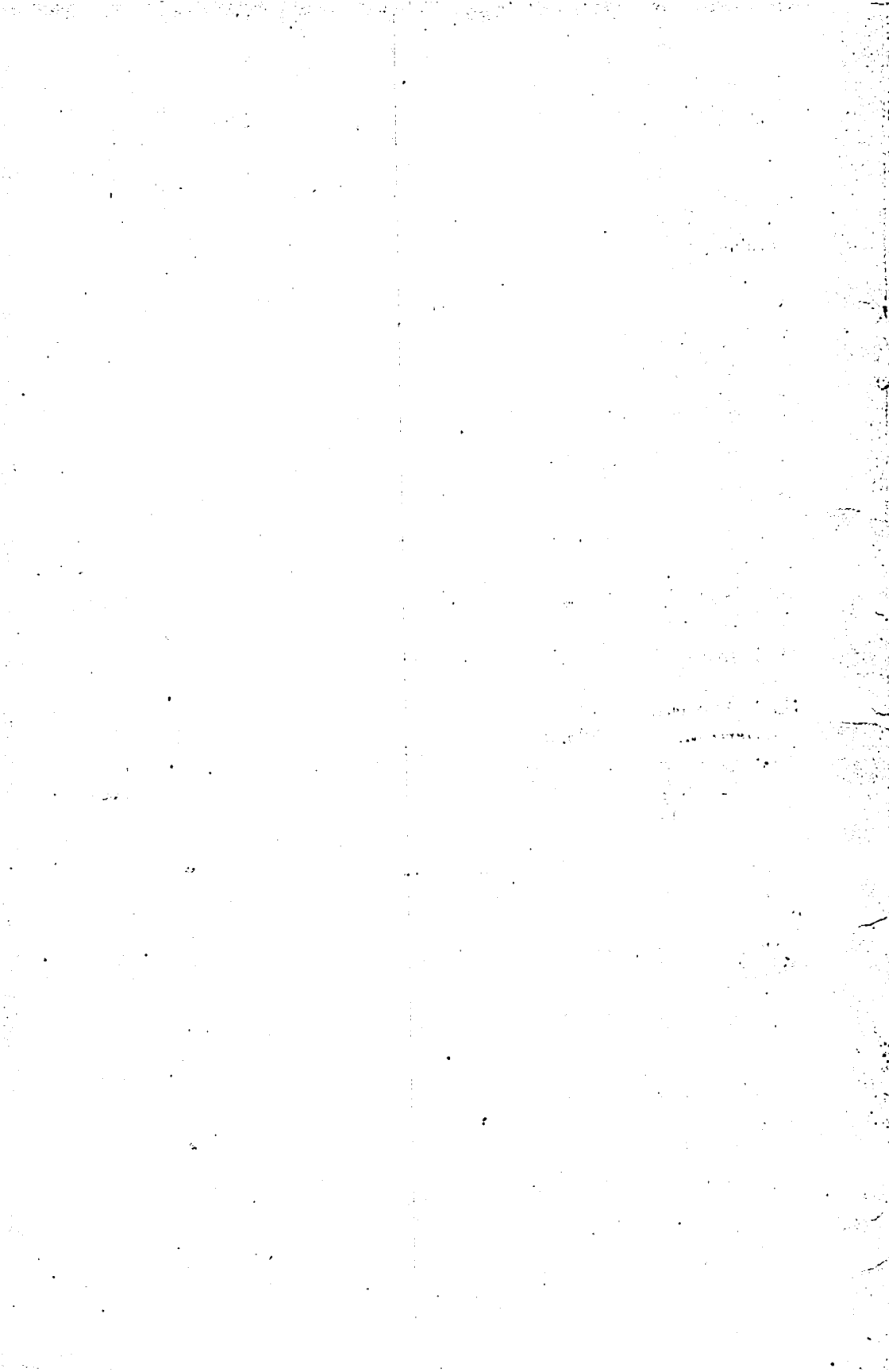


Canadian Genealogist

VOL. 2, NO. 4, 1980





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What's In A Name inquiry section is open to subscribers and non-subscribers. Non-subscribers please include payment of \$4 per query each 60 words or less. Submissions must be typewritten or printed clearly, and addressed to: Editor, What's In A Name. Subscribers are entitled to one free query per issue from receipt of subscription.

Classified advertisements are available at \$10 per single insertion each 60 words or less; \$32 for four insertions. Display rates on request.

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Coverline: We've run many photos of ancestors in past issues of CANADIAN GENEALOGIST. That's why it seemed like a good idea to run one of a descendant. Meet Cristiona Phoebe Hancocks, one year old 9 January 1981. Somehow it seemed appropriate to greet the New Year with a young face. When you think about it, this is what genealogy's all about . . . the urge to leave something for your descendants, a written heritage. Welcome Future. We greet you with eyes wide and toes curled in anticipation!

AS WE SEE IT

The Irish Research Seminar in Halifax, Nova Scotia, last April did not happen without a great deal of assistance from many people, and we'd like to take the opportunity here to thank some of them.

The seminar was endorsed by the Charitable Irish Society of Halifax; the Federation of Museums, Heritage and Historical Societies of Nova Scotia; the Public Archives of Nova Scotia; the Genealogical Committee of the Royal Nova Scotia Historical Society; and St. Mary's University, Halifax. Special thanks are due Terrence M. Punch, acting chairman, and Dr. Jim Morrison, of St. Mary's, for their administrative assistance, and to Dr. Cyril Byrne and the staff of St. Mary's University.

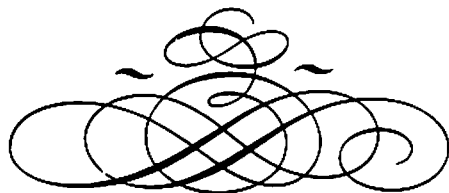
Members of the preparatory committee included Dr. Robert Berard, Dean E.B.N. Cochran, Dr. Louis Collins, Michael Conway, Allan Dunlop, Brian Flemming, William McCurdy, Dr. Allan Marble, Msgr. G.B. Murphy, Mrs. Elizabeth Ross, William L. Ryan, Mrs. Ruth Spicer, Dr. David Sutherland, Capt. R.M. Sweeney, Hugh Taylor, Donna Hotaling and George Hancocks.

The opening procedures of the seminar were telecast, and Mr. Punch and Dr. Morrison twice appeared on local cablevision in support of the venture. The Hon. Bruce Cochran, Minister of Culture, Fitness and Recreation for Nova Scotia, and Dr. Ken Osman, president of St. Mary's both participated in the conference.

The seminars in Halifax and Toronto were organized by CANADIAN GENEALOGIST in association with Mrs. Donna R. Hotaling of D.R.H. Associates, Washington, D.C., and the collaboration of the Irish Tourist Board of Dublin, Eire, the New York and Toronto offices, and the Ulster Historical Foundation of Belfast, Northern Ireland.

Guests from Ireland included Dr. A.P.W. Malcolmson, Assistant Keeper, P.R.O.N.I., and Dr. Cormac O'Grada. Participating from Newfoundland was Dr. John J. Mannion, associate professor of geography at Memorial University, St. John's, and author of several books, including *Irish Settlements in Eastern Canada*, and from Montreal, Dr. Hereward Senior, professor of history at McGill University, and author of *Orangeism: The Canadian Phase*, and *The Fenians and Canada*. Papers from both these men will appear in future issues.

It is the aim of this publication to continue to publish the results of such seminars to aid in understanding the international genealogical "ties that bind." In this respect, we welcome suggestions from readers, and continue to hope that genealogists everywhere will not hesitate to send us source material for publication that demonstrates "genealogy with a Canadian connection."



GENEALOGICALLY SPEAKING

SEND US YOUR NOTES ON
PRODUCTS, PUBLICATIONS, SEMINARS &
OTHER ITEMS OF GENERAL INTEREST

OOPS!

There were a few errors in Belva M. Gardiner's "The Gardiners of Weardale, England, and Cavan, Ontario," in Vol. 2, No. 3, 1980. Some additional information has also been discovered. Below are the amendments we would like you to note.

Page 168: Mary Gardiner Peart 1.6 - dau Mary baptized 1756 (not 1765). Kindness of M. Peart it is now known that Mary Gardiner Peart was buried 7 March 1756, same day as dau was baptized. Edward Peart remarried 21 May 1763 to Mary Dixon.

Page 168-9: James Gardiner 1.9 - dau Margaret, year is 1763 (not 1753) and for son Thomas, year is 1783 (not 1763).

Page 172: Sarah Gardiner 1.10.3 - dau Ann, year is 1805 (not 1804).

Page 176: John Gardiner 1.4.1.1 - son John's wife was Mary (not married).

Page 177: Ann Gardiner Emerson 1.4.1.5 - dau Mary, year was 1811 (not 1911).

Page 179: Joseph Gardiner 1.4.1.7 - son Francis born 26 May (not Mary). Dau Isabella born 18 (not 13) December.

Missing address

Last issue we mentioned that the *Ontario Register* has begun publication again, and suggested readers who wanted to subscribe contact the editor, Mr. Thomas B. Wilson. We forgot the address! Here it is now: Mr. Thomas B. Wilson, 38 Swan Street, Lambertville, NJ 08530, U.S.A.

New society forms

The Quinte Genealogical Society, Box 301, Bloomfield, Ontario, K0K 1G0, was recently formed in Prince Edward County, a long-settled part of the Province of Ontario. Memberships are for the calendar year, 1 January to 31 December, at \$4.00 a year.

London's Lord Mayor visits Canada
Sir Peter Gadsden, Lord Mayor of London, and Lady Gadsden, recently

visited Ontario on official business, and we learned with interest that Sir Peter was born in Mannville, Alberta, 28 June 1929, the eldest son of Rev. Basil Gadsden of Aylesbury, Buckinghamshire.

We also noted, with some fascination, that a very complete genealogy was included with the official press release announcing his visit. The release outlined not only his own family background, but that of his wife. One paragraph from it drew our special attention.

"The new Lord Mayor's maternal grandfather, Frank Drury, was a chartered accountant and a partner in the firm of Drury, Thurgood & Co., formerly of 11 Queen Victoria Street in the City of London, and now in Gresham Street. He is probably descended from John of Gaddesden who was born about 1280 and who studied theology and medicine at Merton College, Oxford, and became Canon of St. Paul's. He is best known for his book *Rosa Medicinæ* of 1314."

CONFERENCES & COURSES

Alberta Genealogical Society, Friday evening 3 April and Saturday, 4 April 1981, Lethbridge Lodge Hotel, Lethbridge, Alberta. This is the eighth annual seminar of the society. Speakers will include Carol Burdick Holderby, genealogist, author and lecturer, who will speak on Ireland; and Jock Carpenter, born in Southern Alberta, and author of the book *Fifty Dollar Bride*. Ms. Carpenter, of Metis ancestry, is a graduate of the University of Lethbridge where she majored in Native American Studies. Plan now to attend this Alberta conference. For more information, including information about accommodation, write: Ann Baines, 1981 Seminar Committee, 1023 Lakeway Blvd., Lethbridge, Alberta, T1K 3E3.

Annual Conference of the National Genealogical Society of the United States, Atlanta, Georgia, Thursday 7 May through Saturday 9 May. This conference marks the first in what the

NGS intends to become a series of annual conferences held throughout the United States, says Phyllis W. Johnson, NGS president.

The gathering will give an opportunity for amateur and professional family history researchers to share experiences and knowledge, and will feature addresses by NGS officers and other prominent genealogists, study groups for state and local society officers, lectures and workshops on research methods, and an exhibition by genealogical vendors and publishers.

Site of the conference is the Century Center Hotel, near Interstate 85 northbound. Contact person for written inquiries is Marie Scheram, 105 Finchley Court NW, Atlanta, GA 30328. Phone contacts are Sam Whigham 404/255-0725, Eleanor Terrell 404/478-2784, or NGS headquarters in Washington, D.C., 202/785-2123.

Several other prominent U.S. genealogical organizations have also announced plans to hold get-togethers in Atlanta in conjunction with the NGS meeting.

Among them are the Federation of Genealogical Societies, which has moved its regular board meeting from the scheduled site in San Francisco to Atlanta, and the Association of Professional Genealogists.

The APG will hold its annual meeting in Atlanta, and may even get a head start by holding business meetings a day ahead of the NGS conference, which officially begins on the evening of Thursday 7 May with a reception hosted by the Georgia Genealogical Society.

The Board for Certification of Genealogists will host a cash bar reception for those persons attending the NGS conference who have been certified by the Board, as well as holding its board meeting there.

The Association for Genealogical Education, as well as the International Society for British Genealogy & Family History will also be represented.

The editors of CANADIAN GENEALOGIST from previous experience, know that NGS get-togethers offer a good opportunity for individuals to broaden their genealogical horizons, and to meet and get acquainted with the top

professionals in the field. If your spring genealogical calendar isn't already booked, we suggest you'll find Atlanta in May a rewarding conference.

The Pontiac Area Genealogical and Historical Society is a new society in Michigan, and recently held a seminar (1 November 1980) featuring Val D. Greenwood, author of the noted *The Researcher's Guide to American Genealogy*. If you're interested in more information, write the society at 35 E Huron Street, Pontiac, MI 48058, USA.

NEW PUBLICATIONS & RESOURCES

Interested in the Niagara Peninsula?
The proceedings of the Second Annual Niagara Peninsula History Conference held at Brock University 12-13 April 1980 are now available. The title of the volume is *Villages in the Niagara Peninsula*. It is 135 pages, 8½ x 11 format, paper cover, illustrated with 80 photos and maps. Copies are \$6 each plus 50¢ postage and handling. For those interested in pursuing the history of this fascinating area, the proceedings of the First Annual Conference are still available as well. Volume 1 is 85 pages, 32 photos and maps, entitled *The Welland Canals*. Price is \$5 a copy, plus 50¢. Make your cheques or money orders payable to: Niagara Peninsula History Conference, Acquisitions Department, Brock University Library, St. Catharines, Ontario, L2S 3A1.

Three Sisters and a Canadian Connection. Clyde Donaldson of Minnesota has sent us a note about his new book: *Three Sisters, A Genealogical History of the Hunter, Dickey and Lathrop Families*. The three sisters were Elizabeth, Nettie and Ella, daughters of John and Mary Cole Weaver of Minneapolis, and wives, respectively, of John Hunter and Lee Dickey of Deadwood, SD, and T.A. Lathrop of Minneapolis.

What makes the book interesting to Canadians is the fact that John Hunter was a native of Peel County, Ontario, and a grandson of a Scottish weaver who immigrated to America and Canada in the 1830s, moved to Minneapolis as a young man, and in 1877 sought his fortune (like many other Canadians) in the Black Hills gold rush. He made it in

lumbering, founding the Fish and Hunter Company of Deadwood.

One of his associates was Lee Dickey, a son of Miles Dickey, a pioneer civic leader of Wayzata, MN. Miles was also a Canadian, descendant of Scotch-Irish settlers of the Truro-Musquodoboit region of Nova Scotia. The 212-page illustrated and indexed volume contains the vital statistics and records of all the descendant families of John Hunter, Lee Dickey and T.A. Lathrop, and of Hunter's nine brothers and sisters, American and Canadian. Price is \$20 US plus 50¢ postage. Available from Clyde Donaldson, 7 Interlachen Road, Hopkins, MN 55343, USA.

Genealogical books from Maine. A wide range of marriage registers from Maine is available from Youville Labonte, 267 Minot Avenue, Auburn, ME 04210, USA. Marriage entries in all books (12 of them) are listed alphabetically by groom surname and both brides and grooms are indexed. Parents of both bride and groom are listed with places of residence and parish where the marriage took place. Baptismal dates and church in the city where the baptism took place have also been included. Mr. Labonte advises that about 90% are of French-Canadian origin. For a catalogue of what is available, write directly to the address given above.

New books from Acadiensis Press. The University of New Brunswick's Acadiensis Press is publishing a new series of books on the history of the Atlantic region, of which *Four Years with the Demon Rum* is the first. It doesn't sound very genealogical, but it does sound great fun. It's the autobiography and diary of temperance inspector Clifford Rose, edited with an introduction by E.R. Forbes and A.A. MacKenzie — the "inside" story of prohibition in Canada as revealed by a temperance inspector of the town of New Glasgow. If you're a subscriber to *Acadiensis Magazine* the price for the volume is \$4 for the paperback version. If not, \$4.95 will cover it. While you're at it, why not enquire about the magazine. It's one of the best in Canada, and full of information of interest to genealogists. Address your enquiries to Acadiensis Press, Campus House, Department of

History, Bag 4555, University of New Brunswick, Box 4400, Fredericton, N.B., E3B 6E5.

Polyphony

Sound intriguing? It is. It's the Bulletin of the Multicultural History Society of Ontario. The publication is a fascinating collection of items about the many ethnic cultures which have historically flourished, and today continue to grow in Ontario. It contains much of great interest to genealogists and we herald its appearance — especially since it provides us with a window on many of the province's minority cultures. The society itself, funded by a large Wintario grant, was formed in 1976 by scholars, civil servants, archivists and librarians who saw a special need for a program to preserve and record the province's fragile ethnic history. To find out more about it, ask for a copy of its descriptive brochure, its annual report from: The Multicultural History Society of Ontario, 5 Hoskin Avenue, Toronto, Ontario M5S 1H7.

FAMILY REUNIONS & NEWSLETTERS

Calling all Spencers. If your name is Spencer, or you are related to Spencers, you will find the Spencer Family Association of interest. The objective of the association is to encourage and promote accurate recording of family data, vital statistics and individual accomplishment by both direct family descendants and those related to and/or otherwise associated with a Spencer line.

The association has a newsletter — *le Despencer* — published quarterly in January, April, July, and October, volunteer staff, submitted information, time and funds permitting. The association won't do research, but will print queries, even for non-members (although there is a \$2 fee for each if you do not belong to the association). Membership is \$13 annually in the USA and Canada for the first year only. Renewals at \$8 a year. Overseas the rates are \$18 and \$13 respectively. If you want more information write: Mrs. Jean Vardon Legge, Coordinator for Canada, Box 212, Cote, St. Luc, Montreal, Quebec, H4V 2Y4. Make cheques payable to the Spencer Family

Association, and please do enclose a SASE if you wish a reply to your correspondence.

POTPOURRI

One hundred and ninety years ago the week of 23 January 1791 the government announced it would divide Quebec into the two provinces of Upper and Lower Canada. The law to this effect was passed 18 May that same year, and was given royal assent on 10 June.

Grandparents anyone? Some children are lucky to have two grandmothers and two grandfathers, however little Christina Marie Henderson, born 20 September 1979, daughter of Mr. and Mrs. Carmen Henderson of Goshen, Guysborough County, has 10 grandmothers and six grandfathers, says the *Scotia Sun*. The proud and numerous grandparents are: great-great-grandmothers Mrs. Isaac Luddington and Mrs. Minnie Howard; great-grandmothers Mrs. Nora Henderson, Mrs. Olive Flick, Mrs. Lettie Langley, Mrs. Elsie Hines and Mrs. Blanche Fraser (Foster).

Grandmothers are Mrs. Helen Hines, Mrs. Lillian Henderson and Mrs. Isabel Cameron (Foster).

Great grandfathers are Mr. James Henderson, Mr. Lloyd Flick, and Mr. Walter Hines. Grandfathers are Mr. Ronald Henderson, Mr. Gordon Hines and Mr. Wallace Cameron (Foster).

Owner long gone, but suit back home.

A Toronto man, last of a line of Scottish pioneers, astonished the staff of a Perthshire museum recently by walking in unannounced with a piece of his heritage. Alexander Cooke went to the Museum of Scottish Tartans in Comrie, Scotland, to present a tartan dress suit brought to Canada in 1817 by his great-great-grandfather John Stewart.

"This suit has been handed down from generation to generation," he said. The suit, in Royal Stewart tartan, has been dated by one expert at about 1790.

"For its age the suit is in absolutely in superb condition. This is a very important piece from that period and it is undoubtedly a great treasure for Scotland," museum curator Dr. Michiel

MacDonald said.

Hope for all spinsters. From the *Sf. Catharines Farmers Journal*: In Halifax, Nova Scotia, 30 November 1826, Jacob Whiting, aged 65, to his niece Miss Dencey Sabin, aged 19, both of Beeckland. He was 18 years older than his first wife and 45 years older than his second. By this marriage we see a man older than his father and mother-in-law, and his wife the mother of 3 children older than herself.

If 65 and gay 19

May court and wed, do not despair
Though many days may intervene
The chain of Hyman you may wear
The cousin may become the mother
The father be the husband's brother.

The Grand Rapids Public Library, 60 Library Plaza, Grand Rapids, MI 49504, USA advises that the new hours for its Michigan History/Genealogy Department, as of 1 November 1980, will be: Tuesday and Wednesday, 1:00-9:00; Thursday, Friday and Saturday, 10:00-5:30. Closed Monday.



If you have a genealogical anecdote story, news item, or announcement send it along to
CANADIAN GENEALOGIST.
We'd love to print it.

AS OTHERS SEE IT

The mailbag is full again, and we wish we had room to print it all. Next issue we'll try for an expanded column and print versions of all the letters we have on hand. For now there are just a couple we have room to share with you.

Mark Haake of Cleveland has a fascinating story to tell, and he put it so well in a letter to us we couldn't do better than repeat it here.

"Although I have as yet no articles to contribute," he writes, "I would like to add my congratulations to others on the fine job you're doing. There are still typos, but nobody's perfect. I do like your introductory section and 'tidbits' part [now there's a title for a column head!]. Perhaps I can add something to this. The very first issue and the very first query 're' a Haacke in Manitoba was answered. I had looked for 5 years with no luck. The answer was simple. He (Hood Haacke) married, had a daughter and then died just after. No male descendants. Thanks to a westerner reading your magazine, we were able to communicate on this fellow.

"You mention you'd like interesting stories. I certainly find this one amazing. Perhaps you will publish it.

"In 1792 John Haacke came to Niagara-on-the-Lake. He married Hannah Adams shortly thereafter and moved to Markham, Ontario in 1794. Of his seven children, two were Mary Anne (b 1813) and George (b 1810). Mary Anne married Joseph Fisher and moved to Goderich about 1837. Their eldest son, David Fisher (b 1834, a lay preacher for the Methodist Church), married Mary J. Church. Their eldest daughter Adelia (b 1864) married Rev. James T. LeGear and they moved to Lansing, Michigan where he preached in the Wesleyan Methodist Church. His daughter, Leta Louise, married Fred W. Doty and they moved to Toronto only after their son Fred W. Doty was born in 1919 in Goderich, Ontario. Fred Doty Jr. graduated as an engineer from Queen's University and lived for many years in Toronto.

"Back in 1840, William, the eldest son

of George and first cousin of David Fisher, was born. He, as his father and grandfather before him, was a farmer. In 1866 William George, William's son, was born in Markham. He became a TTC conductor in Toronto in the late 1890s. His son, Harry Ross (b 1894), became a general manager in Deloro, Ontario. Before he moved to Deloro, his son Ewart Mortimer was born in Toronto in 1920. Ewart was a graduate of engineering at Queen's University in 194[?] and lived in Toronto after his graduation. In the years to come he continued his acquaintance with a Fred Doty, also an engineer. They often played bridge together during the ensuing years.

"Several years ago I asked my dad if he knew of any Fred Dotys, as my research had traced the line of Haacke-Fisher-LeGear-Doty. 'Sure, I know several Fred Dotys,' he calmly replied. With great enthusiasm I probed for more clues and discovered that, sure enough, his fellow graduate in engineering from Queen's University was indeed his fourth cousin!"

Carol Ann Westbrook of Brantford wrote us as follows: "I very much enjoyed the article on the Landon family in Volume One, Number One, but there is a mistake on page 17, item 18.

"Electa Landon did not marry [?] Barnet as article states. She married Daniel Burrett Jr., a brother of Stephen Burritt who drew Lot 29, Concession One, in Augusta Township, just east of the Village of Maitland.

"There Daniel Sr. brought the rest of his family in 1784. Later, the family followed Stephen to Marlborough Township, across the River from Burritt's Rapids (1793). In 1795, Electa Landon Burritt and husband Daniel Jr., took up land adjoining Stephen's holdings. The home still stands today.

"Daniel Burritt Sr. was my great, great, great, great grandfather. PS - There are a number of other Burritt-Landon connections as well on our family tree."

The Irish are alive and well . . . and living in Atlantic Canada

Very Rev. Msgr. Gerald B. Murphy, P.P.

Monsignor Murphy, with a dry wit and much learning, was the opening speaker at the first Atlantic Canada Irish Genealogical Research Seminar held at the International Education Center, St. Mary's University, Halifax, Nova Scotia, in April 1980. Many (not all) of the papers presented at that seminar form part of this issue of Canadian Genealogist. Msgr. Murphy was himself educated at St. Mary's University and Holy Heart Seminary, Halifax. He has been parish priest at Amherst and Dartmouth, and is now at Ketch Harbour, N.S. In his introduction he professes to know little of genealogy, yet like so many of Irish descent demonstrates that he has a strong feeling for family relationships, and an oral tradition that transcends the boundaries of the merely literate. We print his remarks here with real pleasure, since they put clearly into perspective the place that genealogy holds in the community, and in the hearts and minds of those who treasure their cultural ancestry.

I have been placed on this very impressive program far up the list. That, I suspect, has been done on purpose — so that subsequent speakers will be able to correct any wrong impression I may give, and to correct my mistakes.

I know very little about genealogy — and that is what this seminar is all about. I know that I am Irish by descent, and I have done a little research and found men and women of whom I am very proud, and others that I am glad I never knew. But that is part of genealogy . . . you take the good with the bad.

One of my ancestors came here with Cornwallis, and that was a very exclusive cruise. His name was O'Brien, and he had several very handsome daughters. I got that from a maiden aunt, an unclaimed jewel herself. The O'Brien girls were very popular with the younger officers of the regiment stationed here in Halifax at that time. One girl married Sergeant Major George Mathews. He came from Thomastown County, Tipperary. He was related to the great Father Toby Mathews of temperance fame. Father Toby even got a statue to himself in Cork. The descendants of George Mathews in Halifax have always been a little embarrassed about Father Toby. It might give some the idea that we being Irish we must also be pioneers.

George's daughter married the brother of Daniel Cronan, a man of some parts in his day. They had several children, one of whom was Mary Ann who married John Murphy; and they had children, 11 of them. One was Joseph R. who married Grace Butler, the daughter of the Honorable James; and out of that came me and seven other sons. I am no genealogist, but I have the right blood to stand on this stage, although I would ask this distinguished historian of Ulster not to mention the fact that I am here. Word may get back to the I.R.A.

This seminar, hopefully, will gather up the Irish of the Maritime and Atlantic provinces. Genealogy can be a very exacting science. We call it tracing the family tree. That is a happy simile. A tree can be pruned to cut off the branches that are detracting from the symmetry of the tree, that the more

beautiful branches may stand out in all their glory. It may not be particularly good genealogy, but it saves a lot of embarrassing questions. May I remind you that the tracing of a family is very Biblical. In the Book of Genesis Moses records the generations between Adam and the Flood, and then afterwards from the Flood down to the time of Abraham. As Archie Bunker said one time, there was a lot of begetting and begetting that was not recorded but inspired Moses got it all straight. In the Gospels of St. Mathew and St. Luke there are two accounts of the forefathers of Our Lord, Jesus Christ. Even in these we are told of some pruning, and a few names were deliberately left out. Genealogy then is a very ancient way of recalling who and what you are.

Generally, the Irish have taken a cruel beating on this side of the Atlantic, in many cases worse than they had to suffer in their native land. Not so very long ago there was a documentary on the Irish and the abominable treatment that shiploads of them received in Boston and New York. Work was denied them; lodging was restricted, and the signs "No Irishmen need apply" were no uncommon sight over the doors of hiring agencies. They came like cattle without sufficient food or water, and they died by thousands, if not from neglect, then from cholera. I read a book recently and the author made the statement that if a tombstone was erected for every Irish corpse thrown overboard on the transport ships one could walk across from Newfoundland to Cork dryshod. This is probably a bit exaggerated, but the author was trying to paint the horror of the poor people driven from their land by rapacious landlords, and forced to leave their homes for a strange and inhospitable land.

In Halifax, and probably in other colonies, there were some kind people; mostly Anglo-Irishmen who did their best to alleviate the suffering. I am so close to this that I can't help suspecting that some of this charity came from a full heart, but some was a form of conscience balm for the suffering that their English cousins had caused in Ireland. What money was available came from private subscriptions, not from any government. The ladies of the gentry knitted scarves and gave away their castoff clothing. I am sure that the recipients were appreciative, my grandparents back a bit among them. This elite group of Irishmen were not part of the great unwashed. They were separated by social position, and certainly by religion. The sectarian pamphlets of the day reek of bigotry and violent denunciation. The Catholics had their own papers . . . one, *The Cross* . . . and on reading it I suspect they gave as good as they received. Through all this period of adjustment, the Faith was a common bond that bound the Bog Irish to one another. It is an interesting fact that from the time of Bishop Burke to the present Archbishop, all the Catholic prelates have been either Irish born or descendents of Irishmen. In time they established parishes, schools, monasteries and convents, universities like St. Mary's, Mt. St. Vincent, and St. Anne's, and homes for boys and girls. These bishops were the leaders around which the Irish population rallied and even today, thank God, most of them have kept their faith.

But it is not backwards alone that we should be looking; interesting though it may be. It should be forward and attempting to preserve the wonderful heritage that comes out of Ireland, and which has enriched not only the English-speaking world, but the world in the many places where the Irish

sought refuge.

Every ethnic group moving in on an established and vested society has had to fight for a place in the sun. First the black people. They were looked upon as less than human. They have and will overcome. Then our people arrived. They were not of the Kennedy class, but were considered shiftless, lazy ignoramuses, who would steal you blind for enough money to get drunk. Then came the Italians and as everyone knows they are all Mafia and one has to be careful of the "mucho morte." The Poles used to be called dumb, but that has changed since John Paul, a Pole, became Pope, and no one really knows how powerful is the Vatican Gesapo. There were Germans whom we all suspected of being Nazis, active or passive, and now later Jews . . . hard bargainers. Vietnamese, Cambodians, and of course those who hail England as their place of origin.

I have overlooked the Scottish people. During the past summer we waded knee-deep in kilts, and any time at all you might be rubbing shoulders with a belted Earl, the Chief of a Clan. During the summer the propaganda was so heavy that visitors from other parts of the country were looking for English-Scots dictionaries so they could order a hamburger at McDonald's. Nova Scotia became New Scotland, and that is really a myth. Scotia was the name first applied to Ireland, but the name was taken (like so many good things) and moved across the Irish Sea.

I must not miss the Acadians; they are on the rise. Premier Levesque has opened a semi-diplomatic office in Moncton to keep alive the French Fact. Everyone is striving to find a place in the sun for language, religion, culture and the way of life that satisfies the whole man. May God grant that they have success; but we who are of Irish descent also have a quest; we are perhaps now arrived. We have gotten over the mentality of being hewers of wood and drawers of water. But don't forget that our forefathers were, in truth, the original Boat People.

Though the atmosphere has changed from the earlier days, nevertheless we Irish have been assimilated and to a certain degree have lost our identity. On St. Patrick's Day there is a grand dinner and ball sponsored by the Charitable Irish Society the radio stations play sentimental Irish music that is so very untypical; store windows are dressed with funny little men with clay pipes, and there are paper shamrocks and leprechauns everywhere. For advertising purposes we have all gone Irish. You can even get a green milkshake at McDonald's. But surely that is not what Ireland and Irish culture is all about. It is not a tribute to the land of saints and scholars, nor to the sons and daughters of Erin bringing with them so much of their wit, their joy, and above all, their Faith.

The learned gentlemen are here in this seminar to help you find your roots. I note that they are all doctors, though not of medicine. Collectively, they must have the ability to put in proper perspective the contribution of the Irish, and to guide those who are interested on the right track to find out who they are and guide them again to discover their roots.

Who knows? Among you there may be a lineal descendent of Brian Beru, or Neil of a Hundred Battles. The rightful claimant of the Lordship of Tyrconnel, or even a Butler who could be stepping into the title of Lord of Ormond.

These grandiose ideas of noble ancestry are harmless. What each of us should be most proud of is that we are Canadians — descendants of Irish settlers who suffered and survived. It is a happy event that this seminar is taking place in Nova Scotia, which rightly translated means New Ireland.



The Halifax Irish, an urban experience

By Terrence M. Punch, FRSAI

This short article attempts to shed some light on why the largely rural southern Irish preferred life in the urban setting of Halifax to an existence on the land. It will also suggest a few of the characteristics of that urban community of immigrants about the fourth decade of the nineteenth century. It is an abbreviated version of a much longer talk given at the Irish Research Seminar in Halifax in April 1980. The deleted part of that seminar session consists of material which originally appeared in Canadian Genealogist, Volume 1, No. 3, 1979, pp. 173-180.

I - WHY THE CITY?

A remarkable fact about the nineteenth-century Irish is that those predominantly farming people did not stay on the land here. Any study of the Irish on this continent has to try to account for this. Four factors that operated in the Atlantic rovinces were experiences, poverty, personal qualities, and the situation in the host region. Let us examine each of these items in turn.

The *experiences* undergone by emigrants made a deep impression on them. The Irish had a collective and an individual awareness of what they had come from and of who they were. Long before the Great Famine, the Irish were "more interested in escaping from Europe than in what faced them in America."¹ What terrors could a city offer an Irish immigrant who had scraped his last few shillings together to get away from the grinding poverty of a patchwork quilt of tiny fields exhausted of fertility? The Irish had reached the crucial point where they preferred the devil they didn't know to him they knew all too well. Some left regions where farming had been done amid unrest, uncertainty and violence. Those people turned their backs on the soil to live in lively cities. Their ignorance of large-scale farming defeated many who did start by taking up the land. Titus Smith, a Nova Scotian expert, observed that those who had been farmers were used to land "which required a different mode of cultivation, so that they are often necessarily somewhat awkward at their business."² Thomas C. Haliburton, author of *Sam Slick*, listed the attainments of a successful farming settler. Such a man "can often construct the frame of his house, erect the chimney, make his implements of husbandry, or . . . shoe his horse."³ The typical Irish immigrant had never shod a horse, let alone owned one! Unskilled in the ways of life in a new countryside, whose climate was harder than that of Ireland, few of the newcomers were "willing to adopt the . . . difficult expedient of attempting to farm wilderness land without capital."⁴

Another part of the story was *poverty*. Poverty brought many Irish out of Ireland, and it took many of them to a city were it stranded them, too poor to afford to move. Halifax was fortunate in this respect, as few of the really destitute Irish remained. As Handlin points out, "from Halifax and St. Johns these debilitated, half-starved human beings wandered down the coast . . . until they reached a large city — usually Boston — where charitable institu-

tions would shelter them."⁵ It appears, overall, that Halifax retained a relatively high level of Irish immigrants, as the less skilled people moved along. Statistics of this onward movement reinforce the fact that migration through Nova Scotia has a more than local significance. Of a study group of Irish arrivals at Halifax, 1815-1845, 48.4% remained here until the parent generation died. About 5% remained within Nova Scotia, and 46.5% left, apparently for destinations beyond the province. In his study of Migrations, 1815-1838, Martell calculated that one-quarter of 13,000 Irish arrivals left the province within the same period.⁶ More intensive study of local records suggests that the arrival figures were more like 20,000 from 1815-1840, and that somewhat above 10,000 left.

A third factor in settling the Irish in cities was their *personal qualities*. Urban society offered more opportunity for social contact. "The gregariousness, which is so noticeable a feature of Irish character, accords ill with pioneer life."⁷ The pattern of small-holding in Ireland had left countrymen within sight and sound of neighbours' cottages and company. In America this was not always possible, and many Irishmen could not endure isolation. In 1867, Archbishop Thomas Connolly of Halifax wrote to the Bishop of Chatham about two Irishmen who'd lived at River John, but had sold out and moved to the city. He explained that "they felt lonesome and have come back to the Irish."⁸ By staying in towns they avoided at least that problem. As Halifax had the attraction of an old pre-existing Irish community as old as the town itself, it was a place to which outlying Irish were drawn.⁹ This urban concentration also encouraged chain migration of people to join relatives who were already established at Halifax.

The fourth influence that drew Irish in Halifax was the set of *circumstances prevailing when the Irish arrived*. Haliburton pointed out that a man need not spend a long apprenticeship at Halifax, but might "apply his talents as he may find most agreeable or lucrative."¹⁰ The newcomer could dream up great prospects once he discovered this! A man who had farmed without a scientific notion, and had raised only potatoes, came to Halifax and found that he could practice whatever craft he fancied.

The temptation to undertake a trade that required skill and experience must have been a great lure, to which some were drawn. Where better to practice as a carpenter or tinsmith, painter or glazier, than in town where the business could be found and the money earned? This dream faded in the face of reality, but often enough the Irishman who had arrived with a few shillings had laid out his money to buy the tools of his chosen craft. More importantly, by doing so the Irish immigrant had opted to become a city dweller.

In 1830 Nova Scotia changed its land policy. Previously land had been granted free (apart from sporadic attempts to collect a quit rent), but the new policy proposed limiting the privilege of free grants to military and naval pensioners. Others were expected to buy their lots.¹¹ The price of land needn't be very large to discourage most of the immigrants who were already uneasy about taking up the life of a farmer.

In the nearly 70 years, 1749-1816, the Irish population of Halifax had grown to about 3,000, but it took only 25 years to double that to 6,400, and that at a time when over half of the incoming Irish soon kept on going again! Evi-

dently natural increase played its part in this growth, but it is not sufficient to explain why, in the generation after 1815, Halifax retained so many Irish immigrants.

Economic factors provide most of the answer. Urban expansion offered some attractions. Despite a post-war depression Halifax began to enjoy an exciting period of new opportunity after 1824.¹² Halifax was accessible as routes to Newfoundland and Miramichi brought immigrants into the region. Many of the Irish had people already living in Halifax.

The town had three important new sources of work to offer the newcomers an opportunity to remain. There was extensive building and extension of the wharves, as well as the erection of warehouses and related construction.¹³ From 1826 until the collapse of the project in 1831, the Shubenacadie Canal recruited labourers, teamsters, carpenters and stonemasons.¹⁴ Construction of a new fort began on Citadel Hill in 1828, and continued until at least 1857, and thus work was available for a generation.¹⁵ The quarrying, conveying and placing of stone; the levelling and cartage; the erection of buildings; all were labour-intensive. Much of the work force was Irish.

II - IRISH HALIFAX, 1815-1838

After the Napoleonic Wars there was an upsurge in immigration directly from southern Ireland (especially Wexford, Kilkenny, Cork, Waterford, Tipperary and Kerry) to Halifax. Most of these Irishmen were poor but not destitute tradesmen and farmers, who soon either found work or moved away. They did not put a burden on the city's resources, but by clustering in and near Halifax, they substantially increased its Irish population.

Between 1795 and 1820 much had changed for the Irish. Towards the end of the 1700s the local Irish had been a small minority, stable, docile, and employed at trades. By 1820 they were aware that they formed a rising minority, many were unemployed migrants, and some among them wanted political and social concessions made. The Irish newcomers were stirred by what grew through the Catholic Association to be the potent Repeal Movement. Although far from being revolutionaries, the Halifax Irishmen of the post-1815 era weren't prepared to be placid stage Paddies satisfied with barest toleration, grudging privileges, and the lowest-paying jobs.

In the 1820s some starts were made towards change, and these have been described elsewhere.¹⁶ Briefly recapitulated, these were the extension of the right of Roman Catholics to sit in the House of Assembly, granted to Laurence Kavanagh in 1823, and made general several years later; and the eligibility of Catholics to be members of the Nova Scotia Bar, as vindicated by Lawrence O'Connor Doyle in 1829.

As the 1830s afford some useful data for making an analysis of the Halifax Irish during the town's ninth decade, this is a good point at which to present some impressions about the situation of the Irish in Halifax when immigration was in full spate. First we can see, in a general sense, where they lived in the town. Halifax was then bounded on the east by its main harbour, the Citadel on the west, and extended south to Government House and north to North Street and the Naval Yard. Beyond that were either estates or farms. The Irish tended to live on the periphery of this mid-town area, concentrating

most noticeably on the three streets below Citadel Hill (then called Barrack, Albemarle and Grafton streets), along Water Street, and up Salter Street below the Catholic Church. These were not ghettos, as the Irish lived in the same types of streets as did their socio-economic peers of other races and creeds.

The old town had small lots: 40 x 60 feet was average. On the lots stood relatively small houses, occasionally one in front of the other. There is little evidence that tenements of more than three floors were common. Even three floors were exceptional. Two floors and an attic was the rule. Older, cheaper housing near the works on Citadel Hill, and near the wharf-heads of Water Street met the needs of many of the Irish 140 years ago.

The assessment made in 1836 gives owners names and those of the immediate lessors. We can use this to make a fairly shrewd estimate of the economic status of the Irish in Halifax. We know that a third of the town population was Irish then, yet only a sixth of the owners and occupants were Irish. Multiple occupancy was common, so we may expect that many Irish were sub-tenants or boarders, and some were servants in other people's households. This does not argue for affluence, but to the contrary. Of each 20 Irish families in Halifax, five owned property, another four were direct tenants, and eleven were sub-tenants, boarders and servants.

The census of 1838 allows us some further reflections on the status of the Halifax Irish. Just above one per cent of them were in the category of professionals and major businessmen, while about 16% were small entrepreneurs and white-collar workers. A third of the Irish were artisans or farmers. A bit more than half were truckmen, labourers and servants. It certainly looks as if the Irish had a predominance in the menial jobs. "Paddy" unloaded the coal from the ship and "Micky" carried it up to the yard of the houses, and then "Bridey" put it in the grate and fired it. She took out the ashes, which "Murphy" carted off to the dump. Yet, the story of the Irish is neither that simple nor that depressing.

Much of the explanation for the state of affairs was not the discrimination which was minimal. The Irish were limited by their lack of marketable skills and from not having the capital with which to rent or buy premises in which to set up in some line of work. A man needed space to be a baker, a confectioner or a cooper, and unless you had the money your options were much restricted.

Yet the Halifax Irish were collectively further advanced in 1838 than were their countrymen at Boston in 1850. On any basis of comparison, the Halifax Irish were ahead of most of their contemporaries in an *occupational sense*.¹⁷ It seems likely that the Halifax Irish are best contrasted to their peers in Manchester, England. The Irish were not often employed at skilled trades nor self-employed. They did the unskilled jobs that the majority population disliked, commonly being construction labourers, small traders, tavernkeepers and keepers of boarding houses.¹⁸

In Halifax in 1838 the majority of people felt that the Irish were different and many resented their Catholicism. Yet the Halifax Irish were remarkably literate, generally peaceful, and willing to accept less while waiting for more. They cared little that the town offered "more refinement, more elegance and

fashion than . . . any town in America."¹⁹ They needed the means to get ahead in life and the politics of the 1840s would give it to them.

The Irish had by the end of the 1830s reached the point when they had either to make up their minds to think and act like British North Americans, or remain a group of landed immigrants, their Irishness conspicuous and a trifle exotic to the majority population. Torn between their present needs in a colony that was struggling for political reform, and the emotional ties of the past (evoked first by the Repeal Movement, and later by the Great Famine), the Halifax Irish wavered. External forces largely would make up their minds.

In addition to its identity problem the Irish community faced a leadership crisis. The Catholic Church in Nova Scotia required drastic changes in personnel before it would meet the wishes of the Irish populace. The Charitable Irish Society underwent a change in character during the decade, as well. The Irish divided their political activities between the affairs of Nova Scotia and those of Ireland. They sought allies among the majority population with whom to make common cause.

The decade 1838-1848 was one of tension, as a growing body of Irish Catholics manoeuvred within three overlapping frameworks in their quest for an identity and a place, for leadership and recognition. The religious squabble would teach the Irish how to fight and win, just as their experience with Repeal would teach them how to lose. Both struggles were retrospective, looking back to the Irish past. The changes in the Charitable Irish Society, their participation in the political life of city and province were prospective, reaching out to a future that would be lived in Halifax and in Nova Scotia.

NOTES

1. Oscar Handlin, *Boston's Immigrants 1790-1880*, (Cambridge, Mass.: The Belknap Press of Harvard University Press, 1959), p. 37.
2. Public Archives of Nova Scotia, R.G. 1, Vol. 380, p. 110 (Report to Sir John Wentworth).
3. Thomas C. Haliburton, *An Historical and Statistical Account of Nova Scotia* (Halifax: Joseph Howe, 1829), II, p. 294.
4. W.S. MacNutt, *The Atlantic Provinces* (Toronto: McClelland and Stewart Limited, 1965), p. 157.
5. Handlin, p. 50.
6. James S. Martell, *Immigration to and Emigration from Nova Scotia 1815-1838* (Halifax: Public Archives of Nova Scotia, 1942), 95, 111-112.
7. William Francis Adams, *Ireland and Irish Emigration to the New World from 1815 to the Famine* (New York: Russell & Russell, 1932), p. 341.
8. Chancery Office, Halifax Archdiocese, "Connolly Papers," 24 May 1867.
9. Terrence M. Punch, "The Irish in Halifax, Nova Scotia, before 1830," *Canadian Genealogist*, Vol. 1, No. 3 (1979), pp. 173-180.
10. Haliburton, II, p. 294.
11. P.A.N.S., R.G. 1, Vol. 68, 27, Goderich to Maitland, 7 March 1831. This policy was originated in Britain and was designed to deter the settlement of immigrants as freeholders.
12. David A. Sutherland, "The Merchants of Halifax, 1815-1850: A Commercial Class in Pursuit of Metropolitan Status." Ph.D. dissertation, University of Toronto, 1975, p. 158.
13. *Ibid.*, p. 182.
14. *Ibid.*, p. 22.
15. Harry Piers, *The Evolution of the Halifax Fortress 1749-1928* (Halifax: Public Archives of Nova Scotia, 1947), p. 38.
16. Terrence M. Punch, "The Irish Catholics, Halifax's First Minority Group," *Nova Scotia Historical Quarterly*, Vol. 10, No. 1 (March 1980), pp. 36-38.
17. W. Lloyd Warner *et al.*, *Yankee City* (New Haven: Yale University Press, 1963), pp. 385-387.
18. John M. Werly, "The Irish in Manchester, 1832-1849," *Irish Historical Studies*, XVIII, 71 (Dublin: March 1973), 351-352.
19. John M'Gregor, *British America* (London, 1868), pp. 80-81.

Genealogical essentials in researching Nova Scotia families

By Professor A.E. Marble, Ph.D
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This article is essentially the text of a talk given by Dr. Marble to the Irish Genealogical Research Seminar in Halifax, Nova Scotia, in April, 1980. Although the emphasis is on researching Nova Scotian ancestors, Dr. Marble's suggestions can as easily be applied to researching any family in Canada. Dr. Marble has long been interested in family research, and his introduction to the seminar is as succinct an explanation of the reasons for interest in family research as we have read anywhere. His interest in helping others has also resulted in one of the most valuable research tools currently available on Nova Scotia: Catalogue of Published Genealogies of Nova Scotia Families.

Introduction

I would like to begin by providing you with a definition of just what genealogy is. Genealogy is a record showing the descent of an individual or family from a certain ancestor, or progenitor. It can also be defined as the art or science of tracing and recording the family relationships of people. It is an art in that it is concerned with human beings within an historical context, and it is a science in that it proceeds along lines of hypothesis and conclusion, deductive reasoning, and has its own terminology. As a record of the past of living people, it forms a most vital part of our community and individual heritage.

Why are people interested in genealogy? I could give you many reasons, but I will limit my explanation to the following. In earlier times, people studied genealogy in order to show a relationship to royalty or nobility and thus gain a position, or an inheritance. More recently, genealogy has been used by geneticists to determine the source, the frequency, and the nature of genetic defects which are known to exist within some families. A third reason for the study of genealogy is to investigate family traditions or legends. There had been a tradition in my family that the progenitor of the family in Nova Scotia came here from Scotland on the ship "Hector" which came to Pictou in 1773. When questioned, my close relatives said that they had always been told that the ancestor of the family came on this ship. I decided to determine whether the tradition had any factual basis. Within two years I had conclusively shown that the progenitor of my family in this province had not come on the "Hector," but had arrived in Pictou six years previous. Furthermore, he had not come from Scotland, but from Ireland via Philadelphia.¹

Probably the reason why most people who take genealogy seriously spend many hours on the hobby is to determine the sociological conditions under which one's family lived down through the years, and the reasons for their migrations from one place to another. The genealogist is not only attempting to determine who his ancestors were, and *when* they were born, married, and died, but also *where* they came from, *why* they came, *how* they came, and *what*

they lived like, what they worked at, what education they had, what politics and religion they professed, and also what they looked like. After a great deal of research you can usually find the answers to most of these questions. The who and when form the skeleton of genealogical research, and the when, why, what and how put the flesh on the skeleton which allows you to think about your ancestors as *people* rather than as simply names and daes. In my own case, a great deal of research led me to realize that I was related to the Boggs family of Halifax, a Loyalist family. A book² was written about the family in 1916 and in this book I was most delighted when I found a photo of my 4th removed great grandparents.

The benefits of this hobby are many. Genealogy has caused many people, who otherwise had no interest in history, to develop a keen interest in the subject because their research placed their own ancestors right in the midst of historical events. For example, the Highland Clearances in Scotland, or the potato famine in Ireland, become very interesting studies when one discovers that these events are primarily responsible for one's family being here in Nova Scotia. Once one has made a family connection to a clan in the Western Islands of Scotland, a trip to that country to visit the ancestral castle is much more exciting and rewarding than simply a sight-seeing visit would be. The sense of belonging to a continuing lifeline of people, who sometime in the remote past, lived on a windswept island off Scotland or in a little cottage in Ireland, allows one to be more appreciative of one's ancestral heritage, *and* one's present standard of living. One begins to appreciate the fact that many of the social and medical benefits and individual freedoms which we now take for granted were non-existent in our forefather's days. For example, Roman Catholics in Nova Scotia were not able to vote, own land, or hold church service prior to 1784. Until 1838, one had to subscribe to the 39 Articles of the Church of England before one could obtain entrance into a college in Nova Scotia.³ Prior to 1847, surgical procedures such as amputations were carried out in this province without an anesthetic.⁴ Up until 1864, heads of families had to pay in order for their children to attend school. Needless to say, many children did not go to school prior to that date. The Free School Act passed in 1864, primarily due to the efforts of Sir Charles Tupper, was the beginning of free education in Nova Scotia.⁵ I recall as a young boy living on the outskirts of Truro in the early 1950s it was taken for granted that older people, who did not have relatives to support them, would end their days at the Poor Farm a few miles north of the town. I have cited these examples in order to alert you to the fact that in the course of researching genealogy, these and many other bits of information come to light and cause one to recognize the nature of the problems which one's ancestors had to cope with. Needless to say, there were many limitations on their lifestyle.

Methods

I would now like to turn to the methodology of genealogy. In order to illustrate genealogical methodology, I will use the records of Nova Scotia as the basis for my discussion. I will outline the essential steps which one would follow in order to trace one's lineage back to a progenitor in this province. For many Nova Scotians of English, Scottish, Irish, or German origin this repre-

sents a study which covers seven or eight generations, whereas for Nova Scotians of French origin this study could reach back 12 or 13 generations.

How do you get started and how far back into the distant past can one expect to get before records become scarce? I will answer the second question first. How far you can expect to get back depends on your name, what country your ancestors came from, and of course, luck. If your name is Smith, MacDonald, or Murphy, you will find the going very tough, simply because of the extreme popularity of these names. For example, in the 1871 census of Nova Scotia, there are 423 separate Smith families, 887 MacDonald families, and 108 Murphy families in the province.⁶ If you are descended from an Irish family you could hope to get back about 200 years or the equivalent of eight generations. If your ancestors came from Scotland, you can probably realize 300 years of ancestral lineage, and if from England, particularly via New England, you can establish lines taking you back 500 years. If you are of Acadian descent, you can usually get back about 400 years.

You begin your research by interviewing your parents, grandparents, uncles, aunts, and other relatives who are willing to help you push the family tree back to the fringes of their memories. Don't be discouraged if those you interview appear to know very little about their ancestors. You will be lucky in these interviews if you can get back to your great-grandparents. I will also caution you that if you really want to carve out the ancestral lines, don't postpone it until later. Interview your older relatives as soon as possible. People have a habit of dying and taking a library of family history with them. Record your questions and their answers on tape, get them to identify old photographs of family members. Ask them to discuss family traditions and legends. Ask about the location of family bibles, diaries, or scrapbooks which contain family information. If you have been lucky enough to have talked to your grandparents they should be able to put you back to their grandparents or approximately to the decade 1850 to 1860.

Next, attempt to determine whether someone has already researched your family. If your family has been in Nova Scotia for some time, it may be that yours is one of the 2000 Nova Scotia families which have been researched to some extent. There is a catalogue⁷ which lists these 2000 family names and where the genealogies of these families can be found. In the United States, the Library of Congress has published a two-volume bibliography of the genealogies which they have in Washington. It contains an alphabetical listing of 20,000 families for which genealogies have been published in book form. Both the catalogue on Nova Scotia families and the Library of Congress Bibliography are in the Public Archives of Nova Scotia located on the corner of University Avenue and Robie Street. With the information you have obtained from older relatives you may be able to connect your family into one or more of these published genealogies. Out of the 435 books which have been written which contain genealogies of Nova Scotia families, some are concerned with many families such as: *Miller's Historical and Genealogical Record of the First Settlers of Colchester County*⁸ published in 1783, which contains extensive genealogies of over 50 families which settled in that county; or *Chute's A Genealogy and History of the Chute Family in America*⁹ published in 1894, which contains not only information on the Chutes, but also considerable genealogical infor-

mation on 42 other Annapolis County families; or Duncanson's *Falmouth - A New England Township in Nova Scotia*¹⁰ published in 1965, which contains 151 families in Western Hants County; or finally Hartling's *Where Broad Atlantic Surges Roll . . .*¹¹, published in 1979, which contains genealogical sketches of over 100 families of the Eastern Shore in Halifax County. The great number of the 435 books, however, are concerned with an individual surname. These books range from genealogies of less than 100 pages such as: *The Genealogical Sketch of the Antigonish Whiddens*,¹² or *A Genealogy of the Earltown Sutherlands*,¹³ to very extensive family histories of over 500 pages such as: *Wm. Schurman, Loyalist*,¹⁴ a book in two volumes totalling 1394 pages; or *Colonel George Stewart, his ancestors and descendants*,¹⁵ about a Pictou County family, and amounting to 522 pages.

If after checking these bibliographies you have concluded that your particular family has not been researched you are faced with a real challenge which could be likened to the experience which a detective must undergo when collecting evidence on a criminal case. The procedure I am now going to explain assumes that your family has been in Nova Scotia for four to nine generations. Later I will give you some advice concerning your approach if your family is from other parts of Canada, the United States or from Continental Europe. All of the records I will mention are in the Public Archives of Nova Scotia.

The first primary source of research is the marriage licenses held by the archives. These generally cover the period 1850 - 1914 for each of the 18 counties of Nova Scotia and list parentage, date and place of birth, occupation, and religion of just about every person who married in Nova Scotia during that period and fortunately there is an index for each county. The important piece of information you get from this record is where your great-great grandparents were born (whether in Nova Scotia or not?), and the name of his or her parents. This information will take you back to 1830-1840. The next set of records to look at are the census records, particularly the first federal census, the 1871 census. Other census exist for 1770, 1817, 1827, 1838, 1851 and 1861, but the amount of information provided in these is scanty and therefore they are a disappointment to the genealogist. Of these census, the 1770, part of the 1817, and all of the 1827 have been indexed. The 1871 census will quite likely provide you with the birthplace of your third-removed great grand-parents, the parents of your ancestor you found in the marriage licenses. This takes you back six generations to about the year 1810.

The going now becomes difficult, and your further success is determined by what part of Nova Scotia your ancestors lived in. If they were in Western Nova Scotia or Colchester County, you will be in luck, but if they resided in Cape Breton, in Halifax, or on the South Shore you will be faced with a great deal of research to dig out the next two or three generations which link your family in this province with the family in Europe or New England. In Western Nova Scotia and Colchester County, the main bulk of the settlers were New England Planters who took over the Acadian farmlands just after the Expulsion of 1755. These New Englanders were accustomed to keeping Township Books¹⁷ which included information on births, marriages, and deaths during the period 1760 to 1825. Some 25 of these Township Books

have been preserved and can be found in the Public Archives of Nova Scotia.

Assuming that you are one of those who has ancestors who did not reside in a part of the province with a Township Book, your next step is to look at church records and cemetery records. Many of the early Presbyterian and Anglican church registers are in the archives. St. Paul's and St. Matthews records are particularly good sources since they cover the period 1750 to 1825 which is definitely the difficult period for genealogists. Cemeteries, too, represent a very valuable source of family information. Early inscriptions indicate the place of origin and year of immigration or settlers. You will be surprised to know that more than half of the province's cemetery inscriptions have been copied. Pictou County Cemeteries were copied and indexed by the Ritchies in the middle 1950s. The Colchester Historical Society has almost completed copying the cemetery inscriptions in their county. North Cumberland cemeteries have been copied and published by the North Cumberland Historical Society. Both Yarmouth and Annapolis Counties have been copied and are available. All of Halifax County cemeteries have been copied and about half of these are available at the Public Archives of Nova Scotia. Interested genealogists are presently working on the South Shore, in Parrsboro, and in Cape Breton, copying cemetery transcriptions in those localities. To give you an idea of the wealth of information yielded by cemetery inscriptions, you may wish to look at the compilation of Annapolis County Cemeteries¹⁸ which contains 20,910 individual inscriptions for 126 cemeteries in that county. Epitaphs on gravestones can also be somewhat humorous. There was a gravestone sculptor in Hants County who built up a reputation for his epitaphs.¹⁹ One of these reads as follows:

Think of me as you pass by
As you are now, so once was I
As I am now, so you must be
Prepare for death and follow me.

Another epitaph which I found on my great-great grandfather's stone at upper Nine Mile River, Hants County, was:

Reader!
Life is uncertain
Tyrant death approaches
The judge is at the door
Prepare to meet your God
Last repentance being seldom sound

If you are still having difficulty, look at wills, estate papers and land deeds. Here you will find a wealth of information. The Mormon Church has microfilmed most of the land records in the entire province and has placed copies in the archives. If your ancestor made a will it will be very useful as a source. If he didn't make a will, he died intestate, and his estate was probably probated eventually. These estate papers usually give family relationships as well as an item-by-item account of his household and farm holdings right down to the number of knives, forks and spoons he owned. This gives an indication of the lifestyle of your ancestor. Using land deeds, you can track your ancestor

if he moved from place to place within Nova Scotia, and you can also gain an appreciation of his financial status at the time.

Newspapers can provide a great deal of information on people and the archives has the best collection of Nova Scotia newspapers in existence. Recently two publications²⁰²¹ have appeared which provide vital statistic indexes of Nova Scotia papers from 1813 to 1828. Nova Scotia newspapers start in 1751 and cover the complete province. The various religious denominations published their own newspapers, and these are particularly good for genealogical information. These include the *Presbyterian Witness*, the *Christian Messenger* (Baptist) and *The Wesleyan* (Methodist).

What do you do if everything I have mentioned fails and you have not determined your direct lineage from the progenitor of your family in this province? This sometimes happens and I have experienced this with one of my wife's family lines. One way to continue to search for the answer to your dilemma is to place a query in a genealogical newsletter. Such a genealogical newsletter is published four times a year in Nova Scotia and reaches over 900 people. It may be that one or more of the 900 subscribers are working, or have worked, on your family, and when they see your query, will contact you with valuable information. Pretty well every province in Canada and state in the United States has a genealogical newsletter published usually by a genealogical society. For those who are descendant from people who lived in Continental Europe or on other continents, you would be advised to consult such books as *The Genealogist's Encyclopedia*²² or Doane's book *Searching For Your Ancestors*.²³ These sources give addresses of societies in foreign countries which can inform you of the records which are available and useful in genealogical research.

Finally, I would strongly recommend that you consider doing something with the genealogy you have compiled. Instead of placing it on the top shelf of your closet and forgetting about it, place a copy in the provincial archives. Your compilation may be in chart form, such as a fan chart, on special genealogical forms, or in narrative form. All of these will be of use to other researchers who either continue to research your family, or are researching a family which is related to yours. You may wish to publish the genealogy you have spent hundreds of hours compiling. If so, this can be done free of charge, by submitting it to the editorial board of the *Nova Scotia Historical Quarterly*, a journal which has published genealogies of more than 20 Nova Scotia families since 1975. If you decide to submit a genealogy to this journal it should be arranged using either the New England Method, or the Burke Method. The details of these two methods are illustrated in the book *Genealogical Research in Nova Scotia*,⁶ authored by the chairman of this conference.

I would like to close with a quote from the American orator Daniel Webster:

"The man who feels no sentiment of veneration for the memory of his forefathers; who has no natural regard for his ancestors or his kindred, is himself unworthy of kindred regard or remembrance."

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Records of immigration

Allan C. Dunlop

Allan C. Dunlop is senior research assistant at the Public Archives of Nova Scotia, past president of the Federation of Museums, Heritage and Historical Societies of Nova Scotia, and manager of the genealogical committee, Royal Nova Scotia Historical Society. A graduate of Dalhousie University, he is the compiler of Census of Nova Scotia 1827, and Census of District of Pictou 1817, an extremely valuable reference work for researchers with Nova Scotian ancestry. In this paper he turns his attention to the records of Irish immigration to Atlantic Canada and follows it with an excellent source-list.

My aim today is to focus upon those Irish immigrants who found their way, by whatever means and for whatever purposes, to these Atlantic provinces. My problem is that after researching the subject for a number of weeks I've come to the conclusion that my remarks might more aptly be entitled, "The Lack of Records of Immigration."

Consider, for example, the following for Ireland — only snippets of census records for the period 1821-1851 have survived, and none of the census records from 1861-1891 are known to exist. One of the briefest items I have been able to locate which summarizes genealogical records still available for research in Ireland is entitled *Major Genealogical Record Sources in Ireland*. Perhaps I should say at this point that all the publications I will mention are listed in the bibliography [published at the end of this paper]. The material compiled on Ireland is in tabulated form and outlines type of record: the time period which the records encompass; the type of information contained therein such as will, deeds, church records, etc; and finally, where a particular set of records can be located or is deposited.

In terms of this side of the Atlantic, various record sources do exist which can be of assistance. R.J. Dickson in his book, *Ulster Emigration to Colonial America, 1718-1775* underlines a variety of government and departmental records which contain the background to much of the negotiations between the Board of Trade and plantations, and proponents of various emigration schemes. Dickson's work is useful in connecting the pattern of immigration to the American Colonies and thence to what was to become British North America. This is particularly true of Colchester County. This connection is further illuminated by A.W.H. Eaton in an article entitled "The Settling of Colchester County, Nova Scotia, by New England Puritans and Ulster Scotsmen." Therein he lists many of the names of the settlers who received the initial grants in various townships; Londonderry, of course, would be of prime interest to us today. For any descendants of those Londonderry settlers Eaton includes this assessment of the pioneers: "Scotch-Irish, as they were called . . . were a hardy, brave, hot-headed race: excitable in temper, unres trainable in passion, invincible in prejudice." And while neighboring Pictou County has long been justifiably proud of its connection with the later flood of Scottish immigration, it should be recalled that its earliest white settlers had wanted to apply either the names Coleraine or Donegal to the area — a

clear enough indication of their Irish ancestry and background.

Rather than pursue these immigration records in a chronological pattern, I propose a geographic analysis, beginning with two islands which became provinces; thence to New Brunswick, and finally to Nova Scotia and that eastern island where geography students still define North America as "... that large land mass to the west of Cape Breton."

First reconcile yourself to what can, or more accurately *cannot* be found. In terms of pre-confederation materials, the records are fragmentary and scattered, and from the point of view of genealogy, those that are available are not particularly informative. But too often individuals cease their search when they find that passenger lists are virtually non-existent. Remember that such standard genealogical tools as land petitions; ration lists; muster rolls of military volunteers oaths of allegiance; deeds; wills and church records can all provide important clues.

Newfoundland

R.G. Moyles in his work on Newfoundland entitled *Complaints are many and various, but the odd devil likes it* points out that a possible source for ancestors is available business records which may exist as a result of the credit-barter type of economy which operated in most of the Atlantic provinces well past Confederation. A.A. Mackenzie in his work *The Irish in Cape Breton* reaffirms this point and notes that "ledger influence" might well explain the prominence of some of the Irish Cape Bretoners involved in both local businesses and shipping. Dr. Mannion will no doubt deal with the Newfoundland situation in some detail, but lest modesty prevent him from mentioning one of his works, I will. He edited *The Peopling of Newfoundland: Essays in Historical Geography*. Of particular interest is a listing of extant Roman Catholic Church records as an appendix. The earliest records he notes begin in 1806 and most date from the late 1840s. He also lists marriage certificates, some fire-charred, for the period 1825-1879. His contributors note that 70% of the Irish immigration to Newfoundland came from southeastern Ireland — the counties of Wexford, Waterford and Kilkenny, and most of these individuals settled on the southern portion of the Avalon Peninsula. A large portion of this immigration took place between 1811-1830, probably in excess of 24,000 and possibly as high as 35,000. Even the records which do exist will offer only limited insights into particular individuals among this persistent and massive migration. Problems such as gaps in the records; no standardization of entries in the records which do exist; the illegible script in many of the entries and finally the variability of the information entered on standard forms are just some of the annoyances which await the researcher who is able to locate records for the period in which he or she may be interested.

The Public Archives of Newfoundland holds marriage records from 1793-1890 and baptisms from 1802-1822. The earliest marriage records list the towns and counties from which the bride and groom came. There is also very limited information on passengers and crews of ships coming from Ireland to Newfoundland.

Another possible source of information is the Maritime History Group at Memorial University. They have assembled through exhaustive, computer-

ized research of available shipping records a "name file" which now comes up to the period of 1850. They have also identified and assembled various sorts of crew lists, but no search can be carried out without the name of the ship. One caveat as far as the Maritime History Group is concerned. They are, as their name implies, a research group. This is their primary function and I suspect that could answer only the most specific of queries.

Prince Edward Island

When one turns to the Garden of the Gulf, we encounter many of the problems common to Newfoundland. It should be remembered that Prince Edward Island did not become a separate colony until 28 June 1769, and records prior to that date will be found among Nova Scotian government records. A.H. Clark in *Three Centuries and the Island* notes that the Irish immigrants were mainly from the south and that they tended to be concentrated in small clusters and communities along the two county boundary lines. Tignish, settled as early as 1811 by Irish, is an obvious exception to this generality. Nicholas DeJong, P.E.I. Archivist, advises that the Mormon Church has filmed most available Roman Catholic Church records for Prince Edward Island, but that to date the provincial archives has not obtained films of these records. However, he also notes that census, land and Supreme Court records remain the most immediate and rewarding source for island genealogists. Another source of published genealogies is the Tignish newspaper, *L'Impartial*, which, for a number of years at the turn of the century, published Acadian genealogies in French and alongside published Irish family genealogies in English. The best holdings or run for this newspaper is to be found at the Centre for Acadian Studies, University of Moncton, New Brunswick. Yet another institution which can be of assistance is the Prince Edward Island Heritage Foundation, Box 922, Charlottetown, P.E.I. Among other holdings is to be found a name-by-name listing for every cemetery on the island. The centre has rapidly developed the reputation as being the first place to visit for those interested in Prince Edward Island genealogy.

New Brunswick

The colony of New Brunswick was erected as a separate entity on 16 August 1784. Prior to that period, any necessary administration was carried out through Halifax. As the lumbering industry became a major source of growth and revenue for this young colony, it also became the means by which many Irish immigrants found themselves on the shores of Northern New Brunswick. Lumber ships returning from the United Kingdom market were only too happy to take aboard anxious immigrants, who served as paying ballast for the now-empty vessels. It was from this group of settlers that the Irish immigrant's prayer is said to have originated. It went as follows:

Lord have compassion upon me, a poor, unfortunate sinner, three thousand miles from my own country, and seventy-five miles from anywhere else.

The Saint John Irish can be classified as "Famine Irish," and as such, are perhaps the only large segment of that great migration to establish in Atlantic

Canada. It was from this urban population that Max Aiken obtained a little doggerel he was wont to recite at great banquets:

How are your potatoes?
Very small.
How do you eat them?
Skins and all.

Even in attempting to research this concentrated flow of humanity to one urban centre, the lack of substantial materials can be frustrating. Large portions of both the 1861 and 1871 census for the entire province of New Brunswick are missing, and a portion of the 1851 census for the City of Saint John appears also to have been lost. That which does exist for 1851 only whets the appetite as it provides such data as the date of entering the colony and the country of origin of the immigrant. One of the best available local publications is that entitled *A Chronicle of Irish Emigration to Saint John, New Brunswick, 1847*. It lists the names of Irish emigrants buried on Partridge Island, and also provides a list of vessels which brought the emigrants. It should be remembered that between 1812-1850, 75% of all immigration to New Brunswick was Irish. These figures, however, are somewhat distorted by the fact that in 1844-46 some 17,000 Irish emigrated to Saint John, and in the following year, 1847, 16,000 arrived at that port. An important document still extant is the admission and discharges, Saint John Alms House Emigrant Hospital, 1843, 1845-50. The New Brunswick Museum hopes to publish this item in 1980. The museum also has copies of marriage registers, 1812-1888, and the original records for the same period for the City and County of Saint John.

The New Brunswick Archives in Fredericton holds records of the House of Assembly and the Executive Council, both of which contain peripheral material dealing with immigration. At the same institution can be found microfilm copies of most extant Roman Catholic Church records for the province. Permission is required from the appropriate chancery office before researchers may examine these films.

I earlier alluded to the Acadian Centre, University of Moncton, and this is an institution which can offer assistance to those in pursuit of Irish roots. This is partially a result of the fact that most of the Irish who emigrated were also Roman Catholic, and the centre has probably the best collection of Roman Catholic Church records in this area. It has also identified examples of Irish names which have been gallicized, such as Casey to Caissie and Gainer to Guenard. And it's not hard to see that when a Doucet family bears the nickname L'Irlandois, it certainly offers some suggestion as to the ethnic origin of that branch of the family.

Such families as the Cavanaghs of Havre Boucher; the Burks of D'Es-cousse, the Ryans of Margarees, and the Murphys of Chezzetcook are mentioned in records at this institution. Genealogical collections such as Placide Gaudet's "Notes on Tracadie Families" or Auguste Daigle's "Notes on Acadians" in general often will contain limited references to the Irish. The index for Memrancook, N.B. 19th-century records includes nearly 500 entries for the "Mc's."

Nova Scotia

In terms of Nova Scotian material, a number of items are available which can be of immediate assistance to those who have particular interest in the Halifax Irish. Eight articles by Terrence M. Punch in *The Irish Ancestor* are compulsory reading. The last six of these articles itemize Irish immigrant weddings in Nova Scotia from 1801-1845, approximately some 1,500 marriages extracted from the St. Mary's Church records. Mr. Punch's M.A. thesis is also essential reading for an understanding of the growth of the Irish community in Halifax. The thesis is entitled: "The Irish in Halifax, 1836-1871: a study in Ethnic Assimilation."

For an earlier view of the Halifax Irish, Sister Mary Liguori's doctoral thesis "The Impact of a Century of Irish Catholic Immigration in Nova Scotia 1750-1850," can be useful. Through such sources as the Victualling List (1752-53), St. Paul's Church records (where she identifies 250 Irish in the congregation in 1764 and assumes most of them were catholic), Bishop Plessis' Journal (1815), St. Mary's Church records and the Warden's Minute Book and Charitable Irish Society records, she amasses most useful data for the first 75 years of the existence of Halifax.

Such descriptions of the north of Halifax as "Dutch Town" and the south as "Irish Town" are clear evidence of the ethnic mix of the early capital. Indeed, a visitor to the city in 1756 opined that "the common dialect spoken at Halifax is wild Irish." Dates that are of some importance as reference points would include 1782 when Roman Catholics were legally allowed to hold land for the first time. I should note here that such restrictive land laws were often on the statute books more to placate the mother country than to be enforced locally. In 1783 the first Roman Catholic church was built in Halifax; 1786 the founding of the Charitable Irish Society; 1823 Kavanagh permitted to take his seat in the House of Assembly. This item is of some significance due to the fact that a petition of more than 680 names exists in support of his request to be seated. In 1827 a lengthy petition also appeared in support of removal of other limitation on the practice of the Roman Catholic religion.

Outside the Halifax area some additional works exist. Susan Morse "Immigration to Nova Scotia, 1839-1851" gives some indication of the arrival of the "Famine Irish" in various outlying areas of the province. The problems of crossing the Atlantic are quite vividly revealed in Martell's work on *Immigration to and Emigration from Nova Scotia*.

Idem, Aug. 4. 1831

On July 25, the *Acadia*, out of Sydney, C.B., spoke the brig *Duncan*, 42 days out of Dublin, bound for St. John, N.B., 250 passengers, short of provisions, "supplied her with fish, water, &c.; was informed by the passengers that the captain had been for several days in a state of intoxication, and did not know where the vessel was; that they [the passengers] intended next day to put her in charge of the mate and make for the first port. — The Govt. brig Chebucto sailed [from Halifax] on Friday evening in search of the above vessel, and has not yet returned [July 30].

"The master of a Schooner from Arichat, reports that the brig *Duncan* from Ireland, bound to New Brunswick, landed about 100 passengers at Mary Joseph and then proceeded on her passage — about 70 of these had taken passage for Halifax."

Idem, Aug. 11, 1831

"The *Chebucto* fell in with the brig *Duncan* on the 1st, off Beaver Harbor, and supplied her with provisions; she had only about 60 passengers on board, bound to St. John, the remainder, about 200, had left her, and were on their way to this place [Halifax]."

"Barque *Lady Sherbrooke*, out of Londonderry, bound for Quebec "about 300 passengers," was wrecked near Cape Ray, Nfld., in July, 1831. Only 27 passengers survived. They were taken to Sydney, C.B., and then to Halifax, arriving at the latter place on August 8 in the schooner *Pomona*.

Father A.A. Johnston in his two-volume masterpiece *A History of the Catholic Church in Eastern Nova Scotia* notes that prior to 1827 Cape Breton was under the episcopal jurisdiction of the Diocese of Quebec, and it is to that source one must turn to find the reports of the various missionaries and priests who labored throughout eastern Nova Scotia. For example, Father LeJamtel's correspondence regarding the Irish of Sydney and Main-a-Dieu includes several lists of the families who contributed to the construction of chapels in these two places. An appendix at the end of the second volume of this work also indicates when each particular area first received a resident priest, thus identifying the earliest possible date when one can hope to locate church records for the areas in question. Where records have been destroyed, such as by fire in Arichat in 1842, is also faithfully noted. The loss of records for the Arichat area is particularly unfortunate for the election riot in that community in 1830 was attributed to ". . . a lawless and merciless mob of Irishmen, many of whom just arrived from Newfoundland." One understands also how the antics of the jovial Father O'Reilly of Lourdes, Pictou County, could have set the teeth of his Presbyterian neighbors on edge. No doubt it was with ecclesiastical indifference that he named his three pet dogs Luther, Calvin and Knox.

The most recent publication on the Irish is that by A.A. MacKenzie, entitled simply *The Irish in Cape Breton*. This is an easily read book, and very much makes families the centre of the story. An interesting point MacKenzie raises is the existence at Fortress Louisbourg of the earliest French registers for the area. Therein are found many Irish names still common to the Louisbourg shore — Kavanaghs, Powers, Kehoe, Lahey. Reference is made to the Donovans of Ingonish; the Maloneys at Mabou Harbour (George Maloney, one of the earliest settlers in the area could boast, if that is the appropriate reaction, that his father drowned at the Battle of Trafalgar); the Kileys at Baddeck River, who supplied Moses Kiley, Archbishop of Milwaukee; John Bernard Croak of New Aberdeen — third Nova Scotian to win the Victoria Cross. MacKenzie's book combines a host of such interesting and detailed information, and is an informative examination of the pockets of Irish communities scattered throughout Cape Breton.

This perapetetic meandering through possible record sources in the Atlantic area ought not to discourage anyone. Things are happening, almost daily, which will assist those interested in Irish Genealogical research. Two items came to my notice just recently which may be of interest. The first is a reprint of William Forbes Adams's book entitled *Ireland and Irish Emigration to the New World from 1815 to the famine*. It offers a coherent overview of the circum-

stances which led to the phenomena of Irish emigration. A new 160-page publication by Donald M. Schlegel entitled *Passengers from Ireland, list of passengers arriving at American ports between 1811 and 1817, transcribed from the Shamrock or Hibernian Chronicle*. This may be of interest because it is probably one of the more complete listings of Irish passenger lists compiled to date. However, unless you are particularly interested in Irish Emigration *per se* the volume would probably not be of assistance in finding that missing relative.

Locally, however, materials are appearing which are useful and valuable. The three publications of the genealogical committee of the Nova Scotia Historical Society come to mind. These are: *Nova Scotia Vital Statistics from Newspapers, 1813-1822*, compiled by Terrence M. Punch; *A Catalogue of Published Genealogies of Nova Scotia Families*, by Allan E. Marble; and *Nova Scotia Vital Statistics from Newspapers, 1823-1828*, by Jean M. Holder. The recent publication by the archives of *The 1827 Census of Nova Scotia and the 1818 Census of Pictou County* is an additional genealogical aid.

Throughout the province of Nova Scotia, museums, local history societies and genealogical societies are beginning to create invaluable compilations of genealogical materials. Inverness, Pictou, Cumberland and Colchester Counties all have extensive cemetery listings and the genealogical society on the South Shore is rapidly preparing such indexes. Special collections at the Angus L. MacDonald Library, St. Francis Xavier, have compiled a card index of birth, marriage and death notices as they appeared in the *Antigonish Casket*. A project of the same nature, but also listing subjects of local historical importance, is being carried out by the Hector Centre Trust in Pictou, using the back issues of the *Pictou Advocate*.

Similar happenings, I imagine, are taking place throughout the Atlantic region. It is often a matter of finding out what is happening, and I have no doubt that seminars such as the one in which we are presently engaged offer the best opportunity for making those contacts which can overcome the problems of communication which geography creates. I want to thank the organizers of the seminar for the ecumenical largess they demonstrated when they permitted a Pictou County protestant to speak on the subject of the Irish. You will, I hope, agree that at least I contradicted Samuel Johnson's famous adage that "the Irish are a fair people: they never speak well of one another."

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Note: Items 2, 8, 10, 11, and 16 are available through the book service of Generation Press, as well as William Forbes Adams *Ireland and Irish Emigration to the New World from 1815 to the Famine*, and several of the publications of the Genealogical Committee of the Royal Nova Scotia Historical Society. These include *Nova Scotia Vital Statistics from Newspapers, 1813-1822*; *A Catalogue of Published Genealogies of Nova Scotia Families*; *Vital Statistics from Newspapers, 1823-1828*.

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CHECKLIST OF IRISH SOURCES IN AND NEAR HALIFAX

Society - Charitable Irish Society minute books, with members list, 1786.

Church - records beginning before 1830:

Roman Catholic: 1800 onwards (St. Peter's, becoming St. Mary's); 1823 onwards (Prospect); 1830 onwards (St. Peter's, Dartmouth).

Church of England and Ireland: 1749 onwards (St. Paul's); 1783-1806 (Dutch Church); 1813 onwards (St. George's).

Presbyterian: 1769 onwards (St. Matthew's formerly Mather's Church); 1818 onwards (St. Andrew's).

Methodist: 1784 onwards (Brunswick Street Church).

Newspapers - files of papers dating from before 1830.

The Nova Scotia Royal Gazette (title varied over the years): 1752

The (Halifax) Journal: 1781-1799; 1810-1854

The Weekly Chronicle: 1786-1826

The Acadian Recorder: 1813-1930

The Free Press (later *The Times*): 1816-1848

The Novascotian: 1824-1926

The Acadian and General Advertiser: 1827-1834

Church Newspapers - to mid-century.

The Colonial Churchman (1835-1841) & *Church Times* (1848-1858) Anglican

Christian Messenger (1837-1884) Baptist

The Wesleyan (1838-1840; 1849-1925) Methodist

The Guardian (1838-1851) & *Presbyterian Witness* (1848-1920) Presbyterian

The Register & The Cross (1841-1859) Roman Catholic

Cemeteries

St. Paul's Cemetery (the town cemetery 1749-1843) non-denominational

St. George's Cemetery ("Dutch" Cemetery 1756-1843) Anglican, Lutheran

Holy Cross Cemetery (replaced "Catholic" section of St. Paul's) Roman Catholic

Camp Hill Cemetery (replaced "Protestant" area of St. Paul's) General (The last two opened in late 1843).

Probate Records

Will books from 1749 to present day

Original estate papers from 1749 to 1871 are available at P.A.N.S.

Letters of administration dating from 1749

Land Records

Grant books from foundation of Halifax; Archives card index

Deed books from 1749, include deeds, mortgages, releases, judgements, some wills, other registered documents. Indexed.

Personal Records

An area in which Nova Scotian Irish are notoriously deficient; the few major Irish families left no large collections of papers, either mercantile or personal. Most pre-1815 Irish Catholics went back to Ireland, taking their papers with them presumably. Later Irish people either destroyed, dispersed or lost their papers. To date, no mass of Tobin, Power or Kenny papers has been noticed.

An introduction to tracing family history in Northern Ireland

By Kathleen Neill

Kathleen Neill is secretary of the Ulster Historical Foundation, and a friendly and familiar name to people tracing ancestry in Ireland. Her letters and correspondence to hundreds of people of Irish descent in North America somehow find their way into almost every genealogical exchange between interested researchers, and it was a pleasure to welcome her to participate in The Irish Genealogical Research Seminar in Toronto. No stranger to the public platform, she is a founder and secretary of the Ulster Genealogical and Historical Guild, and a frequent contributor to the Guild's Newsletter. She teaches Northern Irish genealogy in night school and recently completed a four-month weekly radio series on Irish genealogy for BBC Northern Ireland. She has spoken on several other radio and TV shows in Northern Ireland, including the BBC World Service, and in the USA and Canada. She is author of numerous articles, including "How to Trace your roots" and "Overseas Calling," in the Belfast Telegraph. She is a founder of the North of Ireland Family History Society, North Down Branch, and, we hope, a more frequent visitor to our shores where a North American Irish Welcome always awaits.

In 1979 Mr. Brian Trainor, Director, Public Record Office of Northern Ireland, and Administrator of the Ulster Historical Foundation and the Ulster Genealogical and Historical Guild, presented a paper at an Irish Genealogical Research Seminar in Toronto. The text of this was published in the *Canadian Genealogist*, Vol. I, No. 3, 1979, entitled "The Genealogist and the Public Record Office of Northern Ireland." It is not the purpose of this article to cover the same ground.

As Mr. Trainor has already emphasized, there is a wealth of material available for the genealogist in Northern Ireland. However, for a variety of reasons, research in Ireland is more time-consuming than it is in most other countries, including Canada and the U.S.A.; and as in all countries it is necessary to learn a new language containing "foreign" words or abbreviations such as townland, barony, Partition, P.R.O.N.I., G.R.O., etc., by mastering some of the complexities of the sources before you start your search you will make the best possible use of the time you spend in Ireland. If you cannot come here to do the search yourself, this information will not be wasted, because it is useful to have some background knowledge to help you to understand a commissioned search report more fully.

Starting your search

As local church registers are often the vital entry point to genealogical research, it is essential that you do your homework in your own country and find out the following information regarding your emigrant ancestor before you go to Ireland or approach an Irish genealogist:

- (a) Where did he come from in Northern Ireland (village, town, townland

or parish). The county in Ireland is the equivalent of the Canadian province for administrative purposes, and is not, therefore, a sufficiently precise location to be the starting point for a search. Family records and bibles, records in National or State archives and libraries, local historical and genealogical societies and even gravestone inscriptions can often help provide the "missing link" needed to begin your search.

(b) What was his religion; and, if Protestant, the denomination. There are usually several Protestant churches within a parish. If you can state whether your ancestor was Presbyterian, Methodist or Church of Ireland, it will save research time and expense.

(c) What were the dates of birth, marriage, and of emigration.

Emigration records

There was no official record kept of emigrants from Ireland, except between the years 1803 to 1806. There are some ships agents', or captains' passenger lists, but these are few and far between: considering the vast number of people who emigrated, it can be said that Irish emigration records are virtually non-existent. There is more likelihood of finding an emigration record in an ancestor's country of adoption than there is in Ireland.

Irish topographical, civil and ecclesiastical divisions

Topographical division

Provinces

The largest topographical division in Ireland is the Province. The four historical Provinces, Ulster in the north, Leinster in the east, Connaught in the west and Munster in the south derive their names from the four ancient kingdoms of Ireland: Uladh, Laighean; Connaught, Mumha. The fifth kingdom of Meath became merged in the province of Leinster. Other ancient kingdoms such as Aileach and Oriel had become integrated with Ulster since the 17th century. Although the historic Province of Ulster was made up of nine counties, Northern Ireland consists only of six: Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone. The other three: Cavan Donegal and Monaghan are now part of the Irish Republic.

Counties

There are 32 counties in Ireland: the nine mentioned above, and the following, which together with Cavan, Donegal and Monaghan constitute the Irish Republic: Carlow, Clare, Cork, Dublin, Galway, Kerry, Kildare, Kilkenny, Leitrim, Leix (formerly Queen's), Limerick, Longford, Louth, Mayo, Meath, Offally (formerly King's), Roscommon, Sligo, Tipperary, Waterford, Westmeath, Wexford and Wicklow.

Many counties have towns of the same name, e.g. Antrim, Armagh, Cork, Dublin, Limerick, Londonderry, etc., so confusion can arise in identifying the precise location of origin. Emigrants frequently stated that they were from Antrim, for example, when they lived, not in Antrim town, but elsewhere within the county of the same name.

Townlands

The townland is a small rural division and is the most ancient of the land divisions. Its average area is 352 acres. The census of 1901 showed 60,462

townlands in all Ireland. The 1961 census of Northern Ireland only, shows that there are 9,370 townlands, several of which cross parish and sometimes even county borders. When this happens, the records of both parishes must be searched to ensure that all relevant information is obtained.

Great care must be taken when trying to determine the exact location of a townland as there are many townlands, in different parts of Ireland, with the same name. *The Topographical Index for Northern Ireland* list 10 townlands called Leitrim (there is also a county bearing this name in the Irish Republic) and one Leitrim Upper; seven Legacurrys; 13 Mullaghmores (seven of which are in County Tyrone), one Mullaghmore East; 2 Mullaghmore Glebes and a Mullaghmore West. Such examples clearly illustrate the necessity for having as much information as possible regarding your ancestors' origins before you visit Northern Ireland. If you can clarify the location by saying Mullaghmore, near Fintona, Seskinore, Caledon, Cole, Donaghmore, or Loughmuch, you will save several days or even weeks of frustrating negative searching. It must also be remembered that townlands, or towns, sometimes bear the same name as the parish in which they are situated.

Civil divisions

Baronies

Baronies feature prominently in land valuations. There are 325 baronies in all Ireland, 58 of which are in Northern Ireland.

Poor Law Unions

Under the Poor Relief Act of 1838, Ireland was divided into districts or Unions in which the local rateable people were financially responsible for the care of all paupers in the area. These Unions comprised multiples of townlands within an average radius of 10 miles, usually with a large market town as centre, in which the 'Poor House' was located. Most of these Poor Houses may still be seen and many are still in use — for other purposes, of course.

Ecclesiastical divisions

Parishes

Parishes were of two kinds, ecclesiastical and civil. The ecclesiastical parish, which is a sub-division of a diocese, has its own church and one clergyman. The civil parish, again used for last-century valuations, was normally smaller in area than the ecclesiastical parish. There are about 2,500 ecclesiastical parishes in the whole country, 268 of which are in the North.

Diocese

The diocese is an area, made up of a group of parishes, over which a bishop has jurisdiction. The Church of Ireland and Roman Catholic Churches have their own separate dioceses and parishes, the boundaries of which do not coincide. It must also be emphasized that dioceses and parishes do not necessarily follow county borders and can frequently cover parts of a number of counties. Dioceses in Northern Ireland also overlap with the Irish Republic. The diocese of Armagh, for instance, also covers part of County Louth.

Local family history societies

Ireland is considerably behind Canada and the U.S.A. in forming local family history societies. There are, however, numerous local history societies in Northern Ireland which publish newsletters, and these can assist by providing background local historical information regarding the areas in which one's ancestors lived. Mr. Brian Turner, Secretary, Federation of Ulster Local Studies, Ulster Museum, Stranmillis, Belfast 7, will provide a list of local history societies' addresses, upon receipt of one dollar and a SASE.

Four Courts Fire, Dublin, 1922

It is well known that many Irish records were destroyed by fire in Dublin in 1922. Among other vital records, two-thirds of the Church of Ireland registers for all Ireland perished, as did all original wills prior to 1858. What is not generally known, however, is that of the Church of Ireland registers which did survive, the largest proportion were for the North of Ireland, i.e. Counties Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone. It must also be emphasized that the registers for the churches of other denominations i.e., Presbyterian, Roman Catholic, etc., were not affected by the fire, nor were the records of the office of the Registrar General. It has also been estimated that copies, extracts or abstracts of approximately two-thirds of the destroyed wills have survived. These frequently turn up in various collections such as records from the legal profession, family papers, estate papers and official collections of land records, like those of the Registry of Deeds. They are being deposited in the two Public Record Offices in Ireland (P.R.O.N.I. and the Public Record Office of Ireland, the Four Courts, Dublin) and are gradually being indexed.

Indexing

Although the destruction of records is a serious consideration facing the Irish genealogist, the greatest single time-consuming factor is lack of indexing and the problem of finding the records of any one family among the vast amount of material stored in the various archives. The personal names index in the Public Record Office of Northern Ireland is of great value to the genealogist as it contains the names of individuals mentioned in many original documents housed within that office. It is not comprehensive, however, as among other things it does not include people recorded in long lists of names, such as Church Registers and census returns.

Locations of source material

**Public Record Office of Northern Ireland,
66 Balmoral Avenue, Belfast BT9 6NY**

Most records relating to Northern Ireland have been centralized in the Public Record Office of Northern Ireland (P.R.O.N.I.). This office, which is the Northern Irish equivalent of the U.S. National Archives, or the Public Archives of Canada, contains millions of documents of government departments, private institutions and private individuals. They relate chiefly, but not exclusively, to Northern Ireland and cover the period 1600 to the present day.

It must be emphasized that the Record Office does not undertake genealogical research. If you wish to use the facilities provided you must do the search yourself, or engage a genealogist to undertake the search on your behalf. The Public Record Office is open to members of the public from 9:30 a.m. to 4:45 p.m., Monday to Friday, and closes annually for the first two weeks of December. Anyone may use the Record Office; the only formalities required are the signing of a visitors' book and the completion of a form stating the purpose of the visit. Please see "The Genealogist and the Public Record Office of Northern Ireland," in *Canadian Genealogist*, Vol. I, No. 3, 1979, pp 132-154, for a full guide to the genealogical holdings of that office.

Registry of Deeds

Very few of our ancestors owned land: the majority were tenant farmers holding land by lease. The records of the Registry of Deeds, Dublin, are particularly important to the genealogist because they relate not only to the ownership of land but also to the leasing of it for any term longer than 31 years. They begin in 1708 and copies have recently been acquired by the Public Record Office of Northern Ireland.

The records contain such a wealth and diversity of information that a full discussion of the contents and peculiarities of the archive cannot be attempted in a general survey of this kind. However, it is hoped that the Registry of Deeds may be the subject of an article in a subsequent issue of this journal.

Linen Hall Library

Although the Public Record Office of Northern Ireland is the main archive and has the largest collection of records of a genealogical nature, there are other repositories of value to the genealogist. One such source, much neglected by the family historian, is the Linen Hall Library (*The Society for Promoting Knowledge*), 17 Donegall Square North, Belfast BT1 5GD.

The Linen Hall Library was founded in 1788, and is the oldest general reference library in the North of Ireland. Among its holdings are: a good general collection of genealogical works and published Irish genealogies; an index to the births, deaths and marriages recorded in the *Belfast Newsletter* up to the year 1800; and one of the most comprehensive collections of Northern Irish local histories and local history society magazines. It also houses the Blackwood Collection, comprising circa 100 (indexed) manuscript volumes of pedigrees relating mainly to County Down and Belfast families, compiled by R.W.H. Blackwood, a very experienced genealogist and a one-time president of the library's Board of Governors. The Blackwood Collection's Belfast pedigrees are particularly valuable. Searching for genealogical information in records relating to Belfast is much more difficult than in a rural area. There are 95 known churches within the city limits and unfortunately very few of their records have ever been indexed. If you don't know exactly where within the city your ancestor lived and therefore worshipped, research can be time-consuming and usually fruitless.

The staff of the Linen Hall Library do not undertake detailed genealogical searching. However, if precise dates, and other relevant details, are given

they will search indexes etc., on the enquirer's behalf, and also provide xerox copies of details and pedigrees, where copyright permits.

The library is open to visitors six days a week; Monday to Friday, 9:30 a.m. to 6:00 p.m., and on Saturday from 9:30 a.m. to 4:00 p.m. Unfortunately the problem of inflation affects us all, and the Linen Hall Library is suffering a severe cash crisis which may endanger its very existence. It would be a great pity if such an important institution had to close because of lack of funds and I would like to take this opportunity to ask anyone interested in Northern Irish family, or local history to help the library by becoming a member of the society which runs it. Membership of the Society for Promoting Knowledge is 10 pounds per year, and the society has 1,600 current members.

General Register Office

Compulsory civil registration of Protestant marriages started in Ireland in 1845, and that of Roman Catholic marriages, and of births and deaths of all denominations, in 1864.

Ireland is peculiar in that official records of births, deaths and marriages are held in more than one place. Records of births and deaths occurring in Northern Ireland from 1864 are held by the General Register Office (G.R.O.), Oxford House, 49-55 Chichester Street, Belfast, BT1 4HL, as are copies of registrations of all marriages occurring in Northern Ireland from 1922. Records of Protestant marriages from 1845, and of Roman Catholic marriages from 1864, are held in the local Registrar's Office for the district in which they occurred. However, prior to the partition of Ireland which took place in 1921, all Ireland was administered from Dublin and copies of the records of Protestant marriages from 1845, and those of Roman Catholic marriages from 1864, are held by the General Register Office, The Custom House, Dublin. Copies of records of births and deaths from 1864 to 1922 for all Ireland and from 1922 onwards for the Irish Republic are also held there.

The Registrar General's Office, Belfast, is open to the general public every weekday from 9:30 a.m. to 3:30 p.m. Although members of the public are not allowed to look at the actual registers, they can purchase for three pounds six hours' searching time to examine the indexes available there.

Certificates cannot be obtained in Northern Ireland on demand: they have to be ordered, and it is usually a few days before the certificate is forwarded. Searches for certificates can be ordered by mail but precise details must be given and the correct fee of 2.75 pounds for each certificate paid in advance.

The following records relevant to Northern Ireland are also held by the Registrar General, Custom House, Dublin.

1. Registers of births to Irish parents, and deaths of Irish-born persons, certified by British Consuls abroad, 1 January 1864 to 31 December 1921.
2. Registers of births at sea of children of whom at least one of the parents was Irish, and deaths at sea of Irish-born persons, 1 January 1864 to 31 December 1921.
3. Registers under the births, deaths and marriages (Army) Act October 1879.

Presbyterian Historical Society

If your ancestor was Presbyterian, but the records of the church in which he worshipped are not in P.R.O.N.I., the Presbyterian Historical Society, Church House, Fisherwick Place, Belfast, will be able to give you the name and address of the relevant minister. The Presbyterian Historical Society does *not* undertake genealogical research.

Local church registers

Before compulsory civil registration commenced, registers of baptisms, marriages and burials were voluntarily kept by local clergy. The condition and accuracy of those registers depends entirely upon the interest of the clergyman in office at any given time and it must be emphasized that no register is ever 100% complete.

The largest single collection of Northern Ireland church registers, of all denominations, is held by the Public Record Office of Northern Ireland. These now include microfilm copies of the Roman Catholic Church registers for the six Northern dioceses, which include parts of Counties Cavan, Donegal, Louth and Monaghan. However, if your ancestor belonged to one of the numerically smaller denominations, and the registers for the church in which he is thought to have worshipped are not held by P.R.O.N.I.; you will need to write to the minister of the church to which they belong.

Unfortunately, ministers are increasingly finding themselves 'out of pocket,' after having spent considerable time searching on behalf of inconsiderate genealogists who do not think of reimbursing them. Please, when you write to a minister, enclose a remittance large enough at least to cover the cost of postage and stationery.

Conclusion

Please do not believe the pessimists when they tell you that Irish research is impossible: it is not. It is frustrating because of the destruction of some records and the complexities of others. These complexities can, however, be mastered if the genealogist comes to understand the purposes for which these documents were created. Many of the records which exist today were created by the operation of now obsolete and unfamiliar legal procedures or by the collection of long abolished taxes. The Tithe Applotment records, for example, are the results of a survey mounted to deal with a particular purpose of the government of the 1820s — the conversion of tithe in kind into a cash payment assessed on the value of agricultural produce. The records constitute, in effect, a census of the entire farming community, irrespective of religion, prior to the mass emigration caused by the famine in the 1840s. But the 20th-century genealogist must never forget that they were not created for that purpose, or with him in mind. Viewed in this light, genealogical research in Ireland can be seen as a challenge rather than a forlorn hope.

Family history: the spoken word

Dr. James H. Morrison

Dr. James H. Morrison is Director of the International Education Centre at St. Mary's University, , Halifax, a specialist in Oral History, and author of a number of articles on the topic. He brings to the study of genealogy an open mind, and a delight in the power of memory and aural tradition. Many genealogical tools are available to family researchers today their ancestors would never have believed possible — not the least of which is the ubiquitous inexpensive tape recorder. In the hands of someone who is intent on recording the sounds and flavor of history to hand down to posterity, the tape recorder can become a powerful tool indeed — provided the searcher learns how to use it properly to document the material he is recording. The same attention to detail is required; the same meticulous noting of names, dates, times, conditions and circumstances. Perhaps even more important (or as important) is the true interest of the inquirer in his subject; the ability to conduct an interview so as to elicit rational information; and finally the ability to interpret that information in a transcript, or in a family history. Dr. Morrison has a number of suggestions that will help you keep your tapes from gathering dust, or from becoming useless, undated records that suffer the same fate as the unlabelled photographs of unknown ancestors.

I am one who detests labels on people. However, I found myself guilty of this offence when I was contacted to participate in this conference on genealogy. I protested that I was not a genealogist, but I did agree to participate. When I began to prepare for this lecture, I found to my surprise that family history and oral history are very closely linked. In my return to the sources I found the following.

In Paul Thompson's excellent study *The Edwardians* he quotes the daughter of a railwaymen in the following passage:

"I remember in those days (my father) was slightly going gray, he went grey very quickly. And he used to try and change his hair, dyes wasn't out in those days, and the soot from the chimney he used to get that, mix it with butter and put it on, and of a weekend his hair was snow white because he'd wash it. He did that to appear younger because if you looked older your job was finished. It seemed you were getting old you couldn't get on. He was always afraid it would put him out."¹

If we look at the oral history literature in the United States we find in the biography of Nate Shaw the following:

My daddy had three brothers — Hubert, Bob, and Nate — and I'm named after one of 'em. Now, that Hubert, he was a over-average man. It didn't do no man no good to take a hold of him, so my daddy said. Uncle Hubert didn't take shit from nobody, colored or white.²

Finally, we turn to Canada's chronicler, Barry Broadfoot, who quotes from a Saskatchewan pioneer as follows:

Our first was a shock. This was a comedown for Mother, who had given up a good

home in England. After doing what Dad said and packing up and leaving her fine cottage of about 11 rooms, to land on the bald prairie south of Battleford. This was about 1907.³

These quotes have one thing in common — their emphasis on family history. They reflect the life of a family at a given space and time. Each quotation provides us with a living snapshot of the past.

It is not to the documents that we look for this image in its completeness, but to oral history. Oral history has brought out and clarified the diffuse shades and shadows of this image and given us a picture of family, or people as they were. It gives us a new perspective on related individuals and enhances their place in our past. Oral history also allows us to look for heroes not only from the leaders of our society in their various fields, but also from the unknown majority who shape our society — the common man and the common woman.

Genealogy in the past has been viewed as a process of acquiring names, dates and birthplaces as an end in itself. By this method, the researcher is supposed to reach an understanding of his or her skeleton of a family, and this skeleton must be added to and shaped to give it flesh and substance — life must be given to a dead past. Oral history can provide such life and bring vitality, emotion, humor, love, anger and, in a word, *humanity* to the lives of those perched on the family tree. In effect, oral history can add to your genealogy a human face.

Any attempt at family history without oral history leaves us with the generalizations, the statistics, the average, and we wind up with numbers which cannot quantify the real chemistry of family history. To quote Paul Thompson in another context, he notes that without oral history

“ . . . the historian can discover very little indeed about either the ordinary family's contacts with neighbors and kin, or its internal relationships. The roles of husband and wife, the upbringing of girls and boys, emotional and material conflicts and dependence or the struggle of youth for independence, courtship, and sexual behaviour within and outside marriage . . . ”⁴

The interview will help to establish the family's main life patterns and aid in the tracing of changes between the sexes and the various age groups during the life cycle. This allows for an opening of new doors in any compilation of a history of children and women. History thus becomes more democratic for it now deals with not only men, but with the family unit, and crosses the bounds of age and sex. Thus we are writing history and her story as well. Consequently, genealogy becomes a process of presenting as clearly and as substantially as possible a myriad of people portraits from the past all linked by one common denominator — you. But before we begin with some practical advice on oral history and genealogy, a word of warning. Genealogy and oral history are all part of that discipline we call history. History is a commitment of no beginning and no end. It is a never-ending journey towards a horizon in the infinite distance. It is a journey which is undertaken not to perform the impossible task of ever reaching the horizon, but for the joy of the journey.

Now let's turn to practicalities. In the utilization of oral history and genealogy you must first decide what themes you wish to pursue. I will make reference to just a few of the possibilities. A study of work patterns, crafts and/or trades within the family can be exciting; or perhaps you might embark on an examination of childhood pastimes, games, work, discipline and morals. The way in which the family was educated may be of interest; or you may embark on a biography of a famous or infamous family member. Whatever it may be, decide on a theme or topic, and with the skeleton of factual information in hand, begin.

Begin always with available written sources that will provide you with the geographical and historical setting essential to your study. If you are doing research concerning a blacksmith in the family, learn as much about this trade as you possibly can before you begin to formulate your oral questions. Once you feel sufficiently armed with the information from written sources, you may begin to think about the questions you wish to ask. A written questionnaire is a good starting point although you may find your questionnaire is inadequate as your interviewing technique evolves and new questions come to mind. Be prepared to carry out an interview not just to fill in a questionnaire, but to ask new questions that may arise during the interview. Thus, you may question in depth personal motives, impulses and initiatives without letting them pass and be lost.

Always start your interviewing experience with someone you feel most comfortable with — be it aunt, brother, father, or friend. The interview should be informal and perhaps as open-ended as possible in order that you may track down the various leads that the person you are interviewing gives you. If interviewing for genealogical purposes, there are a number of what I call "watchfors." The first is to watch for bias. That is to say that Aunt Mildred may have an excellent memory, but she also may not like her brother-in-law Raymond one bit. Another watchfor is the **skeleton in the family closet**. Wayward sons or daughters and illegitimate children are examples of such covert aspects of family life which you may wish to root out. A third watchfor is the **changing morals** of twentieth-century society. Temperance may have been common in the 1920s and 1930s and it may take some gentle probing to investigate the true attitude of your informant on this issue. The final watchfor is **chronology and dates**. It is important to realize that dates are usually of concern only to the historian, while chronology concerns everyone. Thus, the sequence of events is remembered when the day, month, or year may be forgotten. Do not expect exact dates in your interview. Attempt to establish sequence and you can get the dates elsewhere.

In an interview situation, visual aids are of great importance. Such things as old photographs or maps, together with village tours usually provoke memories. I have often wondered if it might not be useful to make a tape of contemporary music from the period under study. This may evoke a whole flood of memories. Also, be aware of the possibility that the person you are interviewing may have some documentary material that may be of great value to you in the form of old newspapers, letters or land grants. An oral interview may allow access to these documents.

With the interview complete and the tape dated and labelled you should try to do a summary of the interview as soon as possible. Transcriptions are ideal, but very often financially impractical. Based on your summary, you may then wish to re-interview your informant or use the information obtained in a new interview. Whatever use you make of your oral source, remember that the tape is the prime document and should be treated as a document. That is to say, it must be kept as safely and securely as is possible.

Your oral voyage into the past is done, but perhaps as we look around us there are temporal matters that should concern you. I leave you with this reminder.

The beginning of this lecture is now a part of the past. I am fortunate that this session is being recorded, for it can be recreated at the flick of a dial. Thus, we can hear again in actuality what was said by me at 11:05 a.m. on 10 November 1979 first, at a genealogy workshop. We have recorded formal ceremony and thus an event in history. But what about informal history? Have you considered taping the actuality of your children's voices, of the elders in the family, or simply a dinner-hour or a family reunion? If not, I would suggest you start now. Don't think only of the past and of recording the voices of those remembering the past, but also consider the voices of what will become the past — the present. Then, in future, the voices of a family can be recreated and relived in all their richness.

History is usually writ large for the wealthy, the successful, and the winners. But by the conjunction of archivist, genealogist and oral historian into family history, we hope to elicit a chorus of voices about our past, and in this way allow the farmer, merchant and fisherman to join the choir of courtier and king.

NOTES

1. Paul Thompson, *The Edwardians*, p. 53.
2. Theodore Rosengarten, *All God's Dangers*, p. 3.
3. Barry Broadfoot, *The Pioneer Years*, p. 9.
4. Paul Thompson, *Voices of the Past*, p. 7.

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Avenues of genealogical publication

George Hancocks, Editor

George Hancocks is a writer and editor with 25 years' experience in the field, and has worked as a newspaper reporter and editor, a wire-service editor, script-writer, group publisher, and editor of more magazines than he cares to remember. In the industrial world he is editor of Alcan News, a trade publication with wide circulation in Canada and abroad, and Manager, Editorial Services, for Alcan Canada Products Limited, the manufacturing and sales arm of the Aluminum Company of Canada, one of the largest aluminum companies in the world, and a major Canadian-owned multi-national. For more than a decade, however, his major amateur interest has been genealogical and historical publishing. He was an early member of the Ontario Genealogical Society, and editor of its publication Families (which he named), for almost nine years. In 1978 he formed, with his wife Elizabeth Hancocks, C.G., Generation Press, the genealogical publishing company which launched Canadian Genealogist, Canada's only national genealogical periodical, and with compiler Bill Britnell of Ontario, the Ontario Marriage Register series. Mr. Hancocks is familiar with the transition of the written word from the imagination to the printed page from both sides of the desk: both as an editor who deals with manuscripts on a daily basis; and as a writer who himself is required to create work for other editors. He has lectured widely on how to get material into print, and is currently working on a book to assist genealogists in this activity.

So you've finished the *magnum opus*, the great work! You've finally fitted grandpa into the correct slot (complete with proofs), and you've taken your rough notes and turned them into a clean typescript, double-spaced, with one-inch margins on the sides and 1½ inches top and bottom. Nothing has been left to chance. You have followed the rules and feel a sense of accomplishment that the worst is over. What next, you are mentally asking yourself?

What next, indeed. Because the task on which you are now embarking can become either the most rewarding, or one of the most frustrating parts of your genealogical adventure: getting it published. Your genealogy may be interesting, fascinating even, and perhaps shed new light on a particular era of history — but it benefits no one, least of all yourself, if all you do is make a fair copy, then put it away in a loose-leaf binder on the shelf.

What I propose to do today is not to tell you *how* to do that — that's the topic for a separate talk. But I would like to follow quite closely what the title of this talk implies — avenues of publication — sources and places you can achieve publication. Perhaps some of them may not have occurred to you. Or perhaps they *have* occurred to you, but you're not sure how you'll be received. There may be, for instance, a whole host of questions you'd like to ask, but don't know who to ask; or perhaps, even when you know someone, you're not sure how he or she will react. Set your mind at rest. Editors are human, too.

Let's start with the manuscript, because for purposes of this paper I am

assuming you have a completed work and want to get it into print. Before you start looking for a place to publish, you must realize that length is an important consideration. I have a rule of thumb for my own publication, and for what it is worth, I offer it here. If your manuscript is between 5 and 50 pages, with or without illustrations, it's what I regard as article length. That will help you confine your search for a publisher to genealogical periodicals. If it's between 50 and 150 pages, it would be suitable for a monograph or a pamphlet, or perhaps for serialization. Don't overlook the fact that some genealogical periodicals (and CG is one of them) *will* accept longer pieces for serialization if the material is genealogically valuable enough. We will not, however, accept family histories that run to three or more installments, or that look as if they might continue forever. Finally, if your manuscript is longer than 150 pages, you are into a book-length publication, and must take a different route.

Whatever your manuscript, however, the first decision you must make is whether or not to self-publish, or to seek a publisher. Both have their rewards and frustrations.

If you decide to self-publish, there are a number of subsidiary decisions to make. Do you want to photocopy it by the Xerox method, or mimeograph it, or have it reproduced by offset lithography? All are useful media for self-publication, and all are within range of the average individual's pocketbook. The decision on which route to take will usually be dictated by the length of run involved — that is, the number of copies you need. Xerox reproduction is useful for short runs of limited duration — say five or ten pages, not more than 50 copies. After that, costs mount rapidly. Mimeographing is good for longer runs, but you must learn, or get someone who knows, how to cut a mimeograph stencil. Many excellent publications have been turned out using this method, and because the equipment is frequently available in the community and easily used by amateurs, it is a good way to go. Offset printing is better for longer runs — anything from 200 up. In each case the out-of-pocket expenses rise, but the cost per copy drops — volume is the name of the game in trying to keep your prices down. It is even more the name of the game if, as I know many of you do, you plan to *give* the publication away to family and friends, to local and national archives and libraries.

Most of these methods result in 8½ x 11 publications, and if they are properly bound, they will fully satisfy the needs of a family for a good-looking family history. Putting such a work together is not a difficult job, and I am sure many of you have attempted it, or at least contemplated it. If the runs involved are not large — say 50 to 100 copies at a time — the problems involved are not too great, and they can be solved by taking a methodical approach to the work.

What do I mean by a methodical approach? Consider before you start typing how you want your book to look. Type up a few sample pages and try to figure out in advance how you will cope with those difficult charts. Try to stay within a format. Don't squeeze words or letters in. Try and make it all easy to read. Take your time to correct errors so your book isn't riddled with typos. In a word, make a good typescript. If you're doing it yourself, print it carefully. Collate it carefully so you won't have pages out of sequence, and

take it all a simple step at a time, checking as you go. My wife and I, for instance, often collate books while watching television. I jokingly tell her that she's finally found the male equivalent of knitting for me (you ladies who can knit, talk, and watch TV simultaneously will know what I am talking about here). Finally, bind it carefully. You can use a stapler and tape, or you might find it worthwhile to find a commercial binder who specializes in such tasks.

Any project larger in size than I've just described, however, means the work involved starts to mount rapidly, and so does the expense. You must spend more time, and do it more carefully, on estimating the cost of your job — or wind up with unexpected costs at the last minute. You must be prepared to seek commercial advice on your project, and when it starts to grow on you in this manner you would be well advised to go slow and think seriously about what you are embarking on.

The rewards of self-publication are many, however. There is the satisfaction of doing it yourself, on your own, with your own funds and resources. There is the satisfaction of calling all the shots yourself, and not having to subordinate yourself to the whims of others, except as regards technical specifications. There is the knowledge you gain of the whole printing process, and the contacts you make with family, friends and neighborhood. I consider self-publication of genealogical work one of the primary 'avenues' of genealogical publication. In many instances it is a preferred route, especially if the work is meant solely for family consumption.

The major drawback, however, is that the genealogist who publishes his own material is like the man admiring his own image in a mirror. Often, the person who self-publishes unknowingly cuts himself off from a larger genealogical audience — an audience that, in North America, is one of the largest "hobby" audiences on the continent. Moreover, you may well be denying yourself the interest that others will be bound to express in your work, and perhaps access to additional information that might accrue to you by publication in outside media.

That is why, for everything that is not book-length in nature, I regard the genealogical periodical as a primary avenue of publication, and these, in North America, are legion. I would seriously suggest to you that you look at genealogical periodicals as your "first line" of genealogical offence, and you will find that there is a large network of us. (I say us, because *Canadian Genealogist* is our own creation; and I say our, because my wife Libby is truly co-editor and publisher with me — the genealogical half of the team). If you've never sought a periodical to publish in, where do you find one?

A good place to start is Mark K. Meyer's *Directory of Genealogical Societies in the U.S.A. and Canada, 1980*. Where do you get that? Either from Generation Press in Canada (172 King Henrys Boulevard, Agincourt, Ontario, M1T 2V6), or directly from the publisher at 297 Cove Road, Pasadena, MD 21122, USA. It costs \$12, is regularly updated, and lists not only U.S. and Canadian genealogical societies (many of which have magazines or newsletters), but independent genealogical periodicals as well. As of 1980, our own publication is on that list, and there is a growing number of such periodicals in North America.

For purposes of this paper, I am confining myself to North American

sources, but there are similar directories for the United Kingdom, and the Federation of Family History Societies is a good place to seek information there. Eric Jonasson's *Canadian Genealogical Handbook*, contains an excellent chapter entitled "Continuing Your Research Overseas." It doesn't list all the addresses, but provides a good starting point, and will lead you directly to the more important sources. Incidentally, Jonasson's volume has become the standard reference work for Canada, and any genealogist working with Canadian material will find it worthwhile to have on the shelf.

But even before you go to the genealogical directory, I suggest you ask yourself some basic questions — the same kinds of questions you ask yourselves as genealogists.

1. What area does this material cover. One or more than one? By that I mean: does the material fall into a narrow local category, or does it involve more than one location, perhaps a county, or maybe even the province or state?

2. Is the material national, or even international in nature? By international I mean Canada/U.S.; Canada/U.K.; Canada/Ireland, etc. Many more articles fall into this category than their authors truly realize, and by limiting yourself to publication in your own local area, you are perhaps forgetting that there is a whole world out there truly interested in what you have to say.

If your material falls into the "mainly" local category, there are genealogical societies who would be interested in publishing it. If you are not familiar with the genealogical societies in Canada, a list of them follows this article — at least all of them I am aware of. Not every society has a magazine, but all are interested in material of a local nature, and some, like the Ontario Genealogical Society, for instance, have many branches, each of which is interested in (and often publishes) material that has to do with its specific area.

I should also mention in this context that many newspapers, especially weekly newspapers or small city dailies seem to relish genealogical material, and if your article is of a general nature perhaps you should consider submitting it, or a version of it, to the local press. Many valuable contacts can result from such publication, and as your audience expands, so does the possibility of finding the "missing links" that always bedevil any genealogical venture.

If your manuscript goes abroad in any way — by that I mean if it points up connections or has to do with family or customs anywhere outside your home base, I suggest you submit it as well to that publication closest to the area of your interests. A list of Canadian Periodicals follows this paper.

In Prince Edward Island, the *Island Magazine* would probably welcome submissions. In Quebec, the journal of the Quebec Family History Society, *Connexions*, newly formed, is eager for submissions. There are at least two other excellent professional genealogical publications in Quebec, both in the French language. One is *Memoires*, a quarterly journal in existence since 1944, and published by the Société Généalogique Canadienne-Française. The other is an independent journal, published both in French and English, *The French Canadian and Acadian Genealogical Review*. If you are writing in French, or on French-Canadian relationships, wherever found, I suggest approaching either one of them.

In Nova Scotia, the Genealogical Committee of the Royal Nova Scotia His-

torical Society publishes a quarterly, the *Genealogical Newsletter*; and in New Brunswick, there is a new genealogical quarterly called *We Lived*, published by Mrs. Cleadie B. Barnet.

In Ontario you have a couple of choices. *Families* is the official journal of the Ontario Genealogical Society, a quarterly. And there is this journal, *Canadian Genealogist*, which is anxious, indeed eager, to publish anything that demonstrates our interconnections both interprovincially, and with other countries. There are other Ontario publications, such as *Ontario History*, which might be interested in your material, depending on the nature of it, but try first those specifically oriented to things genealogical. You'll find a sympathetic audience there.

In Manitoba, *Generations*, the journal of the Manitoba Genealogical Society, originally edited by Eric Jonasson, is a good source. In Saskatchewan, the Saskatchewan Genealogical Society publishes the *SGS Bulletin*. In Alberta, there are now two genealogical societies: The Alberta Genealogical Society, which publishes the quarterly *Relatively Speaking*; and the Alberta Family History Society, which has just been formed. In British Columbia, the British Columbia Genealogical Society publishes the quarterly *The British Columbia Genealogist*.

There is even a U.S.-Canadian Genealogical Society called the American-Canadian Genealogical Society, and it publishes a journal called *Bulletin* twice a year serving genealogists in the U.S. mainly interested in Canadian and Acadian ancestries.

In between there is a whole host of newsletters, large and small, interested in receiving the genealogical tid-bits, especially if there is a connection between their area and yours. It would take too long to name them all here, but make note of the fact that there are at least five or six major branches among the Quebec societies; OGS now has something like 20 branches; Manitoba has several, as does Saskatchewan, Alberta and B.C.

If your connections are to the U.S., consider submitting to the *New York Genealogical and Biographical Record*, or the *Quarterly Journal of the National Genealogical Society*, in Washington, D.C. Both will be sympathetic to properly researched and documented articles, especially if they demonstrate U.S./Canadian connections through the centuries.

Moreover, this is where Mary K. Meyer's *Directory* comes in handy. It lists all the smaller, more local publications where your material will probably also find a ready reception. I might also mention in this connection Joy Riesinger's *Lost in Canada*. This publication is designed mainly for Americans seeking Canadian roots, but the amount of information it contains is truly astonishing. Joy's work with Acadian genealogy is fascinating, and I personally believe she knows more about this field than most Canadians, with the possible exception of the experts in the field in New Brunswick.

Throughout this talk I have concentrated on the genealogical publications, the journals, because I believe that this is where most of you will gain the satisfaction of seeing your material appear in print. Most journal editors are pleased to sell you additional copies at a bulk rate, and if you don't mind seeing your work appear alongside that of others, you can acquire enough copies for your whole family for a very modest sum of money indeed. You will

also have the satisfaction of knowing that, without question, your work will be preserved for posterity — because most Canadian libraries and archives subscribe to these journals, and make a special point of binding them for the library's collection when each year is finished. This means, in effect, that your work will remain available on library and archive shelves probably long after you are gone — as much permanence in this impermanent world as an individual can hope for.

There is still the field of commercial publishing. The handy guide to it is *The Book Trade in Canada*. There are some of you, undoubtedly, who will have book-length manuscripts you are interested in publishing — some even a commercial publisher might be willing to accept and fund. This is a special field, and advice is never easy. But I would suggest that there is a simple rule of thumb. If the book is about your family — that is, a family history or true genealogy — you are almost certain to have to fund its publication yourself, unless some very special circumstances are involved. Genealogical guidebooks, and sourcebooks *might* find commercial sponsorship, but even these are best thought of, at the start, as self-publishing projects. There are a number of regional publishers who are taking an interest in genealogical publishing, and these are named at the conclusion of this paper. But the field is still very special, and self-funding very much the rule.

I'd like to close by giving you a couple of words of advice about genealogical editors, of which I am one. All of us, I believe, without exception, are in the game for fun, from interest, and to help. Many of us are professionals, but not paid professionals in the legal sense. We are all accessible people. We like to meet, talk with, and try to help those who want to see their genealogical material in print. Do not be put off by the fact that we give ourselves the title "Editor." Think of us as fellows in the search.

Speaking personally, I can say that I try to answer every query and letter that comes my way, in person or by mail. I appreciate it when people send me international reply coupons, or self-addressed stamped envelopes, but I do not insist on it. Sometimes my mail gets very delayed — often by several months — but it eventually gets answered. If you're in a hurry, then phone — or speak to us at one of the many meetings and seminars editors attend. If you want to talk about a manuscript, come right ahead — but please don't do it in a crowded hall where people are lined up three deep waiting to get a word in. Reading manuscripts takes place in the quiet of the study or the living room, often late at night or very early in the morning when the brain can focus on the sometimes very fine points you're trying to make. We are, after all, only human.

At the risk of repeating myself, I think there are a few points of etiquette that will help you over that hurdle of first contact, and help the editor, as well. If you're not sure of the editor's interest, write him anyway and query. Do send him the manuscript so he can judge for himself. To *ensure* a reply, do enclose a SASE . . . but remember if you're writing from the U.S. or overseas that American or foreign stamps are not accepted by Canadian postal authorities. Use an International Reply Coupon.

Expect a reply soon . . . but not too soon. My guidelines are two to eight weeks. Reason? Most editors are "volunteers" . . . including myself. Virtually

all of us, work at other jobs to pay the mortgage, and follow their chosen avocation as a serious hobby. (One colleague of mine is known to dispute this. He claims that I am working at two serious professions all the time, and from time to time my wife agrees —) In my own case, I try to answer all article queries within a month — others may take longer because of the pressures of business elsewhere.

Please do enclose the full manuscript, *complete with illustrations, if any*. This means maps, too! Perhaps I should say especially . . . because maps are often important tools to genealogical understanding, and may need to be redrawn by a qualified cartographer. This is a process that can take a lot of time, so the editor needs to see your material in advance to make a judgement on it.

Out of courtesy, please do not submit your manuscript to two journals at once. Give the editor a chance to make a decision. If you have not heard from him in a reasonable length of time, query him. Your letters will probably cross in the mail — something that happens regularly with my correspondents and I. If you receive a rejection, you are perfectly at liberty to immediately submit the article to another journal.

It may happen that you have two versions of an article — one prepared for a local newsletter or newspaper, and one, a longer and more serious version, for a genealogical journal. In this instance, it is perfectly permissible to publish simultaneously. The important thing is to think of the audience reading the material. The *NGS Quarterly* and the *Scotia Sun* are a long way apart, both in distance and audience. The same event or history may interest both, but at different levels. No problem about simultaneous release. But the *Quarterly* and *Canadian Genealogist* are in the same field, probably share some readership, and get a little sensitive about what appears where, and when. Select one publication for your effort, and query. If rejected, try the other. Don't submit to both at once.

If your article is accepted, please don't expect to see it in the next issue. Editors of genealogical periodicals make every effort to see material sent them is published promptly, and frequently try to work it on a priority basis, where that does not interfere with major issue planning. Understand that even if you send your article now, it will probably be at least two issues hence before it can be cycled into the priority list, and more likely three issues hence. If you're counting on satisfying next year's Christmas list with the family history as published in *CG*, better tell the editor now, and he'll tell you whether or not he can commit to it. Chances are he won't, but you can never tell.

And finally, a plea from one editor who frankly admits his memory can, at times, be like a swiss cheese — retentive, but full of holes. If you phone for advice or information, and want something sent to you in writing, please do us the courtesy of sending a confirming letter, that is, a letter confirming your request. Although I often make notes, I just as often tend to misplace them. A letter from you, dear reader — better still, a letter with an accompanying manuscript gets my immediate attention. It was for you, dear authors, that we established our magazine. We really mean it when we say "open a dialogue with us." We really mean it when we suggest you send us your arranged and edited records and genealogical articles. We exist to give you a

platform from which to preach . . . and that's just one of the reasons why genealogy has become such a fascinating pursuit.

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Punch, T.M.: *Genealogical Research in Nova Scotia*. Petheric Press Ltd., Halifax, N.S., 1978.

GENEALOGICAL SOCIETIES & THEIR PUBLICATIONS IN CANADA

- Alberta Genealogical Society, Box 3151, Station A, Edmonton T5J 2G7. Publication: *Relatively Speaking*.
Alberta Family Histories Society, Box 30270, Station B, Calgary T2M 4P1. Publication: *Alberta Families History Society Quarterly*.
British Columbia Genealogical Society, Box 94371, Richmond V6Y 2A8. Publication: *British Columbia Genealogist*.
Manitoba Genealogical Society, Box 2066, Winnipeg R3C 3R4. Publication: *Generations*.
New Brunswick Genealogical Society, Box 3235, Station B, Fredericton E3A 2W0. Publication: Nova Scotia. Genealogical Committee, Royal Nova Scotia Historical Society, Box 895, Armdale, P.O., Halifax B3L 4K5. Publication: *Genealogical Newsletter*.
P.E.I. Genealogical Society, Box 922, Charlottetown C1A 2L9. Publication: *Newsletter*.
Quebec Family History Society, Box 1026, Pointe Claire P.O., Pointe Claire H9S 4H9. Publication: *Connections*.
Société de Généalogie de Québec, C.. 2234, Québec G1K 7N8. Publication: *L'Ancêtre*.
Société Généalogique Canadienne-Française, C.P. 335, Place d'Armes, Montréal H2X 3H1. Publication: *Memoires*.
Saskatchewan Genealogical Society, Box 1894, Regina S4P 0A0. Publication: *S.G.S. Bulletin*.

U.S.A.

- American-Canadian Genealogical Society, Box 668, Manchester, NH 03105. Publication: *Bulletin*.

INDEPENDENT GENEALOGICAL PERIODICALS

- Canadian Genealogist*, 172 King Henrys Boulevard, Agincourt, Ontario, M1T 2V6.
The French Canadian and Acadian Genealogical Review, Box 845, Upper Town, Quebec, Quebec.
The Genealogical Helper, Everton Publishers, Box 368, Logan, UT 84321.
Lost in Canada?, 1020 Central Avenue, Sparta, WI 54656.

SOME GENEALOGICAL PUBLISHERS

- Cumming Atlas Reprints, Box 23, Stratford, Ontario, N5A 6S8.
Editions Elysée, P.B. 188, Station Cò St-Luc, Montréal, Québec.
Generation Press, 172 King Henrys Boulevard, Agincourt, Ontario, M1T 2V6.
Mika Publishing Company, Box 536, Belleville, Ontario, K8N 5B2.
Petheric Press Ltd., Box 1102, Halifax, Nova Scotia, B3J 2X1.
Wheatfield Press, Box 205, St. James Postal Station, Winnipeg, Manitoba, R3J 3R4.

The Peter Robinson Legacy: Settling the Kawarthas

Phillip G. Day

Phillip Day is Employee and Community Relations Officer for Milltronics in Peterborough, and a man who as long been interested in the Peter Robinson settlement. Knowing that many people share his interests, he has prepared this outline of information available on the settlement and the settlement area. We hope it will be of value to all descendants of the Robinson settlers, wherever they may live on our continent today.

Among the better known government-assisted emigrations to Canada is that of Peter Robinson's Irish poor. The 1825 mass exodus from the Cove of Cork and the terrifying, sometimes tragic voyage to Upper Canada provided the displaced families an opportunity to open up a new land — our "Land of Shining Waters."¹ Some earlier pioneers had preceded Peter Robinson's settlers and had opened up the township fronts, but it was left to the newcomers to extend the white man's influence, and to make the land of the interior grow. Over the years, historians of the area have documented the events in the development of the Kawarthas, and in the lives of the inhabitants, from Dr. Poole's 1867 account *The Early Settlement of Peterborough County*, through Edwin Guillet's *The Valley of the Trent* to the more recent *Peterborough, Land of Shining Waters*, we can follow the life struggles and triumphs of the settlers on a general basis.

The various centennial and sesquicentennial celebrations of our area over the past few years prompted the publishing of several more local histories, all of them providing invaluable source material for the historian or for the genealogist with roots here. What follows are brief outlines of several published township histories, all of them carrying accounts of the Peter Robinson settlement and subsequent history.

Where the Kawarthas Began. Yesteryear at Young's Point by Nathaway Nan. Custom Printers, Renfrew, Ontario, 74 p. Nathaway Nan's account of life in Young's Point deals primarily with the Young family from Francis and his children travelling with Peter Robinson to the 1975 printing of the book. The history of the village and area is replete with photographs that make the book a treat for historians and genealogists alike. Interspersed are delightful stories and anecdotes of travel and trade on Stoney and Clear Lakes, all of them inseparable from the history of the Young family itself. The only disappointment is that of a genealogist in finding no index.

Forest to Farm. Early days in Otonabee, edited by D. Gayle Nelson. Brown and Martin Ltd., Kingston, Ontario, 232 p. This sesquicentennial project provides us with lists, lists, lists, from original settlers and school pupils, through township officials and Women's institutes to the Lion's Club and Legion auxiliary; a researcher's delight. The business and industry of the

township and of Keene village are more than adequately described from the first lumbering efforts and general stores to present-day commerce. The selection of photographs used throughout the book complements the materials, stories of the area's churches, and of its sports teams all being enhanced by them. *Forest to Farm* is an excellently detailed history of the township that ends with brief histories, usually a paragraph long, of township families. Alas, this volume, too, lacks an index.

The Holy Land. A history of Ennismore Township by Clare Galvin. Maxwell Review, Peterborough, Ontario, 334 p. Mister Galvin's method of opening this history of his township gives us an insight into the reasons for the Robinson migration, as he devotes a chapter to early Irish history that leads the reader smoothly into Ennismore's early history.

The lists contained in this volume hold interest for other than Robinson researchers. For instance, the first pioneer settlers are listed, along with an interesting list of nicknames.

The stories, photos and maps used to illustrate the book give an excellent insight into the lives, customs and entertainment, church histories and school life of Ennismore's people. For the genealogist, Mr. Galvin has included some birth, death and marriage lists, as well as photos of headstone inscriptions. The book closes with appendices which include ship lists, census lists, and a section that deals with the eventual fate of the Robinson settlers and of their land. The book's double index — general, as well as family name — make it an easily researched resource.

Asphodel, A Tale of a Township. Jean Lancaster Graham. Maxwell Review, Peterborough, Ontario, 270 p. Jean Graham's research on behalf of her township provides us with an historical overview of the progress of its pioneer settlers, as well as of the later Peter Robinson settlers. This account combines stories of township sports and activities with the chronicling of industrial and farming history.

Histories of township churches, with pictures, are well documented. In addition, the reader can scan lists of school teachers and pupils, councils and township employees, and some church lists. An often overlooked source for the genealogist has also been covered here with the inclusion of some military muster rolls. Mrs. Graham has finished her book by devoting a section to thumbnail histories of township families. Unfortunately, we are deprived of the luxury of ready reference — again, no index.

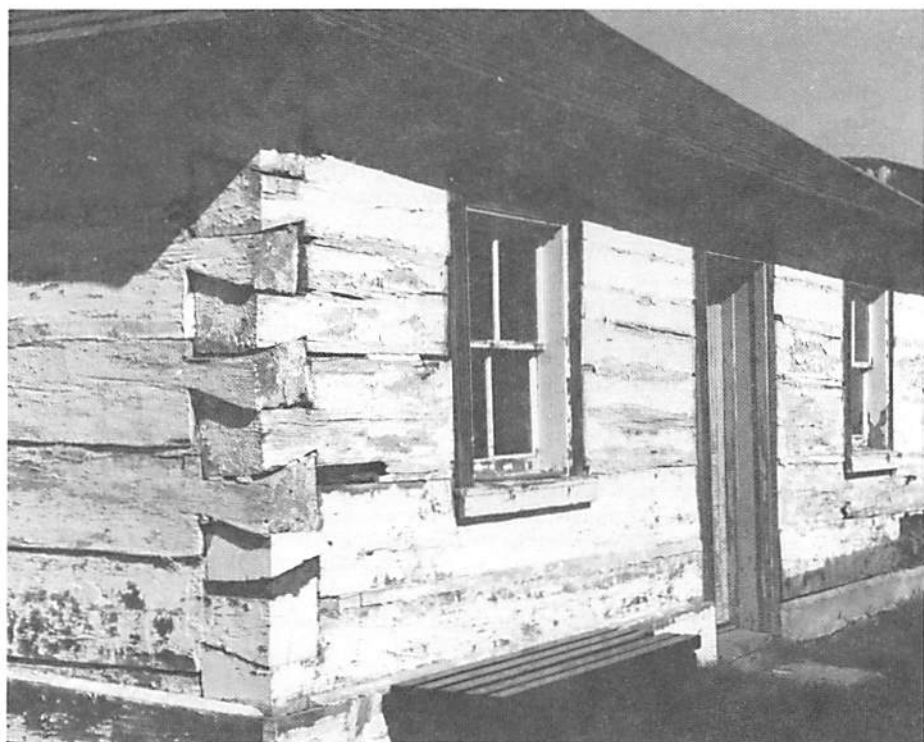
A History of the Township of Emily in the County of Victoria. Howard Pammatt. John Deyell Co., Lindsay, Ontario, 374 p. Mr. Pammatt has taken an interesting approach by separating his history into books: the first dealing with the time from the pioneers to 1850; the second from 1850 to 1900; and the third from 1900 to 1973. This history includes the pioneers and Robinson settlers that are of immediate interest, but goes back further and describes the township before white settlement.

Among the lists and maps that are evidence of Mr. Pammatt's extensive and comprehensive research, are genealogically valuable land-grant lists, and

the many footnotes throughout the work are further evidence of the depth of his study.

The accounts of life and of industry in the township are well illustrated with numerous photographs and interesting stories, and Mr. Pammett's treatment of population changes through the years all combine to give us the background for better research. There is an index, but by subject only. It lists no names whatsoever.

These township histories are certainly not the only things that have been written about the area, nor are they the only accounts of the Peter Robinson settlement. They will serve, however, to whet the appetite of the researcher, and the collection as outlined here is as rich in its resource materials as it is in the photographic presentation of the beautiful "Land of Shining Waters." *Editor's note: For those of you who plan on acquiring some or all of these books, take note that the Kawartha Branch of the Ontario Genealogical Society (Box 162, Peterborough, Ontario, K9J 6Y8) plans an index to the unindexed volumes. Canadian Genealogist will keep you posted on availability.*



STRICTLY BY THE BOOK

CANADIAN GENEALOGIST welcomes review copies of all publications of a genealogical, biographical, or local history nature, and will review all such material sent to it for consideration, whether by individual authors who have produced their own books, from regular publishing houses, archives, museums, or libraries. Our interest is not limited to Canadian works only, but extends to American, British, Irish, Scottish, or European publications whose implications might also have a bearing on the study of Canadian genealogy. The publication also welcomes suggestions from readers for books they might like to see reviewed. **ORDERING** - Some publications reviewed here are available direct from **CANADIAN GENEALOGIST**, and are marked with an asterisk. A list of these also follows the review section.

CANADA'S BRITISH ORPHANS & A NEW SOURCE MANUAL

The Little Immigrants, The Orphans Who Came To Canada, by Kenneth Bagnell. ISBN 0-7715-9571-9. Macmillan of Canada, Division of Gage Publishing, Toronto. 272 pages, 6 x 9, hardbound, \$16.95.*

Some time ago this editor had the experience of being asked by a genealogical researcher, with some emotion, where she might find information on Barnardo children. I replied that I had no idea at all what she was talking about. Of such stuff are generation gaps. Undoubtedly someone older than myself, or someone from an area where Barnardo children had become part of the local scene would have recognized at once that this researcher was fervently seeking some trace of her father's, or perhaps even her grandfather's background. What made the request so special, since it has stuck in my mind for many years now, was not only my complete inability to provide her with an answer, but the urgency with which this woman was pursuing her ancestry. For her — and it shone through her words with every question — the quest for her family was very simply a serious quest for a historical identity. It mattered not one whit what kind of identity, rich or poor — she simply had a burning desire to know and understand from whence she came. Anyone who has experienced the intensity with which adopted children set out on the quest for their natural parents, once they have committed themselves to learn the truth no matter what the cost, will understand the emotional force which backs such enquiries.

That is why I am grateful for the *The Little Immigrants*. I can now answer at least some of the questions posed to me so many years ago by this descendant of a Barnardo "immigrant." Kenneth Bagnell's book must surely be one of the most remarkable books to find a Canadian audience in many, many years. For the story of the Barnardo children (and others) deals with tens of thousands of British children, some 80,000 between 1870 and 1930, mostly orphans, who were sent here as farm workers. With sensitivity and passion it details the horrifying conditions from which they came — conditions which found expression in many of the Dickens novels — and (to my surprise and dismay as a Canadian) it details the often harsh conditions in which many of the little immigrants found themselves in Canada, as agricultural laborers on farms stretching from Nova Scotia to Manitoba, where they spent their days planting and harvesting, and too often grew up lonely, overworked, and deprived.

One comment stays with me particularly. It is from Barnardo immigrant Arthur Payton, a boy with enough determination to become a United Church minister, and in 1969 president of the church's Bay of Quinte Conference. Now retired in Trenton, Ontario, Mr. Payton told Bagnell of his experience as a child immigrant on an Ontario farm: "The great flaw was that most of us were denied affection entirely. There was no such thing. You were the hired boy and you were treated that way. We weren't supposed to need affection."

It is a comment on the prevailing moral and social attitudes of the day. Respectable citizens had a Christian duty to be 'charitable' but that help did not extend to the true meaning of charity — love. Children were regarded as chattels — possessions who should, given the prevailing notion of charity, be treated humanely (so as to get the most work from them), but they were merely unformed creatures of little feelings on

their way to becoming responsible, hopefully useful adults. The horrifying thing is that in Canada many of the children did not receive even the "humane treatment" that cold notion of charity entitled them to.

Yet Bagnell does not set himself up as a judge. With compassion, great literary skill, and meticulously exhaustive research, he details the history of the immigration program; the life-long dedication of Dr. Barnardo and the others who conceived and executed the scheme; the religious motives that gave it birth (never to be sneered at no matter how attitudes appear to have changed today); the authorities who backed it, both in Britain and Canada; the farmers who took the children; the communities who harbored them; the successes and yes, the deaths from starvation, beating, and suicide of children who found life simply too much to endure.

This book will fascinate genealogists. It has the power of a historical novel, the inevitability of a Greek tragedy. Yet, like Greek tragedy, its ultimate effect is ennobling. As a book it will make you think about poverty and its aftermath in a way few books do these days of seemingly never-ending forced mass migration. It will also make you wonder whether we do, in fact, live in an 'open-hearted' country.

On the purely genealogical side, it will open a chapter in Canadian life that might have remained closed forever. And if you are a Barnardo descendant, (and in answer to that question I was unable to answer so many years ago), you will find there *is still a way* to find your ancestry if you have a mind to go about it. In a future issue of *Canadian Genealogist* we will print a capsule version of Bagnell's book, together with detailed information on how to go about tracing your ancestry through the After-Care Section of Barnardo's, which still exists.

Ken Bagnell grew up in the coal-mining town of Glace Bay, Nova Scotia. He worked as an editor for the United Church *Observer* and later as a writer and columnist for the *Toronto Star* and the *Globe and Mail*. He has written for many periodicals in Canada, and is well known to Toronto television viewers as a commentator and interviewer. For the past six years he has been editor of *The Review*, published by Imperial Oil Limited.

Of the whole immigration saga, surely the last word must come from John R. Seeley, one of Canada's foremost sociologists, author of *Crestwood Heights*, former head of sociology at York University, Toronto, today associate dean at a private college in Los Angeles. This Barnardo immigrant, in a speech to the American Academy of Psychoanalysis recalling the influence of one man on his life, said: "I know that for brief times, on small scales, as far as an arm will reach, good people still do good things." GH

Cite Your Sources, by Richard S. Lackey, F.A.S.G. Polyanthos, Inc., New Orleans, Louisiana, 1980. 94 pages, 5½ x 8½, indexed, softbound, \$6.*

This is a volume that should be on every genealogist's bookshelf. It is, without a doubt, the best written, clearest, most easily followed manual of style for citing genealogical proofs we have ever run across. To those of you who wonder what editors and qualified genealogists are always harping about ("Where are the proofs . . . where did you find the original material . . . where can it be checked?") this volume will give the answers. To those of you who already have some knowledge of what citing proofs means, this volume will help you cast your references with ease, simply because it is written with genealogy in mind, and for all the peculiar 'proof' situations genealogists run across.

Richard Lackey is a native and life-long resident of Forest, Mississippi, and a Fellow of the American Society of Genealogists. He is author of several volumes, a popular speaker throughout the U.S., and has written extensively in national and state genealogical journals, including *Prologue: The Journal of the National Archives*.

But why, you may ask, with so many good standard scholarly works available about citing sources, is another one needed. Personally, I believe one has been badly needed for genealogists for years. But I also believe Mr. Lackey hits the nail right on the head when he says: "Any serious genealogical pursuit is, by its very nature, a scholarly endeavor. Documentation of sources is a distinguishing characteristic of

scholarly work. Since most people are engaged in genealogical research simply for personal enjoyment, *some never associate such a pleasurable activity with scholarship.*" Is there any valid reason why a scholarly study cannot be fun, he asks.

In another context, Mr. Lackey tells how he "once found it a sad duty to inform a friend that years of research efforts were virtually worthless because none of the sources of information had been recorded. The friend commented: 'I am just doing this for the children and I don't need to document my work.'" Nothing could sadden a genealogist more. If the work is to have any value at all for future generations, it must be properly documented. It may even be the case that sources available to the original writer become, through time and distance, unavailable — in which case that writer's work will become an important authority for future researchers — provided he has documented it properly. The thoroughness and accuracy with which primary source material is documented in the original work may well determine whether or not that work remains of value, and can be relied on by those very family members for whom it is being done. Genealogical interests have a habit of recurring in families generation after generation . . . and you may well have a descendant looking critically at the work you labored over in years to come.

Quite apart from Mr. Lackey's clear and succinct explanations of the philosophy of correct citation, the book is packed with example after example of how to handle reference situations. I found particularly useful his section on how to handle references to unpublished documents, and I am in the process of trying to commit to memory the subsection in the chapter dealing with Family Bible Records.

It is a source of some anguish to this editor that many fine genealogical works rely on bible records which are almost all in private hands, and like many bible records, are sometimes passed from one member of the family to another member of a related, but distant family, simply because the recipient *cares*. Mr. Lackey recognizes this and advises: "The fact that most Bible records are in private hands increases the danger of such records being lost or unavailable to future researchers. A first reference note for a Bible should include the following information: 1. Names and principal residences (if known) of original owner(s); 2. Publication information including title, city, publisher, and date of publication; 3. Present owner's name and address, if known (may be a public/private agency or library); and 4. Form used (with note if necessary) and location." For this editor, Bible reference notes can never be complete enough because they may, in future years, be sufficient to enable someone a hundred years hence to track down that very elusive document.

Mr. Lackey and Winston DeVille, publisher of Polyanthos, have done the study of genealogy a great service by the publication of this volume. The editor sincerely hopes every researcher now engaged in or planning to engage in the preparation of a family history or genealogy will obtain a copy of this first-rate, inexpensive little handbook. GH

Local Histories of Ontario Municipalities 1951-1977, A Bibliography, by Barbara B. Aitken. ISBN 0-88969-012-X. Ontario Library Association, Toronto, 1978. 120 pages plus xii, softbound, 6¾ x 10¼, \$9.*

This book is a welcome tool for family researchers seeking information on what has recently been published about the province. It lists some 1700 titles of Ontario histories produced since 1950 — a period during which there was a tremendous outpouring of historical publishing as Ontarians awoke to their heritage, and Canada's centennial celebrations. Many of the books listed contain valuable genealogical information and clues for further research, and the present volume includes about 300 items in two new and especially useful categories: all the Ontario Hydro local histories commissioned to mark Canada's centennial year; and all those Tweedsmuir histories which are presently available on microfilm at the Archives of Ontario in Toronto. Two useful appendices, one on major Ontario historical societies and their serial publications, the other on major church archives in Ontario, complete the work.

Genealogists wanting to do a quick survey of what is available in the way of Ontario local histories now have only to consult two works — this one, and William Morley's

1978 bibliography *Ontario and the Canadian North* (Canadian Local Histories to 1950: a Bibliography, V. 3). Not only is it now possible to check out (before starting on a lengthy search) what is available, but generally the location of the books is given as well.

Barbara Aitken has been a reference librarian in many outstanding locations, including Queen's University, the UNESCO and Musée de l'Homme libraries in Paris, France, and, most notably for this work's development, head of reference services for the Kingston Public Library. Early versions of the work were developed and printed by that library. GH

The Loyalists in North Carolina During the Revolution, by Robert O. DeMond. Originally published by Duke University Press, Durham, North Carolina, 1940. Reprint Genealogical Publishing Co. Inc., Baltimore, 1979. 286 pages, indexed, hardbound, \$15 U.S., \$17.50 Can.*

Little was known of the North Carolina Loyalists and their contributions to the Revolution before the publication of this book in 1940. Many Loyalist descendants know their ancestors came from North Carolina but, especially in Canada, have found it almost impossible to discover anything of their life there.

This volume shows that North Carolina probably had a higher proportion of Loyalists in comparison to its population than any of the other colonies. The work itself raises the history of the North Carolina Loyalists to its proper place in history bringing together all the then available source material, and identifying great numbers of these people.

The appendices at the back of the book will be of particular interest to the genealogical researcher. Here are found lists of soldiers and civilians who supported the Crown throughout the Revolution; lists of Loyalists who had their land confiscated; who applied to Britain for compensation for their losses; who received pensions from Great Britain. In some of the lists, age and place of birth are given. The person buying the confiscated land is named, together with the location and amount of land involved. It would seem that many Loyalists were receiving pensions as late as 1831 while still apparently living in North Carolina.

However, for those with ancestors from North Carolina, wherever they settled, this would be a first-rate starting point for the search. There is an extensive bibliography, and the sources from which the lists were taken are given, so that anyone wishing to pursue the search today would have no difficulty at all in locating the original material. Since 1940 much work has, of course, been done on the Loyalist movement, and more will continue to be done in preparation for the Canadian Loyalist Bicentennial in 1983-84. Elizabeth Hancocks, U.E., C.G., Dominion Genealogist, United Empire Loyalists' Association of Canada.

Irish Settlers in America, A Consolidation of Articles from The Journal of the American Irish Historical Society, by Michael J. O'Brien. Genealogical Publishing Co. Inc., Baltimore, Maryland, 1979. Two volumes, 644 and 638 pages respectively, indexed, hardbound, \$50 U.S., \$58 Canadian.*

The *Journal of the Irish Historical Society* first appeared in 1898 and continued until 1941. Michael J. O'Brien was the society's historiographer and chief contributor for most of this period. His common objective was to show that the Irish (Old Irish) and Ulster-Irish, or Scotch-Irish, figured heavily in the early settlement of America and were prominent in the affairs of the Colonies and the infant Republic. He produced records of thousands of 17th and 18th century Irish pioneers and settlers.

The 132 articles in this collection list the names of more than 25,000 Irish pioneers and settlers derived from manuscripts and printed sources, including tax lists, militia lists, census, marriage records, vital records, church, land and probate records, burials, shipping records, court records, newspapers and diaries. The material now forms a reference work of gigantic proportions, readily accessible, comprehensive and convenient.

Each volume has its own index and descriptive contents page. The articles themselves are presented in order of their original appearance in the *Journal*. As can be

assumed by the number of pages involved, the material is too extensive to be listed here. But for the researcher with Irish ancestors in early America it is hard to believe his name would not be found somewhere in these pages.

Pioneer Profiles of New Brunswick Settlers, by Charlotte Gourlay Robinson. Mika Publishing Company, Belleville, Ontario, 1980. 222 pages, softbound, \$12.*

This book consists of 20 stories of pioneer women and their families both in New Brunswick and in their original homes in the Colonies. It is a refreshing departure from the usual genealogical pedigree or family history, and uses a technique of historical description this editor would encourage more genealogists to consider trying. The volume clearly demonstrates the tremendous importance of women to the successful resettlement of the Loyalists in Canada following the Revolutionary War, and also shows how skilled many of them were as diarists and letter-writers. It has been said that women are the true genealogists, and that would certainly appear to be true of this group of stalwart pioneers, many of whom gave vivid descriptions in their own time of the hardships they had to endure, and the successes they won with such difficulty from an unyielding northern land.

Portrayals include those of Betsy Quinton, Hannah Simmonds, Betsy White, Elizabeth Innes, Charity Newton, Elizabeth Regan, Ann Ludlow, Susanna Phillipse Robinson, Ann Mallard, Mehitable Caleff, Sara Frost, Elizabeth Russel, Elizabeth McColl, Charlotte Haines, Martha Owen, Harriet Hunt, Margaret Jordan, Hannah Darling, Elizabeth Hazen Chipman, and Ann Mott.

These historical portraits were originally done for radio, and were broadcast in the 1940s. Each is written as a story, is well illustrated, and includes a short bibliography. The material is drawn from original journals, letters and diaries. Through each vignette the reader clearly gets an insight into the world of the day; as it was before the Revolution; the flight of the Loyalists; the trip to the Maritimes; and life in New Brunswick. It is a charming, well written book, and for those descendants of these indomitable women, certainly something to be treasured. EH

Canadian Papers in Rural History, Volume II, edited by Donald H. Akenson. ISBN 0-9690772-1-1. Langdale Press, Gananoque, Ontario, K7G 2V3. 6¼ x 9¼, 172 pages, hardbound, \$16.95.*

Although this volume carries a somewhat daunting academic title, it contains some of the most useful studies for genealogists this editor has recently run across. The volume is exactly what its name implies — a collection of papers on various topics in rural history by a number of scholars with a wide variety of interests. However, out of eight papers, certainly four are of major interest to Canadian genealogists; three are of peripheral interest. Only one moves well beyond the genealogical area into the realm of economic history — but even that could prove worthwhile to a westerner trying to write a family history which included a chapter on the shift from old-style family farming methods to the gasoline tractor, and the revolution that accompanied it.

From the genealogical point of view, the gem is the paper "Tracing Property Ownership in Nineteenth-Century Ontario: A Guide to the Archival Sources," by R.W. Widdis of Queen's University. In 20 succinct pages, Mr. Widdis lays out the entire pattern of property ownership in Ontario — a major genealogical research tool — focusing on the land records associated not only with the acquisition of land, but also with the utilization and transfer phases of land tenure. It outlines the steps involved in getting title to land in the first place (a procedure all genealogists must be familiar with to properly research Ontario records), and more importantly, discusses the value of the Abstract Index to Deeds as a research tool. The Abstract Index summarizes the history of title to a parcel of real estate from the issue of the patent to the present day. Says Mr. Widdis: "The abstracts are of great value in reconstructing patterns of acquisition and turnover and, when linked with other sources (such as the assessment rolls and the census), make possible a precise chronicle of an individual's landholding behavior." The article spells out the meaning of terms used in the abstract so clearly that even beginning family researchers will have no difficulty

understanding the exact situation of his ancestor with regard to that most important asset — real estate.

Papers which I also found fascinating, and which I commend to family researchers, include James O'Mara's "The Seasonal Round of Gentry Farmers in Early Ontario: A Preliminary Analysis"; "A Company Community: Garden Island, Upper Canada at Mid-Century," by Christian Norman; and "Trading on a Frontier: The Function of Peddlers, Markets, and Fairs in Nineteenth-Century Ontario," by Brian S. Osborne. Other papers of interest to genealogists include "The Role of Shipping from Scottish Ports in Emigration to the Canadas, 1815-1855", by James M. Cameron; "The Shell-Mud Diggers of Prince Edward Island," by David E. Weale; and "Listening to Rural Language, Ballycarry, Co. Antrim, 1798-1817," by Donald H. Akenson.

The latter paper includes a fascinating lexicon of the local Ballycarry dialect as recreated by Dr. Akenson from the writings of Ballycarry poet James Orr — and any family receiving letters from that part of Ireland in the 19th century might find their translation problems solved by reference to it. The volume ends with a hilarious early nineteenth century anecdote as told in the Ballycarry idiom, by Professor Akenson.

Time and space do not permit more than a passing reference here to the contents of the other papers. Suffice it to say this is a volume genealogists will find useful, intriguing, and amusing — and that, in turn, says something for the catholicity of the scholars whose work is displayed in this excellent book. GH

Passenger and Immigration Lists Index: A Guide to Published Arrival Records of 300,000 Passengers Who Came to the United States and Canada in the Seventeenth, Eighteenth and Nineteenth Centuries, edited by P. William Filby, with Mary K. Meyer. (Preliminary volume: 75,000 entries, 324 pages. Bibliography of Sources Indexed). Gale Research Co., Detroit, 1980. ISBN 0-8103-1099-6. Three volumes, \$225 U.S. per set.

More genealogists ask about passenger lists than about any other genealogical resource. For Canada, the search can be disappointing, because immigrants often came from one part of the British Empire to another, and no detailed records were kept. Even until the early 1800s, passengers arriving in the U.S. and Canada were rarely recorded officially, and most of the information available comes from a variety of sources such as magazines, government documents, privately published books, and rare commercial documents. For the U.S., the situation is somewhat different from that in Canada, and if you are one of those people who are fortunate enough to have an ancestor who came to Canada via the U.S., chances of finding a record of him in one of the many ship-list sources are good. Even for Canada some material exists, and more is turning up all the time — but searching for your ancestor in ship-lists previously meant tedious hours of looking through many record sources, often a discouraging task.

With the arrival of the Filby/Meyer work, however, all that is changed. You will now be able to search for your ancestor in one set of volumes, and if you find his name, be guided directly to the original and specific source material. The new publication brings together in a single alphabetical record names of and information about more than 300,000 immigrants whose arrival records are scattered among many sources. Details given are: name in full, name of accompanying dependents or relatives, ages, and date and port of arrival. The source where the record can be found is provided in each entry. Subsidiary references link all dependents to the main entry, so the researcher can go from a dependent's name to a family entry with ease.

The preliminary volume is a remarkable compilation, and Bill Filby and Mary Meyer have provided genealogists with a resource which should be in every reference library in North America. Filby is formerly Director of the Maryland Historical Society, and Mary K. Meyer, Genealogical Librarian of the same association. Both are well known for their genealogical publications. No genealogical reference library, for instance, is complete without a copy of Filby's *American & British Genealogy & Heraldry*, or Mary K. Meyer's *Directory of Genealogical Societies in the U.S.A. and Canada*. Filby is also preparing a *Bibliography of Ship Passenger Lists (1538-1900)* which is subtitled a "Guide to Pub-

lished Lists of Immigrants to the United States and Canada." It is a revision and enlargement of the third edition of Harold Lancour's original pioneering compilation, itself revised in 1963 by Richard J. Wolfe.

The Bibliography of Ship Passenger Lists is itself a mammoth work. It is intended as a companion volume to Gale's *Passenger and Immigrations Lists Index*, and furnishes full bibliographical information on every known printed passenger list of immigrants to the U.S. and Canada during the period covered. The work greatly expands the 1963 edition of Lancour and Wolfe's original work, which treats 262 sources. The Filby guide covers more than 750 sources not previously recorded.

Understandably, not many individual genealogists will be able to afford the full set of volumes, but this is one of those phenomenal reference works you should be encouraging your local library to purchase, and that should be in the library or collection of every genealogical society in Canada. Speak to your provincial archivists about its acquisition for the genealogical research section, and if all else fails, raise the flag, raise the money, and buy it for donation to the central archive in your area. GH

A Pioneer History of the County of Lanark, by Jean S. McGill. ISBN 0-9690087-1-6. T.H. Best Printing Company Limited, Toronto, 1968, 5th printing 1979. 278 pages, softbound, 5½ x 8½, \$10.95.*

An old friend has reappeared — with an index — and we review it here not so much to praise it again, but to call it to the attention of those who are researching in Lanark, Ontario, and perhaps do not know of its existence. Jean McGill's *Pioneer History of Lanark* is a pioneer in more ways than one itself — because it was the first serious history of the area ever written. That it has gone through five printings since 1968 testifies to its value, but this new edition will delight its supporters because of its extensive new index, an addition making it much easier to use. The bibliography of the book also makes interesting reading. Jean McGill lists primary sources such as manuscripts, followed by newspapers, books, pamphlets and periodicals, as well as a wide variety of other secondary sources useful for reference.

The author was born and raised in Lanark, and although none of her immediate ancestors were among the early pioneers, Peter McGill, who came with the Lanark Society sponsored settlers in 1821 was a relative of her grandfather, John McGill. The latter emigrated from Ireland with his parents John McGill and Sarah McCann at the age of seven, in 1848. The history of the settlement of the area in the great wilderness north and west of the Rideau River makes fascinating reading. From Scotland came soldiers and their families in 1815 to found the Perth military settlement, followed by tradesmen and their families. The subsequent years brought more Scots, followed by Peter Robinson's Irish immigrants in 1823. A first-class, enduring local history, by a first-class writer. GH

Gazetteer and Directory of the County of Wellington for 1871-72. Wm. Brown & Co., Hamilton, Ontario, 1871. Reprint edition St. Jacobs Printery Ltd., 1976, for Wellington County Museum. 242 pages, softbound, 5¼ x 8, \$5.25.*

By 1871 Wellington County had emerged from its pioneer beginnings and was being widely developed. This Gazetteer, apart from being an invaluable century-old genealogical resource, bears vivid witness to the burgeoning county and its economic development. If you have or are seeking ancestors in this long-settled part of Ontario, you will want to have a copy of this inexpensive little directory to add to your collection.

Quite apart from its historical value, the directory contains a plethora of old advertisements, each of which has something to say about the nature of the community 100 years ago. Each village and hamlet in the county is listed and briefly described, together with an alphabetical list of county farmers, township by township, which should set researchers frantically turning pages.

Life how short, Eternity how long; gravestone carving and carvers in Nova Scotia, by Deborah Trask. (ISBN 0-919680-09-7, cloth; ISBN 0-919680-12-7, paperback). The Nova

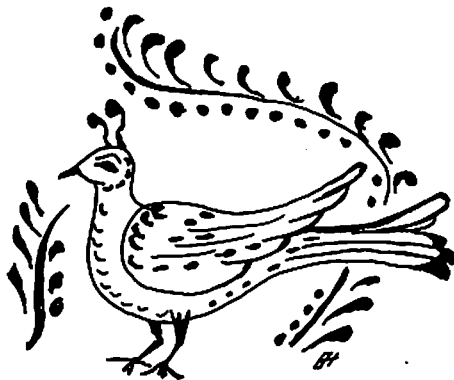
Scotia Museum, 1978. Available from the Nova Scotia Communications and Information Centre, Box 2206, Halifax, N.S., B3J 3C4. 100 pages, illustrated, indexed, bibliography, hardcover version, \$9.95 plus postage.

Fascinating books are being published throughout Canada which somehow never seem to see the light of day outside those regional areas of the country for which they are tailored. Yet many of them have a much wider interest, especially for those of us who are genealogically inclined, and who are just beginning to get a feeling for the country as a whole, as opposed to the country as a collection of regional entities. That's why, when I picked up this book on the tombstone art of Nova Scotia's carvers, I was delighted with it, and do not hesitate to recommend it to anyone who is interested not only in genealogy but in stone carving and sculpture in Canada from its earliest days to the present.

This book is a visual delight. Author Trask traces the use of stones for grave ornamentation from the days of the Micmac Indians and the French, down through the eighteenth and 19th centuries, and even into the 20th century. But the tracing is done by types of stones, by periods of history, by "artistic" period, and finally by biographical sketches of the work of the known carvers, some of whom are known only by the marks they left on their stones, much as some silversmiths today are known only by the marks they left on their metal.

But the charm of the volume is in the careful use of illustration to accompany the brief, but sharply written text. Not for this author the purple prose often beloved by genealogical writers extolling the virtues of their ancestors. Rather the short, succinct description which tells more because of its brevity, is the style of this work — much like the style of the stones themselves.

And they are fascinating! To those of us accustomed to the frequent severity of stones in Central Canada, the gravestone art of Nova Scotia will come as a surprise. The severity was there, of course, — but often accompanied by astonishing, if not virtuoso outbursts of carving that make Ontario cemeteries seem plain by comparison. There is even a chapter on 'Curoisities' — and they are worth looking at in themselves. One stone is absolutely unique. It is that of Margaret McNaught Webster of Chebogue, Yarmouth County erected in 1864. It is separate from the gravestone, and is a life-size marble statue of Mrs. Webster as her husband, Frederick A. Webster is said to have first seen her in a Scottish field, dozing on a sheaf of wheat, sickle in hand. It is not only a beautiful monument, it is a beautiful piece of sculpture. If you want a treat, something that will keep you fascinated for hours, order a copy of this book for your 'miscellany' collection. You won't regret it. GH



WHAT'S IN A NAME

A Queries Section by Elizabeth Hancocks, C.G.

DEADLINES December 1, March 1, June 1, September 1

ANDREWS - DANBROOK: Mrs E Cain, 26 Northwood Dr, Willowdale, ONT M2M 2J8. Seeks info on James Andrew fam and the Danbrook fam who lived in Whitchurch twp, York Co, ONT, c1850's. Both thought to be from Suffolk, ENG. James had son William R who m Harriet Danbrook in 1853. Any info on either fam or ties with Suffolk All letters will be answered.

BATSTONE - CONSTABLE - CLOSE Mrs Lorna Loughton, 18 Oakbury Place SW, Calgary, ALTA T2V 4A2. Zachariah Batstone b 1828 Newfoundland, tanner. Need first wife's name. Children Louisa Ann m Thomas Smith, shoemaker of Toronto; Thomas James, electrician of Philadelphia; Mary Elizabeth m George Wirt, physician of Chicago; Edmund Vylett, machinist of Vancouver; William Henry LeMessieur, physician in India 1894. M second Mary Ann Constable Close 1879 in Toronto. Children: Amy; Ernest. Zachariah d Toronto 1894. Need info on prts, wives' fams, desc.

BEASLEY Mrs Florence J Maynes, 333 Hedonics Rd, Apt 416, Peterborough, ONT K9J 7R6. William Beasley b c25 July 1812 Canada, possibly Bay of Quinte area. M Catherine Puterbaugh 10 Oct 1842, farmed lot 8 Conc 9 King twp, York Co, ONT. Children: John; Noah; Walter; Margaret; Catherine; William. Need prts and birthplace.

BICKFORD - BIGFORD: Mrs Doris Swartout, R D Box 118, Berry Hill, Deansboro, NY 13328 USA. Benjamin Bickford (Bigford) b IRE 1758, emigrated to US (which colony). Son Benjamin b US c1780 m Margaret (who) b Halifax, NS, 1783. Elder Benjamin d South Mountain, Dundas Co, ONT. Where did Benjamin and Margaret die? Who were their children? Grandson John Bickford b 19 Sept c1858 m Mary Blow, South Mountain, ONT. Arthur b 1883, m Effie Wilson of Shawville QUE. Need info on anc and desc.

BURGESS - PINKHAM: John Henry, 34 Longbow Square, Agincourt, ONT M1W 2W7. William Burgess b New Brunswick c1814 (where, prts), m Jane Pinkham early 1830's, settled Blenheim twp, Oxford Co, ONT, near Princeton. Are they related to other Burgess' of Blenheim? He d Blenheim twp 28 May 1904. Where bd? Would like to contact desc, also Milmine, Nixon, Schermehorn, Carroll.

BURTON: Nelly D Longsaff, 180 South Wilson Blvd, Mount Clemens, MI 4043 USA. Seek info on burial place of Rosetta Burton who d 23 Oct 1884 in Merritton, Lincoln Co, ONT. Children Amelia m Samuel Shaver; Ellen m Alex McKenzie; William m Sarah Culp Margaret Griselda m Edwin Brown; Henrietta m George Palmer. Need info on

above marriages. Desire to contact desc.

CAMPBELL: Dr E Keith Fitzgerald, 3 Dunhill St, West Hill, ONT M1C 1Y3. William Edward Campbell b Dumfries, SCOT, 7 Sept 1807, m Jame Murray b Hawick, SCOT, 22 Dec 1809, in Toronto 24 May 1833 arriving Canada 1829. Blacksmith, lived lot 10, Hwy 10, Brampton, Peel Co, ONT, 1843. They d 1895 and 1897 respectively. Children: John 1834-1911; William 1836-1915; Margaret 1838-c1915; James 1840-c1915, of Brentwood, Simcoe Co; Thomas 1843-1917, Creston, Iowa; Robert 1845-1915; David Watson 1847-1896, Ed and publisher Canadian Champion, Milton, Halton Co; Anderson Murray 1849-1893; Susan 1849-1850; Susan 1855-1918. Fam bible states Thomas Campbell d Snelgrove 29 Apr 1902, 92y, of lot 14 Centre Rd, bd Zion cem. What was relationship between William Edward and Thomas? Need info on sons William and James.

CARTWRIGHT: Joe Crosato, 8827 Chamberlain, Detroit, MI 48209 USA. John Wiggington Cartwright b 10 Mar 1867 Chinguacousy twp, Peel Co, ONT, d 11 July 1934 in Huron Co, ONT. On his death certificate John Cartwright and Hannah Wiggington are his prts. John Cartwright's marriage certificate lists Catherine Robinson as wife, while Anne's gives James Cartwright as her husband. James' ma is given as Elizabeth Smith, while John's is given as Elizabeth Dunn. What is the truth Any info.

DELL: Mrs B Dell, 5 Captain Rolph Blvd, Markham, ONT L3P 3L7 William Dell, s/o Basnett Sr, m Hannah Steinhoff. Need place of origin in US, place of burial, children. He settled in Windham twp, Norfolk Co, ONT, late 100's or early 1800's.

GENTLE - YALE Anne Laurie Smith, R 2 Box 144, North Webster, IN 46555 USA. Andrew Gentle and wife Anna Yale settled in Hemmingford and Franklin Center, QUE, c1805. Known children: Hiram m Mary Bateman; Sallie m Moses Welch; Betsy Towns; Polly Smith. Wish to contact desc. Also searching for Alexander Blackwood and Agnes Craik fam. Their children: Agnes McMartin; Barbara Campbell; John m Ann Steel; Mary; William; Christiana Caldwell; Isabella Burton; Martha Lyon; Elizabeth Welch; Robert; Maggie Abbott; Alexander. Blackwood fam from SCOT settled in or near Montreal prior to 1811. Will exchange info.

GRAY: Mrs Dorothy Lander, 71 Temperance St, Bowmanville, ONT L1C 3B1. Archibald Gray b 1834 SCOT, emigrated to ONT and lived Davis St, Sarnia, d 15 Oct 1904 Sarnia. Need dates, places, prts. Children: Mary Livingstone; John; Euphemia; Lachlan; James; Archibald. Archibald Sr m Isabel McKenzie b

27 July 1828 Appin, Argyleshire, SCOT, d 6 Oct 1898 Sarnia, d/o ? McKenzie and Mary Livingstone who was connected to Dr David Livingstone. Would like to verify this connection.

HILL: Winnifred P Cambell, 5000 Dalhousie Dr NW, Apt 2, Calgary, ALTA T3A 1B3. John Hill, my pa, was b 31 July 1874 in Agincourt, ONT (near Toronto), but no birth certificate can be found by Registrar General. Have found his prts William Hill and Ann Trevor and fam in Assessment Rolls from 1873 to 1886 in Agincourt and Malvern. Were Primitive Methodists. On 18 Feb 1873 William, 34y, was on property of Archibald Elliott, lot 24 Conc 3 Scarborough with 7 people in fam. Would like to obtain pictures of Agincourt and Malvern then and now.

HODGSON - BRUNSKILL: Phil Dermott, 33 King St, Apt 30, Weston, ONT M9N 3R7. Thomas Hodgson b 18 July 1811 ENG, d 5 Feb 1884, m Ann Brunskill b 21 Apr 1813 ENG, d 16 Apr 1891, in Torono 1 Dec 1832. Lived Whitby twp, Ontario Co, ONT. Children: Robert; Thomas; James; May; John; Mathew; Watson; Whorton; George; Christopher; baby d inf; Mary Ann. George b 3 Feb 1846, d 27 Oct 1926 Amaranth twp Dufferin Co, near Orangeville, m Maria Edington b 18 Stanstead, QUE, d 1913 Amaranth twp. Seek info on Thomas and Ann and desc.

LEATHER/LATHER - NEWPORT: Mrs I MacDonald, 899 Sperling Ave, Burnaby, BC V5B 4H7. James and Betsy Leather (nee Newport) both b Lancashire, ENG, c1808 and 1814 (what towns), arrived 1854 Haldimand Co, ONT with fam. Betsy d shortly after and in 1859 James moved to Orford twp, Kent Co, ONT. What relation was Betsy to George Newport b ENG, baker? He lived in Bothwell, ONT, d 1870, m Isabella Golding b SCOT, had one dau Georgina.

MOSELEY: Laurie Smith, R 2 Box 144, North Webster, IN 46555 USA. Dr John Moseley 1764-1819 and his wife Abigail Castle 1768-1841 had one dau Alta b 1799 who m John W Loucks in 1817 and lived Dundas Co, ONT. Searching for desc. Any info welcome.

PEARSALL: Burt K Pearsoll, 246 Lime Kiln Rd, Ancaster, ONT L9G 3B1. Compiling a Canadian genealogy of the Pearsall family name. Seeking all occurrences and any reference to the name.

PLEDGER - POLLARD: Mrs Jeanne Butler, 1338A WiliWili Circle, Wheeler AFB, Hawaii 96786 USA. Lucille Gertrude Pledger b 1872, lived in Kingston and Adolphustown, ONT, m David Pollard. Bro and sis: Bertha b 1884; Hugh b 1888; Alfred b 1878. Prts were John and May Pledger from ENG. Any info appreciated and will exchange. Also seek info on James Gerald Pollard b Picton 1871 (prts?)

MCKAY - CAMPBELL - CAMERON: Jean Vardon Legge, Box 202 Cote St-Luc, Montreal, QUE H4V 2Y4. Hugh McKay b Scourie, SCOT, settled E Nissouri twp, Oxford Co, ONT, near Zorra twp, 1847. Dau Mina Anne 1836-1924 m Alexander Campbell b 1832 Thurso, CE, s/o Major James Campbell and Flora Cameron, gddau of John and Mary

Cameron, UE, of Cornwall, ONT. Son Robert Hugh 1840-1923 m Flora Morrison, was mayor of Walkerton. The Campbells migrated to Michigan c1864, settled Alpena. Wish to share data with others researching these fams.

QUESNELLE (QUENEL) - BELLEHEMEUR: Gerard P Blanchard, 28255 Suburban Dr, Warren, MI 48093 USA. Seeking any info on birth, death, marriage of Jean Baptiste Quesnelle and his wife Philomena Bellehemeur (is this a dit name?). Both Bellehemeur and Quesnelle fams lived in Penetanguishene, Tiny twp, Simcoe Co, ONT, in the 1860's. Children: Elizabeth; Celina; Domithilda; Josephine; Louis; Francois; Victoria.

TUER: Winfield J Tuer, 1019 Robin Dr, Anderson, IN 46013 USA. Info needed re the name Tuer believed mostly from Windsor, ONT, area. Especially William Tuer who d mid 1850's (when B7). His pa was William, ma's maiden name was Cecille. Believe to have come from ENG or Wales. Date and port of entry unknown. Any info on this name appreciated.

SHAND - BRAIN: Dr E Keith Fitzgerald, 3 Dunhill St, West Hill, ONT, M1C 1Y3. Robert Shand Sr, yeoman, b Aberdeenshire, SCOT, c1790 to Trafalgar twp, Halton Co, ONT c1830-50 (via Durham Co?). Wife Margaret ? b Aberdeenshire, d Hornby, Esquusing twp, Halton Co 10 Dec 1856, 65y. Children: James, blacksmith d 26 Aug 1906, 76y, Brampton, m Caroline Matilda Brain 2 Mar 1859 who d 17 Feb 1875; Robert Jr d 4 Jan 1864, 26y; two other siblings? Jane and Sinclair. Need info on prts, Jane and Sinclair.

SHEPPARD: Mrs J D Milne, 57 Treadgold Cres, Don Mills, ONT M3A 1X1. Thomas Sheppard 1792-1848, wife Tabitha, sons Charles and John, daus Fanny and Mary. Thomas bd St Johns, York Mills. He built and kept the Golden Lion hotel at Sheppard Ave and Yonge Sts in North York. The bros of Thomas were Edward of Thornhill, and Paul of Scarborough. Would like to exchange info.

SUTHERLAND - WARNER: William Brown, 618 Main St, Marinette, WI 54143 USA. Isaac Sutherland m Althea Warner c1850, lived in Mille Roches, Dundas Co, ONT, 1857-1872. Had nine children of which five known: Michael; Jennie; Emma; Hiram, moved to Wisconsin, US; Alexander (Sandy) remained in Mille Roches. His dau Florence living in 1940's there. Any info on this fam appreciated.

VIZENA - WILSON - EBBS - FRY D R H Gourley, 7425 Dehlman Ave, Norfolk, VA 23505 USA. Joseph Eli Vizena 1811-1899 lived Westmeath twp from 1842; Benjamin Wilson 1828-1892 of Chichester twp, Quebec, prior to 1856, then of Westmeath twp, Renfrew Co, ONT; John Ebbs lived in Drummond twp, Lanark Co, ONT, 1876; Isaac Fry living in Angus, Simcoe Co, ONT, c1879, probably, originally from Bristol, ENG. Want anc of each.

WALKER: Joe Crosato, 8827 Chamberlain, Detroit, MI 48209 USA. Anne Walker b 2 Aug 1840 ENG, m John Shobbrook in Huron Co

21 March 1865, and lived near Londesborough, Hullett twp, Huron Co, ONT. She had seven children and was supposed to have adopted her bro Joseph's dau Rose Amalia Walker. She d 30 May 1926. Need names of prts and sblings, places of birth and death.

WELTON - SAGER - ROUSE - JONES Winifred Welton, 4715-111A St, Edmonton, ALTA T6H 3G4. Trace-back wanted on Northumberland Co residents. Hannah Sager b c1781; Emiline Rouse b c1835; Christopher Jones m Caroline c1850; Levi Welton b 1803 probably US.

WURTS: Mrs Nina Millard, 800 N Monterey St, Apt 207, Alhambra, CA 91801 USA. Would appreciate any info re John Wurts of Markham twp, York Co, ONT, who m 1. Catherine Westbrook; 2. Clarissa Brooks. Dau by Catherine Westbrook m John Tool.

CLASSIFIED

HALTON-PEEL GENEALOGICAL RESEARCH - Family research undertaken by Halton-Peel team, experienced in area and familiar with records and sources therein. Contact Mrs. J. Speers, 2496 Barcella Cres., Mississauga, Ontario, Canada, L5K 1E2.

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J.H. (JANET) STACEY - Tracing your Nova Scotian ancestors? Professional researcher available for contract work in Nova Scotian genealogies. Contact J.H. Stacey Professional Research, 82 Gaston Road, Dartmouth, N.S., B2Y 3W6.

IRENE GOLAS - Canadian history graduate (4-year, B.A., U of T) available to conduct genealogical research in Simcoe County, Ontario. Previous experience in historical and genealogical research. Contact: Irene Golas, 125 Worsley Street, Barrie, Ontario, L4M 1M2.

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MRS. ELIZABETH HANCOCKS - Certified Genealogist (C.G.). Specializes in Ontario research; Loyalist research and ancestry. 172 King Henrys Boulevard, Agincourt, Ontario, M1T 2V6.



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