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Phillips DNA News

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Editor: [Nancy Kiser](#)

Please submit news articles or ideas for articles to the editor. Questions about Genetic Genealogy can always be sent to the editor.

Project News

Early in May I had a conversation with Bob Phillips, an active contributor and participant in our Phillips DNA Project, about how to correct erroneous genealogical information posted on the internet. I told him the only way I know to attempt to correct erroneous information is to attach corrective posts to the files that contain the bad information. You can do this at Ancestry.com and Rootsweb, although it can be a lot of work. Also, you can post your own family file but it will potentially be only one out of hundreds and cannot fix the problem. So Bob decided to give the “corrective post” method a try and reported that he was able to target most of the bad files posted on Ancestry.com about his Phillips family, at least those with the most glaring errors.

A week later I was contacted by a probable cousin who said he recognized his line of Phillips in the pedigrees posted on our website for Phillips Family DNA Group 8. He said he had been doing a lot of research on Ancestry.com and found some files that indicated Sir Richard Philipps, baronet, of Picton Castle was the father of our William Phillips who was born around 1660 and died in Richmond County, Virginia, in 1725. Here was my answer to this cousin:

Group 8 has extremely Anglo-Saxon looking Y-DNA; in fact, we match the Y-DNA found in some 3000 year old skeletons discovered in a cave in Saxony, Germany. We also have several matches with British men named Phillips who have deep roots near Birmingham, England. It appears from our DNA that our Phillips ancestors came from the Midlands of England, not Wales. Our Phillips ancestors were probably a part of the Anglo-Saxon invasion of England that happened during the Dark Ages.

The baronet line relates to an aristocratic family of Philipps who lived in Picton Castle, Wales. I doubt that we are related to this Philipps family.

There is a professional genealogist named Richard Ripley who specializes in forcing every single Phillips in America or Canada back to the Philipps family of Picton Castle. He does this in order to convince people to buy his CD. Many naive people who have bought his CD have posted his inaccurate information on the internet at Ancestry.com. I suspect this is the info you have discovered at Ancestry.com

I then decided to check out the situation on Ancestry.com for myself and ran a search for files that contained William Phillips born about 1660 with a father named Richard Phillips or Philipps. I found over 200 files posted on Ancestry.com that contained this misinformation. What was really extraordinary is the majority of these files also contained the correct information that Sir Richard Philipps died in 1648, making it physically impossible for him to be the father of my William Phillips who was born around 1660. Most of these files also contained the information that William's mother was Elizabeth Dryden who was born in 1597. An observant researcher should immediately recognize that Elizabeth would have been 63 years old when William was born around 1660, which is way past child-bearing age.

I own a book I purchased from the Picton Castle Trust years ago that is entitled "The Families of Picton". This book contains a family tree that shows Sir Richard Philipps, the second baronet, and his wife Elizabeth Dryden so I decided to look him up. The family tree indicates they only had three children, a son named Erasmus who became the third baronet of Picton Castle, and two daughters named Anne and Frances. There is no mention of a son named William. The book also contains the following paragraph describing Sir Richard's family:


"It was his son, Sir Richard Philipps, 2nd Baronet, who married Elizabeth, daughter of Sir Erasmus Dryden of Cannons Ashby, Northamptonshire, who was a cousin of the famous poet John Dryden. This marriage, which produced a son and two daughters, was commemorated by the adoption of Erasmus as a Christian name for their son, the future 3rd Baronet, a tradition carried on by several subsequent generations."

So I decided to take my own advice and post corrective messages to the 200 plus files on Ancestry.com that contain the obvious mistake showing Sir Richard Philipps as the father of my William Phillips who died in Richmond County, Virginia, in 1725. As I was attaching messages, I came across another variation in some files. Apparently someone realized that Sir Richard Philipps who died in 1648 could not possibly be the father of my William Phillips born around 1660, so another generation was inserted between my William and Sir Richard. This new generation was another Richard Phillips who was born in Shropshire, England, in 1638 and was married to a woman named Margaret Joane Pounds. However, while the dates are more realistic, this information is also incorrect according to the book published by the Picton Castle Trust. Sir Richard only had one son and his name was Erasmus.

Since I knew the first story indicating my William was the son of Sir Richard had originated with the infamous professional genealogist, Richard Ripley, I decided to look at his website to see if the second story also originated with him. Sure enough, on his website I found the following misinformation:

NFFG Private Workshesher. This may be a benchmark page, OR a trial page. CAUTION - Trial pages may contain errors! Copying or using this page without our accompanying sources, if any, is unauthorized and may mislead or ruin your research. Do not trust this or any 'free' information for your ancestry. Save valuable time & solve confusing conflicts. Use our resources to work with you, and obtain the records which you need. Please visit our home page for our email & more information - read references & see which sources NOT to trust. Ask a free question. We are on Facebook and Linked In.

Richard PHILLIPS & Margaret Joane POUNDS



Husband: Richard PHILLIPS

Born: 27 Mar 1638 in Hope Bowdler, Shropshire, England
 Married: 21 Oct 1658 in Saint Dionis Backchurch, London, London, England
 Died:
 Father: [Richard PHILLIPS, Sir, 2nd Baronet, Sheriff](#)
 Mother: [Frances Elizabeth Ellinor DRYDEN](#)
 Spouses:

Wife: Margaret Joane POUNDS

Born: about 1639
 Died: in Shrewsbury, Shropshire, England
 Father:
 Mother:
 Spouses:

Children

01 (M): William PHILLIPS
 Born: 23 Mar 1663/64 in St. Leonards, Bridgnorth, Shropshire, England
 Died:
 Spouses:

02 (M): Thomas PHILLIPS
 Born: 17 Oct 1666 in Saint Mabyn, Cornwall, England
 Died:
 Spouses:

03 (M): Owen PHILLIPS

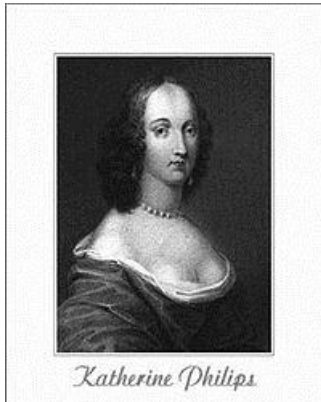
Screen Capture of Richard Ripley Website

Perhaps it is a futile mission to try to correct all the bad genealogical information posted on the internet but I have to make the effort. I encourage all of you who come across incorrect information about your Phillips family to also take the time to post corrective messages. As I told Bob, this is simply the only method I know to try to correct all the erroneous genealogical information that floats around on the internet, getting copied and repeated over and over again. Perhaps if enough of us make the effort, we will eventually begin to have an impact.

Katherine Philips, Anglo-Welsh Poet

From Wikipedia, the free encyclopedia

http://en.wikipedia.org/wiki/Katherine_Philips



Katherine Philips was the first Englishwoman to enjoy widespread public acclaim as a poet during her lifetime. Born in London, she was daughter of John Fowler, a Presbyterian, and a merchant of Bucklersbury, London. Philips is said to have read the Bible through before she was five years old. Additionally, she acquired remarkable fluency in several languages.

She broke with Presbyterian traditions in both religion and politics, and became an ardent admirer of the king and his church policy. In 1647, when she was sixteen, she married a Welsh Parliamentarian named James Philips who was thought to be fifty-four years old. However, it has been proven, by the marriage certificate, that James was actually twenty-four years old.

She attended boarding school from 1640 to 1645 where she began to write verse within a circle of friends and to appreciate French romances and Cavalier plays from which she would later choose many of the pet names she gave members of her Society of Friendship.

The Society of Friendship had its origins in the cult of Neoplatonic love imported from the continent in the 1630s by Charles I's French wife, Henrietta Maria. Members adopted pseudonyms drawn from French pastoral romances of Cavalier dramas. With wit, elegance, and clarity, Philips dramatized in her Society of Friendship the ideals, as well as the realities and tribulations, of Platonic love. Thus the Society helped establish a literary standard for her generation and Orinda herself as a model for the female writers who followed her. Her home at the Priory, Cardigan, Wales became the centre of the Society of Friendship, the members of which were known to one another by pastoral names: Philips was "Orinda", her husband "Antenor", and Sir Charles Cotterel "Poliarchus".

"The Matchless Orinda", as her admirers called her, was regarded as the apostle of female friendship, and inspired great respect. She was widely considered an exemplar of the ideal woman writer: virtuous, proper, and chaste. She was frequently contrasted to the more

daring Aphra Behn, to the latter's detriment. Her poems, frequently occasional, typically celebrate the refined pleasures of platonic love. Jeremy Taylor in 1659 dedicated to her his *Discourse on the Nature, Offices and Measures of Friendship*, and Cowley, Henry Vaughan the Silurist, the Earl of Roscommon and the Earl of Cork and Orrery all celebrated her talent.

In 1662 she went to Dublin to pursue her husband's claim to certain Irish estates; there she completed a translation of Pierre Corneille's *Pompe*, produced with great success in 1663 in the Smock Alley Theatre, and printed in the same year both in Dublin and London. Although other women had translated or written dramas, her translation of *Pompey* broke new ground as the first rhymed version of a French tragedy in English and the first English play written by a woman to be performed on the professional stage. She went to London in March 1664 with a nearly completed translation of Corneille's *Horace*, and died of smallpox.

The literary atmosphere of her circle is preserved in the excellent *Letters of Orinda to Poliarchus*, published by Bernard Lintot in 1705 and 1709. Poliarchus (Sir Charles Cotterel) was master of the ceremonies at the court of the Restoration, and afterwards translated the romances of *La Calprende*. Philips had two children, one of whom, Katharine, became the wife of a "Lewis Wogan" of Boulston, Pembrokeshire. According to Gosse, Philips may have been the author of a volume of *Female Poems* written by Ephelia, which are in the style of *Orinda*, though other scholars have not embraced this attribution.

There have been speculations about whether, and in what way, her work could be described as "lesbian." Certainly her representations of female friendship are intense, even passionate. She herself always insisted on their platonic nature and characterizes her relationships as the "meeting of souls," as in these lines from "To my Excellent Lucasia, on our Friendship":

*For as a watch by art is wound
To motion, such was mine;
But never had Orinda found
A soul till she found thine;*

*Which now inspires, cures, and supplies,
And guides my darkened breast;
For thou art all that I can prize,
My joy, my life, my rest.*

Moreover, it has been argued that 'her manipulations of the conventions of male poetic discourse constitute a form of lesbian writing'. However, there are still very many critics who do not think that Philips had homo-erotic tendencies. Instead, she acknowledges three different levels of love. In ascending order they are lustful love, social love, and spiritual love.

Philips is disgusted by physical love and its obsessive nature. She feels that physical love is akin to an affliction and to entrapment. "Lovers like men in fevers burn and rave, /And only what will injure them do crave/.../They give him power by their fear, /And make the shackles which they wear". As people are so caught up in their lustful desires, they lose the full

capabilities of their minds. Love should be something that frees one and allows one to fully grow and develop, but physical love disregards freedom and improvement in order to focus on selfish pleasures.

Social love, as seen in these poems, is not as base as lust, but it does not meet the standard of true love. Philips married a man considered a 'good match' for her. He was a family friend with a wealthy estate, and in 17th century England that constituted a great catch. Unfortunately Philips did not love her husband as much as she loved her friends, but she did have genial feelings toward him. Her poem "To my dearest Antenor" illustrates how this social arrangement can never meet her idea of true love. She says, "each of our Souls did in its temper fit, / And in the other's Mould so fashion'd it". In these lines the speaker does admit that their souls fit to each other, but she makes in a point to say that she was fit into the other's mould. Her freedom was constricted; her self was changed to meet another person's standard. To the speaker this is not true love, for true love allows one to grow organically instead of being unnaturally formed. Thus, at the end of the poem a riddle is posed to the reader, "So in my Breast thy Picture drawn shall be, / My guide, Life, Object, Friend and Destiny: / And none shal know, though they imploy their wit, / Which is the right Antenor, thou, or it". The speaker does not truly believe that the arranged social bond she made was able to turn her lover into her life and destiny. Instead, inside her heart, she paints an idealized picture of a love she will never have.

The truest form of love is the love of friendship. It allows one to fully know one's self, and to truly live. A physical union is not part of this form of love, instead there is a spiritual union. Her poem "To my Excellent Lucasia" illustrates this ephemeral love. Philip writes of one of her best friends, Anne Owen, "I am not thine, but Thee./.../But never had Orinda found/ A Soul till she found thine". Lucasia is no longer a separate being, but a part of her. She is a mirror of her soul; they share one soul. In choosing her friend, she finds the most perfect and complete love: an extension of self in Lucasia. Mark Llewellyn shows that the image portrayed by the speaker is "stripped of all sensual appetite, could become the pathway to apprehension of, and eventually mystic union with, divine love and beauty".

Harriette Andreadis says, "friendship here is no less than the mingling of souls, the intimacy of hearts joined in secret and holding each other's secrets, sublimely elevating the friends to such ecstasies that they pity the mundane pleasures and powers of worldly rulers". The speaker conveys her complete fulfillment in her friend by saying, "No Bridegrooms not Crown-conquerors mirth / To mine compar'd can be:/ They have but pieces of this Earth, / I've all the World in thee". There is nothing physical in her joy at having this woman as her friend. As Claudia Limbert notes, "the tone—the emotional level—has been turned up to an almost excruciating pitch". Her happiness is so great that it almost reaches pain. The most perfect love combines the heart, mind, and soul; it is a love into which she pours her whole being. It is a love where one's whole identity is blurred with another, so much that to separate would be like ripping oneself apart; after finding such a love one will never be the same again.

Her poetry shows the readers that love is deeper and more meaningful than objectification of the flesh. Katherine Philips found herself in her friends; they were not only her source of

emotional and spiritual comfort, they were her essential support in critical literary analysis and social participation. These poems, when published, allowed the public to see the extent to which some women took comfort in each other, and how a circle of friends helped cultivate each other's literary skill. In her friends she found her true loves; in her husband she found a friend.

Guest Column

1940 U.S. CENSUS COMMUNITY PROJECT NEARLY HALFWAY COMPLETE

The following article is from Eastman's Online Genealogy Newsletter and is copyrighted by Richard W. Eastman. It is re-published here with the permission of the author. Information about the newsletter is available at <http://www.eogn.com>.

The following announcement was written by Family Search:

The halfway point for indexing the 1940 U.S. census is fast approaching.

Congratulations and thank you to all of the volunteers participating in this unprecedented genealogical community effort. Currently more than 20 states are at or above 85 percent complete. Six states—Delaware, Colorado, Kansas, Oregon, Virginia, and New Hampshire—are now indexed and searchable by name, location, and family relations. And thanks to the efforts of more than 100,000 volunteers, more states will be added in the coming weeks. Follow the day-to-day indexing status at the [1940census.com dashboard](http://1940census.com) and search completed states at familysearch.org/1940_census.

Current and Completed Projects

To view a list of currently available indexing projects, along with their record language and completion percentage, visit the Family Search indexing updates page. To learn more about individual projects, view the Family Search projects page.

New Projects Added

- Argentina, Santa Fe, Santa Rosa de Calchines y Rosario—Registros Parroquiales, 1888-1927
- Deutschland, Mecklenburg, Schwerin—1867 Volkszählung [Teil B]
- Italia, Nuoro—Stato Civile, 1866-1910

- Nederland, Gelderland—Geboorten burgerlijke stand, 1811-1902 [Part 2]
- Norway—1875 Federal Census [Part F]
- Panamá—Registros Parroquiales, 1748-1972 [Parte 1]
- Slovensko, Prešov—štátny oblastný archív záznamov cirkvi, 1592-1935 [Časť A]
- Sverige, Örebro—Kyrkoböcker till 1860 [Del 6]
- Sverige, Uppsala—Kyrkoböcker till 1860 [Del 4]
- Venezuela, Maracaibo—Registros Parroquiales, 1723-1976

View the [Family Search projects page](#) to see the full list of available projects and to learn more about how to participate in various projects.

Recently Completed Projects

Note: Recently completed projects have been removed from the available online indexing batches and will now go through a final completion check process. They will be published at familysearch.org in the near future.

- Brasil, Rio de Janeiro—Cartões de Imigração, 1900-1965 [Part 2 J]
- U.S., Indiana—1940 Federal Census
- U.S., Nevada—1940 Federal Census
- Brasil, Rio de Janeiro—Cartões de Imigração, 1900-1965 [Parte 2 H]
- U.S., Texas—Deaths, 1890-1976 [Part B]
- U.S., Wyoming—1940 Federal Census
- U.S., Alaska—1940 Federal Census
- Italia, Napoli, Castellammare di Stabia—Atti di Nascita, 1809-1885, Part 1
- U.S., Arizona—1940 Federal Census
- U.S., Florida—1940 Federal Census
- U.S., Texas—County Marriages 1837-1977 [Part C]
- U.S., Idaho—1940 Federal Census
- U.S., Vermont—1940 Federal Census
- UK, England and Wales—1871 Census for Lincolnshire, Cheshire, Nottinghamshire, Derbyshire, Rutland
- Brasil, Rio de Janeiro—Cartões de Imigração, 1900-1965 [Parte 2 E]
- U.S., Montana—1940 Federal Census
- U.S., Veterans Pension Cards, 1907-1933 [Part A]
- U.S., Mississippi—1940 Federal Census
- Canada, Ontario—Marriages, 1869-1927 [Part B]

About Family Search

Family Search International is the largest genealogy organization in the world. Family Search is a nonprofit, volunteer-driven organization sponsored by The Church of Jesus Christ of Latter-day Saints. Millions of people use Family Search records, resources, and services to learn more about their family history. To help in this great pursuit, Family Search and its predecessors have been actively gathering, preserving, and sharing genealogical records worldwide for over 100 years. Patrons may access Family Search services and resources free online at [FamilySearch.org](https://www.familysearch.org) or through over 4,600 family history centers in 132 countries, including the main Family History Library in Salt Lake City, Utah.