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The Society

The British Isles Family History Society of Greater Ottawa (BIFHSGO) is an independent, federally-incorporated society, and a Registered Charity (Reg. No. 89227 4044 RR0001). The purpose of BIFHSGO is to encourage, carry on and facilitate research into and publication of family histories by people who have ancestors in the British Isles.

The objectives of the Society are: to preserve, research and disseminate Canadian and British Isles family and social history for the benefit of current and future generations; and to promote genealogical research through a program of public education that teaches people how to do research and how to preserve their findings in a readily accessible form.

The activities of the Society are to: publish and disseminate genealogical research findings, as well as information on research resources and techniques; hold public meetings on family history; maintain readily accessible reference facilities; encourage volunteer participation in family history and genealogical research activities; and participate in the activities of related organizations.

Membership in the Society shall be available to persons interested in furthering the objects of the Society and shall consist of anyone who submits an application for admission as a member accompanied by payment of the applicable fees or dues. The calendar year fees for Membership are: $25 Individual; $30 Family; $20 Institutional.

Membership benefits include: the year's four Issues of *Anglo-Celtic Roots*; ten family history programs, each of two hours' duration; up to six free queries a year; friendly advice from other members; participation in a special interest group that may be formed.

We invite readers to share family history articles, illustrations, letters, queries and similar items of interest by submitting them to *Anglo-Celtic Roots*. Manuscripts should be written in the style of story-telling or letter-writing, leaving it to the editor to adjust. Preferably, articles should be submitted on both paper and IBM-compatible diskette, and addressed to: The Editor, BIFHSGO, PO Box 38026, OTTAWA ON K2C 3Y7.

Contributors of articles are asked to include a brief biographical sketch of up to 10 lines, and a passport type and size photograph. They will be invited to certify that permission to reproduce any previously copyrighted material has been acquired. Authors are encouraged to provide permission for non-profit reproduction of their articles.

Opinions expressed by contributors are not necessarily those of BIFHSGO or its Officers. The Editor reserves the right to select material to meet the interest of readers, and to edit for length and content. Please enclose a self-addressed stamped envelope (SASE) if you wish a reply or return of material or, for out-of-country contributors, equivalent International Reply Coupons if you wish a reply or return of material.

Anglo-Celtic Roots

Summer Issue 2003
Volume 9, Number 2

Contents

The President's Corner . . .

It is not unusual for us to receive inquiries about BIFHSGO or requests for information, all of which we try to answer with the help of members with relevant knowledge. However, a recent inquiry was most unusual. It was sent by Clair Titley, a researcher for Testimony Films in the UK. After checking their references, I am passing this message along to BIFHSGO members:

"I hope that you don't mind me writing to you out of the blue like this, but I wondered if you may be able to help with a story that I'm after for a television history documentary. We are always looking for strong characters who have lived interesting lives and can tell a story well. We often find people for our programmes through appeals in local newspapers all over Britain; however it struck me that a society like BIFHSGO may also be a good potential source, especially for this particular project. We are currently making a six-part television series in the UK with The British Empire and Commonwealth Museum, to be shown on television early next year. Provisionally titled, "A JOURNEY ACROSS THE SEA", the programmes will explore the influence that Britain and the Commonwealth had on residents of the south-western part of England throughout the 20th Century. Four of the programmes will look at immigration to the region, and two will focus on emigration. The reason I thought to write specifically to you was perhaps for the emigration programme in particular. I understand that you may have a lot of contacts who participated in the Child Emigration Scheme and so perhaps someone in your group emigrated from the south-west of England and has an interesting story to tell about it? At this stage we do not know whether our budget will stretch to a trip overseas to film potential interviewees, so if anyone is actually in or returning to the UK for a visit we would be especially interested. The programmes will rely on the personal memories of people, and therefore I am very keen to talk to, or hear from, as many people as possible in the course of my research. Any story or personal memory would be much appreciated at the moment. Many thanks in anticipation of your kind assistance."

Consequently, I passed this message on to Professor Bruce Elliott (Carleton University Centre for the History of Migration, Department of History), to Patricia Roberts-Pichette (our Director of Research & Projects), to John Reid (our Director of Education), and John Sayers, (Project Director for Canadian Home Children). Clair Titley responded with a note of appreciation. If anything more comes of this "venture", we will keep you informed. Who knows, we might even be able to see the results on TVO.

Gerry Glavin   ◎

Notes from the Editor's Desk

There are a number of aspects to the content of this issue to which I would like to draw your attention:

1) Due to some difficulty in the formatting, there was some mis-alignement of the material in Part A of "The Index" to Volume 7 of *Anglo-Celtic Roots* which appeared in the last issue. We decided to correct and reprint this material in this current issue.

2) Mary Nash has written an explanatory article to describe the nature of the "Casey Catalogue". The purpose of this article is to encourage BIFHSGO members to submit their own queries so that Mary can extract the relevant material from the Catalogue.

3) BIFHSGO members are alerted to the 2003 AGM in September. The notice for this meeting as well as the minutes of the last AGM are included in this issue.

4) John Sayers has written a moving tribute to Ken Collins, one of the original members of BIFHSGO.

5) You will find in this issue an enthusiastic preview of the organization and content of the 2003 BIFHSGO Conference to be held 26-28 September. This was produced by Terry Findley.

As well, I would like to officially thank Bonnie Machabee for her stalwart services in the "layout" of the last two issues of *ACR*. With her patience and good humour, Bonnie greatly facilitated the process of producing these issues. I very much enjoyed working with her. And the organization has been very fortunate to attract the services of Carol-Anne Blore to take over Bonnie's role. Welcome to Carol-Anne!

And finally I would like to mention that I have yet to receive a "Letter to the Editor" after the creation of this column in the last issue. I would like to reiterate that it is important for the continued success of the publication that the readers of *Anglo-Celtic Roots* communicate their opinions, suggestions, views and recommendations to the organization.

The Editor – Bob Grainger   ◎

BIFHSGO SATURDAY MEETING REPORTS

The Use of Land Registry Records for Genealogical Purposes: II

A PRESENTATION BY TERRY BROWN AND BOB GRAINGER

At the Saturday Meeting on November 9, 2002, Terry Brown and Bob Grainger continued their examination of the nature of Land Registry Records and their use as a source of information for family historians.

For the second part of his presentation, Terry Brown decided to use an example of a well-known property in the city in order to show the various types of documents that people will encounter. His choice was Laurier House at the corner of Laurier and Chapel Streets.

Upon entering the Land Registry Office, one can request information about a property on the basis of its municipal address, in this case 335 Laurier Avenue. What one sees first is the abstract page containing a summary of the legal activity concerning that property. When the Land Registry system was automated, only the current and pertinent information as of that date was entered into the automated system. (Historical information was not entered.) In the case of Laurier House, the automated information includes the last transfer, a by-law and a Plan reference. This is the abstract in the automated environment.

You can also access the information through Block Maps, which show all of the neighbouring properties and streets, and give the PIN (Property Identification Numbers) which can be used to access the system.

The historical record for the property can also be accessed using the description of the property—in this case, Lot 31 and Part of Lot 32, Plan 6. The abstract for this property in the non-automated system contains all of the legal activity concerning this property back to the patent.

Terry then examined the legal documents relating to this property and reflected in the abstract.

People who were planning to use the land registry records were warned that there may be an imperfect fit between the property that they are searching and the abstract. For example, Laurier House is defined as Lot 31 and part of Lot 32, Plan 6. To examine the complete

Terry Brown

record for Laurier House, one would have to examine the abstract for Lot 31 and for Lot 32, although not all of the information on the abstract for Lot 32 would be relevant to Laurier House. This type of problem does not occur with regard to the automated records.

There is a reference on the abstract to the patent for the property, but these patents from the Crown are not necessarily stored with the Land Registry Office. If a person is interested in obtaining a copy of a patent, they must contact the Ministry of Natural Resources in Peterborough.

The first registered document on the abstract for Laurier House is a power of attorney. It was apparent from an analysis of this document that some abbreviation was done in the creation of the abstract, (use of initials instead of full given names, etc.), and for full and complete information, users are advised to refer to the complete registered document. In the case of some very early registered documents, typed copies were made and placed on file instead of the original hand-written document.

Users of the Land Registry records were also advised to use caution in the interpretation of the values contained in the column marked "Consideration". In many cases, the transaction will pertain to only a part of the property and thus one should consult the complete registered document in order to have a complete picture of the transaction.

Occasionally one will find that a plan will be deposited and will include the property in question. This plan will demonstrate the exact manner in which the larger property was subdivided. It will be useful to obtain a copy of this plan.

One of the more common registered documents that one will find mentioned on the property abstract is a mortgage, and the complete document will give all of the details including the amount, the term, and the person who is lending the money. Mortgages can be conveyed or sold to another person and finally there will be a discharge registered against the original mortgage on the property.

Copies of wills are routinely attached to Land Registry records. In the case of Laurier House, Zoe Laurier's will was attached, as well as the probate. The contents of the will make for interesting reading and contain much information of great value to the family historian. In the case of Zoe Laurier, there is mention of a considerable number of gifts of money and jewellery to quite a number of persons. If you own a piece of property and it is dealt with your will, then the will is entered into the land registry system and becomes a public document. Reference was also made to the will of William Lyon Mackenzie King, and it contained many interesting facts pertinent to that moment in time and made reference to other important political leaders of the era.

After the formal presentation, Terry responded to a number of questions from the audience as people asked for further detail about particular aspects of the organization and content of the land registry records.

Another Example of Using Land Registry Records for Genealogical Purposes

In his second presentation, Bob Grainger spoke about the arrival of the family of his maternal grandmother, the Sproules, and how information in the Land Registry Office shed light on their family.

James Sproule married Sidney Johnston in Irvinestown in the County of Fermanagh in Ireland on 1 March,

1866. Four children were born to the couple in the next seventeen years. Then a decision was made to leave Ireland for Canada, to come to Erindale in what used to be the County of Peel and is now the Town of Mississauga. The story in the family was that James Sproule made all of the arrangements for the trip and then died unexpectedly before the departure. (No death certificate has been found to confirm this story.)

After a considerable amount of searching, a record was found of their crossing the Atlantic on the S.S. Sardinia, arriving in Halifax on 4 January, 1884. The passenger list shows seven people—Sidney Sproule and her four children ranging in age from 14 years to eight years, and the brother-in-law and sister-in-law of Sidney Sproule (that is, the brother and sister of her missing husband.) At this moment, Sidney Sproule was seven and a half months pregnant with her fifth child, who turned out to be Bob's grandmother! Bob noted that he found it difficult to imagine that Sidney Sproule would continue with her plans to come to Canada, giving up contact with her family, and head across the Atlantic with four children and pregnant with the fifth, accompanied by her husband's brother and sister!

These seven persons made their way from Halifax to Toronto and on to Erindale and took up residence in a house on what became known as Dundas Street (Highway #5) between Mississauga Road and the Erin Mills Parkway. The house was one of the earliest to be built in the area (not by the Sproules), but was demolished in 1967. The site of the house is presently occupied by a funeral home.

Bob paid a visit to the funeral home and spoke to the director, explaining that he needed the legal description of the property in order to search the history of his family. The director was most agreeable as he was fascinated with this view of the history of his property. Bob took the legal address to the Land Registry Office on Hurontario Street and started his research on the land records.

With the assistance of the staff of the Land Registry Office, the correct abstract for the property in question —Lot 1, Racey Tract C.I.R., First Range N.D.S.—was found. The abstract was a summary of all of the legal transactions involving that piece of property, and sure enough, there was a record of a purchase of slightly more than half and acre by John Sproule (the eldest son of Sidney Sproule) in the fall of 1893. There a record of an additional purchase by this same individual of one and a half acres of this lot in 1905. There is also an indication of the price that was paid for the land.

This information was very useful to confirm in detail what had been known in general from the family. Being curious and having a bit of time, Bob decided to look at the records of the adjoining properties—at that time, in the unautomated environment, this meant just flipping pages in the big ledger books. He examined the record for Lot 2, Racey Tract, C.I.R., First Range, N.D.S., and found that in 1902 John Sproule bought three acres of this property from Weymouth Schreiber for $300. This information was a useful addition to the picture which was emerging of family of Sidney Sproule.

Proceeding a bit further afield, he checked the records for Lot 3. Here he found something quite remarkable— a record of an Elliott Sproule buying land in 1871! Sproule is not a common name—and here was a record of a person by that name buying land very close to the home of Sidney Sproule and her family. There has to be a connection between these people—explaining why Sidney and her family ended up in this part of Ontario. This connection will have to be examined further.

A little later in this record, there was something even more remarkable—a record of a purchase of sixteen acres of this Lot by a James H. Sproule from George Crozier in 1876! Could this be the husband of Sidney? Could he have come out to Canada early—seven years before the arrival of his wife and children—in order to prepare a home for them? To date, there is no information to show that James Sproule ever lived with Sidney, but there is a census record for a James Sproule in the area with another family! This raises the possibility that James started another family in the New World. To make this inter-personal situation more interesting, there is evidence that James and Sidney went to the same church and are buried in the same cemetery.

Bob concluded his talk by saying that these Land Registry records did not provide him with all of the answers to all of his particular mysteries, but they did provide him with quite a bit more information to "flesh out" the picture of his ancestors and to create more mysteries.

The Field Trip to the Land Registry Office
At the Saturday Meetings in both October and November, an announcement was made about the possibility of a field-trip to the Land Registry Office, if enough people were interested. On November 9, a considerable number of members indicated an interest and so Terry Brown organized a tour of the Land Registry Office for 10:00 am on Saturday, Nov. 16.

Between forty and fifty people showed up at the Court House at the appointed hour, in spite of the parking problems occasioned by the Santa Claus Parade. Terry took the group up to the fourth floor and explained the organization of the Land Registry Office. This would give them a good idea of what to expect when they came in at a later date, either to the Ottawa office or to another in the province.

Terry demonstrated the process of retrieval of information using his own property. The demonstration indicated how easy it was to access the information in the automated system using the municipal address or the name of the owner.

Lasting about two and a half hours, the tour brought some closure to the Saturday morning presentations in that individuals were able to see first hand how a Land Registry Office worked.

Many thanks to Terry for his contribution to BIFHSGO!

Reported by Bob Grainger   ◉

2003 Forts and Battlefields Tour of Lake Champlain and the Upper Hudson Valley

Edward Kipp and George Anderson are leading a four-day Loyalist 2003 Fall Trip to the Forts and Battlefields of Lake Champlain and the Upper Hudson Valley, from September 26-29, 2003. The tour will visit Fort Chambly, the Fort George Battlefield, Fort William Henry, Fort Ticonderoga, Crown Point, the Hubbardton Battlefield, the Bennington Battle Monument, the Bennington Battlefield, Fort Edward and the Saratoga Monument and the Saratoga National Battlefield State Park.
From Ottawa, the bus will travel southeast to Lake Champlain and the Hudson Valley. The cost is $450.00

per person for double accommodation or $630.00 for single accommodation including the bus, hotels and admissions to all sites. Meals and travel insurance are not included.   A deposit of $250.00 will confirm your reservation.   The balance is due July 1, 2003.   All registrants should carry passports.   The trip is open to everyone.

You can register with George Anderson, 64 Saginaw Cres, Ottawa, ON, K2E 5N7; or Edward Kipp, 6242 Paddler Way, Ottawa, ON, K1C 2E7; (613) 824-1942.

Ethics and Genealogy: Can They Co-exist? Part I

MARGUERITE EVANS, RN, PhD

Introduction:
Genealogical research today is a hobby as well as an industry. While genealogy refers to our capacity to unravel our family history and to reveal our interconnectedness with other persons throughout the world, ethics deals with the importance of responsible behaviour. The link between genealogy and ethics may evoke a range of reactions. Some will be enthusiastic about the link; others will be opposed to the link and the resulting responsibilities. Part I of this article begins by situating genealogy within our search for identity, explores definitions of ethics, inquires as to who we are as genealogists, surveys various research guidelines, identifies some significant Canadian values, and takes a look at cyber-stalking and identity theft. Part II of this article will pose some ethical questions to genealogists, examine the role of ethics within genealogical pursuits, and finish by discussing the link between genealogy and medical research, in particular DNA testing.

Marguerite Evans

Our Search for Identity:
According to the sociologist Manuel Castells,

> In...a world of uncontrolled, confusing change, people tend to regroup around primary identities: religious, ethnic, territorial, national.... In a world of global flows of wealth, power, and images, the search for identity, collective or individual, ascribed or constructed, becomes the fundamental source of social meaning.... [I]dentity is becoming the main, and sometimes the only, source of meaning in an historical period characterized by widespread destructuring of organizations, delegitimation of institutions, fading away of major social movements, and ephemeral cultural expressions. People increasingly organize their meaning not around what they do but on the basis of what they are, or believe they are.[1]

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1. "This is not a new trend, since identity, and particularly religious and ethnic identity, has been at the roots of meaning since the dawn of human society." See: Manuel Castells, *The Rise of the Network Society*, 2nd ed. vol. 1, *The Information Age: Economy, Society and Culture*, (Oxford, UK: Blackwell Publishers, 2000), 3.

Within the current climate of multinational or consumer capitalism, bureaucratization, impersonal institutions, use of self-perpetuating technology, constant stress and paperwork, and the problems of living in a complex and ever faster changing world, many persons feel fragmented and devoid of a sense of personal identity and meaning. Accordingly, it comes as no surprise that so many people today are engaged in genealogy. Genealogy also seems to be part and parcel of the "culture of research" involving humans that we have created.

My experience of genealogy reveals behaviour that is inconsistent with respect for copyright as well as for privacy and other values such as accountability, integrity, and transparency. This begs the questions: Can ethics and genealogy co-exist? Where do the two fields of ethics and genealogy meet in our society?

What Is Ethics?
"Ethics" has become a buzzword, particularly since everyone is touched in some way by the ethical issues raised by biomedical technology and health care. Much has been written over the centuries about ethics and morality. Nevertheless, when asked what it is, many people reduce ethics to 'right' and 'wrong' actions. This, of course, is one aspect of ethics; but, more

significantly, ethics is about meaning, human understanding, relationships, and greater openness to others. Not nearly as much has been said about this perception of ethics. Given that genealogy is concerned about relationships and requires openness and trust, we can already see a connection between ethics and the field of genealogy.

What else can be said about ethics? In theologian André Guindon's view, ethics is an ongoing discernment of what humanizes[2] versus what dehumanizes. Hence, it is about creating a more humane world in which to live. For philosopher Emmanuel Lévinas, ethics is "an exorbitant and infinite responsibility for other human beings"[3] *before* oneself. Thus, the basis of ethics lies in the ethical interpersonal relationship with and to the other. Moreover, it is the face of the other that ordains each of us to consider, to support, and to assume responsibility for the other.[4]

Academic Kenneth Melchin contends that social life involves differing patterns of relations and levels of human meaning among individual members of a society. Melchin contends that "Ethics is about the good that we build and sustain in common with others."[5] Rather than being static,

> The common good is a dynamic notion, subject to change, and shaped by the participation of all people.... The common good is fashioned by all, sets the framework for meeting the requirements of all, and, when it is functioning well, sustains a high degree of liberty for all. Responsibility for the common good requires that individuals evaluate the impact of their actions on the various social structures that constitute this environment. It calls us to choose the public good when the

demands of society conflict with our personal desires.[6]

Living with other people constitutes a fundamental concern of ethics, e.g., our actions and their moral meaning and impact upon others. Yet, when it comes to pursuing our genealogical interests, how many of us stop to evaluate the impact of our research habits and the writing of our family history on the people about whom we are writing and from whom we have gleaned information, stories, and photographs? When we put personal information about living individuals on our web site, how are we protecting their privacy and security and respecting their constitutional rights to the same? Might we be inflicting psychological, social or other harm on a family member or another individual when we include sensitive information about them in a family history?

Similarly, philosopher Paul Ricœur argues that ethics requires us always to put the good of the 'other' (i.e., concrete human person) over our own. In contributing to the good of the 'other', we simultaneously contribute to the common good or our own collective good. Ricœur further asserts that "One comes really into ethics when the will to promote the other's freedom is added to the assertion of one's own freedom."[7]

How does this understanding of ethics relate to genealogy? What further questions can we pose to genealogists based on this understanding of ethics?

When we are doing genealogy, in what ways do we try to put the good of the other person over our own? What are the power relations between genealogical researcher and research subject? Consent and freedom of choice are vital to doing research. Do we allow family members the freedom to refuse to be forthcoming when we ply them with questions in order to yield data for family genealogy? Do we even inform them about our intention to publish, establish a genealogical web site, or to circulate the information they proffer? Are they even competent to understand for what purposes their personal information might be used? There is a tendency for genealogical data to migrate to other persons and other purposes.

2. André Guindon, *The Sexual Creators: An Ethical Proposal for Concerned Christians* (Lanham, MD: University Press of America, 1986), 170-71.

3. Richard A. Cohen, "Translator's Introduction," in Philippe Nemo, in *Ethics and Infinity*, trans., Richard A. Cohen (Pittsburgh: Duquesne University Press, 1985), 3.

4. Emmanuel Lévinas in Philippe Nemo, in *Ethics and Infinity*, trans., Richard A. Cohen (Pittsburgh: Duquesne University Press, 1985), 4, 52, 97.

5. Kenneth R. Melchin, *Living with Other People: An introduction to Christian ethics based on Bernard Lonergan* (Ottawa: Novalis, 1998), p.10.

6. Melchin, Living with Other People, p.11.

7. Paul Ricœur, "Avant la loi morale, l'étique," in Symposium, Paris, Encyclopaedia Universalis 1985, p.43.

Ethics occurs within relationships. What happens to our genealogical research and our relationships when we lose the trust of other people?

Who Are We?

Who are we as genealogists? Are we researchers? If not, then, who and what are we? According to a US definition, "an institution becomes 'engaged' in human subjects research when its employees or agents (i) intervene or interact with living individuals for research purposes; or (ii) obtain individually identifiable private information for research purposes."[8] As genealogists, are we not engaging in the above activities?

If we are researchers, then why do we not adhere to various research guidelines? For example, why not adhere to Canada's Tri-Council Policy Statement "Ethical Conduct for Research Involving Humans[9]" or The American Genealogy Association's Code of Ethics? Both of these documents can be accessed on-line.

Ethics is about consciousness raising; but, with respect to privacy and personal information, how aware are we of Canada's *Personal Information Protection and Electronic Documents Act* (PIPEDA,13 April 2000)? This statute defines "personal information" as "information about an identifiable individual" that can

i) identify, either directly or indirectly, a specific individual; or,

ii) be manipulated by a reasonably foreseeable method to identify a specific individual; or

iii) be linked with other accessible information by a reasonably foreseeable method to identify a specific individual.[10]

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8. J. Thomas Puglisi, PhD, Director, Division of Human Subject Protections, OPRR [45 CFR 46.102(d),(f)]. Ref: http://ohrp.osophs.dhhs.gov/humansubjects/assurance/engage.htm.

9. This statement was jointly authored by the Medical Research Council, the Natural Sciences and Engineering Research Council, and the Social Sciences and Humanities Research Council.

10. Canadian Institutes of Health Research, "Recommendations for the Interpretation and Application of the *Personal Information Protection and Electronic Documents Act* (S.C. 2000, c.5) in the Health Research Context," 3.

Although the act deals with the rights of clients/customers to privacy, this is not the focus of the act. The focus is to regulate the way the private sector deals with information that an independent person would consider to be "private." PIPEDA permits disclosure of information "without the knowledge or consent of the individual" in the event of subpoena or warrant issued or ordered "by a court, person or body with jurisdiction to compel the production of information," "for the purpose of enforcing any law of Canada, a province or a foreign jurisdiction."

Further, in 1995, The National Archives of Canada published *Guidelines for the Disclosure of Personal Information for Historical Research at the National Archives of Canada.* The guidelines suggest that personal information may be disclosed for research or statistical purposes when, for example,

(a) the information is of such a nature that disclosure would not constitute an unwarranted invasion of the privacy of the individual to whom the information relates;

(b) the disclosure is in accordance with paragraph 8(2)(j) or (k) of the [Privacy] Act; (Subject to any other Act of Parliament, personal information under the control of a government institution may be disclosed (j) to any person or body for research or statistical purposes if the head of the government institution (i) is satisfied that the purpose for which the information is disclosed cannot reasonably be accomplished unless the information is provided in a form that would identify the individual to whom it relates, and (ii) obtains from the person or body a written undertaking that no subsequent disclosure of the information will be made in a form that could reasonably be expected to identify the individual to whom it relates.)

(c) 110 years have elapsed following the birth of the individual to whom the information relates.[11]

Personal information refers to "information about an identifiable individual" and includes such data as racial or ethnic origin, religion, education, medical history, etc.

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11. National Archives of Canada, Guidelines for the Disclosure of Personal Information for Historical Research at the National Archives of Canada (Ottawa, 1995), 3, 20.

The National Archives argues that an invasion-of-privacy test includes four interrelated factors:

(a) **Expectations of the Individual.**... Was the information compiled or obtained under guarantees which preclude some or all types of disclosures? Can the information be considered to have been unsolicited or given freely with little expectation of being maintained in total confidence?

(b) **Sensitivity of the Information.**... Is it of a highly sensitive personal nature or is it fairly innocuous? Is the information current and for that reason more sensitive, or has the passage of time reduced that sensitivity?

(c) **Probability of Injury.** If the information is considered sensitive, can it be surmised that disclosure carries with it the probability of causing measurable injury? Injury is to be interpreted as any harm or embarrassment which will have direct negative effects on an individual's career, reputation, financial position, health or well-being.

(d) **Context of the File.** The personal information must be assessed in relation to the entire file and not in isolation in order to determine that disclosure of the information does not form part of a crucial segment of a larger picture that could reasonably be expected to be injurious to the individual.[12]

In order to see how the above is played out, let's look at the following excerpt from a genealogical web site: "Elizabeth Linnen, b 1832. She apparently had an illegitimate child by her step-father Richard Welch."[13] What word stands out as being most problematic? The word "apparently." What evidence does the web site master have to support the claim of an illegitimate offspring? Does the claim contain sensitive material that might result in injury to an identifiable individual? If so, then according to the National Archives' guidelines, it is inappropriate to include such an allegation in one's family history or Web site.

Canadian Values:

Ethics is about values. In Canada, certain values are of such great import to our society that they are enshrined within a framework of rights. For example, *The Canadian Bill of Rights* (10 August 1960) states that we have "the right not to be deprived" of "the right...to life, liberty, security of the person." "Rights have as their objects the necessary goods and interests of individuals to which they are entitled and which require duties on the part of others.... Human rights require community for their implementation."[14] Earlier I indicated that the heart of ethics lies in enhancing the freedom of the other. *The Canadian Bill of Rights* states that we "remain free only when freedom is founded upon respect for moral and spiritual values and the rule of law."

In Canada, privacy is a primary value. Our right to privacy "includes the right to control the use and disclosure of information about oneself and, when exceptions to this principle exist, to know what use can be made of the information and to whom and for what purposes the information may be disclosed."[15] Philosopher Charles Fried (1984) "maintains that privacy is integrally related to intersubjective relations and basic human ends such as respect, love, friendship, and trust. Threats to privacy, therefore, are threats to our very integrity as persons among persons."[16]

Given that personal privacy and security are moral and constitutional values for Canadians, do we, as genealogists, need to reflect on and critically evaluate the choices we make in doing genealogy, e.g., providing a third party with the personal information of family members such as that of under-age children without their consent? In Canada, "Consent is the very cornerstone of privacy and confidentiality and constitutes a key principle for protecting that right."[17]

12. National Archives of Canada, Guidelines for the Disclosure of Personal Information for Historical Research at the National Archives of Canada (Ottawa: National Archives of Canada, 1995), 4.

13. Ref: http://www.vantek.net/pages/pattyh/mylinnen.htm.

14. Gregory J. Walters, "Information Technology, Human Rights, and Community," *Human Rights Research and Education Bulletin*, no. 36 (November 1998), 1.

15. National Archives of Canada, *Guidelines for the Disclosure of Personal Information for Historical Research at the National Archives of Canada* (Ottawa: National Archives of Canada, 1995), 1.

16. "His fundamental principle of morality seeks to establish the liberty of each person to define and pursue values free from unwanted infringement." See: Gregory J. Walters, *Human Rights in an Information Age: A Philosophical Analysis* (Toronto: University of Toronto Press, 2001),162.

17. News Documentary #1–Privacy and Health Research: Framing the Current Policy Debate

Does such disclosure constitute a breach of their privacy as well as of their security? Might such disclosure put them at risk of harm?

Are any genealogists worried about privacy? Privacy is "a constitutionally entrenched right."[18]

Do we find it difficult to determine whether privacy rights are friend or foe? The privacy of the 'other' could readily cut us off from genealogical data that we want. Does a tension exist between our dual role as information-hoarders versus information-seekers? Is it that we have become such an impatient society as reflected in our fast-food drive-through service, etc., that we trample over someone else's privacy rights in our haste and hunger for genealogical data? Nevertheless, those of us who do worry about privacy have solid grounds for worrying as the following illustrates.

Identity Theft:
Although forms of electronic communication (including the Internet) offer many new and exciting opportunities for genealogists, they also expose adults and children to new threats.

There has been no shortage of media coverage regarding identity theft. One year ago the Ontario Ministry of Consumer and Business Services submitted guidelines for protecting your identification from identity theft. Canada's Privacy Commissioner has information about identity theft on its web site.[19] Over time, *The Ottawa Citizen* has featured news items on identity theft.[20] During the past year Tom Clark, host of the CTV's Investigative News Program W5, also warned the public about identity theft and the need for individuals to protect their personal information and documents (e.g., birth and marriage certificates). Most recently, the TD Bank Financial Group has circulated to all of its subscribers a brochure entitled: "Protect yourself from fraud and identity theft." The brochure provides tips and strategies for safeguarding one's personal information in order to reduce these criminal activities.

Identity theft, defined as the use of someone else's identity and identification by stealing someone's personal information (i.e., name, address, date of birth, mother's maiden name and date of birth, etc.) to commit crimes such as fraud, is considered among the most reported consumer crimes in the United States and is a major concern for consumers in Canada. Identity theft can be used by thieves who pretend to be you and remove money from your bank account, secure employment, steal from others in your name, go on shopping sprees, open new bank accounts, transfer bank balances, apply for loans or credit cards and rent apartments, rob someone of their life's savings or take away a person's good name with creditors. They can commit all of these crimes in your name.

Cyber-stalking:
Cyber-stalking is "the use of the Internet, e-mail, or other electronic communications devices to stalk another person."[21] Stalking can occur anonymously online and physically offline. On-line exploitation includes harassment and threatening behaviour and can be a prelude to rape and child sexual exploitation. It is well known that pedophiles, for example, groom their potential victims. Some contact minors via on-line chat rooms, obtain personal information about and establish a relationship with the youngster, and then arrange to meet the child for the purpose of engaging in criminal sexual activities.

Editor's Note: In the next issue of *Anglo-Celtic Roots,* Marguerite Evans will continue with the second part of this examination of the implications of ethics on the practises of family historians.   ◉

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18. News Documentary #1–Privacy and Health Research: Framing the Current Policy Debate

19. See: http://www.privcom.gc.ca/fs-fi/02 05 d 10 e/asp.

20. See: "SIN fraud probes falling off: records" *The Ottawa Citizen*, 8 October 2002, A4, and "Dead children's names used for false Ids: police" *The Ottawa Citizen*, 20 December 2001, A3.

21. U.S. August 1999 Report on Cyberstalking: A New Challenge for Law Enforcement and Industry, 2. See: http://www.usdoj.gov/criminal/cybercrime/cyberstalking.htm.

FROM THE CONFERENCE

The Scots-Irish

THE CONFERENCE LECTURE BY JIM LYNN

The Scots-Irish or Scotch-Irish are descendants of the largely lowland, Presbyterian Scots who emigrated to the Province of Ulster in Ireland during the 17th century and whose progeny began to migrate in large numbers to America early in the 18th century. The American expression, "Scotch-Irish", was used in America as early as 1695, often pejoratively, but it was not until the latter part of the 19th century that the expression came into common use in the United States. The expression was used by descendants of the 18th century Protestant immigrants from Ulster to distinguish themselves from the massive number of Roman Catholic Irish who migrated to the United States as a result of the great famine in Ireland in the 1840s. Some linguistic purists prefer the expression "Scots-Irish" because Scotch is a drink, but "Scotch-Irish" is the term that became commonplace in the United States and by which descendants have described themselves. Descendants of the Scots still living in Ulster would generally be considered as "Ulster Scots".[22]

Writers about the Scotch-Irish up to the first half of the 20th century tended to be uncritically maudlin in their praise of these people, reiterating and elaborating the view of the Scotch-Irish as rugged, individualistic, freedom-loving frontiersmen largely responsible for building the American nation. The Congresses of the Scotch-Irish Society of America from 1889 to 1901 in particular glorified these people and attempted to define them as a unique and distinct "race".[23]

The literature of recent decades, particularly following the publication in 1962 of James G. Leyburn's book, The Scotch-Irish: A Social History, has generally been more searching and critical, although some writers continue to unreservedly reiterate the historical stereotype of the Scotch-Irish. Perhaps the most popular recent book is God's Frontiersmen: The Scots-Irish Epic, which was written by Rory Fitzpatrick in conjunction with an Ulster Television series that he produced.[24]

Some writers have sought to deny that there was a unique ethno-cultural group who came to be known as the Scotch-Irish. However, these efforts have not struck down the widely held view that, while they certainly did not constitute a distinct "race", the Scotch-Irish, particularly during their heroic period on the Colonial American frontier, were a unique social group. Their inherited character traits, combined with the environment and circumstances that they confronted on the frontier, and their resulting exploits, provided much genuine fodder for the construction of the stereotypical view.

The 17th century migration to Ulster also included English, Welsh, German Palatines and French Huguenots. The latter in particular shared a Calvinistic religious heritage with the Scottish Lowlanders. Some were of other religious persuasions. And, despite what some people on either side of the great Irish divide would like to believe, there was intermarriage between the 16th century immigrants and their descendants, and the longer established Irish. But the substantive core of this body of people was lowland Presbyterian Scots.

22. For the latest word in the debate over "Scotch-Irish" versus "Scots-Irish", see Michael Montgomery, "Eighteenth-Century Nomenclature for Ulster Emigrants", The Journal of Scotch-Irish Studies, Vol. 1, No. 2 (Summer, 2001) pp. 1-6.

23. Proceedings of the Scotch-Irish Congress, published by order of the Scotch-Irish Society of America, Robert Clarke and Co. 1889, 10 volumes, 1889-1896, 1900-1901. For an interesting review and analysis of these proceedings pointing out the dilemma of reconciling the traits of the Scotch-Irish who had become very successful with those who had remained in some of the more backward regions of Appalachia, see Matthew McKee, "'A Peculiar and

Royal Race': Creating a Scotch-Irish Identity, 1889-1901" in Atlantic Crossroads: Historical Connections Between Scotland, Ulster and North America, edited by Patrick Fitzgerald and Steve Ickringill. Newtownards, County Down, Colourpoint Books, 2001, pp. 67-83.

24. James G. Leyburn, The Scotch-Irish: A Social History, Chapel Hill: University North Carolina Press, 1962. Rory Fitzpatrick, God's Frontiersmen: The Scots-Irish Epic, London: Weidenfield and Nicolson, 1989.

Migration to Ireland:

Why did these people migrate from Scotland to Ulster? Quite simply, they were caught up in one of the attempts by England to bring Ireland under control by encouraging the settlement of Protestants who would be loyal to the Crown. An opportunity to initiate a major settlement program in Ulster came during the first decade of the 17th century when the last major leaders of resistance to the English, the earls of Tyrone and Tyrconnel, after much harassment, fled to Europe and were declared to be traitors. In what became known as the "Plantation of Ulster", King James I of England (King James VI of Scotland) allotted the temporal lands in the six forfeited counties to undertakers. The six forfeited counties were Armagh, Cavan, Fermanagh, Tyrone, Donegal and Coleraine, which was renamed Londonderry. In return, the undertakers were to bring in loyal Protestant settlers from England and Scotland. The lowlands of Scotland, being geographically close and in economic distress at the time, became the source of some 30 or 40 thousand settlers, between 1608 and 1618. More migrated throughout the 1600s, particularly during the persecution of the Presbyterian Covenanters in Scotland, and after the defeat of King James II by William of Orange at the Battle of the Boyne in 1690.

Counties Antrim and Down were not part of the formal Plantation of Ulster. Lowland Scots began settling in these counties a few years earlier, largely through the efforts of two Scottish entrepreneurs from Ayrshire, Hugh Montgomery and James Hamilton. Land holding in County Monaghan had been anglicized in the 1790s, and since the Irish lords and freeholders in the county were not involved in the Flight of the Earls, their lands were not confiscated.

The migration into Ulster waxed and waned throughout the 17th century in response to economic, political and religious circumstances. A number of changes worked together to create a pool of farmers anxious to improve their economic circumstances by settling in Ulster—an expanding population, rising rents, poor harvests and changes in landholding arrangements in Scotland.

Religion became a more significant factor later in the century when James II, a Roman Catholic, assumed the throne, and when Charles II reneged on his promise to uphold the Scottish Solemn League and Covenant of 1643. Thousands of Presbyterian Covenanters fled to Ulster, particularly during the "killing times" of the 1680s. This, along with the Irish uprising of 1641, certainly contributed to the "siege mentality" that is

often ascribed to this day to the Ulster Protestants. While many may not have been practicing Presbyterians when they migrated, their need to band together and the persecution of Dissenters no doubt contributed to their adhering to the conservative, evangelical, Bible-based Presbyterianism that evolved in Ulster.

Where did the Ulster settlers come from in Scotland?[25] The migrants were heavily concentrated on the southwest coast of the Scottish lowlands. Another concentration was along the Border with England where the Scottish and English border reivers had feuded for generations. Some came from around Glasgow and Sterling. Others came from Argyllshire, but only a handful came from the Highlands.

Where did they settle in Ulster?[26] The heaviest concentration was in the northern part of County Down, and throughout County Antrim with the exception of the northeast corner which had been settled by Scottish Highland Roman Catholic mercenaries (the galloglasses) in an earlier period. There were also settlements through mid-Armagh, to the east of Londonderry over to Coleraine, and down the border of Donegal and Tyrone, in east Tyrone to Lock Neagh, and in Fermanagh and Cavan. Many of the Scottish Borderers settled in Fermanagh and Tyrone, as far away as possible from their ancestral lands. The impact of the Scottish Borderers on the stereotypical view of the Scotch-Irish has probably been greater than their numbers would warrant. Generations of Borderers had grown accustomed to fighting, and their culture included the composition of ballads and stories about their life and strife on the borders—all good material for constructing a heroic view of a people.

The impact of the migration to Ulster was the creation of a tightly knit pool of folk with a particular set of characteristics. They were hardened by conflict. The Irish rebellion of 1641, including the siege of Londonderry, and the persecution of the Scottish Borderers and Covenanters played large in their historical mindset. They had left the feudal system of Scotland for a more individualistic way of life. They

25. See the chart on page 32 of Raymond Gillespie, Colonial Ulster: The Settlement of East Ulster, 1600 to 1641. The location of the migrants is based on the location in Scotland of surnames found in Ulster muster rolls around 1630.

26. See the chart on page 21 in Fitzpatrick op. cit.

became commercially aware because of their extensive involvement in Ulster in the linen industry—producing, processing and marketing. Their intellectual leaders were tied into the social and political philosophies about individual rights and forms of government that emerged from the Scottish Enlightenment. They shared the Scots belief in the importance of education and eventually they were relatively well educated. They were wary of rulers and particularly the ecclesiastical form of church government. Perhaps most important, they shared the brand of conservative, evangelical, covenanting Presbyterianism that evolved in Ulster.

Migration to America:

In the early 1700s, many of these people began migrating from Ulster to British America for a number of reasons, the relative importance of which would vary with economic circumstances and the political situation in the British Isles. Perhaps a quarter of a million people, many as indentured servants, but often as families and even whole Presbyterian congregations, had migrated by the onset of the American Revolution.

Traditionally, political and religious discrimination against dissenting Protestants was cited as the primary cause of migration of the Ulster Scots to America and these factors became an important part of the folklore surrounding the migration to America. However, recent writers generally consider that economic factors were more important than religious or political factors in the decision to migrate.[27] These economic factors included periodic crop failures, increasing rents, decreasing terms of leases, rapid population growth and a decline in the demand for Ulster's major exports of linen, cattle and whiskey. Of particular importance was the fact that small Ulster farmers had become deeply involved in the growing of flax and the weaving of linen during the first half of the 18th century, and during the latter part of the great migration period there was a depression in the linen industry. The growing industrialization of the linen industry was making the small farmer/weaver family group uneconomic.

It is also widely recognized that many were encouraged to emigrate by relatives and friends who had previously settled in America, and who reported back to Ulster about the opportunities in America.

Glowing letters about the availability of land and living conditions in America, and sometimes money, were sent back to the old country. Emigration was promoted at local fairs and through newspaper advertisements by migration agents and by ship owners anxious to secure passengers for the return trip to America after delivering cargoes of flaxseed to Ireland.

What was the pattern of settlement of the Ulster Scots in America?[28] There were pre-1800 settlements in New England and New York, as indicated by place names such as Belfast and Bangor, (in Maine), Londonderry, New Hampshire, and Ulster and Orange Counties, (New York). Many early migrants arrived at the ports at the mouth of the Delaware River and settled in western Maryland, New Jersey and what is now Delaware. When Philadelphia became the main port of debarkation, Pennsylvania became the core settlement area of the Scotch-Irish, endowed as it was with religious toleration, rich lands and opportunities. While often squabbling with the Quakers and the Germans, the Scotch-Irish spread out over much of the state, across the Susquehanna River and down the Cumberland Valley, and over the Alleghenies to southwest Pennsylvania. Ulster place names abound in southern Pennsylvania. They moved down the Shenandoah Valley of Virginia, into Georgia and Tennessee and into the hills of Appalachia, and the piedmont area of the Carolinas. Scotch-Irish settlements could be found down the whole length of the Great Wagon Road extending 700 miles from Philadelphia to Augusta, Georgia.

On the Pennsylvania, Virginia and Carolina frontiers, it is claimed that the Scotch-Irish became clannish, assertive, aggressive in espousing the rights of individuals, and adept at fighting native Americans, and the stereotypical view of the Scotch-Irish developed. Their experience in Ulster may have helped nurture these characteristics, but the American frontier was quite different, and development of such characteristics was, quite simply, essential to survival. While obviously not the only ethnic or cultural group on the frontier, the Scotch-Irish were expected, and actively recruited by Colonial authorities, to settle and defend the back country and frontier areas. The Scotch-Irish bore the brunt of the dreadful conflicts with the native America Indians during the Seven Years War and Pontiac's War, and they became just as cunning and merciless as their foes.

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27. See the "New Introduction" by G. E. Kirkham to the 1988 reissue of Ulster Emigration to Colonial America 1718-1775 by R. J. Dickson, Belfast: Ulster Historical Foundation, 1988.

28. See the chart on pages 110-110 in Fitzpatrick, op. cit.

Their involvement in the American Revolution also contributed to the heroic image of the Scotch-Irish. Scotch-Irish formed the core of the Pennsylvania line of Washington's army. Scotch-Irish "overmountain men" were instrumental in significant Patriot victories in the south, particularly at King's Mountain in South Carolina, which is generally considered to be one of the major turning points of the conflict. But the Scotch-Irish were not, as some apologists would like to believe, 100% patriots. For various reasons, some more recent migrants remained loyal, and there were Scotch-Irish on both sides throughout the Colonies and particularly in some of the nasty, vicious raiding and pillaging in the South.

The Scotch-Irish became involved in American politics and many descendents point with pride to the considerable number of American Presidents with Scotch-Irish blood.[29] Scholars claim that they can find traces of the Scotch-Irish in the speech and music of Appalachia.[30] Many claim that American country and western music has its roots in the music brought over by the Ulster Scots. On a mundane level, Appalachian moonshine has been attributed to the ingenuity of the Scotch-Irish.[31]

The heroic period of Scotch-Irish migration in pre-Revolution Colonial America is the focus of the stereotypical view. However, migration from Ulster to the United States continued after the Revolution with perhaps another 100,000 leaving before the War of 1812 brought about restrictions on emigration. By this time, many Scotch-Irish were settling in major cities such as Pittsburgh. The most intense migration from Ulster took place after the end of the Napoleonic Wars in 1815 until the famine in the late 1840s, when it is

estimated that half a million emigrated from Ulster to America. The dense population over all of Ireland was putting great pressure on land prices and reducing the size of tenant land holdings. The serious decline in grain prices following the end of the Napoleonic Wars dramatically aggravated the situation. Much of the migration from Ireland after 1815 was to ports in British North America although many moved on to the United States.

Many descendants of the early Scotch-Irish settlers remained secluded in the mountains of southern Appalachia. Others continued to migrate and move into the mid-west as it was opened. Many of the early settlers in Ohio, Illinois and Indiana were of Scotch-Irish descent. Scotch-Irish were also in the vanguard of the settlement of the far west. However, during the 19th century, the Scotch-Irish were gradually losing their identity as a distinct group as they merged with other major ethnic groups, particularly the English and to a lesser extent the Germans, to create what might be termed the quintessential American.

Migration to Canada:
In Nova Scotia, there was a third migration of the Ulster Scots, from New England to areas around the Midas Basin at the end of the Bay of Fundy, such as Truro, Nova Scotia where Scotch-Irish families from Londonderry, New Hampshire settled.[32] This migration took place after the expulsion of the Acadians and before the American Revolution. Family, church and community were vital to the lifestyle of these migrants and they were interested in developing social communities based on farming, linen production and basic trades. They do not at all sound like the heroic Scotch-Irish of the American frontier, no doubt because they faced a totally different set of circumstances.

There were also Ulster Scots among the United Empire Loyalists, but Ulster Scots did not began emigrating directly to Canada or what was then British North America in significant numbers until after the end of the Napoleonic wars in 1815. They migrated primarily to Upper Canada (what is now Ontario) because of the British connection and the fact that many ships, returning to Quebec after discharging their cargoes of

29. A recent pamphlet issued by The Ulster-Scots Agency entitled "Ulster-Scots & United States Presidents" identifies some degree of Ulster-Scot ancestry in 17 of the 43 presidents to date. See the website of The Ulster-Scots Agency at http://www.ulsterscotsagency.com/ (accessed 4 April 2003).

30. Robert McCrum, William Cran, Robert MacNeil, <u>The Story of English</u>, London: Faber and Faber, 1986, pp. 152-161. Alan Crozier, "The Scotch-Irish Influence on American English", <u>American Speech: A Quarterly of Linguistic Usage,</u> Vol. 59, No. 4 (winter, 1984) pp. 310-331.

31. Joseph Earl Dabney, Mountain Spirits: A Chronicle of Corn Whiskey from King James' Ulster Plantation to America's Appalachians and the Moonshine Life, Lakemont, Georgia: Copple Houe Books, 1974.

32. Carol Campbell, "A Scots-Irish Plantation in Nova Scotia: Truro, 1760-1775" in <u>Making Adjustments: Change and Continuity in Planter Nova Scotia 1759-1800</u>, Edited by Margaret Conrad, Fredericton: Acadiensis Press, 1991, pp. 153-164.

lumber, wanted passengers for the return trip. By the time Ulster Scots began migrating to Canada, the Orange Order had been founded and many of the Ulster immigrants to Canada were staunch Orangemen. The antagonism between the two distinctly different cultural groups in Ireland was carried over to Canada.

Catharine Anne Wilson has written an excellent book on the group and chain migration of some 105 Ulster Scot families from the Ards Peninsula of County Down to Amherst Island, near Kingston during the 19th century. Her study concludes that these emigrants, who had remained in Ireland for roughly a century more than the classic Scotch-Irish migrants to the American frontier, were quite different from their distant cousins, taking a more cautious, rational and family-based approach to the migration process.[33]

Legacy of the Scotch-Irish:
Some scholars attempt to identify a lasting legacy of the Scotch-Irish in the material culture of the United States. However, traces of a more lasting legacy may perhaps be found in the non-material culture—in the language and music of Appalachia, in the belief in the importance of the family farm, individualism, and public education—all features that one can detect in the typical mid-west American.

But the chief legacy of the Scotch-Irish was their religion. The brand of evangelical Presbyterianism that developed in Ulster was unique due to the circumstances that the Scottish settlers faced in Ulster. Ulster Presbyterianism was strongly influenced by the conjunction of basic tenets of Calvinism, such as the abstruse theological concept of predestination and the

concept of a covenant between God and his chosen people.[34]

Prof. Michael Maxwell of McGill University, speaking to the BIFHSGO Conference in 1996, concluded that it was the ideas of immigrants that left the deepest impressions on the cultures in which they settled.[35] In his view, the concept of the covenant was a fundamental feature of the Ulster-Scot mindset explaining the:

> "paradox of the tendency for parts of the Protestant population in Ulster to combine strong expressions of loyalty to the state with an equally strong tendency to defy authority."

He wondered if such a mindset could be found today among descendants of the Ulster-Scots.

In colonial America, many Scotch-Irish left the Presbyterian church, often because of the difficulty of getting properly trained and educated ministers on the frontier, a requirement about which other denominations such as the Methodists and Baptists were more relaxed. Nevertheless, some legacy of Scotch-Irish Presbyterianism, albeit in a transformed way, no doubt lingers in the fervent religious evangelism and revivalism found in the "Bible Belt", an area where many of the Scotch-Irish settled.

The people who became known as the Scotch-Irish developed a particular set of characteristics during their experiences in Scotland and Ulster. These characteristics, combined with the circumstances into which they were thrust on the American frontier, led to their becoming a quite distinctive and significant group of people, for a specific period of time, in a particular place. In other places, at other points in time, and under different circumstances, their story is not as dramatic.◉

33. Catherine Anne Wilson, <u>A New Lease on Life:</u> <u>Landlords, Tenants and Immigrants in Ireland and Canada,</u> <u>Kingston</u>: McGill-Queen's Univ. Press, 1994. For a shorter version of her work, see Catherine Anne Wilson, "The Scotch-Irish and Immigrant Culture on Amherst Island, Ontario", in <u>Ulster and North America: Transatlantic Perspectives on the Scotch-Irish</u>, edited by H. Tyler Blethen and Curtis W. Wood, Jr, Tuscaloosa: The University of Alabama Press, 1997. A study of the settlement of Ulster-Scots in Mono Township in Dufferin County, Ontario describes them as individualistic and materialistic. See R. Cole Harris, Pauline Roulson and Chris De Freitas, "The Settlement of Mono Township", <u>The Canadian Geographer</u>, vol. XIX, no. 1 (spring, 1975) pp. 1-17.

34. See Donald Harmon Akenson, <u>God's Peoples, Covenant and Land in South Africa, Israel, and Ulster</u> (Ithaca and London: Cornell University Press, 1992), Ch. 4: "The Covenantal Culture of the Ulster-Scots to 1920" for a description of the concept of the covenant and how it became part of the Ulster-Scot mindset.

35. Michael Maxwell, "Scottish Migration to Ireland During the Early Modern Period, 1603-1720", <u>Anglo-Celtic Annals: Proceedings of the BIFHSGO Conference, 1996.</u>

Index to Volume 7 of *Anglo-Celtic Roots*

BY DENICE WILLIS AND BETTTY WARBURTON

A: Index of Articles

What is the 'Casey' Catalogue?

BY MARY M. NASH

For twenty issues of *Anglo-Celtic Roots* I have discussed items from this catalogue, colloquially called the "Casey Catalogue". It contains references to pamphlets held in the Public Archives of Canada with an index to authors and subjects. The Catalogue was prepared by Magdalen Casey, a librarian, and published by the authority of the Secretary of State under the direction of the Dominion Archivist and is Archive publication No. 13. The first volume, containing items published from 1493 to 1877, was produced in 1931, and a second volume, containing items from 1878 to 1931, was published in 1932. The two volumes contain references to more than 100,000 pamphlets. (In this catalogue, item No. 1 is the Columbus Letter, published in 1493.)

The range of subjects covered by the pamphlets is very wide, including the topics of immigration; building projects; federal, provincial and territorial government accounts; sermons preached in churches; speeches given by dignitaries to various groups; and commentary on the political questions of the day.

I would like to focus my future articles on the Casey Catalogue on historical items and issues which are important to the members of BIFHSGO as they proceed to write about the history of their families. In general, the material in the Casey Catalogue can be used by family historians to add some colour and context to the histories of their families.

Your editor told me some of the areas that he is interested in researching for his personal family history, and we decided to use these questions to indicate the potential of the Casey Collection. His questions were:

Question 1: What was the public's reaction to the news of the results of the Battle of Ridgeway in June of 1866? I have seen a document from someone in eastern Ontario soundly criticizing the elements of the Canadian militia for their performance. What was the reaction in Toronto, the home of a goodly number of the Volunteers? Can Casey shed any light on this type of issue?

Answer: In Vol. 1, the Casey Catalogue listed about 15 entries to pamphlets dealing with the militia. One example was No. 3453 - Memorials of the Late Civil Service Rifle Regiment ... Ottawa, 1867.

Question 2: The major action in the Rebellion of 1837 in Upper Canada took place just north of Toronto, but there were related activities in many other parts of the province. (For example, there was a detachment of militia stationed in Clinton, in Huron County, during the winter of 1837-38 in order to put down any sign of rebellion.) Can the material in the Casey Collection shed any light on these events?

Answer: On the Rebellion of 1837-38, more than 20 pamphlets were listed, among them, No. 1737 - Report of the case of the Canadian prisoners .. (by an Englishman). On the subject of Rebellion loses, there are about 6 pamphlets listed, among them, No. 1784, Address to the inhabitants of the District of Gore ... upon a Bill for compensating the losses of sufferers by the late rebellion...etc. 1840.

Question 3: I would like to know more about the movement of epidemics through the population of southern Ontario in the nineteenth century. Cholera and diphtheria were particularly serious, and affected the family history of a great number of BIFHSGO members.

Answer: There were 8 pamphlets listed as dealing with Cholera, among them, No. 3384, Memorandum on cholera. 1866. No pamphlets were found with diphtheria as the subject.

The 'Casey' catalogue may not help with answering your questions directly but can give you a great deal of background information on many subjects of historical interest.

The author would be very interested in hearing from BIFHSGO about the particular issues that they have encountered in their family research which may be helped by the content of the Casey Catalogue. The author can be contacted directly or queries can be submitted to the Editor of *Anglo-Celtic Roots*. ◉

The Bookworm:
Some Recent Acquisitions at the Brian O'Regan Memorial Library

REVIEWED BY BETTY WARBURTON

The Parish Chest : a Study of the Records of Parochial Administration in England; 3d. ed. /
　W. E. Tate. Chichester SSX : Phillimore, c1983.

Village Records : 3d. ed. / by John West. Chichester SSX : Phillimore, c1997.

Somerset Paupers : Unremembered Lives / Thelma Munckton. Wincanton SOM : Wincanton Pr., c1994.

Through family stories, the Internet, census records, civil registration and parish records, you have traced your family back to your fifth great-grandfather, and have now reached an impasse. What do you do now? Perhaps it is time to enhance your family's story by learning more about the times and the places where your ancestor lived. The Brian O'Regan Memorial Library has recently acquired two useful guides to sources of local history. They are *The Parish Chest*, by W. E. Tate and *Village Records*, by John West.

For many years the parish was the local administrative body and the records were usually kept in a wooden chest in the local church. Now most of these records have been deposited in County Record Offices. Some, but not all, of these records have been filmed by the Mormon Church.

The late W. E. Tate wrote *The Parish Chest* in 1946 to fill the need for a "text book which should indicate the principal classes of record for the use of the parish historian and should give help in interpreting these records".   Now in its third edition, this book has become a classic and an essential tool for the local historian or genealogist. In the introduction, Mr. Tate offers a brief history of the English parish and a detailed account of the structure of the parish and its administration. He compares the administration of the modern village with the practices of the past. The next section of the book looks at church records—parish registers (baptisms, marriages, and burials), church wardens accounts and tithes and fees. The third section deals with civil records—vestry minutes, petty constables' accounts, poor law administration, highway maintenance and open field enclosures.   There are copious notes, appendices, a bibliography and an index.

Village Records is, perhaps, a more comprehensive guide to English village documents.   Author John West offers plenty of "how to do it" advice and illustrates it with numerous examples taken, where possible, from the records of the village of Chaddesley Corbett in Worcestershire. The book is divided into five sections. The first section, "The Approach to Local Documents", is an overview of the field of local history in England and is well worth reading before you venture further into the book. The remaining four sections deal with different eras in English history—Saxon and Early Norman Documents, The Middle Ages, The Sixteenth and Seventeenth Centuries, and The Eighteenth and Nineteenth Centuries. It is very well indexed and there are numerous bibliographies and lists throughout the book.

Another recent acquisition concerned with documents from the parish chest is *Somerset pauper: unremembered lives*, by Thelma Munckton. From the archives of the Somerset Record Office, the author has made a selection of documents dealing with poor people. Because the language of these documents is repetitive, Ms. Munckton has chosen to present her information in the form of abstracts.   She has examined many sources—apprentice indentures, cases of poaching and larceny from petty session and quarter session records, bastardy papers, account books, and documents of settlement and removal (where you might find a complete history of a family). *Statutes of the Realm (Appendix II)* is a brief overview of the English Poor Laws from 1572 to 1948.   A bibliography and an index are included.　◙

The Printed Page

BY MARILYN THOMSON

1. *Early 19th Century Schools in Ireland* by Margaret Purcell, 128 Red Bank Road, Bispham, Blackpool, Lancs. FY2 9DZ. This is an interesting article in *Lancashire, Vol. 24, No. 4, November 2002* containing information on education and schools in Ireland that can be found in the Parliamentary Papers including the second report of the Royal Commission on Irish Education 1826-27. It lists all schools arranged by county and parish with information on different types of schools. Appendix 22 deals with the Parochial Returns, listing the names of the master or mistress and their religion, whether a pay or free school, a description of the schoolhouse, numbers of pupils and their religion. Both Protestant and Roman Catholic returns were made and covered Presbyterian and other denominations as well as the Established and the Roman Catholic churches.

The published volumes of the Parliamentary Papers, (often called the Blue Books), are a great source of information on Ireland and the Irish people. They are held in the British Library in London and the National Library in Dublin. As well, a microfiche edition by Chadwyk-Healey is held in university or main libraries. A finding aid is the Subject Catalogue, Parliamentary Papers 1801-1900 by Peter Cocton.

2. *Your Guide to the Family History Library: How to Access the World's Largest Genealogy Resource* by Paula Stuart Warren, CGRS and James W. Warren. Published by Betterway Books, 1507 Dana Ave., Cincinnati, OH, 45207; 2001, ISBN 1-5587-0578-3. 258 p.p. Softback $19.99 (shipping

$3.95). Reviewed by Dereka Smith, MLS, Arlington, VA in *N.G.S. Quarterly, Vol. 90, No. 2, June 2002.*

Updated and expanded seven times more, the Warrens make a convincing case that preparation is a crucial element of any research trip. This volume helps genealogists use FHL resources, not only in Salt Lake but also on the Internet and at the library's network of Family History Centers. The topics which are covered include the basics of research, an overview of FHL materials and guidelines for handling foreign records. It offers a comprehensive discussion of the FHL catalogue as well as trip planning, where to stay, etc. "Readers who yearn to use the Salt Lake library will find this guide inspirational".

3. *A Biographical Dictionary of Mull People: Macleans - mainly in the 18th and 19th centuries.* Compiled by Jo Currie, Brown and Whittaker, 2002. 4 pounds 95. Reviewed in *The Scottish Genealogist, Vol. XLIX No. 3, Sept. 2002* by Joan P.S. Ferguson.

This is the latest publication by Jo Currie on the history of Mull dealing mainly with Macleans who lived on Mull, Iona and the small islands from 1700 - 1900. There are brief biographical notes on the Chiefs of the 18th and 19th centuries but the book "deals mainly with the tacksmen, tenants, sub-tenants, cottars and 'connections' of the principal players in the clan story and not with the chiefs". "For the ancestor hunter with Mull connections, this book is a must". ◙

Family History Events

BY MARILYN THOMSON

September 3 – 6, 2003
FGS/FSGS "Conference for the Nation's Genealogists"
"Orlando, Florida – Lectures, Exhibits, Networking"
Advertised in FGS Forum, Vol. 14, No. 3, Fall 2002

BIFHISGO NEWS

Kenneth Fawcett Collins — 1916 – 2003
B.Sc.(Queen's), P.Eng., Lt. Col. (Ret.) R.C.E.M.E.

Ken Collins was born on November 23, 1916 in Haverhill, Massachusetts, close to the New Hampshire border, into a family with very deep New England roots. His Collins side goes back to the seventeenth century in that area, while his mother came from Grand Valley in Dufferin County, Ontario. In 1926, the family moved to Montreal and then, in 1930, to North Bay, Ontario. In 1941, Ken graduated from Queen's University, Kingston with a degree in chemical engineering and went to work in a chemical laboratory in Niagara Falls for two years. The Second World War was raging at this time so he joined the Canadian army's Royal Canadian Electrical and Mechanical Engineers, rising to the rank of lieutenant-colonel before retiring in 1967. Ken's pride for the R.C.E.M.E. was evidenced by his car licence plate: C.E.M.E.(Chief Electrical Mechanical Engineer, an honorary title). Ken was a Normandy veteran and held various staff and regimental appointments, mostly in Ottawa. He died in Ottawa on February 19, 2003.

Ken Collins

In 1941, Ken married Evalyn Roblin in Kingston, Ontario, and they celebrated 61 years of happy married life in 2002. They had three children, Marianne Anderson, Bruce Ian Collins (a fireman who was killed in a fire in 1972), and Elizabeth Jean Wynne-Jones, and as well four grandchildren and two great-grandchildren. Family was very important to Ken and he was very proud of his offspring. He was a long-time devoted and active member of Rideau Park United Church in the Alta Vista area of Ottawa.

Ken was one of the nine founding members of the British Isles Family History Society of Greater Ottawa in 1994, and was an early member of the Ottawa Branch of the Ontario Genealogical Society (OGS) in 1972. He edited the Ottawa Branch News from 1972 to 1977, and published it from 1972 to 1982. He was the chair of the Branch from 1973 to 1975 and its secretary from 1975 to 1977. Ken served as a director of OGS Region VIII, then as a provincial director, as a Vice-president and then as President of the OGS from 1977 to 1979.

Ken was one of the prime movers of cemetery gravestone inscription recording in Ontario. After serving as the Ottawa Branch coordinator, he was appointed to the position of OGS cemetery coordinator in 1974, a position he held for the next eighteen years. He saw the total recorded cemeteries rise from 1,800 to over 5,000, before handing over the reins to Mona Aitken. Ken's set of maps, with their blue, red and yellow dots, are still being used: they indicate those cemeteries that have been completed, have not been started, or are in the process of being recorded. His cemeteries always had the six digit map reference on the title page in conformance with his military training. A spin-off from the cemetery recordings is the much-used Ontario Cemetery Finding Aid (OCFA) on the net, which uses the indexes from the recordings for the database.

For over 20 years, Ken was a Friday evening volunteer at the Church of Jesus Christ of Latter-day Saints Family History Centre on Prince of Wales Drive. It was there that he accumulated extensive records of his family connections. In Volume 2, Number 2 of *Anglo-Celtic Roots*, Ken presented 18 generations of his roots, connecting with several ancestors born in the 1300s.

Ken was also much involved with the Scouting movement for 36 years in the Ottawa area and was a Vice-President of the National Capital Region Scouts.

Kenneth Fawcett Collins was a great mentor, friend and all around gentleman; he will be greatly missed by many.

By John Sayers   ◉

Notice of 2003 BIFHSGO Annual General Meeting
9:30 A.M., Saturday, September 13, 2003

Take Notice that the Annual General Meeting of the British Isles Family History Society of Greater Ottawa (BIFHSGO) will take place at 9:30 A.M. on Saturday, 13 September, 2003 at the Montgomery Branch of the Royal Canadian Legion, 330 Kent Street, Ottawa, to receive and conduct business in accordance with Article 37 of the Bylaws.

The agenda for the meeting is as follows:

1. Call to Order and Opening Remarks
2. Approval of the Minutes of the 2002 Annual General Meeting
3. Report of the Directors
4. Presentation of the Financial Statement for 2002
5. Report of the Auditor
6. Appointment of an Auditor for next year
7. Awards and Presentations
8. Report of the Nominating Committee
9. Election of new Directors
10. Any Other Business
11. Adjournment

The normal monthly meeting and presentation will follow immediately.

Members are reminded that, in accordance with Article 40 of the Bylaws, they may appoint a proxy to attend the meeting and act on their behalf. The proxy holder must also be a Member of the Society. ◉

Minutes of 2002 BIFHSGO Annual General Meeting
September, 2002

The Annual General Meeting of the British Isles Family History Society of Greater Ottawa (BIFHSGO) began at 9:30 a.m., 14 September, 2002 in the Montgomery Branch of the Royal Canadian Legion.

The President confirmed the presence of at least 25 voting members to constitute a quorum and declared the meeting open.

The President began the meeting by presenting a certificate of appreciation to Percy Bateson who was leaving the post of Editor of *Anglo-Celtic Roots*. He congratulated Percy on the production of a publication

that has received three international awards since he became Editor.

Willis Burwell read the minutes of the Annual General Meeting held on 8 September, 2001 and there being no discussion moved acceptance of the minutes. Seconded by John Reid. MOTION CARRIED.

Reports of the President and Directors were distributed in the Fall issue of *Anglo-Celtic Roots*. Following some discussion concerning the Treasurer's Report, Tom Rimmer moved acceptance of the report as printed. Seconded by Jim Shearon. MOTION CARRIED.

Report of the Auditor: The auditor, Gary Bagley, was not present at the meeting. His report, dated 15 June, 2002, on the BIFHSGO financial records for the fiscal year ending 31 December, 2001 was read by Tom Rimmer.

Moved by Tom Rimmer and seconded by John Townesend that, subject to his acceptance, Gary Bagley be reappointed Auditor for the current fiscal year. MOTION CARRIED.

Amendments to the Bylaws: Proposed Amendments to the BIFHSGO Bylaws, which had been sent to members in mid August either by e-mail or by the postal service were presented.

First Amendment:
Change to Article 5 of the Bylaws to remove the need for the Board to formally approve applications for membership. Approval of the amendment was moved by Tom Rimmer and seconded by Ruth Kirk. MOTION CARRIED.

Second Amendment:
Changes to Articles 6(b), 6(c) and 6(d) to clarify the voting rights of various classes of membership.
Addition of a new Article (c) concerning Complimentary Memberships and to renumber existing Articles 6(c) and 6(d) as Articles 6(d) and 6(e).
Change Article 8 to state that a member is considered to have withdrawn from the Society if the annual fees or dues are not paid.
Change to Articles 8, 14(a) and 47 to replace Executive Secretary with Recording Secretary.

A motion to approve the amendment was made by Tom Rimmer and seconded by Ruth Kirk.

During the discussion of the motion, Doug Hoddinott intervened that an e-mail had been received from a member pointing out that the Amendment to Article 6(b) concerning a Family Membership implied that there could be an unlimited number of votes depending on how many people lived at the same address. Doug Hoddinott therefore moved that the proposed amendment be further amended to limit a Family Membership to a maximum of two votes. Seconded by Jeanette Arthurs. There being general agreement to the revised motion, it was put to a vote. MOTION CARRIED.

Presentations:
John Townesend presented a certificate to Murray Jackson of the Rideau Gardens Retirement Residence in appreciation for their hosting of the Board Meetings over the past year.

Ruth Kirk presented a certificate to John Townesend in appreciation for his hard work and dedication as the Director of Publications for BIFHSGO over the past several years.

Jim Shearon presented a certificate to Gordon Taylor in appreciation for his work over the last four years as Past President of BIFHSGO.

Election of the New President:
Jim Shearon noted that his two terms as President of BIFHSGO were completed and that the Bylaws prevented him from seeking another term. Gordon Taylor, as Chairman of the Nominating Committee, recommended that Gerry Glavin be elected as the new President. There being no other nominations from the floor, Gordon Taylor moved and Brian Chamberlain seconded the nomination of Gerry Glavin as President of BIFHSGO for a two-year term. MOTION CARRIED.

Elections to the Board of Directors:
Gordon Taylor, as Chairman of the Nominating Committee, presented a slate of five candidates for election to the Board of Directors. Current Directors returning for another term of two years were Ruth Kirk and Tom Rimmer. New nominations for a term of two years were Patricia Roberts-Pichette, Terry Findley and Basil Adams. There being no other nominations from the floor, Gordon Taylor moved that these five people be elected to the BIFHSGO Board of Directors and Jim Shearon seconded the motion. MOTION CARRIED.

Awards:
Jim Shearon announced that the Board of Directors of BIFHSGO had selected Mary Nash and Wayne Walker for election to the BIFHSGO Hall of Fame for their many contributions to the success of the Society over many years. Jim Shearon then presented the certificate to Mary Nash. As Wayne Walker was not present, his certificate will be presented to him at a later occasion.

Ruth Kirk presented an award for the Best Article during the past year prepared by a member for *Anglo-Celtic Roots* as selected by the Editorial Board. She presented the award to John Reid for his article on the National Burial Index for England and Wales.
Jim Shearon presented an award for the Best Presentation during the past year by a member to a monthly meeting as selected by the Board of Directors.

This award was won by Michael Balchin for his talk on the "Balchin Family Society: One Family's History".

There being no other business, the Annual General Meeting was adjourned at 10:40 a.m.

Willis Burwell
Recording Secretary   ◉

Minutes of BIFHSGO Special General Meeting
12 October, 2002

A Special Meeting of members of the British Isles Family History Society of Greater Ottawa was held at the Montgomery Branch, Royal Canadian Legion, Ottawa, Ontario on 12 October 2002.

President Gerry Glavin called the meeting to order at 10 am and noted that this Special Meeting was an extension of the Annual General Meeting of 14 September, 2002.

Past-President Jim Shearon took the chair, and, having established that a quorum was present, declared the meeting to be properly constituted.

Jim Shearon noted that at the 2002 Annual General Meeting of 14 September 2002, the new President and five Directors were elected. He explained that at the 2001 Annual General Meeting, John Reid had been elected to fill a vacancy on the Board of Directors for one year. Due to an oversight, it was wrongly assumed that John Reid had been elected for a two-year term, and his name was not put forward as a Director at the September 2002 Meeting. This left a vacancy on the Board of Directors.

Therefore it was moved by Jim Shearon, seconded by Ruth Kirk, that John Reid be elected as a Director of the Society for a two-year term retroactive to the September 14, 2002 Annual General Meeting.

Jim Shearon called for further nominations. There were none. It was moved by Patricia Roberts-Pichette and seconded by Tom Rimmer that nominations close. MOTION CARRIED.

There being no other nominations, Jim Shearon declared John Reid elected and congratulated him on his election to the Board of Directors.

Tom Rimmer moved and Brian Chamberlain seconded the motion that the Special Meeting be closed. MOTION CARRIED.

Ruth Kirk
Acting Recording Secretary   ◉

BIFHSGO Conference 2003: The Basics and Beyond!

BY TERRY FINDLEY

Is the genealogy conference still useful in today's world of computers and the Internet? Absolutely! BIFHSGO Conference 2003, 26-28 September, will be held at the Library & Archives of Canada. Co-sponsored by the National Library, the Conference will have a first-rate programme of speakers tailored to meet the registrants' interests and needs. Using the suggestions from last year's Conference Evaluation Forms, this year's programme will continue to be educational and highly informative. Whether attendees are just starting out in the quest for their roots or simply trying to put all their family history information together into a coherent story, the Conference will have "something for everyone." By popular demand, Global Genealogy will again run a daylong Pre-Conference Seminar on Family Tree Maker^{TM} for a modest fee, and the Library & Archives of Canada will offer a free guided tour on Friday afternoon. The Marketplace will be centered in the bright and spacious sunken lobby and plenty of new exhibitors are expected. The conference organizers have been able to arrange for a top-notch opening speaker, Ottawa University's Professor Chad Gaffield, and an exceptional featured lecturer, Fawne Stratford-Devai. Just as important, the Conference organizers are creating the opportunity for like-minded people to share their research experiences

and family histories in pleasant surroundings and social settings, including a great opening reception.

Following the proven formula of providing three streams of presentations, i.e. giving delegates a three-choice menu for each lecture session, Conference-goers will be able to select 7 talks from the 21 available. In general terms, subject matter will range from historical talks (so important for placing family histories in context), through the latest developments on-line and in database availability, all the way through to "how-to" sessions on creative writing, digital information technology and old photograph and document restoration. Seventeen different speakers, all subject-matter experts in their fields, will enthusiastically share their knowledge. Some of the presentation titles are:

- "Canadian Newspapers: Where to find the elusive ancestor"
- "Breaking Down Brick Walls with the Internet"
- "Bring Your Past Alive: Part 2! Digital Photo & Document Restoration"
- "1542: The Battle of Solway Moss, and the modern hunt for a drowned Scottish 'knight' – did bog preserve him?"
- "The Walks, Penrhos – 300 years on a Welsh family farm"

- "Psychological Pros & Cons of Emigration: A Personal Perspective"
- "The Canadian Genealogy Centre: Delivering service, creating community"
- "Researching Newspapers on the Internet"
- "Middlemore Children in Canada – Where did they go and what did they do?"
- "I Found It Once, Why Can't I Find It Again!"
- "Researching Your English & Welsh Roots From Afar: Getting Started"
- "Province of Ontario Immigration Records: Part 1: Toronto Emigrant Office Records (1831-1892)", and Part 2: Department of Immigration Records (1869-1901)"
- "Getting From Here To There: Identifying The Origin Of Immigrants To Canada"
- "William Cattermole and English Emigration to Upper Canada, 1832"
- "Imperial War Service Gratuity Records, 1919-1923, and Family History"
- "Digital Image Technology in Genealogical Research"
- **And much more!**

BIFHSGO Conference 2003, "The Basics and Beyond" will have "something for everyone." Mark it on your calendar now: **26, 27, and 28 September 2003** at the Library & Archives of Canada. Bring a friend! See you there! ◙

Learning Opportunities

BY JOHN D. REID

Family Tree Maker Seminar:
Plan on attending a seminar on the world's best-selling genealogical software, Family Tree Maker, on Friday, September 26. The seminar will be presented by Rick Roberts of Global Genealogy, as a prelude to the annual BIFHSGO conference. Global Genealogy is Canada's largest specialist retailer of genealogical resources.

Exploring Your English and Welsh Family History from Ottawa:
Do you feel that you are not making enough progress in tracing your family roots? Would you like to know more about the resources for English and Welsh genealogy that you can access by computer, and locally in Ottawa? Our popular four-session course "Exploring Your English and Welsh Family History from Ottawa", presented by John D. Reid, can help.

The four two-hour sessions focus on civil registration, the census, parish records, and probate. There's much more beside, and an opportunity to share your research challenges. At the end of the course you will receive a CD containing all the slides used in the course, and some bonus material.

To benefit you should already have a basic knowledge of genealogical research procedures, and familiarity with the Internet.

This year the location is the Montgomery Legion, in the room where regular monthly meetings are held, on the four Saturday mornings between the regular monthly meetings for November and December. That's November 15, 22, 29 and December 6.

The cost is $50 for BIFHSGO members, and $65 for non-members, payable when you register.

A maximum of twenty people will be enrolled on a strictly first-come, first-served basis. To be fair to all, and as promised, enrollment starts at the June monthly meeting. If you can't be at that meeting, but would like to enroll, send an e-mail to: *courses@bifhsgo*.ca.

Family Chronicle:

How do you keep current with developments in family history? If you've scanned the local newsstands for genealogy magazines, you've probably seen *Family Chronicle*. Published in Toronto, but aimed at a North American readership, it's one way to learn about new developments and learn from other people's experiences.

There's an emphasis on information that you can use. For instance, the May/June 2003 issue features the following articles: "Solutions to Brickwall Problems", "Heir Tracing", "12 Ways to Find Your Living Kin", "Translation Please: Methods of Translating Documents into Another Language" and "Tracing Ancestors' Dwellings: Using fire insurance maps".

There's an associated Web site at *www.familychronicle.com* where you can request a free trial issue.

Sharing Your Knowledge:

Some members, even some of the most knowledgeable people, shy away from speaking in public. Others love to share stories with a small group. A few don't blink an eye over speaking to audiences of hundreds. Are you in the second or third group?

From time to time we get requests, or learn of, speaking opportunities. To help respond to these, BIFHSGO is setting up a speakers bureau. If you would like to help spread knowledge of family history, and BIFHSGO, please let us know.

Send an e-mail to *education@bifhsgo.ca* giving your name, address, telephone number, e-mail, information on your speaking experience, a brief biography (such as would be used by someone introducing you), and information on the types of talks that you would be prepared to give. Add any other important information. (For example, snowbirds should note any months when they are usually away from Ottawa.)   ◎

BIFHSGO LISTINGS

Members' Interests

BY NORMA O'TOOLE

Norma O'Toole

These charts are provided to enable BIFHSGO members to share in common research. If you locate one or more of the names you are researching in Table A, note the membership number (Mbr. No.) in column four. Using this Membership Number, contact the member listed in Table B. Please note each member may be searching several names so be specific when communicating with them. Good luck.

Occasionally, due to a lack of space, names published in Anglo-Celtic Roots may be restricted to six per individual. If this should occur, the remaining names of interest will be published in a future edition. If the members have Internet access and they give permission, all of their names of interest are published on the BIFHSGO web site at: *http://www.bifhsgo.ca*.

Many BIFHSGO members belong to Genealogy societies that cover the areas detailed in this Members' Interest list. If you would like to loan your quarterly journals or other pertinent documents to members with an interest in the same geographical area that you are researching, please contact them directly and arrange to exchange information at the monthly meetings.   ◎

TABLE A (Names being searched)											
Name Searched	Location (Chapman Code)	Year	Mbr. No.	Name Searched	Location (Chapman Code)	Year	Mbr. No.	Name Searched	Location (Chapman Code)	Year	Mbr. No.
Abson	QC CAN	1825-1900	399	Gillooly	PER SCT	1880+	783	O'Neil	WIC IRL, ON CAN	1840-1920	109
Abson	YKS ENG	1750-1850	399	Gilmour	LKS SCT	Pre 1800	778	Ormrod	LEI ENG	Pre 1850	715
Argue	ON CAN	Pre 1950	399	Glassup	ENG, ON CAN	1765+	775	Parker	WAR ENG	1800+	786
Atkinson	TIP IRL	Pre 1800	778	Glover	LND ENG	1850+	251	Patrick	SRY ENG	1800	024
Bahen	ON CAN, NY USA	1840-1920	109	Greer	ARM NIR	Pre 1825	032	Porritt	LAN ENG	any	717
Ball	ON CAN	1840's	092	Greer	ON CAN	1825+	032	Porter	NIR, ON CAN	1800-1900	109
Ballance	WIC IRL	Pre 1850	715	Guy	AYR SCT	any	717	Pullman	DEV ENG, ON CAN	1840+	775
Beamish	COR IRL, ON CAN	1800+	775	Halderley	YKS ERY ENG	Pre 1790	778	Quail	ON CAN	1820+	327
Bedford	WAL	1750-1850	251	Hamilton	QC CAN	Pre 1900	399	Rogers	ON CAN, NIR	1750+	717
Beedle	LND ENG	1850-1900	251	Harbard	BKM ENG	Pre 1800	024	Rowan	IRL, ON CAN	1800+	782
Behan	ON CAN, NY USA	1842+	109	Havelin	ON, QC CAN	1840's	092	Sammons	KEN ENG	1884+	032
Black	NIR, ON CAN	1800-1900	109	Heaven	WAR ENG	1800+	786	Sammons	SRY ENG	1820+	032
Boyce	LKS SCT	1872+	783	Hickey	QC CAN, IRL	1800+	480	Sanderson	YKS ERY ENG	Pre 1750	778
Buckland	BRK ENG	Pre 1850	024	Holdsworth	QC CAN	1800+	717	Scaife	YKS ERY ENG	Pre 1790	778
Butcher	KEN ENG	1800+	024	Hughes	SCT, ON CAN	1841-1950	109	Seggie	FIF SCT, anywhere	1500+	452
Cameron	ON CAN, SCT	1790+	480	Johnston	ARL SCT	Pre 1819	715	Sharpley	QC CAN	1750+	399
Carmichael	NIR	1840's	092	Kayenbergh	Belgium	Pre 1870	715	Smith	ON, QC CAN	1840's	092
Carrison	NS CAN	1800+	024	Keenan	ANT NIR	1800+	032	Smith	LND ENG	1850+	024
Caryl	WAR ENG	1800-1900	452	Knowles	ON CAN	1800+	327	Spencer	OFF IRL	Pre 1800	778
Clarke	PER SCT	Abt 1750	773	Lambert	WRY ENG	Pre 1921	715	Spooners	TIP IRL	1800+	780
Cornet(t)	ARM NIR	Pre 1830	778	Leishman	DFS SCT, NB ON SK CAN	1780+	775	Stephenson	SRY ENG	1835+	032
Cox	WAR ENG	1800+	786	Leslie	ON CAN	1850's	092	Stubbles	SRY ENG	1850+	024
Curran	BOR SCT	Pre 1910	780	McAuslan	SCT, ON CAN	1899-1900	109	Suffron	WIC IRL	Pre 1850	715
Darley	ENG, ON CAN	1750+	775	McCabe	LKS SCT	1872+	783	Swanton	COR IRL, ON CAN	1800+	775
Deery	NIR	1800+	717	McCann	QC CAN, IRL	1800+	480	Taylor	ON CAN	1850's	092
Delacy	ON CAN	Pre 1915	399	McDonald	ON CAN, SCT	1790+	480	Te(a)tlock	ON CAN, WEX IRL	1816-1900	780
Devine	ON, QC CAN	1830-1868	035	McGinley	ON CAN	1869	035	Teevans	ON CAN	1835-1870	109
Dycie	QC CAN	Pre 1950	399	McGlashan	QC CAN	1850+	480	Temple	DFS SCT	Pre 1850	715
Ellis	WRY ENG	Pre 1921	715	McGregor	SCT, NS MB SK CAN	1750+	775	Tudor	WAL SAL LND ENG	Pre 1650	773
Ewing	SCT, ON CAN	1800-1900	109	McKenna	ON, QC CAN	1830-1868	035	Walduck	LND, MDX ENG	1800+	786
Fennell	ON CAN	1850's	092	McKinley	ON CAN, NIR	1750+	717	Weir	IRL, ON CAN	1800+	775
Finlay	NIR	1840's	092	McMillan	ON, QC CAN, SCT	1800+	480	Wheeler	ON CAN	1800+	327
Fitzgerald	QC CAN, IRL	1800+	480	Meeke	WAR ENG	1800+	786	Wilkes	WAR ENG	1800+	786
Flood	DEV ENG	1850-1900	251	Moffatt	ON CAN	Pre 1950	399	Wolfenden	YKS ENG	Pre 1908	780
Furlong	WIC IRL	1799	035	Neal	WIC IRL, ON CAN	1840-1920	109	Wyles	KEN ENG	1800+	024
Ge(a)han	IRL	Pre 1830	778	Neild	LAN ENG, ON AB CAN	1800+	775	Wynn(e)	ON CAN	1800+	327
Gilboy	WIC IRL	1802	035	O'Hearn	QC CAN, IRL	1800+	480				

	TABLE B (Members referred to in Table A)			
No.	Member's Name and Address	No.	Member's Name and Address	
024	Frank Stanley Perry 1297 Amesbrooke Drive Ottawa ON K2C 2E8 E-mail: fsperry@magma.ca	715	John & Linda Temple 8 Merriman Ave. Ottawa ON K1K 3E6 E-mail: jtemple@magma.ca	
032	Shirley E. Lancaster 178 Grandview Ave. Thornhill ON L3T 1J1 E-mail: se.lancaster@rogers.com	717	Helen P. Livingston 731 Frank Blvd. Akron OH 44320 E-mail: ac232@acorn.net	
035	Zita M. Valliquette 9 Summer St Deep River ON K0J 1P0 E-mail: valliz@magma.ca	773	Ernest M. Wiltshire 38 Inglewood Place Ottawa ON K1Y 4C7 E-mail: murcot@synapse.net	
092	Marlene Pauly 41 Vesta St. Nepean ON K2J 3Y9 E-mail: mpauly@magma.ca	775	Patricia McGregor 841 Acadian Garden Orleans ON K1C 2V7 E-mail: pmcgr@netcom.ca	
109	D. Jean Broadfoot 1024 Arnot Road Ottawa ON K2C 0H4 E-mail: jeanb@magma.ca	778	Elaine Sanderson #138 8091 Ryan Rd. Richmond BC V7A 2E4 E-mail: omaelaine@hotmail.com	
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452	Alex C. Seggie 43 Burgess St. Ottawa ON K7C 4E1 E-mail: aseggie@canada.com	786	Roy Parker 1429 Meadow Drive, Box 163 Greely ON K4P 1N5 E-mail: roy.parker@magma.ca	
480	Marlene Marilyn McCann 263 Dorothy St. North Bay ON P1B 7Y5 E-mail: marlenemcmillan@hotmail.com			

	New BIFHSGO Members to April 15, 2003				
No.	Name	Address	No.	Name	Address
776	Catherine McGERRAY	Gloucester, ON	785	Brian & Lynn GLENN	Orleans, ON
777	Paul A. & Heather O'BRIEN	Nepean, ON	786	Mr. Roy PARKER	Greely, ON
778	Elaine SANDERSON	Richmond, BC	787	Mr. & Mrs. Ronald & Joyce WALSH	Westmeath, ON
779	John G. H. EDWARDS	Ottawa, ON	788	Mrs. Susan Robinson PETERS	Morrisburg, ON
780	Judith WOLFENDEN	Maitland, ON	789	Mr. Glenn WRIGHT	Ottawa, ON
781	Margaret (Peggy) VALIQUETTE	Ottawa, ON	790	Ms Katherine GILMORE	Orleans, ON
782	Ms. Patricia E. ROWAN	Ottawa, ON	791	Mr. Donald McGREGOR	Nepean, ON
783	Marlene DuCHARMES	Ottawa, ON	792	Mr. Christopher Robin LADE	Deep River, ON
784	Penny FAIRBROTHER-SAMEK & David FAIRBROTHER	Lanark, ON			

BIFHSGO Membership Summary to April 15, 2003	Single		Family		Institution	Total
	Full Yr.	Part Yr.	Full Yr.	Part Yr.		
Total 2002 at year end	274	26	81	2	5	388
Total to March 31, 2002	252		74		6	332
Not yet renewed from 2002	38	10	7	1	1	57
2003 renewals from 2002	236	15	75	1	4	331
2003 renewals from prior to 2002	4		1			5
2003 first time memberships	24		7		3	34
2003 total to date	280		83		7	370

The Lighter Side of Genealogy

"dumB Things Genealogists Said":

These questions are from actual correspondence received by the LDS Family History Library:

- Our 2nd great-grandfather was found dead crossing the plains in the library.

- He was married 3 times in the endowment house and has 21 children.

- For running down Wheelers, I will send $3 more.

- He and his daughter are listed as not being born.

- I would like to find out if I have any living relatives or dead relatives or ancestors in my family.

- Will you please send me all the Dripps in your library?

- My grandfather died at age 3.

- We are sending you 5 children in a separate envelope.

- Documentation: Family Bible in possession of Aunt Merle until tornado hit Topeka, Kansas now only the good Lord knows where it is.

- The wife of #22 could not be found; I have worked on her for 30 years without success: now see what you can do.

- I have a hard time finding myself in London; if I was there I was very small and cannot be found.

- This family had 7 nephews that I am unable to find; if you know who they are, please add them to the list.

- We lost our grandmother. Will you please send us a copy?

- Will you please send me the name of my first wife. I have forgotten her name.

- A 14-year old boy wrote: "I do not want you to do research for me. Will you please send me all the material on the Welch line in the U.S., England and Scotland countries? I will do the research."

- Further research will be necessary to eliminate one of my parents.

(Source: http://www.appollonia.net/june.htm)   ◉

From "The Scots Magazine", 1774:

A letter from Scarborough about the end of September says, "The Ship *Prince George,* which sailed from hence for Nova Scotia the beginning of April last, with about 150 emigrants, is returned to England with nearly the same number of passengers she carried out. Many more would have gladly returned, but could not have paid for their freight, the country not being in any respect equal to the favourable idea they had formed of it".

(*The Scottish Genealogist*, Vol. XLVIII, No. 4, December, 2001, page 139.)   ◉

HOME

Triumphant Return of the Brave Sharpshooters.

A SPLENDID OVATION.

Most Enthusiastic and Warm hearted Welcome.

A GALA DAY IN OTTAWA

Which will be Remembered in the History of the Country.

Coming in the Next Issue....

Some of the content of the next issue of *Anglo-Celtic Roots* has already been identified, and Volume 9, Number 3 is going to be an informative and exciting issue. Some of the highlights are as follows:

- From the Saturday Meetings, there will be reports on the presentations by Glenn Wright on the "CEF", by Bill Arthurs on "One-Name Studies", and Marguerite Evans will present Part II of her article on "Ethics and Genealogy". As well, there will be a report on the June monthly meeting at which time BIFHSGO members can obtain help from experts on various aspects of genealogy.

- John Reid has promised to prepare Part I of an article on the "Ottawa Sharpshooters". BIFHSGO is planning a project to research and write mini-biographies of the officers and men who served with the Ottawa Sharpshooters in putting down the Northwest (Riel) Rebellion in 1885. (See graphic of newspaper headline.)

- There will be two articles based on presentations from the 2002 Annual Conference. Sher Leetooze is contributing an article entitled "Putting Flesh on the Bones of Your Devon and Cornwall Ancestors". Norma O'Toole will be reporting on the second part of the presentation by Wayne Walker on "LDS Databases".

- and the regular columns will be present, like The Bookworm, The Printed Page, and Members' Interests.

The Editor