

## 1: Sources for Research in Scottish Genealogy

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Scottish migration to the British North American Colonies during the seventeenth century remained sporadic, but from the early eighteenth century forward, extended bands of Highland and Lowland Scots settled all through Nova Scotia, New Jersey, Pennsylvania, and North Carolina. Simultaneously, wave after wave of Scotch Irish migrants from Ulster landed in Philadelphia, making their way down the Appalachian valleys into Virginia and beyond. Contemporaries were well aware of this Scots and Scotch Irish migration to the Colonies. When the American Revolution broke out, at least in the Scotch-Irish version of the story, the Ulster natives leaped at the opportunity to attack the British crown. Still, the Scotch-Irish generally emerged from the Revolution with an enhanced local reputation. The same could not be said for the Scots proper. Many had fought against the Crown only thirty years previously, but when the Revolution broke out, the majority of Scots sided with Great Britain. Of this there is little dispute. In former Paisley cleric John Witherspoon, then president of the College of New Jersey and a staunch patriot, tried to change this point of view. He gave an address later printed as a pamphlet to the "Natives of Scotland residing in America" that noted: However, Jefferson continued to rail at the "Scotch Tories" for over two decades. During the era of the Revolution, Americans often denounced the Scots. Perhaps as many as five thousand Scots Tories later migrated to Canada due to their loyalty to the British crown. In the process they became the spiritual founders of Canada. In the lower house of Georgia passed a resolution declaring that the people of Scotland possessed "a decided inimicality to the Civil Liberties of America. Paisley-born naturalist Alexander Wilson observed that he received great cooperation on his southward journey from Philadelphia to gather material for his famed American Ornithology " An traveler to Charleston also noted that the ruling Tory aristocracy of South Carolina consisted of "chiefly Scotchmen. Figures are, unfortunately, inexact, but the majority probably sailed for Montreal and Ontario rather than Philadelphia or New York. Even so, a small but significant number found their way to the various "British colonies" established in Illinois, Iowa, Kansas, and elsewhere. In an impressive ceremony the provost of Edinburgh and the American consul dedicated the ground as a burial place for five Scots soldiers who had died fighting for the Northern cause. By the middle of the nineteenth century a number of Scots had risen to prominence in American life. By the s Aberdonian George Smith had become the most famous banker of the upper Midwest. When Smith died in , he left a fortune that approached one hundred million dollars. Fellow Aberdonian Alexander Mitchell, once termed "the best known Scot in Milwaukee," also gained wealth as a banker and, later, served two terms in Congress. A native of Glasgow, Allan Pinkerton rose to prominence during the Civil War as a purveyor of information much of it wrong to Abraham Lincoln; his name is still virtually synonymous with "detective agency. In Robert Dollar from Falkirk inaugurated the first "round the world" passenger service. Undoubtedly, the most prominent nineteenth-century Scoto American was Andrew Carnegie, the son of a Dunfermline weaver who ended his career as "the richest man in the world. But nineteenth-century America had great need of miners, granite workers, cattlemen, maids, shepherds, bankers, farmers, and missionaries. Because of their history, the Scots possessed long experience with all those occupations. American historians did not pay much attention to these Scoto-American links until the late nineteenth century. Then, faced with the arrival of thousands of immigrants from southern and eastern Europe, people of Scots or Scotch-Irish descent began vigorously to champion the role that their ancestors had played in "creating the American republic. Turn-of-the-century popular magazines often struck the same chord. Casson proudly listed the most prominent Scoto Americans of his day: The Scotch-Irish patriotic groups went even further. In they inaugurated an annual series of conferences to extol the virtues of "the race," and they faithfully did so for over a decade. Declaring their absolute neutrality on all political or religious issues, these regional and national Scotch-Irish societies declared their purpose solely "to impress upon the pages of history the heroic deeds of the sons of the Scotch-Irish race. When the collected speeches of the

conferences were published, they contained few surprises. One speaker in declared that the synonym for the Scotch-Irish "race" lay in the phrases "national freedom, general education, and sound scriptural faith. When Scottish women formed their own ethnic organization, the Daughters of Scotia, in , they reflected the same concerns that animated the national Daughters of the American Revolution formed in and the regional United Daughters of the Confederacy formed in By the turn of the century Caledonian societies, Burns clubs, and St. One author claimed that there were more Scottish-American organizations than their Welsh-, Irish-, or English-American counterparts. All these organizations helped trumpet "Scottish contributions" to the formation of both the American nation and Canada. The articles, speeches, and books on this theme naturally varied in quality. A professor of politics at Princeton, a university that had long prided itself on strong Scottish-American links, Ford detailed the impact that the Scotch-Irish "race" had on America with considerable perception. He acknowledged strengths and weaknesses in the interaction. Although Black admitted at the onset that the task of "positively identifying certain individuals as of Scottish origin or descent [was] a very difficult one," he proceeded to do just that, in thirty chapters, compiling a lengthy list of Scottish men no women who had served in the presidency, vice presidency, senate, house of representatives, and judiciary. In addition, he listed those who had been ambassadors, state governors, military men, scientists, industrialists, bankers, journalists, and so forth. Carefully distinguishing between the Irish, Scots, and Scotch-Irish, he argued for the continuous and formative influence of ancestors down to the nth generation. Perhaps this is the best place to deal with the question of numbers. Historians estimate that as many as 2. The Scots were statistically more likely to emigrate than any other European people, excluding only the Irish and the Norwegians. The typical Lowland emigrant moved first from farm to town and then, ultimately, overseas. In general the Lowlanders seem to have emigrated as individuals or in small family groups, while the Highlanders usually traveled later, more sporadically, and en masse, often seeking to duplicate their peasant communities in another part of the world. Most of the emigrants came to North America, although during the American Civil War 1861-65 and various depressions they tended to go to Australia and New Zealand. Berthoff has compiled the following statistics on Scottish-American Immigration: But numbers alone can be misleading. Although the Scots were by no stretch of the imagination a large American immigrant group, they, like the Jews, Hungarians, Greeks, Unitarians, Quakers, and Episcopalians, had an impact that often extended far beyond their numbers. Their presence proved especially significant in the more sparsely populated West, where virtually every individual counted because there were so few of them. Moreover, the impact proved long lasting. The census listing of Americans of Scottish ancestry shows that the majority still reside in the various western States. In passing, Wertenbaker noted that Glasgow tobacco factors had dominated the early Chesapeake tobacco trade and that the religious revival of eighteenth-century Scotland had crossed the Atlantic to produce a number of American colleges and secondary schools. Finally, Wertenbaker argued that after c. Scotland and America" has become a classic. Clive and Bailyn argued that Scots and Colonial Americans both felt themselves on the edge of a sophisticated, cultured world centered primarily in London. Consequently, each nation developed a parallel sense of "cultural inferiority" regarding its native traditions. But then the stories diverge. The success of the American Revolution in allowed the United States to celebrate its distinctive cultural traditions and, eventually, to flaunt them in English faces. But the failure of the Stuart uprising in forced Scotland to consider its native traditions through a saddened, more "romantic" lens. Consequently, a shared sense of cultural inferiority, combined with sullen resentment against the English, persisted for generations in American and Scottish cultures. Wertenbaker and the William and Mary Quarterly, a new era of Scottish-American historiography had begun. Over many years, Shepperson published a series of articles on Scottish-American links in the eighteenth and nineteenth centuries. He especially focused on connections between Scots and Americans during the Revolutionary era and in the abolitionist movement. Until his retirement from the University of Edinburgh, Shepperson also directed a number of Scottish-American dissertations, including two excellent ones: He has also written on the transferable nature of Scottish religious identity. Thus, from the s forward, scholars began to explore the links between the two cultures in a variety of areas. He concluded that from to about twenty-five thousand Scots 1700-1800 "mostly from the Highlands" had left the British Isles to settle in western Pennsylvania and North Carolina. The largely

Presbyterian Scots, he maintained, had never feared an educated populace as had the leaders of Anglican England. Thus, Scots were far more congenial to the idea of mass education. A Study of Cultural Relations, " explored early literary links. He also argued that most nineteenth-century Americans viewed Scotland through a double lens: Devine and Jacob M. Price have written on the crucial Scots-Chesapeake tobacco connections before the Revolution. In sociologist William C. In Charles H. The recent study by Alan L. During the last fifteen years, the literature has steadily expanded. While most historians have assumed that the Great Awakening of mid-eighteenth-century America had uniquely Colonial origins, Marilyn Westerkamp and Leigh Eric Schmidt have convincingly argued that these Colonial revivals trace their origins to Scots and Ulster Scots festival communion services. Westerkamp even suggests that revivalism in general was simply part of a Scotch-Irish religiosity that found a fertile field in America. The links between the Scottish and American Enlightenments have also attracted considerable attention. Similarly, George Shepperson has argued that the writings of William Duncan, Professor of Natural Philosophy at Marischal College, Aberdeen, and author of *Elements of Logick*, may have contributed to the phrasing of the Declaration of Independence by his use of the term self evident. The essays in *Scotus Amencanus: A Survey of the Sources for Links between Scotland and America in the Eighteenth Century* and *Scotland and America in the Age of Enlightenment* explore in detail the numerous theological, political, economic, medical, educational, and evangelical debts that Colonial America owed to Scotland. If a historian includes folkways culture, and music in the list, he or she could almost argue that the Scots and Scotch-Irish had more influence on molding early American institutions and lifeways than any other European group, not excluding the English, Irish, Dutch, Swiss, Germans, French, or Spanish. The pervasive impact of Scotland upon America continues to fascinate up to the present day. Their scholarly journal, *Scotia*, dedicated to exploring such links, first appeared in Most of the renewed interest in Scottish-American scholarship, however, has concentrated on the seventeenth and eighteenth centuries. Indeed, the brunt of the American documents held by the Scottish Record Office in Edinburgh falls into that time frame. But, led by C. They have combined forces in a number of articles and McWhiney has gone solo in *Cracker Culture* [] to suggest that a pervasive "Celtic" very broadly defined influence has been the central feature in shaping southern life.

### 2: Scotland House - Old Dominion University

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Definition[ edit ] Map of the British Empire under Queen Victoria at the end of the nineteenth century. A distinction must be made between a British "dominion" and British "Dominions". At the time of the adoption of the Statute of Westminster, there were six British Dominions: At the same time there were many other jurisdictions that were British dominions, for example Cyprus. These dominions never had full self-governing status. However, it was at the Colonial Conference of when the self-governing colonies of Canada and the Commonwealth of Australia were referred to collectively as Dominions for the first time. At the time of the founding of the League of Nations in , the League Covenant made provision for the admission of any "fully self-governing state, Dominion, or Colony", [8] the implication being that "Dominion status was something between that of a colony and a state". The Statute of Westminster converted this status into legal reality, making them essentially independent members of what was then called the British Commonwealth. Following the Second World War , the decline of British colonialism led to Dominions generally being referred to as Commonwealth realms and the use of the word dominion gradually diminished. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. The later sense of "Dominion" was capitalised to distinguish it from the more general sense of "dominion". Dominion also occurred in the name of the short-lived Dominion of New England – In all of these cases, the word dominion implied no more than being subject to the English Crown. Responsible government and Self-governing colony The foundation of "Dominion" status followed the achievement of internal self-rule in British Colonies, in the specific form of full responsible government as distinct from " representative government ". Colonial responsible government began to emerge during the midth century. The legislatures of Colonies with responsible government were able to make laws in all matters other than foreign affairs, defence and international trade, these being powers which remained with the Parliament of the United Kingdom. Bermuda , notably, was never defined as a Dominion, despite meeting this criteria, but as a self-governing colony that remains part of the British Realm. Nova Scotia soon followed by the Province of Canada which included modern southern Ontario and southern Quebec were the first Colonies to achieve responsible government, in All except for Newfoundland and Prince Edward Island agreed to form a new federation named Canada from Section 3 of the Act referred to the new entity as a "Dominion", the first such entity to be created. From the Dominion included two vast neighbouring British territories that did not have any form of self-government: The remainder of New South Wales was divided in three in , a change that established most of the present borders of NSW; the Colony of Queensland , with its own responsible self-government, [17] and the Northern Territory which was not granted self-government prior to federation of the Australian Colonies. Until , the Cape Colony also controlled the separate Colony of Natal. Following the Second Boer War – , the British Empire assumed direct control of the Boer Republics , but transferred limited self-government to Transvaal in , and the Orange River Colony in The New Zealand Observer shows prime minister Joseph Ward as a pretentious dwarf beneath a massive "Dominion" top hat. The hat will soon fit. Canadian Confederation and evolution of the term Dominion[ edit ] In connection with proposals for the future government of British North America, use of the term "Dominion" was suggested by Samuel Leonard Tilley at the London Conference of discussing the confederation of the Province of Canada subsequently becoming the Province of Ontario and the Province of Quebec , Nova Scotia and New Brunswick into "One Dominion under the Name of Canada", the first federation internal to the British Empire. However, neither the Confederation nor the adoption of the title of "Dominion" granted extra autonomy or new powers to this new federal level of government. By the time of Confederation in , this system had been operating in most of what is now central and eastern Canada for almost 20 years. The Fathers of Confederation simply continued the system they knew, the system that was already working, and working well. The Imperial Parliament at Westminster could legislate on any matter to do with Canada and could override any local legislation, the final

court of appeal for Canadian litigation lay with the Judicial Committee of the Privy Council in London, the Governor General had a substantive role as a representative of the British government, and ultimate executive power was vested in the British Monarch—who was advised only by British ministers in its exercise. When the Dominion of Canada was created in 1867, it was granted powers of self-government to deal with all internal matters, but Britain still retained overall legislative supremacy. This Imperial supremacy could be exercised through several statutory measures. Then, within two years after the receipt of this copy, the British Monarch in Council could disallow an Act. Thirdly, at least four pieces of Imperial legislation constrained the Canadian legislatures. The Colonial Laws Validity Act of 1865 provided that no colonial law could validly conflict with, amend, or repeal Imperial legislation that either explicitly, or by necessary implication, applied directly to that colony. The Merchant Shipping Act of 1854, as well as the Colonial Courts of Admiralty Act of 1843 required reservation of Dominion legislation on those topics for approval by the British Government. Also, the Colonial Stock Act of 1843 provided for the disallowance of any Dominion legislation the British government felt would harm British stockholders of Dominion trustee securities. Most importantly, however, the British Parliament could exercise the legal right of supremacy that it possessed over common law to pass any legislation on any matter affecting the colonies. All matters concerning international travel, commerce, etc. For example, all transactions concerning visas and lost or stolen passports by citizens of the Dominions were carried out at British diplomatic offices. It was not until the late 19th and early 20th centuries that the Dominion governments were allowed to establish their own embassies, and the first two of these that were established by the Dominion governments in Ottawa and in Canberra were both established in Washington, D. C. As Heard later explained, the British government seldom invoked its powers over Canadian legislation. British legislative powers over Canadian domestic policy were largely theoretical and their exercise was increasingly unacceptable in the 19th and 20th centuries. The rise to the status of a Dominion and then full independence for Canada and other possessions of the British Empire did not occur by the granting of titles or similar recognition by the British Parliament but by initiatives taken by the new governments of certain former British dependencies to assert their independence and to establish constitutional precedents. What is remarkable about this whole process is that it was achieved with a minimum of legislative amendments. They provided a new model which politicians in New Zealand, Newfoundland, South Africa, Ireland, India, Malaysia could point to for their own relationship with Britain. The self-governing colonies contributed significantly to British efforts to stem the insurrection, but ensured that they set the conditions for participation in these wars. The assertiveness of the self-governing colonies was recognised in the Colonial Conference of 1921, which implicitly introduced the idea of the Dominion as a self-governing colony by referring to Canada and Australia as Dominions. It also retired the name "Colonial Conference" and mandated that meetings take place regularly to consult Dominions in running the foreign affairs of the empire. The Colony of New Zealand, which chose not to take part in Australian federation, became the Dominion of New Zealand on 26 September 1907; Newfoundland became a Dominion on the same day. The Union of South Africa was referred to as a Dominion upon its creation in 1910. Designed by Arthur Wardle, the poster urges men from the Dominions of the British Empire to enlist in the war effort. The initiatives and contributions of British colonies to the British war effort in the First World War were recognised by Britain with the creation of the Imperial War Cabinet in 1917, which gave them a say in the running of the war. Dominion status as self-governing states, as opposed to symbolic titles granted various British colonies, waited until 1919, when the self-governing Dominions signed the Treaty of Versailles independently of the British government and became individual members of the League of Nations. This ended the purely colonial status of the Dominions. The First World War ended the purely colonial period in the history of the Dominions. Their military contribution to the Allied war effort gave them claim to equal recognition with other small states and a voice in the formation of policy. This claim was recognised within the Empire by the creation of the Imperial War Cabinet in 1917, and within the community of nations by Dominion signatures to the Treaty of Versailles and by separate Dominion representation in the League of Nations. In this way the "self-governing Dominions", as they were called, emerged as junior members of the international community. Their status defied exact analysis by both international and constitutional lawyers, but it was clear that they were no longer regarded simply as colonies of Britain. Dominion status was never popular in the Irish Free

State where people saw it as a face-saving measure for a British government unable to countenance a republic in what had previously been the United Kingdom of Great Britain and Ireland. Successive Irish governments undermined the constitutional links with Britain until they were severed completely in . In Ireland adopted, almost simultaneously, both a new constitution that included powers for a president of Ireland and a law confirming a role for the king in external relations. Significantly, Britain initiated the change to complete sovereignty for the Dominions. In spite of popular opinions of empires, the larger Dominions were reluctant to leave the protection of the then-superpower. For example, many Canadians felt that being part of the British Empire was the only thing that had prevented them from being absorbed into the United States. Until , Newfoundland was referred to as a colony of the United Kingdom, as for example, in the reference to the Judicial Committee of the Privy Council to delineate the Quebec-Labrador boundary. Full autonomy was granted by the United Kingdom parliament with the Statute of Westminster in December . However, the government of Newfoundland "requested the United Kingdom not to have sections 2 to 6[â€™]confirming Dominion status[â€™]apply automatically to it[,] until the Newfoundland Legislature first approved the Statute, approval which the Legislature subsequently never gave". It is the view of some constitutional lawyers[ citation needed ] thatâ€™"although Newfoundland chose not to exercise all of the functions of a Dominion like Canadaâ€™"its status as a Dominion was "suspended" in , rather than "revoked" or "abolished". Canada, Australia, New Zealand, the Irish Free State, Newfoundland and South Africa prior to becoming a republic and leaving the Commonwealth in , with their large populations of European descent, were sometimes collectively referred to as the "White Dominions".

### 3: Scots in the Old Dominion, in SearchWorks catalog

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### 4: Benjamin Edge (b. ) | WikiTree FREE Family Tree

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### 5: Dominion - Wikipedia

*Scots in the Old Dominion, by Haws, Charles H.. Edinburgh: J. Dunlop, Pictorial dj now in mylar cover. Front endpapers are of the Tidewater area. and Chesapeake bay and its tributaries.*

### 6: - Scots in the Old Dominion, by Charles H Haws

*Well then, please add this source to your reading list (for I will bet you haven't discovered this important study: Charles H. Haws, Director of the Institute of Scottish Studies, Old Dominion University, Norfolk VA, gave permission to the Family History Library to copy his book Scots in the Old Dominion, on microfiche: #*

### 7: Charles H. Haws | LibraryThing

*This guide has been prepared primarily as an aid for those who are researching Scottish genealogy and local history at the Library of Congress, but it will also be useful for those searching in other large libraries.*

### 8: Virginia - Wikipedia

*Charles H. Haws, author of Scots in the Old Dominion, , on LibraryThing. LibraryThing is a cataloging and social networking site for booklovers.*

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