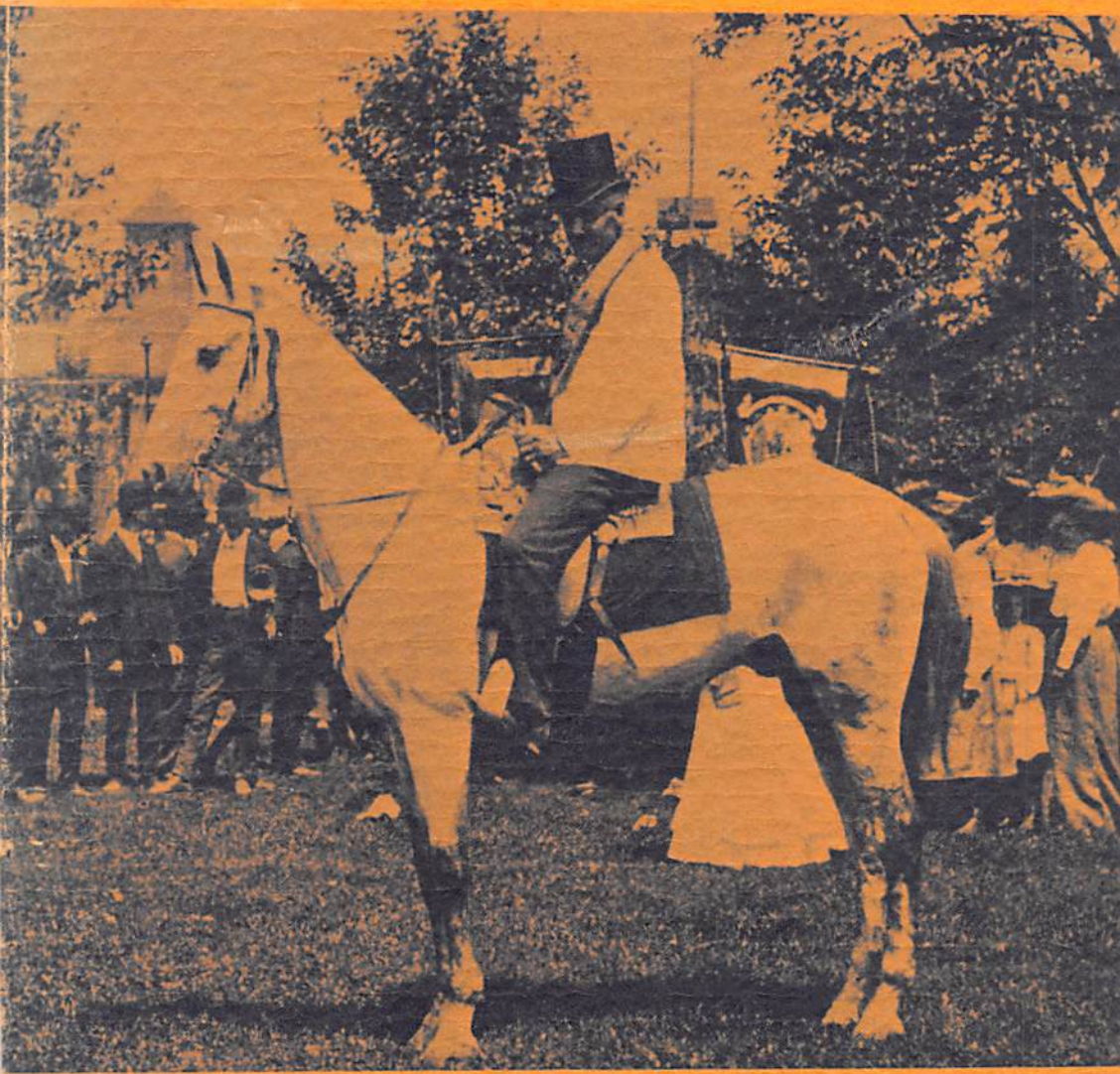


P23

Canadian Genealogist

VOL. 3, NO. 1 1981



Orange Demonstration, Lindsay, 12th July, 1906

Index to **CANADIAN GENEALOGIST** *Volume 2, Numbers 1-4, 1980*

A

- Acadians: Creation of a People (book review) 122
- Adams, John 25
- Allan, Ethan 16, 21
- Alman, Anna Barbara 91
- American Genealogy 68
- Andrews, Eli 85
- Anglican Records, Niagara area 69
- Arnold, Benedict 16, 18, Oliver 49
- As others see it 5-6, 134-135, 199
- Avenues of genealogical publication 235-242

B

- Bambridge, Ralph 178
- Bates, Walter 49
- Battle or Saratoga 19
- Bennington 19
- Bettys, Joseph 23
- Biographical sketches of some Loyalists of King's Co, NB 47
- Black Carolina Corps 37
- Blades, Mary, John 169
- Blest be the tie that binds: genealogical research in NS 149-158
- Boone, Daniel 23
- Bostwick Isaac 49
- Brant, Joseph 23, 34, 39
- Bulyea Henry, Abraham 49
- Burgoyne, John 18, 19
- Burns John 72
- Butler John 16, 17, 43, Walter 16, 17, Grace 200

C

- Cairns, John, Joseph 85
- Caldwell, Col Henry 42
- Cameron Isabella 83, Hon Malcolm 84
- Canadian Papers in Rural History (book review) 250
- Carleton, Governor Guy 17, 18, 34
- Cemetery transcriptions - Dunkerron 73, Charlottetown, PEI 77, Gander, Nfld 139
- Chalmers Mrs James, 83, Christina 84
- Chick Johannes 49

- Cite your sources (book review) 247
- Clark, George Rogers 23
- Classified Ads 64, 128, 192, 256
- Claus Daniel 16
- Clinton, Sir Henry 34
- Condon of Invermay (book review) 186)
- Conferences and Courses 67, 131, 195
- Connolly, Archbishop Thomas 205
- Continental Congress 24
- Corbett, David 72
- Crevecoeur, Hector St John 27
- Cronan, Daniel, Mary Ann 200

D, E, F

- Declaration of Independence 26
- Delancey, Oliver 36
- Delancey family 25
- Dibble, Walter, William 50
- Directory of Genealogical Societies in USA & Canada (book review) 121
- Donald, John 83
- Doremus 29
- Dougall, John 85
- Dow, John Russell 101, Allan Gladstone 102
- Duncan, John, Girzie 82, James 83
- Duncan family of Lambton County 82
- Dunkerron cemetery 73
- Emerson, Matthew 175, 176, 181, Ann 177
- Empey Peter 98
- Everyday life in Nineteenth Century Ontario (book review) 188
- Everyone has Roots (book review) 58
- Family History: the Spoken Word 231-234
- Family history in Northern Ireland 224
- Family Reunions 3, 69, 133, 197
- Fenians & Canada (book review) 122
- Forster, Hannah, George 173
- Fort Klock 99
- Foster, Ralph 72
- Fowles, John 50
- Franklin, Benjamin 26
- Fraser, William 16
- Freeman, Joshua, Philip 72

Settlers (book review) 250
Pine, Stephen 52
Pitt(s), Hannah, James 101
Plympton township rural cemeteries
(book review) 187
Prince Edward Island, tombstones of
Charlottetown 77
Prince Edward Island research 218
Pritchard, Asariah 23
Publications of NB Archives 68, 132
Purdon, Janet 85
Quebec Act 14, 25
Quebec Loyalists 7
Queens Loyal Rangers 18, 36
Quiet Adventurers in Canada (book
review) 188

R

Raymond, White 53
Read, Mary, Robert Collins 70
Rebellion boxes 3
Records of immigration 216
Redshaw, Thomas 170
Reesor family in Canada 1804-1980
(book review) 186
Reminiscences of the Duncan family of
Lamton Co, Ontario 82
Research in French Departmental Ar-
chives 136
Richardson, Barbara 175
Ripley, Amelia, Amos T, Henry, Jo-
seph, Sarah, Selina 70, A E, G H, Jo-
seph, T A, T, Walter 72 Robinson,
Col Beverley 36
Rogers, Major James 21, Robert 21, 36
Ross, Capt John 21, Jacob 98
Royal Highland Emigrants 17, 36
Royal Standard 31, 34, 36
Russell, Ann 179, John, Mary Ann 181

S

Schnell, Elizabeth 100
Schuyler, Phillip 17
Scribner, Ebenezer, Elias, Hezekiah,
Joseph, Thaddius 53
Searching in Lennox & Addington? 69
Servos, John 22
Shank(s), James 53
Sherwood, Justus 22
Shipley, William 72
Simcoe, Lt Col John Graves 36
Skinner Cortlandt 36
Smith, Matthew Benjamin 72, Agnes
83
Snell, Catherine 99
Spring Fleet 47

Spragg, Thomas 53
Sproule, George 54
Squire, Richard B 54
St Andrews Presbyterian Church,
Kingston (book review) 187
Staring, John George 100
Strictly by the book 56-57, 119-124,
185-188, 246-253
Sumner, Thomas 54
Sutton, Ann 181
Switzer, Tobias, Some descendants
of, Emily twp, Victoria Co (book re-
view) 187

T, U, V

Thompson, Agnes, Jean 83, John Ar-
chibald 101, Margaret, William 171
Thorn, Catherine 98
Tice, Gilbert 16
Ticonderoga 16
Tombstones of Charlottetown, PEI
77
Trask, Elias and his children (book re-
view) 123
Trecartin, Martin 54
Tryon, Governor 17
Tweddele, Anthony 172
Underwood, John 54
United Empire Loyalists 24, 29, 312, 87
VanPhister, Francis 19
Van Wart, Jacob 54
Vicars, Ann 164, Mary 176, Elizabeth
177
Vital statistics from Newfoundland
newspapers 1834-54 (book review)
120

W, Y

Watson, Elizabeth 170
Washington 26
Westgarth, John 172
What's in a name (queries) 61-64, 126-
128, 189-191, 154-256
Wheaton, Ephraim 54
White, John 55
Why Loyalists remained loyal 1776-
1783 and why they should remain
loyal today 24-30
Willett, Marinus 22
Wills of Lunenburg Co, NS 1762-1819
159
Winslow, Edward 39
Wright, Esther Clark 34
Yorktown 23

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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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Contents

Vol. 3, No. 1, 1981

As We See It	<i>Editorial comment</i>	2
Genealogically Speaking	<i>News & notes for genealogists</i>	3
As Others See It	<i>Letters to the editors</i>	6
Corrections to County Marriage Registers 3 & 4		10
<i>Elizabeth Hancocks, C.G.</i>		
Orangeism takes root in Canada		13
<i>Dr. Hereward Senior</i>		
The Ulster Legacy		23
<i>Cecil Houston and William Smyth</i>		
More Migrants from Cumberland County, Nova Scotia		28
<i>Ernest E. Coates</i>		
Cheaper way of sending correspondents return postage		30
<i>John D. Blackwell</i>		
Fort Hunter Indian Church Records		32
<i>Maryly B. Penrose, C.G.</i>		
Some New Brunswick genealogical sources		39
<i>Sharon Dubeau</i>		
Beamer Lore revisited		40
<i>Darrel E. Kennedy</i>		
Distribution of relief from Battle of Windmill, 1839		46
<i>Elizabeth Hancocks, C.G.</i>		
Reminiscences of Ellen Maria (Greer) Standish		48
<i>George Hancocks and Marie (Standish) Smith</i>		
Last will & testament of William "Tiger" Dunlop		53
Strictly By The Book		55
<i>Reviews by the editors and contributors</i>		
What's In A Name		60
<i>Elizabeth Hancocks, C.G.</i>		

AS WE SEE IT

We hate to mention it, but it looks as if 1981 will bring further (gasp!) postal increases. We don't know how much or when, but a recent story in the *Toronto Globe and Mail* mentioned that "Canadians should be ready for massive postal rate increases."

In the furor that followed the budget, former finance minister John Crosbie asked rhetorically: "Would you believe a 35-cent stamp to mail a letter from Parliament Hill to downtown Ottawa?" Regular first-class mail now takes a 17-cent stamp.

The Post Office deficit is expected to be \$14.2 billion in the current fiscal year, and \$13.7 billion next year. With the shift this January of the Post Office to a Crown corporation, the editors of this magazine expect that postal rate increases can be counted on virtually overnight.

Whatever the political backslapping that may accompany this transition, as the government congratulates itself on having sloughed off responsibility for a big 'money-loser' (funny . . . all this time we thought this was one of the "essential services" our taxes went to pay for . . .), the result of the transfer will be hardship and increased prices for every magazine, newspaper, and periodical in Canada.

The *Globe and Mail* in a bylined article by Yves Lavigne on Saturday, 10 January 1981 notes: "One thing the new setup is almost certain to bring . . . is a trend toward ever higher postal rates. Successive postmasters-general seem to have been preparing Canadians for higher rates by noting in major speeches over several years that Canada's rates are much lower than those in other major Western countries."

What does all this mean to readers of CANADIAN GENEALOGIST? The situation as it stands now is that postal rates for this publication represent 20% of its cost to readers. Mailing costs to the United States over the year are nearly double the Canadian rate. Fortunately for us, the exchange difference between the Canadian and U.S. dollar just about makes up the difference in mailing costs. Overseas mail rates are already astronomical. Service is good, but who can afford it!

What will the future bring? We wish we could say. We already offer a voluntary first-class mailing service to those who wish to add the difference between third-class and first-class rates to the price of their subscriptions, and this seems to be working well.

We are also seriously considering a plan whereby we would add the costs of mailing to the basic subscription rate. A number of U.S. publications are doing this already, and it is not unusual to find a subscription card bearing the price of the publication, plus an additional amount for mailing in the U.S., Canada, or overseas. We hate to do this, but see no alternative as distribution costs continue to rise.

Postal rate increases in the middle of a year place a publication like ours in a difficult position. We would like to reassure our readers on at least one score, however. If the increases are modest, this publication will absorb them for those people who have subscribed prior to their imposition. If, however, the increases are enormous — and we have seen little sensitivity on the part of government to the havoc that large postal increases wreak on small businesses like ours — we may have to solicit a supplementary postal rate increase from readers sometime during the year.

We hope this will not prove necessary, and that any increases remain within our capacity to absorb. We also fervently hope that postal increases when they come (as they surely will) will not unduly deter the growing number of researchers who are subscribing to CANADIAN GENEALOGIST. We'd like to have your reaction to all of this. And it goes without saying that if anyone can think of a better plan, we're prepared to consider it.



GENEALOGICALLY SPEAKING

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

CONFERENCES & COURSES

Huguenots meet

The Sixth International Meeting of Huguenot Descendants takes place in Grenoble, 10-17 September 1981. Applications for the meeting, as well as for hotel reservations are available now. If you want more information contact (in Canada) Mrs. Alma Secord Mills, secretary and treasurer of the Huguenot Society of Canada, 11 Athlone Road, Toronto, Ontario, M4J 4H1.

Or, you can write to Comité Protestant des Amitiés Françaises à l'Étranger, 47, rue de Clichy, 75009 Paris, France. Registration fees are 800 French francs per person (500 FF for people under 25). Payment must be made in French francs.

Theme of the program is "Living as a minority, yesterday, today, tomorrow."

Thinking of Egypt?

If you've always wanted to go, you might consider the Ontario Archaeological Society's 14-day trip to Egypt planned for October 31-November 14, 1981. Included will be tours of Cairo, Aswan, the Pyramids, Luxor and Karnak. Cost is \$1,568 each. For further information contact the O.A.S., 103 Anndale Drive, Willowdale, M2N 2X3. (416)223-2752.

Sound far fetched? We don't think so. We have a sneaking suspicion that beneath the heart of every true genealogist beats the heart of an Egyptologist—at least that's what we find when we talk to many of you . . .

OGS meets in Hamilton

Don't forget the Ontario Genealogical Society conference in Hamilton, Ontario, this year. The dates are May 15, 16, 17. The place is McMaster University, Hamilton. The theme is "Routes To The Past."

For more information and a program write Box 310, Dundas, Ontario L9H 5G1, or contact the Ontario Genealogical Society, Box 66, Station Q, Toronto, Ontario, M4T 2L7.

American-Canadian

Genealogical Society meets

The American-Canadian Genealogical Society's spring conference on "Genealogical Research in France" will take place on the weekend of May 2 and 3, at La Maison Française, on the campus of Assumption College in Worcester, Mass.

The conference has received the support of the French government through its cultural counselor in New York, and the meeting is designed to bring together some of the foremost experts on French genealogical research from France, Canada, and the U.S.

The society's fall conference will be held on the weekend of October 3-4 in the Perini Science Building at St. Anselm's College in Manchester, N.H.

For information on both events write: ACGS/AFGS, Box 668, Manchester, NH 03105, USA.

There's still time to register for NGS at Atlanta

The annual conference of the National Genealogical Society of the United States, takes place at Atlanta, Georgia, Thursday 7 May, through Saturday 9 May. For telephone registration call Sam Whigham 404/255-0725, Eleanor Terrell, 404/478-2784, or NGS Headquarters in Washington, D.C., 202/785-2123.

For hotel reservations, call direct to the Century Center Hotel in Atlanta and advise them you are a conference registrant.

Loyalists ready themselves for 1983

Shelburne County, Nova Scotia, will be the scene of Loyalist festivities in 1983, and plans are already well under way for the 1983 Bicentennial arrival of the Loyalists to that area.

There will be a reenactment of the Loyalist landing, a parade in the town of Shelburne, a series of Loyalist plays, and a Loyalist banquet and ball in connection with the 1983 convention of the United Empire Loyalist's Association.

Other plans call for open house at several Loyalist homes, an arts and crafts show, a Loyalist picnic, special displays at the Shelburne County Museum, walking tours of the area, and an old-fashioned log drive complete with a baked bean supper.

We'll keep you posted as plans firm up. In the meantime, if you're looking for a great holiday which you can combine with some genealogical research, keep the summer of 1983 in mind for Loyalist days in Nova Scotia.

Come to the fair at St. Louis—where else?

The St. Louis Genealogical Society's holding its 12th Annual Fair on June 20, 1981. The day's events include talks by Norman E. Wright, author of *Building an American Pedigree*, and David H. Pratt, co-author of *Genealogical Research Essentials*.

Theme of the get-together is "Ancestral Routes to Missouri," and the conference organizers expect attendance to be around the 600 mark. So if your touring takes you to this pleasant Mississippi Valley City, mark June 20 on your calendar for a day's fun with area family researchers.

Niagara-on-the-Lake celebrates its Bicentennial

And the Ontario historical society plans to help the town make an event of it. So keep June 12-14, 1981 on your calendar, because those are the dates, and this beautiful, old Ontario lakefront town is the place for the OHS Annual Meeting. If your travels bring you to Ontario, be sure to visit the town anyway. It's one of the best-preserved towns in the province, and there's lots to see and do—not least of which might be a night away from the archives to visit the Shaw Festival.

Have you ever wanted to learn to bind a book?

If you have, and you live in the Toronto area, or can reach it conveniently, you can learn from one of the best book-binders this editor has ever met. His name is John Van Huizen, he teaches the simple, classic, centuries-old art of book-binding to whole cadres of students, and his classes are always full. You can see his art in its simplest form on the Marriage Registers of Ontario series. At its best, he

can show you lovingly-restored family heirlooms that have preserved as much of their former grandeur as the book-binder's art is capable of.

The classes? At the Forest Hill Art Club, 660 Eglinton Avenue West, Library Building, east end. They run for six successive Wednesdays, April 1, 8, 15, 22, 29, and May 6, from 3:30 to 5:30 p.m., or from 7:00 to 9:00 p.m. Fee for either course is \$25. To register call either 416/222-6918, or 416/447-2815.

Seminar on English Research

The International Society for British Genealogy and Family History will play host to a visiting team of English genealogists at the Baldwin-Wallace College in Berea, Ohio, a small town not far from Cleveland. The dates: April 24 and 25. Deadline for registrations is 22 April. Registration fee for ISBGFH members is \$40, for non-members, \$50. Speakers will include Anthony J. Camp, author of *Everyone Has Roots*, Elizabeth Simpson, vice-president of the Federation of Family History Societies, and Christopher T. Watts, author of *In Search of a Soldier*, an expert on English military records and sources.

To register, or get further information, write International Society for British Genealogy and Family History, English Conference, Box 10425, Cleveland, OH 44120, USA.

NEW PUBLICATIONS & RESOURCES

Pennsylvania Heritage is the quarterly magazine of the Pennsylvania Historical and Museum Commission, a magazine of Pennsylvania history and culture. It has been publishing since 1974, but we have only recently run across it, and we think those with Pennsylvania roots will find it interesting.

It's a popular publication, well illustrated, and very modest in price—only \$3 a year. The current Spring 1981 issue will probably interest genealogists—it's all about Somerset County.

History of the Acadians in English.

Anyone who has ever done any Acadian research will have heard the name Bona Arsenault. He was born in Bonaventure, Quebec, of Acadian descent, became a journalist, writer, historian, genealogist,

house representative in the Canadian government, minister and secretary of state in the Quebec National Assembly. He has spent the last 30 years doing research on the origin of the Acadians, and has created a six-volume work in the process.

Simply called the *History and Genealogy of the Acadians/Histoire et Généalogie des Acadiens*, the work is now available in English translation, and we know many readers of CANADIAN GENEALOGIST will be interested in its availability. Perhaps we should add that not *all* of the six-volumes are available in English—just the history volume. But it contains a glossary of all key words to the genealogical sections, making the whole work easily accessible to English-language readers. We expect the set (or simply the single volume of history) will shortly be available through the book service of Generation Press but in the meantime it is also available at \$95 for the six-volume French set, plus \$14.95 for the English translation of the history (which can also be purchased separately) through Editions Lemeac, 5111, rue Du-rocher, Outremont, Montréal, Québec, H2V 3X7.

FAMILY REUNIONS & NEWSLETTERS

Calling all O'Neills. There's plenty of time—so you can say you heard it here first. The Irish Genealogical Association extends a cordial invitation to all O'Neills, or descendants, to participate in the first 'Gathering of the O'Neills' to be held in modern times.

The O'Neills are the oldest traceable family in Europe, and they have an illustrious and exciting family history. If you belong to the 'sept' O'Neill, make plans now to attend the 'Gathering,' which is being arranged for the first two weeks of June 1982. A program is still being finalized, but it will include, among other events:

- a full day at Shane's Castle, Antrim, Co Antrim, estate of the Rt. Hon. The Lord O'Neill who will host the day
- sightseeing tours to places of historic interest to the O'Neills
- talks about O'Neill history, and about Irish family history in general, by leading authorities in the field
- at least one banquet hosted by several notable O'Neills, including the nominal

heads of the sept.

If you want more information, or want to sign up right now . . . contact Mrs. Kathleen Neill, Irish Genealogical Association, 162a Kingsway, Dunmurry, Belfast BT17 9AD, Northern Ireland. And if you simply can't wait you can telephone for reservations to Belfast 629595.

Calling all Terris, Tarrice, Tarris, Trerice, etc. No matter how you spell your name, if it seems to fit—come and joint the fray for the big family get-acquainted day. It will be at Vaughn Terris Farm, Shenstone, Albert Co., New Brunswick on Sunday 19 July 1981. There will be a pot-luck supper at 1:00 p.m., so bring enough food and dishes for your family. Tea and coffee will be supplied. There will be a side-trip to John James and Sarah Elizabeth Terris (Big Jim's) Farm, Dawson Settlement, Osborne Corner. And (we've been asked) pass the word around that anyone with campers, trailers, or tents who wish to stay overnight are welcome, either Saturday or Sunday night. The next reunion won't be will the third Sunday of July, 1983. If you want more information than we could print here, don't hesitate to write Leonard G. Terris, 53 Terris Avenue, Moncton, N.B., E1C 7P4. (And if you think that sitting at my typewriter here at 10:15 on a Tuesday night in mid-March I wouldn't want to go myself, after an invitation like that . . . we'll you'd be wrong. Albert County is one of the most s beautiful spots in New Brunswick so . . . all you Terrises with an open invite . . . make the most of it! (and our thanks to Venia Tarris Phillips who sent this along).

**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

So many people have written us such interesting letters in the past couple of months we thought we'd take the space, this issue, to try to print some of your comments, and to answer some of your questions. Since some of the questions we've been asked will obviously apply to many of you, we think answers in print rather than in letter form, might help.

Helengrace Lancaster Brown of Calgary, Alberta, a constant correspondent, writes as follows: "I was . . . interested in your fine article, Mr. Hancocks, 'Avenues of Genealogical Publication,'" and I have a question about prior-to-the-publisher.

My problem, and that of some of my correspondents, is not being able to type. In Calgary, the cost of one page (no copies) of typing, ranges from \$1 to \$2; sometimes, additionally, a fee for each batch of pages taken to the typist (since my handwritten copy was my only copy, which was the result of years of research, I was reluctant to let the whole book repose with the typist for as long as it would take her to type the whole manuscript). . . . I no longer have access to the nickel-a-throw copying machines, and already some pages need retyping as well as many pages to be added, but I find the cost of so doing, prohibitive. Do any publishers or printers have any arrangements to have a manuscript typed, at a lesser cost than described above? Of course, a one-handwritten copy would be out of the author's hands . . . but perhaps a person could make and keep one photocopy. There *must* be others with the same problem as I, or perhaps only Calgarians?"

No, Helengrace, Calgarians are not the only ones with the problem. As far as costs of typing are concerned, we can't offer much consolation. Rates in Toronto for manuscript typing are generally \$1.50 per double-spaced page, double that for single-spaced pages, \$2.00 to \$2.50 for what are termed 'tabular pages', i.e. usually pages of family charts. While these rates may seem high, to someone who is trying to make a living from manuscript typing they are really not adequate. A good typist can do between five to seven double-spaced pages an hour, and that,

as you can see by multiplying, would net an hourly wage of \$10.50—better than the minimum wage, but not very grand when you consider that most semi-professional people today are making from \$15 to \$35 an hour. This assumes, of course, that a manuscript typist can type eight hours a day, at least five days a week, and so earn a full wage. In practice, not many of them can, nor can they stand the strain of doing it, so what looks like a really super wage when multiplied by simple-minded mathematical methods works out to considerably less. Typesetters, for instance, earn between \$20 and \$30 an hour.

I have checked typing rates in other parts of Canada, and they seem to compare. In effect, a good manuscript typist is worth his/her weight in gold—especially if he/she has the ability to read and interpret, spell, and generally find and correct mistakes in your handwritten copy. That is why most of them are permanently employed in the academic community typing manuscripts for college students, university professors, and other authors.

There are, however, still people in our society (and you are one of them) who practice that grand old art known as legible handwriting. I have had several people in my years as a genealogical editor submit handwritten manuscripts which I have had absolutely no difficulty understanding. That, regrettably, is not the case with most people, and why editors (to save themselves time and correspondence) ask for typewritten submissions.

I have several suggestions for you—none of them made facetiously.

1. Take a night-school typing course. Learning to type is easy. It takes practice, but it is virtually a necessary art in today's society—and it will become even more important as computer terminals fill a larger role in our lives. When you consider that it is now possible to own a computer for the price of a good electric typewriter, I think you can see that typing has become virtually a necessary skill. If you have worked at genealogy as long as it appears, learning to type will be a snap.

2. Consider submitting a handwritten manuscript to an editor. Speaking personally, I would not refuse a manuscript because it was handwritten, although my preferences run strongly to typewritten mss. Reasons are simple. They are just easier to read. Then, too, a handwritten mss often creates a psychological barrier between editor and author—because the editor is as lazy (in essence) as some of his correspondents. If your handwriting were terrible (as mine is), I would insist on a typewritten submission. But if your hand is truly legible, and you leave adequate margins, and space between the lines for editing—if, in fact, you follow the same rules for submission as for typewritten manuscripts—then a handwritten job presents no problems. This last point, in fact, is very important. Many people who handwrite manuscripts seem to feel they are writing postcards, and try to cram as much on the handwritten page as it is physically possible for the paper to accept. Nothing can put an editor off quicker. If you handwrite, leave at least 1½" margin on the left side, 1" on the right. Double-space your lines—that is, write only on every other line to make for easier reading and proofing. Write on legal-size paper if you want, or use regular blue-lined letter-size pads (these are better). You'll be amazed at the results. The moral is . . . don't cram!

3. And . . . **please don't send me your original copy.** Make a good clear Xerox copy, or a legible photocopy, and submit it to me. Retain your own handwritten copy for reference (and to make other copies if necessary).

4. Write with black ink! Write with black ink! That's right. Write with black ink! Blue inks often do not reproduce well on copy machines. What you want is a copy with maximum contrast between black and white paper. Writing with black ink produces this maximum contrast. Often this will mean that your copy will be easier to read than the original handwritten version.

5. While publishers (and sometimes printers, too, if you are a regular customer of theirs) can't do much about typescript rates, they often *can* help when it comes to copying. Generation Press, for instance, if it accepted a manuscript, would be willing to make (indeed *has* to make for editing purposes) a Xerox copy

or two at cost (a dime a page). Some printers run photocopying services, and their rates vary by volume—the more copies you run, the lower the price. Rates vary from as low as 10¢ a page to 20¢.

Gerard Blanchard of Warren, Michigan, writes: "If I ever had any idea of not renewing my subscription, the enclosed copy of a letter I recently received has forever put that idea out of my head.

"I have not had a great deal of success in my genealogy hobby, but a letter like the one I received makes up for all the disappointments I have come across.

"I know it must make you feel good to know that your fine publication does more than give a person immediate answers and exact information. I have written Mrs. Coyne, and thanked her and also mentioned I was sending you a copy of her letter. Keep up the good work, and I look forward to my next issue of your fine publication."

Our thanks for that letter, Gerard, and here, for our readers, is the letter from Patricia Coyne, of Toronto and Tiny Township, one to gladden the heart of any genealogist.

"I see with interest that you, too, are searching for your 'Roots', and that you subscribe to the CANADIAN GENEALOGIST and this is where I picked up your request.

"Sorry but I am not a 'Quesnelle' or a desendent. However, I have spent my summers for the past 55 years in the area you are seeking your relatives in and in fact the piece of beach property my father purchased in 1928 was in fact, from one Joseph Quesnelle, Robert St., Penetang.

"St. Anne's Church in Penetang is approximately 150 or more years old—there is a triangle in that area that the French Canadians settled in, Penetang, Lafontaine and Perkinsfield. All these parishes are over 150 years old and all have graveyards attached. 'Quesnelle' is a very popular name in that area along with Belcourt, Marchand, Machildon, Asselin [Robitaille], etc., and they have all intermarried at some point.

"The main reason I am sending you this note is that I am wondering if you have written to any of these parishes to have them search their records. St. Anne's is Robert St., Penetang; St. Patrick's, Perkinsfield Ontario; and Holy Cross, Lafontaine, Ontario. The land reg-

istry office is in Barrie, Ontario, where any farm land would be registered, and it goes back several hundred years.

"I spend all my summers there now and if you would like me to look up any details for you I would be happy to do so if you cannot get this way—as one searcher to another. Simcoe County covers a very large area. Tiny Township (where I pay my taxes) has a shoreline of 44 miles on the Georgian Bay alone. . . . Most of the French settlers in the Penetang area came from Quebec about 100 years ago or more."

That's what we call a friendly, helpful letter, from one searcher to another. And that's how you pick up lost traces! Our thanks to both for allowing us to publish the exchange. Maybe some of the Quesnelles in Penetang will recognize a relative. CG has some subscribers in that area. [Come to think of it, wasn't a Quesnelle one the heroes in Michener's TV series *Centennial*?]

Joy Reisinger of Sparta, Wisconsin, editor of *Lost in Canada*? writes: "The picture of your charming granddaughter was a good reminder to all of us that we need to preserve today as well as yesterday. And I enjoyed your article 'Avenues of Genealogical Publication' but am still shaking my head over the mixed blessing. One page 239 you gave me a lovely, welcome plug, but I must demur. The Acadian expert is Janet Jehn, publisher of *Acadian Genealogy Exchange* and because she is so knowledgeable about the area, I generally leave the tough Acadian stuff up to her. There must be some readers who know of my lack of prowess on the subject that are wondering when I got so smart! Modesty to the winds, I wonder if you didn't mean to say French-Canadian."

Yes, Joy, we did mean to say French-Canadian—but, as often happens when editors start putting their thoughts in print, I had just finished checking over a list of Acadian sources, and Acadian is what came out. Not exactly a Freudian slip . . . just a memory lag in the computer that passes for my brain.

Dean Milton Pettis, of Mankato, Minnesota wrote us asking for a display ad in the magazine (which we are certainly glad to supply), but because of the nature of his request thought that maybe there might be readers who would be able to

help him as well.

"I'm hoping to locate descendants of John McIntosh (of apple fame) and his 13 children," he says.

"The McIntosh family lived in Dundas County, Ontario, where the McIntosh apple got its start and fame spread with a Methodist Circuit rider son Alan McIntosh who distributed young trees to his parishioners. A McIntosh history is being compiled and we need to track down more Canadian kin."

Any takers for source material or family background? The address is Dean Milton Pettis, 320 Fulton Street, Mankato, MN 56001, USA. [PS - Be sure to send us a review copy when it's ready. Our Canadian readers will want to know more about the McIntosh clan.]

Helen Broadfoot, of Elora, Ontario, sent along information about Kathleen Neill's founding of the Irish Genealogical Association commenting: "I know that after you have read all the information you will be as impressed as I am. As you know, Kathleen was the secretary of the Ulster Historical Guild for Northern Ireland till the first of this year, when she was asked to head up this new association.

"I would also like you to know that I am her first member, which I am very proud to be. . . . I am urging everyone and all associations and societies to join this worthwhile association. . . . I would also like to say that I really enjoyed Kathleen's writeup in your last issue [Vol. 2, No. 4, 1980]."

We hope shortly to be able to provide everyone who subscribes to CANADIAN GENEALOGIST with full information of this association, and will write a brief article describing its aims and objectives. We know anyone with Irish roots will be interested. Our thanks to Helen for reminding us.

Stuart S. Holland wrote us from Victoria, B.C., with a thank-you for the 'Round Tuit' he received in our renewal notice. We had many comments and chuckles from readers, and hope all of you enjoyed receiving it as much as we did sending it. We made one mistake, though. This year it went as a general second mailing (instead of, as last year, sorting out all the people who had paid and putting them in a separate file). Live and learn! Some of you were so anxious to retain your sub-

scription you paid us twice. We are now in the process of sorting it all out, and thank you for your faith in our venture. If refunds are due, you'll get them.

Maryly B. Penrose, C.G. of Franklin Park, New Jersey, author of *Mohawk Valley in the Revolution* advises that: "We hope to have *Indian Papers: American Revolution* ready for release in June 1981, and I will keep you informed as to the actual date of planned publication. There is a great deal of emphasis on the Canadian side of the Revolution and I think that a number of your readers might be interested in this publication. . . . Tom and I send our very best . . . we are very impressed with the work you have done on the CANADIAN GENEALOGIST and feel that it is one of the finest publications to come out of Canada or the United States."

Thanks for the kind words, Maryly. We look forward to your new book. Many of our readers found *Mohawk Valley* of great value, and anything from your pen is always welcome.

Allan D. Piper of Tweed, Ontario, compiler of *Hungerford Marriages*, tells us that as a result of information in the magazine he has joined the Quebec Family History Society with a view to obtaining leads in tracing his ancestors in the Eastern Townships. "The Society publish a very informative and well prepared newsletter [called] *Connections*."

Yes, it's an excellent publication, and we hope it expands to help everyone working in the Eastern Townships. CANADIAN GENEALOGIST will shortly be publishing some additional helpful material on that area, and we hope any genealogist with roots in the area will consider sending further information along for publication.

Ghislain Long of Clair, Madawaska, New Brunswick asked us if we knew of an index or directory of publishers, "Canadians and Americans." The best Canadian work, and one we use all the time at Generation Press is *The Book Trade in Canada* published by Ampersand Publishing Services Inc. R.R. 1, Caledon, Ontario, L0N 1C0. This is an excellent annual, selling for about \$18, listing just about everyone and everything connected with book publishing in Canada.

Another good bet for Canadian sources is a subscription to *Quill and Quire* the newspaper of the book trade in Canada.

A subscription costs \$22 a year, \$40 for two years. Twice a year your subscription also entitles you to a copy of *The Canadian Publishers Directory* which is a listing (names and addresses only) of every publisher in Canada.

R.B. Bowker Company, 1180 Avenue of the Americas, New York, NY 10036, USA is the source for the best American work. It's entitled *Literary Marketplace* and it's similar to *The Book Trade In Canada* in that it gives more than just names and addresses. Listings include types of books published, names of key personnel, and often a breakdown of the companies by division. This directory also lists such information as literary agents, and other activities subsidiary to the publishing industry. Have no idea what it costs, but a note to Bowker would bring a fast response. This company is one of the largest publishers of directories in the world.

Kevin W. Long of Scarborough, Ontario, sent us a pleasant note with his renewal in which he said: "I must admit that the 'Canadian Genealogist' is an above-excellent genealogical publication. Only true hard-working genealogists are aware of the amount of effort and work involved in organizing this publication. Keep up the good work, knowledge and endless accounts! Perhaps we may be fortunate enough to witness a further expansion to bi-monthly publications."

We appreciate the thought, Kevin. Unfortunately, the logistics of bi-monthly publication are just too much for us to cope with—at the moment, anyway. But we will continue to add as many pages to the magazine as the budget will allow to accommodate the truly excellent material readers are beginning to send us. We do mean it when we say that CANADIAN GENEALOGIST is a forum for all genealogists wishing to make their researches both known to other working researchers, and to preserve them (through library collections) for posterity.

Some corrections to the County Marriage Registers of Ontario Volumes 3 and 4

By Elizabeth Hancocks, C.G.

When we began the County Marriage Registers of Ontario, Canada, 1858-1869 series, we noted by way of introduction to each county index that: "Unfortunately, the system of registration that resulted in the County Marriage Registers left ample room for errors and inaccuracies. The original record of a marriage would be kept by the officiating clergyman at the time of the marriage (and there is evidence that this was often done later, from memory)."

In his usual precise manner, W.E. Britnell, compiler of four of the six registers published to date, went on to note: "The first transcription of this record would occur at the end of the calendar year when the clergyman, or someone acting for him, would copy this record and send the copy to the Registrar of the appropriate county. The second transcription would then take place, when the Registrar or his deputy would copy the minister's return into the County Marriage Register. Finally, a third transcription of the County Marriage Register was undertaken by the present compiler(s), in order to prepare these indexes. There are, therefore, no less than four stages at which errors and misinterpretations can creep into the records, although it would seem obvious that the greatest number of inaccuracies would occur during the second transcription.

As publishers concerned with genealogical accuracy, we vowed that as errors were uncovered (as they were bound to be) we would try to incorporate corrections, as soon as possible, in the original volumes, and to that end would revise as necessary as new editions occurred.

But for us, that was not enough. What about the people who already had copies? Would their registers remain unammended? Not if we can help it. We have decided that, as a first step, any serious inaccuracies readers and people familiar with the records help us uncover will, from time to time, be published here, in CANADIAN GENEALOGIST. We will also print them in insert sheet form, and make them available to anyone who has already purchased a volume or volumes, free for the asking. They will be incorporated as well in the volumes already printed, but not yet distributed.

The first two sets of inaccuracies have, as a result of our knowledgeable readers' interests, come to hand. For the corrections to the Prince Edward County Register (Vol. 3) we are indebted to Mildred and Loral Wanamaker, U.E., a couple whose knowledge of and work in "The County" is well known. The corrections to the Huron County Index (Vol. 4) come to us from Donald A. McKenzie of Ottawa. We greatly appreciate the fact that these genealogical researchers have seen fit to take pen in hand and advise us of these errors, and would continue to urge anyone with similar knowledge to bring it to our attention.

Corrections to the Prince Edward County Register

Page

- 2. James AUSTIN m Elizabeth PULVER, not Palmer
- 4. George BROUGH not Beough
- K6. Joseph Alexander "Joe" BRASON not Brahm
- K8. Wesley K (Kenton) BURR not R
- 12. John Lester Collier not Later
- 15. William H DeGROFF not Defroff
- 16. Eleanor MASTERS not Mastin (see Albert C Deremo)
- 17. John Walker DORLAND, his father Parson not Pearson
- 18. George Alvin ECKERT not Echer
- 25. Willet HAWKINS, his wife was Eliza not Elvisa
- K31. Daniel JONES not Samuel
- K31. his wife's father was Zenas not Garrett
- R34. Hiram LOVELESS not Herman
- 36. Stephen B. MASTIN not Martin
- 36. Eleanor MASTERS not Mastin
- 38. Edward MEDCALF, his wife was Catherine RORABECK not Roebeck
- 38. Joseph MARVIN not Mervin(D7)
- R42. Elizabeth PULVER not Palmer, see James Austin
- K42. Margaret Palmer m Daniel JONES, not Samuel
- 47. William Henry Rednor, his wife's mother was Catherine DONAHUE
- 48. See Catherine Rorabeck, p. 38
- K48. Athel RORABECK not Rosebeck
- 49. John RUSSEL, his wife was Deborah BRICKMAN not Brickmire
- 55. Joseph TERWILLIGAR, his wife's mother was Abigal (OSBORNE) not Betsy
- R56. Jason TICE not Jasen
- R56. he married Miriam L Young, not Minerva
- K57. Hiram VALLEAU not VanCleaf
- K57. he married Naomi HARNIS (nee Burr) not Harris
- K60. Harmon WEESE not Hamon
- 60. Jesse WEESE not John
- 60. his wife's mother was Lucy Ann Taylor not Turner
- 63. Thomas E WOOD, his mother was Laura not Louisa

K = we knew these people personally

R = relatives of Mildred and Loral Wanamaker, U.E.

Corrections to the Huron County Index

The other set of corrections is in the form of a letter, and we quote it here as we received it from Mr. McKenzie.

"The editor notes, in the Huron County volume, that he has had trouble deciphering some of the names. I can understand that since, in my work, I often have trouble reading handwriting also. I see he has had considerable difficulty with the surname SALLOWS, which was the name of one of my great grandmothers. The marriages of my great-grandmother, Martha Sal-


lows, and those of six of her brothers and sisters are recorded in this book. In the record of the marriages of Ellen, Martha, and Thomas Sallows, the surname is spelled correctly. In the records of the other four Sallows marriages, there are three different mis-spellings: Mary Saltour (pp. 94 and 105); Robert Saltour (pp. 94 and 107); Ann Sallow(s) (pp. 93 and 16); Sarah Sallvay (pp. 93 and 114). In all these cases, the surname should be Sallows. Actually, in the last case, I think the minister recorded the first name wrongly, inadvertently putting down the bride's mother's name as the bride's name. However, that was the minister's mistake, and no one can do anything about that now. The Sallows brothers and sisters were married by the minister of St. Andrew's Presbyterian Church, Goderich. I have seen the record of all these marriages in the church register."



Certain Faults Escaped

There is no garden so well trimmed, but hath some weeds; no silver so well tried, but hath some drosse; no wine so well fined, but hath some leeze; no honie so well clarified, but hath some dregs; finallie, no human action, but hath some defect: mervell not then (good Readers) that in so huge a volume, consisting of so manie leaves, lines, and letters, often times varied both in forme and matter, a fault or two doo escape; were the Correctors care never so great, his diligence never so earnest, his labour never so continual, his eies never so quicke, his judgement never so sound, his memorie never so firm; breeflie, all his senses never so active and livelie. Such faults therefore as are passed, being but few in number, if it please you in reading favourablie to amend, according as they be here corrected; your selves shall be profited and I satisfied.

Preface to *The Works of Peter Martyr*
translated by Anthonie Marten, and printed in 1583 AD.



Orangeism takes root in Canada

By Dr. Hereward Senior

Dr. Hereward Senior is Professor of History at McGill University, Montreal, and an expert on Orangeism in Ireland, Britain, and Canada. His paper on the roots of Orangeism in Canada, presented to the Toronto conference on Irish Genealogical Research, was a highlight of that seminar and will be of great value to Canadians whose Irish roots can be traced to that early fraternal organization. Among Dr. Senior's many publications are two books which are of especial interest to Canadians with Irish heritage: Orangeism: The Canadian Phase, and The Fenians and Canada. Both are available through Generation Press, and both will enable a family researcher to 'flesh out the bones' of his Irish family structure.

Ancestors are never out of date, and Irish ancestors in North America are easier to trace than most because wherever they settled they brought with them voluntary societies which preserved Irish traditions and folklore and kept records. In the old thirteen colonies, the Irish arrived relatively late — the Protestants in the 18th century and the Catholics in the 19th.

In British America or, at least in Upper Canada and New Brunswick, the Irish were much closer to being founding fathers and were, in fact, among the pioneer settlers along the Rideau River, in Peterborough, and in the back country of the St. Lawrence which they settled after the Loyalists and Glen-garry Scots had occupied the waterfront.

Irish voluntary societies came with the Irish — the St. Patrick's Societies, and Irish Benevolent Societies which were often non-denominational, the Catholic Ancient Order of Hibernians and the Protestant Orange Lodges. Both the Hibernians and the Orangemen were organized in the Ireland of the 1790s when Catholic-Protestant tension, which had declined in the 18th century, revived during the years of the French Revolution.¹

The Orange tradition emerged during the last decade of the 17th century when William of Orange drove James II from Ireland after the defeat of the Jacobite forces at the Battle of the Boyne on 12th of July, 1690. This day was celebrated as a national holiday in Ireland until shortly after the American Revolution, when the Orange tradition was discouraged by the upper and middle classes of Ireland as a relic of the past.

Irish Protestants who came in large numbers to America in the 18th century did not celebrate July 12th, nor did they found Orange societies, because the various clubs which had been founded to preserve the Orange tradition in Ireland were dying out. Indeed, the Ulstermen who arrived in 18th century America may well have been surprised at the spirit of militant Protestantism which they found in colonial America where November 4th, celebrated as Guy Fawkes Day in England, was celebrated as Pope's Day in America when the Pope, instead of Guy Fawkes, was burned in effigy.²

The revival of serious denominational conflict in Ireland began in the 1780s. One result of this was the formation of the Defender Lodges in the early 1790s, which survive today as the Ancient Order of Hibernians, and the

Orange Lodges in 1795. These institutions, founded as agencies of conflict and struggle, evolved by degrees into benevolent societies, providing many of the services now offered by the welfare state.

An Orange warrant provided the authority to found a lodge. An individual possessing such a warrant could create a local organization, but ultimately the new lodge would have to regularize its status by communication with the Grand Lodge. Marching warrants were issued to Orangemen in military units, and it seems probable that the first Orangemen who met in America were organized in a military lodge. Such lodges were, as a rule, tolerated by the commanding officers although the War Office periodically sent out orders to suppress them.

When the Napoleonic wars ended in 1815, the exodus from Ireland began. Orange lodges were organized in America where a party of New York Orangemen attempted to celebrate July 12th in 1824 by marching into Greenwich Village, then an Irish Roman Catholic suburb, and this continent had its first Orange riot.³ By 1824, the Orange lodges had been organized in Montreal, and Orangemen were beginning to drift into Upper Canada where they could more easily find a place in what was still a pioneer society.

Loyal settlers were wanted to support the original Loyalists who, in the Upper Canada of 1816, were less than one-third of the population. James Buchanan, the British Consul in New York between 1816 and 1840, had been a Dublin Orangeman in 1798. Although no longer an active Orangeman, Buchanan accepted association with the Orange Lodges as proof of loyalty and he directed Orangemen and former Orangemen towards Upper Canada.⁴

Among those he sent were the Grahams, the Rutledges and the Beattys who settled in the countryside around the Town of York. After living in York County for several years, it is not surprising that Orangemen decided to celebrate July 12th in 1822. This they did, marching to St. James Church where the Honorable and Reverend Doctor John Strachan, who was always prepared to encourage loyalty, provided them with an "elegant and appropriate discourse", after which 100 Orangemen dined at Phair's Tavern.⁵

Strachan addressed the Orangemen the following year but never again, perhaps because they were becoming controversial or possibly because a York Orangeman, George Duggan, presumed to oppose Strachan's former pupil and protégé, Attorney-General John Beverley Robinson, as candidate for York in the election of 1824. William Lyon Mackenzie was delighted to support Duggan, in spite of the protest of William Bergin,⁶ his Catholic friend and fellow reformer, and, in so doing, Mackenzie laid the foundation for an alliance between the reformers and York Orangemen which lasted until the election of 1836.

William Bergin was not content to protest to Mackenzie about the Orangemen. He had seen the Orange procession in 1822. Early in 1823, he presented a petition to the House of Assembly calling for legislation against Orangeism. A reformer, W.W. Baldwin, together with the solicitor-general, Christopher Hagerman — a leading figure in the Family Compact, prepared a bill against the Orangemen. When this bill was debated on 4 March 1823, it received vigorous support from Charles Jones of Leeds, a tory who was worried about

the growth of Orangeism in his own constituency — Leeds County. Macdonnell of Glengarry County, where there were few Orangemen, insisted that the Highland Scots were offended by Orangeism because it was King William, their hero, who was responsible for the Glencoe Massacre.⁷

The bill passed its second reading 14 to 10, but was defeated at the final reading because of the absence of three of its supporters and a change of heart on the part of Samuel Case of Lennox and Addington. Bergin continued his campaign against Orangeism throughout the decade, during which there were few years in which the Assembly did not debate bills designed to curtail the activities of the Orangemen. Meanwhile, Orangemen were arriving with warrants and founding lodges in various parts of the province. Samuel Chearnley, a graduate of Trinity College, Dublin, settled with his family near Port Hope in 1817, where he soon founded an Orange Lodge. Orangeism had been established in Montreal around 1812 where Francis Dyer, William Burton and Arthur Hopper organized a lodge.⁸

Hopper, who had joined the Orange Lodge in Dublin in 1802 and later became Grand Master of Tipperary, left Montreal for Huntley in the early 1820s, bringing the movement to the Ottawa Valley. Individual Orangemen such as William Tully and Alexander Matheson, deputy sheriff of the Bathurst District, had already settled in the Perth area which was to be the scene of the first Orange riot in Canada.

This took place as a result of the arrival of a body of Roman Catholic Irish settlers, brought out by Peter Robinson in 1823. The recently-arrived settlers noticed the presence of obvious Orangemen like Matheson and Tully and deduced from this the presence of an organized Orange movement, which had yet to come into existence. Moreover, the fact that Matheson was deputy sheriff suggested to them that the local administration might be controlled by the Orangemen, as it was in many parts of Ireland.

In those days, all able-bodied males were included in the militia, but their duties were limited to attendance at an annual muster-day parade. These affairs were usually the occasion for heavy drinking. At the parade held near Perth on 23 April 1824, an exchange of abuse led to attack on an Alexander Morris and Captain Glendinning of the 4th Carleton Militia. A meeting of magistrates was called and troops were requested. Matheson gathered a party of special constables, which included a number of Orangemen, and they marched on the Irish settlement at Shepherd's Falls. One Irishman was killed and two wounded as a result of a clash at the settlement. Instead of sending troops, the government sent James Fitzgibbon, the adjutant-general of militia, a Gaelic-speaking Irishman who was also Grand Master of the Masonic Lodges in the province.⁹

Fitzgibbon's presence re-established calm and he wrote a report placing the blame for the incident on the Orangemen. He followed this with a public appeal to former Orangemen not to bring the movement to Upper Canada. With the moral support of the Lieutenant-Governor, Sir Peregrine Maitland, he induced York Orangemen to refrain from holding their annual processions.

Matheson found this incident a suitable time to found a lodge in the Perth area. Then he soon joined William Tully in writing letters to the lieutenant-

ant-governor explaining that Orange Lodges were loyal and respectable societies. At the same time, he sought authorization for the creation of a Canadian Grand Lodge from Orangemen in the United Kingdom. Such authorization could not be easily secured because the Irish Grand Lodge had been dissolved in 1825 and was not re-established until 1828. Under such conditions, Tully and Matheson found it difficult to establish the respectability of Orangeism, or even to secure authority from fellow Orangemen to found a Canadian movement.¹⁰

The British lodges which were still in existence after the dissolution of the Irish Grand Lodge were persuaded by Sir Harcourt Lees, a Church of Ireland clergyman, to recognize the Orange Benevolent Society, a relatively small organization which had for its deputy grand master, Ogle Robert Gowan, the future Canadian Grand Master. When Matheson wrote to the British Grand Lodge explaining that there were thousands of Orangemen in Canada in need or properly authorized lodges, the British Grand Lodge gave George Montgomery West, an Orange Anglican clergyman who was going to Kingston, the title of Deputy Grand Master with the right to found lodges in Canada. An Orange lodge already existed in Kingston which, on 12th July 1827, shortly before the arrival of West, had been involved in a riot. Shots had been exchanged, several persons wounded and numerous Orangemen and Catholics arrested.¹¹

West had the means of creating a Canadian Grand Lodge in 1828. There were lodges in Montreal, Leeds County, in the Ottawa Valley and along the Rideau near Perth. In the Newcastle District, where they were tolerated by the Sheriff, Henry Ruttan, they had or were about to acquire the support of the Assemblyman for Durham County, John Brown, and George Strange Boulton, the Assemblyman for Northumberland County, a former pupil of Dr. Strachan and member of one of the leading Compact families. In Prince Edward County the Orangemen were led by Captain Richard Bullock, a retired officer who enjoyed government patronage. There was a flourishing movement in and around the town of York, and Orangemen would soon appear in Peterborough. Yet West lacked either the ambition or the ability to create a Grand Lodge. The much-needed leadership was to be provided by Ogle R. Gowan, aged 26, who arrived in Canada in 1829 with a household of nine, including two servants.

Gowan came with the intention of becoming a gentleman-farmer, a role no longer open to him in Ireland. He had edited a small paper, the *Antidote* in Dublin, and, as secretary of Harcourt Lees' Orange Benevolent Society, he certainly had read Matheson's letter. He was thus aware of the need for a Canadian Grand Lodge. He chose to settle in Elizabethtown, Leeds County, where an Orange lodge had been established in 1826 by Arthur McClean of County Cavan in Ireland. Leeds Orangemen included a medical doctor, Robert Edmondson the coroner of the Johnstown District, Lieutenant-Colonel Joseph Hartwell, and an Anglican clergyman, Rossington Elms. McClean was editor of the *Brockville Gazette* which supported the leading Compact families — the Sherwoods and the families of Ephraim and David Jones.¹³

In spite of this, Orangeism had a cool reception from Leeds conservatives who saw it as a potential agency of discord between Protestants and Catho-

lics and as a manifestation of a distinct immigrant interest. July 12th processions which caused no serious disturbances in Leeds were reported with some misgivings in the *Gazette*, while the reform newspaper, the *Recorder*, edited by the Buell family, was, as a matter of course, opposed to Orangeism.¹⁴

On 9 November 1829, Gowan sent invitations to all known Orange lodges, asking representatives to meet at Brockville on New Years' Day to found a Canadian Grand Lodge. He had sufficient influence with the sheriff of the Johnstown istrict, Adiel Sherwood, to secure the use of the court house, but the meeting was given no immediate publicity. Gowan claimed that there were only nine lodges in existence at the time, including the Montreal lodge. The representatives passed a number of resolutions, including a declaration in favour of supporting independent candidates during elections. Gowan was elected Deputy Grand Master of British North America and it was hoped that the Duke of Cumberland, who was titular Grand Master of the Irish and British Grand Lodges, would accept the office of Canadian Grand Master.

Gowan acquired the Orange leadership by the force of personality and his apparent authority as representative of the parent movement. Yet this latter would soon place him at a disadvantage because his connections were with the Orange Benevolent Society which had been recognized by the British Grand Lodge but was dissolved when the Irish Grand Lodge was re-constituted in 1828. The embarrassment this caused Gowan soon became acute when a former partner and personal enemy of Gowan's, George Perkins Bull, arrived in Montreal and began to denounce Gowan as an imposter.

Gowan clearly intended to make Grand Lodge the means of launching a political career in the province. He announced plans for the publication of the *Sentinel*, which would be a loyalist rather than an Orange paper, for Gowan seems to have concluded that continuing the feud with Catholics would have no point in North America. Before the *Sentinel* appeared, the death of George IV provided, as required by law at that time, the occasion for new elections. As the leading Reform candidate, Colonel William Buell, a Loyalist and veteran of 1812, could not be beaten, Gowan attempted to induce the Reformers to accept him as a representative of the immigrant interest, thus rejecting an alliance with the tory candidate, Henry Sherwood.

Although Buell never accepted him as an ally, this scheme nearly worked, for Gowan received 39 votes more than Sherwood and only 24 less than Matthew Howard, the partner with whom Buell had run. Gowan had taken tory support for granted and got it up to the final hours of the election when the tories, seeing that Sherwood was bound to lose, voted for the Reformer, Howard, in order to prevent Gowan from winning.¹⁵

This election established Gowan as one of the leading personalities in Leeds County. It remained for him to find a place in provincial politics. He had run as the Irish immigrant candidate, appealing to both the Orange and the Green at a time when heavy Irish immigration was changing the character of the province. This immigration coincided with a political crisis, brought about by the personality of William Lyon Mackenzie who was expelled by the predominantly-conservative House of Assembly several times, only to be re-elected each time and finally declared to be unacceptable. During this crisis,

York Orangemen had supported Mackenzie, even when their fellow Orangeman, Simon Washburn, ran against him.

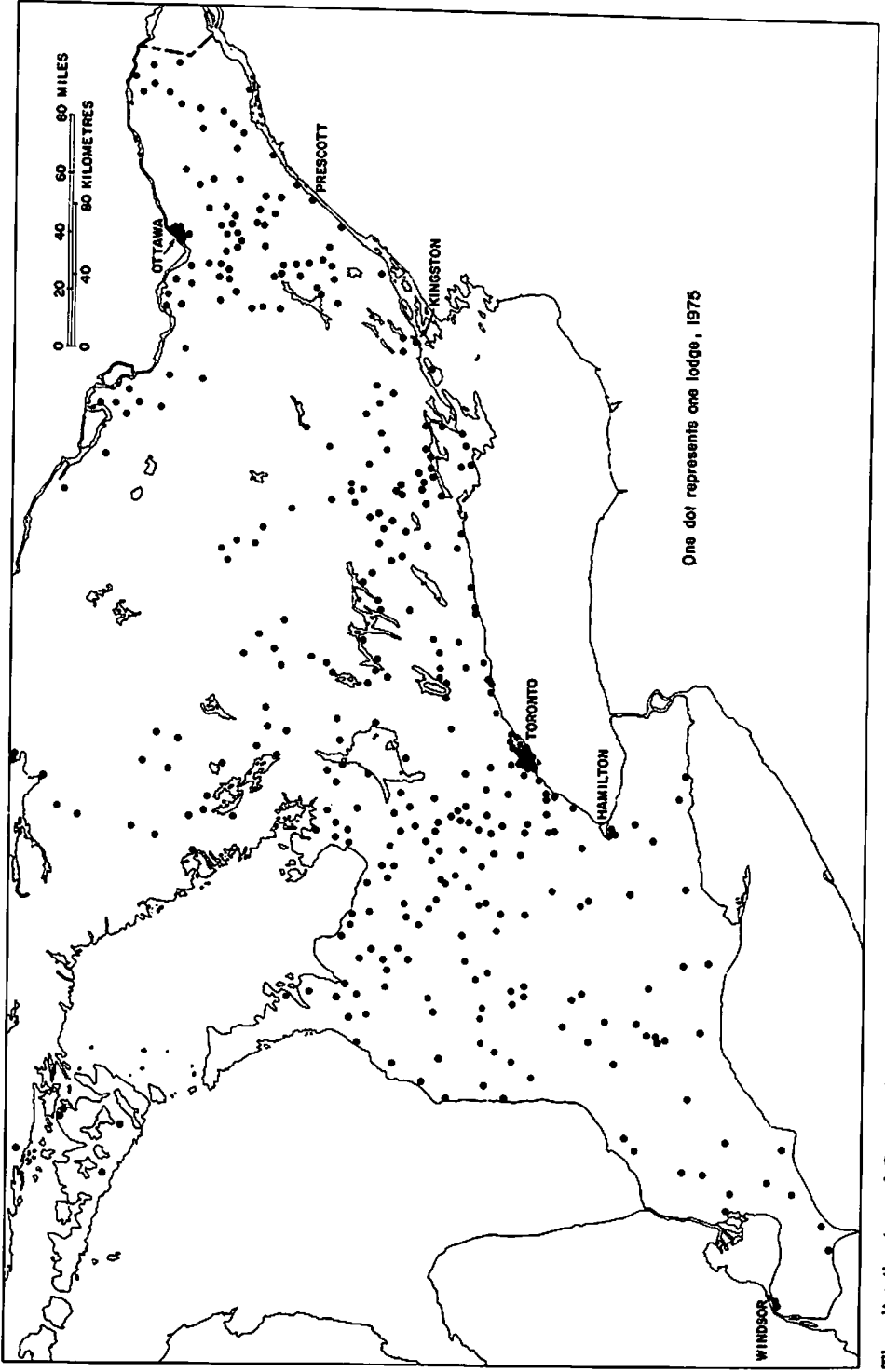
Mackenzie, who was attempting to blend British radicalism with frontier democracy, was organizing public meetings throughout the province to collect petitions protesting against the Assembly's treatment of him which he intended to take to the Colonial Office. Mackenzie hoped to win over the Irish, but he refused to support the creation of Emigrant Aid Societies that were sponsored by the lieutenant-governor, Sir John Colborne, as Mackenzie felt that such support would imply support of the administration. Early in 1832 Reformers Marshall Spring Bidwell and Peter Perry incautiously denounced pauper immigration, thereby offending both the Orangemen and the Catholics, and uniting them in support of Colborne's programme of immigrant aid. This collaboration between the Orange and the Green was the result of local initiative among conservatives like Colonel John Covert of Cobourg and it led to a formal exchange of courtesies between the Roman Catholic Bishop of Kingston, Alexander Macdonnell, and the Orange Grand Lodge, in which they congratulated one another on their loyalty. Gowan, in Leeds County, was on the fringe of this movement, but he gave it his support, taking a leading part in the organization of an Emigrant Aid Society in Brockville on the 17th of March 1832.¹⁶

Gowan might have done more had not his rival, George Perkins Bull, challenged his credentials as an Orangeman and persuaded the Montreal Orangemen to break with the Canadian Grand Lodge. By the fall of 1832, Gowan had been confirmed as Grand Master, but by that time the first waves of immigration had broken and the emigrant societies were dormant. With the new year, Gowan began a new campaign, protesting that although the Irish had been the most active loyalists in the province during the crisis of 1832, they had not been rewarded with office. He contrasted the selfless loyalty of the Irish with the interested loyalty of the "Family Compact."¹⁷

Up to this time, Gowan had attempted to combine the role of philosophical statesman — quoting Burke and Pit — with stage Irishman. To sustain the first role, he had kept his followers from using violence, but he noticed that violence had been tolerated by the authorities during the crisis of 1832. He was particularly impressed by Colonel Thomas Talbot's praise of his "Loyal Guards" who, after issuing inflammatory handbills, had broken up a meeting of Reformers in the London area.¹⁸

As many Irish had yet to receive title deeds to their property which would enable them to vote, they would welcome a riotous meeting as a means of asserting themselves politically. An experiment in organized riot seemed in order, and if directed against Reformers, would not the local Compact Families follow the example of the venerable Colonel Talbot?

An opportunity for violence arrived when the county representatives, William Buell and Matthew Howard, announced their intention of holding a public meeting to discuss the clergy reserves. They chose to do this at Farmersville, now called Athens, a liberal stronghold where there were few Orangemen. Gowan issued handbills, one signed "Amicas" which called on "All friends of law and order and the Constitution to assemble at Benjamin Hamblin's corner at 10 A.M. on March 9th" where a procession would be



The distribution of Orange Lodges in southern Ontario, 1975. (Source: Provincial Grand Orange Lodge Report of Ontario East and Ontario West, 1975)

formed "for a march to Farmersville with music and good shillelaghs . . . No Quarter to Traitors."¹⁹ A column of sleighs flying Orange and Green flags entered Farmersville where the Irish proceeded to assault the Reformers, while representatives of the Sherwood and Jones families stood by as interested spectators.

When the Reformers announced their intention to hold a second meeting on 16th March, David Jones induced them to call it off in the interest of public order. Gowan then decided to demonstrate that he possessed what in Ireland was called 'ascendancy'. In a handbill entitled "To Your Tents, O Israel," he called his followers to come to Brockville on the 16th "least the postponement be a deception." On that day, his followers rode about Brockville on sleighs and Gowan addressed his followers in words which would have done credit to Karl Marx. Sale of the clergy reserves, he announced, would only enrich the "Frasers, Crawfords, the Sherwoods and other capitalists of the District." Under the existing system, the poor would lease the land, while change would "rob the working man of the fruits of his labour and fill the pockets of the indolent, the idle, and the lazy."²¹

Force and threats of force had been tolerated; it remained for him to put them to practical use. The chance for this arose at the Police Board elections for the town of Brockville, held in April of 1833. Hitherto, the four-man board had been divided between reformers and conservatives in an uncontested election. Gowan attempted to wipe out the Reformers by securing the election of Dr. Edmonson and David Jones.

In those days, elections went on for several days and Gowan, whose supporters did not have a majority, hoped to win by voting early and inducing their conservative allies to use their authority as magistrates to close the polls when their candidates were leading. This pushed the alliance too far as Charles Jones not only refused to close the polls, but swore in special constables to prevent violence. The Reformers were elected, and Gowan's followers, who had been engaged in violence at Farmersville, were charged with assault and sentenced to several months in prison. Gowan protested to the newly-arrived Attorney-General, Robert Jameson, without results.²²

Meanwhile, one of Gowan's followers — James Gray — had unleashed a campaign of terror against leading families. Sheriff Adiel Sherwood's horse was shot while the deputy sheriff was on its back, and a barn owned by Jonas Jones was burned. Gray was arrested for arson, at that time a capital offence, but was later acquitted.²³

As the general election of 1834 approached, Gowan's political career seemed at an end, for he was isolated from both the reformers and the conservatives. Yet he was not without resources. The recently-appointed attorney-general, Jameson, was expected to find a seat in the Assembly and Gowan convinced him that he could find one in Leeds. In the days before responsible government, conservatives rarely opposed government candidates and Gowan, by running the attorney-general, prevented conservatives from putting up a candidate of their own. There remained then the problem of defeating the reformers who had a majority in the county. Jameson helped out by having the coroner, Joseph Hartwell, an Orangeman, made returning officer, and by putting the polls at Beverly, a militia centre where the

recently-arrived Irish were numerous.²⁴

After that, it was a simple matter to blockade the polls with the aid of the non-voting Irish immigrants. The blockade kept violence away from the polls until the third day of the election when Gowan's followers, armed with clubs, chased rival voters around the hustings. When Gowan and Jameson proved unable to restrain their followers, and Jameson refused to swear in special constables, the reform candidates withdrew. Less than half the electorate had voted.²⁵

Gowan enjoyed a few months in the Assembly before the election was declared invalid and a by-election was set for 2 March 1835. The second election was like the first, but the fighting was more extensive, with one of Gowan's followers being killed. The results were the same — Gowan and Jameson were returned.²⁶

This election was also declared invalid,²⁷ but at a third election, held in the spring of 1836 in which polling was held at four different places, the reformers were returned. Gowan received 547 votes, and Howard, whom he had hoped to defeat, 691. This time another Orangeman, R.D. Fraser, had run with Gowan, instead of the attorney-general.²⁸

The Irish vote, when combined with conservative votes, was substantial, but it required physical force to win. Gowan and the Irish were beaten for the moment, but a new opportunity arose when the lieutenant-governor, Sir Francis Bond Head, called upon the electorate to return loyal candidates. This brought about an alliance between Gowan and the Jones interest when Jonas Jones ran with Gowan.

By 1836 Irish immigration had swelled the membership of the Orange Lodges to 12,000 and there had been a substantial increase in the number of Roman Catholic voters. The Leeds alliance of the Orange and Green was part of a general alliance between Orangemen, tories and Roman Catholic voters. In Hastings and Northumberland counties, Orangemen voted for Catholic candidates. In Durham, Catholics supported Orange candidates. Catholics and Orangemen supported tories in Frontenac County. In Toronto, York Orangemen finally broke with Mackenzie and supported government candidates. In Prescott and Hawkesbury, Orangemen voted for anti-Orange Protestants.²⁹

Amid a general conservative victory, there was comparatively little violence. There were attempts at physical force in the London area and in Grenville but in each case, reformers were returned. Yet the odds remained the same in Leeds County. The polls were again at Beverley; Hartwell was he returning officer; about half the electorate voted, but Gowan and Jones were returned.³⁰

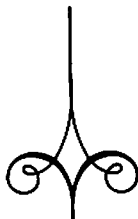
Gowan kept his seat until the next general election in 1841. There were protests against his use of violence, but he shrugged them off. In reply to a denunciation of his use of "bludgeon men," he published a letter in his paper, explaining that as an Irishman always carries a stick, he naturally takes it to the polls and he signed it "Paddy Whack."³¹

By 1836, Orange lodges were part of the Upper Canadian landscape and would remain so. The Orangemen were not the first to use violence in Canadian politics, but, with some help from Roman Catholics, they gave violence

an Irish flavour. During this period, the Orange and the Green united in a common front against nativist hostility. Many years later D'Arcy McGee said that you cannot make an Irishman into a Pilgrim Father. Orangemen and Irish Catholics would become North American, but would do so on their own terms. To them, North Americanism was what you made it, and they were determined that it would include Irish traditions.

NOTES

1. H. Senior, *Orangeism in Ireland and Britain, 1795-1868*, (London and Toronto, 1966), pp. 16-20.
2. H. Senior, *The Fenians and Canada*, (Toronto, 1978), p. 4.
3. *Colonial Advocate*, Queenston, 25 November 1824.
4. Public Archives of Ontario (PAO): Mackenzie-Lindsey clippings, no. 639; W.P. Bull, *From Boyne to Brampton*, (Toronto, 1935), pp. 50-1.
5. *Weekly Register*, York, 18 June 1822.
6. W. Bergin to W.L. Mackenzie, 31 August 1824, in Edith Firth, *The Town of York, 1815-1841* (Toronto, 1966), p. 95-6.
7. *Upper Canadian Herald*, Kingston, 5, 12 August 1823.
8. H. Senior, "Genesis of Canadian Orangeism," in *Ontario History*, (June, 1968), pp. 14-16.
9. *Ibid.*, pp. 19-21.
10. Petition of Orange Lodge No. 7, signed by William Tully, Secretary, to Maitland, 4 April 1827 (PAC: Upper Canadian Sundries). 11. H. Senior, "Genesis," pp. 26-7.
12. H. Senior, "Ogle Gowan and the Immigrant Question," in *Ontario History*, (December 1974), pp. 93-4.
13. G.R. MacPherson, "The Code of the Brockville Buells 1830-1849," (unpublished M.A. thesis, University of Western Ontario, 1966); E.M. Richard, "The Joneses of Brockville and the Family Compact," in *Ontario History*, vol. lx, no. 4, December 1968.
14. Senior, "Ogle Gowan," p. 195.
15. *Recorder*, Brockville, 28 September 1830.
16. Senior, "Ogle Gowan," pp. 201-203.
17. *Antidote*, Brockville, 29 January 1833.
18. *Antidote*, Brockville, 22 January 1833 T. Talbot to Peter Robinson, 26 January 1833, in *Transactions of the Royal Society of Canada*, Sect. II, 1909, p. 151.
19. *Recorder*, Brockville, 7 March 1833; *Antidote*, Brockville, 2 April 1833.
20. *Recorder*, Brockville, 14 March 1833.
21. *Antidote*, Brockville, 2 April 1833.
22. Jameson to Rowan, 10 July 1833, PAC: Upper Canada Sundries.
23. *British Colonial Argus*, St. Catharines, 5 October 1833; *Recorder*, Brockville, 18 September 1835.
24. Gowan to Rowan, 1 July 1834, AC: Upper Canada Sundries.
25. *Gazette*, Brockville, 30 October 1830.
26. *Correspondent and Advocate*, Toronto, 16 April 1835.
27. *Recorder*, Brockville, 13 March 1835.
28. *Ibid.*, 29 April 1836.
29. H. Senior, *Orangeism: The Canadian Phase*, (Toronto, 1972), p. 29.
30. *Recorder*, Brockville, 1, 15 July 1836.
31. *Brockville Statesman*, 18 February 1837.



The Ulster Legacy

Cecil Houston and William Smyth

The following article was first published in Multiculturalism, Vol. 1, No. 4, 1978, and we reprint it here with the permission of and thanks to the governing council of the University of Toronto, and of the authors. Cecil J. Houston is associate professor of geography at the University of Toronto in Mississauga, and William J. Smyth is professor of geography at St. Patrick's College, Maynooth, Ireland. They are co-authors, as well, of The Sash Canada Wore: A Historical Geography of the Orange Order in Canada. A review of the book is included in the "Strictly By The Book" section of this issue.

Sometimes fortuitous circumstances combine to provide genealogists with the proverbial windfall (in this case, almost the legendary pot 'o gold), and we think that to a certain extent that is true in this instance. We had readied our previous issue for publication when we received a letter from Mr. Houston, and a notice of the forthcoming publication of his book. At the same time, we had been chatting with Dr. Hereward Senior about his recent work on the Orange order, and the opportunity to place, in close juxtaposition, two articles on important aspects of Orangeism in Canada seemed too good to pass up.

It would appear as if historical geographers in particular are working furiously on those very aspects of Canadian settlement and culture that most interest genealogists. It is our hope that this contribution, and that of Dr. Senior's which also forms a part of this issue, will aid all Canadian genealogists in their understanding of this important 19th century cultural and political movement.

The perceptive traveller in rural Ontario may often come across a small and shuttered building bearing a plaque with the inscription L.O.L. These modest structures may be located at formerly important country road intersections or at the edge of commercial strips in small towns and villages. Architecturally, the halls are simple, usually of lumber frame construction and no larger than the traditional single-room school house. The plaque over the front door and the adjacent flagpole, often painted in bands of British red, white, and blue, are the only adornments on an otherwise austere and anonymous structure. Enquiries made of adolescents in the community will reveal little of the hall's significance or former role. But older residents will readily volunteer tales of meetings, parties, parades, electoral disputes, and perhaps even public brawls all related to the Protestant tradition represented by the unassuming meeting place of the local Loyal Orange Lodge (L.O.L.). Part of the Ontario landscape, the rural halls of the L.O.L. stand as visible reminders of the nineteenth century contribution of Protestant immigrants from Ireland to the development of Ontarian society.

In the province about 450 Orange lodges continue to operate under the jurisdiction of the national organization, the Grand Orange Lodge of British America which has its headquarters in Toronto. Within the cultural mosaic of the metropolitan centre the Orange presence, once overbearing, is subdued and difficult to recognize although Metro Toronto can boast 29 local lodges, the largest single concentration outside the Orange homeland in Ulster. The

real strength and expression of Orangeism in contemporary Ontario lies outside Toronto in a great swath of rural settlements from the shores of Lake Huron to a line between Ottawa and Prescott. That geographical distribution is highlighted by concentrations in the western farming areas of Peel, Dufferin, Simcoe, Grey, and Huron counties. East of Toronto the counties of Durham, Leeds, and Carleton are prominent in a pattern that is otherwise marked by both the familiar economic barrier created by the Precambrian Shield and the *Canadien* settlements in the province's eastern tip. The Lake Erie plain has only a handful of lodges between Fort Erie and Windsor and was never an area known for either its Irishness or fervent Orangeism. The German and Mennonite areas of Waterloo county have also been non-Orange. Through the rest of Protestant Ontario Orange lodges were common. In 1870 there were about 950 lodges meeting in the province and three quarters of the more than 400 settled townships at the time had at least one Orange hall. The present distribution of lodges illustrated in the map is but a relic of the former strength of the Protestant Irish, the largest single immigrant group in mid-nineteenth century Ontario.

The Irish immigrants came from a country which, from the time of the seventeenth century English Plantations, had been characterized by political and religious clashes. The native population remained Catholic and was thereby distinguished from the Protestant colonists and their descendants. During the past three centuries conflict between the two groups has been expressed in sectarian terms although the root cause of their quarrel has been economic and political rather than religious. The Protestants, to combat growing Catholic threats to their ascendancy in Ireland, formed in 1795 the Orange Order, a secret society of adult males adamantly Protestant in character, British and loyalist in spirit, and frequently anti-Catholic in tone. The Order was to become synonymous with the larger part of Irish and, in particular, Ulster Protestantism. The Protestant Irish arrived early in Ontario and during the great immigration period from 1825 to 1845, when Ontario's population increased from 150,000 to 500,000, the majority of immigrants were Irish and the bulk of them Protestant Ulstermen. Although there were many Catholic Irish in Upper Canada before the 1840s, a significant influx of Irish Catholics occurred during the years from 1847 to 1850, a time of famine in Ireland. By then their Protestant counterparts were strongly entrenched in a country where access to good agricultural land was becoming severely restricted. Within a few years many of the Catholics who had emigrated because of the famine had moved south to the United States and those in British America tended to cluster in the urban slums of Toronto, Kingston, and Hamilton. In general it may be argued that by mid-century the strongest Irish presence in Ontario was Protestant and this pattern has continued. Traditionally, the United States has been the primary destination of Irish Catholics, hopeful of finding a job through the influence and guidance of their cousins in Boston or New York; Protestants have been more inclined to choose Canada.

The Irish immigrants to North America tended to bring to their new home many old world attitudes and conflicts. Of the cultural attributes the Ulster Protestants brought with them few were more distinctive than the readiness to support the principles of Orangeism. In 1818 the first public parade of

immigrant Orangemen in York (Toronto) was held on July 12, the anniversary of the Protestant King William's victory over the Catholic King James at the Battle of the Boyne, fought in 1690. The parade became an annual event and for over a century was unrivalled by any other public demonstration in the Queen City. Early strongholds of Ulstermen and the Orange fraternity were to be found also in Peel and Leeds counties where lodge attendance quickly became a social duty of the Protestant farmers. At Brockville in 1830 Ogle R. Gowan, a recent immigrant from County Wexford, created a central administration, The Grand Orange Lodge of British North America, to organize the Orangemen already resident in the colony. It was to grow and flourish in the following decades with the great influxes of Ulstermen and the advance of settlement through the Protestant colony. The strength of the Order was estimated at over 11,000 men in 1833 and by 1860 it was claimed that there were 100,000 adherents. These figures are probably inflated. Administrators in the Order had a vested interest in exaggerating their membership and in addition their accountancy was complicated by the very high turnover of members in the voluntary society.

The geographic expression of Orange strength was more impressive. Around the time of Confederation in some strongholds Orange halls could be found every five to ten miles and Mono Township (north of Orangeville) with a population of 4,000 in 1870 had nine local lodges. Kingston and its adjoining township had 18 lodges and Toronto, which has always served as a focus for immigration, had 22. Such areas formed the heartland of Tory, Protestant Ontario.

The Order was virtually ubiquitous. Initially it served its members as an immigrant fraternity but it soon became much more. The number of Irish Protestants and their organization made them a powerful social and political force. Orangemen were from the 1830s actively involved in politics. Their anti-Catholicism, loyalty to the British monarchy, and the public expression of their folklore and tradition in annual parades each 12th of July made them a conspicuous but not inappropriate element in conservative, pro-British Upper Canada.

For new arrivals from Ulster the immigrant experience was not one of displacement; they found an immediately familiar social situation in the lodge where advice on housing and jobs was available and close links with the homeland, its culture, and mythology more than adequately provided. They were also in the vanguard of the new Ontarian society where they simply recreated the experience of their forefathers in the plantation of Ireland. The lodge's ritual and color and the glamor afforded by participating publicly in the July celebration provided useful antidotes to the monotonous anonymity of life. In frontier settlements the Order was frequently the only social organization that could unite the various Protestant denominations and it was not unusual for the Orange Hall to function temporarily as the township hall, local church, or school. Individual lodges also provided mutual aid in the form of sickness and funeral benefits for its members. Later on in its history the Order continued to offer an infrastructure for camaraderie supported by its own centralized system of insurance formalized in 1881 in the Orange Mutual Benefit Association, a service not provided by the contemporary Irish

Grand Lodge.

The presence and public demonstrations of Orangeism, satisfying to the members, were often construed as (and they were often meant to be) antagonistic to Catholics. In communities that had a sizeable minority of Catholics, such as Toronto, the flag waving and playing of tunes such as "Kick the Pope" and "Croppies lie down" were scarcely intended to ensure harmony. Rioting sometimes accompanied the parades and from 1844 to 1852 Orange demonstrations were in fact banned in the province. Fragile relations existed between the Orange and Catholic communities, each wary of any advance in the strength of the other. During political crises such as those emanating from the Jesuits Estates Act of 1889, the Manitoba School Question of the 1890s, and the conscription issues of the twentieth century, the Order actively pursued an anti-Catholic stance. Such politico-religious reactions, however, were not exclusive to members of the Order as many Protestant non-Orange representatives in the press, churches, and politics were equally vociferous in their anti-Catholicism. Within such a society Orangeism was neither an anachronism nor a cultural relic. The tenets of Orangeism were central to the philosophy of many Ontarians and they played a prominent role in setting and maintaining the tone of the province.

The centrality of the fraternity in the province is reflected well in the Order's ability to transcend its original immigrant functions and ethnic base to become a significant political force. The Order had emerged as a politico-religious organization in an Ireland where little distinction was made between politics and religious alignment. In a situation where Protestantism and loyalty to the British Monarchy were regarded as synonymous, Catholics were at best suspect citizens. In many respects Tory Protestant Ontario, stimulated by the foil of nearby Catholic Quebec, provided a colonial situation and an atmosphere conducive to the growth of Orangeism. Espousing the destiny of the new colony, Orangemen could attract to their ranks a wide range of sympathizers to whom the cry "No Surrender" seemed as necessary in the face of French-Canadian and immigrant Irish Catholicism and American republicanism as it had been to the defenders of the Catholic-besieged city of Derry in seventeenth century Ulster.

Orangeism was successfully grafted onto Ontario politics not merely because it found a fertile ground among the thousands of Ulstermen in the province, but because it was an attractive ideology around which a large part of the Protestant British community could be cemented. Although earlier resented by many of the non-Irish groups, especially the Family Compact, the Order had, by mid-century, entered into an unofficial entente with the Conservative party and until well into the twentieth century the Orange vote was one that held considerable sway in the electoral battles. Sir John A. Macdonald and Sir Mackenzie Bowell were both Orangemen, the latter a former Grand Master of the Order. Many other Orangemen took their seats in both the provincial and federal parliaments. At the municipal level the grassroot strength of Orangeism was particularly strong and nowhere was this more evident than in the politics of Toronto. The first Orange mayor of the city was elected in 1845 and during the remainder of the nineteenth century, 20 of the 23 mayors were members of the Order. This grip on the mayoralty contin-

ued, with some notable exceptions, into the present century, the last Orange incumbent being William Dennison who retired in 1972. It was this strength, sustained by the large number of Toronto Orangemen (there were reckoned to be 8,000 by 1920) that gave to the city the title "The Belfast of Canada."

The image of political power and the associated implication of being a fount of patronage for various levels of employment attracted many to the lodges. The recruits were by no means always Irish, but they were invariably Protestant. Certainly as early as 1850 second generation Canadians were prominent in the Order and as immigration declined in the last third of the nineteenth century the native born came to dominate the membership. Immigrants did continue to join, however, but they were just as likely to be of Scottish origin as of Irish. English and American immigrants were more weakly represented. The Orange Order outgrew its immigrant roots and became an established and powerful interest group. It was on the basis of the latter that its eclectic appeal rested.

During the 50 years following Confederation the Orange Order, while retaining its rural strength, proved to be very adaptable to the changing economic and social circumstances brought about by industrialization. In Ontario the exploitation of the resource wealth of the Shield and the emergence of lumber and mining towns was accompanied by the northward extension of lodges. The rapid population growth of Toronto, due largely to migration from rural Ontario, was also reflected in the Order's development. Between 1870 and 1900 the population of Toronto increased from about 55,000 to 200,000 and the number of lodges rose almost proportionately. (There were 17 in 1870 and 60 in 1900). During the same period the front line of Orangeism was extended well beyond Ontario into the new settlements of the prairies and British Columbia. Clearly the Order was able to fit into a wide range of social and geographical conditions; it was one of the few secular organizations which could successfully span rural and urban-industrial society at the beginning of this century.

Orangeism reached its peak in Canada during the 1920s by which time lodges were to be found in every province in the country, including a few in the English-speaking communities of Quebec. Ontario remained, as always, the heartland of the organization with almost 1,200 lodges, two-thirds of the Canadian total. The Ontario lodges thus represented the strongest manifestation of Orangeism outside Ulster. Since 1930 and especially after the Second World War the Order has been declining. Little potential support now exists in a country whose colonial image has yielded to one of national maturity and where social divisions are more likely to be expressed along lines of class rather than religion. The Orangemen still comment publicly on issues such as the Flag and recent policies in the fields of immigration and bilingualism. But they no longer represent a strong political force, even in Toronto where the present city council has no Orange members.



The meeting hall of Loyal Orange Lodge No. 2281 in the village of Selby, near Napanee, Ontario. Photo by C. Houston and W. Smyth

More Migrants from Cumberland County, Nova Scotia

Compiled by Ernest E. Coates

In Vol. 2, No. 2, 1980 (pp. 70-72) we published a list (compiled by Mr. Coates) of Nova Scotians who had migrated to Ontario from Cumberland County, Nova Scotia. In his (and our) continuing search for these migratory connections, Mr. Coates, has uncovered an interesting article first published in a Maritime newspaper — The Maritime Sentinel — at Amherst, N.S. He writes: "There may be descendants of these people in Ontario or elsewhere that might like to know about their ancestors. The surnames mentioned in this item are in most cases still the surnames of people living in Cumberland County, N.S." The paper in question was Vol. XIV, No. 836, Thursday, January 24, 1889. If any of our readers recognize familiar family names, we would be interested (as would Mr. Coates) in hearing from them.

"From Linden, Cumberland County, N.S., went several members of the Mills family, notably John, who kept a hotel in Iona, Ontario, and his sister, Mrs. George Silcox. She was formerly married twice, the husbands were Canfield and Smith, being Nova Scotians. Wesley Smith, a native of Shinimicas, resided at Burwell's Corners, Ontario near to the Clarkes, formerly of Wallace, N.S. Jane Bennett went from 'The Plains' before 1869 and operated a tailoring and dress-making business in Iona, Ontario. Her brother-in-law a Bartlett of Wentworth, N.S. There were the Brooks at Burwell's Corners and their neighbors the Fillmores, a Rushton from Wallace, N.S., also a Henderson, a Harrison from Maccan or rather his descendants, Albert Boss who went from Athol, N.S. in 1887, and some Clarkes from Minudie, N.S. The late John Gilbert's family of Canaan, Cumb. Co., N.S. have numerous descendants in Elgin, Ontario. John Gilbert Jr., who resided in Shedden, Ontario, was twice married. Jane Gilbert married Stephen Gilroy of Salt Springs, a brother to 'George' the merchant. Isaac while visiting his friends in Elgin, married Miss Boyd of Five Islands, N.S. who only lived one year afterwards. Dan Gilbert had wandered to and fro on the earth and up and down upon it for about half a century; and ever kept in mind the importance of the almighty dollar, and never found a woman whom he was sure it would pay to marry. Of Stephen Canning's family of Southampton, Cumb. Co., N.S., a son Fred settled in Strathroy, Ont. Another son Stephen Jr., returned home and married a lady in Apple River, and a stepson Siwood O'Brien went to Ontario when a boy, and after a time opened a grocery store in Toronto. He was twice burnt out, but he overcame his drawbacks and operated a tea store in that city and was married to an Upper Canadian lady. Silas Boss who was 'brought up' by his Uncle Thomas Shipley of River Herbert, Cumb. Co., N.S., and who married a Miss Smith of Diligent, Cumb. Co., N.S., and moved with his family to London, Ontario, and was the propeter of a milk wagon in that city. John Gilroy and his brother Sam went from Mapleton, Cumb. Co., N.S. when young men. Sam settled in Petrolias [sic], Ont. John moved about to various places, he finally settled in Fingal, Ontario. His family was a Baker's Dozen. Will Pipes and Thomas Holmes went from Nappan, Cumb. Co., N.S. to Tryconnel [Tyrconnel], Ontario. Pipes had the good fortune to marry the daughter of a well-to-do settler, who set them up in business. FONSE Holmes went three times to Ontario, returning between times to N.S. to spend a year or so. Joe Brown sold his farm at Lewis Crossing, Mapleton, Cumb. Co., N.S., and went to Chatham, Ontario. He died of lung disease after some years, and his wife who was the daughter of D.Y. Homes of Parrsboro, N.S., came back to N.S. to die in a few years of the same disease."



A cheaper way of sending foreign correspondents return postage

By John D. Blackwell

For most genealogical researchers, correspondence is a principal vehicle for obtaining information. Much has been written in guides and journals about the forms one should follow in order to realize the best results in letter-writing. In general, one should limited the number of questions in each communication. Never overwhelm the recipient with requests. Remember that he or she may not share your enthusiasm for family history — even if the person in interested, voluminous 'demands' for data may frightem him or her off.

One of the best ways of encouraging a reply is the inclusion of a stamped, self-addressed envelope (SSA, or SASE) in a letter of inquiry. In doing so, the sender is minimizing the recipient's expense and inconvenience. The former is also showing good etiquette or correspondence. These small gestures go far in smoothing the way for further genealogical dialogue by mail.

Providing a SASE is simple enough within one's own country, but what is one to do in the case of international correspondence? As strange as the fact may seem, many of us seem to forget that one country's stamps are not valid on letters sent from another nation. Anyone wishing to provide an international correspondent with the courtesy and convenience of a stamped, self-addressed envelope has basically two choices.

The first is the use of International Reply Coupons. These may be purchased from the Canadian Post Office, and each "coupon is exchangeable in any country of the Universal Postal Union for one or more postage stamps representing the *minimum postage* for an unregistered letter sent *by surface* to a foreign country." In general, surface conveyance (up to one ounce or the gram equivalent) requires one coupon; air mail, *two* coupons. At this point I should add (and I was informed of this fact by an employee of Canada Post) that in countries (including Canada) where first class surface conveyance no longer exists, the respective post office "should" send the letter by air mail.

The problem with the International Reply Coupon is its considerable expense. Each coupon costs 45¢ (one item that did not go up in price at the Canadian Post Office on 1 April 1979). Since few of us have the life expectancy of Methuselah (sometimes required for the seemingly interminable delivery time of overseas surface mail), we have little real choice other than air mail — which in general requires not one, but two coupons. Thus, for return air mail postage (from England, for example) we are talking in terms of almost \$1.00, not to mention the new rate of 35¢ for the original air mail letter and the rising cost of stationery. In vew of these hard facts, writing a letter that includes return air mail postage becomes a point to ponder.

The other means of providing a self-addressed stamped envelope is to enclose the appropriate foreign stamp. This method is even more convenient for the recipient because it avoids the need to trade in a coupon at his or her post office (however little red tape may be involved). But how does one obtain the foreign

stamps in the first place? Some seasoned correspondents suggest purchasing stamps directly from the appropriate foreign post office. This idea may work well but has several problems if one is not a prolific overseas letter-writer. Foreign postal authorities will probably not want to be bothered with too small an order for stamps. Postal rates are rapidly increasing these days; thus, if one's old supply is not exhausted before a new rate change, it will be necessary to purchase small denominations of stamps to compensate for these increases. In Canada a stamp is valid regardless of its age, but in some countries, stamp issues become invalid after a certain length of time. Thus, unused stamps eventually become useless as postage.

The simplest solution to this dilemma, especially for the occasional international correspondent, is the purchase of foreign postage stamps from a local stamp dealer. The genealogist should ask to see the dealer's least expensive current definitives for the country in question. Since the family historian is interested only in using these stamps as valid postage, not as collectables, it is only important that they be valid and of sufficient denomination. For example, the present air mail rate from Britain to Canada is 13p; from the U.S. to Canada, 15c. The dealer should be able to assist a customer in determining such details, as the former is usually in frequent communication with collectors in other countries.

The advantages of purchasing stamps from a local dealer are several. The cost of providing return postage will be substantially reduced. It will no longer be necessary to keep on hand large numbers of foreign stamps which are subject to increased rates and invalidation. One will also have the advantage of being able to bargain with the dealer about the cost and to compare prices in other shops. One may even learn more of the country in which one is researching and — heaven forbid! — acquire an interest in yet another hobby.

Post Script

I add three important footnotes here. First, never, absolutely never, send cash in a letter. Doing so is foolish when there are options such as personal cheques, certified cheques and postal money orders. Secondly, when addressing a stamped, self-addressed enveloped, or any envelope for that matter, always write legibly and make use of postal or zip codes. These fine points really do improve the chances of arrival. Thirdly, correspondence sent in a non-white envelope may give the impression of other-than-first-class mail. If you have paid for first-class postage, make sure the fact is well displayed: use first-class stickers; the same goes for air mail and special delivery . . . and may all your correspondence be a pleasant and productive experience.

Fort Hunter Indian Church Records

By Maryly B. Penrose, C.G.

The following church records are contained in the appendices of a forthcoming book entitled Indian Affairs Papers: American Revolution. This work is a compilation of contemporary treaties, speeches, and correspondance which cover the continuing efforts made by the Americans and British to each secure and maintain the support of the Six Nations in the Revolutionary War. It will be published by Liberty Bell Associates of Franklin Park, New Jersey, and will be the third important volume to appear under Maryly Penrose's authorship. Readers of CANADIAN GENEALOGIST will be familiar with Mrs. Penrose's extremely useful volume Mohawk Valley in the Revolution: Committee of Safety Papers and Genealogical Compendium, and perhaps also with her previous work Baumann/Bowman Family of the Mohawk, Susquehanna & Niagara Rivers. The Fort Hunter Indian Church Records represent an important addition to the documents available to family researchers in this important area of the revolutionary conflict, particularly as they affect Mohawk Indian family research.

In 1711-12, Queen Anne ordered the construction of Fort Hunter (situated near the east bank of the Schoharie River where it empties into the Mohawk River). This frontier military post was named in honor of Robert Hunter, then Governor of the Province of New York. The Queen Anne Chapel was also erected and missionaries were appointed by the Anglican Church for the settlers and Mohawk Indians living in the area.

Following the German Flats/Albany Treaty in 1775, most of the Mohawks at Fort Hunter did not adhere to the terms of neutrality in the treaty and were influenced by their missionary, John Stuart, to remain loyal to the Crown. Many of the warriors joined Sir John Johnson's forces and left the Mohawk Valley. After the Battle of Oriskany, Fort Hunter was taken over by the Americans and the remaining Indians departed for Canada.

On 15 September 1778, Daniel Claus, Deputy Superintendent of Indian Affairs, reported to Governor Frederick Haldimand that:

"The Mohawks have been with me, to acquaint your Excellcy. by Letter that they have pitched upon a place, where to fix their Families during next Winter, which is at la Chine, and a Little Distance farther into the Woods, than where they were last Winter. And as Your Excellcy. had told them You would assist them in being settled as comfortable as the place would admit off, they have applied for abt. 300 Boards, and a hand or two to assist them in putting up their Hutts,"

John Deserontyn, Mohawk Chief and Captain in the Indian Department, wrote to Claus on 2 April 1784 requesting resettlement of the La Chine (formerly Fort Hunter) Indians:

" . . . we hope you will let us fix our boundary at a meadow on the Bay of Quinte to extend to the largest Creek or River emptying in that Bay towards the South West for you desired us last summer to find out a good place for mills which would greatly contribute to our easier livelihood ."

The British government granted this request and the Fort Hunter Mohawks were resettled at the Bay of Quinte in Ontario.

The following baptisms, marriages, and deaths were transcribed from the Indian Church records kept by Reverend Henry Barclay during his tenure as missionary to the Mohawks at Fort Hunter from 1735 to 1747.

BAPTISMS

13 April 1735

Jacob, son of Ezras and Elisabeth **Teganderassa**. Sureties: Esras Senior, Mary John, son of Peter and Christina **Ogoghsanogeghta**. Sureties: Moses **Adiogaroni**, Hanna **Gaunthoha**.

Henry, son of Thomas W. and Ester **Sewallese**. Sureties: Aron **Osanagihte**, Mary **Teonuleri**.

Aaron, son of Adam and Christina **Tegedoonrek**. Sureties: Thos. Butler, Margaret **Gwaghlarani**.

Sarah, dau. of Joseph A. and Chatarine **Sadagayeenda**. Sureties: Joseph Clement, Anna Clement, Mary Clement.

19 June 1735

David, son of Cornelis and Anna **Thanighwahege**. Sureties: Simon and Gesuna **Waghrukaragku**.

28 December 1735

Aron, son of Aron and Margaret **Oserageghte**. Sureties: Aria, Esaras Senr., Anna, Aron's sister.

Abraham, son of Isack and Elisabeth **Anoghsookte**. Sureties: John **Sagahowane**, Brant **Kanagaradunkwai**, Catharena **Tagganakwari**.

2 June 1736

Simon, son of David and Catherine **Tewaghjewasha**. Sureties: Jacamine, Simon, **Tagwanagon**.

Paul, son of Daniel and Elisabeth **Aasharego**. Sureties: Paul and Ester **Tehoghwhengeronte**.

12 February 1736-37

Jacob **Owhensiawane** aged about 80 years (b c1656-57) bpt. at **Connajughere** (Canajoharie) Castle. Witnesses: Esras Senior, Abraham of **Connajre** (Canajoharie).

12 March 1736-37

Peter, son of (Lucas) and Margaret **Jughahiesi**.

10 May 1738

Joseph, son of Jacob **Owhentiawane**. Sureties: Cornls. **Tajnegkwanege**, Moses **Uttijagaroondi**, Mary.

3 September 1738

Abraham, son of Thomas **Sewaghse**. Sureties: Lucas **Jughahise**, John

Sejehawane, Mary Kaheghlaginhass. (Swaghese may be Thomas W. Sewallese and his wife, Esther.)

14 January 1738-39

Catharine, dau. of Aron and Margaret Oseragighle. Sureties: Issaack and Elizabeth **Anoghsookle, Canasleje**

4 February 1738-39

Peter, son of Sanders and Margaret Kensiagoo. Sureties: Brant and Christina **Kanagaradunkwa, Moses Nowasariaha.**

18 February 1738-39

Jacamine, dau. of (?) Kayingwerigoo and his wife. Sureties: Joseph **Sayoenwese, Mary Koheghghinhoss.**

29 April 1739

Catharine, dau. of Hendrick and Anna. Sureties: Margaret **Kinsiago, Margaret Jugahahise.**

Sarah, dau. of Esras and Elizabeth Teganderase. Sureties: Esras **Kaneraghtaghare, Seth and Margaret Karonkyaghraghwa.**

14 October 1739

Jacamine, dau. of Brant and Lydia Kaweganoke. Sureties: Seth **Sielssararede, Karehoge, Mary (dau. of Karehoge) Jacamine (mother of Brant Kaweganoke).**

14 January 1739-40

John and Rachel, son and dau. of Reyneir the Indian and his wife. Sureties: Brant **Kanadaragunkwa, Moses Uliyagarooni, Jacimin Kaghterioon.**

10 February 1739-40

Joseph, son of Brant and Alida Karonkyatekha. Sureties: Ezras Senior, Gideon, Mary (dau. of Gideon).

24 February 1739-40

Christina, dau. of Cornelius and Anna Thanighwanege. Sureties: Hendrick and his wife, Christina.

Cornelius Oderagaurrie, a captive Indian aged about 20 (b c1719-20). Witnesses: Hendrick, Cornelius **Thanighwanege**

10 May 1740

Moses, son of Petrus and Christina Sagohsenagighte. Sureties: Moses **Aderyagarooni, Sarah.**

Martha, dau. of Jacob and (?) Owghensrawane. Sureties: Gideon **Dewignidoge, Sarah Kahickgoad.**

25 May 1740

Catharine, dau. of Lucas and Margaret Jughhahiese. Sureties: Joanis

Segehowane, Abraham Sohertenough, Canastaje.

6 July 1740

Jonathan, son of Paul and Sarah **Tegaghnewadighon**. Sureties: Abraham **Kaneghstase**, David and Susanna **Kahowa**.

David, son of Peter and Mary **Teyoronkyathe**. Sureties: Isaack **Sinhegtontho**, David **Soregwaghkon**, Margaret **Karonkyaghkon**.

14 August 1740

Cornelius, son of John and Martina **Thaddidaghton**.

18 August 1740

Lot, son of Joseph and Margaret **Thahoweanoghte**. Sureties: Abraham **Kanoslens**, Brant **Jogawe**, and his wife, Rebecca.

2 September 1740

Jacamine, dau. of Moses and Margret **Nowaderiha**. Sureties: Gedion Senior, Jacamine Snr., Christina, Brants wife.

28 September 1740

Jacob, son of Jacob and Eve **Jorane**. Sureties: Lasarus **Ajenowiesak**, Elizabeth, wife of Daniel **Ashanegoo**.

Mary, dau. of Michael Mortour (Montour) and his wife. Sureties: Esras **Tegonderasse**, Anna Clement, Mary.

1 March 1740-41

Abraham, son of Abraham and Margaret **Asharego**. Sureties: Abraham **Tiurhadaghriyo**, Peter **Serehowane**, Ester, wife of Abraham.

Margaret, dau. of Anthony and Margaret **Oniyngodon**. Sureties: John **Gariholead**, Susanna **Kanighsentha**, Jannitie **Kannoenoah**.

15 March 1740-41

Cornelius, son of Joseph and Margaret **Deasonyorea**. Sureties: Araon **Oseragighte**, Cornelius **Thanighwaneyes**, Catharine.

24 May 1741

Thomas, son of Joseph and Mary **Seyoenwese**. Sureties: Lucas and Margaret **Jaghahies**.

25 June 1741

Hendrick, son of Nicus and Sarah **Kanaghkwase**. Sureties: Hendrick and Christiana **Kagsoghyaethad**.

Jacob, son of Peter and Mary **Kanasagrongo**. Sureties: Gedion and Catharine **Jehonjowane**.

Neeltie, dau. of Petrus and Mary **Serehowane**. Sureties: Rutgert and Esther **Kenderago**

18 July 1741

Mary, dau. of Daniel and Elizabeth Asharego. Sureties: Aaron Oseragighte, Canastage.

Lucas, son of Jacob Tagaghroyacthe and Kagoghyadon. Sureties: Lucas and Margaret Jughahiese, Cornelius Tewanighwanege.

Jacob, son of Peter and Margaret Tehonawagakwangeraghkwa. Sureties: Jacob and Jacamina Kaghteneni.

3 September 1741

Moses, son of Lucas and Margaret Jughahiese. Sureties: Laurence and Susanna.

20 September 1741

Hendrick, son of Jacob Owensawane. Sureties: Kahickgo, Elizabeth, wife of Asharedoos.

4 October 1741

Jan and Anna, son and dau. of Aaron and Alida Dseragighte

28 January 1741-42

Christina, dau. of Peter and Margaret Tehonwagawangeraghkwa. Sureties: Lot Thorogahyonge, Ester Kanoghserightha, Maria.

23 April 1742

John, son of Aron and Margaret Oseragegte. Sureties: Isaac Andghjookte, Alida.

29 April 1742

Adan, son of Brant and Lydia (Kaweganoke). Sureties: Seth Sietetarare, Esras Senior, Margaret, dau. of Esras Senior.

16 January 1742-43

Mary, dau. of Moses and Mary Nowadorika

8 January 1743-44

Cornelius, son of Michael Montour. Sureties: John Sesehowane, Brant, Margaret.

19 February 1743-44

Chatarine, dau. of Peter Serehowane. Sureties: Joseph and Neeltie.

27 May 1744

Sarah, dau. of Jacob Owhensiawane. Sureties: Joesph, Rebecca, Sarah.

17 June 1744

Cornelius, son of Joseph Sonhahtowane. Sureties: Cornelius, Anna.

David, son of John Seghnegearat. Sureties: Abraham, Catharina.

Anna, dau. of Cornelius Kaghneghtagon. Sureties: James and Magdalena.

9 September 1744

(?), dau. of Lucas **Jughahiese**. Sureties: Moses **Nowadarika** and his wife.

14 October 1744

(?), son of Isaac **Onogahsoohte**.

10 February 1744-45

Isaac, son of Hendrick and Anna. Sureties: Simon, Gesina.

17 February 1744-45

Nicus, son of John **Quaqua**. Sureties: Seth, Joseph, Alida.

20 June 1745

Seth, son of Jacob **Igwgebhuawabe**. Sureties: Seth **Anthonyton** and his wife.

23 June 1745

Elizabeth, dau. of Brant **Karonkyahkha**. Sureties: Abraham **Canostens**, Elizabeth.

Nicholas **Onwerigoughsere** aged about 25 years (b c1719-20). Witness: Thomas **Pahayonwiyo**.

Anna **Kaniyoghsawero** aged about 14 (b c1730-31). Witness: Joseph **Onondagera**.

15 September 1745

Moses **Nowadariaha**

Petrus **Sagoghsenagigte**

12 January 1745-46

Seth, son of Jacob **Tagwayanont**. Sureties: Seth, Magdelene.

2 February 1745-46

Joseph, son of John and Mary **Kanadagaye**. Sureties: Moses, Thomas, **Canastaje**.

16 October 1745

Jacob **Sayighranoha** a Tuscarora Indian aged about 40 years (b c1704-05). Witnesses: Hendrick **Thyanoge**, Abraham **Kanostens**, Mary.

MARRIAGES

19 June 1735

Lucas **Jughahiese** to Margaret **Teongosese**

Abraham **Sghetagearat** to Jacamine **Kaghtenoone**

Isaack [**Anoghsookte**] to Elisabeth

Moses **Nowadarike** to [Margaret]

25 February 1738-39

David **Dewaghiwaghse** to Catharine **Oyogoon**

26 May 1740

Aron **Soghoronnadagawee** to Catharine **Kaniharhas**

FUNERALS

[no date]

Aaron, son of Adam **Fegedoonrek** deceased.

July 1735

About this time Adam **Fegecoonrek** died.

20 May 1739

Sarah, dau. of Seth buried.

5 June 1739

dau. of Jacob **Owhessawan** died.

N.B. - two more children of the same died this Spring when I was absent.

[Henry Barclay]

6 June 1739

Peter, son of Sander **Kinsiago**.

8 June 1739

Gesina **Tekarrirahon** aged about 90 years (b c1648-49).

October 1739

Son of Daniel **Ashanrego** died.

16 May 1740

Martha, dau. of Jacob **Owhehawane** was buried on the Indian burying ground.

29 May 1740

Catharine, dau. of Lucas **Jughhahiese** buried.

5 June 1743

Anne, dau. of Hendrick and Anne buried.

24 February 1744

Killiaen was buried.

28 February 1744

Nicus, son of John **Quaqua** died

REFERENCES

1. *The Haldimand Transcripts*, (Series B114, Reel A-685, pp. 1 & 2). Public Archives of Canada, Ottawa, Ontario, Canada.
2. *Ibid.* (Series B115, pp. 269 & 270).
3. "Register of Baptisms, Marriages, Communicants & Funerals Begun By Henry Barclay At Fort Hunter January 26th 1734," R.M.H., Feb. 1936. Montgomery County Department of History & Archives, Fonda, N.Y.

Some New Brunswick genealogical sources

By Sharon Dubeau

I have attempted to list the major New Brunswick sources for the family historian.

1. Provincial Archives, Box 6000, Fredericton, New Brunswick, E3B 5H1. The Archive will supply a Genealogical Records List for the county of your interest, which shows the dates and types of records available. The records listed therein may be borrowed through the interlibrary loan system. County records include probate records, some as early as 1785; marriage registers, some as early as 1790; church parish records; and scattered tax assessment records, local histories, deeds, cemetery transcriptions, newspapers, etc.¹

2. New Brunswick Museum, 277 Douglas Avenue, Saint John, New Brunswick, E2K 1E5. This is the oldest record repository in New Brunswick. Its holdings include family and local histories, directories, and scrap books of clippings from old newspapers. All records are well indexed, and there is an Inventory of Manuscripts published in 1967 which is still available.

3. Department of Health, Vital Statistics Division, Box 6000, Fredericton, New Brunswick, E3B 5H1. This office has the records of birth, marriages and deaths. Complete registration began in 1920 with some registrations for the period from 1888-1920.

4. Department of Natural Resources, Lands Branch, Room 575, Box 6000, Fredericton, New Brunswick, E3B 5H1. From this office, one may obtain copies of the original land grants to the Loyalists, and grant reference maps, which show the location of the grants.

5. University of New Brunswick, Harriet Irving Library, Box 7500, Fredericton, New Brunswick, E3B 5H5. This library has manuscripts of some local family histories, and some early newspapers.

6. *We Lived* is a genealogical newsletter of New Brunswick sources, published quarterly, containing county sources, general data and a surname registry. Its publisher and editor is Mrs. Cleadie B. Barnett, R.R. 3, Oromocto, New Brunswick, E2V 2G3.

7. Societies include: New Brunswick Historical Society, 120 Union Street, Saint John, N.B., E2L 1A3; and the New Brunswick Genealogical Society, Box 3234, Station B, Fredericton, N.B., E3B 2W0.

7. For further information see *New Brunswick History: A Checklist of Secondary Sources*, by Hugh A. Taylor. This book is a bibliography of family and local histories found in the various record repositories in New Brunswick.

EDITOR'S NOTE

1. A full resource on New Brunswick source material in detail is *Researching Your Ancestors in New Brunswick Canada*, by Robert F. Fellows. Published in 1979 and available from the Generation Press book service this volume should be on every New Brunswick searcher's bookshelf.

Beamer Lore revisited: or how an antique dish helped straighten out a family

By Darrel E. Kennedy

This is a piece of genealogical detective work involving at least in part an oral tradition that pointed the way to some new research on a very old Niagara Peninsula family. Mr. Kennedy here lays out his proofs for the family he has charted. His work is a good example of a genealogist on the trail of a correct relationship, and like any good genealogist, he admits that some of his reasoning is "probable" but it is all based on research . . . and that is what ultimately separates proven lines from mere guesses.

Beamer Lore,¹ deals with the descendants of at least four branches of the Beamer family² of pioneers in Canada. The Beamers of Louth and Gainsboro, Lincoln County, sprang from Henry Beamer, son of Benjamin. One of Henry's sons was named Christopher. This excerpt is from page 14 of that volume:

"Christopher moved west to a locality known as 'The Purchase' — evidently in the vicinity of Brant Co. He had a son Jacob who settled at Burford. Jacob's wife 'Sarah' died Aug 24 1877 in her 77th year. Funeral service at the M.E. Church Burford, burial at Princeton Cemetery, Oxford Co. No record of their family.

One of Christopher's daughters married Gilleland. Their son 'Beamer' Gilleland, was a lawyer in St. Catharines. Another daughter, Lena, was twice married — first to Elkenah Mann, issue: Cynthia, George, Rhoda. Second to Mr. Kilman, issue: Lena Jane and Elizabeth. Cynthia Mann m Samuel Smith, issue 18. One of them Rhoda Smith m Jas Barker, issue 12, one of them Wm A Hughes, a printer by trade, m Cora Latam of Norfolk. They moved to Thorold some years ago. Their four daughters represent the seventh generation from 'Henry' — a direct line, where the Beamer name has not appeared for five generations.

Rhoda Mann m Jones. No record of her family, nor of that of her brother GBorge Mann.

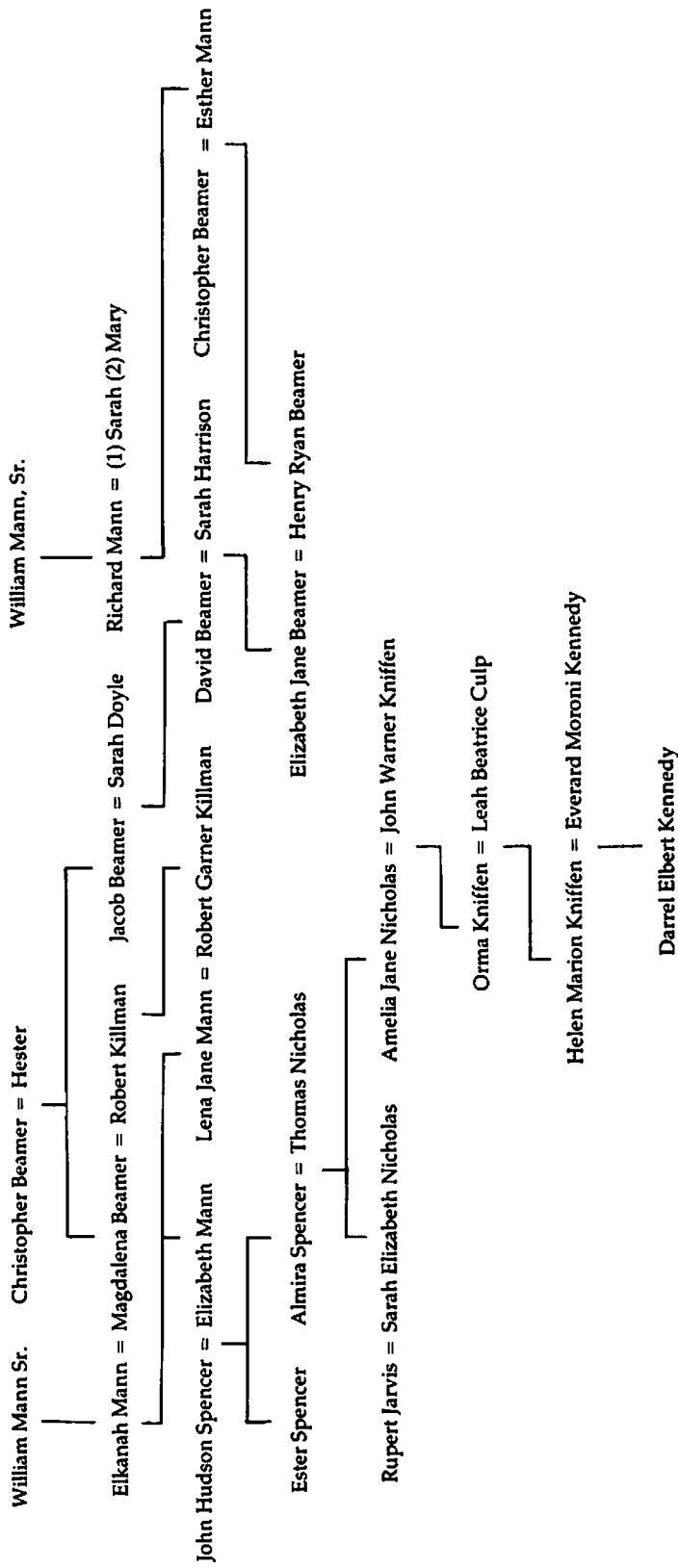
Lena Jane Kilman m Robert Kilman (no relation), issue: Jesse, late of North Pelham, and Alice. A granddaughter of Alice, 'Sarah', is now Mrs. Ruben Jarvis of Vittoria, Norfolk Co.

I encountered *Beamer Lore* when I was investigating the information contained in a typewritten/handwritten sheet which has been inside an antique dish³ which reads:

Port Dover Jan 8, 1906

Hester Beemer bought dish, wrode on horse back and carried a child of hers that was about 6 years old then this child was married to a man by name of Elkana Man then he died and she married a man by name of Robert Killman, then she died at the age of 84 in the year 1881. This dish passed from Mrs. Beemer to Mrs. Killman then to Mrs. Elizabeth Spender then to her daughter Ester Spencer then to her sister Almira Nicholas then

BEAMER-KENNEDY CONNECTIONS



to her daughter Sarah Elizabeth Jarvis. This dish was bought in 1802 in St. Catharines of a store keeper by name of Fitzgerald when it was the only store in the place.

R.G. Jarvis

Then on July 13, 1940 this dish passed from Mrs. R.G. Jarvis to Mrs. Everard Moroni Kennedy of Hamilton Ontario Canada to be cherished as a keepsake (who is a granddaughter of Sarah's sister Amelia Nicholas Kniffen and John Kniffen and daughter of Orma Kniffen).

Since the wide publicity given to the television series "ROOTS", even more people are aware that traditional family oral history has been shown to carry some truth. In fact, the above latter document has outlined directions of search which have found the correct information, and errors, of the former. The information discovered in the search is presented here, some of which has been gleaned from previously printed sources.⁴

A. From Princeton Cemetery⁵

1. Beamer, Christopher d June 21, 1843, ae 74 yrs.

2. Beamer: Sarah Harrison wf of David Beamer d Mar 22, 1894 ae 71yrs 8ms 9ds; Jacob Beamer d Feb 14, 1883 ae 83yrs 8ms, his wf Sarah Doyle d Aug 24, 1877 ae 76y 1m 6ds; Mary A Beamer d June 14, 1878 ae 18yrs 11ms 20ds; Charlotte E dau David & Sarah Beamer d July 24, 1855 ae 4yrs 6ms 29 ds; An nie S wf of R.C. Cheswright d Mar 28, 1898 ae 41yrs 3ms 16ds.

3. Beamer, Christopher d July 7, 1885 ae 76yrs 10ms; his wf Esther Mann d May 21, 1879 ae 69yrs 1m 7ds; Henry R Beamer d Feb 22, 1891 ae 53yrs 9ms 5ds; also his son Melvin G d Apr 7, 1879 ae 2yrs 6ms; James B. Mitchell 1844-1911.

Jacob's will dated 26 December 1882:⁶

I Jacob Beamer of the Township of Burford . . . of the age of eighty-three years . . . My will is that . . . to my son David Beamer . . . east half of Lot 9 first concession Township of Burford . . . my granddaughter Jane Beamer wife of H.R. Beamer, grandsons Jacob E. Beamer, Joseph H. Beamer, granddaughter Annie J. Cheeswright wife of R.C. Cheeswright, grandson Albert E. Beamer . . .

Henry Ryan Beamer's will dated 25 May 1890:⁷

I Henry Ryan Beamer . . . of the age of fifty three years . . . My will is . . . to my beloved wife Elizabeth Jane Beamer the farm on which I now reside being the west half of Lot 9 in first concession of Burford Township . . . children Bertha Mabelle Beamer, Arguilla Chase Beamer, brother Abiather Beamer, executor David Beamer.

D. Marriage of Esther Mann

9 October 1827 Christopher Beamer m Esther Mann, dau Richard Mann⁸ by Rev. Mr. Eastman.

E. Gilleland marriage

Md Grantham 1st inst. by Rev. James Evans, James Gilleland to Miss Char-

lotte Beamer, both Grantham.⁹

F. Mann land grants

William Mann Sr. received from the Crown in Grantham, Lincoln Co., Lots 6, 7, 8, 9, 10, Con. 5, registered 10 August 1801: ¹⁰ parts of Lot 6, 12 May 1824 to William Man Jr. (witnesses Elkanah Man, Richard Harris); Lot 7, 12 May 1824 to John Man.

Lot 8, 12 May 1824 to Richard Man (witnesses John Man, Richard Harris).

Lot 9, 12 May 1824 to Richard Man; 26 August 1824 to daughter Elizabeth Man (witnesses Richard Harris, George Haven).

Lot 10, 11 May 1824 to Elkanah Man (witnesses Richard Harris, William Man Jr.).

G. Elkanah Man's will

This will, dated 21 October 1826¹¹ states:

I elkanah Man . . . wife Magdelena . . . five children George William Man, Rhoday Man, Cynthia Man, Elizabeth Man, and Leny Jane Man . . . brother Richard Man

H. St. Catharines *Journal* 25 October 1826

Died 22nd inst. Grantham Twp Mr. Elkanah Mann age 40.

I. Mann marriages

Cynthia Mann married Samuel Smith.¹² Rhody Mann married James Jones.¹³

J. *Christian Guardian* 16 June 1831:

In Grantham by Rev. Ephraim Evans, Robert Killman of Pelham to Mrs. Philena Mann widow of Elkanah Mann.

K. Robert Killman's will

This will dated 7 October 1856¹⁴ reads:

I Robert Killman . . . wife of Magdalena the west half of the house I now live in on the homestead farm . . . eldest son Robert Garner Killman, son Adam Spencer Killman, three daughters Sarah Maria wife of J.M. Hyatt, Catharine wife of Hezekiah Hyatt, and Eliza Eleanor wife of James E. Hutt [?].

L. Killman land sale

Land sale dated 7 January 1853¹⁵ from Robert Killman and Magdalena his wife, John Hudson Spencer and Elizabeth his wife, and Robert Garner Killman and Lean Jane his wife, to David Emmett.

M. W.F. Reive has for North Pelham Cemetery:¹⁶

Killman Robert, 1787-1856

Kilman Magdalena Beamer wife of Robert, 1795-1880

Kilman Robert G., 1819-1899

Mary Miller wife of Robert G., 1823-1844

Lena Jane 2nd wife of Robert G., 1825-1909

N. Magdalen Killman death

Magdalen Killman died 16 November 1880, Pelham Twp age 84 years, born Louth Twp.¹⁷

O. Also at North Pelham Cemetery:

Robert Killman, 1788-19 November 1857

2nd wife Magdalena Beamer 7 September 1795-16 November 1880, born in Louth.

P. The Charlotteville Twp records:¹⁸

Rupert G. Jarvis, age 33, Staples Essex Co, res Woodhouse Gore, parents Hiram and Mary Jarvis, married Nov 3/91, Sarah E. Nicholas age 32, Charlotteville, res Charlotteville, parents Thomas and Almira Nicholas.

Thomas Nicholas, age 23, res Houghton, born Glostershire Eng., parents John and Sarah Nicholas, married 25 December 1858 at Regular Baptist Church by James DeBois, Almira Spencer, age 19, res Charlotteville, born Grantham, parents John and Elizabeth Spencer.

1851 Census of Pelham Twp, District 1, p. 29:

33. Robert Killman, farmer, Canada, Presbyt, 65

34. Magdalena Killman, 55

35. Robert G. Killman, farmer, 32

36. Lena J. Killman, 25

37. Jesse K. Killman, 3

38. Christopher Killman, 2

The Crown granted lands in Louth Twp to Christopher Beamer in 1797, which were sold in 1816. In 1820 there appears a land sale in Burford Twp to a Christopher Beamer for parts of Lots 12 and 13, Con. 4. At some time he bought Lot 22, Con. 1, because on 16 June 1854 there is a land sale to Christopher Beamer¹⁹ of Burford from Jacob Beamer and Robert Killman of Pelham "who are joint executors of the late Christopher Beamer." Unfortunately, the Brant County Surrogate Court did not have any will registered for Christopher Beamer c1843. The Brant County Land Registry Office has listed in the Abstract Books Instrument No. 5436, will, date 22 September 1843, registered 22 September 1843, grantor Christopher Beamer, grantee Jacob Beamer, parts Lots 22 in Con. 1, and 12 and 13 in Con. 4. Most frustrating of all is that the clerk, after some time in the attic, could only give the reply that the document is missing.

Based on the above, I think the case can be made for the relationships illustrated in the chart, although some connections are only probable.

NOTES

1. *Beamer Lore*, by Nancy J. Beamer, July 1928, Thorold, Ont.

2. Two spelling with 'ea' and two with 'ee', p. 5.

3. In the possession of my mother Helen, Mrs. E.M. Kennedy.

4. Which is not primary evidence.

5. Princeton Cemeter is in Oxford Co and is only divided by Highway 2 from the Township of Burford, Brant Co. *The Ontario Register*, Vol. 4, No. 1, pp. 51-64, by Thomas B. Wilson.
6. The Brant County Courthouse, Brantford, Ont.
7. The Brant County Courthouse.
8. Reported by Mrs. J.A.T. Willis, St. Catharines, Ont. Also Ontario Historical Society *Papers and Records*, Vol. VIII, p. 151 "Register and Session Book of the Stamford Associate Presbyterian Church, Rev. John Russell, D.D. Minister." Also reported in the *St. Catharines Journal* 21 November 1827.
9. *British American Journal* 20 May 1834. I make no claim that this is the correct pair, but it seems relevant.
10. Niagara North Land Registry Office, St. Catharines, Ontario.
11. Filed 2 January 1827, Public Archives of Ontario, Toronto.
12. Niagara North Land Registry Office. Instrument No. 11920 of 1838. Quit claim for part lot 10, Con. 5 Louth Twp from Samuel G. Smith and Cynthia his wife to Magdalena Killman. Wit. Robert Killman, dated 3 March 1836.
13. Niagara North Land Registry Office. Instrument No. 11921 of 1838. Quit claim for part Lot 10, Con. 5 from George Wm. Mann, Rhody Jones and James Jones, to Magdalene Killman. Wit. Elizabeth Spencer wife of John Spencer (formerly Elizabeth Mann) dated 11 October 1833.
14. Registered 21 April 1857 for Lot 17, 18, of Pelham Twp, Niagara South Land REgistry Office, Welland, Ont.
15. Registered 10 January 1853 for Lot 10, Con 5, of Grantham Twp, Niagara North Land Registry Office.
16. "Cemeteries and Graves in the Niagara District, Ontario," identified by Bonnie Beer at London Public Library, mfm R929.3 R278c.
17. Office of the Registrar General, Toronto.
18. In the possession of the Norfolk Historical Society, Eva Brook Donly Museum, Simcoe, Ontario.
19. This also has a sale of land 17 May 1856 by Christopher Beamer and Esther his wife.

PENNSYLVANIA GERMAN HEX
for GOOD LUCK



Distribution of Loyalist relief following the Battle of the Windmill near Prescott, Ontario, 1839

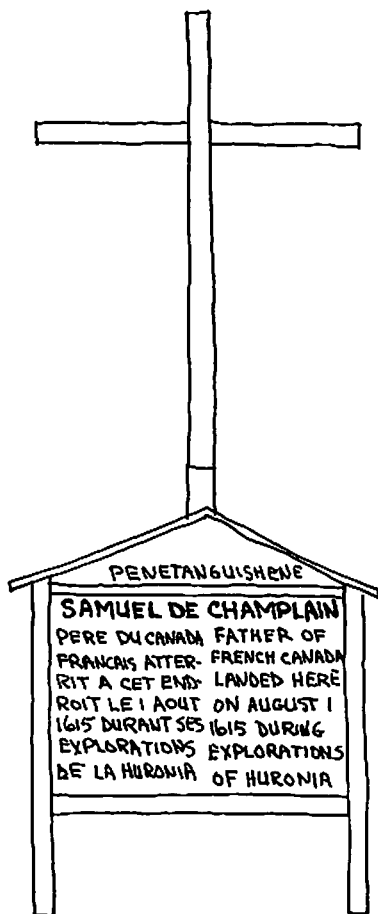
Compiled by Elizabeth Hancocks, C.G.

The Battle of the Windmill occurred in 1838 when a party of Americans who sympathized with Canada's 1837 rebels invaded the country across the St. Lawrence River. This fascinating little document was gleaned from the Kingston Chronicle & Gazette, of Saturday, 26 October 1839. All sums are quoted in pounds, shillings and pence.

Statement of sums paid the undermentioned persons by the Board appointed by His Excellency Sir George Arthur, K.C.H., Lt. Gov. of Upper Canada, for distributing the funds contributed from Nova Scotia, New Brunswick, Kingston, in Upper Canada, and its vicinity, for the relief of the loyalists who suffered by the invasion of Brigands, etc., at the Windmill near Prescott, U.C.

Mary White, widow of John, Glengarry Volunteers, and 3 children	42.0.0
Hannah Gore, widow of William, Glengarry Volunteers, and 2 children	36.0.0
Hannah Lydford, widow of Thomas, Glengarry Volunteers	24.0.0
to the nearest relative of Dugald Cameron, Glengarry Volunteers, Killed	6.0.0
to the nearest relative of Joseph Bunton, Glengarry Volunteers, Killed	6.0.0
Margaret Linnen, widow of Adam, 1st Grenville Militia, and 8 children	72.0.0
Catharine Drummond, widow of George, 1st Grenville Militia, and 3 children	42.0.0
Hannah Perrine, widow of J, 1st Grenville Militia, and 2 children	36.0.0
Frances Dulmage, widow of John, 2nd Grenville Militia, and 4 children	48.0.0
Mother of J. Bourk, Dundas Militia, Killed	24.0.0
Mother of J McMartin, Dundas Militia, Killed	24.0.0
William Sizeland, Glengarry Volunteers, wounded	18.0.0
George Corfe, Glengarry Volunteers, wounded	6.0.0
John Black, Glengarry Volunteers, wounded	6.0.0
Patrick McGovran, Glengarry Volunteers, wounded	18.0.0
John Fuller, Glengarry Volunteers, wounded	12.0.0
Hugh Brown, 9th Provincial Batt. or Queens Borderers, wounded, wife and 6 children	54.0.0
John Harrold, 9th Provincial Batt. or Queens Borderers, wounded, and Mother	18.0.0
Christopher Glistor, 9th Provincial Batt. or Queens Borderers, wounded, wife and 4 children	36.0.0
Peter Devine, Brockville Independent Co, and wife, wounded	12.0.0
Nicholas Murphey, Brockville Independent Co, wounded, wife and 2 children	30.0.0
John Parlow, Dundas Militia, wounded, wife and 7 children	60.0.0
Widow of Richard Boulton, Dundas Militia (since dead of his wounds), and 6 children	60.0.0

James Devlin, Dundas Militia, wounded, and wife	12.0.0
William Eerington, Dundas Militia, wounded	12.0.0
Francis Fye, Dundas Militia, wounded	12.0.0
William Meyers, Dundas Militia, wounded	6.0.0
James Conovers, Dundas Militia, wounded	12.0.0
Edward Landers, 1st Grenville Militia, wounded, wife and 4 children	54.0.0
William Fraser, 1st Grenville Militia, wounded, wife and 3 children	60.0.0
William Allis, 1st Grenville Militia, wounded, wife and 6 children	48.0.0
Francis Portra, 1st Grenville Militia, wounded, wife and 3 children	42.0.0
David Polite, 1st Grenville Militia, wounded	6.0.0
Francis Slavin, 1st Grenville Militia, wounded	12.0.0
J. Wilson, Prescott Volunteer Co, wounded	6.0.0
Adam Fox, 2nd Grenville Militia, wounded, wife and 3 children	36.0.0
J. Gillespie, 2nd Grenville Militia, wounded, wife and 3 children	36.0.0
John Morey, 2nd Grenville Militia, wounded, wife and 8 children	66.0.0
Harris Russell, (Gentleman Volunteer), wounded	12.0.0
Eliza Ann Taylor, wounded	24.0.0



Reminiscences of Ellen Maria (Greer) Standish

Compiled by George Hancocks and Marie (Standish) Smith

*The recent publication of *Numbering the Survivors: a history of the Standish family of Ireland, Ontario and Alberta*, by J. Richard Houston led to an increasing friendship between the editors of this magazine and the family, one of whose members, Marie Standish Smith, was instrumental in assisting publication of the book. The editors several times visited the family in Calgary at the home of Mr. Robert Standish, and during a conversation there Marie revealed the fact that her mother had been something of a poet, and had written several concerning her migration from Ontario to the west. I prevailed upon her to allow me to see the material, and the following unique reminiscences are the result. They are published in chronological sequence, from 1886 through 1902, and give a clear insight into the frame of mind of many of Canada's western pioneers.*

Marie (Standish) Smith herself is a very vital person, one who has played an important role in the establishment of the family in the West, and who has always been interested in family matters. As these notes are being written, the Fifth Annual Western Standish Reunion is taking place in the Community Hall at Priddis, Alberta, a very long way from Mill Park, "of Knockballymeagher in the parish of Bourney," Queen's County, Ireland, where the Canadian family is known to have originated . . . a testament to a family that has survived more than two centuries of migration, moving ever westward.

Marie (or Cousin Marie) as most of the family (and these editors) came to call her, was born at Priddis 2 December 1899, and moved to Victoria with her parents in 1909. She was President of the British Columbia Rebekah Assembly, I.O.O.F, 1941-1942, President of the Southern Alberta Pioneers and Old Timers Association in 1967, and always known as the family historian. She married her first husband, Guy Sherring Sommerville, in Victoria, 7 December 1921, and by him had two children, William Allan (1922-1966), and Ellen Marie, b 1927. Guy died in Victoria on 3 June 1948. She returned to Calgary in 1955 and there, on 2 December 1957, married George John Smith.

These reminiscences are dedicated by the editor to a gallant lady and a whole new family of friends.

The author of these poems was Ellen Maria Greer. She was the daughter of Thomas Greer of Lot 21, Con. 3, Saugeen Twp, Bruce County, and of Ellen Mary MacDonald, born Saugeen Twp 11 March 1857. She was postmistress at Priddis, Alberta, 1904-1909. She died in Victoria 1 May 1921, and was buried in Union Cemetery, Calgary.

On 8 March 1876, a decade before the first of these poems was written, she married William Standish of Esquesing, second son of Joseph Standish (1814-1895) of Esquesing. The marriage took place in Saugeen Twp. William was an enterprising man, himself born in Esquesing Twp, 15 January 1851, who moved to Bruce County c1875, shortly before his marriage to Ellen Greer. When the couple moved west in 1886, they already had four children —

Joseph Standish, b Arran Twp, Ontario, 18 January 1877; Christopher Greer (Kit) Standish; b Saugeen Twp, 26 April 1879; William Clark Standish, b Paisley, Ont., 30 June 1881; and Francis Greer (Frank) Standish, b Paisley, 9 April 1885.

William and Ellen first homesteaded on the south-east quarter section 27, Twp 23, Range 1 West of the 5th Meridian, Alberta District. In fact, the site was near the present corner of Blackfoot Trail and 82nd Avenue in the City of Calgary. They sold that farm, and again homesteaded on the south-east quarter section 12, Twp 22, Range 2 in 1891, but sold that farm to son Christopher and moved to Priddis in 1904 where they kept a Stopping House. The couple moved to Victoria, B.C. in 1909 where William died 14 April 1920. He is buried in Union Cemetery, Calgary.

Several of the poems were written and dedicated to Ellen Maria's mother, Ellen Mary (MacDonald) Greer.

THOUGHTS

Written by Ellen Maria (Greer), Mrs. Wm. Standish
1886 prior to going to Calgary, Alberta

I am sitting by the fire, watching the coals die out,
Trying to paint the future, a mysterious task no doubt;
To say "I'll do my duty" when my life so smooth has run
To say "I am contented", when I know the end of this has come.
I am picturing yon prairie there, with its homestead all complete,
House, stock, and golden harvest, with no debt to on us creep.
Health is better, wealth is greater, and the work 'tis easier done,
And relatives and friends will say "With them, 'twas well they've
come".

But one will know the price it cost, although her voice is mum,
One who will know how hard it was to say "Thy will be done".
But the breathing of sound sleepers is falling on my ear,
And wakes me from my dreaming to my true condition here;
So I'll rise, and with a smiling face, go to that land unknown,
Knowing that I have a husband who will always stay at home.

The next poem tells simply of the hardship of leaving, of pulling up stakes and moving to a new land. Its poignancy speaks for itself. The date is 1886; the place, Port Elgin, Ontario.

FROM ONTARIO TO ALBERTA

Home of my childhood, forever farewell!
The sorrow it gives me, my tongue scarce can tell.
The changes I've witnessed, they have not been few;
Full twenty-eight years I have lived in thy view.

It was from that home first to school I was sent,
And to that same school my own children first went.
'Twas there I was courted, and there I was wed;
Also there that I saw my dear father lie dead.

It is ten years exact, since I walked from that gate,
To share in the claim of another estate.
To just cross the road, oh how simple it seemed!
And from 'Miss' unto 'Mrs' I flew like a dream

The joys and the sorrows they came and they went,
But you from my sight they did never prevent,
Now the turn in life's road it has come like a flash
And two thousand miles must between us be cast.

Now those who have mothers and love them right well
Must imagine what here my words cannot tell.
So, farewell to my Mother, sisters, brothers and home!
You know 'tis for duty, not pleasure, I roam;
And, if 'tis God's will that we shall meet no more,
Let us all pray we meet on that distant shore.

But although parting is hard, the pleasures of the new country cannot be denied. Once settled and secure again, Ellen Maria has managed to deal with her homesickness, and gives a fair picture of what Calgary must have been like then. There is no date on this poem, but it must have been written sometime in 1886.

NEAR CALGARY

By E.M. (Greer), Mrs. Wm. Standish
settled on a CPR grant of land
In later years the corner of
Blackfoot Trail and 82nd Avenue SE

Oh Mother! I am settled now in my new prairie home,
And the scenery that surrounds me is grand to look upon,
To my right, the glittering Rockies, (of their beauty you have
heard),
But yet their grandeur, Mother, by no pen can be transferred.
To my left, the great Bow River, with its ever rippling song,
Where the buffalo often quenched his thirst beneath the mid-day
sun.
To tell you all the sights I see would fill up all this sheet;

The thousand head of cattle here that thank no man for what they eat.

Our house it's no great mansion, just a neat little rancher's cot;
Three rooms, a kitchen, and parlor, (which many a one has not!)
The neighbours they are far apart and do not often meet,
But one needs no invitation, for there's always lots to eat.
Remember me to all my friends, who miss my clattering tongue,
And say there's homesteads waiting here for those who care to come.

THOUGHTS, CALGARY, ALBERTA, 1887

Dear Mother, I am lonely, and I scarce can tell you why,
As I've told you of the scenes around that attract a Prince's eye;
But here I sit and ponder, when'er I'm left alone;
I fancy that I see you in our dear beloved home.
I can see you in the orchard, as you either walk or stand,
Or hurry from the cellar, with a pitcher in your hand.

I think of time, when I have sat at my own open door,
And said "Here's Grandma coming!" to the baby on the floor,
I wonder Mother, why it is that we're so far apart,
When you and I have always had so very much at heart.
I know how you would like to see those four big boys of ours,
And the husband, who, you always said, brought me bread
instead of flowers.

And here's a howdy-do to the Pacific western United States. Written in 1902, there's no nostalgia here, nor much love for Washington State, but a growing identity with the Canadian west and what it's coming to mean in her life. Journeys are west, not east . . . and this one contrasts old with new as the 20th century dawns . . .

MY VISIT TO SEATTLE, 1902

Safe back in my home in Alberta again,
Where all summer flowers lie beneath the dry grass,
And no green vegetation is seen!

Here you ride in a buggy at ten miles an hour,
On a road that's as smooth as a floor;
No crowded up street cars — no waiting for power!
The change one seems to adore.

Here you gaze on the land,
Till your eyes lost in view by the sky — not by fog or by smoke —
See such ground, lying ready to plough, or to mow;
Then Washington seems just a joke.

With its timber and logs, its gravel and sand,
Its winters of fog, rain and mud.
Here you travel in comfort all over the land,
And dispense with the hubbidy-dub.

But Seattle and Washington country around,
A pleasing remembrance will be;
And may you rise on into glory and fame
And long may the continent resound with the name, SEATTLE.



The Standish family, four generations, 3 December 1977, *left to right*: George Smith (sitting in the background); twins Sandra and Shelly Fitzpatrick; their mother, Anne (Standish) Fitzpatrick; Robert Standish (father of Anne); Mary Ellen (Standish) Smith, aunt of Robert; Carolyn Fitzpatrick, Anne's eldest daughter, then 16.

The last will and testament of William "Tiger" Dunlop

In the name of God Amen

I, William Dunlop of Gairbraid in Colborne Township, District of Huron, Western Canada, Esq., being in sound health of body and my mind just as usual (which my friends who flatter me say is no great shakes at the best of times) do make this my last will and testament as follows revoking of course all former wills.

I leave the property of Gairbraid and all other lands and property I may die possessed of to my sisters Helen Boyle Story and Esther Boyle Dunlop, the former because she is married to a minister (God help him) she henpecks, the latter because she is married to nobody nor is she like to be, for she is an old maid and not marketripe and I also leave to them, and their heirs, my share of the stock and implements on the farm provided always that the enclosure round my brothers grave be reserved—and if either should die without issue then the other to inherit the whole.

I leave to my sister-in-law Louisa Dunlop all my share of the household furniture and such traps with the exceptions herinafter named.

I leave my silver tankard to the eldest son of Old John as the representative of the family. I would have left it to Old John himself but he would melt it down to make temperance medals and that would be sacrilege—however, I leave him my big horn snuff box to him he can only make temperance horn spoons of that.

I leave my sister Jenny my bible the property formerly of my great great grandmother Bethia Hamilton of Wood Hall and when she knows as much of the spirit of it as she does of the letter, she will be another guise Christian than she is.

I also leave my late brother's watch to my brother Sandy exhorting him at the same time to give up whiggery, radicalism and all other sins that do most easily beset him.

I leave my brother Alan my big silver snuffbox as I am informed he is rather a decent Christian with a swag belly and a jolly face.

I leave Parson Chevasse (Maggy's husband) the snuff box I got from the Sarnia Militia as a small token of my gratitude for the services he has done the family in taking a sister that no man of taste would have taken.

I leave John Caddle a silver teapot to the end that he may drink tea to comfort him under the affection of a slatternly wife.

I leave my books to my brother Andrew because he has been so long a Jungley Wallah that he may learn to read with them.

I give my silver cup with a sovereign in it to my sister Janet Graham Dunlop because she is an Old Maid, and pious, and therefore will necessarily take no horning, and also my Granna's snuff mill as it looks decent to see an Old Woman taking snuff.

I do hereby constitute and appoint John Dunlop, Esq. of Gairbraid, Alexr Dunlop Esq, advocate Edinburgh Alan C. Dunlop Esq. and Wm. Chalk of Tuckersmith, Wm. Stewart and Wm. Gooding Esq. of Goderich to be the Eyes

of this my last will and testament. In wit whereof I have set my hand and seal
31 August 1842.

A note on the will adds the following:

I have perused the above will. It is eccentric but it is not, on that score, illegal or informal. To a mind who knows the mind of the Testator it will remain a relict(?) of his perfect indifference (an indifference to be admired, in my opinion) of what is called 'Fashion' even in testamentary matters. I conceive it to be a just and proper will and no person can question it's legallity in point of form or substance.

John Prince, JP
Montreal, 5 July 1847

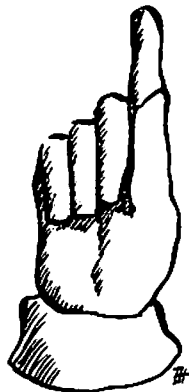
Codicil

This is a codicil to my will already made. Notwithstanding any other devise contained in my will already made and executed, I hereby give and bequeath unto my good friend and sister-in-law Louisa Dunlop (widow of my late brother Captain M.G. Dunlop of the Royal Navy) all that my dwelling house and garden with the close piece (or parcel of meadow or pasture land around and adjoining thereto) and other appurtenances to the said house belonging to my brother to hold to her for and during the term of her natural life without impeachment or waste—hereby revoking my said will in so far as any devise therein may be repugnant to this present devise and in all other respects hereby confirming my said will.

14 February 1845

'Tiger' Dunlop died 29 June 1848.

GONE HOME



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 only to Canadian works, 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 full list of these appears in the catalogue accompanying each issue.

DIARIES FROM TWO REMARKABLE SMITHS

A Woman with a Purpose: the diaries of Elizabeth Smith 1872-1884, edited by Veronica Strong-Boag. ISBN 0-8020-6397-7. University of Toronto Press, 1980. 298 pages, 5½ x 8½; paper, \$10; cloth, \$25.

I have always been fascinated by diaries, perhaps because I have never been able to keep one successfully myself, unless it was an account of a voyage or travel in which something interesting was happening every day. Of course, as a genealogical editor, I now read diaries for other sorts of information, and never cease to be grateful to their creators for having left a record, however incomplete, of what it was like at the time.

The *Diaries of Elizabeth Smith*, however, are in an entirely different category from the usual "genealogical" diaries. While they do contain some information of value to genealogists, particularly family members, they stand as a social document of some power.

Elizabeth Smith was a young woman from Winona, Ontario, who made it through medical school in mid-Victorian Ontario. She was the second daughter, third child, of Sylvester Smith and Isabella McGee Smith of Winona, Ontario, born 18 January 1859. The family is better known today as founders of Ontario's famous E.D. Smith company, makers of jams and preserves, and from that point of view we thought this book might interest a number of Ontarians and Nova Scotians. We say Nova Scotians, because readers of **CANADIAN GENEALOGIST** will be interested to learn that Isabella McGee Smith, Elizabeth's mother, was a former schoolteacher and Nova Scotian who had migrated to Ontario in search of a husband.

The diaries trace Elizabeth's life from the time she was a young girl in her teens, through a difficult and lonely period as a teacher, to her entry and eventual graduation from the all-male medical school at Queen's University, one of the first woman doctors to be educated in Canada.

Along the way they reveal her growing maturation, the transition from typically adolescent interests (albeit with indications of her coming intellectual stamina) to the mature interests and feelings of a young woman. The style of the journals changes from section to section, and it is literally possible to *feel* her growth in the flow of the words themselves as Elizabeth struggles to overcome the cloistered position of a woman in the Victorian society of the day.

Her battles with certain members of the faculty at Queen's (or more accurately, the attempt of certain faculty members at Queen's to discredit her for her "femaleness") vividly portray the near-thralldom in which women operated in that society, and make all the more poignant her successes. Her anger and passion at the injustices she was suffering as a result of her desire to find a life for herself in her profession make one realize today just what it cost these early sufragettes in emotional stress and anguish, and call forth admiration for their tenacity.

The book made me conscious, as have few other "feminist" works, that the unthinking masculine attitudes (or perhaps even the malicious men) who made Elizabeth's life such a hell for such a period are still very much with us today . . . that the attitudes she fought have not really vanished at all . . . although much has changed. The book also

made me realize, once again, that the attitudes which become ingrained in us as part of our upbringing—those attitudes we're perhaps not even conscious of—are often ready, like an unbidden Mr. Hyde, to spring to vicious life given similar circumstances. If there's a moral in the *Diaries of Elizabeth Smith*, it's this: never stop thinking; always test your attitudes; keep trying to make yourself as conscious of them as possible so as to try to eliminate those unworthy of you. Only by doing so can you overcome your own unconscious prejudices . . . and that, to paraphrase television commentator Peter Trueman . . . that's not genealogy, but that, too, is reality. GH

Young Mr. Smith in Upper Canada, by Mary Larratt Smith Goldie. ISBN 0-8020-2376-2. University of Toronto Press, 1980. 216 pages, 6 x 9, cloth, \$15.*

For a complete change of pace, read *Young Mr. Smith*. I enjoyed this book . . . and it certainly is a volume for the genealogist—although not a family history in any sense. There is so much information about the Smith family, its relatives and friends crammed into these pages that it will keep you flipping from place to place on an almost constant basis.

Best of all, if you like gossip (and what genealogist does not, if it concerns his historic family), this is a book for you. I would suggest that any family historian related to, or even remotely connected with any of the more prominent families of early York from the period 1839 to 1858 should grab a copy of this amusing book and check for their family names in the excellent index to the volume.

If ever there was an antidote to a Mackenzian view of the Rebellion of 1837, this is it! And as the blurb on the dust-jacket so accurately says: "Not all British immigrants in mid-nineteenth-century Upper Canada were 'roughing it in the bush.'"

That was certainly true of Larratt William Violet Smith (1820-1905), who came to Canada in 1833 at the age of 12; was enrolled in the then recently founded Upper Canada College; and by the age of 17 had taken up arms *against* the rebels. Shortly thereafter he articulated as a law student to William Henry Draper, then solicitor-general of Upper Canada, and began to keep this diary. He became a successful barrister, an important figure in business circles, vice-chancellor of the University of Toronto, and owner of Summer Hill (a majestic home now, alas, no longer standing—but which is commemorated in the name of the Summerhill Subway Station on Yonge Street, and Summerhill Avenue).

The diary is ably edited by Mary Larratt Smith Goldie, granddaughter of Larratt—indeed, reads almost like a novel so carefully has she stitched her text and the diary entries together. I particularly enjoyed the introduction in which she recites an amusing anecdote about how (with a name like Smith) she became curious about her family and "slowly and haphazardly began to take an interest in finding out about my family and other people who lived in Canada long ago." Any genealogist will immediately recognize the onset of the symptoms, and while it may be true that curiosity killed the cat, the genealogical response *sine qua non* is: "satisfaction brought it back." Fascinating to learn, too, that the *originals* of the diaries, a few bound in leather, most of them oilcloth notebooks, are now in the Canadian History Department of the Metropolitan Toronto Library.

This book should prove of value to those wrestling with family diaries, and wondering how to put them all together. Personally, I prefer this editor's narrative technique. Where it is used as deftly as she has done, it enables the reader to follow the action, to imagine the family *in situ* at the time—and it explains all the diary references to people and places not now known. All in all, a refreshing, amusing, vital book which genealogists will enjoy. GH

Fergus, by A.E. Byerly. Originally published by the Elora Express, Elora, Ontario, 1934. Reprint edition Mrs. Pat Mestern, 555 St. David Street North, Fergus, Ontario, N1M 2K5, 1980. Available from the publisher. 316 pages, cloth, \$16.

Fergus is a complete and comprehensive documentation of the Village of Fergus and the area of Upper Nichol in the County of Wellington, Ontario, for the years 1833 to 1934. Anyone with roots in Fergus, Cumnock, Douglas (Belwood), Elora and Ennot-

ville, and adjoining areas, will find it a worthwhile investment.

The book was originally prepared by Alpheus E. Byerly, a local historian whose family came from Lancasterborough, Pennsylvania. The volume contains biographies and vignettes of early inhabitants, details of settlement, reminiscences, maps and diagrams of the early layout of the town and township, family and church histories, brief histories of building and early industries—in fact a wealth of information for genealogists and local historians alike. There is a good, if brief, general index, and a family names index for heads of families.

In a letter (which has nothing to do with the book itself) the new publisher described to CANADIAN GENEALOGIST how she approached more than two dozen local industries for assistance to help make the book available once again without a single response—a bitter commentary on the loyalties businesses often have for the areas in which they earn their dividends. Finally, Mrs. Mestern decided to go it alone, and with the help of a friendly local bank manager, backed the project herself. It deserves support on that ground alone. (And if we may be permitted an editorial aside—so do all projects of a similar nature where *individuals* have more foresight than the major agencies of the society in which they operate.) GH

Personal Name Index to the 1856 City Directories of Iowa, by Elsie L. Sopp. ISBN 0-8103-1486-X. Gale Research Company, Book Tower, Detroit MI 48226, USA, 1980. (Volume 13 in the Gale Genealogy and Local History Series). xiv + 154 pages, 5¾ x 8¾, cloth, \$30.*

So many Canadians eventually found themselves in Iowa over the period covered by this book, that this little work may well be the key you are seeking to unlock your family's migration pattern. The volume fills a long-standing need for a personal name index to residents of Iowa in the 1850s. Indeed, Canadians and Americans alike will find that their ancestors settled, rested, or travelled through Iowa's rolling hills in their westward migration.

The work lists some 15,000 names in a single alphabetic sequence. Each entry gives the individual's name as given in the source, a code indicating which directory the individual is listed in, and the page number on which the name appears. The book is thus a key to the additional information that may be found in the city directory itself, including such details as occupation and address. The names found in the index were extracted from the body of the directories and the addenda or supplements. Some names were taken from advertisements, when they offered more information than the listing itself.

The names listed are drawn from the mid-1850 city directories of seven counties in Iowa and three cities in Illinois.

How To Trace Your Minnesota Ancestors, by Robert B. Porter. Porter Publishing Company, Box 134, Center City, MN 55012, USA, 1980. 50 pages, 7 x 8½, soft cover, \$3.40 postage paid.

Minnesota is another of those northern border states with many Canadian connections. This little handbook is, therefore, especially welcome. Designed with the beginner in mind, it lists Minnesota records available for searching, and contains dozens of suggestions on how to go about it—especially by mail. It lists genealogical societies, historical societies, libraries, county courthouses, and other agencies that may be helpful in your quest. If you are free to travel within the state, probably many of these record sources are easily accessible, but if you are researching from a distance, and need to know exactly what is available to properly formulate your inquiries, then this small volume is just what you need.

The Old Stones of Kingston, by Margaret Angus. ISBN 0-8020-64191. University of Toronto Press, 1980. Reprinted in paperback, 1980. 120 pages, 6½ x 9, \$10.95.*

The *Old Stones of Kingston* is an old friend, and its republication in paperback marks its fourth impression—a testimony to its value to historians and genealogists alike. The work is still the best book available on historic Kingston, Ontario, one of the few

cities in Canada to have celebrated its tercentennial.

The first-time visitor to the city will be struck by the unity of its architecture, and by the beauty of much of it. This volume offers the definitive guide, and with it in hand it is possible to visit site after existing site and understand something of what you are seeing.

Margaret Angus gives the stories of some of the architecturally and historically important limestone buildings, and of their owners, from the time of the landing of the Loyalists in 1784. The volume is remarkable for the quality and clarity of its black and white photographs as well, most of which are the work of George Lilley, together with some by Wallace R. Berry. Mrs. Angus, who has lived in Kingston since 1937, now serves as Historical Consultant to government and private institutions.

The Hornadays, Root and Branch, by Quinn and Aline Hornaday. Stockton Trade Press, Inc., Los Angeles, CA 90040, U.S.A., 1979. Available from Mrs. Quinn Hornaday, 6435 Avenida Cresta, La Jolla, CA 92037, USA. 442 pages, 6 x 9, cloth, \$24.75 (U.S.).

Aline Hornaday is no stranger to the pages of *CANADIAN GENEALOGIST*. Her article on the "Landons in Ontario: A Loyalist Family," first appeared in the magazine in Vol. 1, No. 1, 1979, pp. 4-23. It will come as no surprise, then, that this carefully researched, carefully published family history is as solidly detailed as her Landon article, and that the genealogy should prove of great value both to the family and to interested researchers.

"The idea of doing a book on the Hornaday family occurred to us in 1970 in Brockville, Ontario, where we were doing research on the Landons and Edmundses," says Aline in the preface to the book. The trail led through Ontario, Tennessee, North Carolina and Texas, not to mention dozens of other places.

The name Hornaday itself is unique, which facilitated the search. In their introduction to the family, dealing with origins and legends, the authors note: "Probably not more than 1,000 white persons with the name Hornaday are alive today in the United States and Canada. The number of black persons with the name Hornaday is very few. Unusually, it appears that everyone bearing the name Hornaday either descends from a single North Carolina family or from their slaves. This is true even when the name is spelled Hornaday, Horniday, Hornada, or other versions."

The origin of the name itself is obscure. It has been variously suggested as Irish, English, German, Scottish, Norwegian, Spanish, and even Hungarian in origin. Typically, these facts have been carefully documented by Aline and her husband—so that proof of the name's origin, if it is ever found—will owe much to this painstaking research.

The work is in two main sections. The first 11 chapters deal with the origins and legends of the family, outline its main branches, and show how the family spread westward with the moving frontier.

Chapters 12 to 20 cover genealogies of the various families of the original descendants, and include research on unaffiliated Hornadays and Black Hornadays.

There is an excellent photo section, and first-rate index. The work is exhaustively sourced, so that anyone who is working on the family will have no difficulty picking up the threads of the authors' research. Indeed, Appendix III contains a remarkable Hornaday Bibliography which is enough to make one green with envy that the Hornadays produced so many writers!

If you have the name Hornaday in your family, or you're related to one—don't delay—you'd better get this book. If you're not related, but just want to see what a properly sourced family history should look like—this is the book for you. GH

Inventory of Manuscripts of the New Brunswick Museum. Department of Canadian History, Archives Division, 1967. Softbound, 154 pp., \$5.00.*

This book contains a description of the manuscripts on the New Brunswick Archives dealing with the economic, social, military, religious and political life of New Bruns-

wick from 1764 to 1965. Maps, however, are not included in the inventory. It is an essential working tool for anyone seriously searching N.B. records. One of the archive's most important collections is the John Clarence Webster Papers, which contain valuable Canadian papers from 1610 to 1956. Dr. Webster was one of the first advocates of a provincial museum and participated in the establishment of the New Brunswick Museum to which he donated his private collection of Canadiana. This inventory is well indexed by name and subject matter.

Research in Halton-Peel, A Genealogical Handbook, by Jan Speers and Ruth Holt. Published by the authors, 1981. Softbound, 35 pp., 8½ x 11, \$5.00.*

This is a first-rate handbook on genealogical research in one of Ontario's earliest, and from the point of view of genealogical research, one of Upper Canada's most important areas. Settlement began early in the county (c1806), and there is a great deal of useful genealogical material to help the researcher. This handbook contains some excellent maps, complete lists of historical societies, county offices, public libraries, record collections, towns, villages and hamlets, newspapers, a good working bibliography, and a complete list of all the cemeteries. There is a good capsule history of both counties (now combined into what is known as the Regional Municipality of Halton-Peel), and the two authors are research experts in the area. This is a book which has been put together with the genealogist in mind, and will answer those specific questions that genealogists need answers to. It will facilitate research by mail, for those who live outside the area, and for those who live within its boundaries may even open some new lines of research. We congratulate Speers and Holt on an excellent production, and hope other genealogists in Ontario will consider similar volumes for their respective counties.



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 Andrews fam and Danbrook fam who lived in Whitchurch twp, York Co, ONT, c1850s. 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 answered.

AULT - THOM - GORDON: Mrs Marie Baker Gordon, 3125 Radisson Ave, Windsor, ONT N9E 1Y4. Sophia Ault 1807-1875, d/o Everhart Ault and Anna Mary Chatterton, Matilda twp, Dundas Co, ONT, m 8 July 1827 James Thom, Williamsburgh twp. Children: Mary Jane; Ellen m Matthew Carlyle; Rachel m Alexander Gordon; Nancy m Thomas Carlyle; Levi m Elizabeth Merkley; Sidney m Sarah Baker; Sarah Ann m James Thompson; James Henry. Need info on desc of Sophia and Rachel.

BATE: Thomas J Bates, 120 Hillcrest Rd, Berkeley, CA 94705 USA. Will any desc of James Borlase Bate and Anne Crawford, of William Bate and Carmella Reed, and of George Edward Bate and Marianne Bailey, please contact me. I am drafting a Family Tree Chart in preparation for a book about your family going back to anc William Bate of Truro, Cornwall 1743-1809.

BATSON - COOPER - MCCRACKEN: Joyce Pettigrew, R.R. 1, Otterville, ONT NoJ 1R0. Thomas Batson (Betson) UEL Hackettstown, Schoolup Mtn, NJ, came to Canada with sons Samuel & Thomas and settled Brantford twp, Brant Co, ONT, in 1830s Thomas have have immigrated to NB in 1783 and then to Williamsburgh area. Thomas I m Phebe Cooper, don't know McCracken connection. Need Phebe's origin, maybe Williamsburgh.

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 Con 9 King twp, York Co, ONT. Children: John; Noah; Walter; Margaret; Catherine; William. Need his prts and birthplace.

BOWERS - ALLEN: Mrs Ben Lamb Jr, 129 N Kingston Ave, Rockwood, TN 27584 USA. Michael Bowers d 1881 and his wife Lucinda (Lucy) may have m a McKechnie. Children: Ellen Jane m a farmer near Beachville, Ont; Lucinda m a Maers/Mairs/Maeis possibly of Woodstock or Shelburne, ONT. Both b 1856-59, lived Mono twp, ONT in 1881 census. Also want Lucy's bro's desc: Samuel b 1836 IRE and William. Both to ONT by 1865-75

and sis Ellen M and Margaret who m Mackie or McKee.

BROWN: Mrs C Gemmell, 1 Richview Rd, Apt 507A, Islington, ONT M9A 4M5. Christian Julius Brown b 1796 Montreal (Dane desc) m Eliza Terry b 1801 Boston, USA. Children: Edward b 1819 m Evilena Eager; Francis b 1821 m Eliza Grisdale; Julius 1825; Alfred 1832 m Mary Murphy; Rachel Doty 1834 m William Noad; Eliza 1837; William 1838; Albert 1840 m Sarah Grant. All b Montreal. Fam moved to Pittsburgh twp, Frontenac Co, ONT between 1861-71. Any info appreciated and/or contact with desc.

BRULEY - ST GEORGE: Kathleen D Fenton, 9459 Sargossa Place, Columbia, MD 21045 USA. Abraham Bruley (variants: Bruly; Breuly; Brouillet) b 1826 in QUE, s/o Henry and Margaret (?), m Margaret St George b c1828 QUE. Moved to New York state c1840, to Wisconsin c1865. Tombstone says 21 children. Those known are Josette b 1850; George 1852; Joseph 1854; Julia 1858; Almena 1861; Louis 1863; Willizm 1870; John 1875. Need QUE residence and birthplace, Margaret's prts, siblings names.

BULCH - OGDEN - MANNION - MCQUEEN: Mrs William Bulch, Stella, ONT K0H 2S0. Would like any reference to name Bulch any time or place. Lavina Ogden, d/o Edward, b USA, had sis Susan, m Jesse Handy, Simcoe Co, ONT. Need dates, places, name of ma. Mary Isabella (Bulch) Mannion. Wish to contact desc believed to be in NY state. Peter McQueen b SCOT c1853, an Iron Moulder, s/o Peter, a carter of Glasgow, SCOT.

BUTT - CLARKE - PENNEY - SIMMONS: Mrs. MaryAnn Ankiewics, 29 Magnolia St, Saugus, MA 01906 USA. Need prts of Joseph Butts and Eliza Clarke who m 20 Nov 1837; John Butt and Maria Collyns m Dec 1814; Emma J Penney and Alfred Butt m 30 Dec 1880; Edgar Clarke and Mary Simmons m 1892, Carbonear, NFLD. Also Roger Butt arrived Carbonear from Devon? Dorset? 1670s? Had dau of gddau Elizabeth who m Henry Knight, Carbonear. John Butt, Conception Bay 1706 - relationship?

CARLISLE: Elizabeth Carlisle b c1730 Montgomery Co, PA?, m George Clemens c1750. She was a Quaker desc. Want birthplace, prts. Would like to correspond with any person whose Carlisle anc were Quakers and American. (No name of this query. Please send it along and we will print it next issue).

COOPER: Debbie Cooper, 2466 West 13th Ave, Vancouver, BC V6K 2S8. Seeking prts of Samuel Cooper b 4 Mar 1906 in Canklow, S Yorkshire, ENG, pa of William. Also for Jon-

athan Cooper whose ma was Hannah Woodall.

CURRY - LOUGHEED Betty A Curry, 512 Rustic Road, Apt 101D, Toronto, ONT M6L 1X5. John Curry b c1814 IRE, to Euphrasia twp, Grey Co, ONT c1837; m Elizabeth Lougheed b c1820 IRE, in 1837. Children: Alice; James; Robert; Elizabeth; Jane; Hugh; Margaret Ann; Mary; John William; David; Nathaniel (or Charles). Any info wanted. Will share info and answer all correspondence.

DEMPSTER - MONCK - PIERDON - SMITH: Mrs Allan St John, 5 Ann St, Apt 2002, Port Credit ONT L5G 3E8. Robert Dempster emigrated from SCOT c1840, to Oshawa, ONT 1865, d there 1889. Children: all b ONT 1843-60, Robert Jr (was in Markham, ONT in 1870); Margaret m Richard Pierdon; Sarah m George Monck; Lily m John Smith; and 3 others. Have Dempster pedigree to early 18th century and an eager to share with desc.

GOULD - MIDDLETON - FOSTER: Kevin W Long, 20 Felicity Dr, Scarborough, ONT M1H 1E3. Mary Ann Gould, d/o Jacob and Martha, b 1828 IRE, m Thomas Middleton, s/o Thomas and Mary, 1861 in King twp, York Co, ONT. Known children: David; Mary; Catherine; Howard; Eliza. Ann Gould, d/o Jacob & Martha, b 1845 IRE, m George Foster, s/o George and Christine, 1871 in King twp. Known children: Ettie Ann b 1873; George 1875. Both fams lived in King twp till mid 1870s when believed to have moved south, possibly to Michigan. Seek desc. Any info appreciated.

HALL - SMITH - HARTWELL: Mrs. Wilfred Lewis, R R 1, Simcoe, ONT N3Y 4J9. Linus Hall b 1829 USA (where) m Minerva J Smith 25 May 1852, d/o Thomas 1810-1843 who m Sarah Ann Hartwell Oct 1834. Linus d 1896 Waterloo Co, ONT and Minerva Mar 1906, both bd Sheffield cem. Need birthplaces, marriage dates, Sarah Ann m 2nd (?) Burley (where). Children by 1st marriage: Sidney Orlando 1838; Sobidina Ann 1839; Roxana Fanny 1841. By 2nd marriage: Coleman Burley 1845; Mary 1847; Sally 1848; Amelia 1852; Florence 1857; John 1850.

HENRY: Mary Bole, Gentzgasse 14-9-5, A-1180, Vienna, AUSTRIA. John Henry and wife Janet Cook, probably m SCOT, arrived in ONT c1853 and settled in Cavan twp, Durham Co. Believed to have had a large fam. Moved to SASK in 1870 leaving one son David behind. John had two bros living in same area, one was William who m Mary Tait, who was other one? Would like any info.

HODGES - PHELPS: Mrs W Hunter, 916 Madson Lane, North Salt Lake, UT 84054 USA. Henry Hodges b 6 Nov 1801 Gainsborough twp, Lincoln Co, ONT, m Phoebe Miranda Phelps b 4 Nov 1822 Farmington, NY in 1838, had 10 children. Did Henry have pa or bro (or both) name Edmund Hodges? Info sought on prts of both Henry and Phoebe.

HONSBERGER - MARSHALL: Miss K Baker, 2170 Sherbee Rd, Apt 806, Mississauga, ONT L5A 3P8. Sarah Ann Honsberger b 1850 (where, exact date), d 2 May 1907, bd Coll-

ingwood, ONT, m William John Marshall b 1841 (where, exact date), d 16 June 1924, bd Methodist cem, Collingwood. Children: Amelia; Dr William Herbert; Emma Jane; Mabel J; Annie Elizabeth; Norman. Would like info on above children, and on prts and siblings of William J Marshall and Honsbergers, and place of origin.

HOOD - BILSLAND (BISLAND): Mrs. Norma H Lundberg, 1208 Fenway Ave, Salt Lake City, UT 84102 USA. James Hood b 17 Apr 1775 (where) m Margaret Bilsland 2 Oct 1808 Glasgow, SCOT. Children: Jean; Agnes; James; Margaret; Isabel, all b Barony parish, SCOT; Robert, b either Barony parish or Perth, Lanark Co, ONT; Isabel; Annie Mary; Mary; Jennet, b Dalhousie twp, Lanark Co, ONT. Fam moved to Tossorontio twp, Simcoe Co, ONT, where dau Agnes m Alexander Hill Jr 6 Apr 1832. Then fam moved where?

HUGHES - HENDERSON: Mrs G M Aitkens, 1825 Quamichan Ave, Victoria, BC V8S 2B4. Sarah Hughes, Quaker, b 1823, m Thomas Henderson, wagonmaker, lived at Schomberg, King twp, York Co, ONT, at time of 1851 census. Children: Jane; Mary; Sarah Elizabeth. Was Sarah a UEL desc? Would like any info.

HUTTON - WADDELL: Mrs. G G Thistlethwaite, Box 24714, Station C, Vancouver, BC V5T 4E2. Archibald Hutton b 14 Apr 1804 (where, prts) m Sarah Waddell b July 1803 (where, prts). Sons Archibald b c1825 and James b 1827 Belfast, IRE. Fam came to Watertown, NY, 1830, then Garden Island 1835, and Pittsburgh Co 1838. Brothers: George b 14 Apr 1804; John 1811; William; James; Thomas, who came to Canada a widower with 8 children 1838 (wife's name). Six bros marched in uniform to church in 1820s in Belfast (what army, from where).

JOHNSTON: Mary Nussbaum, 5851 Quantrell Ave, Apt 410, Alexandria, VA 22312 USA. Need prts and birthplace of James Johnston who went from New Jersey to Toronto (West York twp) 1797. Also of John Johnston who went from New York state (Cortlandt Manor, Westchester Co) to near Niagara, ONT, 1784. He was in DeLancey's Corps in American Revolution. Would like to contact anyone who has done research on this Corps.

KRAUSLER - CROUSE: Gordon Crouse, Box 212, Bloomfield, ONT K0K 1G0. Crysler Family History (MG 25 - Dominion Archives) list fam of Johannes Kraus/ler and Dorothea Meyers: Jerome b 1765; John 1768; Lena 1775; Richard 1776; Philip 1777; Elizabeth 1778; Catharine 1779; William 1780. Wish to contact any desc of above. Was this the John Crouse, KRRNY, who m Dorothy Myers in Schoharie, NY, and settled Lot 5, Con 6 Williamsburgh twp, Dundas Co, ONT? John d 1789 and widow remarried to John Wart.

LANGFORD - WESTMAN - GARRETT - BRAITHWAITE - PATTISON: Elizabeth Scheiding, 480 Evergreen Ave, Ancaster, ONT L9G 2P8. Isaac Langford 1767-1811 and his wife Eliza (Betsey) Westman 1767-1843 of Mount Mellick, Queens Co, IRE. Son Thomas L with wife Martha and children emigrated to Canada 1827 and settled Lot 8,

Con 14, London twp, Middlesex Co, ONT. Other children or grandchildren of Isaac and Betsey also came to Canada. Would like to contact desc.

LATCHFORD - PETTIT: Everett Heard, Box 11, Charlton Station, ONT P0J 1B0. Jackson Latchford, s/o James and Margaret, b 1847 Rochester, NY m 10 Mar 1868 Elizabeth Pettit, d/o John and Ann (Hughson) who had m 30 July 1835. Children: Arvilla; Agnes; Eliza; Bertha; Lyman; Eugen; John; Herbert. Would like any info on these people.

LARKIN - WATTERS: Mrs R McLellan, 724 Pine St, Apt 3, Sault Ste Marie, ONT P6B 3G1. Grand-daughter of Albert Larkin who m Mary Emilyn Watters 14 Oct 1909, New Liskeard, ONT. Albert was native of Carleton Co, ONT. Siblings: Barney; Albert Jr; Mark; Elizabeth; Isabel; Helena; Mary Maud Veronia. Looking for info, names, etc, on Albert's prts.

LEEF (LEES) - WEYERBACHER (WIREBAUGH): Warren W Wirebach, President Weyerbacher Reunion, 114 Holly Hall, Pineford, Middleton, PA 17057 USA. Twenty Dollars Reward. For info on Catherine Elizabeth Leef (Lees) in Barton twp, now Hamilton, in 1808. Maiden name Weyerbacher. Stolen by Indians from home in Pennsylvania in 1781. Did she marry into the tribe or was she released?

LOGAN: A Bernice Severson, 936 Thorndale Dr, Ottawa, ONT K1V 6X9. William H Logan b Thorndale, ONT 1831, d 1921, m Maria Harrison 1834-1915. Wish to locate fams of children: Charles m Catherine Payne; Thomas E m Lettie Harding; William G m Elsie Jackson; Helena 1862-1938 m Walter Bryan 1859-1947. They have desc name Sherman and Dunlop but cannot locate them: Catherine (Kitty); Beatrice m Joshua Moore; Margaret 1893-1969 m relative John E Logan. They have gchild Ruth McNiven b 7 Sept 1962. Wish later info on them and correspondence with desc.

LONG: Ghislain Long, Box 199, Clair, Madawaska, NB E0L 1B0. Philip Long c1756-1832 was a private in King's American Regiment 1775-83; courier English Mail 1783-1828 along the postal route Quebec-Halifax; 1809-1828 resided head of Lake Temisquata. Have info after arrival in Canada but would like info before, birthdate, place, origins.

MACFARLANE OF MULL RIVER: James O St Clair, Mull River, Mabou, NS B0E 1X0. Wish to establish communication with desc of Uncle Dan Hugh MacFarlane and wife Sadie of Mull River and Drumheller, ALTA. Children: Margaret, Toronto, ONT; Hugh b 1920 who had one son D H by 1952; Gordon 1924-1943. Family history being compiled.

MACKIE - SHARPE - MCLEAN - MCCALL: Mrs Joan Mackie, 69 Emmeline Cresc, Agincourt, ONT M1S 1L1. William Mackie, baker, b c1846 Beith SCOT, m Isabella L Sharpe b c1845, d/o William Gilmore McLean and Isabella McCall. Dates and info required on all. Mackies settled in Hamilton, ONT, c1913, McLeans remained in SCOT.

MARTIN - ELLIOTT: John Henry, 34 Longbow Square, Agincourt, ONT M1W 2W7.

Jean Martin nee Elliott d of cholera "thirty miles below Prescott" enroute to Scarborough from Dumfrireshire, SCOT, Aug 1832. She was attended by both doctor and minister. Where would this be? Does any record exist?

MCCALLUM - MCKAY: Mrs Doroth Grow, R 3, Box 3152, Grandview, WA 98930 USA. Robert McCallum b SCOT c1805, emigrated to Canada 1850-54, master foreman ship's carpenter for Dewey Bros Shipbuilders, SCOT (near Glasgow?) for 21 years; d Canada 1850-54; m Ann McKay, b SCOT 1807, d 1878 in Pomeroy, Iowa. Children: Anna m Shaw; Margaret m McConnell; Robert d young; Lewis b 1846; Peter 1849; Catharine 1851; Rebecca 1853. The last two possible b in Canada. Where did they settle in Canada - possibly Ottawa? Need help.

MCCOOL - MCGEE - PEARSON - SHERRIT: Mrs R G Mullin, Box 707, Red Deer, ALTA T4N 5H2. James McCool b 9 Sept 1862 Lonesborough, ONT, m 16 Mar 1886 Clinton, ONT Catherine Lavina McGee b 13 Feb 1865 (Bayfield?) ONT, moved to Crossfield, ALTA. Need prts names. Catherine's ma remarried (?) Pearson. Catherine's sis Anne m Charles Sherrit of London, ONT. Like to hear from desc.

MCEACHEN - ALLEN: Mrs Nancy Hastie, 4804 Morgan Rd, Gaylord, MI 49735 USA. Need info re James McEachen b 31 July 1857, m Jane Bird in Michigan. His prts Alexander and Janette (Allen) lived Canada. A bro went to SASK. Need data on Janette Allen also.

MCEVOY: Joan Megie, 34120 Greentrees, Sterling Hts, MI 48077 USA. Looking for fam of James McEvoy and wife Mary in 1851. Were in Murray twp, Northumberland Co, ONT in 1861. Children included: Matilda b Ameliashburgh twp, Prince Edward Co, ONT c1828, m Thomas Cardinell; Mary b 1839 m John Ryan 1861; Maria; Eliza; maybe others. May have been in Fort Henry in 1840s. 1871 census says Mary b Gibraltar? One dau m Patrick Ward, lived Murray twp, d by 1861. Will correspond with anyone re these fams.

MILLARD: Patricia Millard, 82 Parkside Dr., Apt 205, St Thomas, ONT N5R 3T9. Daniel Millard, UEL, who settled Townsend twp, Norfolk Co, ONT, had son Jesse b c1807 who m Mary (who) and had children: Nancy; Jacob; Isaiah; Jeremiah b 1842; Isaac; Sarah. Any info appreciated, especially on Jeremiah.

MORTON - REID: D R Morton, Box 302, Manila, Philippines. Thomas Morton b SCOT c1795 m Janet Reid b SCOT c1810. Second marriage for both? To Ernestown twp, Lennox and Addington Co, ONT, c1838. Children: Warren; William to Artemesia twp, Grey co; Eliza m Francis Hymers; Joseph, Thomas; Janet; Mary m Abraham Allport and desc to SASK; Robert to Patroliia. Seek all info re anc, desc of Thomas & Janet Reid Morton.

MURDOCH - CALDWELL: Sheila Normand, Comp. 19 Tatton Road, R R 1, 100-Mile House, BC V0K 2E0. John Murdoch c1802 SCOT, 1854 Hamilton, ONT, m Mary Cald-

well, 1804 New Cumnock, d 23 Dec 1886 Lucknow, ONT. Children: John b 1826 SCOT, d 1909, bd Kenloss cem; William 1828 SCOT, bd Kenloss cem m Margaret Green; Alexander 1830-1898 bd Kenloss cem; Elizabeth 1833 m John Cuthbertson; James 1834; Steele 1837-1917 m Sarah Cuthbertson then Catherine McDonnell; Janet Elizabeth 1840, James Anderson lived Virden, MAN; Peter m Isobel MacDonald; Maryann. Any info appreciated.

NICKERSON - VAIL: D Sweetman, 476 Cormack St, North Bay, ONT P1B 4K1. David Nickerson b 1810 Tiverton, NS, m Margaret Ann Vail b 1810 St John in 1834 Carleton parish, St John. Children: Benjamin b 1835; Ann Alisa 1836-1870 m Neal Walker; John V m Margaret Leatch; James A m Fanny Fleming; Mary Jane m William Fleming; Charles W m Sarah Ann Neville; all b St. John. B ONT: Caroline b 1847; Deborah L 1850. Settled Aldborough twp, Elgin Co, ONT.

O'ROURKE - MORRIS: Virginia Morris-Brush, 917 Charleston Ave, Modesto, CA 95350 USA. Seeking info re Bridgit O'Rourke d/o Michel and Bridgit (O'Connell) m 1851 QUE Samuel (Jerome) Morris; Mary Murphy, d/o James and Mary (Sullivan) m 1863 Joseph Tanguay, QUE; Anne Wells-Gallibois, d/o Francois Wells and Georgine Hill, m 1791 Andre Tanguay. Her gdprts were George(s) Hill and Jeanne Hill b 1746 Aberdeen, SCOT.

PASCOE: Dorothy Milne, 57 Treadgold Cresc, Don Mills, ONT M3A 1X1. Richard Pascoe 1793-1875 d Woodstock, Blandford twp, Oxford Co, ONT. Sons, all of Woodstock: Richard, laborer, m Harriet Greenway; Charles, carpenter, m Ann Delton; George, butcher, m Martha Clifford; John, butcher, m Bethel Burgess. Will exchange info.

PETTIT - SILVERTHORN: Mrs Marion Smith, 80 Bexley Cresc, Toronto, ONT M6N 2P7. Stephen Pettit b c1792 New York State, s/o Amos, d 18 Feb 1857 Windham twp, Norfolk Co, ONT m Susannah Silverthorn b 23 Oct 1794 Stamford twp, Welland Co, ONT, s/o Thomas and Rachel (Huff), d 2 May 1863 Windham twp. Children: Rachel; Joel; Elijah; Edwin; Stephen; Hannah; Marrilla; Thomas; Mary. Any info appreciated.

PLEDGER - EGAN - POLLARD: Mrs Jeanne Butler, 1338 A Wiliwili Circle, HI 96786 USA. Looking for desc of Pollard fam of Picton, Prince Edward Co, ONT. All fam died in epidemic except Myra, James Gerald, and Emma. James was caretaker at Napanee P.O., d 1954. Also looking for desc of Pledger fam, Bertha and Hugh (where did they go?); and Egan fam (from Tipperary, IRE). Bridget Egan m Nathan Pollard, Adolphustown, ONT, 1861. Any help appreciated.

RYHILL - RIHILL: Mrs L J Yori, General Delivery, Ladysmith, BC V0R 2E0. I will welcome correspondance from anyone connected with these names and doing research on these fammilies. Is the name a phonetic spelling of ROYAL?

SALTER - CONNOR: Donald Nisbet, 10056 148th St, Surrey, BC V3R 3W9. Peter Salter b c1800 IRE (where) to Beckwith twp, Lanark Co, ONT by 1832, d 1840s, (need prts). Any

relation to William Salter 1778-1864? Peter m c1823 Marcella Connor b 1801 IRE (where), d 1860s, (need prts). Children included: Catherine b 1823; Frances 1825; John 1828; Mary Ann 1830, Eliza 1834; William 1837. Fam living Montague twp, Lanark Co, 1851. Any info welcome.

SAUNDERS: Mrs Alberta Dunbar, 11310 - 15th NE, Seattle, WA 98125, USA. Jonathan Saunders m Mary Charlotte Kellogg, Haldimand ONT 3 Dec 1866, had 13 children. My ma Ida Maude was a twin sis of Elsie May. Would like info about my mother's fam. Also lived in Saltfleet twp and Glanford twp, Wentworth Co, ONT.

SPARKS: M Paterson, 1840 Eighteen A St SW, Calgary, ALTA T2T 4V9. William Sparks 1805-1896 m Amy Ellworthy in Devon (where) and emigrated to Canada with children c1845, lived Waterdown, ONT. Where was their son George Southward Sparks, 1842-1914, born?

ST CHARLES - DESJARDINS: Shirley Bates, R 3, 7305 Hollister Rd, Laingsburg, MI 49848 USA. John Baptist St Charles m Archange Desjardins, b 1806 Assumption, first child b 1835, first two in Canada, next 4 in Michigan. Archange, d/o William and Teresa (Delisle). Have their prts but no further back on Desjardins. Wondering if related to Peter Desjardins, builder of Desjardins Canal in Wentworth Co. Want info on both lines. All helpful.

STEFFINS - HAACKE: Mark Haacke, 3077 Huntington, Shaker Heights, OH 44120 USA. Any reference to these names appreciated. Particular interest in Dedrick Steffins b c1800 of Markham, York Co, Ont, disappeared 1850. Also Daniel Wilson Stanley Haacke of Strathclair, Manitoba.

TRIMBLE: Mrs Nancy Trimble, 70 Bryant Rd, Ajax, ONT L1S 2Y8. Wish all occurrences of name Trimble. Also Joseph Trimble m Catherine (Kate) Brown, lived Streetsville, Toronto twp, Peel Co, ONT. Children: James Francis 1885-1947 m Edith Waites; Robert; David?; Margaret m Charles Carr; Nettie Charlotte m Dennisson. Wish prts, siblings of Joseph and Kate, any info on this line.

TUER: Winfield J Tuer, 1019 Robbin Dr, Anderson IN 46018 USA. William? Tuer 1855-1925, believe Windsor area, ONT, however may have emigrated from England or Wales, m Virginia (Janice) Cecil 11 Apr 1880. She was b 4 July 1853, d 29 Oct 1915. Need places of birth, death, marriage.

WOODS: Ruth Ottinger, 1140 Ottawa Ave, W St Paul, MN 55118 USA. John Woods b 1799 Co Antrim, IRE, m Anne Lavery, Co Down, arrived Canada c1833. Eleven children. B in IRE: William; James; Thomas; Elizabeth died at sea. B at Kingston, ONT: Margaret m (?) Parkins; Charlotte. B London, ONT: John; George; Sarah; Jane; Isaac; Rebecca m Peter Elson. Woods fam lived Kingston four years. later London. ONT. Seek info re desc.

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