

BRITISH COMMONWEALTH COUNTRIES: VITAL RECORDS

CIVIL REGISTRATION

Following is a partial list of British Commonwealth countries with dates when civil registration began, and the places you should write to obtain information:

<u>Country or Province</u>	<u>Date</u>	<u>Where to Write</u>
Australia		Registrar General of each area.
N.S. Wales	1 Mar 1856	Box 30 GPO, Sydney, N.S.W., 2001
Queensland	1 Mar 1856	Treasury Bldg., Brisbane, Queensland 4000
So. Australia	Jul 1842	Box 1531 H GPO, Adelaide, S.A. 50001
Victoria	1 Jul 1853	295 Queen St., Melbourne, Victoria 3000
W. Australia	1841	Oakleigh Bldg., 22 St. George's Terrace, Perth, W.A. 6000
Nc. Terr.	1870	Mitchell St., Box 1281, Darwin, Nc. Territory
England	1 Jul 1837	Registrar General's Office, St. Catherine's House, 10 Kinsway, London, WC2B 6 JP England.
Ireland	1864	Registrar General, Custome House, Dublin C. 10, Eire, (Republic of Ireland) Genealogical Society has birth, marriage, and death indexes 1864-1921. Note: Birth, marriage, and death records for Northern Ireland from 1922 on: Registrar General, Register Office, Oxford House, 49/55 Chichester St. Belfast BT1 4HL, No. Ireland Genealogical Society has birth, marriage, and death record indexes 1922-1959.
New Zealand	marriages 1908 birth, deaths 1924	Registrar General, P.O. Box 5023, Wellington, New Zealand.
Scotland	1 Jan 1855	The Registrar General, Search Unit, New Register House, Edinburgh, EH1 3YT, Scotland. Genealogical Society has birth, marriage, and death indexes 1855-1955, or 1956, and birth, marriage, and death certificates 1855-1875, 1881, 1891.
Tasmania	1 Dec 1838	Box 875J, Hobart, Tasmania 7001
Wales	1 Jul 1837	Same as for England.

Notes: Civil registration information for other countries is available from the Genealogical Society of Utah, Salt Lake City.

Civil Registration Address List

The recording of births, marriages, and deaths in many English speaking countries is called "civil registration." You can write to the addresses in this handout to obtain a birth, marriage, or death certificate from the various countries listed.

Since prices for copies of certificates keep changing, you will need to ask for the price in your letter and offer to pay the required fee.

Key to Information

- ◆ This list will tell you if the library has indexes or certificates. Look in the Family History Library Catalog for more details.
- ◆ The date on the **right** is the earliest on which certificates were made. You can obtain them from that date to the present.
- ◆ **B M D** = Birth, Marriage, and Death certificates available.

AUSTRALIA

<p>New South Wales (includes Norfolk Island until 1 Jan 1886) Registry of Births, Death, & Marriages, GPO Box 30 Sydney, New South Wales 2001 AUSTRALIA</p>	<p>B M D</p> <p>(Library has indexes 1856-1905)</p>	<p>1 Mar 1856</p>
<p>Queensland Registrar General P.O. Box 188 North Quay, Queensland 4002 AUSTRALIA (Library has indexes 1856-1899)</p>	<p>B M D</p>	<p>1 Mar 1856 Prior to 1890 State Archivist P.O. Box 1397 Sunnybank Hills, Queensland 4109 AUSTRALIA</p>
<p>South Australia The Principle Registrar GPO Box 1351 Adelaide, South Australia 5001 AUSTRALIA</p>	<p>B M D</p> <p>(Library has indexes 1842-1905)</p>	<p>1 Jun 1842</p>
<p>Tasmania Registrar General GPO Box 875J Hobart, Tasmania 7001 AUSTRALIA (Library has indexes 1838-1899 & some certificates)</p>	<p>B M D</p>	<p>1 Dec 1838 Prior to 1899 The Office of Archives of Tasmania 91 Murray Street Hobart, Tasmania 7001 AUSTRALIA</p>
<p>Victoria The Registrar General P.O. Box 4332 Melbourne, Victoria 3001 AUSTRALIA</p>	<p>B M D</p> <p>(Library has indexes 1853-1940)</p>	<p>1 Jul 1853</p>
<p>Western Australia The Registrar General's Office P.O. Box 7720 Cloister's Square, Western Australia 6850 AUSTRALIA</p>	<p>B M D</p> <p>(Library has indexes 1840-1896)</p>	<p>1 Sep 1841</p>
<p>Australian Capital Territory The Registrar, Birth Death & Marriage Registry, GPO Box 788 Canberra, Australia Capitol Territory 2601 AUSTRALIA</p>	<p>B M D</p>	<p>1 Jan 1930</p>
<p>Northern Territory The Registrar General GPO Box 3021, Darwin, Northern Territory 0801 AUSTRALIA</p>	<p>B M D</p>	<p>18 May 1870</p>

CHANNEL ISLANDS

Guernsey **B M D** **Aug 1842**
(includes Alderney, Brechou, Herm, Jethou, and Sark)
La Societe Guernesaise,
The Royal Court House
St. Peter Port, Guernsey, GY1 2PB
CHANNEL ISLANDS (Library has indexes 1840-1966 & some certificates)

Jersey **B M D** **Aug 1842**
The Superintendent Registrar
10 Royal Square
St. Helier, Jersey, JE2 4WA
CHANNEL ISLANDS

ENGLAND

B M D **1 Jul 1837**
General Register Office
Smedley Hydro
Trafalgar Road
Southport, Merseyside PR8 2HH
ENGLAND (Library has indexes 1837-1980)

IRELAND

Republic of Ireland **B M D** **1 Jan 1864**
Registrar General
Joyce House
8-11 Lombard Street East
Dublin 2
IRELAND (EIRE) (Library has indexes 1845-1958 & some certificates)

Northern Ireland

B M D **1922**
Registrar General
Register Office
66 Balmoral Avenue
Belfast, BT9 6NY
NORTHERN IRELAND (Library has indexes 1922-1959 & some certificates)

ISLE OF MAN

Birth **1849**
Marriage **(dissenters 1849, conformists 1884)**
Death **1 Apr 1878**
Registrar General
Government Office
Finch Road
Douglas
ISLE OF MAN (Library has indexes 1849-1964 & some certificates)

NEW ZEALAND

B M D **1 Jan 1848**
Registrar General
P.O. Box 31-115
191 High Street
Lower Hutt
NEW ZEALAND (Library has indexes 1840-1920)

SCOTLAND

B M D **1 Jan 1855**
Registrar General
Search Unit
New Register House
Edinburgh, EH1 3YY
SCOTLAND (Library has indexes 1855-1955 & some Certificates)

WALES

B M D **1 Jul 1837**
General Register Office
Smedley Hydro
Trafalgar Road
Southport, Merseyside PR8 2HH
ENGLAND (Library has indexes 1837-1980)

ENGLAND

Bibliography for Gazetteers and Maps

Bartholomew, John. The Survey Gazetteer of the British Isles. (Contains a list of civil parishes and small localities.) (BYU Map Collection, 914.2, B28 and also Hist./Rel. Ref. DA/640/.B23)

_____. Revised Half-Inch Series of Great Britain. (GS Ref. Folio 942, E 7b. - atlas or 942 E 7b - individual maps)

Gardner, David E. and et al. A Genealogical Atlas of England and Wales. (Contains maps of each county and indicates parishes and chapelries) (BYU Hist/Rel. Ref. G1816/.E6225/G27x)

Great Britain. Census Office. Population Tables, 1801-1851. (Gives number of inhabitants in census. The main value of this source is to serve as a gazetteer to locate parishes, townships, and places that are not identifiable elsewhere.) (BYU 372,154 & 372, 155)

Imperial Gazetteer of England and Wales, 1868 (Gives good details on each place) (GS 942.E5) *6, 020,308*

Kelly's Directories. There is a directory for each county. These directories give facts about each parish such as when church was built, date registers commenced etc. Also, chapelries and smaller divisions within each parish. Gives details on small place names. Helpful in noting churches built after 1813 up to 1837.

There are other directories compiled by White etc. that are also good. Check to see what is available for the county needed.

Lewis, Samuel. A Topographical Dictionary of England. Vols. 1-4, 1831 Edition (Contains a short history of each county, parish and chapelry. Also contains a list of ecclesiastical parishes and some chapelries and their courts of jurisdiction.) (BYU Hist/Rel Ref DA/625/.L67- also Map Collection 914.2/L588t - see also microfiche 6,026,723)

_____. A Topographical Dictionary of Wales. Vols 1-2
(Other information same as above)

Ordinance Survey Maps. (A catalogue giving details of all maps published by the Ordinance Survey is available free on request to the Ordinance Survey, Romsey Road, Maybush, Southampton SO94DH, England - excellent maps. Some are at BYU Library in Map Collection.)

★ Humphery-Smith, Cecil R., ed. The Phillimore Atlas and Index of Parish Registers. Sussex, Eng.: Phillimore & Co., 1984. (BYU Hist/Rel Ref CS/434/.H85x/1984)

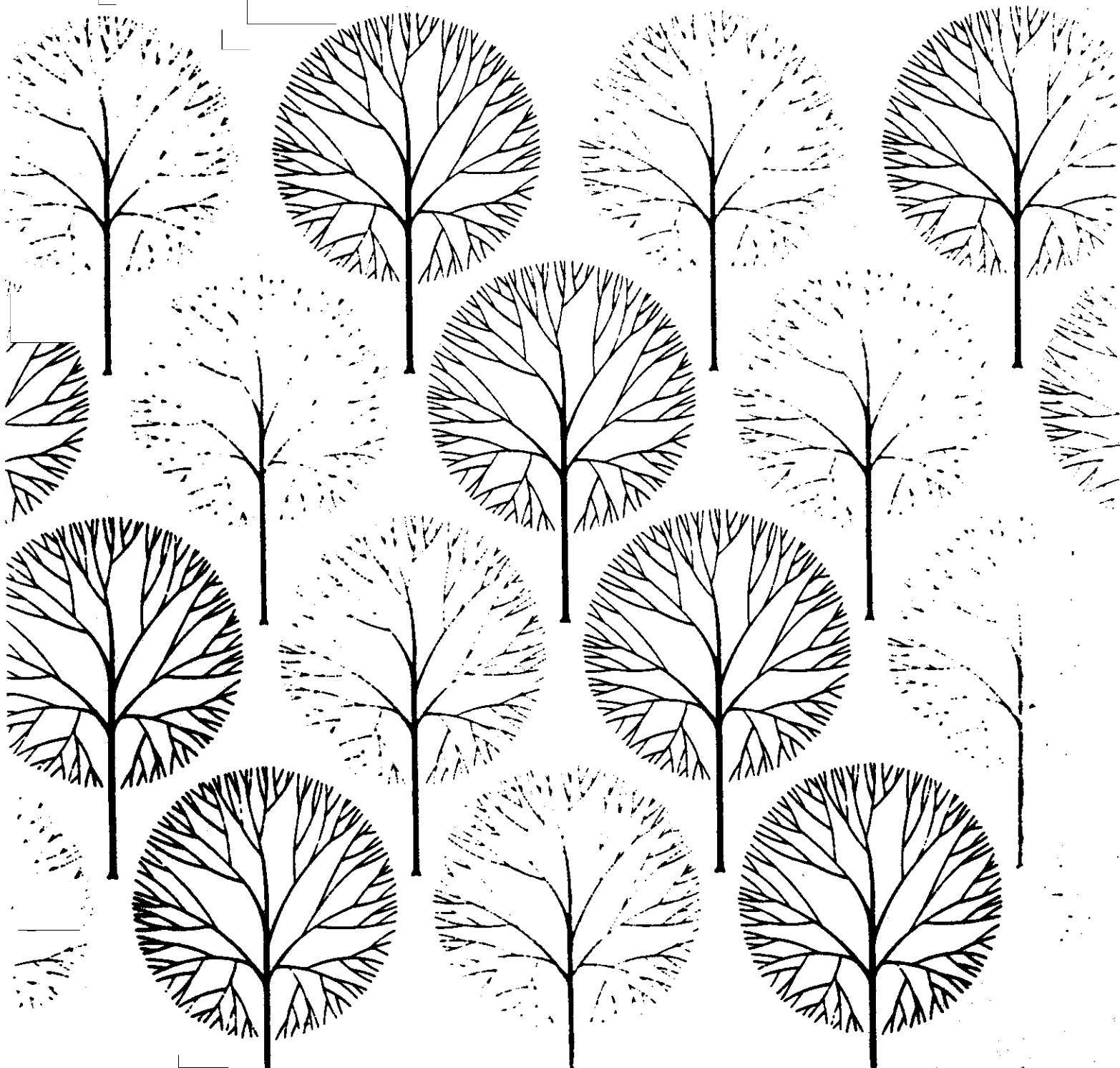
Smith, Albert Hugh. The Place-Names of the West Riding of Yorkshire. (English Place-Name Society, Vols. 30-37) Cambridge: At the University Press, 1963. (There are volumes for most counties) (GS 942/B4pn and BYU 914.2/En36s)

Smith, Frank. A Genealogical Gazetteer of England, An alphabetical dictionary of places with their location, ecclesiastical jurisdiction, population, and the date of the earliest entry in the registers of every ancient parish in England; Baltimore:: Genealogical Pub. Co., 1968.

A Series of Parish Outline Maps for the Counties of England and Wales by the Institute of Heraldic and Genealogical Studies, 58 Northgate, Canterbury; Kent, England. (Gives parish boundaries, probate jurisdictions and the beginning date of parish registers. Some discrepancies. London maps good.)

Seventeenth Century Immigration to North America From Great Britain and Ireland

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of Latter-day Saints
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**The Genealogical Department
50 East North Temple Street
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USA**

Seventeenth Century Immigration to North America From Great Britain and Ireland

Early Discoveries and Settlements

The New World was settled over a long period of time by people of every class, condition, and type, including adventurers and slaves, rich men and paupers, ministers and thieves. Many came with fierce determination and of their own free will; others came as members of penal colonies. But all who came had a common goal—survival in their new environment.

Survival, however, could not be taken for granted. Early attempts at colonization had failed. The discovery of the Americas by Christopher Columbus in 1492 had been quickly followed by the discovery of the eastern seaboard of North America by John Cabot. He made a landfall June 24, 1497, and claimed the territory on the east coast of North America for England. As early as 1500, the Normans of Dieppe, France, and Devonian and Cornish seamen were fishing off the Newfoundland coast for cod.

Sir Humphrey Gilbert devised the first colonizing scheme in 1578 and led an expedition to the New World, but it never reached America. His second expedition landed at Newfoundland in 1583, but Sir Humphrey was lost at sea on the return trip, and no permanent settlement was made.

In 1584 and 1585 Sir Walter Raleigh, a half brother of Sir Humphrey, promoted two voyages to a region he named Virginia in honor of Elizabeth, the Virgin Queen. These attempts proved unsuccessful. A third colony, led by John White, landed at Roanoke Island off the Carolina Coast in 1587. John White returned to England to obtain needed supplies, but his trip to America was delayed three years. When he did return, all the original settlers had perished. No other colonizing attempts were considered until after the defeat of the Spanish Armada in 1588, when England again concentrated on land held since 1497.

Finally, successful settlements were made, although the settlers suffered heavy losses from harsh winters, disease, inadequate food supplies, and Indian attacks. Despite these hazards, the population of the colonies grew and the number of settlements increased.

The two main regions of early colonization were New England and Virginia. Differing purposes for colonization and differing environmental conditions produced distinctive characteristics of colonial life.

Virginia Colonization

The first English settlement to survive permanently was sent out in December, 1606, by the London Company. Led by Captain John Smith, they arrived at what is now Jamestown (named after King James) in April, 1607. Their primary purpose was to seek gold; therefore, this first company was composed mostly of gentlemen adventurers. However, it also included four boys, twenty laborers, and four carpenters for a total of 104 persons. Due to disease only thirty-eight survived the first year. Six hundred additional settlers were sent out in 1609. They suffered from shipwreck and disease, and less than half of them reached their destination. Almost all of the fourteen thousand colonists who reached Virginia before 1624 came from the London area. In 1649, Virginia gave refuge to those Royalists who fled England at the time of the execution of Charles I.

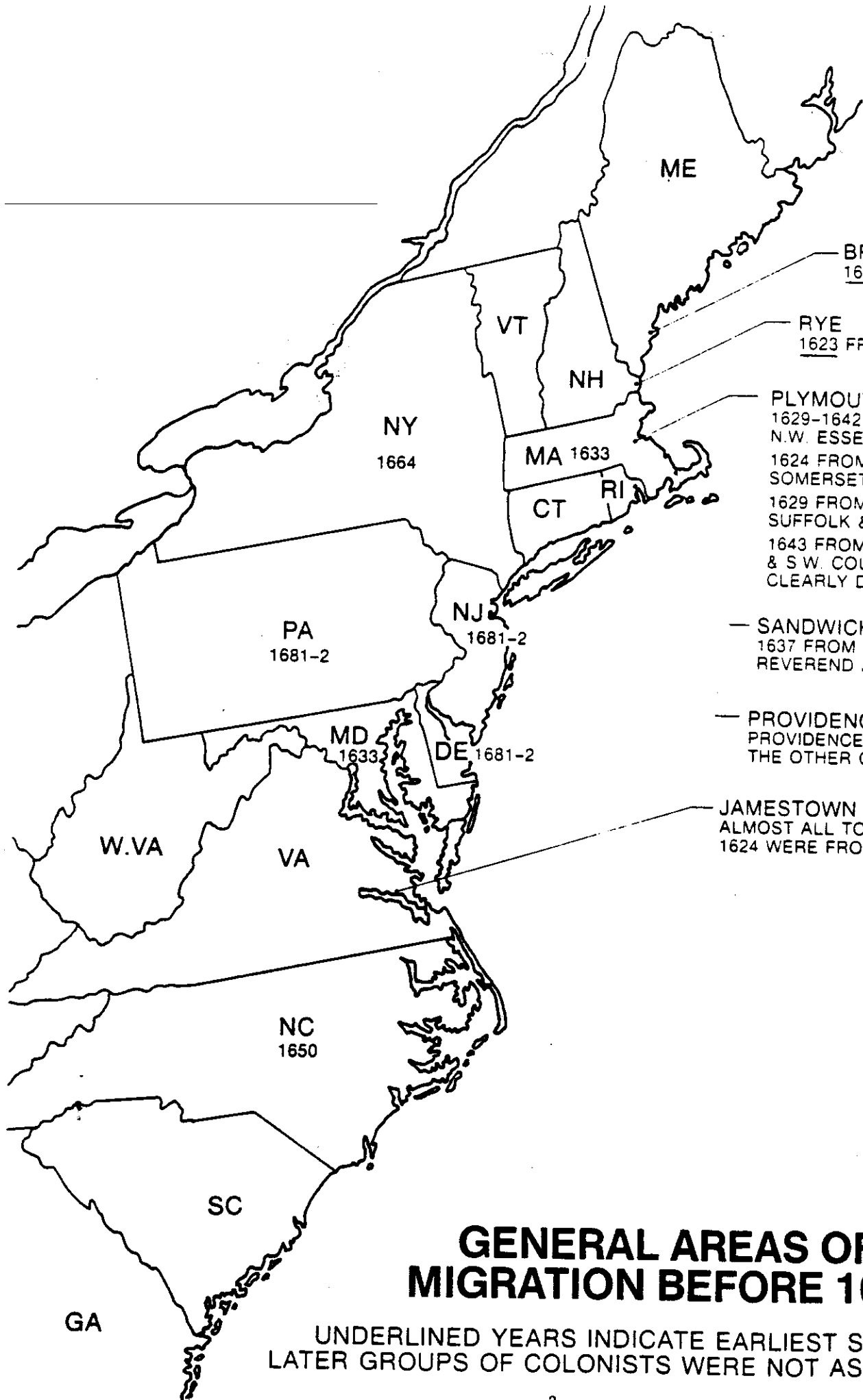
The Plymouth Colony

Farther north, the Plymouth Colony was established in 1620 by a group of Separatists called Pilgrims. They first assembled at the manor house of William Brewster, their leader, at Scrooby, Nottinghamshire. Continued harassment by ecclesiastical and civil authorities finally forced them to flee to Holland in 1608. Although they enjoyed religious freedom under the Dutch, they were split into two groups by religious differences. William Brewster's group moved from Amsterdam to Leyden. Fearing they would lose their English identity, William Brewster's group sailed in 1620 in the *Speedwell* from Delft Haven to Southampton, Dartford, and finally to Plymouth. From Plymouth they sailed to North America in the *Mayflower*.

The leaders of this group included a number of well-educated and refined men. During the first ten years, from 1620 to 1630, the colonizers made only small advances beyond their original settlement. Their existence as a separate colony ended in 1692, when William III annexed them to the Massachusetts Bay Colony.

The Massachusetts Bay Colony

The most powerful and important English settlement in early New England was Massachusetts. This colony was the result of the political struggle between the Puritans and Royalists of England during the reign of King Charles I. The Puritan



GENERAL AREAS OF MIGRATION BEFORE 1643

UNDERLINED YEARS INDICATE EARLIEST SETTLEMENT
LATER GROUPS OF COLONISTS WERE NOT AS WELL DEFINED

party was led by men of wealth, education, and influence who prepared the Massachusetts colonies as a refuge in case their political struggle in England failed.

The first settlement was made in Cape Ann in 1624 by merchants from Dorset, Somerset, and eastern Devon. Two years later the colonizers moved and founded Salem. This began the great Puritan migration which lasted until 1650, when the total population along the Atlantic Seaboard reached fifty-two thousand. In 1629 the leaders of the Puritan party secured the Massachusetts Bay Charter and sent a large fleet of ships from London carrying colonists under the leadership of John Winthrop, lord of the manor of Groton, Suffolk. Many of the colonists were of the middle and upper class from Suffolk and Lincoln.

As with John White, some Puritan clergymen, having been silenced by the archbishops, decided to emigrate to New England. The influence of these men usually extended some thirty miles around the parishes in which they preached, and many of their followers emigrated with them. The new settlements were usually named for large towns near their old homes. The largest emigration was from the Puritan region of Cambridgeshire, Suffolk, Norfolk, northwestern Essex, and eastern Hertfordshire. The Reverend John Lathrop led people from Kent to Sandwich Cape, Massachusetts.

After 1660 the character of emigration changed; there were no longer well-defined groups. The later immigrants were mostly merchants, artisans, tradesmen, apprentices, and servants from London, Bristol, and the southwest counties who came to seek their fortunes. By 1660 the New England colonies were making little effort to increase their population. They were, in fact, discouraging immigration.

Other New England Settlements

Maine's first permanent settlement was at Bristol in 1624. The New Hampshire colony was established under the proprietary government of Colonel John Mason in 1623 at Little Harbor (now Rye). Its origin and composition was similar to Maine in that its settlers came from Devon and Cornwall. Rhode Island was founded by religious and political exiles from Massachusetts. Roger Williams led the first group to Providence in 1636. Hartford, Connecticut, was settled in 1633 by Massachusetts colonists.

The Maryland Colony

By 1633 the Maryland colony had grown into a Catholic refuge. Charles I gave George Calvert, the first Lord Baltimore and a Catholic, the ownership of Chesapeake Bay. Baltimore, in turn, leased the land to the Catholic settlers.

Bermuda

Bermuda was successfully colonized by the British in 1612, when sixty English settlers landed on Smith's island. Later they moved to St. George's. The years immediately following show many ships arriving with new settlers from England. The colonists had many difficulties in getting established, but in 1619 Nathaniel Butler, then governor, brought relative order. The land was surveyed and divided into eight districts called tribes. By 1629, the colony in the Bermudas had a population of two or three thousand people. After 1640, hundreds of bonded servants were shipped from England and then transferred to serve in the Virginia colony.

West Indies

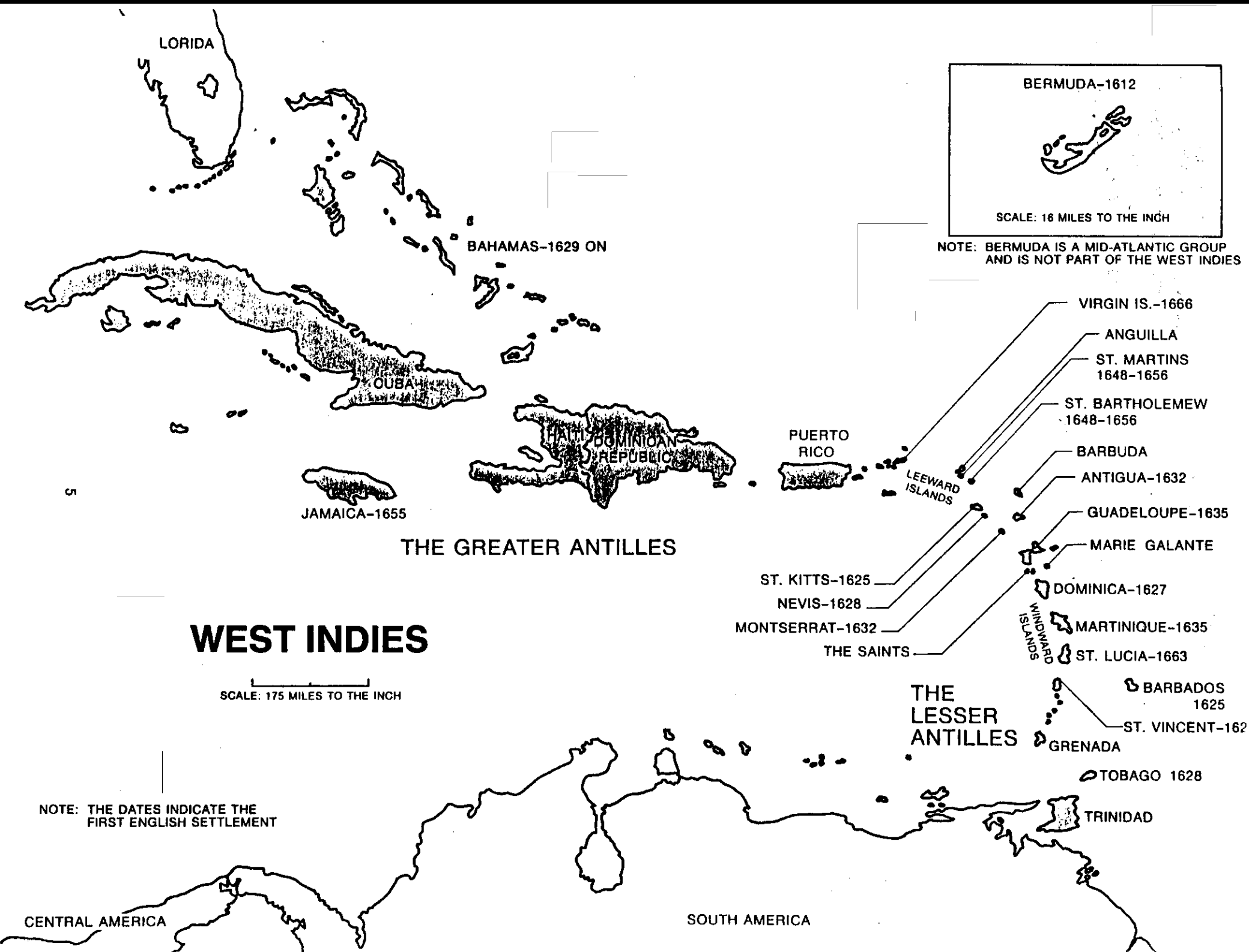
St. Kitts, considered the mother colony of the West Indies, was first settled January 28, 1624, by Captain Thomas Warner, a gentleman farmer from Suffolk. Eventually his group obtained patents to twenty-two of the "Caribee Islands." (See map.) By 1640 the population of two of these islands alone, St. Kitts and Nevis, was more than sixteen thousand.

Captain Warner first landed on Antigua in 1623. In 1632 a group of Irish settlers landed, and in 1663 Lord Willoughby, who had been granted the island, sent a large number of colonists.

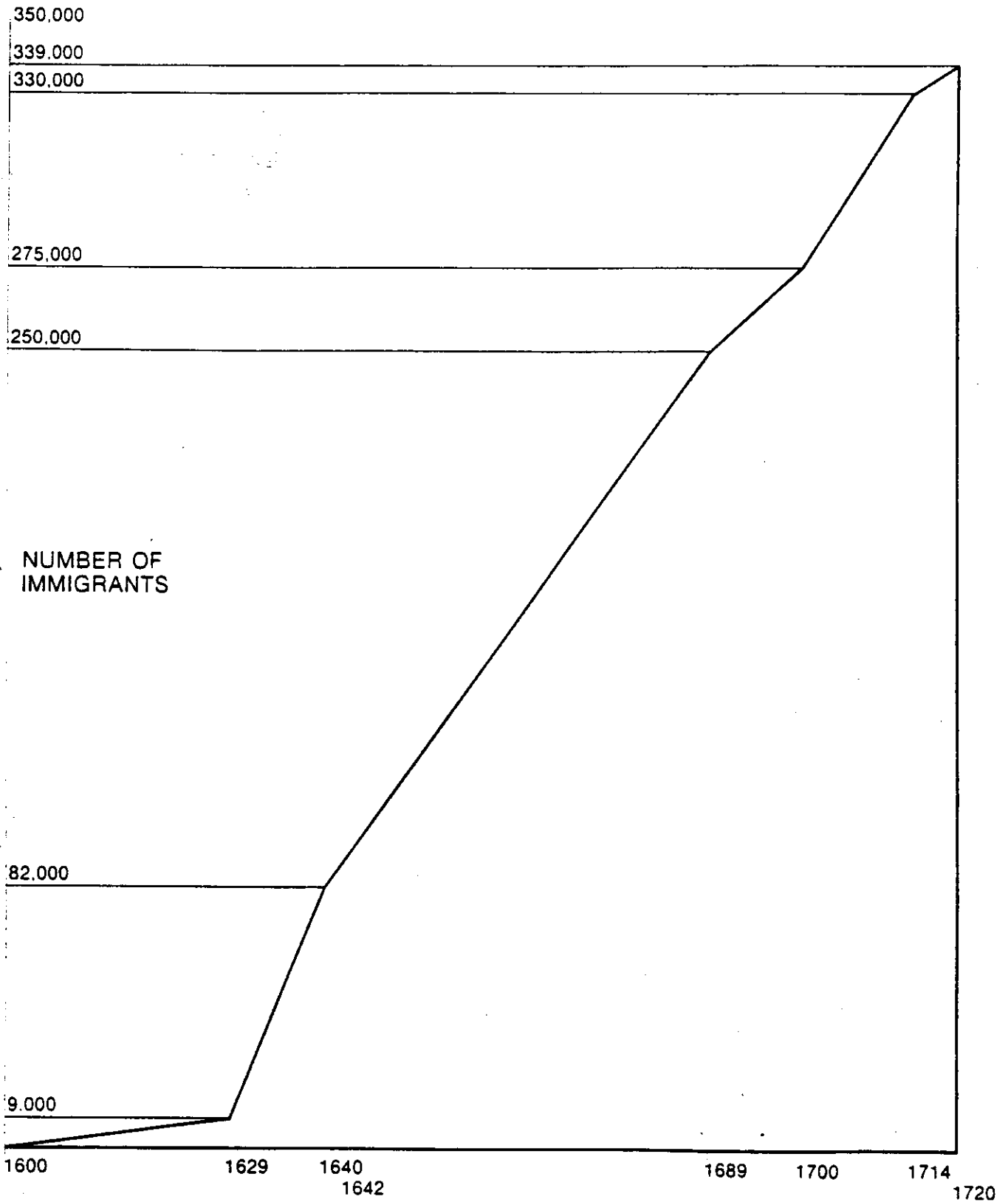
Montserrat was also colonized by the Irish in 1632. Two sets of brothers, Sir William and Peter Courteen, and John and Henry Powell, settled Barbados in 1625. This island attracted many colonists; the population figures show six thousand English inhabitants in 1636, and by 1656 there were twenty-five thousand whites on the island. The record of *Servants of Foreign Plantations, Bristol and America*, a record of the first settlers in the colonies of North America between 1654 and 1663, shows that the majority of these people came from residences throughout southern England, with Barbados as their destination; so the population was greatly augmented during this period.

Jamaica was captured from the Spanish by Admirals Penn and Venables in 1655. In 1656, two thousand settlers were sent from Ireland by order of the Council of State. The 1675 census showed a population of 7,768 whites. In 1629 the group of islands known as the Bahamas was granted to Sir Robert Heath, and in 1648 a unique body of settlers known as the Eleutherian Adventurers landed in Eleuthera and later at New Providence.

Many of the settlers who are included in the population figures for the West Indies came willingly with grants of land, while many others came involuntarily, being taken from among the indigents, vagrants, and homeless. Some were transported



IMMIGRATION TO NORTH AMERICA FROM GREAT BRITAIN



THOUSANDS OF OTHERS DIED MAKING THE CROSSING

ESTIMATE OF NUMBERS OF IMMIGRANTS FROM GREAT BRITAIN AND IRELAND BY 1640-42

Massachusetts	14,000
Maine and New Hampshire	1,500
Rhode Island	300
Connecticut	2,000
Maryland	1,500
Virginia	22,000
Bermuda	18,000
West Indies	
Barbados	18,000
St. Kitts, Nevis, Montserrat, Antigua	20,000
Total	97,300

ESTIMATE OF NUMBERS OF IMMIGRANTS BY 1689

New England States combined	80,000
Miscellaneous	40,000
Maryland, Virginia, and Carolina combined	80,000
West Indies Islands and Bermuda	50,000
Total	250,000

Thousands of others died crossing the Atlantic.

Assuming that an ancestral line has been correctly identified back to an immigrant ancestor and that all likely American sources have been used in an attempt to find a precise location of birth or residence in Great Britain, the following are some British sources that should be considered:

1. *Wills proved in the Prerogative Court (of the Archbishop) of Canterbury.* This was the highest ecclesiastical court in England; in this court that part of the will dealing with English property was required to be proven of all persons who died out of the country and yet had property in England. Microfilm copies of these wills and the indexes to them are available at the Genealogical Department library or through its branch libraries.

Example of an index entry from the Prerogative Court (of the Archbishop) of Canterbury, Letters of Administration:

Thomas Bradford PTS (parts over-seas)
Nov 1671

Administration of the estate of Thomas Bradford of Batcombe, Somerset, but died at Virginia in America, was granted to John Boreman
2 April 1671²

2. *Wills proved in other probate courts.* There are so many of these courts that it would be a tremendous task to search them all. If, however, a locality is known or suspected, the wills of that court should be studied. Microfilm copies of probates from most of these courts are also available at the Genealogical Department library or through its branch libraries.

Example of an index and extract from wills in the Archdeaconry and Consistory Court of Oxford:

16 Oct. 1684 Alexander May, yeoman of
Clanfield Reg A 399

"... I leave unto my son Alexander £20 to be paid one month after his return from Virginia if he shall ever come to demand the same...."

3. *Boyd's and other marriage indexes, including the Computer File Index.*³ Boyd's marriage index is available at the Genealogical Department library or one of its branch libraries.

Example CS 434. s61 x 1967

"Records in the United States disclosed that Joseph Calfe, born about 1672 'of London' emigrated to America with his parents Robert

Calfe and Mary Trace Calfe. Robert Calfe died in 1719 aged 71 years, born therefore about 1648. As the surname Calfe was uncommon, Boyd's partial marriage index, available for some English counties, was searched. The surname was found to occur occasionally in Suffolk and the following marriage was found entered in the index for that county:

1670 Robert Calfe to Maria Trace at Bacton.

"The parish registers of Bacton were searched and the full entry of this marriage obtained. The christening records of two children of this couple were also found in these registers but that of Robert Calfe was not. It appeared from a careful search of Bacton registers that the Calfes came into that parish a few years prior to the marriage of Robert Calfe in 1670.

"Searches for the christening record of Robert Calfe were made in nearby parishes without success and probate records failed to disclose any likely clue. A search in the book, *Able Men of Suffolk 1638*, listed men of this surname in two parishes in the county:

Parish of Stanstead: Robert Calfe, Joseph Calfe, Jerom Calfe.

Parish of Alpheton: William Calfe.

"A search was made of the registers of both these parishes and those for Stanstead disclosed that Robert Calfe was christened there in 1648. From this new discovery it was possible to trace the ancestry for several more generations back, in fact, to the beginning of the registers."⁴

4. **Ecclesiastical court records.** Many of these records still survive and often record the banishment of Church of England ministers and others to America for heresy. Since there are no indexes to these voluminous records, they are rarely used. They can be found in county record offices, and archdeacon's, bishop's, and archbishop's registries.⁵ There is a typescript at the Public Record Office, London, prepared in 1951 called *Survey of Ecclesiastical Archives*, giving details of their whereabouts at that time.
5. **Quarter sessions records.** Quarter sessions were held approximately every three months in county towns and other towns, cities, and boroughs. Justices of the peace and magistrates tried a variety of petty cases, some of which involved travel to the New World.⁶

Example

From a manuscript in the County Record Office, Preston, Lancashire:

QSP 625/2 1686

Quarter Sessions

The names of such persons who voluntarilie came before Oliver Lyme Esquire Maior of Leverpoole, and were examined and bound by Indentures under their hands and seales to serve the severall persons undernamed or their assignes the terme of foure yeares after their arrivall in Virginia or Mariland in America.

1686	Servants to Gilbert Livesley of Leverpoole marriner
10th June	Hugh Owen of Wrexham in the Countie of Denbigh laborer aged 24 yeares
12th June	Elizabeth Jones of the Cittie of Westchester spinster aged 21 yeares
19th June	John Joanes of Wrexham in the countie of Denbigh laborer aged 21 yeares and others

6. **Printed lists of pedigrees.** Valuable attempts have been made to index the printed visitations and other published pedigrees. In 1879, George W. Marshall published a book entitled *The Genealogist's Guide to Printed Pedigrees*, with new editions in 1885 and 1893, and an improved edition in 1903 (Genealogical Department library, call number CS414,x1 B37 1977)

In addition to making an index to printed visitations, Mr. Marshall also included reference to any descent of three or more generations in the male line from other printed sources. The main objective of this guide is to help a student find sources from which he may obtain clues on a given pedigree, particularly when that pedigree has reached back to the seventeenth century.

Other sources he used include county histories, books listing pedigrees of well-known families in a particular county, and the more important Peerages and Baronetages. The preface should be studied before the guide is used.

A continuation of this attempt to index pedigrees from the same kind of printed sources appeared in 1953 under the title *A Genealogical Guide: An Index to British Pedigrees in Continuation of Marshall's Genealogist's Guide*, compiled by J. B. Whitmore (Leeds 1953 is the best edition). This is also printed as volumes

99, 101, 102, and 104 by the Harleian Society of London (Genealogical Department library, Ref 929.142 M356g and 942.B4h), except that these do not have the final addenda that appears in the Leeds 1953 edition of Whitmore.

Whitmore's efforts included most of the pedigrees of families that had been printed in a variety of publications since 1903, the date of Marshall's work. The preface should be studied carefully since the arrangement is slightly different from Marshall's.

Also of great use is the *Index to the Pedigrees and Arms Contained in the Heralds' Visitations, and Other Genealogical Manuscripts in the British Museum*, by R. Sims (London: 1849) (Genealogical Department library, Ref 942 D23i 1970). However, Marshall calls this work inaccurate and incomplete.

In this work the surnames are arranged county by county, but the library of the Genealogical Department in Salt Lake City possesses a handwritten copy of the same work indexed by surname, irrespective of county. This work, entitled *An Alphabetical Arrangement of Sims's Index*, was prepared by William Dickinson for a Thomas Culleton in 1871 (Q 942 D 23di). Such indexes are a valuable shortcut to printed pedigrees.

Make sure that there is a strong foundation for the pedigree connection; a large percentage of corrections made from the immigrant ancestor to a printed pedigree are false.⁷

7. Printed county histories, parish histories, histories of geographic areas.

Example

"Devonians and New England," an article by R. D. Brown, appearing in *The Devonshire Association for the Advancement of Science, Literature and Art*, vol. 95 (1963), pages 219-243, is an excellent article on emigrants from Devon.

8. Namesakes. Consider the possibility that the earliest immigrants named the new towns in North America after the towns they had left. The general area of the namesake town should also be considered for evidence of christenings and marriages, because not all immigrants would have originated from the same town. Support from probate records would also be desirable.
9. Assize records of the criminal courts eventually leading to deportation. These are at the Public Record Office, London, but very few are left for the seventeenth century.

The Old Bailey and
it's trials. Law Lib.
KD8289.O35 1951

10. *Licenses to Pass Beyond the Seas*. This is a series of licenses prepared by the Exchequer Court (Kings Remembrancer, Series E 157) 1558-1677 and now at the Public Record Office, London.

Unfortunately, the majority of these licenses have been lost. The ones that remain were supposedly printed in Hotten's original lists of persons emigrating to America, 1600-1700.⁸

It should be noted that Hotten only included those going directly to America. Others going to continental Europe and then to the New World were not included. These have since been printed in *The Genealogist*.

Example

xiii^o APRILIS 1635

IN THE ELIZABETH AND ANN M^r ROGER
COOP BOUND FOR NEW ENGLAND p. CERTS:
FRO THE MAIOR OF EVESHAM IN COM:
WORCR. AND FROM THE MINISTER OF YE
PARISH OF THEIR CONFIRMATION.
MARGERIE WASHBORN 49
JO: WASHBORN 14)
PHILLIPP WASHBORNE 11) 2 sons.

Transliteration: 13 April 1635

Ship: Elizabeth and Ann

Agent Mr. Roger Coop (or Cooper)

Destination: New England

Place of residence: Certificates presented from the Mayor of Evesham, Worcestershire, and from the parish minister of Evesham (that they had been confirmed members of the Church of England—nonconformists and tax evaders were not given this kind of license).

11. Seventeenth century parish registers. Some parish registers list people emigrating. Others indicate certain families as being nonconformist (nonmembers of the Church of England). The nonconformist family might have emigrated.
12. Nonconformist registers. While most registers of nonconformist groups do not begin until after the seventeenth century, there are some that do. There are also Quaker registers and registers of various foreign churches in English towns. All these registers would provide names of some emigrants. This is particularly true of the Quaker registers after 1660.

Example

Volume 1 of the *Buckinghamshire Archaeologi-*

DA 670. I7 A17 no86

CS435. C6E38

CD1968.A2s8

cal Society series has a record of a number of Quakers leaving for America. Two of these taken at random are:

1682 John Archdale and his daughter Ann, from Chipping Wycombe to Carolina

1681 Thomas Barton from Aylesbury to West New Jersey

13. *Lay subsidies (tax lists).*⁹ These sometimes list those who refused to pay the tax being imposed. Sometimes, refusal to pay taxes was a reason for emigration. CS435.S8 1984
14. *Proceedings in the Court of Star Chamber (a high court dealing primarily with encroachments on the crown).* These include persons who are in trouble politically or religiously. Some of these persons emigrated. The records are at the Public Record Office, London, but there are no reliable indexes to them.
15. *Recusant Rolls at the Public Record Office, London.* Recusants are both Catholic and Protestant dissenters. These rolls are arranged on a parish, hundred, and county basis. This type of person most likely emigrated.
16. *Printed books dealing with the Barbados and other Caribbean Islands.* These books often list persons who migrated to the islands and then migrated to North America or vice versa.

Example Check BYLINE

"William Vassall, the other son of John the Alderman was the settler in New England and Barbados. He came to Massachusetts in the Winthrop fleet in 1630, but soon returned to England. In 1635 he came back to Massachusetts bringing his family with him and settled in Roxbury, Mass., whence he soon removed to Scituate in Plymouth Colony (part of Massachusetts since 1692 where he was the leading citizen. Of pronounced Presbyterian views he soon became embroiled over religious and political matters with the Congregational rulers and in 1646 he went to England to petition for redress against the government, intending to return soon. He never came back, but in 1648 he settled in St. Michael's Barbados, where he was a prominent merchant and planter. All his daughters except Anne and Mary married and remained in New England (White)."¹⁰

Example

The records of the Corporation of the City of Bristol show large numbers of settlers going to the Barbados:

"George Edin (of Rouick); destination Barbadoes. —Myles Carill (of Waterford); destin-

ation Barbadoes. —John Bande (of Gloucester); destination, Barbadoes. —James Davis (of Kingsloe); destination, Virginia. —William Davis (of Kingsloe); destination, Virginia. —Roger Jones (of Carlion); destination, Virginia. —John Ruther (of Cardigan); destination Barbadoes. —Phillip Jones (of Butterwood); destination, Virginia. —Francis Jones (of Butterwood); destination, Virginia. —Katherine Mathew (of Swanzey); destination, Virginia. —Morgan David (of Whichwich); destination, Barbadoes. —Rice Howell (of Estrodwelta); destination, Virginia."¹¹

This included the names and origins of over ten thousand servants who sailed from Bristol to Virginia, Maryland, and the West Indies.

Example

1699 John Hodgson, complainant his son Mr. Thomas Hodgson buried in island of Barbadoes. (Lancashire Chancery Depositions, Bundle 130, Public Record Office, London.)

17. *Sales or transfers of land.* As a decision to emigrate was made, persons needed to sell or transfer land. These sales or transfers are found recorded in Close Rolls, Feet of Fines, Manor Court Rolls, and Chancery Proceedings. Few of these have been indexed by names of persons mentioned in the records. All are at the Public Record Office, London, except that Manor Court Rolls for different years are widely scattered in a variety of places.

Chancery Proceeding Example

1649 PRESTON, Roger, against Thomas LYON and John SPENCE. Deponent Roger PRESTON only son of Roger and Mary his wid. About 10 or 11 years since Roger the father died, Mary died but lately. (Another witness says the father died 20 years ago.)

HALLAM, John, her son-in-law, Mary's exor. is dead, LYON and SPENCE his executors. Mary bought a lease of "The Bear" in Christchurch parish and put PRESTON in to keep victualling.

LAWRENCE, Marie, wife of William, a plumber now resident in Va., for this deponent hath lately left him there, aged 39, deposes. They came in a ship from Va. with complt. about 11 years ago, and he heard that his father was dead not long before. Complt. mother and friends persuaded him to remain in England. He had a good plantation in Va. and house to bring his wife and children hither, out his mother bought him a labourer's place within the Tosse (? of London?) which cost her £100. (P.R.O. London, Chanc. Proc. C. 24/727/114 Preston v. Lyon).

18. Books that serve as a general census for a county. An example of this is *Able Men of Suffolk, 1638* by Charles E. Banks, published in 1831. It is a list of twenty-four thousand able-bodied men between ages sixteen and sixty living in the county in 1638. This book and others like it serve as useful guides in locating parishes where an uncommon surname existed. Its use is cited in item 3.

Unpublished militia muster roles are in the Public Record Office, London, and in local county record files.

19. **Calendars of wills.** Using the same approach as in item 17, calendars of wills provide a good indication of where some less common surnames persist. The two best probate courts are the Prerogative Court (of the Archbishop) of Canterbury and the Prerogative Court (of the Archbishop) of York. A name such as Pratt, for example, thought to be uncommon, will be found existing throughout southern England.
20. **Register of alumni.** Many of the upper class emigrants sent their children back to England for their education. One popular school was Westminster School, London. Registers of alumni still exist for most such schools.¹²
21. **Apprentice records (especially of London companies).**¹³
22. **Passenger lists.** Occasional lists of passengers appear in books and magazines not included in the attached bibliography.
23. **Tombstone inscriptions.**

Example

On the Island of Barbados, in the old churchyard of St. Joseph's parish, the following inscription appears:

"Here lyes interred the body of Edward Benney, esq., who was born in the town of Shrewsbury, the 24th day of June, 1619, and departed this life the 16th day of September 1701. He was an inhabitant of the parish since the year 1647, and served in the assembly as one of the said parish several years."

Many other sources could also assist in tracing early American ancestors' English origins. Those listed above, however, are some of the most useful. The following reference works are a guide to other important sources:

Andrews, Charles M. *Guide to the Materials for American History, to 1783, in the Public Record Office of Great Britain.* 2 vols. Washington, D.C.: Carnegie Institution, 1912-14.

Volume 1 includes state papers; volume 2 includes departmental and miscellaneous papers.

Andrews, Charles M., and Davenport, Frances G. ***Guide to the Manuscript Materials for the History of the United States to 1783, in the British Museum, in Minor London Archives, and in the Libraries of Oxford and Cambridge.*** 1908. Reprint. New York: Kraus Reprint Corporation, 1965.

Bell, H. C., and Parker, D. W. *Guide to British West Indian Archive Materials in London and in the Islands, for the History of the United States.* Washington, D.C.: Carnegie Institution, 1926. (972.92 B4be)

Crick, B. R., and Alman, Miriam, eds. ***A Guide to Manuscripts Relating to America in Great Britain and Ireland.*** London: Oxford University Press, 1961.

This is an excellent listing, arranged county by county, of the various archives and the material deposited in them for England, Scotland, Wales, and Ireland (667 pages).

Currer-Briggs, Noel. *The Co-Ordinated Use of 17th Century English and American Records by Genealogists.* A paper delivered at the World Conference on Records and Genealogical Seminar, Salt Lake City, Utah, August 1969.

Fothergill, Gerald. *American Emigrants: How to Trace Their English Ancestry.* Appears in the *Genealogist's Pocket Library*, volume 1: *Some Special Studies in Genealogy.* Walton-on-Thames, England: Charles A. Bernau, 1908. (E.S. 942 B4g v. 1)

Pratt, David H. **"English and Welsh Immigrants,"** *Genealogical Journal*, vol. 3, no. 1, March 1974.

Virginia State Library. ***The British Public Record Office: History, Description, Record Groups, Finding Aids, and Materials for American History with Special Reference to Virginia.*** Richmond: Virginia State Library, 1960.

NOTES

¹Peter Wilson Coldham, *Middlesex: 1617-1775, English Convicts in Colonial America*, vol. 1 (New Orleans: Polyanthos, 1974), p. vii.

²David E. Gardner and Frank Smith, *Genealogical Research in England and Wales*, 3 vols. (Salt Lake City: Bookcraft, 1956-64), vol. 2, pp. 78, 79, and 100, contains additional examples. CS414.G3

³Refer to research paper Series F, No. 4, *The Computer File Index*.

⁴Gardner and Smith, vol. 2, pp. 165-166. For further information note also pp. 200-203.

⁵Dorothy M. Owen, *The Records of the Established Church in England Excluding Parochial Records* (Cambridge: British Records Association, 1970).

⁶For further information on quarter sessions records see Sidney and Beatrice Webb's series, *English Local Government*, volume 1: *The Parish and the County*, Book 2, Chapter 4, "The Court of Quarter Sessions" (1906; reprint ed., London: Frank Cass & Co., 1963), pp. 421-79. (942 B4w vol. 1)

⁷A research paper is being prepared on royalty research and will contain further information on printed pedigrees.

⁸John C. Hotten, *The Original Lists (The Hotten List)* (1880; reprint ed., Baltimore: Genealogical Publishing Company, 1968). CS69.045

⁹Gardner and Smith, volume 4 (yet to be published) will have a chapter on lay subsidies.

¹⁰*The Journal of the Barbados Museum and Historical Society* 15 (1947-8):133.

¹¹R. Hargreaves-Mawdsley, *First Settlers of North America, 1654-1685* (Reprint ed., Baltimore: Genealogical Publishing Company, 1967.)

¹²Gardner and Smith, volume 4 (yet to be published) will have a chapter on school records and apprentice records.

¹³*Ibid.*

AREA SETTLED	YEAR	REMARKS
Maryland	1633	Catholics
Pennsylvania, Delaware, New Jersey	1682	Quakers from Massachusetts, Irish, Scottish, Welsh
New York	1664	
Carolinas	about 1650	Settlers from Virginia
	1660 and later	Exiles escaping from West Indies
Bermuda	1612	Planters with land grants from Virginia Company
West Indies	St. Kitts 1624/5	English colonist
	Antigua 1632	Irish settlers
	Montserrat 1632	Irish settlers
	Barbados 1625 1654	English and Irish planters Servants from England and Wales
	Jamaica 1656	Irish settlers
	Bahamas 1648	Eleutherian Adventurers
	1645-1660	Royal sympathisers exiled by Cromwell

SIMPLIFIED VIEW OF NORTH AMERICAN SETTLEMENTS SEVENTEENTH CENTURY

AREA SETTLED	YEAR	REMARKS
Virginia	1607	Probably mostly from London; thirty-eight survived
	1609	Another three hundred arrived
	1624	By this year fourteen thousand had arrived, mostly from London
	1653-6	One hundred Irishmen
	1660 and later	Exiles escaping from West Indies
New Hampshire	1623	Devon and Cornwall
Maine	1624	Devon and Cornwall
Plymouth, Massachusetts	1620	Various parts of England
Massachusetts	1624	Dorset, Somerset, East Devon
	1629	London, Suffolk, and Lincoln
	by 1642	Cambridgeshire, Suffolk, Norfolk, northwestern Essex, and eastern Hertfordshire
	1637	Kent (John Lathrop's group) Other ministers led people from about thirty miles around where they preached
	by 1660	London, Bristol, southwest counties
	1651	Five hundred captured Scottish soldiers sent by Oliver Cromwell to Braintree and Saugus
Rhode Island	1636	From Massachusetts
Connecticut	1633	From Massachusetts

Some Books Dealing with
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from Britain

Annotated Bibliography

Adams, Arthur; Weis, Fredrick Lewis; and Sheppard, Rev. Walter Lee, Jr. *The Magna Charta Sureties, 1215*. Reprint. Baltimore: Genealogical Publishing Co., 1968. CS 55. A3

The Barons named in the Magna Charta, 1215, and some of their descendants who settled in America, 1607-1650. (Should be used with caution.)

Banks, Charles Edward. *The English Ancestry and Homes of the Pilgrim Fathers*. Reprint. Baltimore: Genealogical Publishing Co., 1968. (974 W2be)

Biographical sketches of 112 passengers on four ships bound for Plymouth, 1620-1624. It contains considerable genealogical data on these early emigrants, stressing their origins, family connections, and later histories. Also included is a list of the female passengers on the *Anne* and the *Little James* and indexes of persons and places.

_____. *The Planters of the Commonwealth*. Reprint. Baltimore: Genealogical Publishing Co., 1975. F67.B19

A study of the emigrants and emigration in Colonial times. Lists of 3,600 passengers to Boston and Bay Colony on 213 ships in chronological arrangement, 1620 to 1640, giving ship, English home, and places of settlement in Massachusetts.

_____. *Topographical Dictionary of 2885 English Emigrants to New England, 1620-1650*. Reprint. Baltimore: Genealogical Publishing Co., 1931. F3.B35 1969

Comprehensive listing of early emigrants from England, 1620-1650. Arranged by county and parish of origin, with name of ship, place of settlement in America, and the authority used.

_____. *The Winthrop Fleet of 1630*. Reprint. Baltimore: Genealogical Publishing Co., 1930. (974 W2bd)

An account of the vessels, the voyage, the passengers, and their English homes from original authorities.

Battle, J. H., ed. *History of Bucks County, Pennsylvania*. 1887. (Film 397,776) F NO. 242

Pages 671-80 give an account of the origins of some early settlers to Bucks County in the years 1678 to 1687.

Bodge, George Madison. *Soldiers in King Philip's War*. 3rd ed., Baltimore: Genealogical Publishing Co., 1967. (973.24 B632s)

The definitive study of the Indian war of New England known as "King Philip's War" (1675-77), with muster and payrolls of colonial soldiers, both regular and militia, and biographical and genealogical sketches integrated throughout the narrative. Also included are lists of grantees and claimants of the Narraganset Townships of Massachusetts, Maine, New Hampshire, and Connecticut. The index of persons contains upwards of three thousand surnames, many with multiple references.

Bolton, Charles Knowles. *The Founders*. Boston: The Boston Atheneum, 1919-1926. (Ref 920.073 B639f)

Three volumes. Portraits, biographical outlines, and comments of persons who came to North America before 1701.

_____. *The Real Founders of New England*. Reprint. Baltimore: Genealogical Publishing Co., 1974. F7.B67

Settlers and settlements along New England coast predating the Puritans, 1602-1628. Valuable appendices are included, the first giving a tentative list of old planters and sojourners in New England before 1628 with accompanying genealogical details.

- _____. *Scotch Irish Pioneers in Ulster and America*. Reprint. Baltimore: Genealogical Publishing Co 1967. (973 F2sb)
A general history of the Scotch-Irish with some reference to leaders and groups who emigrated to New England, Maryland, Pennsylvania, and South Carolina before 1718.
- Brock, R. A. *Huguenot Emigration to Virginia*. Reprint. Baltimore: Genealogical Publishing Co., 1966. (975.5 H2br)
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- Brown, R. D. "Devonians and New England." *The Devonshire Association for the Advancement of Science, Literature and Art* 95(1963):219-243. (942.35 C4d 1963)
An excellent article on emigrants from Devon.
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Two volumes. Information from original English documents about sixteenth and seventeenth century dissenting congregations, many of whose members emigrated to America.
- Coldham, Peter Wilson. *Middlesex: 1617-1775. English Convicts in Colonial America*, vol. 1. New Orleans: Polyanthos, 1974. (973 W2cp)
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- Currer-Briggs, Noel. *Colonial Settlers and English Adventurers*. Reprint. Baltimore: Genealogical Publishing Co., 1971. (942 P2c)

Collection of abstracts relating to immigrant New England families. Contains court references to several thousand related individuals and families.

_____. *Virginia Settlers and English Adventurers, 1484-1798*. Reprint. Baltimore: Genealogical Publishing Co., 1970. (975.5 S2cb)

Wills and other legal proceedings relating to Kirbies and many associated families from English and Virginia courts.

Des Cognets, Louis, Jr. *Records of Virginia Pioneers*. Princeton, 1960. (975.5 N2d)

Lists of Virginia pioneers compiled from documents in the Public Record Office, London. Includes land grants, rosters of militia officers, clergy, ship captains, and others. Contains over eight thousand names, 1690-1730.

Dodd, Arthur Herbert. *The Character of Early Welsh Emigration to the United States*. Cardiff: University of Wales Press, 1953. (973 A1 #115)

General information regarding Welsh emigrants, with places of origin and general destinations in America.

Drake, Samuel. *The Founders of New England*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (974 W2d)

Lists of emigrants 1634-1635 and 1631-1671.

Egle, William Henry. *Pennsylvania Genealogies: Chiefly Scotch-Irish and German*. Reprint. Baltimore: Genealogical Publishing Co., 1969. F148.E32

Chiefly Scotch-Irish and German genealogies.

Farmer, John. *The First Settlers of New England*. Reprint. Baltimore: Genealogical Publishing Co., 1964. (Ref 974 D2f)

A genealogical register of the first families of New England; containing an alphabetical list of the governors, with many other of the early inhabitants of New England and Long Island, New York, from 1620 to the year 1675, to which are added various genealogical and biographical notes, collected from ancient records, manuscripts, and printed works. Also contains the freemen admitted to the Massachusetts Bay Colony from 1630 to 1662 and names of emigrants, both freemen and nonfreemen, who came over to the several colonies before 1643. Arranged alphabetically.

Flagg, Ernest. *Genealogical Notes on the Founding of New England: My Ancestor's Part in That Undertaking*. Hartford: Case, Lockwood & Brainard Co., 1926. (CS71.F574)

Ernest Flagg was a descendant of no less than 172 different New Englanders, most of whom settled in this country between 1635 and 1640. Intermarriages resulted in a posterity of thousands upon thousands of related individuals who are here worked back through their respective lines to the original settlers. Each generation of each family is accounted for by all known names of family members, relevant dates and places of birth, marriage, and death, places of residence, and a variety of genealogical data.

Fothergill, Gerald. *A List of Emigrant Ministers to America, 1690-1811*. Reprint. Baltimore: Genealogical Publishing Co., 1965, (973 W2f; film 485,971)

French, Elizabeth. *Emigrants to America from Liverpool, 1697-1707*. Reprint. Baltimore: Genealogical Publishing Co., 1962. (973 A1 #42)

List of emigrants to America from Liverpool, 1697 to 1707.

Ghirelli, Michael. *A List of Emigrants from England to America, 1682-1692*. Baltimore: Magna Carta Book Co., 1968. (E137.5 G47)

A list of early emigrants to America and the West Indies extracted from manuscripts in the Public Record Office, known as Lord Mayor's Waiting Books.

Glenn, Thomas Allen. *Welsh Founders of Pennsylvania*. Reprint. Baltimore: Genealogical Publishing Co., 1970. (974.8 F2wg)

Two volumes, with many pedigrees of early Welsh emigrants.

Goodwin, Nathaniel. *Genealogical Notes, or Contributions to the Family History of Some of the First Settlers of Connecticut and Massachusetts*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (974 D2g)

Partial genealogies of the families of the first settlers. The entry under each settler consists of a genealogical notice, with data such as place of residence, name and parentage of wife, and dates of death. Following the notice is a line of descent of the children, including a genealogical notice for each generation, nearly always extending to the third generation and, often, to the fourth, fifth, sixth, and seventh generations.

Greenlaw, Lucy Hall. *The Genealogical Advertiser*. Reprint. Baltimore: Genealogical Publishing Co., 1974. (CS43.G46x 929.05 G286a)

Births, marriages, deaths, and wills of the seventeenth, eighteenth, and nineteenth centuries.

Greer, George Cabell. *Early Virginia Immigrants, 1623-1666*. Reprint. Baltimore: Genealogical Publishing Co., 1960. (975.5 D2gg)

Hargreaves-Mawdsley, R. *Bristol and America: A Record of the First Settlers in The Colonies of North America, 1654-1685*. London: R. Sydney Glover, n.d. (Ref E187.5 .B835)

The title pages state that this includes "The names with places of origin of more than 10,000 Servants to Foreign Plantations who sailed from the Port of Bristol to Virginia, Maryland, and other parts of the Atlantic coast, and also to the West Indies from 1654 to 1685." Lists of emigrants to New England, Maryland, Virginia, New York, Pennsylvania, Canada, and the Caribbean who sailed from Bristol from 1654 to 1685 with information as to origin, destination, name of ship, and from 1680 to 1685, the exact date of sailing. Index in copies published after 1931.

Hinman, Royal R. *A Catalogue of the Names of the First Puritan Settlers of the Colony of Connecticut*. Reprint. Baltimore: Genealogical Publishing Co., 1968. (974.6 D2hra; Film 908,908)

Standard dictionary of the first settlers of Connecticut, consisting of an alphabetically arranged list of about two thousand settlers, showing the time of their arrival, residence, station or occupation, and names of wives and children. Also included are alphabetical lists of the first settlers of Enfield, Hartford, Saybrook, Wetherfield, and Windsor; a list of "A Part of the Early Marriages, Births and Baptisms, in Hartford, Connecticut, from Record"; and "Passengers of the Mayflower in 1620."

Holmes, Frank R. *Directory of the Ancestral Heads of New England Families, 1620-1700*. Reprint. Baltimore: Genealogical Publishing Co., 1964. (CS61.H6)

Alphabetized list of surnames occurring in New England colonies in the seventeenth century, with information regarding all known given names of residents during that period and possible European connections.

Hotten, John Camden. *The Original Lists (The Hotten List)*. Reprint. Baltimore: Genealogical Publishing Co., 1968. (Ref CS69.o45)

Original lists of emigrants from Great Britain to the American Plantations, 1600-1700, from manuscripts at the Public Record Office with British residences and name of ship given. Indexed.

Jewson, Charles Boardman. *Transcript of Three Registers of Passengers from Great Yarmouth to Holland and New England, 1637-1639*. Reprint. Baltimore: Genealogical Publishing Co., 1964. (974 W3j)

Arranged chronologically. Contains name, domicile, birthplace, occupation or quality, age, destination, reason for journey, and anticipated date of return. (DA670.N59 N863 vo125)

Landis, John T. *Mayflower Descendants and Their Marriages for Two Generations After the Landing*. Reprint. Baltimore: Genealogical Publishing Co., 1972. (973 D2L)

This work lists the Mayflower passengers, their children and their grandchildren, with records of births, deaths, and marriages as far as known.

Lawrence-Archer, J. H. *Monumental Inscriptions of the West Indies*. London: Chatto and Windus, 1875. (972.9 V22m)

Gravestone and church markers from many early West Indian parishes.

Mackenzie, George Norbury. *Colonial Families of the United States of America, 1607-1775*. Reprint. Baltimore: Genealogical Publishing Co., 1966. (Cs61.M22)

Seven volumes, with index. History and genealogy from the settlement of families in Jamestown, 1607-1777.

_____. *Immigrants to Maryland and Massachusetts*. Reprint. Baltimore: Genealogical Publishing Co., 1966. (973 D2mg)

Information includes date of arrival in Maryland, date of death, and other information, with reference to the source of information.

Munsell, Joel, and Sons. *American Ancestry*. Reprint. Baltimore: Genealogical Publishing Co., 1968. (Ref 973 D2a) (CS43. A42)

Contains pedigrees of 7,500 persons^{F No. 12, 26} resident in U. S. in the nineteenth century who trace their lineage to a colonial ancestor prior to 1776.

_____. *Index to American Genealogies*. Albany: Joe Munsell's Sons, 1900. (Ref CS47.x1D95 1900)

This is a surname index to genealogies and family histories that appear in town and county histories as well as historical and genealogical periodicals.

Myers, Albert Cook. *Immigration of the Irish Quakers into Pennsylvania, 1682-1750*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (F152.M97x1969)

Immigration of Irish Quakers into Pennsylvania, 1682-1750, with early history in Ireland.

_____. *Quaker Arrivals at Philadelphia, 1682-1750*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (974.811 P1 F2m; Film 845,163)

Immigration of Irish Quakers into Pennsylvania, 1682-1750, with no history included.

New England Historic Genealogical Society. *The New England Historical and Genealogical Register (1847-1896)*. Boston: New England Historic Genealogical Society, 1847—. (F1.N56)

First published in 1847; the oldest periodical devoted to genealogy. Its contents include family histories, record abstracts, articles on the English origins of American families, book notices, and other information. Most volumes have individual indexes. Unified indexes are available for volumes 1-50.

New York Genealogical and Biographical Society. *New York Genealogical and Biographical Record*. New York: New York Genealogical and Biographical Society, 1870—. (CS43. G46x GS no.1)

Index, volumes 1-50.

Nicholson, Cregoe D.P., and France, Sharpe. *Some Early Emigrants to America, also Early Emigrants to America from Liverpool*. Reprint. Baltimore: Genealogical Publishing Co., 1965. (973 W2n)

List of approximately one thousand persons who indentured themselves to serve in the plantations in 1683 and 1684 mainly in Maryland, Virginia, Barbados, and Jamaica. Gives name of apprentice, place of origin, occupation, and age. Indexed.

Part two contains the names of thirty-four emigrants to America from Liverpool who were indentured for service in Virginia or Maryland, 1686, pp. 98-100.

Noyon, Sybil; Libby, Charles T.; and Davis, Walter G. *Genealogical Dictionary of Maine and New Hampshire*. Reprint. Baltimore: Genealogical Publishing Co., 1972. (F18. N68)

- Extensive biographical and genealogical data on every family established in Maine and New Hampshire before 1699. Lists of births, marriages, and deaths of the settlers through the third generation and sometimes into the fourth. Further genealogical information includes place of origin and places of residence, details of wills and deeds, court cases, and highlights of life and career.
- Nugent, Nell M. *Early Settlers of Virginia*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (975.2 R2n 1969)
Contains an article entitled "Ancient Planters," which is a list of those known to have come to Virginia before 1616. Index lists over twenty thousand names.
- O'Brien, Michael J. *Irish Immigrants to Virginia, Pennsylvania and New England*. Reprint. Baltimore: Genealogical Publishing Co., 1965. (973 A1 #18)
Early immigrants to Virginia (1623-1666), as contained in *The Irish in America*.
- Pine, Leslie G. *American Origins*. Reprint. Baltimore: Genealogical Publishing Co., 1971. (Ref CS16.p55 P652p)
Sources for genealogical research and records, including British and European.
- Pittman, Hannah D., ed. *Americans of Gentle Birth and Their Ancestors*. Reprint. Baltimore: Genealogical Publishing Co., 1970. (973 D2pa)
A two volume genealogical encyclopedia embracing many authenticated lineages and biographical sketches of the founders of the colonies and their descendants found in all parts of the United States.
- Pope, Charles Henry. *The Pioneers of Maine and New Hampshire, 1623-1660*. Reprint. Baltimore: Genealogical Publishing Co., 1965. (974 D2po)
An alphabetical list with genealogical notices of one thousand settlers of Maine and New Hampshire, covering the period 1623-1660. Includes only those pioneers whose names had been discovered in public and private archives as well as ship passenger lists. Notices include references to dates and places of residence in America; places of origin; marriages, occupations, estates, social status, dates of death; and names and dates of births of children.
- _____. *The Pioneers of Massachusetts*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (974.4 D2p)
An alphabetically arranged list of approximately five thousand settlers and their families. This work contains all names of persons found in the records of the Commonwealth of Massachusetts between 1620 and 1650, and in the various passenger lists for the period. Information includes dates of removal and arrival in America, occupations, estates, marriages, names and dates of birth of children, and abstracts of probated wills.
- Putnam, Eben. *Two Early Passenger Lists, 1635-1637*. Reprint. Baltimore: Genealogical Publishing Co., 1964. (973 A1 #14)
Not indexed.
- Richardson, Hester D. *Side-Lights on Maryland History with Sketches of Early Maryland Families*. Reprint. Baltimore: Genealogical Publishing Co., 1967. (975.2 H2r 1967)
Two volumes that contain early shipping lists of settlers arriving in Maryland, 1633-1634.
- Savage, James. *A Genealogical Dictionary of the First Settlers of New England*. Boston: Little Brown & Co., 1860. (CS69.S28x Microfische F. 7.s26)
Shows three generations of those who came before May, 1692.
- Sheppard, Jill. "The Sojourn in Barbados of 2,000 Disbanded Soldiers." *The Journal of the Barbados Museum and Historical Society* 35(March 1976): 138-143. (972.981 B2j)

This article discusses the importation to Barbados (1698-1699) of some two thousand disbanded soldiers who were indentured as servants and used to bolster the local militia. However, as soon as their indentures expired, most of them left for America. An historical discussion only is given. No personal names are included.

Sheppard, Walter Lee. *Passengers and Ships Prior to 1684*. Reprint. Baltimore: Genealogical Publishing Co., 1970. (973 W3s)

Consists of various seventeenth century shipping lists of emigrants to the mid-Atlantic States.

Sherwood, George. *American Colonists in English Records*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (Ref E187.5.S53)

A supplement to Hotten or American colonists mentioned in English records. Most references taken from the Principal Probate Registry and Public Record Office. Two series in one volume. Indexed.

Skordas, Gust, ed. *The Early Settlers of Maryland*. Reprint. Baltimore: Genealogical Publishing Co., n.d. (975.2 W2s)

Alphabetical index of early immigrants to Maryland, 1633-1680. A ship passenger list of upwards of twenty-five thousand (almost all immigrants) to Maryland during its first fifty years.

Smith, A. E. *Colonists in Bondage*. Chapel Hill, N.C.: University of North Carolina Press, 1947.

White servitude and convict labor in America. HD4875.U5 S5

Smith, Frank. *Immigrants to America Appearing in English Records*. Providence, Utah: Everton Publishers, 1976. (E184. B7 S64)

Nine hundred forty-eight additional references to English immigrants.

Smith, Captain John. *The General History of Virginia, New England and the Summer Isles*. New York: The MacMillan Co., 1907. (970 H2S)

Two volumes. Contains some lists of early emigrants to Virginia and Bermuda.

Stanard, William G. *Some Emigrants to Virginia*. Reprint. Baltimore: Southern Book Co., 1953. (975.5 CS 43.G46x Lit No.176)

Memoranda in regard to several hundred emigrants to Virginia during the colonial period whose parentage is shown or former residence indicated by authentic records. Contains an article entitled "Ancient Planters," which is a list of those known to have come to Virginia before 1616. Index lists over twenty thousand names.

Stoddard, Francis R. *The Truth About the Pilgrims*. Reprint. Baltimore: Genealogical Publishing Co., 1973. (973.22 St63t)

The purpose of this book is to correct certain long-standing misconceptions about the Pilgrims and to furnish authoritative genealogical and biographical data on the Mayflower passengers themselves.

Torrence, Clayton. *Old Somerset on the Eastern Shore of Maryland*. Baltimore: Regional Publishing Co., 1966. (975.223 H2t)

A study in foundations and founders.

Virginia, State of. *The Living and the Dead of Virginia in 1623*. Reprint. Baltimore: Genealogical Publishing Co., n.d.

Reprinted from a document published by the State of Virginia. Names only. Arranged under place of residence, like a census.

Virkus, Frederick A., ed. *The Compedium of American Genealogy*. Reprint. Baltimore: Genealogical Publishing Co., 1968. (Ref 929.092 vi 81)

The standard genealogical encyclopedia of the first families of America. Seven volumes trace the genealogies of thousands of New Englanders. Volume 1 gives alphabetized list of emigrant ancestors. (Should be used with caution.)

_____. *Immigrants to America Before 1750*. Reprint. Baltimore: Genealogical Publishing Co., 1965. (Ref E187.5 .V53)

An alphabetical list of 2,500 immigrant ancestors to America before 1750. Includes surnames A through Bat. (Should be used with caution.)

Waters, Henry F. *Genealogical Gleanings in New England*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (F 1.N56)

Two volumes. Index, vol. 2. English records mentioning American emigrants and many pedigrees.

Weiland, Florence Black. *Fifty New England Colonists and Five Virginia Families*. Boothbay Harbor, Maine: The Boothbay Register, 1965. (974 D2we)

Genealogical tables.

Weis, Frederick Lewis. *Ancestral Roots of Sixty American Colonists Who Came to New England Between 1623 and 1650*. Reprint. Baltimore: Genealogical Publishing Co., 1969. (CS55.W4)

Traces these sixty colonists who have royal descent.

_____. *Cross Index of Ancestral Roots of Sixty American Colonists and Supplement*. Colorado Springs, Colorado: T.H. Owen, 1964. (974 D2wa)

Cross index to above.

Whitehead, W.A. *Early History of Perth Amboy*. *New England Historical & Genealogical Register* 1 (1847):377-80.

Contains list of Scottish prisoners on ship *John and Sarah* to Charleston, Maine, in 1651.

Whittemore, Henry. *Genealogical Guide to the Early Settlers of America: With a Brief History of Those of the First Generation*. Reprint. Baltimore: Genealogical Publishing Co., 1967. (Ref CS61.W5)

Genealogical notices of ten thousand seventeenth century settlers, giving dates of arrival, places of residence in America and removal, wife's name and date of marriage, names and dates of births of children, dates of wills and other records, and names of ships and countries of origin. Not complete as the publication was discontinued. It goes from A through to the name *Prior*.

Whyte, Donald. *A Dictionary of Scottish Emigrants to the U.S.A.* Baltimore: Magna Carta Book Co., 1972. (E184.S3 W49)

Alphabetized list of three centuries of Scottish emigrants to U.S.

Young, Alexander. *Chronicles of First Planters of Colony of Massachusetts Bay 1623-36*. Boston: Little & Brown, 1846. (974.4 H2y; Film 896,651)

Transcription of authentic documents by contemporary men relating to the plantings of the colony of Massachusetts from 1623 to 1636.

_____. *Chronicles of the Pilgrim Fathers of the Colony of Plymouth from 1602 to 1625*. Reprint. Baltimore: Genealogical Publishing Co., 1974. (974.4 N2y)

Contains a detailed history of the Pilgrims' rise in the north of England, their residence in Holland, the causes which led to their emigration, and their means of transportation to America.

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

A McLaughlin Guide
ILLEGITIMACY



EVE McLAUGHLIN

FFHS

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The Influence of Extra Marital Activity on Socio Economic Sub Groups

She was poor but she was honest,
 Victim of a Squire's whim.
 First he loved her, then he
 left her,
 So she lost her honest name.

Then she went away to London
 For to hide her grief and shame,
 And she met another Squire,
 So she lost her name again.

See the ancient village cottage
 Where her aged parents live,
 Drinking the champagne she
 sends them,
 But they never can forgive.

See him in the House of Commons,
 Making laws to put down crime,
 While the victim of his passions,
 Treads her way through mud and
 slime.

See her on the bridge at
 midnight,
 Saying "Farewell, blighted love",
 Then a cry, a splash, Good
 'evins,
 What is she adoin'g of?

Swiftly to the bank they brought
 her,
 Water from her clothes they wrung,
 And they thought that she was
 drowned,
 Till the corpse got up and sung -

"It's the same the whole world over,
 It's the poor what gets the blame,
 It's the rich what gets the 'oggins,
 Ain't it all a bloomin' shame?"

ILLEGITIMACY

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Introduction

Every child has a father and mother. If the couple are not married at the time of the birth, then the child is illegitimate. There is nothing new, unusual or shocking about illegitimacy - there is a lot of it about, there always has been and probably always will be. Sooner or later, most family historians come across it among their own ancestors, unless they were very under-sexed or more cunning than average at concealment. In most cases, it is no bar to further search, since the father's name can be discovered and the hunt proceed as normal.

Some bastards are more equal than others

There always used to be a distinction in the public attitude to different sorts of bastards, according to their provenance. In descending order of acceptance:-

1. The child of a couple who intend to marry when possible (or where the man died before the wedding or deserted at the last moment).
2. The child of a stable relationship where the couple cannot (or will not) marry for a valid reason (mad wife, deserting husband, religious scruples).
3. The children of a rich man's mistress.
4. The product of casual seduction of a young girl.
5. The children of a poor man's steady mistress.
6. The children of a prostitute or promiscuous amateur.
7. The child of a married woman by another man.
8. The child of incest.

Although there was almost always a financial disadvantage (except for class 3) there was rarely much social stigma which mattered, except in the upper and middle classes. The Parson was paid to moralise and sometimes did. The Squire's spinster sister might sneer at a temptation which had never come her way, but for most ordinary folk, "there but for the Grace of God go I". Attitudes hardened further up the social scale as did the handicaps, but the main blame lay in not covering up in some acceptable way. In Victorian times, this passion for concealment spread down the social scale, and it is then that illegitimacy became shameful, not to be spoken about in polite society. Even the most Victorian of maiden aunts, however, relaxes if it is suggested that the father of the child was rich, a gentleman or preferably Royal, whatever the character of the man or the association.

There has always been a double standard of morality - women are expected to behave better than men, even by the men who spend their time undermining this. Therefore, any blame going has always attached to the mother rather than the illegitimate father, and it was necessary to prove to local satisfaction that she was seduced, not a tart or even a willing party. This was obviously easier in the home village, where the facts were known, than in a town. The girl who ran away from home to follow a soldier might start in class 1 to 4, but inevitably ended in class 6. The village bad girl, however, was regarded as worse than the town tart, since she was a direct threat to stable families. Even if she confined her attention to only one married man, the wives' trade union united against her and their children bullied hers. She couldn't win even if she stuck to bachelors, since they were some mothers' sons and might be forced to marry her some day.

The product of an incestuous relationship within a close family unit was treated as a leper and generally died mysteriously as an infant. There were marginal cases of incest, where the parties came within the "prohibited degrees" listed in the prayer book, and could not marry because they were related. If a man married again in old age, his grandchildren of the first marriage and children of the last were much of an age, and illegal relationships sometimes grew up between half-uncle and niece, thrown together.

And as man and wife were one flesh, their kin occupied the same technical relationship to each other, without blood ties. If a wife died, her sister might come to help out with the children, but the widower could never marry her legally, though sometimes couples went through a ceremony where they were not known. Marriage with Deceased Wife's Sister, after being an issue throughout the nineteenth century, became legal, and retrospectively so, in 1908, and the children were legitimated. This accounts for many a family feud which no one will explain, for the first family regarded the second as incestuous. In certain cases, a mother would conceal the fact that her daughter's child was incestuous, to avoid the scandal, though inevitably it soured family relationships and the child, if it lived, might be "picked on" and frightened into imbecility.

The child of a married woman is assumed to be that of her husband if they are living together, even technically. Only if he could prove long absence, for eleven months or so, or medical incapability, could a husband have this legal presumption altered. Even the king who went down in history as Enrique el Impotente jibbed at this. Unless it was such a public scandal that the parson recorded the true name of the father in the parish register, it is very difficult to discover true parentage. Very many husbands may have a vague suspicion, which the appearance of the child might tend to confirm, but few would publicise their thoughts. Family tradition may hint, but truth may be almost impossible to prove.

Pre-Victorian background

In the upper classes, the unmarried daughters and sisters represented valuable counters in the game of financial, political or territorial advancement, so they were guarded closely until such time as they could be auctioned off to the highest bidder. It was vital to have a clearly legitimate heir to a title or landed estates, so the girl must be kept a virgin till marriage, with the aid of chaperones to be with her at all times. If a girl of this class somehow evaded Papa's surveillance and became pregnant, she would be thrown out, hastily married off "beneath her" if the man was halfway suitable, or, in the eighteenth century, perhaps packed off to France with a mystery illness which lasted exactly nine months. The infant would be fostered out to a lower class couple, with expenses paid and possibly some provision when the child was 14. The arrangements were normally conducted through a friend or lawyer, and only rarely was it possible for a child to find out the truth, unless the mother blew her own cover, through idle curiosity or pangs of conscience. The exceptional bright or pretty child was sometimes taken into the natural family as "ward" or "nephew".

Below this level, there might be some manipulation by a farmer to limit the range of his daughter's acquaintance - as there is today - to other farmers' sons, but once she had selected a suitable young man, restrictions were lifted. The betrothed couple enjoyed most of the privileges of the married couple, and if the girl became pregnant, they might accelerate the wedding, or might not, if they were busy with the harvest. As long as the bride made it up the church steps before she went into labour, all was well. If she became involved with an unsuitable young man, Father might refuse his consent or make the best of it and allow the marriage, or support the girl and her child till someone better came along. One illegitimate child was neither here nor there, especially for a girl with a dowry.

Among ordinary labourers, the illegitimacy rate was inevitably higher, since even a couple who wished to marry there and then might not be able to. The relationship remained, and they mostly married later, before the second, or maybe the third, child was due. A young male labourer often lived in at the farmhouse, and neither there nor in the over-crowded family cottage was there room for a wife and

child. It was simple common sense for a local girl to stay unmarried, rather than wed an incomer with no settlement in the village (see *Other Parish Records*, page 6) and risk being thrown out with him and the baby, if he lost his job or health.

Casual sex occurred commonly between young people at "maying" time, when young people spent the night in the woods and came home covered in may blossom and blushes. Also at harvest and Christmas, when the farmers gave feasts and alcohol loosened inhibitions; and during haying, when the climate was agreeable and the piles of hay to hand and a lot of temporary labourers were around. If a local couple were involved they might marry and make the best of it - even a reasonable success. But no one expected a local girl to wed some roving Welsh or Irish labourer just to "give the baby a name", when it would have her perfectly good local name.

Similarly, no one seriously expected the couple to marry if their social class was very unequal. If the Squire's son, or a rich farmer's, got a girl in the family way, he had to pay up, not marry the girl. Often, the pay off gave a poor girl a dowry which facilitated her marriage to the poor man she preferred anyway - which is why the blame was sometimes put on the man who could afford it, rather than the real father. On the whole, stepfathers seem to have accepted a genuine child of a rich man, cheerfully enough, as a present financial asset and a possible future lever against landlord or employer.

Official attitudes

The clergy had a professional duty to reprimand "incontinency" among their flock, but most of them were close enough in background to the farming community they served to accept what was natural, and they reserved their criticism for the prostitute, or for rape and incest. Strictly, a couple who produced a bastard child had to do penance in a white sheet in the church porch (in extreme cases in the market place). The churchwardens had a duty to "present" cases of immorality before the Bishop's apparitor, when that official made his annual rounds. The presentments are recorded in the Bishop's registers and sometimes on the foot of the parchment containing the Bishop's transcript of the parish registers. The custom bore most heavily on dissenters and others unpopular with the establishment.

There were more compelling reasons for taking an interest in the parentage of a bastard than moral ones. Each parish had to care for its own poor, which normally included the unmarried mother and her child, so it required to know all about the case, with details of the father's name and origins, with the intention of claiming back some of the expenditure from him. The parish records are the first place to look for the parentage of bastards.

Parish registers

There are numerous ways of expressing illegitimacy:-

Latin: ignotus = unknown (father).

spurius = spurious, occasionally with the father's name alone given.
filius populi = son of the people; appears to cover cases where the father is local, but might be one of two.

filius nullius = son of none; seems to cover cases where the father was a stranger or the girl can't or won't say.

English: base, bastard, spurious, supposed, imputed, misbegotten, chance begotten.

"Baptised John son of Mary Brown and the reputed son of John Smith" means he admits it, or it has been proved.

"Baptised John, the imputed son of John Smith" means she says so, but he won't admit it, or the case is not settled yet.

A common way of showing paternity is to give the male child his father's full name and the girl his surname. The idea is that if the couple marry later, the mother's surname can be dropped.

John Smith son of Mary Brown and John Smith is legally known as John Smith Brown until the wedding, and maybe after, if it is much delayed. An apparent double-barrelled name is therefore suspect, if it occurs anywhere but in a recognised gentry family before about 1840. In London, Lancashire, Yorkshire and among nonconformists, the use of a complimentary second surname, from the mother's family, the pastor, or a rich uncle, came in in the early parts of the 1800s, and generally later in the Victorian period, until it was commonplace, very useful to genealogists, but before this, or outside the named areas, check for illegitimacy.

An earlier example of a genuine double surname might arise where a gentry family inherited the name of an old aristocratic family through their heiresses, sometimes compounded, as in Twisleton-Wykeham-Fiennes. This is very rare. Late in the nineteenth century, people with very common names sometimes invented a similar hyphenated surname for themselves (Armstrong-Jones, or Heygate-Browne). This shows snobbery (or pride in ancestry), not illegitimacy.

The printed forms in use for registers after 1813 left no real room for entering an illegitimate father's name. Some of the clergy gave up, but some manged, nonetheless.

Date	Name of child	Name of parents	Occupation
Jan 5	John Brown	Jane Smith	base
Jan 5	John Brown	Jane Smith & John Brown	spinster labourer
Jan 5	John	Jane Smith and John Brown, labourer,	servant base child
Jan 5	John	John Brown & Jane Smith	labourer

The last entry leaves it in doubt - are they married? Is the man's name John Brown Smith, an earlier bastard perhaps? Check the marriage registers and later baptisms for the same couple, or earlier baptisms to see if John Brown Smith exists.

After 1837, it becomes increasingly rare for the actual registers to record the father's name at all, in deference to growing prudery. It is always worth looking at marriage registers, though, since many bastards were told who their father was at that point, and quoted it to the parson. Occasionally, a legitimate brother or sister would come along as a witness - rarely, even the father, if he lived locally. One very good reason for telling the child his name was that otherwise, the bastard might fall in love with a half-sister, legitimate or illegitimate.

Other parish records

If the register entry says merely

"Baptised John son of Mary Brown a baseborn child"

then other sources must be tried. Documents which would have been in the parish chest come first.

Each parish was responsible for its own poor, so when it looked probable that some village girl was expecting a baby, they made enquiries. Unmarried mothers had few possibilities of supporting themselves unless they were kept by a rich man or became prostitutes, which was profitable but short-lived, and ruined any chance of marriage later. Therefore they mostly became chargeable on the parish.

A bastard was the responsibility of the local parish where it was born, so the sharper parishes tended to throw out any girl who looked pregnant. Later, they agreed to retain one who was their own settled inhabitant, but sent strangers back to their own parishes of settlement, encouraged by a whip if necessary. The girl had to admit who the father was. Mostly this would be known anyway in a village, unless it was a one night stand. She could even be sent to prison if she refused to tell.

The young man was then sent for and shown the girl's Examination, which named him. He was also questioned, to see if he admitted paternity on the spot. He could:-

- a. Pay the girl enough privately to keep her and the child (which he could do before it came to the Overseers' attention, and so keep his name out of it).
- b. He could pay the Overseers a minimum of £40 down, representing £2 for the lying in and a shilling a week for 14 years, plus a sum to ensure that the only mention might be in the Overseers' Accounts:-

"From John Smith about the lying in of Mary Brown".

A persuasive man might even keep his name out of the parish registers, though most clergy did insist on showing it, if only for the sake of avoiding future incest.

- c. Admit paternity and sign a Bastardy Bond, which promised to pay the lying-in expenses and maintenance at some date in the future, hoping the child would die young. If it died within three weeks of birth, the Bond was rescinded.
- d. Admit nothing or deny it all. The Overseers might talk him round, take him before the local magistrate, bring witnesses, set the

girl's brothers on him or otherwise pressure him. He might then agree to marry the girl, with perhaps a few shillings as a sweetener from the parish, but if he still refused to sign, he would be committed to the Assizes.

- e. Refuse to admit it and abscond. The parish would try to track him down, and there were a number of forms to cover this process, plus details of expenditure in the Accounts. If brought back, the next stage would be to pressure locally and then the Assizes.
- f. Be brought to trial at the Assizes. It took a very determined man, with a great many witnesses to prove he was elsewhere at the time involved, to escape conviction. If he had been seen with the girl at around the right time, that was it. There were no blood tests.

The first record will show the complaint:-

"Henry Barret and James Linford, Overseers of the Poor of the parish of Slowly, against John Smith. They allege that Mary Brown an inhabitant thereof is with child and the the child is likely to be born a bastard and that she doth swear the aforesaid John Smith is the father thereof."

After an interval, the next report is:-

"That Mary Brown of Slowly has been brought to bed of a male bastard child on the fourth of June last past and that John Smith of Surely is the father of the said child."

The upshot is that he is convicted, signs the Bastardy Bond and pays up, possibly after a period in prison awaiting trial.

- g. Run for it and join the Army or Navy. Service in the Royal forces was a bar against prosecution. If the process had already started, the date and place of enlistment and the name of the man's officer and regiment will be entered in the Assize roll. The latter records are mostly at the county record offices as Quarter Sessions records, and some have been printed or indexed in annual sections.

Even when a man had signed the Bond or been convicted, the parish still had to get the money from him. If he was poor, but had a father who was well-to-do, then the father might be asked to counter-sign the Bond and guarantee payment. If there were no rich relations, the man's parish would be asked to pay. This might not be where he happened to be living at the moment, but was his parish of settlement, from which he could claim support in time of trouble. Another series of forms will cover the attempt of the girl's parish to discover the man's legal parish and get money from them. There were twenty possible forms printed to cope with all the ins and outs of bastardy and another dozen for settlement questions. All of these would have been in the parish chest.

Another document which may assist is an Apprenticeship indenture - possibly among other parish chest papers, if the child was a parish (poor) apprentice, but probably now at the county record office. Some natural fathers took an interest - especially if the child was a boy - and paid for his apprenticeship to a good trade. A counter-signature on the indenture, for no apparent reason, may be a clue to parentage, though it is not evidence enough by itself.

Nonconformists

The entries of baptisms in chapel registers rarely show the name of the father of a bastard, probably because immoral behaviour was regarded more strictly, and the registers were far more open to inspection than church ones then, so no (male) clerk wanted to brand a male member of the flock with such a charge, for all to see. There is generally some comment in the minute books of the chapel, since the girl (and, rarely, the man too) would be called before the elders and made to confess to her terrible wickedness. These minute books may be at the chapel, or deposited in the CRO. Very few exist before 1800, and those that do have sometimes been printed, as rarities.

Before 1837, there were some hardy chapel folk who refused to go to church even for weddings. Before 1754, an ordained priest could marry them. Some of the chapel pastors had been ordained in the past, and seen the error of their ways, so they could and did marry their flock. After 1754, only marriage by a beneficed clergyman in a licensed church (normally the parish church) was legal, except for Quakers and Jews, whose records were much better than the average church's. Some other nonconformists continued to marry before their own pastors, and fewer of these were ex-Church of England clergy or even from the minor orders of clergy. These marriages were illegal and the children illegitimate, except in the eye of God. Unfortunately, it wasn't the Anglican God from whom all blessings flowed, including personal property, so when it came to inheritance of the father's estate, neither "wife" nor children were entitled to take it. This meant either that the father had to make an exceedingly watertight will, leaving his estate to his "wife" as "Mary Jones now known as Mary Robinson by repute" and branding his children as bastards, or that they had to find a church which would marry them without forcing them to be baptised first. The latter course was safer where real estate was concerned, since a brother who did not share the man's religious principles might challenge the children's inheritance of it. A great deal of property was entailed to "my son X and his heirs lawful for ever", and the offspring of these pastor-married unions were not lawful within the meaning of the act.

Most counties had several "places of resort" where the clergyman of a small parish was happy to turn an honest penny by marrying anyone to anyone, if his palm was crossed with silver. Most got in job lots of marriage licences, which the intending couple could buy and marry on the spot. This got over the need to have banns called in the local parish church and thus give time for pressure towards baptism to mount.

Obviously, if a family had no property (or real estate) at all, they might risk a chapel "marriage", but the poorer they were, the more likely they were to need parish relief, and this was heavily geared to conventional (and church going) families. Children born as "bastards" could be sent back to the parish of their birth for support, which could split a family up. On the whole, most chapels agreed to let their members marry according to the law, after 1754.

Alias names in parish registers

Often you will find a family surname expressed as "Smith alias (or als) Jones". Obviously, the most common reason for this is illegitimacy, normally where the father has publicly acknowledged the child as his. It also occurs in nonconformist families where there has been only a chapel wedding. The person/s involved and the legitimate descendants may use one name at one time and the other, or the complete alias, at others. He can settle on one after a few years, or on moving to a new parish where the double version is unknown.

There are other reasons for an alias name, for a legitimate child. A young child brought up by a stepfather, grandparents or an uncle will tend to be known by the name of the head of the household, and may have some trouble reverting to his own. An apprentice or long term employee might be known by the name of his master or of the place where he worked. The second surname might be taken as an adult under the terms of a will, in particular by the son in law or grandson of a man with no male heir of his own. It could be a simple spelling variant (Messenger alias Massingberd) or represent indecision between a locative and an occupational surname (Hathaway alias Gardener). People who come in with a foreign surname are very likely to have it altered to fit local tongues (Lefebure alias Feaver, Teinturier alias Dyer). Some of these occur very early. Families of Welsh descent on the borders may dither between keeping the father's surname and altering it to a patronymic.

Victorian attitudes

Under the new Poor Law of 1834, the poor were no longer the sole responsibility of their parish of settlement, but collectively of their "Union" of a group of parishes. "Out-relief" - paying allowances to paupers in their own homes, and the rent if necessary - was largely ended and the poor were shovelled into the Union workhouse, which might be miles from home. Workhouse masters were often cruel and grasping. Strangers and pregnant girls, like the aged, sick and widows, were bullied and made to feel ashamed of poverty. Unless their families could or would help, the workhouse it had to be - and a baby who survived that sort of beginning was tough. Not all workhouse records are complete or survive at all, but if so, they are likely to be at the county record office or large town library.

The father of the child might be taken to court, at the Petty Sessions, and the case reported in lurid detail in the local papers. As time wore on, surface morality made this publicity something which those who could do so would pay anything to avoid. The tougher men would horsewhip editors who offended too, which meant that by the end of the century, only cases involving poor persons were reported and only if they had "interesting" details. This century, such "domestic" cases tend not to be reported normally, until recent years, and now the trend is to mention cases concerning the rich and famous only.

The most important commandment in Victorian times was "Thou shalt not be Found Out". The manoeuvres which the upper classes had always used to conceal an indiscretion now spread to the middle and lower middle classes. Those who could afford it went abroad or far from home. Mother might pad herself up to simulate pregnancy and take over her daughter's child, which was plausible enough for the eldest but sometimes carried to ridiculous lengths to cover for a younger daughter. The locals might be suspicious, but the child might believe Granny was Mother until he was adult. Frequently, the truth might not be told till the child married (or at all), or on the mother's deathbed. But sometimes the revelation was forced because a romantic attachment grew between those who had a parent in common.

Victorians had a number of euphemisms for illegitimacy to avoid saying the dreadful word bastard.

Natural child - in former times you will find a child described in a will as "natural" if he is the own child of a testator, not a stepchild. The legal expression, "natural and lawful", was just the usual repetition, but Victorians seemed to think it was an alternative (a "natural" also meant an idiot in their terms).

Other terms for the child are: left-hand; chance child; come-by-chance; misbegotten; love-child; mistake; bye-blow; slip; incubus; on the wrong side of the blanket; sinister.

The mother was: in trouble; up the stick or the spout; in a certain condition; fallen; slipped; tripped; unfortunate; lost; broken-kneed/winged/or legged; ruined; had strayed or sinned.

In this sort of climate, the revelation that a girl was going to have a baby "without a father" produced shock waves. Small wonder that she would often delay telling the family until it was too late to consider abortion by taking a herbal draught, which had been used by some in earlier days, though the dangers and unreliability of the method deterred most girls.

The only palliative was rapid marriage, to the father or anyone who offered, however unsuitable, and a carefully staged "premature" birth. Where the family had any local pretensions, even small ones, the girl would otherwise be sent away, thrown out entirely or encouraged to find a home elsewhere, possibly with a lowly relative, masquerading as a widow.

In London, it was possible to find anonymity, and perhaps a mechanical abortion. Given a little money, a place in one of the lodging houses or charity Homes for Fallen Women could be found. The private houses were often spotting grounds for likely prostitutes, so the innocent girl who had once been seduced might have no chance to get back on the straight and narrow. The old song "She was Poor but she was Honest" is a very fair summing up of the likely career of a village girl who "lost her honest name" and went to London.

Official records

A standard birth certificate after 1837 for a bastard normally shows the mother's name and occupation, with a blank where the father's name should be. If the father actually went along with the mother and signed the notification, then his name would be entered too - but not if she gave it alone. A married woman's name is written as "Mary Smith formerly Jones", but the mother on this sort of certificate is given her maiden name alone, "Mary Jones". The legal surname would be that of the mother, but if the couple later married, the father's name might be consistently used as an adult. If you find an ancestor with no birth registration, try the mother's maiden name (from the birth certificate of a younger sibling) and see if the ancestor was registered as that.

A determined couple could pretend to be married when they were not, and register the children as legitimate. In the country, someone would probably let the official know, sooner or later, but in a town, especially in London, no one knew or cared, unless the children tried to claim an inheritance, and had to show the non-existent marriage certificate.

Occasionally, one or both of the couple changed names to avoid detection by the legal spouse or the police. This is difficult, though sometimes the disguise is a transparent one, like reversing their surnames, or using his mother's surname. Even when a new name was chosen, it might have some link with the old home and often the initials were retained.

Census records should be consulted for all persons alive before 1881. Some people lied to their children, but not the enumerator - in the country, he probably knew the truth anyway. Where the mother married after the birth of her child, you will want to know if the new husband is the natural father or not. The census entry may refer to the child as "son", or "son-in-law" (stepson) or "wife's son", which settles the matter. In 1841, no relationships are stated, but the stepchild will retain the old name in this document usually, and may be put out of sequence at the end of the family. A kindly man may treat him in every way as a son, which confuses the issue rather.

If you can locate the family in 1891 or 1901, it is possible to buy limited information from those censuses, but this will be age and birthplace, not the relationship to the head of household, and the cost is about £20, so it is not worth doing often.

If you can locate the child as an infant in an earlier census, it is worth noting down men with the same Christian name (and certainly any with his middle surname, if this is given). For a girl, there is less Christian name evidence, though sometimes the father's mother will have taken an interest - or the baby's mother will have had the nerve to use her name for this "left hand" grandchild.

After 1881, there are a few other official records which help. If you know where the girl was nine months before the baby's birth, find out who was in the house, from electoral rolls or rating records, or street directories. Try to trace the actual house where the baby

was born too, and try to assess its size - mother may have been a servant there or a lodger, and the owner is not necessarily the culprit, but can be checked on.

Electoral rolls should be at the town or county record office. They will include owners of property and major tenants only until 1914, when all adult males are listed, regardless of status. Females are not listed until 1918 and only those over 30 until 1928. From then onwards, the rolls are good evidence of cohabitation in the simple sense.

Legitimation

If the parents of a bastard child married subsequently, he was by custom regarded as a legitimate child and assumed his father's name, although sometimes special provision had to be made for him to inherit property which was devised to "heirs lawful of the body" of so and so. He could not inherit a title, however. Sometimes the eldest sons of peers who had married too late contested this point - especially if there had been a fake marriage to seduce the mother initially - and the case was fully reported by the House of Lords. The "secret marriage" at an earlier date would be claimed but not proven and the younger brothers would inherit. Occasionally there had been a genuine marriage abroad, but if it wasn't performed by an Anglican clergyman and reported back, it didn't count. Most couples who married abroad did marry again in England, if they had any property to leave.

By an Act of 1926, it was legally permitted that, provided the couple had been free to marry when the child was born, he or she became legitimate on subsequent marriage. The children had to be re-registered and the only giveaway is the long gap between date of birth and date of registration. If you know such a marriage took place, it is worth checking for later registration. A lot of children of "Deceased Wife's Sister" marriages were legitimated in this way. It still didn't work for inheritance of titles.

From 1959, children can be legitimated by a subsequent marriage even if the parent/s were married to someone else at the time. Children of incest cannot be legitimated ever.

Adoptions

The taking over of responsibility for another man's child by a stepfather, grandfather, uncle, employer or other person was formerly done without formality. Stepchildren were mostly assimilated into the family and even took the stepfather's name, as well as, or instead of, their own. Grandparents or married sisters might bring up the children of an unmarried girl as their own. Masters, especially childless ones, adopted promising apprentices and academics bright children from the lower classes. A few men even adopted female children to train them up as suitable future wives. Except for the last class, the adoption probably worked out to the advantage of the child.

In 1926, there was legislation to control adoption. The adopter had to be 21 years older than the adoptee (or 30 years for a child of the opposite sex) and the adoption was supposed to be registered and entered on the Adopted Children's Register. Even after this, there were still a lot of privately arranged adoptions, via doctors, solicitors and churches, as there had been during the 1914-18 War, when a War baby boom coincided with rising infertility among the upper and middle classes. The best men went to war and were killed or came back gassed - which produced sterility. Adoption Societies, mostly run by religious bodies, arranged the transfer of children of the poor to the childless rich and were intent on obliterating all traces of the natural parents, who might turn up and embarrass the adopters.

The Adoption Certificate gives the date of birth correctly, but only the names of the adopting parents appear, not the natural ones. Even if the mother is the natural mother of the child, the certificate does not say so. The idea is to sever all links with the past and make the child a full legal member of the new family. This is fine until you want to trace your own ancestors.

By the Act of 1974, persons over 18 were for the first time permitted access to information about their original birth. There are very strict controls over this, for obvious reasons. An adoptee must first write to The General Register Office (CA Section), Box 7, Titchfield, Fareham, Hants. PO15 5RU for an application form (don't send details at this stage). The form asks for the details from the Adoption Certificate (from St. Catherine's House) of your present name, surname, adoptive parents and date of adoption, plus which country you were born in and at which court you were adopted, if you know.

The next stage is an obligatory session with a Counsellor, at St. Catherine's, the local Social Security Office or the one in the adoption area. He will explain the process and the pitfalls, and if you still want to go ahead, will then give you details of your original name, your mother's name, your father's name if it is on your birth certificate, and the name of the Court where the adoption took place, plus an authorisation for the court to give you further details if it has any. You can then buy your original birth certificate from St. Catherine's (£5.00) on which will be the exact place of birth and the father's (or mother's) occupation and the name of the notifier, usually the mother.

A legitimate child might have been adopted because he/she was an orphan; because the mother was left a poor widow; because the father deserted his family; because a widowed or divorced mother remarried; because the parents were inadequate, feckless, criminal, cruel or plain bad in every way. The court record will probably tell you, if you are mature enough to take it. Some courts destroy old records, or they are incomplete, especially where the adoption was through a private person or agency. You can perfectly well trace back from the birth certificate in the normal way without trying to contact your natural parents, which is something you might regret.

If you were illegitimate, the father's name may appear, if there was stable cohabitation, in which case, you may be able to proceed. If not, the court record might give the information. Some courts have lost the papers or never had a complete record anyway. They could give you the name of any private adoption society, the local authority or solicitor involved in the matter, but here again, the records may be missing, unless the adoption was in the last twenty years. Solicitors and doctors can be very sticky indeed about revealing details. Batter away, if you think there is information, but don't get hysterical, or they will never tell you.

If these official sources don't work, you will have to ask your adoptive parents, who may not know, or may get very upset that you are rejecting them after all they have done for you. Or you could try tracing your mother. She may have married (work through St. Catherine's indexes) and be readily findable under her new name. But be careful. She will not necessarily welcome the arrival on her doorstep of a total stranger saying "Hello Mum". If this episode in her life is safely buried, it may cause undue pain and worry to resurrect it. Write and arrange to see her elsewhere, if she will. Better still, phone and don't leave a detailed message with someone else. Remember you are unlikely to feel instant rapport with a stranger, who just happens to have given birth to you umpteen years before. You may hate her on sight and be sorry you ever gave the dreadful creature your address. The same applies with greater force to your illegitimate father. A deserted woman may have very good reasons, connected with the child's welfare, for giving it for adoption - but what was his excuse?

Some mothers have written to Counsellors asking to be put in touch with their lost children if they apply. A few have said they reject the idea utterly. Getting in touch is never a thing to be undertaken lightly, on either side.

If you can trace a parent up to a certain period, then the trail goes cold, you could write a letter, enclosed in another to Special Section, Room 101b. Dept. of Health and Social Security, Records Branch, Newcastle upon Tyne NE98 1YU. You will need to give the current name of the person, date of birth or rough age, last known address and any other details, like last known employer, which will enable them to trace him/her. They won't give you the address, but will forward the letter, which the parent can answer if inclined.

You may get information from old residents who remember your mother where you were born, if not too far back; you may be able to trace an aunt or grandmother who will talk more freely than your mother will. Workmates or boozing pals may be bribed into talking about your father - but be careful. You could lay yourself open to scroungers willing to say anything to please you, as long as you are paying. But retired milkmen may know a lot.

The Counsellors try to warn you against pursuing the hunt, if you are young and vulnerable. Don't ignore them because you are sure *your* background, *your* parents, will be wonderful and romantic. It

is far more likely to be trashy, grubby and commonplace. If you discover the truth, try to understand, and don't judge too harshly or let it cloud the present.

Family traditions

Very often, it was not much of a secret who the father of a bastard was. The child would be told as an adult, at marriage, at the mother's deathbed. Or, if a possible romantic association with a half-brother or sister seemed likely. Incest overcame prudery. However, sometimes family traditions are downright lies, or wishful thinking.

Even the most prudish of Victorian aunts would accept the awful shame of illegitimacy as long as the father was a gentleman - the local squire, or, preferably, a member of the Royal family. This encouraged a scared girl to name the wrong man and for families to fake such a descent many years later. The number of children that George III is supposed to have had by Hannah Lightfoot would be difficult to fit into that Quaker girl's brief life, apart from her respectable though non-Quaker marriage to Isaac Axford. A lot of bastards claimed Royal descent after reading the pamphlets of "Princess Olive of Cumberland" (Mrs Serres), a brilliant forger and romantic genealogist. If the family tradition comes only from an aunt with a weakness for romantic novels, forget it.

Even when the tradition is old, inspect it carefully. Is the suggested father old enough? Did he live in the same place, or come into contact with the girl at the right time? If Granny was a maid at the Manor, she might well have fallen a victim to the wicked Squire or his son - but equally, the butler, or the bootboy or the gamekeeper might have done it. Try to compare a photograph of the child with portraits of the rest of the nominal family and with the Squire's family. If he looks quite unlike the one and very like the other, then this is corroboration but not proof. He might hark back to an earlier ancestor (who might, of course, really be a bastard of an earlier Squire).

If a rich man dun it, there was generally a pay-off. If the mother was set up in a shop or bought a husband, if the child received a mystery gift to apprentice him, if there was sudden improvement in the financial status of a girl from a poor family, someone with money is likely to have been involved - rarely just out of charitable impulse. If you have a name, check the man's will - a surprising number of pre-Victorian men conscientiously looked after their bastards. Even some later wills are frank about "my baseborn son" or leave sums to "the boy known as William Harris" or to "William son of Mary wife of John Green". This could be sheer benevolence, but this usually expresses itself in general charitable bequests, not legacies to one child of one woman. Some men left money on trust, through a solicitor, or felt they had done enough with the initial payment.

Collections of gentry family diaries, either published or deposited in the record office, are worth combing for indiscreet references at the time. Spinster relatives sometimes took an interest in pretty bastards of the men of the family, from religious duty. Old records deposited by solicitors may reveal mystery payments which cover attempts at blackmail or conscience money.

If the presumed father was "in society", it is practically certain that any scandal about him will figure in the published diaries or correspondence of known gossips - like Pepys, Evelyn, Horace Walpole or Creevey (himself the bastard of Lord Sefton). A chatty book of reminiscences may give the game away about friends. Negative evidence, that a putative father was exploring the Zambesi for the whole year concerned, is as useful in settling matters.

"If I had my rights..."

Even if you can prove to your own satisfaction that Grandpa was the illegitimate son of a Duke, you cannot go off and claim the title. Bastardy is an absolute bar to that. The Victorians called it the "bar sinister", after the practice of granting the coat of arms with, sometimes, a diagonal bend (not a bar) to a promising bastard of a peer. You cannot use a coat or arms like this unless the College of Arms grants it, at vast expense.

If a rich man left his estate to "all my children", in the past a bastard son could not claim a share. Legally, he did not exist. Children are by definition legitimate children. A man wishing to leave money or property to a bastard had better use one of the phrases like "my baseborn son"; "the child known as William Brown"; "my children which I had by Elizabeth Harris spinster, known as Tom, Dick and Harry Harris or Jones".

If a bastard was left property under a will, but for some reason did not claim it, his legitimate descendants might be able to under certain circumstances, provided time had not run out under the Statute of Limitations. If he died before the testator, the legacy would have lapsed anyway. The bastard could inherit from his mother, if there were no legitimate children, but not through her from a grandparent, unless he were specifically named.

A mistress and children, however lavishly supported in the man's lifetime, had no claim at all after his death, unless he had already made provision by a settlement or trust. If it was a secret trust, whereby a friend was given money "for the purpose of which he knows", the friend could default without redress, unless a signed contract promised payment.

Since 1969, illegitimate children do have the right to claim maintenance from the father's estate on the same basis as legitimate ones. It is necessary to prove paternity, though, which might not be easy. Going to law is expensive and might wipe out any gain from the estate. "All my children" now means bastards as well and the intestacy rules apply equally too (see *Somerset House Wills* in this series). Illegitimate children can still be ruled out of a share in

the will of any relative except the father or mother, unless they are minors, handicapped or in great want (and have a very good lawyer).

Legitimated children (see page 12) can claim under a will or clause which comes into operation after they are legitimated or anyway from 1969. Adopted children belong to the adoptive family, not the natural one, so cannot claim from the natural father's estate even if they are legitimate children.

Basically, forget about making money from finding your real parents/grandparents. Let knowledge be its own reward.

Scotland

The situation in Scotland is similar to that for nonconformists. They were far stricter about illicit sex officially, and although arrangements for the poor were slightly different, moral pressure ensured that the parish wanted full details about who did what with whom among the heather. The "examinations" are recorded in the Kirk Sessions Books, a sort of parish minute book deposited with the registers at New Register House, Edinburgh. The guilty parties had to sit on the stool of repentance before the assembled congregation for a number of Sundays, according to the gravity of the offence.

However, in the nineteenth century, the system of housing male farm servants and even females in bothies or chambers separate from the farm house gave licence rein, and illegitimacy soared. Female farm labourers managed because they could have their children with them - domestics lost their place with their honour.

The situation was complicated by the custom of "handfast marriage". If a couple stated before two witnesses that they intended to marry, and took hands on it, they were married with the force of law, for all purposes except inheritance of titles and some property. These irregular marriages may never have been recorded, yet be perfectly legal. Later there was provision for registration with the sheriff clerk. The marriage was not legal in England, so couples crossing the border had better marry formally. The custom is still in force, and any couple living together are regarded as married "by habit and repute". The custom extended to England much later as a "common law marriage" - which isn't legal but gives claim to maintenance by court order.

There were a great many problems with regard to succession to property and old peerage titles of Scottish nobility (peerages of the United Kingdom could be claimed by clearly legitimate heirs only) and only the very determined got anywhere with claims to these from a handfast marriage. But for ordinary purposes, the children are not bastards at all. Obviously, there could not be a handfast marriage while one of the parties had a lawful spouse alive.

Illegitimacy

A Bastardy Bond

Edited transcript of the facsimile handwritten original opposite, reproduced by kind permission of the P.C.C. of Wendover from a document now deposited in the County Record Office. Printed forms were later available for the purpose.

Know All Men by these presents that We William Playstow Junr. Son of William Playstow Senr. of Lee Als. Lea in the County of Bucks. Gentleman And Richard Dell of Wendover in the sd. County of Bucks. Collermaker Are held and Firmly bound Unto Thomas Benning of Wendover Yeoman and Joseph Parnam of Wendover Yeoman Churchwardens of the parish of Wendover and Robert Kipping of Wendover Gentleman William Picton of Wendover Carpenter and William Collet of Wendover Gentleman Overseers of the poor of the parish of Wendover in the sum of Forty pounds of Lawfull Money of Great Britaine To be paid to the said Thomas Benning Joseph Parnam Robert Kipping William Pickton and William Collet their Successors Attorneys Executors Administrators or Assigns To which payment well and truly to be made We bind us and both of us by himself for the whole and in the whole Our and both of Our Heirs Executors and Administrators Firmly by these presents Sealed with our Seals dated the Twentysixth day of April in the sixth Year of the Reigne of our Sovraigne Lord George the Second by the Grace of God of Great Britaine France and Ireland King Defender of the Faith &c In the Year of our Lord God 1733.

The Condition of this Obligation is Such That Whereas Mary Wesson of the parish of Wendover Single Woman (daughter of Joseph Wesson of Wendover Butcher) hath of Late been delivered of a female Bastard Child within the parish of Wendover and hath made Oath before Two of his Majestys Justices of the peace for this County that the within Bounden William Playstow Junr. is the Father of the said Bastard Child, If therefore the said William Playstow and the above bound Richard Dell or either of them do and shall from time to time and at all times fully and clearly acquitt and discharge Save harmless and Indemnifie as well the above named Church Wardens and overseers of the poor their successors for the time being as also the Inhabitants and parishioners of the parish of Wendover from all Manner of Expences Costs and Charges which shall at any time hereafter Arise happen by reason of the Birth Maintenance Education and Bringing up of the said Bastard child ...

John Senior
Richd. Bigg

Will. Plaistowe Junr.
Richard Dell

Know all Men by these presents that We William Playstow Junr. Son of William Playstow Senr. of Lee Als. Lea in the County of Bucks. Gentleman And Richard Dell of Wendover in the sd. County of Bucks. Collermaker Are held and Firmly bound Unto Thomas Benning of Wendover Yeoman and Joseph Parnam of Wendover Yeoman Churchwardens of the parish of Wendover and Robert Kipping of Wendover Gentleman William Picton of Wendover Carpenter and William Collet of Wendover Gentleman Overseers of the poor of the parish of Wendover in the sum of Forty pounds of Lawfull Money of Great Britaine To be paid to the said Thomas Benning Joseph Parnam Robert Kipping William Pickton and William Collet their Successors Attorneys Executors Administrators or Assigns To which payment well and truly to be made We bind us and both of us by himself for the whole and in the whole Our and both of Our Heirs Executors and Administrators Firmly by these presents Sealed with our Seals dated the Twentysixth day of April in the sixth Year of the Reigne of our Sovraigne Lord George the Second by the Grace of God of Great Britaine France and Ireland King Defender of the Faith &c In the Year of our Lord God 1733.

The Condition of this Obligation is Such That Whereas Mary Wesson of the parish of Wendover Single Woman (daughter of Joseph Wesson of the parish of Wendover of the parish of Wendover within the County of Bucks) hath of Late been delivered of a female Bastard Child within the parish of Wendover and hath made Oath before Two of his Majestys Justices of the peace for this County that the within Bounden William Playstow Junr. is the Father of the said Bastard Child, If therefore the said William Playstow and the above bound Richard Dell or either of them do and shall from time to time and at all times fully and clearly acquitt and discharge Save harmless and Indemnifie as well the above named Church Wardens and overseers of the poor their successors for the time being as also the Inhabitants and parishioners of the parish of Wendover from all Manner of Expences Costs and Charges which shall at any time hereafter Arise happen by reason of the Birth Maintenance Education and Bringing up of the said Bastard child ...

Sealed and Delivered in presence of us the Justices of the Peace
John Senior
Richard Bigg
Will. Playstow Junr.
Richard Dell

An Examination Concerning Bastardy

Transcript of the facsimile original opposite, reproduced by kind permission of the P.C.C. of Wendover from a document now deposited in the County Record Office.

Bucks. The Examination of Anne Swift of Wendover in ye County of Bucks. aforesaid Single woman. Taken upon Oath before us Fra. Ligo & Rich. Saunders Esqrs. two of his Majestys Justices of ye Peace of & for ye said County this third day of Janry. Anno Dm 1732.

* * * * *

This Examinant being duely sworn and Examin'd saith & deposeth That She this Examt. having Contracted an acquaintance with one Tobias Brooks of Princes Risboro' in ye said County Laceman He ye said Tobias Brooks by his importunities prevailed upon her this Examt. Sometime about Christmas which was in ye year 1731 or in ye Hollydays to have Carnall knowledge of ye body of her this Examt. which he then had & has frequently since had 'till about six weeks before Mich^{mus} last & that as often as any oppertunity offerr'd this examt. during all that time living at Princes Risboro' aforesaid very near to ye dwelling house of Thomas Brooks father of ye said Tobias with whom ye said Tobias then dwelt And this Examt. further saith that at sometime during such her familiarity with ye said Tobias Brooks & at his having Carnall knowledge of her body as aforesaid he ye said Tobias Brooks begott her this Examt. with Child of a female Bastard Child of which she has been since deliver'd at Wendover aforesaid (vizt) on ye 26th day of October last which said female child is now living And this Examt. further saith that no other person whatsoever ever had carnall knowledge of her body before she was deliver'd of such female child.

The mark of Anne X Swift

Jur. apud Aylesbury in Com. prdto Coram Nobis, Fra. Ligo, R. Saunders.

This is a true Coppy examin'd this 8th day of Jan^{ry}. 1732. By me; Deverell Dagnall.

Subscribed by the Examinator of Anne Swift of Wendover in ye County of Bucks aforesaid Single woman Taken upon Oath before us Fra. Ligo & Rich. Saunders Esqrs. two of his Majestys Justices of ye Peace of & for ye said County this third day of Jan^{ry}. Anno Dm 1732.

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Basic facts about . . .

Using Baptism Records for Family Historians

Pauline M. Litton

SERIES EDITOR

Pauline M. Litton



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INTRODUCTION

Baptism records are important as they often provide the only written record of an ancestor's early life. However, baptism has never been compulsory by law in the British Isles so, although most Christian and Jewish people were baptised at some stage in their lives, there is no guarantee that such a ceremony did take place and, even if it did, that a record of it survives. You may have to look at other types of record, such as marriage registers, census returns or Wills, to find evidence of a person's existence.

This guide outlines the various types of Baptism Record which the family historian is likely to encounter during research and in which type of record repository they can be found; some of the problems and pitfalls which may occur when consulting them; the various aids and indexes which can be utilised to locate baptisms; and books which can supply more detailed information. A* indicates that more information can be found on pages 15 and 16 of this booklet; abbreviations are given in full on first occurrence.

Note that this guide deals only with **baptism** records. Until the nineteenth century (apart from the instances on p.4) there was no requirement to register births and it was not until 1874 that registration of births became compulsory in England and Wales. See Tom Wood's *An Introduction to Civil Registration* (FFHS 1994) for details of the registration systems in various parts of the British Isles. For much of the nineteenth century, baptism records continue to be of vital importance to the family historian, either as an alternative to purchasing a birth certificate (although most baptism records – see p.6 – do not include the mother's maiden name) or because the birth was never registered.

Check in advance of a visit whether the Record Office or library in question holds the records you wish to consult, whether you need to book a seat/microform reader in advance and whether microform, printed or manuscript copies of the records are held in a repository which you can more conveniently visit. The Family History Library of the Church of Jesus Christ of Latter-day Saints (Mormons) in Salt Lake City* holds microform copies of many of the records mentioned in this booklet; its worldwide Family History Centres will either hold microform copies of the records or be able to obtain them for you to read in return for a small charge.

Many family historians like to acquire copies of baptism documents which relate to their ancestors: much depends on whether the record repository or library which holds the records possesses a reader-printer as very few repositories now photocopy originals but many will, if equipment permits, take copies from the microform. See note on Search Fees on page 14.

BAPTISMS: BASIC QUESTIONS TO ASK YOURSELF

1. **Was he/she baptised?** Most people, but by no means all, were baptised at some point in their lives. The importance attached to the ceremony of baptism varied greatly and whether and where it took place could depend on the religious persuasion of the relatives, the zeal (or otherwise) of the local clergyman, the political situation prevailing in the country, the father's occupation, the time of the year or even the weather.

2. **When was he/she baptised?** Infant baptism was the form most commonly used and the majority of children were baptised within a month of birth. However, adult baptism was not uncommon, being the norm for Baptists, Quakers and some other groups. If you cannot find a baptism see **Missing Baptisms** on p.11 and **Late Baptisms** on p.12.

3. **Where was he/she baptised?** Most children were baptised in the area where their parents lived and an entry should be found in the Parish Register but, again, see **Missing Baptisms** and p.9 for possible alternatives.

4. **Will there be a written record of the baptism?** If the ceremony took place in an Anglican church after 1538 there will generally be an entry in the Parish Register and/or Bishop's Transcript but see p.6. In Scotland and Ireland many baptism registers do not commence until well into the 1700s. If the event took place in a Nonconformist place of worship the survival of a record, before the late eighteenth century, is much less certain (see pp.9-10).

5. **How much detail can I expect to find in a baptism entry?** Before the use of standard printed forms from 1813 the amount of detail included can vary widely, from merely the child's name to the full names of all four grandparents and their places of origin. From the mid-eighteenth century, occupations and places of residence within a parish may be included but are not generally given until 1813. Mother's maiden name is included by some denominations, not usually in Anglican PRs (see pp.6-8).

6. **Which sources can help me locate the baptism?** Parish Registers (PRs) and Bishops' Transcripts (BTs) (see pp.6-8); Nonconformist records (see pp.9-10); the various Indexes listed on page 13.

7. **Was there a naming pattern for children?** In England there was no set pattern although the eldest son was often named for the father (daughter for the mother). In Scotland, the eldest son was commonly named for the paternal grandfather, the second for the maternal grandfather and the third for the father; the eldest daughter named for the maternal grandmother, the second for the paternal grandmother and the third for the mother.

BIRTH AND BAPTISM

The great majority of entries in Registers in the British Isles relate to baptisms, not births. At certain times, during the Interregnum (1645-1660); and 1694-1705 and 1783-1794, when legislation ordered the keeping of lists of births for tax purposes, the number of birth entries may rise. Some incumbents always included dates of both birth and baptism but this was relatively uncommon. Occasionally an incumbent will give dates of birth only for several years but, in general, if an entry says ‘... was born’, in the midst of the baptism entries, this may indicate a Nonconformist family (see p.9).

BAPTISM AND CHRISTENING

Many modern dictionaries treat the words baptism and christening as synonymous; older dictionaries tend to distinguish between them. The majority of incumbents similarly regarded the words as interchangeable but entries such as that in Middlewich, Cheshire *18 Dec 1801 Edward son Peter and Frances Wetenhall bapt. Mar. 5 by Rev. George Leigh and chrd. this day by Rev. William H. Heron, born 28 Feb.* demonstrate that there was a distinction between them, with baptism being used for the more important religious element and christening usually referring to the ceremony of public baptism (see below), which could be followed by a family celebration. Words commonly associated with the event, such as cake, gown, shawl and mug are all preceded by ‘christening’ and not ‘baptism’. If the incumbent made one entry to cover both events, there is no problem; if separate entries were made for baptism and christening and these were several months apart, or even in different parishes, it can confuse researchers!

PRIVATE BAPTISM AND PUBLIC BAPTISM

Abstracts of these ceremonies, according to *The (1662) Book of Common Prayer* of the Church of England, can be found on the back and front covers of this booklet. Baptism mattered far more to most of our ancestors than it does to many people today because most clergymen would not permit an unbaptised person (including a new-born infant) to be buried in consecrated ground. Great efforts were therefore made to ensure that babies were baptised as soon as possible, especially if there was the likelihood that they would not survive. Baptism by a minister was preferable but, in an emergency, a private baptism could be performed by the midwife or any other “competent person”. In some areas it appears that private baptisms were also carried out by the minister in the presence of the father or godparents and the child was “received into the

Congregation” (public baptism or christening) at a later date, possibly at the churching of the mother (her first public appearance at church to give thanks after child-birth). The expression “half-baptised”, used in some Registers, refers to private baptism as in the example from the PR of Feltham, Middlesex: *1 Mar 1821 George William son of George and Elizabeth Turner bapt. ... said by his parents to have been half-baptised by Dr Kilgom the day after its birth – born 30 September 1817.*

Private baptisms are also common in some Nonconformist registers.

DOUBLE BAPTISMS

Most of the ‘double baptisms’ (two entries for the same event although often on different dates) which confuse researchers can be accounted for by one of the three situations given above or on p.12 but there are other reasons. Ask yourself:

- ◆ are the entries in the same parish and identical apart from the date? Date discrepancies between PR and BT, often written up by different church officials, are very common. If entries from both sources have been entered in the International Genealogical Index (IGI: see p.13) and there is any difference between them, they will be recorded as separate events. It is often impossible to gauge which is the correct date; reference to the original records may be helpful.
- ◆ are the entries for two children of the same parents? If a child died young it was common practice to give a later child the same name as the deceased infant – and, incidentally, not uncommon for the second child in later life to adopt the age and identity of the first. In some areas in the sixteenth century (and earlier) it was the practice to give a family Christian name to more than one living child to ensure its continuance.
- ◆ did the family class as gentry? In such families – whether Anglican, Roman Catholic, Protestant Nonconformist or Jewish – children might be baptised where they were born but later entered, as a record, in the PR of the church connected with the family seat. Remember that PRs were accepted as legal documents and succession to an estate could depend on a verifiable baptism entry.
- ◆ is a change of faith involved? A convert to the Roman Catholic faith, for example, would be baptised into that church as an adult even if previously baptised elsewhere as an infant; a Quaker ‘marrying out’ might well be baptised before an Anglican wedding.
- ◆ is one of the entries in May or June 1837 (England & Wales) or late 1854 (in Scotland)? Some people misunderstood the new civil registration system and were convinced that they needed a ‘piece of paper’ to prove their existence; if they did not have a baptism certificate they were baptised again to obtain one.

For more detailed descriptions of private and public baptism etc. see *National Index of Parish Registers*, Vol.1* or *Seeing Double: Part 1 Baptisms* in *Family Tree Magazine** Vol.4 No.4 (Feb. 1988).

BAPTISM ENTRIES IN PARISH REGISTERS

The keeping of Parish Registers for **England and Wales** commenced in 1538 but only a small number survive from this date; many begin in the seventeenth century and many early ones have been lost or destroyed so that Bishops' Transcripts (see p.8) may provide the main evidence for baptism entries in these parishes. Parish Registers in **Scotland and Ireland** also commenced in the sixteenth century but were less regularly kept than those in England and, generally speaking, Registers in these countries do not survive before the mid-eighteenth century, except in some urban areas. For more details see *Tracing Your British Ancestors* and other books on page 16.

The information included in Baptism Registers in all parts of the British Isles, certainly from the late eighteenth century, will usually include the date of baptism, the name of the child and its father and often the mother's Christian name but not necessarily any further information. Entries in Scottish Registers and most Roman Catholic Registers will normally give the mother's maiden name; some English Nonconformist registers also include this. Legislation governing the content of Registers in England and Wales tended to be reflected eventually in those kept elsewhere in the British Isles but the following comments mostly relate to English and Welsh Registers.

1538-1754

Some PRs include separate records of baptisms, marriages and burials in columns on the same page; others use different parts of the same book; many run all three types of event together in a chronological sequence.

Early Registers can be difficult to read, particularly in microform. Try to make sure that records are present for every year – vellum was expensive and many clerks, having left a space for whatever reason, would go back and fill it up years later, without necessarily making a note 'for 1725 go back 15 pages' as one did. Remember that spelling was of little importance to most people (illiteracy was common); when searching a PR always take regional accents into account and be prepared for particular problems with any name beginning with 'H' (which may lose it), a vowel (may collect 'H'), C or K and G or J (often interchangeable), and Mc/Mac or O' (often dropped). Also beware of mis-reading a long 's' as 'f' (as in Hassall, read as Hafsall).

Until 1733, when English became the official language for all legal documents (including PRs), many were completely or sporadically kept in dog Latin: fortunately the words most commonly used, often in an abbreviated form, for baptism or christening are unmistakable. *Nat(us or a)* [born], *fil(ius)* [son], *fil(ia)* [daughter] and *gem(elli or ini)* [twins] are useful to note. For a list of Latin Christian names see *NIPR* Vol.1*.

Watch for *eodem die* at the beginning of an entry – this means *the same day* and there were frequently several baptisms on one day so work backwards to the first one to locate the actual date.

Many PRs in this period contain the minimum amount of detail and baptism entries may well include the name of the child but no mention of the parents, or the statement that *a child of John Smith was bapt.* (since the fact of baptism was what mattered to the church). Many incumbents saw no need to give the mother's name! In some Registers (and, more commonly, in BTs) only the year of baptism will be given; others include the month but not the date within the month.

Between **1645-1660** many references will be to births rather than baptisms (see p.4). Be prepared for the fact that many PRs have a gap during some or all of these years. It is worth checking after 1660; some PRs include lists of retrospective entries or adult baptisms which cover this period.

c.1754-1812 From the mid-eighteenth century, with separate marriage registers being instituted in 1754, many incumbents separated baptism and burial records, using opposite ends of the same book. Some also began to include more details relating to the parents, possibly including their place of residence and the father's occupation.

From about 1770, in parts of Yorkshire, north Lancashire, Berkshire and Wiltshire (and, very occasionally, parishes elsewhere) and from 1794 in Durham and Northumberland, Registers may contain much more detail, including the full names and places of origin of all four grandparents of the child together with its position within the family. Such detail was often inserted for a few years only; your ancestor may not be included in those years but a sibling may – it is always worth checking. (Similar detail may occur in burial registers in these areas; many which omit relationships do give age and cause of death.) For further information see *Dade Registers* in *Family Tree Magazine*, Vol.11 No.9 (July 1995) and *Dade Parish Registers* in *Family History News & Digest (FFHS)* Vol.10 No.2 (September 1995).

1813 onwards

Following the passing of George Rose's Act of 1812 a standard printed form for baptism entries was introduced from 1 January 1813 and the same format is still in use in the Anglican church today. This includes columns for Date of Baptism; Child's Christian Name; Surname and Christian Names of the Parents; Abode; Quality Trade or Profession; and By whom the Ceremony was performed. Some incumbents continued to include date of birth in entries and a few recorded the mother's maiden name.

A sudden fall in the number of baptism entries in a Register may well indicate an unpopular incumbent (check neighbouring parishes), the opening of a new church or chapel or a rise in nonconformity in the area.

Bishops' Transcripts (England & Wales): in theory these are copies of the Parish Registers which, after 1597, were to be returned annually by the clergy to the Bishop, archdeacon or peculiar authority. See Volume 1 of the *National Index of Parish Registers** for more detail. Their survival rate is erratic, with some parishes having an almost complete run for three centuries and others having only a few years: see the relevant *Gibson Guide** for details of their location and availability. Remember that Cathedrals will not have BTs; some peculiar jurisdictions and liberties never returned any; and there are none for the period from c.1642-1660.

BTs are generally relatively accurate copies of the PRs but in some cases there are considerable discrepancies between the two sets of records with dates, spellings and names varying, with entries appearing in one record but not in the other and with copying errors which unite the child from one entry with the parents from another. Until England's adoption of the Gregorian calendar in 1752 (and in many parishes until much later) BTs ran from one Lady Day (25 March) to the next or from the annual visitation of the Bishop/archdeacon to the next Lady Day – **check that the BT runs for a full twelve months:** in some areas it is common for a gap to exist between Lady Day and a visitation in the summer. Be aware that many parishes are entered in the IGI (see p.13) from BTs not PRs. **It is always safer to check the entries in both sources.** Note that in some areas, especially before 1642, BTs survive for periods **before** the earliest surviving PR.

Illegitimacy in Registers. Most researchers will come across this problem sooner or later (see **Missing Baptisms** p.11). Entries are usually mixed with standard baptisms but, occasionally, separate records of illegitimate baptisms are found. Many words or phrases, mostly self-explanatory, are used in both Latin and English; do not assume that the term 'natural child' necessarily implies bastardy as it is often used of legitimate children. Sometimes the supposed father is named in the baptism entry; some mothers give the child the name of its father, either complete or using the surname as a Christian name. Several children baptised to a woman at regular intervals in the same parish may imply a stable relationship of a couple unable to marry. Check well beyond the last child's baptism for a marriage when a previous spouse died and be prepared for the children at this point to take the father's surname. Use of two surnames separated by 'alias' may mean illegitimacy but see p.10. Attitudes to baptising illegitimate children varied widely; some incumbents refused; Nonconformist ministers were often more tolerant; look at PRs of neighbouring churches and Nonconformist chapels.

BAPTISM ENTRIES IN NONCONFORMIST REGISTERS

The term 'Nonconformist' (or dissenter), in this booklet, covers anyone who was not a member of the (at the time) established church of the country concerned. Space does not permit more than a brief comment on records and their whereabouts for the main denominations; for more detail see *NIPR* Vols. 2 & 3*, *Understanding the History and Records of Nonconformity**, *Church Registers**, *My Ancestors were . . .* series*, *Catholic Missions & Registers 1700-1880** and Tom Wood's articles on Nonconformity in *Family Tree Magazine** Vol.12 Nos. 8–10 (June – August 1996).

In England & Wales, the Non-Parochial Register Acts (1840 and 1857) required the deposit of Nonconformist registers with the Registrar General; those which were handed in are in the Public Record Office (PRO) in classes RG4 (1840), RG6 (Quakers) and RG8 (mostly 1857+). They have been microfilmed; most County Record Offices (CROs) and major libraries hold copies for their own counties/areas; RG4 records are included in the IGI. Some individual congregations did not comply; few RC registers (apart from some in the north-east) were handed in; Quakers complied; Jews did not. Check with the local CRO both for Registers not surrendered in 1840 or 1857 which have since been deposited and for information on the whereabouts of later records, many of which are still with the ministers but some of which have been deposited in CROs, libraries, Diocesan (Roman Catholic) or denominational archives. Year Books and Directories for the various denominations should provide contact addresses.

It is always worth checking PRs even if it is known that the family was Nonconformist – Acts in 1695 and 1705 required that Anglican incumbents be notified of births of dissenters' children (see p.4) and some nonconformists judged it prudent to register births with the established church for legal and inheritance purposes (see p.5).

Bear in mind that Nonconformist registers were often regarded as the property of the minister, not the congregation; if he moved to another area the book might go with him and some registers contain entries for congregations in several counties. Families might walk many miles to have a child baptised by a particular minister. Many ministers were responsible for a large area and a widely-scattered population so might visit outlying congregations only occasionally (causing late baptisms: see p.12).

Certain denominations, principally **Baptists** (see p.10), **Jews**, and **Quakers** (see p.13), practised the baptism of believers, which normally involved the baptism of adults not infants. Registers of births, or of the dedication of infants, may exist and are worth searching for.

Of the other denominations:

Roman Catholic: most baptism records begin in the late eighteenth or early nineteenth centuries, as persecution of RCs lessened and was eventually lifted. Baptism entries are usually in Latin and include names of godparents and often the mother's maiden name. Remember that with adult baptism, or at confirmation, a new Christian name may be adopted. Particularly in early PRs, the use of an 'alias' may imply a RC family, with a marriage not acknowledged by the Anglican Church. Many early Registers have been printed by the Catholic Record Society*; see *NIPR* Vol.3* and *Catholic Missions** (for list of surviving registers to 1880).

The Three Denominations [Presbyterian (inc. Unitarian), Independent (inc. Congregational) and Baptist]: in 1972 the United Reformed Church, in effect a union between the first two denominations, came into being. All three denominations have their origins in the sixteenth century but surviving early registers are scarce; Nonconformists were not obliged to keep records and some long-established chapels did not begin recording events until the nineteenth century. See *NIPR* Vol.2* The relevant volumes in the *My Ancestors were . . .* series* list all known registers to at least 1837.

In 1742 a "General Register of the Births of Children of Protestant Dissenters of the three Denominations" was established at Dr Williams' Library; when the Registry closed in 1837 it contained some 50,000 birth registrations principally from the London area but including many from elsewhere in the British Isles and from overseas; now in the PRO in RG4 and RG5.

Methodist: Methodism originated in the 1730s but in its early years members remained within the Anglican church so baptisms continue to be found in PRs. With very few exceptions, Methodist Registers of baptisms begin only in the 1790s; in 1840, almost 1,000 Registers were handed in from the Wesleyan Methodists, Methodist New Connexion and Primitive Methodists but a sizeable number were not deposited so will not be included in RG4 or in the IGI; some will be found in CROs. See *NIPR* Vol.2* and *My Ancestors were Methodists**. In 1818 a Metropolitan Registry was established in London by the Wesleyan Methodists for the registration of births and baptisms from the various Methodist congregations; when the office closed in 1837 it contained records of over 10,000 children; now in the PRO in RG4.

Other groups for which baptism registers survive include the Inghamites, Irvingites (Catholic Apostolic Church), Moravians, Swedenborgians (New Jerusalemites), and the so-called 'Foreign Churches', principally the Huguenots* & Walloons, and the German & Swiss Lutheran Churches (restricted to London area). See books on page 9 for more details.

MISSING BAPTISMS

In some instances it must be accepted that it will not be possible to find a baptism record for your ancestor. This may be because a person was not baptised either as a child or as an adult; the Parish Register and Bishop's Transcript for the parish where they were baptised has not survived; the family used a Nonconformist place of worship before the mid-eighteenth century and no written records were kept or have survived. In many cases, however, the record will survive; you may simply not be looking in the correct place. If a baptism is not where you expect it to be, note the comments on spelling on p.6, try the IGI (see p.13) and then consider the following:

- ◆ were the family nonconformists (possibly only for a short period)?
- ◆ was it the first child? The mother may have gone home to her mother for the birth and the child may be baptised in her home parish.
- ◆ was the child illegitimate (see p.8)? It may be baptised under the mother's maiden name. If the parents later married the baptism may be after the marriage or even on the same day.
- ◆ was the child baptised in a workhouse, a lying-in hospital or the Foundling Hospital (which all maintained their own baptism registers)?
- ◆ what was the father's occupation? Agricultural labourers, often hired by the year, could move from one parish to another annually. A move of a few yards could take a family across the parish and/or county boundary. Many occupations meant that couples were itinerant and children might have been baptised at any church or chapel on the canal system, along the length of a coach road, or (from the 1830s) on the railway system.
- ◆ was he in the armed forces or the militia? (check ports/garrison towns).
- ◆ did the family go overseas for a period and then return?
- ◆ at what time of year was the child born? One born in a remote area in winter, a labourer's child born in the middle of haymaking or harvesting, a soldier's child born overseas might be privately baptised but a written record might not be made until months or years later.
- ◆ did the minister write the details on a scrap of paper and lose it? In some cases it might turn up months, even years, later and be recorded in the PR but out of place, wherever the minister could find a space.
- ◆ whereabouts in the parish did the couple live in relation to the parish church and what was the geography of the area? Look at a relief map of the area – is the parish a large one including widely scattered villages; is the church over a steep hill, across a river with few bridges or miles down country lanes; is a neighbouring church close by on a 'good' road or in a market town where a baptism can be combined with business or a day's outing?
- ◆ was the person baptised with one name but known by another ("Michael Wright known as Charlie"; "Christopher Shilling known as Bob")?

LATE BAPTISMS AND MULTIPLE BAPTISMS

Late and multiple baptisms were more common than most researchers think. A separate *Ministration of Baptism to such as are of riper Years, and able to answer for themselves* was introduced into the 1662 Anglican Prayer Book (following the disruption caused by the Interregnum to the pattern of infant baptism: see p.7) and provision is made within the Public Baptism ceremony for a conditional baptism where there is any doubt concerning an earlier baptism, using the words "If thou art not already baptised, I baptize thee". In remote areas, particularly in Scotland and Ireland, parents might be dependent on occasional visits by a peripatetic minister.

Remember that:

- ◆ it is worth checking in the weeks before the person married: most clergymen demanded proof of baptism before performing an Anglican marriage ceremony and a baptism can sometimes be found immediately before a marriage (by licence) or some three weeks earlier (if by banns).
- ◆ the person may have changed his faith and been baptised as an adult – most Parish Registers will indicate this but some do not; an entry with no parents' names given may well suggest an adult baptism.
- ◆ whole families (sometimes including the parents) might be baptised after the birth of the youngest child; when the family settled down after a roving life (despite the fact that earlier baptisms may be discovered scattered across the country!); when a new, keen minister arrived in a parish and ascertained that many of his parishioners were not – or could not provide proof that they had been – baptised.
- ◆ some couples had their children baptised (perhaps years later) in the church where they themselves had married.
- ◆ government legislation could affect the timing of baptisms. Immediately before the introduction of a tax of 3d on baptisms, marriages and burials in October 1783, the number of baptisms in some parishes increased dramatically, only to fall sharply in the following years. When the tax was repealed in 1794 numbers rocketed again and it is obvious that many children had not been baptised in the intervening years. Similarly, in May/ June 1837 in England (with civil registration coming into effect on 1 July) and in late 1854 in Scotland some churches and Nonconformist chapels performed several hundred baptisms in a week because people misunderstood the purpose of the new legislation (see p.5).
- ◆ do not assume that two children in a family baptised on the same day are twins unless this is stated. If one child's baptism was overlooked, it was common practice to baptise it with the next sibling. Date of birth or age in years (and sometimes months) may be given in the PR but this is by no means always the case and the IGI (see p.13) will give only the date of baptism.

INDEXES

The International Genealogical Index (IGI): compiled by the LDS Church*, is by far the largest Index available, containing 86+ million entries of baptisms and marriages for the British Isles. This is often an easy way to find a missing baptism but **remember it is only a finding aid** and any entry found therein will need to be checked with the original source. Bear in mind that the Index is not complete as many parishes are not included and, even when a parish is represented, the entire period from 1538-1837 is not necessarily covered. If entries have been taken from the BTs there may well be gaps/missing years. Always check the Parish and Vital Records list fiche which give details of years included and the source from which entries were taken; be prepared to encounter problems as mentioned on p.6. Most non-parochial registers handed in to the Registrar-General (see p.9) are covered by the IGI: this includes the main London lying-in hospitals (p.11).

If searching **the IGI on microfiche** for a missing baptism be aware that you will need to search the set of fiche for **each** county. Bear in mind that, on the fiche, the arrangement of Christian names is strictly alphabetical, including punctuation, so if looking, for example, for a child named William check the Latin form of Gul(ielmus) together with all its abbreviations and variants and the 24 (at least) spellings of William including Will/Will./William/Willm/Willm./Wm/Wm. – a full stop can matter!

The CD-ROM version of the IGI, available at LDS Family History Centres* and some of the larger libraries and record repositories, can produce a chronological listing for any given name combining entries from all counties in the relevant country and expanding any contracted Christian names so that the problems mentioned above should not occur.

Old Parish (Parochial) Registers for Scotland: Indexes see page 14.

Quakers (Religious Society of Friends) 'Digest': before handing over their records to the Registrar General in 1840, the Quakers indexed them. This Digest (of births not baptisms) is available on microfiche at Friends' House*. Many CROs have copies of this Digest for their areas: note that the original registers include much more detailed information than this Index.

Phillimore's *Atlas and Index of Parish Registers (2nd edition 1995)* lists, by county, deposited original registers and their whereabouts.

County Record Office Guides should list indexes and transcriptions of baptism records which have been prepared for their areas – always worth enquiring. Also see the relevant *Gibson Guide**; check with the Society of Genealogists* and your local Family History Society; and look in *Family Tree Magazine** for advertisements for private indexes.

WHEREABOUTS OF BAPTISM RECORDS

There are exceptions to every rule but *in general* the following apply:

England and Wales: most Parish Registers are held in the relevant CROs, a few are still retained in the parishes but the CRO may hold a microform copy. Bishops' Transcripts for England are in Diocesan Record Offices (often, but by no means always, the CRO), those for Wales are in the National Library of Wales*. Surviving Nonconformist registers to 1837 should be in the PRO or local CRO; see pp.9-10 for more details. National Library of Wales also holds some original PRs & Nonconformist registers.

Scotland: Old Parish (Parochial) Registers [for the Established Church of Scotland] pre-1855 are in New Register House, Edinburgh* (many do not begin until the eighteenth century): indexes to these are available on microfiche in many major libraries etc. Most Registers after 1855 are with the incumbents, as are records of the Scottish Episcopal Church. There are no BTs. Most surviving Nonconformist records are in the Scottish Record Office*. **Note that there is a search fee for using New Register House.**

Ireland: for the survival and location of Church of Ireland and Roman Catholic registers see *Tracing Your Irish Ancestors**. Those for Northern Ireland are available on microfilm at PRONI*. Many registers were destroyed in 1922 but copies may survive; many do not commence until the mid-eighteenth century. There are no BTs. Presbyterian registers for the Republic of Ireland are mostly still at the churches; those for Northern Ireland are in PRONI, at the churches (with microfilm copies in PRONI) or at the Presbyterian Historical Society, Belfast BT1 6DW. For Northern Ireland, a list of Methodist registers (from 1816), with dates and locations, is held by PRONI.

Channel Islands: majority of Registers are still with the clergy: no BTs.

Isle of Man: PRs 1603-1878 are in the Manx Museum Library*, with copies at the General Registry*. Coverage of baptisms by the IGI is virtually complete.

SEARCH FEES. Note that, under the Ecclesiastical Fees Measure (1986), custodians of PRs have the right to charge fees both for consulting the registers and providing copies: these fees are usually waived when the PRs are deposited in a CRO etc. but a charge (payable to the parish) may be made for the provision of photocopied entries. If the PRs are still held at the church, **check in advance** whether the statutory search fees apply (these have risen steadily from £5 an hour in 1991 to £11 an hour in 1996).

USEFUL ADDRESSES

Federation of Family History Societies (FFHS)

- ♦ **Administrator:** c/o The Benson Room, Birmingham & Midland Institute, Margaret Street, Birmingham B3 3BS
- ♦ **Publications:** 2-4 Killer St., Ramsbottom, Bury, Lancs. BL0 9BZ

Scottish Association of FHSs: 51/3 Mortonhall Rd, Edinburgh EH9 2HN

Church of Jesus Christ of Latter-day Saints:

- ♦ **Genealogical Society of Utah,** Family History Library, 35 North West Temple, Salt Lake City, Utah 84150, USA (enclose 3 IRCs or dollar bill)
- ♦ **GSU:** The Area Manager, 185 Penns Lane, Sutton Coldfield, West Midlands B76 1JU (location of Family History Centres etc. **not** research queries).

Society of Genealogists: 14 Charterhouse Buildings, Goswell Road, London EC1M 7BA

Institute of Heraldic & Genealogical Studies: Northgate, Canterbury, Kent CT1 1BA (for *Phillimore's Atlas* and *Parish Maps*)

Family Tree Magazine: 61 Great Whyte, Ramsey, Huntingdon, Cambs. PE17 1HL

Public Record Office: Ruskin Avenue, Kew, Richmond, Surrey TW9 4DU

National Library of Wales: Aberystwyth, Dyfed SY23 3BU

New Register House: Edinburgh EH1 3YT

Scottish Record Office: General Register House, Edinburgh EH1 3YY.

National Archives (Dublin): Bishop Street, Dublin 8

Public Record Office of Northern Ireland (PRONI): 66 Balmoral Avenue, Belfast BT9 6NY

Manx Museum Library: Kingswood Road, Douglas, Isle of Man

Isle of Man General Registry: Finch Road, Douglas, Isle of Man

Société Jersiaise: 9 Pier Road, St Helier, Jersey

Société Guerniaise: Candie, St Peter Port, Guernsey

Catholic Record Society: 114 Mount Street, London W1X 6AX

Huguenot Society: Huguenot Library, University College, Gower Street, London WC1E 6BT

Religious Society of Friends: Friends' House, Euston Rd, London NW1 2BJ

United Reformed Church Historical Society: 86 Tavistock Place, London WC1H 9RT.

Baptist Historical Society: 4 Southampton Row, London WC1B 4A

Note: when requesting information, it is usual to enclose a stamped addressed envelope or International Reply Coupons. Bear in mind that British stamps are **not** valid on letters from IOM & Channel Islands.

Other titles in this series:

Basic Facts About . . .

Sources for Family History in the Home
Heraldry for Family Historians
Family History Research in Yorkshire
Using Marriage Records for Family Historians
Using Record Offices for Family Historians

Basic Approach to . . .

Keeping your Family Records
Latin for Family Historians



Basic Facts About . . .

USING BAPTISM RECORDS FOR FAMILY HISTORIANS

Pauline M. Litton

from The (1662) Book of Common Prayer

The Ministration of Private Baptism of Children in Houses

The Curates of every Parish shall often admonish the People that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between . . . and . . . that without like great Cause and Necessity, they procure not their children to be Baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion . . . the Child so baptised, is lawfully and sufficiently baptised, and ought not to be baptised again . . . if the Child . . . do afterward live, it is expedient that it be brought into the Church . . .

from The (1662) Book of Common Prayer

Ministration of Publick Baptism of Infants, to be used in the Church

. . . it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptised into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own Profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the Vulgar Tongue . . . When there are Children to be baptised, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate . . .

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Vol. 13 (Wales) (National Library of Wales etc. 1986)
- Gibson Guides:* J.S.W. Gibson (FFHS):
- ◆ *Bishops' Transcripts & Marriage Licences, Bonds & Allegations* (3rd edn. 1991)
 - ◆ *Marriage, Census & other Indexes for FHS* (with Beth Hampson, 6th edn. 1996)
 - ◆ *Record Offices: How to find them* (with Pamela Peskett: 7th edn. 1996)
- In & Around Record Repositories in Great Britain & Ireland:* Jean Cole & Rosemary Church (FTM, 3rd edition 1992)
- Tracing Your British Ancestors:* Colin Chapman (Lochin Publishing: 2nd edition 1996 – 6 Holywell Road, Dursley, Glos. GL11 5RS)
- Tracing Your Ancestors in the Public Record Office:* Amanda Bevan & Andrea Duncan (HMSO: 4th edition, 1990) (via FFHS)
- Introduction to:*
- Civil Registration:* Tom Wood (FFHS 1994)
 - Church Registers:* Lilian Gibbens (FFHS 1994)
- Latin Glossary for Local & Family Historians:* Janet Morris (FFHS 1989)
- Phillimore's Atlas and Index of Parish Registers* (2nd edition 1995)
- Parish Maps* (Parishes in each county of Eng., Wales, Scotland): IHGS
- Family Historian's Enquire Within:* Pauline Saul (5th edition; FFHS 1995)
- Understanding the History and Records of Nonconformity:* Patrick Palgrave-Moore (Elvery-Dowers Publications: via FFHS)
- My Ancestors were . . . Congregationalists (Eng. & Wales); Presbyterians/ Unitarians (English); Methodists; Quakers; Baptists; Jewish:* SoG 1990s.
- Catholic Missions and Registers 1700-1880: Vol.1 London & Home Counties; 2 Midlands & East Anglia; 3 Wales & West of England; 4 North East England; 5 North West England; 6 Scotland:* Michael Gandy (1993) (via SoG)
- Welsh Family History: a Guide to Research:* ed. John Rowlands et al. (Association of FHSs of Wales & FFHS: 1993)
- Parishes, Registers & Registrars of Scotland* (Scottish Assn. of FHSs 1993)
- Tracing Your Scottish Ancestors: a Guide to Ancestry Research in the Scottish Record Office:* Cecil Sinclair (HMSO: 1990) (via FFHS)
- Tracing Your Irish Ancestors:* John Grenham (1992) (via FFHS: includes details of PRs)
- Parish Register Societies* in some counties have published Parish Registers; several have unpublished transcripts available for personal consultation.

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Basic Facts about ...

Using Record Offices for Family Historians

Tom Wood

SERIES EDITOR

Pauline M. Litton



FEDERATION OF FAMILY HISTORY SOCIETIES

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INTRODUCTION

There comes a time, when family historians have established as many facts as possible about their families from their living relatives, that further progress to earlier generations involves visits to various record repositories. Even if we are unable to visit them ourselves we still need to know where the records relating to our ancestors are kept so we can make arrangements for someone to carry out researches on our behalf. This guide outlines the various types of record offices, archives or other repositories which family historians may encounter. It explains how to use them to the best advantage and details some of the more common records deposited in them. Where abbreviations are used, the wording is given in full the first time it is written. An asterisk (*) indicates more information, like a full address, is available on page 15 or 16.

◆ National Collections

There are several types of archives, record offices or repositories which family historians use. The largest in England and Wales are those with national holdings like the major collections in the Public Record Office (PRO) at Kew in Surrey*, those of the indexes and registers to civil registration (births, deaths and marriages) for England and Wales which are centrally held by the Office for National Statistics (incorporating the General Register Office (GRO) in London*) and the national probate records for England and Wales since 1858 in the custody of the Principal Registry of the Family Division (PPR), Somerset House in London*. In Scotland many national collections of public records are held at the Scottish Record Office (SRO) in Edinburgh*, whilst the General Register Office for Scotland, New Register House, Edinburgh* houses Scottish civil registration records, census returns, and the early registers of the Church of Scotland. In Ireland the records of Irish civil registration are at the General Register Offices in Belfast* and Dublin*, whilst other Irish collections are held by the Public Record Office of Northern Ireland (PRONI) in Belfast*, and the (Republic of Ireland) National Archives in Dublin*. There are also separate civil registration offices in the Channel Islands and the Isle of Man.

◆ The Public Record Office, Kew (PRO)

Of the main national collections in the British Isles and the Republic of Ireland, those at the Public Record Office, at Kew*, contain a wonderful range of personal records "of a public nature" which often relate to people from all over Britain and what is now the Republic of Ireland. These include regimental and soldiers' papers and reports, including pensions, of the British Army to circa 1913 (including Scottish and Irish regiments), and similar records for the Admiralty including Royal Naval personnel to circa 1890. Other records often used by family historians are those of merchant seamen, the Customs & Excise, railway companies' records, Metropolitan Police Force records, chancery records, probate records for the Prerogative Court of Canterbury (pre 1858), land registry records, Coastguard records, records of assizes and some other senior courts including the Central Criminal Court, those of convicted prisoners sentenced to

transportation to America and Australia and some listings of emigrants and emigrants, etc. A full account of these, and the other records of a biographical or genealogical nature appears in *Tracing Your Ancestors in the Public Record Office*, by Amanda Bevan and Andrea Duncan, published by IIMSO. It is available from the Federation of Family History Societies (FFHS) Publications Ltd*. The PRO also has available to visitors (but not by post) free information leaflets on many subjects of interest to family historians. These are listed in Appendix II of *The Family Historian's Enquire Within*, edited by Pauline Saul (FFHS) as above*.

◆ Diocesan Record Offices (DROs) and County Record Offices (CROs)

Diocesan Record Offices and County Record Offices have local holdings of records. In many cases a CRO is combined with a DRO, but there are exceptions and a few of the newer dioceses' records are in the custody of large reference libraries. In some counties there may be two, or more, CROs and this may mean visiting different repositories to see records for the same parish, like parish registers (PRs) and bishops' transcripts (BTs). DROs generally hold the church records of the local diocese which may include BTs (annual copies of entries taken from parish registers); early probate records and inventories; marriage licences; poor law records taken from parish chests, including overseers accounts, bastardy bonds, settlement certificates and examinations, removal orders; apprenticeship records and sometimes PRs. Collections deposited in CROs usually include local PRs of baptisms, burials, banns and marriages; early manorial records; tithe maps, parish enclosure awards and other maps; records of quarter sessions; land tax records and rate books; estate, political, and personal papers; and deeds. In some counties with several repositories, records you may expect to find in a DRO may be deposited in a CRO, or vice versa. Sometimes CROs also hold local Nonconformist records, county census returns (see page 6) and the International Genealogical Index (IGI) (see page 6). Guides listing the location and addresses of CROs and other repositories are on page 7.

◆ Libraries

Some of the larger libraries, such as the British Library Newspaper Library at Colindale in North London* and some of the Nonconformist denominational archives, have records of national interest to family historians. In reference libraries family historians may find local collections, like filmed census returns, the IGI (see page 6), street directories, maps, local newspaper holdings, local electoral registers, recordings of local cemetery and churchyard tombstones and occasionally filmed copies of the national indexes to civil registration in England and Wales.

◆ Museums and Heritage Centres

Many museums have libraries attached to them and some have national collections like the National Maritime Museum at Greenwich*, the National Army Museum in Chelsea* and the Imperial War Museum in London*. The growing numbers of heritage centres are of doubtful use to family historians apart from general "background" material.

◆ Family History Centres (FHCs)

Family History Centres are genealogical libraries attached to some, but not all, Churches of Jesus Christ of Latter-day Saints (LDS)*. Members of the LDS Church are encouraged to discover their ancestors and FHCs have been set up to assist with this ancestral research. The central repository at Salt Lake City, in Utah, USA, is the largest genealogical library in the world and is administered by the Genealogical Society of Utah*. It contains an enormous collection of records which the LDS has filmed or copied from almost every country. A visit to Salt Lake City itself can be particularly rewarding for those whose ancestors' records are scattered amongst different record offices in the British Isles, as the filmed contents, or part-contents, of many record offices are available there under one roof. Visitors of all denominations may use FHCs and the records held in Salt Lake City. At FHCs it is possible to order most filmed records from Salt Lake City for a small fee. You may be required to wait some time for their arrival, but will then be allowed time to study them in the FHC. This service includes many filmed records including PRs, BTs and available census returns for any location in England, Wales and Scotland, or elsewhere. There are listings of FHCs in Britain in *The Family Historian's Enquire Within* by Pauline Saul (FFHS)* and *An Introduction to Civil Registration* by Tom Wood (FFHS)*. Family History Centres are usually staffed by volunteers and their opening hours may not be regular. Visits are normally by appointment only.

◆ Family History Societies (FHSs)

In most counties in the British Isles there are organisations called Family History Societies (FHSs), which specialise in advising family historians, whose ancestors lived in that location, about their research. In some counties there are several covering different areas. FHSs hold regular meetings, where members can seek research advice and listen to talks about family history subjects. They also produce society magazines where members may appeal for assistance, or contribute articles about their research. Most FHSs are engaged in local genealogical indexing projects which may help researchers to locate their ancestors. Membership is by an annual subscription. Details of many FHSs may be obtained by sending a stamped addressed envelope to the FFHS's Administrator*. Most societies have their own libraries. Their size and content varies. Most society librarians bring their libraries, or sections of them, to their meetings. Some societies publish details of their library collections and allow members access to their libraries by post, or by appointment where they are kept. A few have their own premises with official opening hours.

PREPARATIONS BEFOREHAND

◆ Which records will you need?

Whether planning to visit one of the national record offices, a county or diocesan record office or library it is important to decide beforehand which records you need to consult and the period of interest. There is little point in visiting an archives office to

search for your ancestors unless you have a fairly clear idea of the in which they lived. Consult one of the guides (see page 7) and plan your visit carefully and ensure the records of interest are deposited before setting out. Several counties have more than one local record office, including Suffolk with 3, Warwickshire with 4, Kent with 5, and there are at least 16 record offices holding Yorkshire records!

If you want to trace the earlier generations of your ancestors back before civil registration began (in England and Wales in 1837, in Scotland in 1855 and in Ireland in 1864) then the records you should check initially are likely to be the PRs of the established Protestant church.

◆ The Church of England (and Wales)

Since the 16th century in England and Wales the Established Church has been the Church of England (also known as the Anglican Church) and its many PRs are now mostly deposited in CROs or DROs. There are frequently also BTs for each parish to circa mid 19th century. In some counties PRs and BTs are in different record offices; in the case of BTs they may be in a DRO in another county. For example those for Staffordshire, Derbyshire and parts of Shropshire and Warwickshire are in Lichfield Joint Record Office (RO) in Staffordshire, whilst those for Wiltshire, Berkshire and Dorset are at Wiltshire RO at Trowbridge in Wiltshire.

Before making a visit to consult PRs or BTs it is sound practice to obtain a listing of these deposits from the appropriate record office. Most regularly publish updated lists of their PRs and/or BTs showing the period covered by deposited baptism, burial, banns and marriage registers. They are relatively inexpensive and worth their weight in gold when planning a visit. Some even list deposits of Nonconformist registers held. BTs should always be consulted in addition to the PRs, as differences can occur. Listings of deposited registers by English, Welsh and (Scottish in the second edition only) counties or regions can also be found in *The Phillimore Atlas and Index of Parish Registers* (second edition 1995). Costing around £50, it should be available in most large reference libraries.

There remain a small number of parishes which have not deposited all their PRs and quite a few are still using ones started in the 19th century. Non-deposited PRs can be viewed by appointment only with the incumbent or church warden in the parish concerned. There are schedules of fees which you may be expected to pay when viewing PRs in parochial custody. Consult Crockford's *Clerical Directory* for incumbents/addresses, available in most reference libraries. It is also advisable to check in advance what fees may be payable.

◆ The Church of Scotland

In Scotland the old parish registers (OPRs) recorded pre 1855 births and baptisms, proclamations of banns and marriages, and deaths and burials in the established Church of Scotland (Presbyterian). They are deposited (and indexed) at the General Register Office for Scotland, in Edinburgh* (see also page 8, under 'Admission Charges'). It is also possible to see the consolidated alphabetical index to the Scottish OPRs on microfiche at the Society of Genealogists (SoG), London* and at most FHCs.

where they are known as "The Old Parochial Records' Index". A Scottish OPR "Addenda" was published late in 1993. There were no BTs in Scotland.

◆ The Church of Ireland

About two-thirds of the early Protestant Church of Ireland parish registers were destroyed in Dublin in 1922, but a full listing of the surviving Church of Ireland registers, largely held in Dublin repositories, is available in *Tracing Your Irish Ancestors* by John Grenham, available from FFHS*. There were no BTs in Ireland. Irish Catholic Church records escaped the 1922 disaster and remain mostly with parish priests.

◆ Census Returns

If you don't know where your 19th century ancestors came from, the census returns remain the best way to discover their places of birth. Unfortunately, apart from a very few fragments, all the 19th century Irish census returns have been destroyed, but those for England, Wales and Scotland have survived and are generally available on microfilm or microfiche. The census of 1841 is the first which contains limited information about named living individuals, whilst the others, available at ten-yearly intervals to 1891, reveal people's exact ages, their marital status, relationships to heads of households and occupations as well as their places of birth, etc.

Armed with this information researchers should then be able to turn to the appropriate church records relating to where their ancestors lived. Not all CROs hold copies of local census returns and many local copies are held in reference libraries. It may be possible to see census returns for a distant location at a nearby FHC, before visiting the CRO of interest. More and more census returns are being indexed by FHSs and other organisations. You should always enquire about locally held census indexes when searching census returns.

◆ The International Genealogical Index (IGI)

The IGI is a world-wide listing, on microfiche or CD-Rom, of baptisms and marriages, many of which have been extracted from church or chapel records. The 1992 edition of the IGI contains some 86+ million entries for the British Isles. Originally produced by the Church of Jesus Christ of Latter-day Saints (LDS)* to assist its members in tracing their ancestors, it is now widely available to all and is one of the most popular finding aids used by family historians. Entries are listed by country, then usually by regional divisions (like counties or states), then by alphabetical order of surnames, Christian name(s) and within Christian names in chronological order. In general it should not contain details of baptisms or marriages more recent than the late 19th century and is usually most effective in the period 1720-1840 (there are some much earlier and later events listed). Although many record offices have microfiche copies of the IGI for their areas it is also available in many larger reference libraries and FHCs, where it may also be available on CD-Rom. Beginners should always remember that the IGI is only a finding aid, and there may be much fuller information in the actual church/chapel

records, which should always be checked. Failure to find something on the IGI does not mean an event did not take place as the record it is in may not be included on the current IGI. Family historians of all levels of experience are reminded that the IGI is an **incomplete index**, and by "Murphy's Law of Genealogy" it is often the parishes or the events of interest which do not appear on it... yet!

RESERVING A RESEARCH PLACE

◆ Booking arrangements

If you want to visit a record office outside central London then you are advised to contact the office, or archives, concerned well in advance of the planned visit to reserve a research place. There may be a long waiting list and some record offices have to turn away researchers who arrive unexpectedly. If you have mobility problems, check in advance. Some record offices can only be reached by stairs, with no lift.

Bookings made are for one person. If you are taking anyone else make sure you have made a booking, or bookings, for them too. Many record offices have an annual closed week when staff are stock-taking. An increasing number are closed one day each week and some close for a luncheon break, sometimes meaning that they are open for longer in the mornings than the afternoons. You should also establish the normal weekday opening hours and whether open on Saturdays or any evenings. At some of the central London archives the opening times vary with some opening at 9.00 am, some at 9.30 am and the PPR, Somerset House* at 10.00 am. Many archives have records, ordered in advance of a visit, waiting for you on arrival. Some record offices have parking facilities for researchers arriving by car, but parking places can be limited and so may all be taken by the early arrivals:

◆ Where to go

If you do not know the address or telephone number of a record office, you will find full details about those in England and Wales, and the main Scottish repositories in Edinburgh, in *Record Offices: How to find them*, by Jeremy Gibson and Pamela Peskett (FFHS)*. Alternatively a more comprehensive listing detailing booking arrangements, opening hours, disabled facilities, document ordering procedures and facilities is *In and Around Record Repositories in Great Britain and Ireland* compiled by Jean Cole and Rosemary Church (Family Tree Magazine)*. Also available in most reference libraries should be *Record Repositories in Great Britain: A Geographical Directory* (Her Majesty's Stationery Office). It is another good guide with opening hours, telephone numbers and entrance requirements. The Scottish national and local archives, including major Scottish museums and library holdings, are listed in *Exploring Scottish History* edited by Michael Cox (Scottish Library Association and Scottish Local History Forum)*. Addresses of Irish record offices appear in *Tracing Your Irish Ancestors**.

◆ Readers' tickets

Many record offices and archives (more in the south than in the north) now require researchers to provide proof of their identity before they can be admitted and may

issue readers' tickets to researchers. A passport, driving licence, or a banker's card, are usually acceptable proofs of identity. Some require two passport-sized photographs of your face for this documentation. Record Offices which require readers' tickets may deny you access if you have left it at home.

Some record offices are members of the County Archive Research Network (abbreviated to CARN) and once a CARN readers' ticket is obtained it can be used at any other CARN archives. But many record offices, including the national collections of public records at the Public Record Office*, the National Library of Wales*, the Scottish Record Office*, the Public Record Office of Northern Ireland*, and the (Republic of Ireland) National Archives*, issue their own readers' tickets which can only be used at each specified repository.

◆ Admission charges

You will be required to pay an admission fee to gain access to the many records held at The General Register Office for Scotland, in Edinburgh*, but once inside there is privileged access to the registers of civil registration (and other records including OPRs and census returns), saving the expense of buying certificates. This is the only national record office where an admission charge is currently made. Entry to libraries attached to some museums may involve an entry fee; a few county record offices make a token admission charge. There are usually groups of people who can claim exemption from these charges (i.e. senior citizens, students, the disabled). All record offices welcome donations.

DOS AND DON'TS

Unless you are already familiar with the location of a CRO or archive it is sound advice to allow extra travelling time on your first few visits. You may encounter unexpected problems like rush-hour traffic, parking difficulties or unfamiliar one-way road systems. Even if you arrive by public transport you may find the "five-minute walk" turns into a mini-marathon until you get to know the local geography. You will be amazed how quickly time passes once you begin to research, and you are advised to arrive at your chosen record office as early as possible to take advantage of a complete day's research.

Always dress sensibly and comfortably rather than fashionably. You will quickly discover that some original records can be rather dusty and may easily soil light-coloured or delicate clothes.

Do not take with you disinterested spouses, friends or children. Some record offices do not admit unaccompanied (or accompanied) children under the age of 16 (like the General Register Office for Scotland*). If you plan to take an interested child, check beforehand to make sure he/she can be admitted and don't forget to reserve their place, too.

When accompanied by a friend or relation, talking or whispering too much to them may annoy other nearby researchers. A certain level of whispered conversation is sometimes unavoidable, but don't overdo it or you may be asked to quieten down, or

even to leave. Above all don't become one of those awful bores who recast a lengthy account of their very ordinary ancestors. Never rush your research. It is a common failing which affects many of us, particularly near closing times. If possible avoid beginning a big search in the last half-hour before a record office closes. If able to return at a later date a spare half hour at the end of a day can sometimes be best used making up lists of documents or records you require on your next visit.

RULES AND REGULATIONS

◆ Common-sense

Each archive usually has its own set of house rules and regulations. You may be presented with a list of the conditions for research there and will be expected to observe these by signing a declaration on your application form and/or thereafter when signing the visitors' book. Sometimes they include instructions for ordering records or a listing of abbreviations in use.

Biros and fountain pens are universally banned in all record offices where the pencil is the only acceptable implement for making notes. The old-fashioned propelling pencil, or its modern high-tech equivalent, is best as it requires little or no sharpening. Many archives do have office-type pencil sharpeners where pencils can be sharpened without making a mess.

In the past few years some national and county record offices have tightened up considerably on the notepads and other records which researchers are allowed to take with them into the searchrooms. Even in some reference libraries all forms of hand baggage, including handbags, backpacks, briefcases and umbrellas, must be left in cloakrooms, which usually have lockable cabinets where they can be securely left until you leave.

It goes without saying that smoking is totally banned in all searchrooms and libraries, as is eating or drinking. Some record offices have rest rooms where refreshments can be consumed at midday or other times. Some even have coin-operated slot machines where drinks and snacks may be bought.

Make sure your hands are clean before you start to handle original records (which can sometimes be very dusty themselves!). Despite such precautions many of our hands and fingers discharge minute quantities of grease, so do not run your fingers across or down the pages of original documents or volumes when copying or transcribing extracts. It is sensible to place a blank clean sheet of paper across the section of a page you are not working on, BUT never place a notebook, or even a sheet of paper, over any original document and then write on it as an impression from your writing may damage the record, or volume.

You must always obtain the permission of the archivist if you want to make a tracing from any original document or volume. If allowed the document concerned may have to be covered with a transparent protective cover before the tracing can be made.

When using bound volumes of original records, like PRs, rest them on a book stand or preferably an archival cushion. Staff will be pleased to provide these. Always turn

pages careful. I never, never, mark any entry in any original document, even with a pencil. This may seem obvious advice, but you will be surprised how often entries have been marked by someone else. Books taken from shelves should always be replaced in their correct position or left on a table or shelf if so requested. If uncertain, ask for help.

Large documents, which are stored in rolls, can be especially fragile and great care should be taken in unrolling them which is often a job for more than one person. Special document weights often accompany rolled documents and should be used to hold rolls open.

If dealing with boxes of loose documents take great care not to alter the sequence of the documents in them, which may be in chronological, or a set, order. Some records with detached covers, or in boxes, are bound with archival tapes to keep them secure. Re-tying these tapes can be tricky and you should not be afraid to return records untied so that the staff can tie them up correctly.

Always report any damage to original records, like loose or torn pages or damaged bindings, to the staff.

Badly faded ink entries on original documents may reveal their secrets under an ultra violet lamp, usually available on request. When using filmed records faded handwriting on the originals may mean it is difficult to read entries and some archives will produce the original source document to clarify an entry. This is usually a privilege and not a right as the original document may be too fragile for public production, or there may be other reasons why you are not permitted to see the original record.

◆ Print-outs and photocopies

A few record offices allow researchers to make their own print-outs from filmed copies only of records on in-house print-out machines which are operated by cash, or tokens bought for cash.

Whilst some libraries still allow researchers to make their own photocopies of extracts of records in coin-operated machines, most national and county record offices do not allow researchers access to flat-bed photocopiers at all. Provision of photocopies of original records is often at the discretion of the archivist and some record offices will not photocopy PRs, BTs or records like marriage licences, though most will supply copies of wills. If allowable, copies may have to be made by staff involving an administration fee as well as the copy charge.

USING YOUR TIME EFFICIENTLY

◆ Microfilmed and microfiche records

Nowadays many archives only allow you to see records on film. Filmed records either come as microfilm (long lengths of photographed records which are wound onto reels) or on microfiche (small rectangles of celluloid containing numerous pages of photographed records, like the IGI). Microfiche are more modern and are easier to use as they do not involve a great deal of time-consuming winding films backwards and

forwards. The term "microform" covers both microfilmed and microfiched records, whilst both are often abbreviated to "filmed" or "fiche" records. Because so many records can only be seen on microform in record offices, you will usually be asked, when booking your place, if you require a microfiche or microfilm reader.

◆ Self-service

Many offices now operate a self-service system with microfiche or microfilms available from open cabinets in the searchrooms. Systems of operation may vary from record office to record office. At some you may find your allocated film reader is numbered and there is a dummy box or card marker bearing this number which you place into the cabinet in the position where you withdraw the film of interest. At others you may have to list the fiche or films of interest on a marker sheet, which is then inserted into the cabinet in exchange for the filmed record, and which you may have to hand in at the end of your visit.

Never take out more than one microfilm or microfiche at once. By taking more than one film or fiche you may be hindering someone else's research and run the risk of replacing them in the wrong place. Take care when handling microfilms or microfiche not to mark their surface with fingerprints. Always carefully replace them in their correct position within the cabinet. Some record offices require films or fiche to be surrendered to their staff for returning to their correct locations. Microfiche returned to wrong positions in filing cabinets can be a nightmare to trace.

You should always switch off microform readers when not in use, even if it is only for a matter of minutes when replacing a film or fiche and obtaining the next one. If you experience any difficulty operating or using an allocated reader, notify the staff as there may be alternative types available more suited to your needs. This applies particularly to spectacle users.

Always rewind all microfilms back onto the reel they came on. Many record offices now use fixed-reel readers, so that films have to be properly rewound onto their original reels before they can be removed from the reader.

◆ Organise yourself

If you arrive knowing only your ancestors' names and hope to find them "by chance" on some vast general index, or in "drawers full of family trees", you may leave at the end of the day little the wiser. Once in a record office search room, or a library, try to use your time there wisely. The first job on entry should be to familiarise yourself with the ordering system for original documents from the strong-rooms, and/or understanding the indexes to filmed records in self-service systems. When using original documents don't wait until you have searched through one set of records before ordering the next. It usually takes some time for records to be produced. Try to operate an ordering system so your next set of records becomes available for collection on returning those you have just searched. Never order more documents than you can comfortably search.

At some archives you will find there are set times for you to order original records and you should note these on arrival so you don't miss the requisition times. Remember,

too, that most record offices will not produce records from the strong-rooms during the last hour or so before closure, and some may not accept requests for documents or issue original records over the luncheon period or on Saturdays.

◆ Open shelves

If you cannot avoid a period of waiting, don't sit around and do nothing. Walk around and discover what other records are available on the open shelves. However these are not always "on open access", so if in doubt ask permission before handling them. Replace all books on shelves exactly as found.

Find out if there are any published copies of PRs in book form or secondary transcriptions of PRs (typed or hand-written copies, often much easier to read than the originals and frequently indexed) on the open shelves. Check the probate calendars and indexes for wills and administrations. Some of these are now computerised and print-outs can often be provided for surnames of interest.

You can while away time by searching through the local street or trade directories and old poll books, which are sometimes available on open shelves, but don't expect to find your ancestors in them if they were agricultural labourers!

Check out the general name indexes which almost every record office now has and which may include diocesan marriage licence indexes or inventories, etc. Some record offices and libraries even have collections of pedigrees, or armorial records, of important local families. In CROs, DROs and larger libraries, see if there are any local indexes to the types of records listed on page 3. See if there is a visitors' book which lists surnames being actively researched by other visitors. There really is no excuse to sit around doing nothing and you are certain later on to regret such a waste of research time.

GETTING HELP

◆ Don't be afraid to ask

National and local archives are not operated for the benefit of family historians. People researching there may include other academics, local historians or students. If you do need help don't be afraid to ask for it. However record office staff are not employed to nurse you through your research and those on duty in the searchrooms have an administrative role which may include "pointing you in the right direction", but nothing more. They will usually help with occasional problems that may arise, like advising on a poorly written word in records, but don't expect them to translate that "difficult will" you cannot read, just because you are there. They don't have the time. If you cannot fathom out difficult writing consider having a copy made so that you may decipher it at home when you have more time.

◆ Professional assistance

If you are unable to carry out your own research many archives have their own genealogical researcher who will carry out research on your behalf, but their services are not cheap, and you may find it more economical to employ a local part-time freelance record agent. People who undertake paid research advertise their services in

many different publications, including commercial family history magazines (such as *Family Tree Magazine* *) and some FHSs' journals. In England and Wales reliable and experienced genealogists or record agents only are permitted to use the AGRA (Association of Genealogists and Record Agents) qualification. There are similar associations for professional researchers in Scotland and Ireland.

MAKING NOTES

◆ Record all searches

Recording the information of interest, or making notes, is usually a matter of what suits you best and most family historians adopt their own systems. Various commercial undertakings produce work-books and research sheets which are often advertised in family history publications. Some are very good, but many researchers manage with plain note-books. Most archives permit the use of laptop computers, computerised notebooks and sometimes other recording equipment, but always check first to make certain they are allowed.

In all record offices and libraries it is important to keep a separate list of the records searched on each visit and the surnames you were searching for, even if those searches were negative. Later you will not wonder whether you have searched a particular record. After several visits to the same record office your memory may become blurred, so you will need to know what you have searched. It only takes a few seconds to note down the name of a record and its reference, the surnames sought and the start and finish dates of your search.

◆ Don't abbreviate

You are strongly advised not to abbreviate people's names, especially their forenames, and to **slavishly copy down people's names as they appear in the records**. As you research successively distant generations you are certain to encounter name abbreviations made by the clergy or clerks. If you start introducing your own name abbreviations you may not be able to identify which abbreviations appeared in the actual records and which were yours. The people who compiled old records were only human and they too made mistakes!

◆ Maintaining your interest

Your powers of concentration will be at their best for the first two or three hours and then lessen slightly as the day passes, though the degree of lessening depends on many things. Lack of success when searches have been unproductive is often a key factor in diminishing your concentration. A break for a midday meal or snack may revive it. It is not a good policy to overload your research work by trying to pick out entries for too many different surnames in the same record or register. Most inexperienced researchers should not attempt to cope with more than four different surnames at the beginning of a day's research in parish records. By the end of a day searching for two different surnames may be as much as most people can handle.

Spectacle wear may experience some difficulty with reading filmed records and may not be able to cope with a full day's research. If your eyes tire and reading information from microform readers becomes difficult it is time to go home or move onto a less demanding visual task. Our eyes are very precious and we must not prolong a period of research once any discomfort is experienced.

ALTERNATIVES TO COUNTY RECORD OFFICES

◆ Reciprocal research

Researchers are unlikely to find copies of records held in local archives elsewhere apart from parish registers and sometimes census returns. For people unable to visit a distant record office, but who can visit a nearby one, it may be possible to arrange reciprocal research with someone who lives near the office of interest. Each then takes on the task of searching for the other's ancestors. Many county/area FHSs have lists of members prepared to take part in such schemes and the initial contact should be made through them.

◆ Working at home

If the records of interest have been filmed and you have access to a microfiche reader (really essential equipment for all serious family historians) you may find the record office concerned will sell you (say) a microfiched copy of a parish register to view at your leisure. Many county/area FHSs are now transcribing various parish records which they offer for sale, mainly on microfiche, in their current lists of publications. *Current Publications by Member Societies* (FFHS)* and *Current Publications by Member Societies on Microfiche* (FFHS)*, list indexes, transcriptions, copy PRs/BTs, memorial inscriptions which various county/area family history societies have produced. It is also possible to purchase most available census returns in microform from the issuing authorities and also sections of the IGI from the LDS Church*.

◆ Society of Genealogists (SoG)*

The Society of Genealogists in London* has an outstanding collection of transcripts and filmed copies of PRs and other records from all over the British Isles and abroad, but admission is only by membership or fee-paying for non-members on a daily, or part daily, basis. The SoG regularly publishes lists of PRs it holds in *Parish Register Copies in the Library of the Society of Genealogists*.

◆ Family History Centres (FHCs)

If you live near a Family History Centre, attached to a Church of Jesus Christ of Latter-day Saints, and are able to visit it, you may be able to order a vast range of different microformed genealogical records, on payment of a small fee. Later, when they arrive, you will be allowed to view them. You do not have to be a member of the LDS Church to visit a FHC. See further information on FHCs on page 4.

USEFUL ADDRESSES

Federation of Family History Societies (FFHS):

◆ FFHS Administrator: c/o The Benson Room, Birmingham & Midland Institute, Margaret Street, Birmingham B3 3BS

◆ FFHS Publications Ltd: 2-4 Killer Street, Ramsbottom, Bury, Lancs BL0 9BZ

The main General Register Offices (for Civil Registration records):

◆ England and Wales (GRO): (*personal searches and applications for certificates*): Office for National Statistics, General Register Office, St Catherines House, Kinsway, London WC2B 6JB. (Note: This office is due to move during 1997, check for new address).

Postal applications (*for searches and certificates*): ONS, Postal Applications Section, Smedley Hydro, Trafalgar Road, Birkdale, Southport, Merseyside PR8 2HH

◆ Northern Ireland: Oxford House, 49-55 Chichester Street, Belfast BT1 4HL

◆ Republic of Ireland: Joyce House, 8-11 Lombard Street, Dublin 2

◆ Scotland: New Register House, Edinburgh EH1 3YT

British Library Newspaper Library: Colindale Avenue, London NW9 5HE

Church of Jesus Christ of Latter-day Saints (LDS):

◆ Genealogical Society of Utah, USA (GSU): Family History Division, 35 North West Temple, Salt Lake City, Utah 84150, USA

◆ Genealogical Society of Utah, UK: 185-187 Penns Lane, Sutton Coldfield, Birmingham, West Midlands B76 1JU (location of FHCs etc. not research queries).

Family Tree Magazine: 61 Great Whyte, Ramsey, Huntingdon, Cambs PE17 1HL

Guildhall Library: Aldermanbury, London EC2P 2EJ

Imperial War Museum: Lambeth Road, London SE1 6HZ

Institute of Heraldic and Genealogical Studies Library (IHGS): 80-82 Northgate, Canterbury, Kent CT1 1BA

National Archives (of the Republic of Ireland): Bishop Street, Dublin 8

National Army Museum: Royal Hospital Road, London SW3 4HT

National Library of Wales: Aberystwyth SY23 3BU

National Maritime Museum: Romney Road, Greenwich, London SE10 9NF

Principal Registry of the Family Division (PPR): Somerset House, Strand, London WC2R 1LP

Public Record Office: Ruskin Avenue, Kew, Richmond, Surrey TW9 4DU

Public Record Office of Northern Ireland (PRONI): 66 Balmoral Avenue, Belfast BT9 6NY

Scottish Record Office: IIM General Register House, 2 Princes Street, Edinburgh EH1 3YY

Society of Genealogists (SoG): 14 Charterhouse Buildings, Goswell Road, London EC1M 7BA

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- Church Registers*, Lilian Gibbens.
- Civil Registration*, Tom Wood.
- Planning Research: Short Cuts in Family History*, Michael Gandy.
- Poor Law before 1834*, Anne Cole.
- Wills, Probate and Death Duty Records*, Jane Cox.
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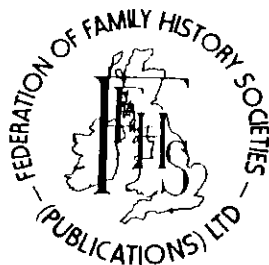
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Basic Facts about . . .

USING RECORD OFFICES FOR FAMILY HISTORIANS

Tom Wood

from: *The Public Record Office 1838--1958*

by John D Cantwell

"In 1838 an act was passed to create a Public Record Office to house the Public Records of England and Wales, the 'people's evidences' as they were sometimes known. At first the office dealt mainly with legal records, although the more ancient of these, dating from the middle ages, included Chancery enrolments of affairs of state and documents from the Treasury of the Exchequer, such as Domesday Book. In 1852 its work was extended to government departments and it absorbed the State Paper Office in 1854."

from: *Local History. A Handbook for Beginners*

by Philip Riden

"Concern about the preservation of official local records followed well behind that for the archives of central government which prompted the establishment of the Public Record Office in 1838. Only after 1918 did most county councils use powers they had possessed since 1889 to make provision for their own records and those of the general court quarter sessions which preceded them. About a dozen counties set up record offices before the Second World War, taking in material from defunct minor authorities, receiving some deposits of family and estate material and possibly acting as the diocesan record office for the local bishop. After 1945 many more record offices were established..."

CONNECTING YOUR PEDIGREE INTO ROYAL, NOBLE,
AND MEDIEVAL FAMILIES

Robert C. Gunderson

Born in Idaho. Resides in Salt Lake City, Utah. Supervisor, Royalty Identification Unit, Genealogical Department, The Church of Jesus Christ of Latter-day Saints. Genealogist.

This general subject has been presented in a number of ways, too numerous to cite even if I were aware of all of them. However, there are three articles that I will mention. The first is chapter 2, entitled "Royal and Noble Genealogy," in volume 1 of Genealogical Research, edited by Milton Rubincam. The article is by J. I. Coddington. Another is by L.G. F. in The Genealogist's Encyclopedia. The last is by Sir Anthony Wagner in his English Genealogies. However, I hope to present a few concepts, approaches, and methods in a somewhat new light. I believe they will be useful and understandable even if not unique.

To understand why each of us has an interest in this subject, we need to restate some theoretical concepts, perhaps from a slightly different view.

If we were to double the number of our ancestors for each generation until the time of Charlemagne (A.D. 800), we theoretically would have between 4 and 17 billion progenitors in the last generation alone. Historically, it appears that there has never been, until very recent times, anywhere near this number of people on the entire earth at one time, at least since the time of Noah. This has led to the suggestion that we of European descent are quite probably descended from every couple living in Europe at the time of Charlemagne that has descendants living today.

It has been said that if we had the records to develop such a pedigree that we would find Charlemagne on at least one of these lines. I would be so bold as to suggest that we would probably find him appearing on the pedigree several hundred thousand, even millions, of times.

Most experienced genealogists are aware of the collapsing nature of each person's pedigree. That is, some of our ancestors appear on our pedigrees in several places. This occurs because of the intermarriage of cousins of varying degrees. My suggestion is that this collapsing characteristic occurs at a far greater rate than has previously been supposed.

To illustrate, let me share some facts I have discovered in my studies during the last twelve years on the lineage of Charles, the present prince of Wales. In the seventeenth generation of his pedigree, theoretically he should have over sixty-five thousand ancestors. Because of this intermarital phenomenon it is only possible for him to have approximately twenty-three thousand, 35 percent of the theoretical. Of that number, we have identified only twenty-eight hundred, less than 17 percent of the possible. We have found that through that 17 percent he has at least two thousand different descents from Edward III, king of England, 1327-77.

If we knew the identity of the other 83 percent of his possible pedigree, how many more descents would he have from Edward III? Certainly twelve thousand would not be a ridiculous figure. If a similar relationship exists between Edward III and Charlemagne, and my studies to date indicate that probability, the potential number of times that Charlemagne would appear on the total theoretical pedigree of Charles would be between 4 million and 144 million times.

On the surface this collapsing aspect of the pedigree would seem to contradict the relationship between population totals and the theoretical growth of the pedigree. However, one does not need to do much calculating to discover that even at an accelerated rate of collapse the potential number of ancestors still exceeds the number of the base pool from which our ancestors would be drawn. For example, the population of England at the time of the Domesday survey in 1086 is calculated to be between one and one and one-half million people (see I.G. Pine, *The Genealogist's Encyclopedia* [New York, 1969], p. 1). If we take a thirty-three-year average per generation back to that time period and use the same ratio as previously mentioned in reducing the theoretical ancestry we would have over four and one-half million theoretical ancestors in that generation—three times as many as the estimated total population. If we were to use a twenty-five-year average per generation, the ratio would be much larger. However, the population figure is not really our base pool. Someone has calculated that the total number of adults mentioned in the Domesday survey is two hundred and eighty-four thousand, and the great majority of those are not known by name. If we take into consideration those that would not have living descendants today, we would probably have a base of fifty to one hundred thousand potential ancestors in England at the time of the Domesday survey. When one considers the perils to life that existed during the Middle Ages, this number may be overly generous.

When we also look at another mathematical

possibility, that a person born as late as A.D. 1500 could have posterity equal in number to the total world population of today, we can begin to understand that as we move back in time and restrict the area of consideration, possibilities become probabilities and eventually actualities. That is, anyone of the European descent is very probably descended from Edward III, and it would be almost unthinkable to consider that anyone of English ancestry was not descended from William the Conqueror.

The conclusion to which all this leads me, is that every one of us descends from the early medieval sovereigns and probably most of the nobility classes having descendants living today. Proving such a descent by acceptable standards of documentation is an entirely different matter. The acceptance of any pedigree or portion thereof is strictly personal. If you are a person who will accept anything in print as long as it suits your desire and no amount of reason or logic will dissuade you, this address will be of little value to you. If you are of a mind to accept only that pedigree connection which is specifically stated in an irrefutable document, again this address will avail you little since such documentation rarely exists for the type of pedigree development we are considering.

When one undertakes to develop a pedigree of noble and medieval families, he must be prepared to accept, because of sheer volume, the work of others. This requires that he develop some procedures for gaining access to these works and some standards by which to evaluate the acceptability of any work. I will share with you those things which have been helpful to me in this effort. Though most of our examples will be associated with the British Isles, the procedures, methods, and principles would be applicable to all of Europe.

Most of the source material with which one deals in compiling genealogies of the nature we are discussing falls into the general category printed secondary

sources. All printed matter by nature is of second generation; however, I would consider those printed sources which are verbatim copies of original records as primary sources. When the processes of translation, interpretation, and evaluation have occurred, the source then becomes secondary because the original has been altered or added to, or both. One should recognize that in most situations the printed secondary material is more useful, particularly when it includes the analysis of a learned scholar.

The curse as well as blessing associated with the printed secondary source is the fact that there are so many available, ranging from the very worst to the most scholarly compilation. This preponderance of material requires that one develop some criteria for evaluating the relative reliability of each source. Our experience has shown that even the very best contain errors and questionable conclusions and that the very worst may contain clues and information not to be found elsewhere. Varying degrees of reliability may be found within a single source. With one segment being more useful than another, one therefore cannot simply make a list of "good" and "bad" sources.

I will share with you some of the concepts I have developed for evaluating source material. The refinement of the evaluation process comes only with considerable experience with a number of sources.

QUESTIONS FOR EVALUATING SOURCE MATERIAL

Purpose

1. What does the compiler wish to accomplish in his work?
2. What is the center or core of his work?

Isenburg in his Stamntafeln attempts to show the legitimate male descents from the founders of the various European royal dynasties. Certainly the core of

this work is his tables on the Germanic houses. As the work spreads out from this core, the incidence of error increases, particularly where the Slavic and Balkan houses are concerned. As a general rule one could say that the further one extends beyond his area of expertise and interest, the less meticulous and accurate his work tends to be.

Scope

1. Is the range of the work within the abilities of the compiler?
2. Did it require the assistance of other individuals?
3. Do segments of the source appear to be more solid than others?

It would be helpful in evaluating different segments of the work to know if others assisted in the compilation. Cokayne's Complete Peerage is an ideal example of this. The second edition had five different editors and one assistant. Some served jointly at various periods. Many of the articles were rewritten by other contributing authors. Although the work is a superb example of a joint scholarly effort, one can see differences in completeness, style, and information. This may in part be the result of a lack of source material, but undoubtedly in some cases it is the result of the different abilities of the contributors. There are certainly some segments stronger than others.

Documentation

1. What type of documentation is offered?
 - a) Footnotes?
 - b) Annotations?
 - c) Facsimiles?
 - d) Bibliographic references?
2. Does the documentation substantiate the material?

3. Is the reference material worthy of consideration?

Fully developed footnotes and annotations would suggest that the author was thorough and precise in his compilations. Facsimiles would seem to indicate his willingness to have his work scrutinized closely. The bibliographic references may be individual references to specific items as in the footnotes, general references for complete tables similar to Isenburg's, or a general bibliography for the entire work. Footnotes and annotations would give you the best opportunity to examine the author's thinking, and the facsimiles would help in analyzing his interpretive ability. The bibliographic references are a little more cumbersome to analyze, and one must compare them with others to determine how the author handled the information. Realistically, endless comparisons are not possible. However, one must compare sufficiently to be able to determine the reliability of the author's work.

Transcription

1. Has the author added to the evaluative process or simply copied verbatim?
2. Is he faithful in his transcription?

Consistency

1. Is the source consistent within itself?
2. Are there discrepancies where the same information appears on different tables within the same source?
3. Are there adequate explanations for discrepancies between his work and the references used?

Contemporaneousness

1. Does the information fit within the time frame of the author's experience?

Limitations

1. Are certain classes of family members omitted?
2. Does the source develop one region more completely than others?
3. Does the author consistently make certain types of errors?

Logic

1. Are the conclusions presented logical considering the facts known?

In this field of study one must be cognizant of the various periodicals published early in this century and in the previous one. Not only do they contain valid articles on genealogies, but many are enlightening on related studies; they may also contain contemporary reviews of many works which would be valuable to you in establishing your own evaluation of these works. The more insight one can gain into an author's thinking process, the more realistic the evaluation one can place on his works. However, one must be careful not to assimilate the unwarranted prejudices of a particular critic. Often it is the tendency of critics to totally condemn a work when in reality only one or two portions may warrant condemnation. In my opinion, Burke's peerage and landed gentry works of the late 1800s and early 1900s are prime examples of such treatment. They have received some very scathing denunciations by very scholarly critics and classified as worthless by most of them. In reality the criticism all seems to boil down to a rebuke of his tendency to accept and perpetuate not only questionable but also obviously fabricated origins for many families listed in his works. When one looks beyond this and some of the other weaknesses of Burke, such as frequently being incomplete and often uncritical of the material he presents, he finds it makes a useful work in connection with other works, such as Complete Peerage. Burke and Collins (who has received similar,

albeit less caustic, criticism, with more understanding of his effort) both give additional information on other members of the family, whereas Complete Peerage, a superb scholarly work, generally gives only information on the succeeding heirs. When used in conjunction with a work such as Complete Peerage, sources such as Burke's and Collins's can serve a real purpose. This is particularly so when information on sisters and daughters, which would not be listed under the brother's or father's information in Complete Peerage except perhaps in isolated footnotes and annotations, leads one back into another segment of Complete Peerage for more detailed information. Much satisfaction can be achieved when one understands the relative strengths and weaknesses of the various sources and through that knowledge uses them to complement each other.

Titles and other forms of address appear in the various original and printed records. Learning to recognize these and the classes of people with which they are associated may lead you to a more fully developed printed source containing information about the family. A little book called Titles and Forms of Address published in Great Britain will be of value in the study of titles. Another is British Titles by Valentine Heywood. Several others have been published dealing with this subject.

The title Sir would indicate that the man to whom it referred was a knight or, since 1611, perhaps a baronet. The possibility of a baronetcy can be checked fairly quickly. All baronets created before A.D. 1800 are recorded in Cokayne's Complete Baronetage. Any baronets created after that date generally can be found in an edition of the various peerage books following the date of creation. Though there are few authorities that try to deal with knightage in total, Nicolas's History of the Orders of Knighthood of the British Empire and Shaw's Knights of England are probably the most comprehensive for their time periods. Neither gives any detail of the family. Practically all knights

would bear coats of arms and therefore many appear among the visitation pedigrees, county histories, or periodicals published in England.

The major portion of these works and the peerage books and family histories were indexed by George Marshall. The latest edition of his Genealogist's Guide was published in 1903. A supplement to this great work was published by J.B. Whitmore in 1953, called A Genealogical Guide. A further supplement, The Genealogist's Guide by Geoffrey B. Barrow, was published in 1977.

The coverage of these indexes is so broad that anyone searching any name in the British Isles should consult them. The time expended in so doing is negligible when compared with the potential benefit.

When using an index of this or any other nature, one must be aware that its use is to speed access to material that is known. The failure of a specific item to appear in an index should never be construed as positive evidence that the information sought does not appear in the source in question.

All legitimate peerage titles in Great Britain, such as baron, viscount, earl (count), marquess, and duke, can be checked quickly in Cokayne's Complete Peerage. Jacobite titles are also included. This is a source that should be considered a bible for its subject matter. Though there are errors in the series, one would expect any author disagreeing with it to offer good documentation and very sound logic as their reason for so doing before being persuaded away from the view presented by Complete Peerage. The titles baron by tenure and lord of the manor, though not peerage in nature, that is, not having entitlement to a seat in the House of Lords, certainly indicate families of probable influence in their locale.

Where the Scottish records are concerned there is a tendency to refer to a landed individual as laird of a locality without stating the surname. In these instances

we need to identify the locality with a family name. Some works useful in accomplishing this are the following:

1. List of Territorial Designations of Scottish Land Owning Families, Scottish Record Office.
2. New Statistical Accounts.
3. A Directory of Landownership in Scotland (1770).

From here one can then begin the processes outlined below. In the case of Scottish families, Margaret Stuart's Scottish Family Histories will probably be of more value than Marshall's book, though the latter should not be ignored.

The pedigrees of the more common among us connect into the noble and royal families through three main avenues:

1. Illegitimacy. This category I would subdivide as follows:
 - a) Recognized. This would require a documented acknowledgment by the sire that the individual was his child born out of wedlock.
 - b) Circumstantial. In this class I would place those situations where the association between the two individuals or their families indicates a filial relationship but where there is no outright evidence of recognition.
 - c) Traditional. Traditional illegitimacy is that situation based solely on family claim and where the circumstances seem questionable but where there is no concrete evidence to refute the claim.
 - d) Fraudulent. With a fraudulent illegitimacy, there is strong evidence that the connection has definitely been forced.
2. Descent from younger sons. Because of the primogeniture laws, the

younger sons were often forced by circumstance to take an honorable but lower station in society. Among the more prominent careers chosen were— a) the military, b) the ministry, c) the professions, and d) careers in government (local and colonial). In connection with this, the Honorable East India Company (HEIC) played a very important role in the lives of many younger sons.

3. Marriages of unequal status. This occurs when a person in one station in life marries a person of a lower station. This seems to occur more frequently with women than with men. This was probably partly owing to the fact that though a woman generally did not lose her personal status by marrying beneath herself, her husband and children generally did not attain an equal status. When the man marries below his station, the status of the woman is generally considered equal to his. This, however, is not true in the European society, where morganatic marriage occurs. This is a marriage that does not receive the approval of the reigning sovereign. In this situation neither the spouse nor the children are entitled to inherit the rank or the property of the one so married.

Other causes of lower status which in my opinion are not as significant, although important enough to consider, are losses in battle, political reversals, and loss of fortune.

Because of the vast collection of family group records in the archives of the Genealogical Society of Utah and the interlocking effect of the family group records, one can quite handily build pedigrees extending several generations. Though generally there are numerous errors and weaknesses associated with these records, it is still valid to use them because it is far easier to prove or disprove something that has been developed than it is to develop it originally. When one is aware that errors and weaknesses do occur he can

prepare himself to recognize them. Once prepared he can then apply the proper investigative procedures to eliminate these errors and weaknesses and prove or disprove the pedigree connections. For further information on this procedure and recognizing the weaknesses, I refer you to the outline of my lecture delivered at the genealogical seminar held at Brigham Young University, July 1975.

Traditions must be considered with great caution. While sometimes having a basis in fact, they most often are garbled and sometimes pure fabrication to cover a sensitive area such as an illegitimacy. One needs to examine the elements of the tradition to see that they genuinely fit the circumstances of the family at the time the event supposedly occurred. I would recommend that, when doubtful, one abandon the tradition and then seek a more solid point to begin his research. In this same regard I would ignore all charts purporting to trace to Adam. It is my opinion that in the present state of the science it is impossible to document a pedigree beyond the Merovingian kings (A.D. 500). Even in these remote times, much of the work would be based on eleventh- to thirteenth-century copies of records purported to cover the fifth to the eighth centuries. I have yet to see a pedigree chart constructed to show the descent of several historical figures from a common ancestor of a remote time period that could withstand a critical examination. The ancestor may indeed be common to all, but generally some of the connections shown are erroneous. One must remember that, regardless of how many correct connections there are on a pedigree, one erroneous connection invalidates the rest of the pedigree earlier than that point.

When one finds a block in an ascending pedigree, there may be some merit in developing charts of descendants from a common ancestor for a few generations, similar to the German Stamntafeln as displayed in Isenburg's work. When one really comprehends the extensive inter-relationships of families alluded to in our opening paragraphs, one begins to

understand that medieval history is truly local and family history. And because of this interrelationship one sometimes sees potential pedigree extensions that one would never discover while investigating the ascending pedigree. There is a limit to the extent one can develop a descending pedigree simply because it grows considerably faster than an ascending pedigree.

In summary, I would recommend that anyone finding an indication, as previously stated, that his pedigree may connect into lines of nobility, first check the indexes available (see bibliography). Where no index is available, one should next look for some of the nobility series with an alphabetical arrangement. Ivan Nagy's Magyarország családdai is an example of this type of source.

When checking the indexes one may find more references than it is reasonable to check, and he may need to become selective. It is recommended that he consider the family histories and genealogies first since they will generally contain more detailed information concerning the family and may give bibliographic references more specifically related to his problem.

The next category listed in the indexes would be the county and local histories dealing with the region where one's families are located. These may often contain pedigrees and statements leading him to some other record. Where neither indexes nor alphabetical series are available, this would be the type of source to consider next.

The third class of record I would seek from the index would be specialized sources dealing with occupations or titles, particularly those that may specifically relate to the locality of residence. I would include in this class visitation pedigrees. In this category one might expect to find less information on the family in general but items which may lead to other source material.

The fourth category would be the per-

iodicals. Here one often finds some excellent articles, but because the material generally does not give as broad a coverage as the other categories the probability of success is less.

The above recommendations must be adapted to the relative availability of the source material. If the last category is the most accessible, then one would check it first.

When the individual finds the sources dealing with his family, he then needs to apply the evaluative processes as previously mentioned. This is more particularly true when two or more sources have been found and there are significant disagreements among them.

In my opinion more will be contributed to the total field of genealogy if we are less prone to spend our time copying the established pedigrees and direct our efforts to helping develop and tie together lines that have been more or less overlooked or ignored.

A final note: one must not forget the card catalog. The versatility of this tool is as extensive as one's ability to imagine. Some of the categories under which to look include name, locality, "Kings and Rulers," "Nobility," "Heraldry," "Knights," genealogies, pedigrees, visitations, and histories; also any combination of the above.

The great files of the Genealogical Society--the Family Group Records Archives, the International Genealogical Index, and the Temple Records Index Bureau--may all help one get from name to source if properly used. There are publications offered by the Genealogical Society explaining each. Some assistance by an expert familiar with these files would be helpful.

If one is not particularly interested in extending his pedigree or in genealogy per se, the study of royal and noble pedigrees, particularly the medieval, certainly helps one gain a more comprehensive understanding of history.

A Selected Bibliography

The Genealogical Society has compiled a bibliography of sources which have been used in our royalty project over the years. There are to date approximately seven hundred individual references. Of these I have selected eighty-two which I consider basic to the area with which each is identified. The consideration is not because of any high degree of accuracy, because all are flawed in that respect, but rather because of their utility. The number preceding the source is the sequential number as it appears in our bibliography, "Royalty Research Sources List." It serves a useful mechanical function in the process of our royalty projects. Beyond that, it is not significant.

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- 355 Justus Perthes, Gothaisches Genealogisches Taschenbuch der Adelligen Häuser, Gotha.
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Peerage of Ireland, by Lodge
Collins Peerage of England, by Brydges
Wills, Boyd's Marriage, etc.
2. **Family Histories:** Devon Families, Manorial Families, Burke's American Families
(should be documented, footnotes, references to other sources).
3. **County or Place Histories, & Documented Visitations:** History of Suffolk County,
Histories of Manors of Suffolk, New Eng. Historical Register
Visitation of Norfolk, Visitation of Suffolk, etc.
Kent Visitations, by the Harlieian Society (look for the place)
(all visitation pedigrees which have a signature are most valid)
4. **Periodicals:** The Genealogist Magazine, The American Genealogist, Notes &
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Torrington, or biographies of prominent person.
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SOURCES FOR ENGLISH ROYAL AND NOBLE LINEAGE AND HERALDRY

INDEXES TO ROYALTY AND NOBILITY SOURCES:

- A. Genealogist's Guide (and supplements)
 - 1. Marshall's (see Bibliography)
 - a. Indexes printed sources containing pedigrees of at least three generations published before 1903.
 - b. Should be used as a source for all nobility pedigrees.
 - 2. Whitmore's (see Bibliography)
 - a. A continuation to Marshall's work.
 - b. Printed in 1953, intended to cover items published 1903-1950 and items omitted from Marshall's.
 - 3. Barrow's (see Bibliography)
 - a. A continuation to Marshall's work.
 - b. Printed in 1977, intended to cover items published 1950-1975 and items omitted from above two.
- B. Burke's Family Index (see bibliography)
 - 1. Indexes Burke's publications (Introduction lists titles included).
 - 2. Carefully note edition numbers and/or dates of publication because
 - a. page #'s given apply only to that edition of the cited source.
 - b. Later editions do not include all families in previous editions.
- C. British and Irish Biographies (FHL fiche 6342001, 101 fiche)
 - 1. Reprint of hundreds of biographical sources printed 1840-1940 on over 1500 microfiche (see ENGLAND RESEARCH OUTLINE).
 - 2. This source is growing and the index is periodically updated.
- D. British Biographical Archive (see England Research Outline - Biography)
 - 1. Clippings (1600-1920) arranged in alphabetical order on microfiche.
 - 2. Index has been separately published (but not required, since clippings are arranged alphabetically) in four volumes (FHL book REF 942 D32bb)
- E. Sherwood Collection
- F. Listings and bibliographies of published family histories
 - 1. Stuart Raymond's *English Genealogy* (FHL 942 D23rb) - excellent series listing sources. Has separate volumes for each county, listing sources by family name. Federation of Family History Societies.
 - 2. *An Introduction to Medieval Genealogy* (Humphery-Smith)
 - 3. *Bibliography of Irish Family History* (MacLysaght)
 - 4. *Bibliography of Irish Family History and Genealogy* (de Breffney)
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 - 6. *Scottish Family Histories* (Ferguson)
 - 7. Surname section of Family History Library Catalog

COMPILED SOURCES

- A. FamilySearch
 - 1. **Ancestral File** - Includes genealogies compiled by or for the Medieval Families Unit (Royalty Dept.) of the Family History Library.
 - 2. International Genealogical Index (IGI)
- B. Visitations - major source in many forms. Usually by county (1518-1900).
 - 1. Generally indexed in *A Genealogist's Guide & Supplements* (II A, above).

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 3. For FHL call numbers of visitation records, use FHL book Reg 942 D23j.
 4. Use Sims FHL book 942 D23b and 942 D23i 1970 for references to names, and Harleian MSS nos.
 5. See "Visitation Pedigrees and the Genealogist" by George Drewry Squibb (FHL book 942 A1 #702) for article on use of Visitations and list of dates & publications.
- C. Harleian Society records of visitation pedigrees
1. Publications
 - a. Visitations and other (Musgrave's Obituaries, Familiae Minorum Gentium)
 - b. All pre-1975 are indexed in *A Genealogist's Guide* (with supplements)
 2. Manuscript collection
 - a. original visitations and supporting grants and confirmations of arms.
 - b. Some manuscripts filmed by World Harvester Press (FHL catalog computer #545028) and indexed (FHL film 1484740, item 2).
- D. Burke's publications (hundred of editions!)
1. Generally used only as an outline for further searching. Pedigrees were often not researched, but taken as received. Many errors (some omitting generations or giving wrong lineage) have been discovered. L.G. Pine said of Burke's that "he could not resist the call of romance. The fanciful and egregious errors which resulted obscured much otherwise excellent work."
 2. Peerage (Works of Burke's Peerage and Burke's Extinct Peerage)
 3. Landed Gentry
 - a. *Burke's Landed Gentry of Great Britain*
 - b. *Burke's Landed Gentry of Ireland* (The fifth edition, 1976, is called *Burke's Irish Family Records* - FHL book 941.5 D22b).
 4. Other Burke's publications (see bibliography for full cites & other sources)
 - a. *Colonial Gentry* (genealogies in "the colonies," such as New Zealand, Canada, Australia, etc.)
 - b. *Family Records*
 - c. *Guide to the Royal Family*
- E. *Complete Peerage* (Cokayne) - (Not available at BYU)
1. Most Excellent, accurate source of information in 13 volumes.
 2. Generally follows title only (omits siblings).
- F. Kimber's *The Baronetage of England* - lists all Baronetcies from beginning until 1771 (see bibliography).
- G. *Debrett's Peerage and Baronetage*
1. Accurate, but lists living individuals only (no ancestors).
 2. Helps to add children and their descendants to recent noble families.
- H. Genealogical Office manuscripts (Pedigrees of Irish nobility and gentry)
1. Indexed in *Pedigree Index* (see bibliography)
 - a. Indexes the pedigrees found in the Genealogical Office (Dublin) as well as those published in *Genealogists Magazine* 1929-1959 and the *Irish Genealogist* 1937-1960.
 2. Many manuscripts filmed; a typed copy of the index (FHL book Ref Q941.5 A5gp; film 255494) gives film #'s for those at the Family History Library.
- I. Rolls of the Blood Royal (Marquis of Ruvigny)
1. Listings of relatives of the Crown in order of claim to the throne.
 2. Divided into volumes by the ancestor of that branch, FHL call numbers:
 - a. 942 D2rb - Tudor (list only)
 - b. 942 D2rpa - Clarence
 - c. 942 D2rpb - Exeter
 - d. 942 D2rpc - Essex
 - e. 942 D2rpd - Mortimer-Percy
- J. *Scot's Peerage* - 9 vols. well documented (see bibliography - Paul). *Best for Scotland*
- K. *Annals of the Four Masters* (see bibliography - Nicholls) - Early Irish nobility & history.

- L. Walford's *County Families* (FHL book 942 D22 wac) - lists individual noblemen living in late 1800's with names of parents and some other family information.
- M. Boyd's *Citizens of London* (FHL Computer catalog #323578) - gives family information on London citizens 1500-1870 from wills, church records, apprenticeships, and other miscellaneous sources.
- N. *Gentlemen's Magazine* (see FHL Computer catalog #114008)
 - 1. Indexed in 942 B2g Index.
 - 2. 1733-1869 (later issues contain no birth, marriage, death notices).
- O. Alumni records
 - 1. Cambridge University gives age or birthdate, birthplace, father, career, sometimes marriage (FHL book 942.59/C1 J2c).
 - 2. Oxford University gives age, career, sometimes parentage (FHL book 942.57/O1 J2ox).
 - 3. Trinity College, Dublin gives age, birthplace, father (FHL book 941.83/D1 J2u; film 990388).
- P. The British Roll of Honour (Peter Lund Simmonds, FHL book 942 M23si; film 496452).
 - 1. Describes the Orders of Chivalry and their insignia, including those of various countries.
 - 2. Lists living (1887) recipients of "marks of distinction", date and award received and residence.

ORIGINAL RECORD SOURCES

- A. Wills
 - 1. Noblemen usually left a will. It is often proved in the Prerogative Court of Canterbury (until 1858).
 - 2. Abstracts and pedigrees from Irish wills are very helpful. The following are extensive collections.
 - a. Burke's - FHL Computer Catalog #337889.
 - b. Betham's - FHL films 595939-945, 596139-140.
- B. Inquisitions Post Mortem
 - 1. An inquest on the death of a tenant in chief to establish the date of death, age and identity of the heir, and the lands held. A tax called "relief" was paid receive his estate.
 - 2. Published 1225-1399, 1485-1504 (FHL book 942 R2cpm).
- C. Curia Regis rolls (942 P2cr, 1196-1242)
 - 1. Records of the King's Court (later divided into Common Pleas, King's Bench and Exchequer).
 - 2. To establish right as free subjects to plea, plaintiffs submitted their pedigree to the court.
 - 3. 1193 - 1271 at PRO, Chancery Lane (class KB).
 - 4. see also "Rotuli Curiae Regis" (FHL book 942 P2rc 2 vols.).
- D. Estate records and muniment rolls - records of rentals, charges, and items related to running the estate.
- E. Manorial records - records of tenants and court proceedings on a manor (estate). Courts leet and baron handled local civil and criminal matters.
- F. Pipe rolls (FHL book 942 B4pr)
 - 1. Accounts rendered by the sheriffs to the Exchequer (details of rent, revenues, expenses, etc.)
 - 2. 1120-1831 survive at PRO, Chancery Lane.
- G. Fine (Oblata) rolls
 - 1. Chancery fines on subjects receiving advantage, charter, privilege, wardship or Royal appointment
 - 2. Published records cover 1272-1437 (FHL book 942 R23g).
- H. Patent Rolls (FHL book 942 N23gpa,gpb,gpc,...gpq)
 - 1. Grants of land, privileges, presentments, wardship, officers, etc.
 - 2. 1201-1920 survive at PRO, Chancery Lane
- I. Recovery rolls (PRO class CP 43)
 - 1. Records of property conveyance by collusive action in the Court of Common Pleas.
 - 2. 15th century to 1833 at PRO, Chancery Lane.
- J. Feet of Fines (some published for individual counties)
 - 1. Judgements on property ownership often by collusive actions to establish title. Judgement (final, or finis) written 3 times, with foot being kept as official records.
 - 2. 1509-1798 survive at PRO, Chancery Lane.
- K. Close rolls (FHL book 942 N23gca)

1. recorded enclosure awards, deeds polls, provisioning of garrisons, quit claims, and grants of Crown; folded (closed) with Great Seal.
 2. outside used for deed enrollments, some wills.
 3. 1205-1903 survive at PRO, Chancery Lane.
- L. Charter Rolls or Chancery Rolls (FHL book 942 N23gbc and N23 gcd)
1. Records of royal grants of land or rights to boroughs, churches and families.
 2. 1199-1937 survive at PRO
- M. Domesday Book
1. 1086 survey of taxable land holdings covering all England except Cumberland, Durham, Northumberland, north Westmorland, London, and Winchester (Hampshire).
 2. Published in numerous county volumes (FHL book 942 R2d).

FINDING AIDS

- A. National Inventory of Documentary Sources.
- B. Historical Manuscript Collection.
- C. County Record Office guides.

NOBLE AND HERALDIC RESEARCH IN GREAT BRITAIN

Ranking of titles (in descending order)

Royalty - King, Queen, Prince, Princess.

Peer - Duke, Marquis, Earl, Viscount, Baron.

Gentry - Baronet, Knight, Esquire, Gentleman.

All above are entitled to a coat-of-arms (documented & approved by heralds).

Heraldic terms:

- Armiger - one entitled to bear arms (coat-of-arms)
- Armory - a book listing coats-of-arms with blazon, by surname of individual recipients.
- Bearing - a heraldic device.
- Blazon - the proper technical description of armorial bearings (the coat of arms).
- Cadency - distinctions used to distinguish branches of one family (sons).
- Crest - an emblem on top of the coat-of-arms.
- Dexter - the bearer's right side of the shield.
- Heraldry - art of blazoning, assigning, and marshalling coats-of-arms.
- Impaling - using wife's bearings, usually by dividing shield into two parts, with the husband's dexter and the wife's sinister. Borders are omitted where they unite.
- Marshalling - conjoining coats-of-arms in one shield by impaling or quartering.
- Ordinary - a book listing coats-of-arms by description instead of surname.
- Quartering - dividing into four parts to show descent from heiresses.
- Sinister - the bearer's left side of the shield.
- Visitation (heraldic) - "visits" by the heralds to ascertain proper use of armorial bearings, requiring bearer to submit pedigree showing proper descent and entitlement to use.

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REIGNING YEARS - KINGS & QUEENS - 1066 to Present

Name	Abbreviation	Years reigned	House of:
William I	W1	14 Oct(or 25 Dec) 1066 - 9 Sept 1087	NORMANDY
William II (Rufus)	W2	26 Sept 1087 - 2 Aug 1100	"
Henry I Beauclerc	H1	5 Aug 1100 - 1 Dec 1135	"
Stephen	S	26 Dec 1135 - 25 Oct 1154	"
Henry II	H2	19 Dec 1154 - 6 July 1189	PLANTAGENET
Richard I Coeur da Lion	R1	3 Sept 1189 - 6 April 1199	"
John Lackland	John	27 May 1199 - 19 Oct 1216	"
Henry III	H3	28 Oct 1216 - 16 Nov 1272	"
Edward I Longshanks	E1	20 Nov 1272 - 7 July 1307	"
Edward II of Caernarvon	E2	8 July 1307 - 20 Jan 1327	"
Edward III	E3	25 Jan 1327 - 21 June 1377	"
Richard II of Bordeaux	R2	22 June 1377 - 29 Sept 1399	"
Henry IV of Bolingbroke	H4	30 Sept 1399 - 20 March 1413	LANCASTER
Henry V of Monmouth	H5	21 March 1413 - 31 Aug 1422	"
Henry VI of Windsor	H6	1 Sept 1422 - 4 March 1461 (and 9 Oct 1470 - 14 April 1471)	"
Edward IV	E4	4 March 1461 - 9 April 1483	YORK
Edward V	E5	9 April - 25 June 1483	"
Richard III Crouchback	R3	26 June 1483 - 22 Aug 1485	"
Henry VII	H7	22 Aug 1485 - April 1509	TUDOR
Henry VIII	H8	22 April 1509 - 28 Jan 1547	"
Edward VI	E6	26 Jan 1547 - 6 July 1553	"
Lady Jane Grey (Reigned 9 Days)		1553	"
Mary I (Philip & Mary)	M1	19 (officially 6) July 1553 - 17 Nov 1558	"
Mary reigned jointly with Philip from 25 July 1554. She will sometimes be listed with Philip(Fillip). It will then read 2 Phillip & 3 Mary & will be written 3M1.			
Elizabeth I	Eliz 1	17 Nov 1558 - 24 March 1603	"
James I	J1	24 March 1603 - 27 March 1625	STUART
Charles I	C1	27 March 1625 - 30 Jan 1649	"
Interregnum (Commonwealth)		30 Jan 1649 - 29 May 1660	"
Charles II	C2	29 May 1660 - Feb 1685 (reckoned from 30 Jan 1649)	"
James II	J2	6 Feb 1685 - 11 Dec 1688	"
William III	W3	13 Feb 1689 - 8 March 1702	"
(William III & Mary II)	M2	(Jointly with Mary II until 27 Dec 1694)	"
Anne	A	8 March 1702 - 1 Aug 1714	"
George I	G1	1 Aug 1714 - 11 June 1727	HANOVER
George II	G2	11 June 1727 - 25 Oct 1760	"
George III	G3	25 Oct 1760 - 20 Jan 1820	"
George IV	G4	29 Jan 1820 - 26 June 1830	"
William IV	W4	26 June 1830 - 20 June 1837	"
Victoria	V	20 June 1837 - 22 Jan 1901	"
Edward VII	E7	22 Jan 1901 - 6 May 1910	SAXE-COBURGGOTHA
George V	G5	6 May 1910 - 20 Jan 1936	WINDSOR
Edward VIII	E8	20 Jan 1936 - 11 Dec 1936	"
George VI	G6	11 Dec 1936 - 6 Feb 1952	"
Elizabeth II	Eliz 1	6 Feb 1952 -	"

de, la, le, van, von: before a name, means that the person was in an early time period when surnames were not yet in existence. John de PARRY actually means John was of PARRY (probably a place). John may later assume the name of PARRY or PERRY as a surname. Example: Father John de PARRY (PERRY). Son Robert PERRY de PARRY for John becomes a second given name.

Higher Peerage: If a person is a Baron or above, extract them, even after 1700.

SURNAME: preserve the earliest spelling, example: (MYDDLETON) MIDDLETON.

Address Titles - Sir Captain Rector etc.

Peerage Titles

<u>MALE</u>	<u>ABRV</u>
DUKE	D of
MARQUESS (MARQUIS)	MQS
EARL (COUNT)	E (C of)
VISCOUNT	VSC
BARON (LORD)	B (LORD) of _____
BARONET	BT manor/place
KNIGHT	KNT
ESQUIRE	ESQ
<u>FEMALE</u>	<u>ABRV</u>
DUCHESS	D of
MARCHIONESS	MRCH of
COUNTESS	C of
VISCOUNTESS	VSC
BARONESS	B

1s&h = first son and heir.
1d&coh = first daughter and co heir.
1s&hap = first son and heir apparent.

Heir: If a person is an heir don't assume the name is a surname, it may be a place.

VP = [In life time of Father] vita pater.
SP = [Without issue] Sine Prole.
SPL = [With lawful issue] Sine Prole Legit.
SMP = [Without male posterity].
OBSP = [Died without issue] Obit Sine Prole.
Gazeteer place names: Use same spelling through-out batch & hyphen if gazeteer does.

Roman Numerals

I = 1	C = 100
IV = 4	D = 500
V = 5	M = 1000
VI = 6	MDI = 1501
X = 10	MCM = 1900
L = 50	MIM = 1999

MEDIEVAL BOOKS

BEDFORDSHIRE

VISITATIONS 1566 CS410.H3 v. 19
PARISH REGISTER SERIES
Turvey (1602-1812) CS435.B3 v. 78
HARLEIAN SOC.PAR.REG.(Ind.v.84) CS435.B53A-54,58,74,78
BEDFORDSHIRE GENTRY by Naughton HT657.N38

BERKSHIRE

VISITATIONS 1532 CS410.H3 v.56-57
VICTORIA COUNTY HISTORIES DA670.B4 V6
Probate Record Index 1653 CS434.B7 v. 87
Roll & writ File - Eyre 1248 KD353.S4 v.90 (LawLib)
PHILLIMORE WILLS (1508-1652) 929.342 B455

BUCKINGHAMSHIRE

VISITATIONS 1634 CS410.H3 v. 58
VICTORIA COUNTY HISTORIES DA670.B9 V6 v. 1-4

CAMBRIDGESHIRE

VISITATIONS 1575 CS410.H3 v. 41
VICTORIA COUNTY HISTORIES DA670.C2 V5 v. 1-9
CAMBRIDGE Ely Chapel 1241 942.006 R81p v. 64 #1
Ancient History (AD 324) 930.C14 v.1-12

CHESHIRE

VISITATIONS 1613 CS410.H3 v. 59
" 1663 " v. 93
" 1580 " v. 18
VICTORIA COUNTY HISTORY DA670.C6 H52 v. 1-3
Royal Justice & Med. Countryside
HUNTINGDONSHIRE Eyre 1286
LANCASHIRE & CHESHIRE 1849 DA670.L19 H6
CHESHIRE Wills DA670.L25R3
BOOTH Financial Admin. of Lordship
& CHESTER Co. 1272 HJ9438.C47 B66
Papist Returns (1767)(Index) from records of
archives of House of Lords Q-BX1495.C46R47

CORNWALL

VISITATIONS 1620 CS410.H3 v. 9
 VICTORIA COUNTY HISTORIES DA670.C8 V5 v. 1-2
 DEVON & CORNWALL REC.SOC. 929.142D498D v.22,3
 COLLINGS Prehist. Stone Mon. Q-GN792.G7L9
 Nonconformist Reg. (Comp.1976) H/R CS435.C6E38
 PASKET Guide/Parish Register
 for DEVON & CORNWALL CD1068.D48P47 1979
 EXETER Manuscr-DEVON & CORNWALL DA670.D49 O42
 CORNISH Probate records 1800-1857 Microfiche CS434.B7

CUMBERLAND

VISITATIONS 1615 CS410.H3 v. 7
 " " Film #86960 It. 2 at BYU
 VICTORIA COUNTY HISTORIES DA670.C9 V6 v. 1-2
 Hist. & Antiqu. of WESTMORLAND & CUMBERLAND
 Orig. 1777 (Inc. Index) DA670W5 N61 1976 v.1-2
 Survey of headstones CS435.C8F67X

DERBYSHIRE

VICTORIA COUNTY HISTORIES DA670.D42 V5 v. 1-2
 INDEX LIBRARY
 LICHFIELD, BIRM.& DERBY 1529 CS434.87 v. 7
 Papist Returns(1705)(Bibl/Ind.)BX1494.D4x 1983

DEVONSHIRE

VISITATIONS 1620 CS410.H3 v. 6
 VICTORIA COUNTY HISTORY DA670.D5 v. 5
 POLWHELE History Q-DA670.D5P74 A977
 DEVON & CORNWALL REC.SOC. 929.142D498D v.22,3
 PASKET Guide/Parish Register
 for DEVON & CORNWALL CD1068.D48P47 1979
 Parish Register 1972 H/R CS435P23X
 EXETER Manuscr-DEVON & CORNWALL DA670.D49 O42

DORSETSHIRE

VISITATIONS 1623 CS410.H3 v. 20
 VICTORIA COUNTY HISTORY DA670.D7 V6 v. 1-3
 INDEX LIBRARY CS434.87 v. 22
 Lay Subsidy Roll of 1327 DA670.D69D64 v. 6
 VISITATIONS 1565
 "The Genealogist" CS410.G44X v. 2 & 3

DURHAM

VICTORIA COUNTY HISTORY DA670.D9 V6 v. 1-3
 EMSLEY Court Rec.(early-1971) KD8850.D8E47X1984
 DURHAM Principality DA670.D9L37x
 ST. CUTHBERT & community BX4700.C8S7 1989

ESSEX

VISITATIONS	1552	CS410.H3	v. 13-14
VISITATIONS	1552	929.142 M565v	
GERVERS Hosp. cartulary		DA670.37 G37X	
Chart., grants, priv., knights		DA670.37 G37X	
ESSEX Order Book (1652-1661)		DA670.E7A17 no. 65	

GLOUCESTERSHIRE

VISITATIONS	1623	CS410.H3	v. 21
INDEX LIBRARY	1541-1650	CS434.87	v. 12
Post Mortem Inquis.1637		CS434.87	v. 13, 21
1236-1300		CS434.87	v. 30

HAMPSHIRE

VISITATIONS	1530	CS410.H3	v. 64
Alleg./Marr.Lic.		"	v. 35-36
VICTORIA COUNTY HISTORY		DA670.H2 V6	v. 6
WILLIS Misc. (Bibl/Index)			
Visitation (1607) laymen lic.		DA670.H2W56	
HARLEIAN SOC. All./Mar.Lic.		CS410.H3	v. 35-36
BERRY Genealogy		CS419.B4	
INDEX LIBRARY			
LICHFIELD, BIRM.& DERBY 1529		CS434.87	v. 7

HEREFORDSHIRE**HERTFORDSHIRE**

VISITATIONS	1634	CS410.H3	v. 22
VICTORIA COUNTY HISTORY		DA670.H5 V6	v. 1-4
CUSSANS County History		Q-DA670.H5 C9	v. 1-9

HUNTINGDONSHIRE

VICTORIA COUNTY HISTORY		DA670.H8 V5 Index	
"		DA670.H8	v. 1-3
Royal Justice & Med. Countryside			
HUNTINGDONSHIRE Eyre 1286			
LANCASHIRE & CHESHIRE 1849		DA670.L19 H6	

KENT

VISITATIONS	1530	CS410.H3	v. 74, 75
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"	1619	"	v. 42
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**GUIDELINES FOR SUBMITTING FOR TEMPLE ORDINANCES NAMES OF PERSONS
BORN BEFORE A.D. 1500**

1. Submit for temple ordinances only names of persons in your direct-line ancestral families.
2. Regardless of your relationship, do not submit for temple ordinances the names of British or European royalty or their families, famous individuals, or historical leaders. All temple ordinances have already been completed for those individuals. Names of many individuals born before A.D. 1500 are on the Ancestral File without completed ordinance dates. The temple ordinances have been completed, however, and the dates will appear on future editions.
3. After identifying the names of direct-line ancestors who were born before A.D. 1500 and for whom you believe the temple ordinances have not been completed, please follow the procedures below to prepare those names for processing:
 - a. Please use FamilySearch (but not TempleReady) to carefully check the Ordinance Index and the Ordinance Index Addendum, and Ancestral File to verify whether the temple ordinances have already been completed. Please be advised that the surnames, date, and localities in these files may vary from the information you may have for the same individuals. This is very common for records from that time period. Often the names of the name of the country or the locality is used as a surname. Dates are usually calculated and may differ as much as two hundred years. These variations in identification do not affect the validity of the temple ordinances. TempleReady is not able to check for every possible name, date, and locality variation and so a careful search of the Ordinance Index, Ordinance Index Addendum, and Ancestral File is necessary to avoid duplication of temple ordinances.
 - b. If the names of your ancestors are not found in these files, please prepare a GEDCOM file of only names of those individuals born before A.D. 1500. If you cannot prepare your names by computer, please submit them to the Family History Department on family group records.
 - c. Send your submission, with a pedigree chart showing your relationship to the deceased persons whose names you are submitting, to the Medieval Families Unit, Family History Department, 50 East North Temple Street, Salt Lake City, Utah 84150, where additional sources will be examined to ensure that the ordinance work has not been completed. ~~We will then send those names which qualify for ordinances to the temple indicated in your submission.~~

Your efforts in ensuring that this work is completed in an orderly manner and without unnecessary duplication are greatly appreciated.

ATTENTION: regarding item 3 c :

Please read the ADDENDUM on the backside of this page for clarification of instruction regarding the sending of the PEDIGREE CHART and your being able to do the ORDINANCE for your ancestor.

ADDENDUM

BORN BEFORE A.D. 1500

SUBMITTING FOR ORDINANCES

Regarding Item 3 c : Sending your submission to the Medieval Families Unit,
Family History Department, Salt Lake City, Utah

A. Clarification regarding the Pedigree Chart showing your relationship:

1. Prepare your Pedigree Chart on paper - beginning with yourself and ending with your relationship to the person for whom you desire to do temple work in the Medieval time period (born before A.D. 1500).

Note: you may print-out your pedigree from your computer file.

B. Clarification regarding your being able to do the ordinance work for your ancestor:

1. After the personnel in the Medieval Families Unit have checked your GEDCOM:
< If the ordinance work has been done for your ancestor, they will print-out a sheet showing the name and ordinances completed. They will then send this information to you.

2. If the ordinance work has NOT been done for your ancestor:

< The Medieval Families Unit will prepare a Temple Ready GEDCOM with your ancestor's name and required information (from the GEDCOM which you sent to them), and will then send this GEDCOM to you. You may then take this Temple Ready GEDCOM to a temple of your choice where you will receive your cards.

< NOTE: It is not necessary for you to send an extra disk. The Medieval Families Unit will donate the disk for the Temple Ready GEDCOM which they will send to you.

From: The Medieval Families Unit
Family History Department
50 East North Temple Street
Salt Lake City, Utah 84150

GENEALOGY IN BRITISH MILITARY AND MARITIME RECORDS

Naval Records

By

A. W. H. Pearsall, M.A.

I will start off with my own version of the story of the family tradition of naval officers which relates to ancestors who by family tradition were in the Navy with Nelson in the victory at Trafalgar. By long experience I have found that one of these statements may have an element of truth, either he was with Nelson at some time, in the Victory at some time, or at Trafalgar in some other ship.

The situation concerning naval records is much more satisfactory than the merchant shipping one. The earlier period prior to the middle of the 17th Century was only covered by things like the State Papers, at the Public Record Office in London which means that you have to look through packets of documents in the hope of finding names.

From the middle of the 17th Century the Royal Navy was a well organized body with the Admiralty records still existing. It was probably the largest single organization in the country and it developed a series of regulations and customs which provide a great deal of assistance to genealogists. At the same time we find the high official standing of naval officers brings the profession into the situation where people find it possible to publish works of reference from the printed sources available.

The great mass of naval records are available, of course, at the Public Record Office in London. But in Tudor Times and Early Stuart Times the information is rather inadequate. There is nothing complete for either ships or officers. From about 1542 onwards by the hard work of people who have gone through the original documents we have a fairly complete list of officers. From 1660 there is still more. From about 1688 to 1690 there is a great deal. I can only summarize now what can be done. The records are extensive and the naval registration became more complicated and the records divided, and therefore you have a variety of documents.

I will just say a word here about the administration because it is a rather complicated thing. I might mention one or two of the organizations. There was the Lord High Admiral. He was the great officer of state in command of the navy. This office remained a personal one until about 1708. Afterwards it was given by commission by what is called the commissioners for executing the office of the Lord High Admiral of England which is usually called the Board of Admiralty which continued until 1964 with one short gap between 1827 and 1828. The Board of Admiralty was actually the body which decided the policies of the navy and ran it. Underneath it there were various subsidiary boards. The Navy Board which ran the dock yards and paid the seamen and so on. The Victualling Board which provided the food. There was another organization which was called the Sick and Hurt Board or sometimes the Transport Board which dealt with the sick and hurt and transport. Of course, these boards all corresponded with one another and there is a great deal of information to be found by the diligent searcher in the correspondence which passed between them although they are not particularly genealogical records as such.

Now the subject of naval records is conveniently divided into four. There were records of ships, records of commissioned officers, records of warrant officers, and finally records of the ratings or what are known in America as the enlisted men.

Now I will begin with ships because these are quite important genealogical records not only are they the basic unit of the navy corresponding to the regiments in the army, but also their numbers and their movements are sufficiently well recorded to be used as a genealogical tool. This is one great difference from the merchant service situation. If we know the name of the ships, we can generally find where they were at a particular time. The principle source of this information is a series kept at the Public Record Office known as "The List Books". They don't tell you exactly where a ship was, but they tell you all the ships of the navy on one list for every month, then if you want to know the names of the ships that were on the East Coast of America during this particular month you can find them in this list.

Technically in the early days the rank of commissioned officer was rather peculiar up to about 1660 or shortly after. You find that a man appears as the captain of a

small ship. Later on he will become a lieutenant in a bigger one which causes quite a drop in rank. After about 1660, things became more organized and the officers settled down to their ranks of lieutenant, commander and captain. Once they were appointed as commanders of a small ship, they would not serve again except in command of a small ship. Eventually they would become what we call post-captains. In that case, they would only serve in command of large ships. Once they were captains they were governed entirely by senior officers and were subject to flag rank.

Now these matters are important because it explains why some of the existing records evolved. In the navy, seniority became quite an important matter. If a group of ships were together, of course, the senior captain was the one who was in charge. And it meant the production of certain publications which were used at the time for reference purposes. Also before 1800 the appointment books listed particular jobs. An officer was not promoted and then appointed to a ship as a separate operation. This promotion could be made either by the Admiralty or by the commander-in-chief on board a particular station. A midshipman would be made a lieutenant by his commander-in-chief and he would be given a commission say as a second lieutenant of the "Royal Sovereign" or whatever the ship's name was, which would be both his promotion and his appointment to a particular ship. This system went on throughout the 1800's until the present system was adopted. I mention this particularly and I will quote an example later on because there is a certain amount of confusion particularly with officers who are promoted by a commander-in-chief.

It will be seen, therefore, that the information about officers holding commissions can be put into two sections, that concerned with rank seniority, and that concerned with the ship in which he served. The navy was a considerable organization. Its rank and seniority may be found from a contemporary publication known as the Sea Officers List which is purely a seniority list. And, from various other documents, that is manuscript documents which exist for a period before the Sea Officers Lists began. Several of these documents have been published, some from the Pepys Library at Cambridge, and others from the National Maritime Museum have been published by the Naval Record Society into a lengthy series of volumes starting in 1893, and these offer a good deal of material to the genealogist although in most cases the volumes were not primarily directed toward them.

However, a consolidation of all of these early lists has been undertaken by the National Maritime Museum, and it is available in a rather restricted way under the title Commissioned Sea Officers of the Royal Navy, 1660 to 1815. This work is not generally available to the public. It is to be found in most libraries having naval interests. It is found in such places as the Library of Congress and the New York Public Library. It is very useful for the first stages of research, and you can frequently find whether the person was in fact a naval captain or an officer. I should add that since this work came out we have collected a large number of amendments to it and we keep an up-to-date copy at Greenwich. It is more difficult to find details about an officer's service in the late 17th and the 18th Century. This is not in fact covered by any contemporary publication until the late 1790's.

In the Public Record Office are a series known as Commission and Warrant Books which give the appointment of all officers to ships together with their passing certificates. These were documents which show that young seamen had passed an examination for advancement to the rank of lieutenant. The passing certificates are preserved in the Public Record Office. They do, in fact, give details of the precious career of the officer. Unfortunately, they are not absolutely complete. Those who passed the examination for the rank of lieutenant particularly abroad are not to be found there.

Thirdly there are what are known as the full pay and half pay books which give information about the services for the period they were in. They sometimes give you a lead to relatives. At this point we might say that there was an early Navy List printed by a publisher by the name of Steel. This gives you some information mostly seniority again with the appointments of certain officers in the ship such as captain, first lieutenant, etc.

For marine officers much the same information is available. The marines were run rather like the army. From 1815 onwards the task is much easier because from this date the Official Navy List commenced. This is the equivalent of what has been described as the Army List. It was issued at first monthly and later quarterly. It included information both about seniority and about rank and about the place of service. It is well indexed and works both ways. You can use the index and find out quite quickly, if you know the name, what rank a person has. There were several other unofficial publications, some of which were out before the Navy Lists.

I might mention, these Navy Lists were out in the 1840's and 1860's. These lists give more information than the official lists. There are other publications which were biographies of naval officers. Some of these appeared as early as 1795. Then there was Marshall's Royal Navy Biography in the 1820's which was published over a period of seven years and O'Burns Naval Biography in 1849. Only, O'Burns is a very useful publication. The other two, I think, only give a small amount of information about the individuals.

Now turning back to Warrant Officers, I'd better say of course, at first what warrant officers are. The naval rank of a principal originated in the old days in the Tudor Navy when the gentlemen bought the ship and the seamen sailed it. The commissioned officers are in a sense the gentlemen and the warrant officers are in a sense the seamen. But instead of receiving a commission, they received a warrant from the navy board, the organization I mentioned earlier. These included such officers as masters, boat-swains or bosuns, carpenters, gunners and surgeons.

In general, you can find the same information as the commissioned officers in the manuscript sources. They are dealt with in the same books, The Commission and Warrant Books but there are no printed lists from which to start and the records relating to the various ranks varied to a great extent. Trinity House, London, maintained the records. The Certificates of Qualification were destroyed in the last war.

Finally I will just say a word about the ratings. I have mentioned some of the records in connection with John Fitzgerald in my last talk. The ratings did not serve continuously in the navy until 1853. Before that they would join a ship and be paid off at the end of the commission. Many of them, of course, would take up another job in an entirely different kind of activity. The records of ratings are quite good. They depend very largely on the ships muster, the ship's muster books, and the pay books which show everybody on board the ship, in fact, the officers and the crew. They show the age, place of birth, and when they joined the ship, how they joined the ship, and they also show when they were discharged. That's the naval term for when somebody leaves the ship for some reason. They were either discharged to another ship, discharged to shore, discharged dead, or what we call "run", that is deserted. The navy still uses these terms. These muster books also include anybody who took passage on the ship from one place to another.

Finally, I will just mention the dockyards. The dockyards were the greatest industrial establishments in the country in the 18th Century. There are quite good records in the Public Record Office of the yard pay books and the yard muster books. It is possible by going through these yard records and the other records that we have at the National Maritime Museum and also at the Public Record Office that you would be able to find an ordinary shipwright in which you were interested.



WORLD CONFERENCE
ON RECORDS
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Salt Lake City, Utah, U.S.A.
5-8 August 1969

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GENEALOGY IN BRITISH MILITARY AND MARITIME RECORDS

Part III

Merchant Shipping Records

By

A. W. H. Pearsall, M.A.

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Government regulations relating to merchant shipping were practically non-existent so that we have no complete records either for ships or for the men who manned them. Nor have we much in the category of records which were kept for quite different purposes. The reason for this scarcity of records is that merchant shipping, like most industries prior to the 19th century, was organized in very small units. Ship owners were in business in quite a small way. Frequently, they owned ship shares and had several shares relating to several ships. This meant that the total amount of money involved was still rather small. Merchant ship business would be carried out by the Master, who was frequently one of the owners as well, or the Super-Cargo, who was somebody carried on the ship especially to deal with cargo matters. Consequently, the records of the ships activities might be very small. This was because these two individuals would have no need to write letters other than navigational ones to the principal owner at home. There might be a handbook as well, but these business records often did not survive the life of the owner.

The result is that the genealogist interested in merchant shipping depends very largely on the sources available, such as parish registers, rate books, wills, and so on about which you've heard from other speakers. There is, of course, the complication with seamen which is much more likely to happen to them than to other people, that is they moved from one district to another. So you do get seamen's quarters in towns such as Limehouse in London, where the seamen congregated. Of the specialized records which are available, most of them are in the Public Record Office in London. All include genealogical information which is purely incidental in the same way that one can find numerous names of people in such records as the State Papers. The records of the High Court of Admiralty, for example, contain a lot of information about merchant shipping. A lot of information from this source was used in the principal book on merchant shipping in the 16th and 17th century by Professor Davis

about the shipping industry between 1600 and 1750, but this is not much use to the genealogist, I'm afraid.

The Port Books prepared by the customs, frequently give the name of the ships' masters. There are others such as the records of the seamen and shipping which give details of funds paid by seamen to various seamen's charities and hospitals. Many record offices have isolated documents or groups of documents, but everywhere the tale is the same, there is no comprehensive series to act as a basic point of departure.

Master mariners are frequently named, partly because it was necessary to distinguish between two ships of the same name. This is a very important hazard that should be mentioned, because at that time there was no regulation to restrict two or more ships having the same name. If you come across someone who is the master of the ship "Mary" you may very well come across 50 or 100 ships of that name. The master mariner's names are often party to the agreement or litigation or whatever it was. Certain courts had guilds or corporations of master mariners, some of the records of which have survived. Few of these give a great deal of genealogical information, such as date of birth or names of parents. An index of master mariners is probably something that could be gradually built up over a period of time.

A good deal of work has been done by researchers in the past in extracting information from the sources available in the Public Record Office. Masters are also named in another very important source, that is the printed book Lloyd's Register of Shipping, which commenced in the 1760's. Again, they do this not only to distinguish between ships of the same name, but also because the purpose of Lloyd's register was essentially a document to assist in the insuring and licensing of ships. The name of the master was something which was taken into consideration. He was known to be a reliable man, therefore the insurance that was taken out had a more favorable rate. But I should emphasize that there wasn't a complete list of ships until the late 1870's. Prior to this date, Lloyd's Register contained a list of the ships which were actually insured with what is known as the Corporation of Lloyds, a body of underwriters. This register was undertaken to help them in their work, so this body exercised control of the standards of the profession. We also find names of the masters in many local papers. They are, of course, very patchy indeed in the 18th century mostly, and in many places do not appear until the 19th century. These do not give much information, just who it was, and that they trans-

ferred from one ship to another.

The only merchant shipping organization, in the proper sense of the word, in the 18th century was the Honourable East India Company. From the early part of the 18th century it kept good records of its ships and their crews. These can all be found in the India Office Records in London. The company required its officers to have qualifications in navigation and also to have had experience in seamanship. Before you could become a third officer you had to have been a fourth officer, and so on. So, each officer had to produce a certificate to show that he had done the required things before he could receive his appointment from the committee of shipping. It is possible, therefore, to trace the career of any senior officer. In addition, the majority of the ships usually include lists of both crew and passengers. Furthermore, from 1760 onward there was a printed register published by Charles Hardy. This gives details of each voyage made in Company service and lists all the officers with an index and this continues until 1834. Once again, as with most all of these records, they don't cover parentage or births or deaths. Whilst we are talking about the East India Company, I might mention that sometimes in looking at these records, you frequently find letters HCS or HEICS, which means that these people were in the Company's service.

There were, of course, family links among seamen; son followed father and so on. In the East India Service, it is possible to follow these links in a way that you can't in the Merchant Service, though there is no doubt that these links, of course, existed. The East India Service represented the summit of the merchant seaman's ambition. It was a very lucrative post and one with very high prestige, and it is not surprising, therefore, to find many families who made their careers with the East India Service.

This does not always confine itself to the Marine Service. I have an example here of the Hamilton family who began with Alexander Montgomery, who commanded the ship "Vespera" in 1776. Now his sister married John Hamilton and they had three sons. The first son, John Hamilton, went into the East India Service and began in Alexander Montgomery's ship. Then the younger brothers followed in the overload ship. These four people held command in the East India Service from 1776 to 1871. In the meantime, although the sons of the sons did not go into the East India Service or into the Marine Service, three of the elder sons went into other branches of the East India Company Service.

Now, a few other records which I will mention. There are some in the archives of certain societies which assisted the poor boys to go to sea. Most of them went into the Navy and the Merchant Service. The chief of these was Greenwich Hospital, which was founded in 1694 to act as a home for old, disabled seamen. In the 17th century, it added to its functions a school for the children of seamen and from that date on they have very good records of the boys and girls who went to that school.

There was also Christ's Hospital, which was founded in 1695. This was a school devoted primarily, amongst other things, to those interested in navigation. The officers in the East India Service, in fact, had to receive a certificate of proficiency from the mathematics master of Christ's Hospital. The Christ's Hospital records are good and give good information about the boys, their age, their parents, place of birth, where they came from, where they attended school, when they left, and usually what happened to them afterwards. Sometimes a personal description of the boys is given.

The third is the Marine Society, which was founded in 1756, particularly for sailors. It ran a training ship and also has records which give similar information to those of Christ's Hospital.

The Greenwich Hospital records are at the Public Record Office. The Christ's Hospital records have recently been transferred to the Guildhall Library in London. The Marine Society records are with us at the National Maritime Museum at Greenwich. Of course these records cover only a very small part of the Merchant Service. Toward the end of the 18th century, the situation improved, due to the increasing government interest in shipping.

The first step was the compulsory registration of ships from 1786 onwards. The registry included the names of the owners and the masters. There are gaps in these registers. Some of them have been destroyed for one reason or another, particularly in the famous Custom House fire in 1814 in London. But there is a great deal of genealogical information buried in these documents. The National Maritime Museum is at present beginning a scheme to transcribe as many of these records as possible. From the genealogists point of view, this is quite important, because, of course, ships are one of the things that you generally find information about. If somebody served on a certain ship and you find something about the ship, you might be able to learn something about the man.

The next step was the introduction, in 1835, of the official crew lists and agreements, together with the seamens register, modeled on the French "Inscriptions Maritimes". The idea of this was to assist the manning of war ships at the outbreak of war to try and avoid the use of press gangs. The register petered out by 1850, but the crew lists and agreements are still used in the Merchant Service. They give a list of anybody on board ship, with age and place of birth, and the last ship they sailed on. The trouble, of course, is that there is no nominal index to it and you have to know the ship's name to make a start. Even then you can only go backwards to the previous ship and the ship before that. In the first place, these lists are quite well arranged by the port of registry. So if you are interested in a place you can find quite a large number of volumes regarding ships that sailed from your port. In 1855, the Merchant Shipping Act introduced what is known as official numbers for ships. The idea of the official number was to overcome difficulties produced by ships changing names. The number always remained the same and was supposed to have been carved on one of the beams of the ship. From this date onwards the crew lists were kept by official numbers.

These records are, of course, very useful if you can get a start. The final development was the introduction of certificates of competency for officers in the 1850's. Full records were kept of the certificates that were issued, as well as the certificates themselves. This included the officer's applications to sit for the examination and details of his previous service, because before he could take the examination he had to have done a certain amount of service at sea. Also, the address where the man was living at the time he applied to take the examination is given. There were also records kept on another form of the service subsequent to the examination, from about 1855 onwards. The certificates were not compulsory, at first, because officers that had been at sea for many years had no means of getting them. So it's only gradually that you get every officer who has a certificate. Once again you don't get much about the parents on these records.

All of these records that I have just mentioned, the crew lists and the records of the officers, are presently held by the official known as the Registrar General of Shipping and Seamen at Cardiff. There are negotiations underway at the moment which will lead to the transfer of most of them to the Public Record Office in a very short time. Some of them, I think, may well come to the National Maritime Museum as well, but I'm not quite sure yet.

I've already mentioned Lloyd's Register. The Corporation of Lloyd's has another set of records which relate to merchant ships, but they mostly relate to ships movements. They are not very easy to work with unless you have a certain date and a port of departure. And, of course, the Corporation of Lloyd's is not a research institution, so one has to be rather careful about what one asks them.

Well, that finishes this talk on Merchant Shipping. But, I thought I would talk to you for a few minutes about some work done by a friend of mine which will give you a very good idea of the work which has to be done in an effort to trace the career of a merchant mariner.

This was John Fitzgerald. John Fitzgerald is quite well known to the students of Antarctic discovery. In 1830 he discovered Equity Land. He later on charted Graham Land, also in Antarctica; but nothing else was known about him. My friend Mr. H. G. Jones has been working for several years trying to discover details of his career. He eventually produced something which is a fairly good biography of him. I'll run through the list of the records he used to give you an idea of what this man did. He started with the opinion that the place names that John Fitzgerald gave to places in his Antarctic discovery related to his personal life. He found that Mt. Charles Henry George was named after three partners known as the Enderby brothers. Mt. Gordon was named after one of the Enderby daughters who married into the Gordon family. But, there were two or three mysterious ones which he couldn't find anything about.

One of the places named was Mt. Coddington named, of course, after a famous admiral of the period. There was also Cape Ann, Mt. Moberly and Cape Island.

He went through the In-letters to the Secretary of the Admiralty at the Public Record Office. This was because Fitzgerald, in fact, started in the Navy at the end of the Napoleonic wars. He eventually found in the Secretary of the Admiralty letters that John Fitzgerald claimed to be a master. He also looked through the lists of midshipmen and found the certificate of John Fitzgerald under Captain Moberly. That solved the problem of one of the names. Once he found Captain Moberly's name, of course he was able to look in the return of officers services in 1846, and he found the names of Captain Moberly's ships, and was then able to look up warrant officers and seamen services, the ships paybooks, the ships muster books and the logs, which

gave him an outline of Fitzgerald's Naval career.

At the end of the war, however, this man had to leave the Navy. The Navy, of course, was greatly reduced and he was then, of course, obliged to look through Lloyd's Register of Shipping to find out when he became a master. With that he found out that he was the master of several ships. Some went to Antarctica, and several other ships traded with the West Indies and Australia. A number of papers were looked through: The Courier, the Western Journal, the Ipswich Journal, the Dawes Commercial Advertiser, Lloyd's List, which is of course a maritime paper which gave the ships movements, the Sydney Herald, Murrays Review, the Portsmouth Gazette, the Hobart Town Courier, the Hobart Town Advertiser, and all the Australian and Tasmanian papers.

He also looked at the Fitzgerald Journals regarding his famous voyage, there were two copies. One kept in the British Museum and the other in the library of the Royal Geographical Society. In the Royal Geographical Society he also found a membership form for the membership conferred on John Fitzgerald in honor of his achievements. He searched Percival Boyds Marriage Index and with what he eventually found in this index, and, working with the ships muster books at the Public Record Office, he was eventually able to go to the Middlesex County Record Office for the Enfield overseers of the poor rate books. At the Essex County Record Office in the transcripts of the parish registers of Waltham Abbey he was able to trace the parents and the place of birth of John Fitzgerald.

He then went through various journals, made searches at Somerset House, and went through books such as the Navy Lists, Lloyd's Register and so on.

One interesting thing he did come across in the course of his searches was that when he discovered John Fitzgerald's death, which occurred in 1848, he looked in various journals to find obituaries and all he found was a notice in the Nautical Magazine for 1849. The notice said, "The late Mr. John Fitzgerald, Royal Navy, or the case of the widow and four children of the late Mr. John Fitzgerald, acting master in the Royal Navy. We're happy to discover them in time to prevent them from perishing from lack of sustenance by some wealthy individuals whose names we see amongst our subscribers." This was clearly a matter of the Nautical Magazine asking subscribers to support by subscription John Fitzgerald's family.

Mr. Jones searched all of the naval books and sections of the Nautical Magazine but could find no record of any case relating to the widow of John Fitzgerald. Fitzgerald left no will so he obviously died in poverty. And, so after 10 or 11 years Mr. Jones called it a day, but it is an interesting example of the number of documents one has to go through to find details of a merchant seaman.

RESEARCHING PHOTOGRAPHS FOR A BRITISH FAMILY HISTORY

Lawrence Taylor

Born in England. Resides in Reading, England. Dean of humanities, principal lecturer, and head of the Division of History, Bulmershe College of Higher Education. B.A. Coauthor and editor.

They age, plagued by the usual ills of other objects made of paper. They are lost, or become valuable, are bought and sold; they are reproduced. . . They are stuck in albums, tacked on walls, printed in newspapers, collected in books. Cops alphabetise them; museums exhibit them.

Paradoxically the photograph is the most prolific and yet the most tantalising of all the records available to the family historian. Prolific, because since the revolution in technology that produced the camera as we know it in the late nineteenth century, countless millions of photographs of individuals, groups, places, and events have been carefully staged or taken by chance. The result of this iconographic and topographical flood can be found elaborately framed, hanging on walls or displayed on cabinets and mantelpieces, carefully arranged in albums, carried lovingly in vest pockets and handbags, or incarcerated in cupboards, drawers, and attics. Evidence for the prodigality of our ancestors in preserving their likenesses can also be found in secondhand shops and amongst the bric-a-brac on market stalls, where faded collections of anonymous and long deceased ancestors are offered for sale, dispersed on the death of a descendant whose heirs wish to dispose of these unwanted effects.

The powerful attraction and financial potential of the photograph was quickly realized by nineteenth century entrepreneurs who developed photography into an immense industry—as early as 1859 it is said that it was impossible to

linger on the streets of Paris without "being annoyed² at every turn by photographers." It is no surprise, therefore, that photography has now acquired a history in its own right, as well as museum displays which illustrate its growth and universal popularity. In England those interested in the history of the camera can visit the Kodak Museum (Harrow) and the Science Museum in London, where early experimental material is on display. Across the road in the Victoria and Albert Museum the history of photography is presented. The Fox Talbot Museum at Laycock Abbey, Wiltshire, is dedicated to the work of one of the great pioneers of the photographs.³ However, while the science, technology, and aesthetics of the photograph are fascinating, the family historian is more concerned with the social impact of the photograph. And "revolution" is not too strong a word to describe a process which enabled those who were far too impoverished to have their portrait painted, to afford a direct "copy of nature" which could be sent to mothers and fathers, friends and lovers, thousands of miles apart—and, after all, this was the time of the great migrations from the Old World of Europe to the New. Men, women, and children from the British Isles were dispersed around the globe as they sought to escape from poverty and oppression to a life, above all in America, Canada, Australia, and New Zealand.

Just as the photograph accompanying a letter became a more tangible means of keeping in touch with friends and relatives, so it was to become a universally important way of recording group solidarity as expressed in kinship

Disderi's popularization of the cartes-de-visite, most professional photographers had their names and addresses published on the bottom, or reverse, of a photograph, the coming of the snapshot meant that such vital pieces of evidence concerning persons, time, place, and occasion were in future to be left to chance. Unfortunately, most families didn't seem too concerned about the difficulties their descendants might have in identifying great-grandmamma or a second cousin twice removed, so the anonymous "snapshot" more often than not poses a considerable challenge to the ingenuity of the modern researcher. On the other hand, it did lead to pictures "showing ordinary men and women, not in their Sunday best in the portraitists studio, but in their street or working clothes, relaxing on the beach or about their business. Through them we have a detailed picture of everyday life of a kind never previously available."¹²

Provenance: The Problem of Identity

As stated at the beginning, for the family historian, the most common experience of photographs is one simultaneously of "feast and famine", with a sense of frustration increasing as one by one anonymous pictures are presented before one's eyes. As with all historical documents, it is rare that a photograph will yield up its secrets without some struggle on the part of the researcher. Rarely, too, will this happen without records to an individual--a repository of the family's history--who can decode it, or without reference to tother known documentation which can begin to contextualize it. Very often the photograph will relate to a hitherto unsuspected branch of the family, perhaps to a close friend or associate, or it may even be a stray which has nothing to do with the family at all. On the whole, such pictures in a collection are unusual--generally, although the connections may be obscured, all the fragments do fit into the jigsaw.

Another common experience is that a

family presence has been identified, but this fails to indicate the connection with the other people in the picture. In all these cases the researcher needs to try and establish the history of the photograph itself and in particular to discover any changes in ownership. So a hierarchy of questions suggests itself:

Where did the photograph originate?
 Can the individual who owns the picture now identify anybody? If not. . .
 Who was the last owner?
 Is it known how it came into his hands?
 If the person is still alive, can a contact be made?
 Can this person throw any light on the picture?

The process is not so dissimilar to the method of authentication used by the art expert, and for the family historian the fruits of research may be as highly valued. The analogy with the art expert can even be carried a little further, for while the family historian is not confronted by the problem of forgery, the degree of misidentification or unintentional error is probably quite as high.

As with all forms of research, it is advisable to employ a systematic approach to the problem of discovery and authentication. The flow diagram at the end of the paper was devised some years ago in order to enable researchers to analyze not only all the available data that might be contained in the photograph, but also to squeeze out any potential clues that might be followed up in libraries and record depositories--chiefly through the means of maps, street directories, census records, and newspapers.

A rather more risky method is to try to identify individuals by matching photographs. Although this is fraught with danger, it may be possible to discern a life-sequence, such as child-adolescent-young married-middle age-old age. However, there is often very little to connect the parts of a

sequence unless you have a good sample of photographs of the same person at different ages--after all, how many balding men with middle age spreads have any resemblance to the slim, handsome, athletic college students of twenty years ago? And how many of us, unless we are the mother, can tell one baby from the next? Nevertheless, it may be well worth employing the idea of the family cycle in order to produce a sequence than can be tested against other known information. ¹³

Tracing Grandfather

My attempts to trace my own paternal great-grandfather provides an example of what can be achieved by using photographic evidence. Because of a serious family feud of long standing, after my grandfather's death my grandmother would never discuss his side of the family. It was not until quite recently, some years after her death, that my father produced the photographs (see end of paper). Through oral evidence of an exceedingly fragmentary nature, I had heard that my great-grandfather was in business, although what business he was in was never made clear. Likewise, I had heard that my granfather's two brothers had gone to Cambridge University, one subsequently dying in Malaya, where he was an engineer of some sorts; the other becoming a doctor in London. According to family legend my own grandfather had a stormy adolescence, running away from school to become a motor mechanic. Later he joined the well-known automobile firm of Wolsey in London sometime before 1914. Upon the outbreak of war in 1914, he immediately joined the British Expeditionary Force as a driver, and his wife and young family didn't see him again for almost a year.

A partial key to this mystery was the survival of a picture of a shop (Fig 1) which the name and address of the photographer strongly suggested was in St. Albans, Hertfordshire. This showed my great-grandfather, identified by my father, standing proudly outside the shop with two of his employees.

Given these vital clues, it will now be a fairly easy task to check the local directories, electoral lists, rate-books, censuses, and newspapers to see what other information exists about the family. Hopefully I shall at last discover who my great-granfater and grandmother were and what has happened to my great-uncles and any of their surviving descendants.

Besides providing assistance with the genealogical clues, the photograph also provides evidence of the kind that Professor Arthur Marwick of the Open University has aptly termed "unwitting testimony". The images of great-grandfather suggest a way of life altogether superior to that of H.G. Wells' Mr. Polly, who, you will remember, lived above his tiny draper's shop for fifteen hateful years and was driven to contemplate suicide and arson in order to escape from the "Roootten, Beeeastly Silly Hole!"

If he did live above the shop at some stage, the postcard (Fig. 3) showing great-grandfather standing at the front of a comfortable villa suggests he lived there later in his career or perhaps on retirement. The photograph of him in Elizabethan costume (Fig. 5) suggests either a posed studio photograph, or even an interest in amateur dramatics--although the former is the more likely; while the fragment of a seaside picture of himself a son, and a fisherman (Fig. 4) strengthens an existing impression of a prosperous middle-class family who can afford a summer seaside holiday.

Two further examples of how photographs have been used very effectively in reconstructing a family history are provided by Howell Green and Don Steel. Howell Green, who has produced a short pamphlet entitled Projecting Family History; A Short Guide to Audio-Visual Construction, based his first slide-tape program on his grandfather's career as a St. John's Ambulanceman during the Boer War. He discovered a great range of pertinent visual material by scouring the

Disderi's popularization of the cartes-de-visite, most professional photographers had their names and addresses published on the bottom, or reverse, of a photograph, the coming of the snapshot meant that such vital pieces of evidence concerning persons, time, place, and occasion were in future to be left to chance. Unfortunately, most families didn't seem too concerned about the difficulties their descendants might have in identifying great-grandmamma or a second cousin twice removed, so the anonymous "snapshot" more often than not poses a considerable challenge to the ingenuity of the modern researcher. On the other hand, it did lead to pictures "showing ordinary men and women, not in their Sunday best in the portraitists studio, but in their street or working clothes, relaxing on the beach or about their business. Through them we have a detailed picture of everyday life of a kind never previously available."¹²

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libraries and archives of organizations as diverse as shipping companies, village preservation societies, regimental archives, and the photographic collection of the Imperial War Museum, London. The number of occasions on which he has been able to identify his grandfather in actual photographs is surprisingly high. His assiduous and comprehensive researches have certainly vindicated the use and value of pictorial material in constructing a family history. Currently he is researching into an ancestor who was serving in the Royal Air Force in 1918. He writes:

I obtained the log book of my uncle who was an Observer. After six week operations he was shot down. Same routine, learn the details, start reading up. The very first book I tackled was written by an American and illustrated by my uncle's pilot. But at the time I didn't know it. The log book named the pilot as 'Lt. Knight'. The letter from the squadron C.O. telling my grandmother that her son was missing mentioned Lieut. D.C. Knight. The book was illustrated by Clayton Knight. On the last page is described the action when Clayton Knight was shot down, but Knight is a common enough English name. Many books later, a letter came into my possession, written in 1921 to my uncle, from the American! The letterhead spelled out Clayton Knight. How did I¹⁵ know that name? It was so familiar?

Coincidence, or thorough research technique!

Another example of a fascinating survival is given in Don Steel's recent B.B.C. publication, Discovering Family History, which tells the story of the Honeycombes, a Cornish family from medieval times to the present. At the turn of the century Margaret Honeycombe, who was descended from a branch of the family that had emigrated earlier from Cronwall to St. Helier in Jersey to work as masons, travelled to Salt Lake City,

where her husband, James Le Breton, a mason, was working on the completion of the Mormon temple. "Almost incredibly," Don Steel reports, "the Mormons were able to supply a picture not only of the building of the Temple, but of James himself in situ."¹⁶

The lesson in both cases seems to be that patient and exhaustive searching confers its own rewards. The researcher needs to contact all those individuals, archives, and agencies that might conceivably possess relevant photographs--a methodology that demands a creative attitude toward the problem of locating new repositories of source material. However, as the two examples cited above indicate, the researcher must never rely on a narrow selection of sources. Every source needs to be studied in relation to all the other kinds of sources which are available. In the end, it is what Dr. Alan Macfarlane has termed "the convergence" of sources that leads to fresh discoveries.¹⁷

The Photographic Pedigree

One useful way of reconstructing a pedigree is to lay out all the photographic links--much in the way that is illustrated on the front of Conference programs. Malcolm Pinhorn, an English genealogist, has done this very effectively for the family and connections of the Victorian Julia Margaret Cameron (1815-79), who became an enthusiastic amateur photographer in middle age and who photographed not only her own family and close friends, but also many of the local inhabitants on the Isle of Wight. In 1874 she wrote: "The peasantry of our island are very handsome. For the men, the women, the maidens and the children I have had lovely subjects, as all the patrons of my photography know". Malcom Pinhorn continues:

Other models included Mary Kellaway, a local dressmaker, Freddy Gould, son of a local labourer and sailor, Thomas Keown, a master gunner at Freshwater redoubt, and his children

Kate and Elizabeth (Topsie). Photographs of these local people, the butcher, the milkman and the postman survive with photographs of Dimbola and local gentry to give us a glimpse of life in Freshwater in the 1860s. But perhaps the most interesting group of photographs which survive are those of Julia Margaret Cameron and her family, some taken by her, some by others. The family--or rather families include Prinsep, Pattle, Jackson, Cameron, Mackenzie, Somers-Cox, Dalrymple, Gurney, Fisher, Duckworth, Stephen, Norman, Somerset, Tavistock and Champneys. Famous names include Virginia and Leonard Woolf, Clive and Vanessa Bell, Ralph Vaughan Williams, H.A.L. Fisher and F.W. Maitland.

In the article Malcolm Pinhorn goes on to make the valuable point that just as "the genealogist thinks in terms of relationships, of the ties of marriage, kinship and friendship and business and career links which result", so we also need to think of a collection of family photographs in the same way. If we then try to reconstruct a visual record of a period, of relatives, friends, neighbors, local personalities, visitors, and even holiday acquaintances, we will probably find that they "are¹⁸ all in the family album for a reason".

Gleaning the Evidence

As the previous discussion suggests, a great deal of effort may need to be expended by the researcher to recover the last grains of evidence from pictorial evidence. Where adequate material exists, this may be done as Malcolm Pinhorn suggests, by an extensive reconstruction of the family's milieu of friends and neighbors. In addition, there are other categories of photographs which when decoded can associate an individual or family with places, institutions, vocations, and events. These associations may be familial or extra-familial, formal or informal, strong or weak. What

is important to the family historian is that a link, however tenuous, can be established which will provide a new direction to research or reveal hitherto unsuspected data which helps to build up an individual or collective biography. As a bonus, it may also provide insights into social conditions and systems of value and belief.

The following typology, whilst not exhaustive, lists some of the photographic sources that most family historians could expect to find in a typical family collection, or by researching the family's "time and place" in local and national archives and in books of topographical and thematic photographic record.

Sometimes considerable research has to be done before the events depicted in such photography can be identified. Nor can one always be sure that the ancestor or person in which one is interested in present. However, the presence of such a photograph in a collection is usually a fairly firm indication of some kind of association with the event, whether as an actual participant, behind-the-scenes helper, or spectator.

Basic Family Sources

As indicated already for the Victorian and Edwardian periods, the bulk of photographs will consist mainly of "portraits" of members of the nuclear and extended family and household. Where group "portraits" survive, they will tend to be celebratory, depicting weddings, baptisms, and anniversaries, as well as the occasional holiday picture, where the family was a wealthy one.

Almost all the pictures will be the work of a professional, and the background to many of these will indicate that they were posed in the formal setting of a studio. Many of the photographs will be the reverse of the natural and reflect the photographer's belief in what a photograph should convey, as much of the subject's own view of himself or herself.

Thus the image of our ancestors bequeathed to posterity is often an extremely formal one; the subjects seem to maintain either an expressionless, neutral, pose, or one which to our eyes appears unnaturally stiff and tight-lipped. No doubt the austere grandeur of many such photographs helped to establish the myth of the strict and straight-laced Victorians.¹⁹

In contrast to these more stylised products, from which it might be dangerous to make inferences about character without corroborating evidence, are the rather more "relaxed" pictures taken by wealthy amateurs whose hobby was the camera. For these almost exclusively middle and upper class families, there are thousands of pictures which, as the nineteenth century progresses, increasingly celebrate festive occasions such as fetes and garden parties and leisure pursuits like croquet and tennis.

What would be of great interest to the family historian are photographs of interiors. Unfortunately these do not survive in any quantity, although this is perhaps hardly surprising given the difficulties over lighting and exposure. Once again, it is not until the advent of the documentary camera in the seventies that any but the more prosperous homes are recorded in this way.²⁰

Places Connected with the Family

It is possible to detect a clear class bias in the number and variety of photographs which connect places to families. Not unnaturally, if you were the proud owner of a mansion with extensive lawns, gardens, and encompassing parkland, you wanted to record the facts just as in the previous era landowners had prospects of their estates painted, which were placed alongside portraits of their forbears and paintings of their champion horses, cattle, and sheep. (In many estates, animals, particularly racehorses and hunters, lived in rather more comfortable and hygienic surroundings than those who tended them!) Similarly, members of the

arriviste bourgeoisie would keep a record of their summer holidays on the coast at places like Paignton and Newquay—opened up by westward extensions of the railway system. Again such pictures had earlier parallels in the late eighteenth and early nineteenth century, when the very wealthy, accompanied by their artist friends, described in painting, poetry, letters, and diaries their travels amid the romantic scenery of the Lake District and Scotland, or abroad on the continent.²¹ By the 1850s and 60s, the photograph was to become to the rising industrial, commercial, and professional classes what portraiture and landscape painting had been to the aristocracy, gentry, and haute-bourgeoisie of the immediate past.

Amongst the lower middle classes and more particularly amongst the rural and urban proletariat, there was less reason to adorn the living room walls with pictures celebrating where one lived. The back streets of a crowded London borough like Lambeth or Hoxton had little to recommend them aesthetically or environmentally, and as the majority of workers rented their homes from slum landlords there was little sense of property.²² Indeed this sense of property probably doesn't develop until the early Twentieth Century, when home ownership began to spread amongst the expanding lower middle class groups like junior civil servants, teachers, local government officials, and other petty functionaries. Nor did the mass of the population have the disposable income to enjoy holidays in the sense that we now use the word. However, with the coming of the railways there was a rapid growth of popular holiday resorts like Brighton, Margate, and Southend, which served London and the Southeast; Blackpool, thronged with families from the Lancashire cotton towns; and Skegness, a magnet for Yorkshire and the Northeast. So hundreds of thousands of urban dwellers were now able to escape from village, town, and city, either for day trips or short holidays, to visit one of these holiday Meccas, to paddle in the sea, and to

enjoy a few hours of fresh air and sunshine. Not unnaturally, besides consuming beer and fish and chips and walking along the sands, the visitors wanted to celebrate the occasion by having their photograph taken on the pier and to purchase a postcard as a memento to send to their friends.

The postcards in particular are extremely valuable. Besides the postmark, they often carry messages on the reverse which enable the researcher to identify both the recipient and sender. Not only do they pinpoint where the individual was staying and with whom, but the destination of the card may well indicate a place of residence. They can also provide the family historian with valuable insights into the social history of the individual or family. Most resorts are well written up, and books like The English Seaside Holiday provide interesting descriptions of holidays of the time.²³

Institutions connected with the Family

The range of photographs falling within this category is potentially very large indeed, and there are certain kinds of photographs that re-occur time and again in both large and small collections.

1. School

Until the passage of the 1870 Education Act which aimed at keeping children off the streets, teaching them the "3 R's", and civilizing them, for the majority of working people the experience of school had been brief, brutal, and seldom educational. After 1870, avoiding the classroom became progressively more difficult, and as a major social institution schools rapidly became the target of photographers; so that from the 1870s there are numerous surviving photographs of whole schools or of individual classes. By the end of the century there are also a surprising number of pictures²⁴ of classrooms and school interiors.

The pictures (figures 6, 7, 8) date from the 1850s and 1930s. The first was taken by the squire of the village of Sulham, near Reading, Berkshire, who was obviously a keen amateur and who used the pupils of the tiny all-age school as his subjects. He photographed them continuously for ten years, and the album in which this and other photos were discovered was fortuitously rescued from a dustbin following the closure of the school. Despite the paternalism of the squire, whose family had built and endowed the school to provide a basic education for the children of their farm workers and indoor servants, the children's clothes and general appearance are indicative of the widespread poverty and harsh conditions under which they lived. By the 1930s, conditions, as evidenced by the picture of children in quite a poor area of Reading, a town a few miles east of Sulham, were obviously improving. The children look well-clothed and nourished.

2. The Churches

The institutions of church and chapel continued to play a highly significant role in the lives of people of all social strata during the early era of the photograph, whether at the purely symbolic level of performing services connected with baptism, marriage, and burial, or as providers of spiritual support and elementary education. In this latter respect the Anglican and Nonconformist churches were in open competition with one another from the early Nineteenth to the Twentieth Century. The churches also organized fun-raising for charities, and thus became the natural focus for a wide range of social events ranging from fetes to jumble sales, bazaars, bun-fights, lantern-lectures, and the ever-popular Sunday school outing.

The pictorial evidence for many such activities and others will still be found in family collections. Other pictorial records may still be in the possession of the churches or of older members of the

congregations. Entries in late Nineteenth Century church magazines recording a church outing may well be paralleled by privately-owned photographs showing people setting off in horse-drawn wagons; later ones will probably reflect the revolution in transport associated with the internal combustion engine and the advent of the charabanc.

3. Sport and Recreation

In the United Kingdom there are "sports" and "sporting". Bloodsports are those beloved of the "hunting, shooting, and fishing" aristocracy and squirearchy. These tend to be well documented from the Eighteenth Century onwards, not the least because they were the exclusive preserve of a landed elite and protected by "game laws" which inflicted severe punishment on those who infringed them. This was not a game between "players and gentlemen," but, as E. P. Thompson has documented so vividly in his book Whigs and Hunters, a savage warfare (if a somewhat one-sided one) between highly-privileged landowners and what have been termed 'marginal men' poachers and lawless gangs from the pullalating slums of the cities.²⁵ The upper classes also perpetuated sporting privilege through the educational system, where the so called public (i.e., select "private" schools) provided both a classical education which carried boys on to the universities, Inns of Court, Parliament, the army and navy and careers in the diplomatic and colonial service, as well as a physical education which taught them to "play up, play up and play the game." It is a commonplace, to quote the saying attributed to the Duke of Wellington, that the battle of Waterloo was won on the playing field of Eton, yet there is a good deal of literal truth in the statement—and the Duke was not given to wasting his words.

By the time photographers had arrived on the scene, the sporting life was raised almost to the level of a religion for the scions of the ruling class, as is portrayed in the countless photographs

from the 1860s onwards of rowers and cricket, football, and rugby teams. In school "house" matches and interschool games, sport was apotheosized. It was no longer a question of winning and losing with manly grace, but of "playing the game of life".

If shooting on a Scottish grouse moor (from which the tenants were often evicted to make way for the birds), playing polo, or yachting at Cowes was beyond most purses, the working classes were no less enthusiastic about sport.²⁶ As witnessed by the camera, most towns and villages up and down the country had cricket and football teams, and by the 1880s association football was drawing huge and at times rather unruly crowds. It seems that football violence is not a new phenomenon in Britain.

In figure 9 you can see a village football team in Northumberland. This is of additional interest because it is part of a collection relating to the history of Northeast England collected by Professor Norman McCord,²⁷ at the University of Newcastle-upon-Tyne. His commentary on the photographs indicates how valuable evidence can often be collected about a picture through oral evidence and matter sifted from contemporary club accounts and the newspapers. It also indicates very vividly how narrow ancestor "hunting" can be self-defeating, while a collaborative effort to expose the history of an area can throw up a number of names and associations which previously might have been thoroughly mystifying. Professor McCord says of his photograph that:

It shows a colliery village's football team. The team is the Barrington Villa team of 1906-7, winners that season of the local Wansbeck Valley League championship. At top right, wearing cloth caps are Jack McNally and Henry Dunsmore, two of the top hewers in that colliery; they were not heavy drinkers, but crack hewers, keen gardeners and football mad. Immediately to the

left is Jack "Wire" Rutherford, who left the pit to become a professional footballer for a London club shortly afterwards. His two brothers, Jimmy and Tommy, are in front of him and slightly to the right. They appear from oral memory in the area to have been something of a harum-scarum trio. The man with bowler hat seated to right of the trophies is Edward Carr, under-manager of Barrington colliery for about forty years till he retired in 1923.²⁸

The recreational activities and hobbies of our ancestors are well worth investigating, and if followed up are likely to convey a great deal about the kind of social milieu in which they moved. It might not always be flattering to find that one's ancestor was a drunken roisterer frequently in trouble with the police. On the other hand, it might indicate a good deal about contemporary social conditions and the structure of the community. In Sussex the farm laborers found escape from the weariness of work and their crowded cottages in the village pubs. These were not places where men drank to excess, but male gatherings which paralleled the exclusive London Clubs of their social superiors. At the pub a man could smoke a pipe, play darts and dominoes, joke with his fellows, review the day's events, and sing the traditional Sussex songs with their haunting lyrics and melodies.

Bob Copper describes such scenes vividly in his A Song for Every Season:

Few things are quite so effective for releasing tongues as good company and good beer, particularly tongues that spend endless hours of inactivity whilst the owners are alone on the hills with no other company than the birds of the air and the beasts--horses, oxen or sheep--with whom their working days are so closely linked. Although a song sung alone on the hillside under the wide blue sky helps the

day along, a song with good companions in the hot smoky atmosphere of the taproom is something altogether more cheery and satisfying. There is, for instance, plenty of support in the choruses, and the long lingering harmonies, swelling under the low, heavy-timbered ceiling, send vibrations of joy through the whole room. There were plenty of songs appropriate to this time of year, like "By the Green Grove."²⁹

4. Festivals

Some of the events connected with the family are survivals of ancient customs like May Day, Christmas Day, or the rigorously observed September harvest festivals. May the First, a traditional holiday, has been captured both by amateurs and professional photographers with pictures of children (Fig. 10) dancing around garland-strewn Maypoles. Another and later aspect of May Day that has been recorded is the takeover of the essentially rural festival by urban workers in order to express their class solidarity, so that it is possible to find photographs which show trade unionists and members of the labor movement with banners held high, marching to their rally ground where they will listen to speeches from their trade unions and political leaders. In the north of England (Fig. 11) the miners annual picnics and galas served a similar recreational cum political purpose. Other festivals, such as Empire Day (May 24th) are purely secular and recent in origin. Started to celebrate the expansion of the British Empire during the reign of Queen Victoria (1902), it became a rigidly observed occasion, particularly in the schools, where, amidst fluttering flags and bunting, the pupils, dressed up to represent the different races of a far flung empire, would parade in pageant and tableaux. The headmaster of many a grimy backstreet school would then make a loyal address, reminding the pupils of their duty to "Queen and Country". Then, to

mark the event, and to the great joy of the pupils, a half-day holiday would be declared. But not before a photograph had been taken!

5. Vocational Photographs

Some of the most evocative and rewarding photographs are those which connect an ancestor or group to an occupation. At the upper end of the social scale it might be a rather starchy picture of a group of bankers in their boardroom or of a figure like Isambard Kingdom Brunel, the brilliant Victorian engineer, standing by one of his amazing creations, like the steamship Great Eastern, cigar in mouth, looking slightly raffish, but every inch the inventor-entrepreneur. At the opposite end of the scale it might be a photograph of a gang of navvies at work digging a canal or building a railway. Photographs of men at work are much less common than many of the other categories discussed so far, but once identified one does not need an ancestor literally present in order to make use of them.³⁰

By the 1850s the British economy was expanding rapidly, and the country was very pre-occupied with increasing production and maximizing exports. This interest is of course reflected in the scale and popularity of the Great Exhibition in Hyde Park of 1851, which symbolized industrial and commercial progress and put on public display the machines and products that were creating rising wealth and³¹ expectations throughout British society.

This interest undoubtedly encouraged manufacturers, businessmen, and landowners to start recording their workpeople and workplaces. Sometimes this was done for advertising reasons, but as often as not it reflects the individual sense and pleasure of proprietorship. Thus there have survived in the different regions of the country collections which relate to indigenous industries. For instance, at Reading University, in Berkshire, the museum of Rural life houses a collection of about forty

thousand photographs relating to agriculture. A small selection of these large, unpublished photographic riches can be found in Gordon Winter's A Country Camera. Another important collection, this time relating to northern industrial life, is at the impressive Beamish Open Air Industrial Museum, near Chester-le-Street, in the center of the Curham coalfield. A collection of fifteen thousand photographs which grows year by year at a rate of about three thousand acquisitions yearly, the collection is redolent of the area:

The names of the towns and villages around are magic, synonymous with pit life and struggle, evocative of hardship and heroism, filling the mind with folk tales of Tommy Hepburn, Martin Jude and poor Jobling. This is the land of Shields and Jarrow, Follingsby and Wardley. If you live your history, you must hear again the tramp of pit boots over the town moor, the rasping sounds of silver and brass and see with your inner eye the silken ripple of the lodge banners as you journey³² to the former home of the Shaftos.

6. The Armed Service

For those who couldn't find work in the town and countryside, there were always the army and navy. To police its empire, Britain had to keep large numbers of men stationed all over the world—particularly in India—and to guard its seaways large fleets had to be kept constantly afloat. Besides this there were always bush fires to be fought in what were very remote areas of the Empire, such as the Indian Northwest Frontier, or in Africa against dissident warrior tribesmen like the fierce Zulus (1879) and Somalis (1899). There were also the bigger wars like that in the Crimea (1854-6), or against the Boers (1899-1902), leading up to the two world wars.³⁴ Many families have photographs of their nearest and dearest ones in uniform, often taken in military cantonments in India or against

the ever popular backdrop of the pyramids in Egypt. Similarly, for the Boer Wars and two world wars there are countless poignant pictures, such as the departure of trains and troopships. As I was writing this article, a student knowing of my interest in such matters produced some photographs (Fig. 12, 13). Due to a hearing defect, the young man in the picture was at first given the noncombatant job of constructing army camps; hence the postcard showing the huts in building.

Later, when the manpower shortage became more acute he was drafted into the medical corps and became a stretcher-bearer. Accompanying the photographs were moving written accounts, some pencilled in tiny writing in a diary, others written in the torn remnants of an army pocket book. Although I have not yet had time to interview this First World War survivor, the following diary extract for early January 1918 will help to confer on the photographs the dignity they deserve.

The German offensive will live long in my memory, as one of the bitterest times this ambulance has had. From the time we left Ivermy to now I had not had a wink of sleep, being 3 nights and 4 days waiting on the q.v. The Somme still looks a desolate waste. We moved to some huts on the plain had tea and got ready for the line. Laid down to sleep and awaked at 11 o'clock. We stood to all night. Next morning we marched for the line going through Humel and to Arrut le Pettit and Le Grand. Stayed there till dusk and got shelled out.

Bearers left for line. . . arrived base at 12 midnight, I went straight on night duty. We had 100dreds of cases. We were shelled and shelled all roads. If he had caught any of the huts dozens of wounded would have been killed. But we were lucky. We stuck this until Bapume bell. Then I and a few more, moved back to

form a new station in rear. This was no sooner formed then we had to shift again that night, further back still. Div. H.Q. as well. We eventually got to Bucquoy formed a station there and then left 138 and rejoined our transport. Here in the fields was the whole Div. transport.

The roads were full of traffic heavy guns troops etc. We stood to all night watching for a clear road out and not till 8 o'clock did we move. If Jerry had shelled or bombed we should have been hopeless, I went down with the transport and back up again as bearers same day.

Jerry was just in front of Bucquoy now. We were not wanted so joined main bearer party at Amcos camps stayed one night, and marched away from line. No one, officers or men knew when we were going. Jerry's cavalry broke through the Noullons road, and turned us off across country. Artillery all round us was galloping into action and firing point blank before the horses were away. We nearly got caught that day. At last we reached Saulty. Tired and no food. Got bully biscuits from M.T5. Despatch comes saying return at once and form A.W.S. We go the whole weary back and reach Beenvillers about 12 o'clock.⁵⁵

7. Politics

Unless you are a Kennedy or a Churchill, this is not always an obvious facet of a family history. Yet many families have connections with politics—either through the political party organizations or the trade unions. Photographs connecting members of the family with politics are probably fairly rare. However, in a more generalized way many families in the United Kingdom have been associated with political events, for instance the General Strike of 1926. For some families this meant an active participation because its members were on strike; others

may have been involved as policemen or special constables, as employers, trade union officials, or even as undergraduate student strike-breakers. All lived through the event, and even those who did not participate directly in it may have memories and anecdotes to contribute which are often significant enough to find a place in the general account of the family. Thus, General Strike pictures (Fig. 14) relating to the area in which the family lived may be relevant to the background history. Such photos can evoke atmosphere and the throb of "living" history in very powerful ways.³⁶

Context and Interpretation

Very often in a photograph or group of photographs we will have to struggle towards identification and verification using all the techniques that have been described. At the same time we will need to try to interpret the photographs. What do the photographs tell us about the person and about the society in which he, she, or the group lived? As John Tagg has written in another context about the photographs of two American couples, the first of a prosperous middle-class couple from Union Point, Georgia (1941), the second recipients of government aid at home in Hidalgo County, Texas (1939), "the photographs are dense with connotation as every detail - of flesh, clothes, postures, fabric, furniture and decoration is brought fully lit, to the surface and presented."³⁷

Looking at the photographs one is impressed by their naturalism, while almost simultaneously they evoke in a very powerful way a universal sense of family and home at a particular moment of time. But the photographs are also different in that they depict people of very different classes. As John Tagg, in discussing the ideological meanings of the photographs, points out, they carry a major connotation of class difference. Much can in fact be read back from this kind of evidence. It can provide us with clues as to socio-economic status, particularly with respect to the degree

of security or levels of privation experienced by the subjects. In addition, it may also imply something about cultural levels, value systems, and expectations or the lack of them. In some important ways it enables the researcher to conceptualize the Weltanschauung of those depicted and, having hypothesized about it, to test it against other available evidences.

Thus, using photograph evidence it is possible both vicariously and imaginatively to begin to reconstruct life styles and attitudes—and in this task it seems perfectly valid to utilize literary and other types of historical evidence which is about comparable groups at the time in places. At the same time, we must be careful not to transgress what Michael Foucault, the French historian, has termed the "regime of truth".

Photographs can be manipulated—they enable individuals or groups to portray themselves in ways which are consistent with their self-image. Similarly, in official photographs, like those of the Farm Security Administration in the United States in the 1930s, the photographs present the image that officialdom wanted to use for its own political ends.³⁷

Photographic Repositories in the British Isles

Without exception, I have had nothing but good experiences from museum staff, whether writing or calling, buying or "just looking." There seems to be one universal, inflexible law—co-operate. Truly, I have yet to be "put down" by a museum, library or indeed any corporate body. Occasionally you will find that there are certain collections, certain private libraries which cater, without exception for the professional illustrator or author and they won't break the rules for individuals. But they tell one nicely³⁸ and often suggest an alternative.

Not only are British policemen "wonderful", but so, it seems, are our repository and archive staffs!

This section has been left until last because the field is such an immense one that to list all the possible sources for pictures would occupy at least several volumes, particularly if all nonphotographic sources were included as well.

Apart from relatives and friends, the most likely places to find relevant collections of pictures of the sort we have described are the local history archives of libraries and museums, whilst they are also being deposited increasingly in county records offices.

I. County Record Offices

As these archives tend to receive what might be termed "systematic" collections of records, as opposed to the random items found in many local library collections, the photographs found there tend to be these of a local professional or amateur photographer, who at some time has carefully recorded the area. Alternatively, they may be a collection relating to a particular family, often landowners, or increasingly, over the past decades, photographs which are part of the records deposited by a commercial firm. To help researchers, a list of those record offices with photographic collections has been appended. An up-to-date list of record offices will be found in the H.M.S.O. publication Record Repositories in Great Britain.³⁹

2. Library Collections

As many libraries predate the establishment of county record offices, they tend to have collected photographs, prints, and paintings relating to the daily life, work, and recreation of the people in their areas for much longer. Similarly, over the years many libraries have built up excellent series which illustrate the changing landscape and townscape, that a significant number of

libraries, only a few of which can be listed in the appendix, have important collections. Typically, besides the kinds of visual records mentioned above, they may possess scrapbooks of press cuttings—invaluable where the original press photographs no longer exist, comprehensive collections of local postcards, as well as odds and ends that have been rescued by the staff or donated by well-wishing members of the public who value the preservation of visual records of all kinds.

3. Museums

A number of specialized museums have been mentioned in the text, and more are listed in the appendix. Besides these, there are many other museums which have incidental or systematic collections of photographs relating to their holdings. If there is an appropriate museum in the vicinity of the area in which your family lived, it is also always worth making an inquiry. A useful list of museums is contained in the annual index publication Museums and Galleries in Great Britain and Ireland.

4. Commercial Collections

As stated at the beginning of this section there are a number of important commercial collections, of which some, like the B.B.C.'s Hulton Picture Post Collection—one of the largest in the world—are not available to noncommercial users. However, there are a number of other collections which are accessible to the individual researcher. Both kinds of collections are listed in the international Picture Researcher's Handbook.⁴⁰

5. Newspaper Offices

Press photographs and other forms of illustration constitute a very rich source of pictorial evidence, particularly from the First World War onwards, when photographs became much commoner in papers. In some areas, newspaper collections have suffered from

a combination of amalgamations and takeovers, repeated salvage collections, and destruction from the air in two world wars, besides accidental fires and the assaults of insects and rodents. Where they have survived, press photographs are a valuable asset, and many newspapers have now gone into the business of republishing old photographs. On the whole, newspapers do not give the general public access to their photographic libraries, and while prepared to do the research themselves, not unreasonably they will often make an economic charge for searching and producing copies.

6. Private Collections

In recent years a number of private collections have been established. Sometimes this has been with a view to publishing local histories; often it derives from an individual's love of collecting. Some of these collections have subsequently found their way into local archives. It pays to ask around. Just recently I came across nearly a thousand glass negatives which had been discovered by the descendant of a local photographer in the seldom-opened cellar of an old studio. The cellar was dry, and the plates reproduced very well, despite the fact that the earliest date from the late 1860s. As yet the owner has not succumbed to requests to place this valuable topographical collection in the local record office.

7. Private Muniment Rooms

Some of the great landed estates which have survived the scourge of death duties and high taxation still retain collections of documentary materials. If you are related to the family, or if an ancestor was employed on one of these estates, it might be worth making inquiries of the present owners. Many an improving Nineteenth Century landowner was proud of his "closed village" and so photographed it. Similarly, commercial and industrial firms like banks, breweries, canals, and railways keep their records, including pictures,

although they are not always carefully maintained. As indicated earlier, in many cases such collection have already found their way into county record offices.

8. County Planning Offices

Because of the large scale redevelopments taking place in many of our older town and city centers, the planning department of the local authorities concerned are increasingly aware of the need to make a visual record of the original sites. Some departments, therefore, have built up collections for their own use which may contain the only known photographs of the streets, or even particular buildings, where ancestors once lived.

9. Records of Institutions

The number of institutions in which ancestors have been educated or worked or served at some time or another is of course very large, ranging from schools and hospitals to the armed services. It is important to realize that even very small institutions keep records, and in the United Kingdom, for instance, family historians are increasingly going back to school records to discover not only genealogical evidence, but also photographs and other indirect evidence, such as that contained in their log books, about living conditions, local recreations and sport. Again, many regiments and corps have museums (for example, the Royal Armoured Corps Tank Museum at Wareham, the Fleet Air Arm Museum at Yeovilton, and the Royal Air Force Museum at Hendon) where information might be found. Institutions like hospitals often keep records, as do colleges and universities.

Regional Studies Departments in Higher Education

At Lancaster University the Department of North-West Regional Studies has a number of excellent, well-illustrated publications to its credit; while the Manchester Studies Department of Manchester Polytechnic has developed a tremendous expertise in the popular history of the

city and its region. Apart from an archive rescue program which has been organized on a house-to-house basis in selected area, it has also built up an extensive photographic and sound archive and is conducting research into the role of credit in working-class communities, the lives of mill workers in the Lancashire cotton towns, as well as the history of the local cinema industry. The evangelical nature of their work has produced impressive results:

Once in a tent, members of the public were approached by field workers and invited to complete forms indicating the documents or photographs they had in their possession and which they might consider depositing in a library or loaning for copy. The follow-up work after the three-day show resulted in 52 separate deposits. A larger tent and a more wide-ranging exhibition at the 1978 show, including video of archive film, resulted in over 200 responses. Amongst these were the account book of the German family noted earlier and a superb collection of 92 photographs taken by Robert Banks, a local newspaper photographer, between 1898 and 1902, including the only surviving shot of the children of Angel Meadow,⁴¹ Manchester's most notorious slum.

The National Photographic Record

This is housed at the Royal Photographic Society, 14 South Audley Street, London W1Y 5DP, and contains references to all the private and public collections in Britain, the majority of which are documentary in nature.

As family historians we must learn ways of exploiting to the full the historical and genealogical potential of the pictorial record which can provide a unique view of people, places and things in the past. Even where the photographs are blurred or damaged they can still yield a glimpse of an individual, group or event, without which we would

otherwise have no physical impression. Thus the picture of the Village Stores at Yateley, Berkshire (Fig. 15), is hardly a work of art, but for anyone interested in the area it reveals an everyday world in sharp contrast to the one with which we are familiar. The horses, the carts, the store's front, the oil lamp over the door, the signs and advertisements, the tin baths for sale outside, the dress of the proprietor and his drivers, the roadway, are redolent of a "yesterday" that can never be adequately captured in words alone. Besides which, there is always the exciting possibility that new or corroborative information about persons, places, or dates can be won from the material. However, to do this the researcher may need to acquire new skills with which to "decode" or "read" the evidence. An example of one such interpretative skill is given in John Gorman's article referred to earlier:

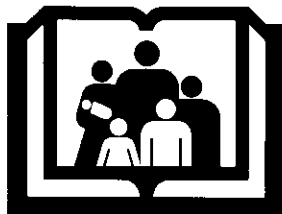
Asking Rosemary Allen, the Keeper of Social History at Beamish, how she would date a particular photograph of a lead miner seated by the hearth in his cottage, she was quick to point out the art nouveau finger-plate on the cupboard door next to the kitchen range. That not only gave a good indication of the date but led me to question the assumptions we are all too ready to make on how people lived. The beautiful figured plate which would now make a ready sale at Sotheby's is surely not readily associated with door furniture for a⁴² miner's cottage in Northumberland.

Few of us will acquire as intimate a knowledge of the various elements of the material culture as is communicated to the museum specialist by such a picture. Nonetheless, once we have begun to understand the variety of methodologies photographic analysis demands, then we can seek specialist advice or go to the appropriate reference works. At a different level of interpretation, we may need to reflect more carefully on the

symbolic meaning of the picture. For instance, in a 'work' photograph we may try to establish how the underlying social and economic structure of a particular group reveals itself; or, in a family portrait, how the pattern of authority, the sexual and sibling relationships, are represented. Many pictures hide much more than they profess to show, and to get at the objective

reality of what we can see in front of us we may have to penetrate the "universals" of the picture. What is certain is that given the richness and sheer variety of the photographic record over the past one-and-a-half centuries, we cannot afford to neglect what the photograph can often unwittingly betray about our ancestors, their characters, relationships, and lifestyles.

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Researching Photographs
for a British Family History

Lawrence Taylor

Series 423

RESEARCHING PHOTOGRAPHS FOR A BRITISH FAMILY HISTORY

Lawrence Taylor

Born in England. Resides in Reading, England. Dean of humanities, principal lecturer, and head of the Division of History, Bulmershe College of Higher Education. B.A. Coauthor and editor.

They age, plagued by the usual ills of other objects made of paper. They are lost, or become valuable, are bought and sold; they are reproduced. . . They are stuck in albums, tacked on walls, printed in newspapers, collected in books. Cops alphabetise them; museums exhibit them.

Paradoxically the photograph is the most prolific and yet the most tantalising of all the records available to the family historian. Prolific, because since the revolution in technology that produced the camera as we know it in the late nineteenth century, countless millions of photographs of individuals, groups, places, and events have been carefully staged or taken by chance. The result of this iconographic and topographical flood can be found elaborately framed, hanging on walls or displayed on cabinets and mantelpieces, carefully arranged in albums, carried lovingly in vest pockets and handbags, or incarcerated in cupboards, drawers, and attics. Evidence for the prodigality of our ancestors in preserving their likenesses can also be found in secondhand shops and amongst the bric-a-brac on market stalls, where faded collections of anonymous and long deceased ancestors are offered for sale, dispersed on the death of a descendant whose heirs wish to dispose of these unwanted effects.

The powerful attraction and financial potential of the photograph was quickly realized by nineteenth century entrepreneurs who developed photography into an immense industry—as early as 1859 it is said that it was impossible to

linger on the streets of Paris without "being annoyed² at every turn by photographers." It is no surprise, therefore, that photography has now acquired a history in its own right, as well as museum displays which illustrate its growth and universal popularity. In England those interested in the history of the camera can visit the Kodak Museum (Harrow) and the Science Museum in London, where early experimental material is on display. Across the road in the Victoria and Albert Museum the history of photography is presented. The Fox Talbot Museum at Laycock Abbey, Wiltshire, is dedicated to the work of one of the great pioneers of the photographs.³ However, while the science, technology, and aesthetics of the photograph are fascinating, the family historian is more concerned with the social impact of the photograph. And "revolution" is not too strong a word to describe a process which enabled those who were far too impoverished to have their portrait painted, to afford a direct "copy of nature" which could be sent to mothers and fathers, friends and lovers, thousands of miles apart—and, after all, this was the time of the great migrations from the Old World of Europe to the New. Men, women, and children from the British Isles were dispersed around the globe as they sought to escape from poverty and oppression to a life, above all in America, Canada, Australia, and New Zealand.

Just as the photograph accompanying a letter became a more tangible means of keeping in touch with friends and relatives, so it was to become a universally important way of recording group solidarity as expressed in kinship

rituals. Thus a very large category of surviving photographs catch in their time-trap family reunions on such formal occasions as weddings, christenings, funerals, and the more austere kinds of family outings. It is even possible to find rather macabre photographs of the dead in a family collection. This was quite a common practice and all photographers included some reference to "portraits after death" in their publicity material.⁴ Few of these 'posthumous portraits' seem to have survived, as many were destroyed by later generations for whom this aspect of the 'funerary art' became less acceptable.

The photograph also served an important function for members of the rising bourgeoisie: to use a phrase taken from a recent article, photographs acted as "vicarious tokens of a world of potential possessions".⁵ The photograph enabled the subject and his connections to make public a socio-economic statement, which acted as a powerful affirmation of class and status within the community. Thus a factory owner might be photographed at his work with his codirectors, workmen, and clerks grouped deferentially around him; or at home, with the family artistically spaced around him on terrace or lawn, with servants discreetly hovering in the background.

However, the photograph was destined to serve much wider social purposes than those just described. To use a phrase later employed by the newsreels, the photograph opened a "window on the world". The earliest manifestation of this was the mass-produced portraiture of the 1850s made popular by Andre Adolph Disderi, who invented the "cartes-de-viste" or "portrait cartes." The visiting-card-sized portrait brought photography into the family album and led to the Victorian collection craze of "Cartomania".⁶

"Photographers invited eminent people to their studios and were patronized by the royal families of Europe. These cartes, sold through print sellers and other

vendors, were produced in their thousands. Elaborately decorated albums, with coloured stencils or transfers featuring flowers and countryside views, with tooled leather covers and gilded edge boards containing apertures for the insertion of the cartes, were produced for the Victorian drawing room".⁷

The cartes also included views and architectural subjects, but by the end of the century this aspect has been taken over by a more popular manifestation—the postcard.⁸ The postcard enabled even the poor, who were unlikely to travel further from their east-end London slums than to nearby seaside resorts like Margate, or to the hop fields of Kent, a chance to send friends a record of their visit. It also enabled families whose relatives had emigrated, or whose sons were serving in "foreign parts" with the army or navy, a chance to see and read briefly about some of the exotic places of the world, the existence of which, with their limited education, they had probably never heard. Thus the photograph had the power "to colonise new experiences and capture subjects across a range never envisaged in painting".⁹

For the man in the street the real breakthrough was to come with the introduction of the Brownie Camera in 1900. "A simple box camera, it cost five shillings, and took pictures two and a quarter inches square on the cartridge rollfilm."¹⁰ With the introduction of this cheap and simple camera, the basis of modern photography was established. More significantly, from the point of view of the family and social historian, it enabled people throughout the world to afford the equipment necessary to make a permanent and "unbiased" record of the ordinary family in all its varied activities. This new economic possibility also led to a sudden increase in the sales of film and cameras during the First World War, which because of the long and enforced separations involved, stimulated the trade still further.¹¹ But it also made the historian's job more difficult. Whereas, since the days of

Disderi's popularization of the cartes-de-visite, most professional photographers had their names and addresses published on the bottom, or reverse, of a photograph, the coming of the snapshot meant that such vital pieces of evidence concerning persons, time, place, and occasion were in future to be left to chance. Unfortunately, most families didn't seem too concerned about the difficulties their descendants might have in identifying great-grandmamma or a second cousin twice removed, so the anonymous "snapshot" more often than not poses a considerable challenge to the ingenuity of the modern researcher. On the other hand, it did lead to pictures "showing ordinary men and women, not in their Sunday best in the portraitists studio, but in their street or working clothes, relaxing on the beach or about their business. Through them we have a detailed picture of everyday life of a kind never previously available."¹²

Provenance: The Problem of Identity

As stated at the beginning, for the family historian, the most common experience of photographs is one simultaneously of "feast and famine", with a sense of frustration increasing as one by one anonymous pictures are presented before one's eyes. As with all historical documents, it is rare that a photograph will yield up its secrets without some struggle on the part of the researcher. Rarely, too, will this happen without records to an individual—a repository of the family's history—who can decode it, or without reference to other known documentation which can begin to contextualize it. Very often the photograph will relate to a hitherto unsuspected branch of the family, perhaps to a close friend or associate, or it may even be a stray which has nothing to do with the family at all. On the whole, such pictures in a collection are unusual—generally, although the connections may be obscured, all the fragments do fit into the jigsaw.

Another common experience is that a

family presence has been identified, but this fails to indicate the connection with the other people in the picture. In all these cases the researcher needs to try and establish the history of the photograph itself and in particular to discover any changes in ownership. So a hierarchy of questions suggests itself:

Where did the photograph originate?
 Can the individual who owns the picture now identify anybody? If not. . .
 Who was the last owner?
 Is it known how it came into his hands?
 If the person is still alive, can a contact be made?
 Can this person throw any light on the picture?

The process is not so dissimilar to the method of authentication used by the art expert, and for the family historian the fruits of research may be as highly valued. The analogy with the art expert can even be carried a little further, for while the family historian is not confronted by the problem of forgery, the degree of misidentification or unintentional error is probably quite as high.

As with all forms of research, it is advisable to employ a systematic approach to the problem of discovery and authentication. The flow diagram at the end of the paper was devised some years ago in order to enable researchers to analyze not only all the available data that might be contained in the photograph, but also to squeeze out any potential clues that might be followed up in libraries and record depositories—chiefly through the means of maps, street directories, census records, and newspapers.

A rather more risky method is to try to identify individuals by matching photographs. Although this is fraught with danger, it may be possible to discern a life-sequence, such as child-adolescent-young married-middle age-old age. However, there is often very little to connect the parts of a

sequence unless you have a good sample of photographs of the same person at different ages--after all, how many balding men with middle age spreads have any resemblance to the slim, handsome, athletic college students of twenty years ago? And how many of us, unless we are the mother, can tell one baby from the next? Nevertheless, it may be well worth employing the idea of the family cycle in order to produce a sequence than can be tested against other known information. ¹³

Tracing Grandfather

My attempts to trace my own paternal great-grandfather provides an example of what can be achieved by using photographic evidence. Because of a serious family feud of long standing, after my grandfather's death my grandmother would never discuss his side of the family. It was not until quite recently, some years after her death, that my father produced the photographs (see end of paper). Through oral evidence of an exceedingly fragmentary nature, I had heard that my great-grandfather was in business, although what business he was in was never made clear. Likewise, I had heard that my granfather's two brothers had gone to Cambridge University, one subsequently dying in Malaya, where he was an engineer of some sorts; the other becoming a doctor in London. According to family legend my own grandfather had a stormy adolescence, running away from school to become a motor mechanic. Later he joined the well-known automobile firm of Wolsey in London sometime before 1914. Upon the outbreak of war in 1914, he immediately joined the British Expeditionary Force as a driver, and his wife and young family didn't see him again for almost a year.

A partial key to this mystery was the survival of a picture of a shop (Fig 1) which the name and address of the photographer strongly suggested was in St. Albans, Hertfordshire. This showed my great-grandfather, identified by my father, standing proudly outside the shop with two of his employees.

Given these vital clues, it will now be a fairly easy task to check the local directories, electoral lists, rate-books, censuses, and newspapers to see what other information exists about the family. Hopefully I shall at last discover who my great-granfater and grandmother were and what has happened to my great-uncles and any of their surviving descendants.

Besides providing assistance with the genealogical clues, the photograph also provides evidence of the kind that Professor Arthur Marwick of the Open University has aptly termed "unwitting testimony". The images of great-grandfather suggest a way of life altogether superior to that of H.G. Wells' Mr. Polly, who, you will remember, lived above his tiny draper's shop for fifteen hateful years and was driven to contemplate suicide and arson in order to escape from the "Roootten, Beeeastly Silly Hole!"

If he did live above the shop at some stage, the postcard (Fig. 3) showing great-grandfather standing at the front of a comfortable villa suggests he lived there later in his career or perhaps on retirement. The photograph of him in Elizabethan costume (Fig. 5) suggests either a posed studio photograph, or even an interest in amateur dramatics--although the former is the more likely; while the fragment of a seaside picture of himself a son, and a fisherman (Fig. 4) strengthens an existing impression of a prosperous middle-class family who can afford a summer seaside holiday.

Two further examples of how photographs have been used very effectively in reconstructing a family history are provided by Howell Green and Don Steel. Howell Green, who has produced a short pamphlet entitled Projecting Family History; A Short Guide to Audio-Visual Construction, based his first slide-tape program on his grandfather's career as a St. John's Ambulanceman during the Boer War. He discovered a great range of pertinent visual material by scouring the

libraries and archives of organizations as diverse as shipping companies, village preservation societies, regimental archives, and the photographic collection of the Imperial War Museum, London. The number of occasions on which he has been able to identify his grandfather in actual photographs is surprisingly high. His assiduous and comprehensive researches have certainly vindicated the use and value of pictorial material in constructing a family history. Currently he is researching into an ancestor who was serving in the Royal Air Force in 1918. He writes:

I obtained the log book of my uncle who was an Observer. After six week operations he was shot down. Same routine, learn the details, start reading up. The very first book I tackled was written by an American and illustrated by my uncle's pilot. But at the time I didn't know it. The log book named the pilot as 'Lt. Knight'. The letter from the squadron C.O. telling my grandmother that her son was missing mentioned Lieut. D.C. Knight. The book was illustrated by Clayton Knight. On the last page is described the action when Clayton Knight was shot down, but Knight is a common enough English name. Many books later, a letter came into my possession, written in 1921 to my uncle, from the American! The letterhead spelled out Clayton Knight. How did I know that name? It was so familiar?¹⁵

Coincidence, or thorough research technique!

Another example of a fascinating survival is given in Don Steel's recent B.B.C. publication, Discovering Family History, which tells the story of the Honeycombes, a Cornish family from medieval times to the present. At the turn of the century Margaret Honeycombe, who was descended from a branch of the family that had emigrated earlier from Cronwall to St. Helier in Jersey to work as masons, travelled to Salt Lake City,

where her husband, James Le Breton, a mason, was working on the completion of the Mormon temple. "Almost incredibly," Don Steel reports, "the Mormons were able to supply a picture not only of the building of the Temple, but of James himself in situ."¹⁶

The lesson in both cases seems to be that patient and exhaustive searching confers its own rewards. The researcher needs to contact all those individuals, archives, and agencies that might conceivably possess relevant photographs--a methodology that demands a creative attitude toward the problem of locating new repositories of source material. However, as the two examples cited above indicate, the researcher must never rely on a narrow selection of sources. Every source needs to be studied in relation to all the other kinds of sources which are available. In the end, it is what Dr. Alan Macfarlane has termed "the convergence" of sources that leads to fresh discoveries.¹⁷

The Photographic Pedigree

One useful way of reconstructing a pedigree is to lay out all the photographic links--much in the way that is illustrated on the front of Conference programs. Malcolm Pinhorn, an English genealogist, has done this very effectively for the family and connections of the Victorian Julia Margaret Cameron (1815-79), who became an enthusiastic amateur photographer in middle age and who photographed not only her own family and close friends, but also many of the local inhabitants on the Isle of Wight. In 1874 she wrote: "The peasantry of our island are very handsome. For the men, the women, the maidens and the children I have had lovely subjects, as all the patrons of my photography know". Malcom Pinhorn continues:

Other models included Mary Kellaway, a local dressmaker, Freddy Gould, son of a local labourer and sailor, Thomas Keown, a master gunner at Freshwater redoubt, and his children

Thus the image of our ancestors bequeathed to posterity is often an extremely formal one; the subjects seem to maintain either an expressionless, neutral, pose, or one which to our eyes appears unnaturally stiff and tight-lipped. No doubt the austere grandeur of many such photographs helped to establish the myth of the strict and straight-laced Victorians.¹⁹

In contrast to these more stylised products, from which it might be dangerous to make inferences about character without corroborating evidence, are the rather more "relaxed" pictures taken by wealthy amateurs whose hobby was the camera. For these almost exclusively middle and upper class families, there are thousands of pictures which, as the nineteenth century progresses, increasingly celebrate festive occasions such as fetes and garden parties and leisure pursuits like croquet and tennis.

What would be of great interest to the family historian are photographs of interiors. Unfortunately these do not survive in any quantity, although this is perhaps hardly surprising given the difficulties over lighting and exposure. Once again, it is not until the advent of the documentary camera in the seventies that any but the more prosperous homes are recorded in this way.²⁰

Places Connected with the Family

It is possible to detect a clear class bias in the number and variety of photographs which connect places to families. Not unnaturally, if you were the proud owner of a mansion with extensive lawns, gardens, and encompassing parkland, you wanted to record the facts just as in the previous era landowners had prospects of their estates painted, which were placed alongside portraits of their forbears and paintings of their champion horses, cattle, and sheep. (In many estates, animals, particularly racehorses and hunters, lived in rather more comfortable and hygienic surroundings than those who tended them!) Similarly, members of the

arriviste bourgeoisie would keep a record of their summer holidays on the coast at places like Paignton and Newquay—opened up by westward extensions of the railway system. Again such pictures had earlier parallels in the late eighteenth and early nineteenth century, when the very wealthy, accompanied by their artist friends, described in painting, poetry, letters, and diaries their travels amid the romantic scenery of the Lake District and Scotland, or abroad on the continent.²¹ By the 1850s and 60s, the photograph was to become to the rising industrial, commercial, and professional classes what portraiture and landscape painting had been to the aristocracy, gentry, and haute-bourgeoisie of the immediate past.

Amongst the lower middle classes and more particularly amongst the rural and urban proletariat, there was less reason to adorn the living room walls with pictures celebrating where one lived. The back streets of a crowded London borough like Lambeth or Hoxton had little to recommend them aesthetically or environmentally, and as the majority of workers rented their homes from slum landlords there was little sense of property.²² Indeed this sense of property probably doesn't develop until the early Twentieth Century, when home ownership began to spread amongst the expanding lower middle class groups like junior civil servants, teachers, local government officials, and other petty functionaries. Nor did the mass of the population have the disposable income to enjoy holidays in the sense that we now use the word. However, with the coming of the railways there was a rapid growth of popular holiday resorts like Brighton, Margate, and Southend, which served London and the Southeast; Blackpool, thronged with families from the Lancashire cotton towns; and Skegness, a magnet for Yorkshire and the Northeast. So hundreds of thousands of urban dwellers were now able to escape from village, town, and city, either for day trips or short holidays, to visit one of these holiday Meccas, to paddle in the sea, and to

enjoy a few hours of fresh air and sunshine. Not unnaturally, besides consuming beer and fish and chips and walking along the sands, the visitors wanted to celebrate the occasion by having their photograph taken on the pier and to purchase a postcard as a memento to send to their friends.

The postcards in particular are extremely valuable. Besides the postmark, they often carry messages on the reverse which enable the researcher to identify both the recipient and sender. Not only do they pinpoint where the individual was staying and with whom, but the destination of the card may well indicate a place of residence. They can also provide the family historian with valuable insights into the social history of the individual or family. Most resorts are well written up, and books like The English Seaside Holiday provide interesting descriptions of holidays of the time.

Institutions connected with the Family

The range of photographs falling within this category is potentially very large indeed, and there are certain kinds of photographs that re-occur time and again in both large and small collections.

1. School

Until the passage of the 1870 Education Act which aimed at keeping children off the streets, teaching them the "3 R's", and civilizing them, for the majority of working people the experience of school had been brief, brutal, and seldom educational. After 1870, avoiding the classroom became progressively more difficult, and as a major social institution schools rapidly became the target of photographers; so that from the 1870s there are numerous surviving photographs of whole schools or of individual classes. By the end of the century there are also a surprising number of pictures of classrooms and school interiors.

The pictures (figures 6, 7, 8) date from the 1850s and 1930s. The first was taken by the squire of the village of Sulham, near Reading, Berkshire, who was obviously a keen amateur and who used the pupils of the tiny all-age school as his subjects. He photographed them continuously for ten years, and the album in which this and other photos were discovered was fortuitously rescued from a dustbin following the closure of the school. Despite the paternalism of the squire, whose family had built and endowed the school to provide a basic education for the children of their farm workers and indoor servants, the children's clothes and general appearance are indicative of the widespread poverty and harsh conditions under which they lived. By the 1930s, conditions, as evidenced by the picture of children in quite a poor area of Reading, a town a few miles east of Sulham, were obviously improving. The children look well-clothed and nourished.

2. The Churches

The institutions of church and chapel continued to play a highly significant role in the lives of people of all social strata during the early era of the photograph, whether at the purely symbolic level of performing services connected with baptism, marriage, and burial, or as providers of spiritual support and elementary education. In this latter respect the Anglican and Nonconformist churches were in open competition with one another from the early Nineteenth to the Twentieth Century. The churches also organized fun-raising for charities, and thus became the natural focus for a wide range of social events ranging from fetes to jumble sales, bazaars, bun-fights, lantern-lectures, and the ever-popular Sunday school outing.

The pictorial evidence for many such activities and others will still be found in family collections. Other pictorial records may still be in the possession of the churches or of older members of the

congregations. Entries in late Nineteenth Century church magazines recording a church outing may well be paralleled by privately-owned photographs showing people setting off in horse-drawn wagons; later ones will probably reflect the revolution in transport associated with the internal combustion engine and the advent of the charabanc.

3. Sport and Recreation

In the United Kingdom there are "sports" and "sport". Bloodsports are those beloved of the "hunting, shooting, and fishing" aristocracy and squirearchy. These tend to be well documented from the Eighteenth Century onwards, not the least because they were the exclusive preserve of a landed elite and protected by "game laws" which inflicted severe punishment on those who infringed them. This was not a game between "players and gentlemen," but, as E. P. Thompson has documented so vividly in his book Whigs and Hunters, a savage warfare (if a somewhat one-sided one) between highly-privileged landowners and what have been termed 'marginal men' poachers and lawless gangs from the pullalating slums of the cities.²⁵ The upper classes also perpetuated sporting privilege through the educational system, where the so called public (i.e., select "private" schools) provided both a classical education which carried boys on to the universities, Inns of Court, Parliament, the army and navy and careers in the diplomatic and colonial service, as well as a physical education which taught them to "play up, play up and play the game." It is a commonplace, to quote the saying attributed to the Duke of Wellington, that the battle of Waterloo was won on the playing field of Eton, yet there is a good deal of literal truth in the statement—and the Duke was not given to wasting his words.

By the time photographers had arrived on the scene, the sporting life was raised almost to the level of a religion for the scions of the ruling class, as is portrayed in the countless photographs

from the 1860s onwards of rowers and cricket, football, and rugby teams. In school "house" matches and interschool games, sport was apotheosized. It was no longer a question of winning and losing with manly grace, but of "playing the game of life".

If shooting on a Scottish grouse moor (from which the tenants were often evicted to make way for the birds), playing polo, or yachting at Cowes was beyond most purses, the working classes were no less enthusiastic about sport.²⁶ As witnessed by the camera, most towns and villages up and down the country had cricket and football teams, and by the 1880s association football was drawing huge and at times rather unruly crowds. It seems that football violence is not a new phenomemon in Britain.

In figure 9 you can see a village football team in Northumberland. This is of additional interest because it is part of a collection relating to the history of Northeast England collected by Professor Norman McCord²⁷ at the University of Newcastle-upon-Tyne. His commentary on the photographs indicates how valuable evidence can often be collected about a picture through oral evidence and matter sifted from contemporary club accounts and the newspapers. It also indicates very vividly how narrow ancestor "huntin'" can be self-defeating, while a collaborative effort to expose the history of an area can throw up a number of names and associations which previously might have been thoroughly mystifying. Professor McCord says of his photograph that:

It shows a colliery village's football team. The team is the Barrington Villa team of 1906-7, winners that season of the local Wansbeck Valley League championship. At top right, wearing cloth caps are Jack McNally and Henry Dunsmore, two of the top hewers in that colliery; they were not heavy drinkers, but crack hewers, keen gardeners and football mad. Immediately to the

left is Jack "Wire" Rutherford, who left the pit to become a professional footballer for a London club shortly afterwards. His two brothers, Jimmy and Tommy, are in front of him and slightly to the right. They appear from oral memory in the area to have been something of a harum-scarum trio. The man with bowler hat seated to right of the trophies is Edward Carr, under-manager of Barrington colliery for about forty years till he retired in 1923.

The recreational activities and hobbies of our ancestors are well worth investigating, and if followed up are likely to convey a great deal about the kind of social milieu in which they moved. It might not always be flattering to find that one's ancestor was a drunken roisterer frequently in trouble with the police. On the other hand, it might indicate a good deal about contemporary social conditions and the structure of the community. In Sussex the farm laborers found escape from the weariness of work and their crowded cottages in the village pubs. These were not places where men drank to excess, but male gatherings which paralleled the exclusive London Clubs of their social superiors. At the pub a man could smoke a pipe, play darts and dominoes, joke with his fellows, review the day's events, and sing the traditional Sussex songs with their haunting lyrics and melodies.

Bob Copper describes such scenes vividly in his A Song for Every Season:

Few things are quite so effective for releasing tongues as good company and good beer, particularly tongues that spend endless hours of inactivity whilst the owners are alone on the hills with no other company than the birds of the air and the beasts--horses, oxen or sheep--with whom their working days are so closely linked. Although a song sung alone on the hillside under the wide blue sky helps the

day along, a song with good companions in the hot smoky atmosphere of the taproom is something altogether more cheery and satisfying. There is, for instance, plenty of support in the choruses, and the long lingering harmonies, swelling under the low, heavy-timbered ceiling, send vibrations of joy through the whole room. There were plenty of songs appropriate to this time of year, like "By the Green Grove."

4. Festivals

Some of the events connected with the family are survivals of ancient customs like May Day, Christmas Day, or the rigorously observed September harvest festivals. May the First, a traditional holiday, has been captured both by amateurs and professional photographers with pictures of children (Fig. 10) dancing around garland-strewn Maypoles. Another and later aspect of May Day that has been recorded is the takeover of the essentially rural festival by urban workers in order to express their class solidarity, so that it is possible to find photographs which show trade unionists and members of the labor movement with banners held high, marching to their rally ground where they will listen to speeches from their trade unions and political leaders. In the north of England (Fig. 11) the miners annual picnics and galas served a similar recreational cum political purpose. Other festivals, such as Empire Day (May 24th) are purely secular and recent in origin. Started to celebrate the expansion of the British Empire during the reign of Queen Victoria (1902), it became a rigidly observed occasion, particularly in the schools, where, amidst fluttering flags and bunting, the pupils, dressed up to represent the different races of a far flung empire, would parade in pageant and tableaux. The headmaster of many a grimey backstreet school would then make a loyal address, reminding the pupils of their duty to "Queen and Country". Then, to

mark the event, and to the great joy of the pupils, a half-day holiday would be declared. But not before a photograph had been taken!

5. Vocational Photographs

Some of the most evocative and rewarding photographs are those which connect an ancestor or group to an occupation. At the upper end of the social scale it might be a rather starchy picture of a group of bankers in their boardroom or of a figure like Isambard Kingdom Brunel, the brilliant Victorian engineer, standing by one of his amazing creations, like the steamship Great Eastern, cigar in mouth, looking slightly raffish, but every inch the inventor-entrepreneur. At the opposite end of the scale it might be a photograph of a gang of navvies at work digging a canal or building a railway. Photographs of men at work are much less common than many of the other categories discussed so far, but once identified one does not need an ancestor literally present in order to make use of them.³⁰

By the 1850s the British economy was expanding rapidly, and the country was very pre-occupied with increasing production and maximizing exports. This interest is of course reflected in the scale and popularity of the Great Exhibition in Hyde Park of 1851, which symbolized industrial and commercial progress and put on public display the machines and products that were creating rising wealth and expectations throughout British society.³¹

This interest undoubtedly encouraged manufacturers, businessmen, and landowners to start recording their workpeople and workplaces. Sometimes this was done for advertising reasons, but as often as not it reflects the individual sense and pleasure of proprietorship. Thus there have survived in the different regions of the country collections which relate to indigenous industries. For instance, at Reading University, in Berkshire, the museum of Rural life houses a collection of about forty

thousand photographs relating to agriculture. A small selection of these large, unpublished photographic riches can be found in Gordon Winter's A Country Camera. Another important collection, this time relating to northern industrial life, is at the impressive Beamish Open Air Industrial Museum, near Chester-le-Street, in the center of the Curham coalfield. A collection of fifteen thousand photographs which grows year by year at a rate of about three thousand acquisitions yearly, the collection is redolent of the area:

The names of the towns and villages around are magic, synonymous with pit life and struggle, evocative of hardship and heroism, filling the mind with folk tales of Tommy Hepburn, Martin Jude and poor Jobling. This is the land of Shields and Jarrow, Follingsby and Wardley. If you live your history, you must hear again the tramp of pit boots over the town moor, the rasping sounds of silver and brass and see with your inner eye the silken ripple of the lodge banners as you journey to the former home of the Shaftos.³³

6. The Armed Service

For those who couldn't find work in the town and countryside, there were always the army and navy. To police its empire, Britain had to keep large numbers of men stationed all over the world—particularly in India—and to guard its seaways large fleets had to be kept constantly afloat. Besides this there were always bush fires to be fought in what were very remote areas of the Empire, such as the Indian Northwest Frontier, or in Africa against dissident warrior tribesmen like the fierce Zulus (1879) and Somalis (1899). There were also the bigger wars like that in the Crimea (1854-6), or against the Boers (1899-1902), leading up to the two world wars.³⁴ Many families have photographs of their nearest and dearest ones in uniform, often taken in military cantonments in India or against

the ever popular backdrop of the pyramids in Egypt. Similarly, for the Boer Wars and two world wars there are countless poignant pictures, such as the departure of trains and troopships. As I was writing this article, a student knowing of my interest in such matters produced some photographs (Fig. 12, 13). Due to a hearing defect, the young man in the picture was at first given the noncombatant job of constructing army camps; hence the postcard showing the huts in building.

Later, when the manpower shortage became more acute he was drafted into the medical corps and became a stretcher-bearer. Accompanying the photographs were moving written accounts, some pencilled in tiny writing in a diary, others written in the torn remnants of an army pocket book. Although I have not yet had time to interview this First World War survivor, the following diary extract for early January 1918 will help to confer on the photographs the dignity they deserve.

The German offensive will live long in my memory, as one of the bitterest times this ambulance has had. From the time we left Ivermy to now I had not had a wink of sleep, being 3 nights and 4 days waiting on the q.v. The Somme still looks a desolate waste. We moved to some huts on the plain had tea and got ready for the line. Laid down to sleep and awaked at 11 o'clock. We stood to all night. Next morning we marched for the line going through Humel and to Arrut le Pettit and Le Grand. Stayed there till dusk and got shelled out.

Bearers left for line. . . arrived base at 12 midnight, I went straight on night duty. We had 100dreds of cases. We were shelled and shelled all roads. If he had caught any of the huts dozens of wounded would have been killed. But we were lucky. We stuck this until Bapume bell. Then I and a few more, moved back to

form a new station in rear. This was no sooner formed then we had to shift again that night, further back still. Div. H.Q. as well. We eventually got to Bucquoy formed a station there and then left 138 and rejoined our transport. Here in the fields was the whole Div. transport.

The roads were full of traffic heavy guns troops etc. We stood to all night watching for a clear road out and not till 8 o'clock did we move. If Jerry had shelled or bombed we should have been hopeless, I went down with the transport and back up again as bearers same day.

Jerry was just in front of Bucquoy now. We were not wanted so joined main bearer party at Amcos camps stayed one night, and marched away from line. No one, officers or men knew when we were going. Jerry's cavalry broke through the Noullons road, and turned us off across country. Artillery all round us was galloping into action and firing point blank before the horses were away. We nearly got caught that day. At last we reached Saulty. Tired and no food. Got bully biscuits from M.T5. Despatch comes saying return at once and form A.W.S. We go the whole weary back and reach Beenvillers about 12 o'clock.³⁵

7. Politics

Unless you are a Kennedy or a Churchill, this is not always an obvious facet of a family history. Yet many families have connections with politics—either through the political party organizations or the trade unions. Photographs connecting members of the family with politics are probably fairly rare. However, in a more generalized way many families in the United Kingdom have been associated with political events, for instance the General Strike of 1926. For some families this meant an active participation because its members were on strike; others

may have been involved as policemen or special constables, as employers, trade union officials, or even as undergraduate student strike-breakers. All lived through the event, and even those who did not participate directly in it may have memories and anecdotes to contribute which are often significant enough to find a place in the general account of the family. Thus, General Strike pictures (Fig. 14) relating to the area in which the family lived may be relevant to the background history. Such photos can evoke atmosphere and the throb of "living" history in very powerful ways.³⁶

Context and Interpretation

Very often in a photograph or group of photographs we will have to struggle towards identification and verification using all the techniques that have been described. At the same time we will need to try to interpret the photographs. What do the photographs tell us about the person and about the society in which he, she, or the group lived? As John Tagg has written in another context about the photographs of two American couples, the first of a prosperous middle-class couple from Union Point, Georgia (1941), the second recipients of government aid at home in Hidalgo County, Texas (1939), "the photographs are dense with connotation as every detail - of flesh, clothes, postures, fabric, furniture and decoration is brought fully lit, to the surface and presented."³⁷

Looking at the photographs one is impressed by their naturalism, while almost simultaneously they evoke in a very powerful way a universal sense of family and home at a particular moment of time. But the photographs are also different in that they depict people of very different classes. As John Tagg, in discussing the ideological meanings of the photographs, points out, they carry a major connotation of class difference. Much can in fact be read back from this kind of evidence. It can provide us with clues as to socio-economic status, particularly with respect to the degree

of security or levels of privation experienced by the subjects. In addition, it may also imply something about cultural levels, value systems, and expectations or the lack of them. In some important ways it enables the researcher to conceptualize the Weltanschauung of those depicted and, having hypothesized about it, to test it against other available evidences.

Thus, using photograph evidence it is possible both vicariously and imaginatively to begin to reconstruct life styles and attitudes—and in this task it seems perfectly valid to utilize literary and other types of historical evidence which is about comparable groups at the time in places. At the same time, we must be careful not to transgress what Michael Foucault, the French historian, has termed the "regime of truth".

Photographs can be manipulated—they enable individuals or groups to portray themselves in ways which are consistent with their self-image. Similarly, in official photographs, like those of the Farm Security Administration in the United States in the 1930s, the photographs present the image that officialdom wanted to use for its own political ends.³⁷

Photographic Repositories in the British Isles

Without exception, I have had nothing but good experiences from museum staff, whether writing or calling, buying or "just looking." There seems to be one universal, inflexible law—co-operate. Truly, I have yet to be "put down" by a museum, library or indeed any corporate body. Occasionally you will find that there are certain collections, certain private libraries which cater, without exception for the professional illustrator or author and they won't break the rules for individuals. But they tell one nicely³⁸ and often suggest an alternative.

Not only are British policemen "wonderful", but so, it seems, are our repository and archive staffs!

This section has been left until last because the field is such an immense one that to list all the possible sources for pictures would occupy at least several volumes, particularly if all nonphotographic sources were included as well.

Apart from relatives and friends, the most likely places to find relevant collections of pictures of the sort we have described are the local history archives of libraries and museums, whilst they are also being deposited increasingly in county records offices.

I. County Record Offices

As these archives tend to receive what might be termed "systematic" collections of records, as opposed to the random items found in many local library collections, the photographs found there tend to be these of a local professional or amateur photographer, who at some time has carefully recorded the area. Alternatively, they may be a collection relating to a particular family, often landowners, or increasingly, over the past decades, photographs which are part of the records deposited by a commercial firm. To help researchers, a list of those record offices with photographic collections has been appended. An up-to-date list of record offices will be found in the H.M.S.O. publication Record Repositories in Great Britain.³⁹

2. Library Collections

As many libraries predate the establishment of county record offices, they tend to have collected photographs, prints, and paintings relating to the daily life, work, and recreation of the people in their areas for much longer. Similarly, over the years many libraries have built up excellent series which illustrate the changing landscape and townscape, that a significant number of

libraries, only a few of which can be listed in the appendix, have important collections. Typically, besides the kinds of visual records mentioned above, they may possess scrapbooks of press cuttings—invaluable where the original press photographs no longer exist, comprehensive collections of local postcards, as well as odds and ends that have been rescued by the staff or donated by well-wishing members of the public who value the preservation of visual records of all kinds.

3. Museums

A number of specialized museums have been mentioned in the text, and more are listed in the appendix. Besides these, there are many other museums which have incidental or systematic collections of photographs relating to their holdings. If there is an appropriate museum in the vicinity of the area in which your family lived, it is also always worth making an inquiry. A useful list of museums is contained in the annual index publication Museums and Galleries in Great Britain and Ireland.

4. Commercial Collections

As stated at the beginning of this section there are a number of important commercial collections, of which some, like the B.B.C.'s Hulton Picture Post Collection—one of the largest in the world—are not available to noncommercial users. However, there are a number of other collections which are accessible to the individual researcher. Both kinds of collections are listed in the international Picture Researcher's Handbook.⁴⁰

5. Newspaper Offices

Press photographs and other forms of illustration constitute a very rich source of pictorial evidence, particularly from the First World War onwards, when photographs became much commoner in papers. In some areas, newspaper collections have suffered from

a combination of amalgamations and takeovers, repeated salvage collections, and destruction from the air in two world wars, besides accidental fires and the assaults of insects and rodents. Where they have survived, press photographs are a valuable asset, and many newspapers have now gone into the business of republishing old photographs. On the whole, newspapers do not give the general public access to their photographic libraries, and while prepared to do the research themselves, not unreasonably they will often make an economic charge for searching and producing copies.

6. Private Collections

In recent years a number of private collections have been established. Sometimes this has been with a view to publishing local histories; often it derives from an individual's love of collecting. Some of these collections have subsequently found their way into local archives. It pays to ask around. Just recently I came across nearly a thousand glass negatives which had been discovered by the descendant of a local photographer in the seldom-opened cellar of an old studio. The cellar was dry, and the plates reproduced very well, despite the fact that the earliest date from the late 1860s. As yet the owner has not succumbed to requests to place this valuable topographical collection in the local record office.

7. Private Muniment Rooms

Some of the great landed estates which have survived the scourge of death duties and high taxation still retain collections of documentary materials. If you are related to the family, or if an ancestor was employed on one of these estates, it might be worth making inquiries of the present owners. Many an improving Nineteenth Century landowner was proud of his "closed village" and so photographed it. Similarly, commercial and industrial firms like banks, breweries, canals, and railways keep their records, including pictures,

although they are not always carefully maintained. As indicated earlier, in many cases such collection have already found their way into county record offices.

8. County Planning Offices

Because of the large scale redevelopments taking place in many of our older town and city centers, the planning department of the local authorities concerned are increasingly aware of the need to make a visual record of the original sites. Some departments, therefore, have built up collections for their own use which may contain the only known photographs of the streets, or even particular buildings, where ancestors once lived.

9. Records of Institutions

The number of institutions in which ancestors have been educated or worked or served at some time or another is of course very large, ranging from schools and hospitals to the armed services. It is important to realize that even very small institutions keep records, and in the United Kingdom, for instance, family historians are increasingly going back to school records to discover not only genealogical evidence, but also photographs and other indirect evidence, such as that contained in their log books, about living conditions, local recreations and sport. Again, many regiments and corps have museums (for example, the Royal Armoured Corps Tank Museum at Wareham, the Fleet Air Arm Museum at Yeovilton, and the Royal Air Force Museum at Hendon) where information might be found. Institutions like hospitals often keep records, as do colleges and universities.

Regional Studies Departments in Higher Education

At Lancaster University the Department of North-West Regional Studies has a number of excellent, well-illustrated publications to its credit; while the Manchester Studies Department of Manchester Polytechnic has developed a tremendous expertise in the popular history of the

city and its region. Apart from an archive rescue program which has been organized on a house-to-house basis in selected area, it has also built up an extensive photographic and sound archive and is conducting research into the role of credit in working-class communities, the lives of mill workers in the Lancashire cotton towns, as well as the history of the local cinema industry. The evangelical nature of their work has produced impressive results:

Once in a tent, members of the public were approached by field workers and invited to complete forms indicating the documents or photographs they had in their possession and which they might consider depositing in a library or loaning for copy. The follow-up work after the three-day show resulted in 52 separate deposits. A larger tent and a more wide-ranging exhibition at the 1978 show, including video of archive film, resulted in over 200 responses. Amongst these were the account book of the German family noted earlier and a superb collection of 92 photographs taken by Robert Banks, a local newspaper photographer, between 1898 and 1902, including the only surviving shot of the children of Angel Meadow, Manchester's most notorious slum.⁴¹

The National Photographic Record

This is housed at the Royal Photographic Society, 14 South Audley Street, London W1Y 5DP, and contains references to all the private and public collections in Britain, the majority of which are documentary in nature.

As family historians we must learn ways of exploiting to the full the historical and genealogical potential of the pictorial record which can provide a unique view of people, places and things in the past. Even where the photographs are blurred or damaged they can still yield a glimpse of an individual, group or event, without which we would

otherwise have no physical impression. Thus the picture of the Village Stores at Yateley, Berkshire (Fig. 15), is hardly a work of art, but for anyone interested in the area it reveals an everyday world in sharp contrast to the one with which we are familiar. The horses, the carts, the store's front, the oil lamp over the door, the signs and advertisements, the tin baths for sale outside, the dress of the proprietor and his drivers, the roadway, are redolent of a "yesterday" that can never be adequately captured in words alone. Besides which, there is always the exciting possibility that new or corroborative information about persons, places, or dates can be won from the material. However, to do this the researcher may need to acquire new skills with which to "decode" or "read" the evidence. An example of one such interpretative skill is given in John Gorman's article referred to earlier:

Asking Rosemary Allen, the Keeper of Social History at Beamish, how she would date a particular photograph of a lead miner seated by the hearth in his cottage, she was quick to point out the art nouveau finger-plate on the cupboard door next to the kitchen range. That not only gave a good indication of the date but led me to question the assumptions we are all too ready to make on how people lived. The beautiful figured plate which would now make a ready sale at Sotheby's is surely not readily associated with door furniture for a miner's cottage in Northumberland.⁴²

Few of us will acquire as intimate a knowledge of the various elements of the material culture as is communicated to the museum specialist by such a picture. Nonetheless, once we have begun to understand the variety of methodologies photographic analysis demands, then we can seek specialist advice or go to the appropriate reference works. At a different level of interpretation, we may need to reflect more carefully on the

symbolic meaning of the picture. For instance, in a 'work' photograph we may try to establish how the underlying social and economic structure of a particular group reveals itself; or, in a family portrait, how the pattern of authority, the sexual and sibling relationships, are represented. Many pictures hide much more than they profess to show, and to get at the objective

reality of what we can see in front of us we may have to penetrate the "universals" of the picture. What is certain is that given the richness and sheer variety of the photographic record over the past one-and-a-half centuries, we cannot afford to neglect what the photograph can often unwittingly betray about our ancestors, their characters, relationships, and lifestyles.

Other Resources Binder 1a British Isles British Research, Syllabus, and Immigration to North America

Bartholomew gazetteer of Britain *1st ed.* John Bartholomew and Son. **HBLL** Call Number **DA 640 .B24 1977**

HBLL Information About **British Research Compiled by Helen Clegg**
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Life in Towns during the Industrial Revolution

<http://members.allstream.net/~max-com/BIFHSGO.town.2006.html>

Wikipedia Article on the Industrial Revolution

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

The Federation of Family History Societies In Search of your Soldier Ancestors

<http://www.ffhs.org.uk/General/Help/Soldier.htm>

Army records : a guide to finding soldiers in the army compiled by the Genealogical Society **FHL BRITISH Film 990313 Item 5**