manchester Street and Poole Creek in the early years of the 20th century. Visiting evangelists preached and many wonderful singers provided the music, including local boy Homer James, and George Beverley Shea, who later toured with Billy Graham.

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To send articles or tidbits of information for the newsletter, Lesley would be pleased to receive your input and can be contacted at:
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ANNUAL PROGRAM CALENDAR FOR 2013

Mark these important dates on your calendar! We encourage everyone to come out throughout the year to enjoy the many events that Georgia Derrick and her team have arranged for the GTHS. If you can provide some baking or help with the set-up for the events, please contact Fran McCarthy at 613-831-1036 or email her at: francath39@sympatico.ca. She will be delighted to receive your assistance because as you know many hands, make light work.

February 16 – Heritage Program, Stittsville Library
March 16 – Voices of Goulbourn with Linda Preston and Cheryl McCoy, Stittsville Legion
April 20 – Antique Time Pieces – Presentation and Appraisals with Grant Perry, Stittsville Legion
May 18 – History of the Rotary Club, Stittsville Library
June 15 – History of Firefighting, Stittsville Library plus Firehall visit - CANCELLED
August 17 - Mapledene Camp Commemorative Plaque Unveiling - Alexander Grove, Stittsville
October 19 – The Masons at Goodwood Masonic Lodge, Richmond
November 16 – Military Men with Dave Brown, Stittsville Legion
December 15 – Traditions of the Season

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PRESIDENT'S REMARKS

From time to time, one of our members leaves the area and we are the poorer because of their departure. This is the case for **Evelyn Leroux**, who has sold her house in Stittsville and is moving to Brockville to be near to her daughter.

Evelyn has been a faithful and productive member of the Goulbourn Historical Society for many years. She had a particular interest in genealogy and started working on the Family History Files when they were still held at the museum. And when the Historical Society reconstituted its Archives Committee in 2012, Evelyn became its chair and enjoyed working with Marion Gullock, Joan Darby and Marion Scott. She has added to the files, cleaned up a number of them and brought improved order to them. We wish her all the best for the future and hope she will keep in touch as she moves into a new phase of her life. Many thanks for all the interest you have shown Evelyn and the work you have done.



Evelyn Leroux

New Plaque in the works

Our energies so far this year have been directed toward the creation of a new plaque which will commemorate the Stittsville Campgrounds where a religious group called the Holiness Movement had its meetings and to where the Mapledene Youth Camp also moved in 1948. **Reta Holmes-Demarais** and her husband **John Desmarais** have been diligently working away at researching the subject so that our plaque will be historically accurate. John has found the subject fascinating and has come up with a lot of information which will be added to our Social History

Files. It was **Lillian Hobbs** who made the suggestion at our AGM in January that the Historical Society do a plaque and she has been involved in helping to choose the site.

Marge Gillick has been recording the names of those who attended the camps.

It's been amazing to discover that thousands of people came to Stittsville over the years because of these religious campgrounds and that there were family cottages, a dining hall and a house of worship as well as tent encampments, all scattered among the trees between Manchester Street and Poole Creek in Stittsville, right up until 1974. It's all gone now, but the memories still live in the minds of those who experienced it. We think it is worth remembering and we'll mark the area with a plaque.

There's a special invitation for all members to attend the August 17th unveiling, elsewhere in this newsletter. There'll be historic picture displays and light refreshments so please make time to come. We'd love to see as many of you as possible.

A Snapshot in time!

We've decided to run our Heritage Photo Contest once again under the title of "A Snapshot in Time". We'll have five categories:

1. Heritage Homes in Goulbourn
2. Richmond Fair 2013 – Tomorrow's History
3. Goulbourn Swamps
4. Links to the Past
5. Heritage Tombstones

The rules will be posted on our website, but the short and the long of it is that all photos must be taken within the boundaries of the former Goulbourn Township and should be taken during this calendar year. The deadline date will be in early Fall. Get creative over the summer and watch for further publicity.

PRESIDENT'S REMARKS

Watches, Clocks and Service to the Community

Our last two public programs covered some very interesting topics. We had a large and enthusiastic crowd for our April presentation on timepieces at the Legion with **Grant Perry** and **Dan Hudon**. Mr. Hudon presented a fascinating look at the Waterbury Clock Company, which began in the 1800's, and rose like a phoenix several times from near death and closure to finish as the Timex Corporation and it's still in operation to-day. Mr. Perry gave us a history of the wrist watch and illustrated his talk with slides, as did Mr. Hudon. They and two other gentlemen were then available for questions and appraisals after the meeting. A number of people brought clocks and watches for them to look at.



A sample of the watches that were on display



Getting a quote on an old timepiece

In May we had a smaller but attentive group at the Library who heard **Carolyn Clark** talk about the beginnings of Rotary International and how the club started in Stittsville. One of our members, **John Brummell**, was instrumental in persuading Shad Qadri, to become the local club's first president in 2004. The Rotary Club supports international efforts such as Shelter Box which provides tents, food and supplies as well as local causes.

Summer

Summer is icomen in, as they say in old English and with it a chance to relax and perhaps do some of your own historic research. Until next time.....

Barbara Bottriell

THE HOLINESS MOVEMENT AND THE MAPLEDENE BIBLE CAMP ARRIVE IN STITTSVILLE

(Submitted by Lesley McKay with historical assistance from Reta and John Desmarais)

I would like to share some historical information that had a huge influence on the small Town of Stittsville for several years and touched my own life for that matter.

Envision, if you can, small-town Stittsville as your summertime vacation destination – like the days of Andy Griffith, Opie and their friendly town. Now envision every July a campground converged upon by people of all ages from all over Canada and the United States; tents of various sizes; and a large tent for the Holiness Movement camp revival meetings. Yes, Stittsville was a hub of activity during the summertime from 1898 to 1974 as the Holiness Movement arrived in Stittsville with Bishop Ralph Horner as its leader.

Reverend Ralph C. Horner, born near Shawville, Quebec in Pontiac County and later known as Bishop Horner, was ordained as a Minister of the Methodist Church in 1887. He was associated with the Montreal Conference made up of several Methodist circuits. Bishop Horner's sermons attracted wide attention, but also met some criticism, especially because he didn't advocate prostration nor condemn it. He was dropped from the Montreal Conference roll due to his refusal to accept a circuit posting and the spectacle caused by his services.

Bishop Horner had a strong evangelistic spirit and was integral in the planning and establishment of the Stittsville Holiness Movement Church and the annual meetings that took place in Stittsville, including the Feast of Pentecost in May, the annual church conference and the July family camp meetings. Some of the other Ministers who have been affiliated with the Holiness Movement Church and campgrounds in Stittsville were The Reverend Lindsay, Reverend Price, Reverend Bowen, Reverend McFarlane and Reverend Campbell.



Some local men instrumental in the start-up of the Holiness Movement Church in Stittsville were – Mr. Johnnie James (committee head), Andrew Scharfe, Richard Flewellyn, George Tennent, James Argue, Silas Argue, William Argue and Wesley Trimble.

The work of the Holiness Movement was far and wide with Churches being built in Stittsville, Carsonby, Munster and Fallowfield, and other centres in Eastern Ontario and the Valley, spreading to Quebec and across Canada. In 1899, the Movement dispatched its first missionary to Africa (Egypt) and, in 1904, it had reached the shores of Ireland and a Church was erected in Belfast. That same year, China saw the work of the 'Movement' arrive. A federal charter was secured in 1900 from the Parliament of Canada for the Holiness Movement Church which had been functioning since 1897.

Even in the early days, the Stittsville campgrounds attracted a large number of the faithful, and because of this, an over-sized tent was used to hold the daily camp meetings and this was replaced by a larger tent at a later date to accommodate the numbers. The only permanent structures on the grounds at that time were an open shed for the horses, a barn and a parsonage. It was felt that a permanent structure for the services would limit the number of worshipers, so

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THE HOLINESS MOVEMENT AND THE MAPLEDENE BIBLE CAMP ARRIVE IN STITTSVILLE- Cont'd

one was not built on the site until 1926 being named 'The Tabernacle'. The Tabernacle was a wooden framed building that on hot summer days allowed the roof ventilation to be opened. The Tabernacle stood for more than 40 years before winter took its toll on the roof and it collapsed and hence, was replaced by a steel building. A dining hall was built to replace the dining tent and other smaller outbuildings were also erected over the period of the camp's existence.

As time passed, families who attended the campgrounds on a regular basis, started to build small, permanent cottages. These were located near the main entrance at Manchester Street. Some of the cottages were even 2 storeys, such as the Manchester's cottage. Others who maintained a cottage were the McGregors, Roes, Pritchards and Warren families. More often than not, the children and mothers stayed at the camp throughout the summer, and the fathers joined them on weekends.

On two separate occasions, additional land was purchased to accommodate the activities and number of people staying at the campgrounds – in 1905 for \$250 and in 1911 for \$600. The Holiness Church itself was located on the camp property that had been purchased in 1898. It was located at 141 Main Street, North, and became the location of W.A. MacDougall Sales & Service, and is still perched atop the across from Bradley's Insurance. From the church, a path was used to access the campgrounds. The grounds were located between Manchester Street and Poole's Creek and backed onto what is now Jonathan Pack Street – for a total of approximately 35 acres. The area now consists of houses and soccer fields.

In 1948 the summer activity increased at the camp grounds as the Mapledene Youth Camp was relocated from Brockville (due to a fire) to the Stittsville campgrounds..

In 1959, the Holiness Movement Church and the Free Methodist Church merged and this meant even more activity at the Stittsville Free Methodist Camp Grounds. In 1961, it was decided that a 20 foot by 60 foot swimming pool would be built; new washrooms and showers were also built on the site.

In the beginning, Mapledene was attended by children from upper New York State, Ontario and Quebec. They would participate in activities in the morning, a lunchtime worship service, followed by afternoon swimming and then an evening worship service. In the beginning, the children stayed in tents, but the girls stayed in the dormitory called McFarlane Lodge while continued to rough it in the tents. The Lodge was named for Rev. Charles McFarlane of Smiths Falls, a founder of the camp and its' Director for several years.

The Mapledene Youth Camp was also opened up to the children of Stittsville and the local area and for a small fee or in some cases a donation of food for the camp kitchen (maybe a couple of loaves of bread, or a homemade pie or two, etc.) we could attend for one week of Bible Study Camp, but we would only participate in the daytime activities foregoing the overnight stay. For some, the thought of attending a daytime camp that provided swimming, other sports, crafts and religious education was something to look forward to each summer, for others not so much, but you can be guaranteed that the lure of swimming in a new pool certainly outweighed the cons of attending such a camp for one week. I was one of the lucky ones who was always registered for the camp by my parents and looked forward to this summer adventure in my own backyard!

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THE HOLINESS MOVEMENT AND THE MAPLEDENE BIBLE CAMP ARRIVE IN STITTSVILLE- Cont'd



The swings located at the Stittsville Free Methodist Camp Grounds

In the summer of 1967, the children of Stittsville, Richmond and environs were excited to learn that the Camp was offering the opportunity for us to participate in two public swims daily during July through to mid-August. We were allotted the times of 9:00 – 10:00 a.m. and again at 1:00 – 2:00 p.m. The cost was 10 cents each per swim and there were easily 50 kids in the pool at each swim. It was a way to assist the Camp in offsetting the costs of the pool maintenance and the two lifeguards that were on duty.

I can remember several of us trotting through Alexander Grove park (perhaps stopping for a swing on the huge sets that were located there at one time and picking some wild berries too) and then winding through the berry path beside the outfield of the ballpark at Alexander Grove only to ensure we were near the front of the line to get in to swim. The number of children allowed in at each swim was limited, so there was always a rush to get there first. Twice a day we would do the same thing eager to pay our 10 cents and be able to cool off, especially on the hot, lazy days of late July & early August. Some of the names that come to mind for the swimming sessions are Linda Maguire, Murray Spearman, Bobby Crego, Perry Nixon, Nancy Moore, Allan Smith (who taught me to swim at the pool when I was only 7

years old), Murray and Marc Cotnam, Brian Latimer, Debbie Loucks, Larry Parks and Randy Maguire to name a few.

Some mornings it was quite cool waiting in line, but we were always eager to get in the pool and would quickly warm up in the water. The swimming sessions continued until 1974 when the campgrounds closed.

The Township of Goulbourn then stepped in and took over responsibility for the pool for about two years, still offering swimming to the residents of Stittsville. Unfortunately, because the site was pretty much isolated by this time, vandalism took place and the program was halted. Half of the land was then sold to the Township and the other half was sold to a building contractor for the development of the existing houses and soccer fields.

It was a sad day when the balance of the existing buildings that hadn't been vandalized were dismantled and removed. The Town of Bloomfield, where the Free Methodist Camp exists today, has replaced the Stittsville campgrounds and has a motel called Mapledene that was built with some of the money from the sale of the Stittsville campgrounds.

An era of Stittsville and Goulbourn Township history was lost when the gates to the Free Methodist Camp Grounds closed for the last time in 1974, but those of us who were fortunate enough to have participated in the programs offered still have wonderful memories of the special times spent there and they will not be forgotten.

In appreciation for the contribution that the Holiness Movement/Free Methodist Camp Grounds provided to our small town and the area, the Goulbourn Township Historical Society will be dedicating a plaque to be placed at the old site of the campgrounds in August, 2013.

SO WHICH EPHRAIM KILPATRICK IS OURS? – A CASE STUDY

(Submitted by Rev. Jim Kirkpatrick)

One of the easiest and most serious mistakes in genealogy is to accept the assumptions of previous generations as fact without checking the data yourself. This can lead you to follow the wrong family line completely or waste many precious hours searching for non-existent people or documents. My great-great-grandfather Ephraim is a case in point.



Ephraim Kilpatrick was a weaver, born in or near Glasgow, Scotland in about 1800. He came to Canada, settling near what would become Carleton Place. He is my great-great grandfather. Tracking him down (where is he buried, where did he live and work, etc) would prove to be challenging because of some conclusions from about 40 years ago. The problem - there were actually two men with the same name and birth year who came from the same area in Scotland and settled in the same area in Lanark County, although at different dates. Ephraim was a common name in Scotland at that time. The increased availability of material on-line allows us to survey more original documents from the convenience of our home computer and do it more quickly than previous generations without having to travel to view the original documents.

The recent accessibility of images of grave markers and cemetery listings on-line has been a great resource. Also, the change from Kilpatrick to Kirkpatrick occurred sometime around 1880 but was not universally used by my ancestors until about 1901 (Kilpatrick in 1871 and 1891 Canada census; Kirkpatrick in 1880 US census and 1901 Canada census). This continues to require the researcher to check both names frequently.

Ephraim #1

Not Ours - came to Canada in 1821 from Glasgow as part of the Lanark Society Settlers (and died about 1860). These were people from the Glasgow area who formed a number of emigration societies and paid their own way to Canada on board 4 ships (Earl of Buckinghamshire, David, Commerce, and George Canning), all arriving in 1821. Ephraim was 21 and single, settling on Concession 8, Lot 11E, Ramsay Township, Lanark County. Also travelling on the same ship was John Kilpatrick, 41 and married (she was also 41, along with 5 children between ages of 1 and 12), settling on Concession 8, Lot 11W, Ramsey Township. Ephraim, John's eldest son, was allocated 100 acres on his own, next to his father. The Kilpatrick's were part of the Bridgeton Canadian Emigration Society and travelled as part of a group of 63 individuals. Some 490 in total came on the George Canning. I have been able to identify 3 of the other children of John Kilpatrick (1780-1836) and Janet Mills (1778-1852): Margaret (1801-1858), George (1808-1894), and John (1820-?) along with their spouses and some of their descendants. Ephraim spent some time in New York State (1840 census, Onondaga County, single) before marrying Charlotte Edwards (1806-1877) about 1845 and returning to Canada, settling in Caledon, Peel County, Ontario (1851 Census, along with Charlotte, his mother Janet, and no children).

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SO WHICH EPHRAIM KILPATRICK IS OURS?

A CASE STUDY - Cont'd

Ephraim died and was buried beside his sister Margaret in Boston Mills cemetery, Peel County about 1860. Charlotte remarried in 1862 to Murdock McKenzie (1806-1886). Margaret married Thomas Corbett (1800-1873) and had 3 children. George married Mary Edwards (1800-1883) and had 6 children. They moved from Exeter, Huron County to Turtle Mountain, Manitoba in the mid 1880's. John married Ann Downie and had 10 children. They lived in Ramsey Township until about 1865, moving then to Bruce County. They likely moved to the US as a number of their children moved to the US in about 1874 (various Census data and death records). They seem to have resisted the change to Kirkpatrick and appear as Kilpatrick on all the census documents and other places as well. I don't know where or when John and Ann died. Much time and energy was spent trying to show that this Ephraim was our ancestor. I am now confident that this was not the history of our ancestor. An earlier speculation that Ephraim returned to Scotland to marry Helen and then return with his new family to Canada is possible but would be very unlikely in any case as these people were much too poor to be able to afford such an extravagance as ocean travel.

Ephraim #2

Ours - was born near Glasgow in about 1800 and came to Canada in 1836 (Date Settled from 1842 Census) from Glasgow area. He died in Michigan in 1880. He came with his wife (Helen Irvine 1808-1880, married 1831 in Paisley, Scotland) and 2 children (Elizabeth and James), leaving his parents (Ephraim and Margaret in Scotland). 4 other children were born in Canada – John, Margaret, Helen (Nellie), and Ephraim. They settled in Beckwith Township, Lanark County (adjacent to Ramsay Township) and would soon move to the village of Carleton Place (1842 Census, Beckwith Township – C12, L14 (Village of Carleton Place) – 7 in household).

All six children married and had extended families, with the exception of Nellie who only had one child that I am aware of.

Elizabeth (1832-1873) married John Rorison (1832-1874) in 1852 and had 8 children, 5 male and 3 female. James (1835-1907) married Anna McMaster (1838-1902/6) in 1856 and had 9 children, 7 male and 2 female. John (1837-1870) married Margaret Slater (1843-1927) in 1862 and had 3 children, 1 male and 2 female. Margaret then married James Fleming (1830-1890) in 1871 and had one additional daughter. Margaret (1839-1872) married David Findlay (1836-1890) in 1859 and had 8 children, 6 male and 2 female. David then married Catherine McCrostie (1837-1933) in 1875. Helen/Ellen/Nellie (1841-?) married George Hossack (1834-?) in 1859 and had one son (the family seems to disappear after the 1861 Census). Ephraim (1847-1930) married Eliza Ann Willis (1851-1895) and had 5 children, 2 male and 3 female. Ephraim then married Annie Bolton (1864-1943) in 1898 and they had one daughter. Descendants of Ephraim and Helen are now scattered from coast to coast in Canada and in the USA.

The author is descended through Ephraim and Eliza's son, George (my paternal grandfather).

The importance of checking original sources cannot be over-emphasized. Without checking as far back as possible it is too easy to make connections that are incorrect when names and dates seem to coincide. This is particularly troublesome when using other people's information that is posted at various on-line web sites. This is another example of 'buyer beware'. The internet can lead you astray!!

NEWS AND VIEWS

Membership Renewal

Did you renew your membership for 2013/14? If not, please feel free to use the application form at the back of this newsletter and return it to the address provided. And, of course, you can also renew your membership and we welcome new members to register at any of our events.

Sad News - We would like to pass on our condolences to member Susan Dow, whose mother, Carol Clark, passed away in May.

Congratulations go out to the Huntley Township Historical Society which has published a new book called "Carp Fair – History in the Making". It costs \$20.00 and is available by contacting HuntleyHistory@gmx.net or by calling 613 256-4209.

The latest edition of the Ontario Historical Society's scholarly magazine called Ontario History has a very interesting article on the Duke of Richmond in it. It seems the Duke was quite a man about town and the author even questions whether rabies was the actual cause of his death. This magazine is available to read in the Goulbourn Historical Society's reference section in the Local History Corner of the Stittsville Public Library.

Reminder - A Family History Conference

featuring Ireland will take place in Ottawa from September 20-22. It is sponsored by the British Isles Family History Society. The location is still to be announced, pending negotiations with Library and Archives Canada.

Registration is at www.bifhsgo.ca

An original play by Carp resident **Helen Weed-****en** will be staged this summer from Aug. 14th to Aug. 17th at the Carp Fairgrounds. Called "Fairground Follies" this is a humorous look at the Carp Fair over the years, written to celebrate the Fair's 150th birthday. Tickets are \$10 if purchased ahead, and \$12 at the door. The box office number is 613-832-1070, or you can buy them online at www.ruralroot.org.

National DNA Day is April 25 and commemorates the day when James Watson, Francis Crick, Maurice Wilkins, Rosalind Franklin and their colleagues published papers in the journal, Nature, on the structure of DNA.



The Goulbourn Township Historical Society cordially invites you to attend the Unveiling of a Plaque to Commemorate the site of the Holiness Movement and Free Methodist Campgrounds and Mapledene Camp

Saturday, August 17th 2013 at 2:00 p.m.

On the East Side of the Stittsville soccer field in Alexander Grove

Light refreshments to follow - Picture and Craft displays

Parking at the Johnny Leroux (Stittsville) Arena



DAYS OF YORE . . .

Seeds for the Future – Gardening in the 1820's

(Submitted by Joan Darby)

(Reprinted with permission from GTHS member Marion Scott's Blog "Richmond Heritage")

It's hard to imagine the excitement of the Richmond settlers as they experienced the first spring in their new community. Owning land had been no more than a dream for most of the disbanded soldiers of the 99th/100th regiment, so the offer of free land in a new country was an irresistible lure to stay in Canada at the end of the War of 1812. Now they faced the challenge to succeed in this new venture.

When they accepted the government's offer of free land, the soldier-settlers were each given a year's army rations, the tools to succeed in settling their land, and seeds for their future. Few other British emigrants had the luxury of a year's supply of free food before having to provide food for themselves and their families. The spring of 1819, the first spring on their land, would not have been as crucial or challenging with this safety net in place. We do not know what seeds the settlers were given for their first crops but they were likely the basics. Typical of the time would have been carrots, turnips, onions, potatoes and grain. But once this first year of support was ended, what resources did the settlers have for food and crops?

Many emigrants to Canada brought seeds from "home" or saved seed from earlier crops. This was not the case for the settlers from the 100th regiment, who had traveled extensively throughout the war and who had been provided for by the military establishment. Once the year of rations in the new settlement ran out, they turned to the new store, opened around the fall of 1819 by Lt. George Lyon, for the seeds to plant their crops and the vegetables that would feed their families.

What seeds were available at Lyon's Store?



**Two Shaker men in their garden
Courtesy Hamilton College Library
Digital Collection**

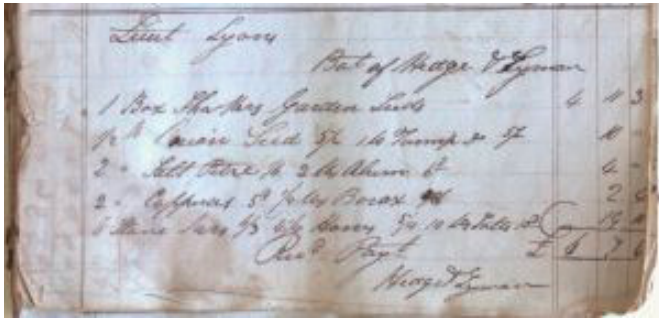
All of Lyon's seven seed orders in the period from 1820 to 1825 were placed through Hedge & Lyman, a company which had existed in one form or another in Montreal since 1800. Although their primary business was hardware and pharmaceuticals, Hedge & Lyman appear to have acted as distributors for many other commodities. Each seed order was placed in March of the year in order to take advantage of the easiest – and cheapest – shipping season, and to have seed available in time for spring planting. After 1825, there are no further orders for seeds or plants in his invoice book. Lyon operated his store for almost 20 years more; why did he not order seeds again?

George Lyon's first seed order, for which the date is unreadable but which was likely in the spring of 1820, was surprisingly small: ½ box of onion seed, a quantity of turnip seed, and a box of "Shakers Garden Seeds". Since the late 1700's, the United Society of Believers, or Shakers, had run one of the leading seed-raising enterprises in North America and distributed their seeds to merchants in the American states.

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DAYS OF YORE - Cont'd

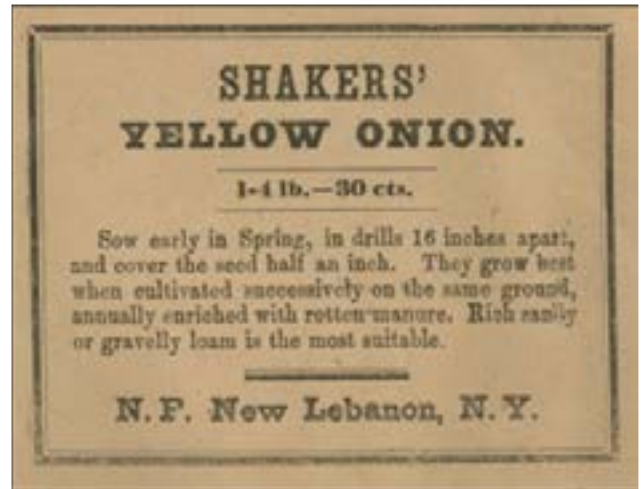
Their seeds had the reputation of being “the best in America”, so it is in keeping with the calibre of the community that George Lyon purchased the first seed order for Richmond from such a prominent and well-respected source.



George Lyon's first seed order

The March 1821 order was the largest of any of Lyon's seed orders. It included seeds for food staples such as carrots, onions, peas, beans, turnips, radishes, cabbage, lettuce, beets and turnips; culinary and medicinal herbs such as [lemon] balm, sage, caraway, parsley, summer savory, saffron, and pepper grass; and a quantity of clover. It is surprising that Lyon ordered “saffron”. Saffron itself would have been a highly expensive luxury, so this would more likely have been safflower, a substitute for saffron that was used for cooking, dyeing and in the treatment of ague, a malaria-like illness common among early settlers. It's difficult to explain the omission of an order for any of the major grain seeds or for winter squash or corn, two crops that were frequently grown in the American states and both Upper and Lower Canada at the time. We can speculate that the farmers were able to save seed from their grain crops of 1819, grown with the seed given them as part of their settlement rations. However, other crops for which seed is easily saved, such as peas and beans, were still included in Lyon's 1821 order. Perhaps there was enough for the settlers to do without the extra work of saving this seed?

Seed orders from 1822 through to 1825 were much smaller, and “back to basics”: turnips, radishes, cabbages, onions and clover. These were crops from which it was difficult to save seed. It is surprising that, during this entire period, there was only one order for lucerne (alfalfa), a common field crop. Often early settlers sent “home” for lucerne seeds to be sent to the New World; it was an important crop.



George Lyon purchased Shaker Seeds circa 1820
Photo courtesy - Hamilton College Library Digital Collection 1

Most of Lyon's seed orders were for “papers” of seed – packages of some sort. Prior to the Shakers seed enterprise, most seeds were sold by weight or volume and often did not survive being transported, either because of rot and mildew, or destruction by pests. The Shakers began to package seeds in papers, but we have no information about the quantity in each paper or whether, as with today's packages of seed, the quantity varied. Lyon ordered clover in quantities ranging from 10 papers to 50 pounds. Turnips, another staple field crop for animal feed as well as human consumption, were ordered in quantities ranging from 2 papers to 3 pounds.

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DAYS OF YORE - Cont'd

The most interesting of Lyon's seed and plant orders was placed in October of 1823 with the prestigious Robert Cleghorn of Montreal. From the very early 1800s, Cleghorn operated a nursery specializing in fruit trees and plants, and was well known and respected not only throughout the Canadian colonies, but also in the United Kingdom.

The 1825 atlas of Montreal shows Cleghorn's Blink Bonny Nursery highlighted on the map, although the publisher of the atlas did not deign to identify many other properties, even that of Cleghorn's neighbour, James McGill, founder of McGill University. Cleghorn obviously was a businessman of some importance.

At a time when settlers frequently established their orchards by "domesticating" wild apples, plums, gooseberries, currants, strawberries and raspberries, or by purchasing inexpensive scions to graft onto wild trees, George Lyon placed a huge order for fruit trees and plants. This one order is for apple trees, both young "whips" and more mature trees, in addition to 20 trees of "cyder apples", cherry trees, plum trees, gooseberries, currants, white raspberries and choke cherries – 62 trees and 45 plants in total.

This is surprising in many ways: the expense of shipping not only the young whips, but especially the more mature trees, must have been considerable; Lyon paid a Mr. Lean to select the trees; Lyon specified white raspberries, which were much more expensive and fragile. He spared no expense and went to the best source. For who was Lyon ordering these fruit trees?

The British Colonist
07 September 1852

**Valuable Mill Property
FOR SALE OR TO LET,**

ON REASONABLE TERMS:

THAT Valuable and well known Mill Property, situated in, and adjoining the village of Richmond, in the County of Carlton, within 21 miles of Bytown, and 12 of the Rideau River, belonging to the estate of the late **George Lyon**, consisting of 1150 acres of Land, a large part of which is in a good state of cultivation.

There are two Mill Sites on the premises; on the upper of which (being about half a mile from the lower) there is erected a large two story Stone Building, in which are two Casting Machines, a Picker, Poling Mill, Steering Machine, Cloth Press, Dye Kettle, &c., with hot apparatus; on the lower site, where there is the best head of water, is erected a Great Mill, Saw Mill and Distillery.

The Great Mill, which together with the works, steam and belts, are all newly done, is built of stone, and contains four runs of Best Stones, with belts, to each, two of which are driven by separate cast iron steam wheels, and the other two, by a horse wheel, there are also two small machines driven by a cast iron steam wheel. The Mill is large and conveniently arranged for slawing grain, &c.

The Saw Mill which is built partly of stone and partly of iron, contains one upright Saw, capable of cutting three thousand feet of stuff in twenty-four hours; a thirty-six inch Circular, cuts saw and saws down; there is plenty of space room for putting up other machinery.

The Distillery which is built of stone, is capable of making 20 Bushels per day, it is worked by water, and arranged so as to require very little labour in working it.

There is a large dwelling House on the premises, with Garden and Orchard attached, besides two other which are used as workmen's residences, also a large Barn and yard with stable and various, all conveniently arranged for keeping and fattening cattle, &c.

The business of the above establishment is large, and at the surrounding country is becoming very extensive, the acres demand for everything produced by the same, will continue to increase.

Applications to be made (if by letter, post-paid) to the Executors.

THOS. M. RADENHEIST,
Per,
W. R. R. LYON,
Richmond.

1852

Advertisement - British Colonist
September 7 1852

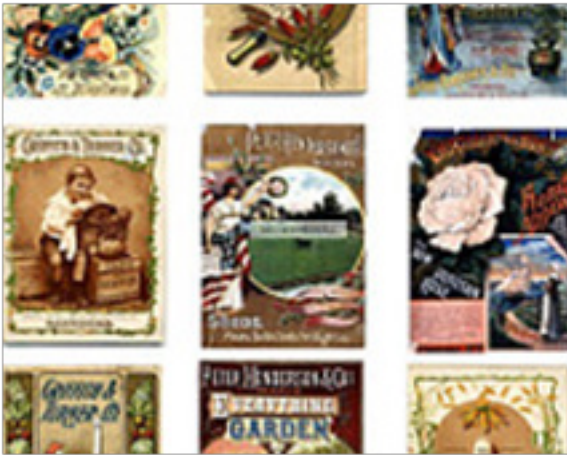
We can speculate that much of this order for fruit trees was destined for Lyon's own estate. When Lyon's property was being sold off in 1852, the notice of sale described a "large dwelling House on the premises, with Garden and Orchard attached." Lyon was part of the Richmond "gentry" and his lifestyle reflects that. However, compared to the estates of the elite in southern Ontario, such as those at York, Lyon's garden and orchard are more productive than pleasure gardens.

...cont'd

DAYS OF YORE - Cont'd

For example, there are no orders for ornamental trees, shrubs or plants, which were common purchases in the more established communities such as York.

The invoice book for the early years of George Lyon's store in Richmond is a fascinating look at life in our community in its first years, and hints at the differences between the "civilian" settlers, the average soldier-settlers and the "gentry".



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PEARLS OF WISDOM ...

(Taken from Phrases, Cliches, Expressions and Sayings)

With all of the rain we've been getting lately, I thought this appropriate. Where does the phrase "**Raining cats and dogs**" come from and mean?

When the bubonic plague was rampant in London, humans were apparently not the only victims. Cats and dogs were also afflicted, many died in the streets. After a particularly hard rain, street gutters could be awash in the bodies of cats and dogs.

Another theory suggests that thunder and lightning represent a cat and dog fight.

Another, traces the origin of the phrase to ideas in ancient mythology that cats could influence the weather and that dogs were a symbol of the wind. This phrase goes back many hundreds of years to the Dark Ages. The cat was thought by sailors to have a lot to do with storms. Witches that were believed to ride in the storms were often pictured as black cats.

Dogs and wolves were symbols of winds and the Norse storm god Odin was frequently shown surrounded by dogs and wolves. In the phrase "raining cats and dogs", cats symbolize the rain and dogs represent the wind of the storm.



(Taken from Phrases, Cliches, Expressions and Sayings)

In light of our recent presentation on timepieces, this may be apt.

Do you know where "**Grandfather Clock**" came from and what it means?

This expression refers to an 1878 song by the Connecticut composer Henry Clay Work entitled My Grandfather's Clock (...was too tall for the shelf, so it stood 90 years on the floor). Before that, this type of clock was known as a "long case". It was a clock too long for the shelf.

***And remember
Kindness and compassion have no enemies;
wisdom engenders no vexations***

GOOD ENOUGH TO EAT

As summer has arrived, here are some recipes that can be enjoyed when we BBQ, enjoy cool desserts and just sip our favourite beverages out on the patio.

(Taken from the Heritage Collection of Remus Recipes, July 1972, Pembroke, Ontario)

Fire up the BBQ and enjoy this Spare Rib Sauce over baby back ribs!



1 cup tomato ketchup
2 tbsp white vinegar
½ cup brown sugar
2 tbsp chopped onion
2 tsp lemon juice
1 tsp Worcestershire sauce
Pinch black pepper
Pinch of allspice
Pinch of celery salt
Pinch of dry mustard

Combine all the ingredients together in saucepan and simmer for 5 – 10 minutes. To get a spicier sauce, add ¼ tsp of horseradish. Sear the ribs on the BBQ and add the sauce to coat. Let them cook for about 5 minutes at a low heat and add more sauce being careful not to burn the ribs. Continue adding sauce until used up. Serve with wild rice and your choice of vegetable.

This Rhubarb Marmalade can be enjoyed over vanilla ice cream



5 cups rhubarb chopped finely
1 cup sugar
Stir sugar into rhubarb, cover and let stand overnight.
Next day – add:
3 cups sugar and boil for 15 minutes.
Add 1 package of strawberry jello powder
Stir until dissolved. Bottle while hot in pickling jars.
Let cool and either mix into the ice cream, or serve on top.
(Makes a great hostess gift when you didn't have time to shop)

To put some punch into your meal, add this Red Wine Sangria to your menu!

2 bottles Canadian red table wine (750 ml)
3 tbsp lemon juice
4 cups apple juice
1 large ginger ale
Ice cubes



Mix apple and lemon juice and wine into a punch bowl. Add ice and ginger ale just before serving. Garnish with mint sprigs.

**If desired, 1 cup white sugar can be added.

MEMBERSHIP REGISTRATION

GOULBOURN TOWNSHIP HISTORICAL SOCIETY MEMBERSHIP FORM

Last Name: _____ First Name: _____
Full Address: _____
Phone: _____ e-mail: _____
Second Family Member (if applicable): _____
Second e-Mail address (if applicable): _____

Is this application for a **SINGLE MEMBERSHIP** (\$15/yr) _____
or a **Family Membership** (\$20/yr) _____ (two family members at the same address)?

Is this a **membership renewal** _____ or a **new membership** request _____
Do you wish to make a donation to the GTHS: _____
Would you be interested in volunteering with the GTHS: _____

NEWSLETTER:

The GTHS Newsletter (The Goulbourn News) is published quarterly and sent to all members.
You can help us keep costs down by having your copy sent to you by e-mail.

Please send my copy by **e-mail**: _____ by **post**: _____

METHODS OF PAYMENT:

Cash or cheque made payable to the "Goulbourn Township Historical Society".

Payments may be made at any meeting or program, including the Annual General Meeting, or mailed to: Goulbourn Township Historical Society, PO Box 621, 2060 Huntley Road, Stittsville, ON, Canada K2S 1A7

Receipts for Income Tax purposes will be sent shortly after your application is received.

For GTHS Membership Office Only

Date Received: _____

Membership dues are for the period: April 1, 2013 to March 31, 2014

Amended: February 2013