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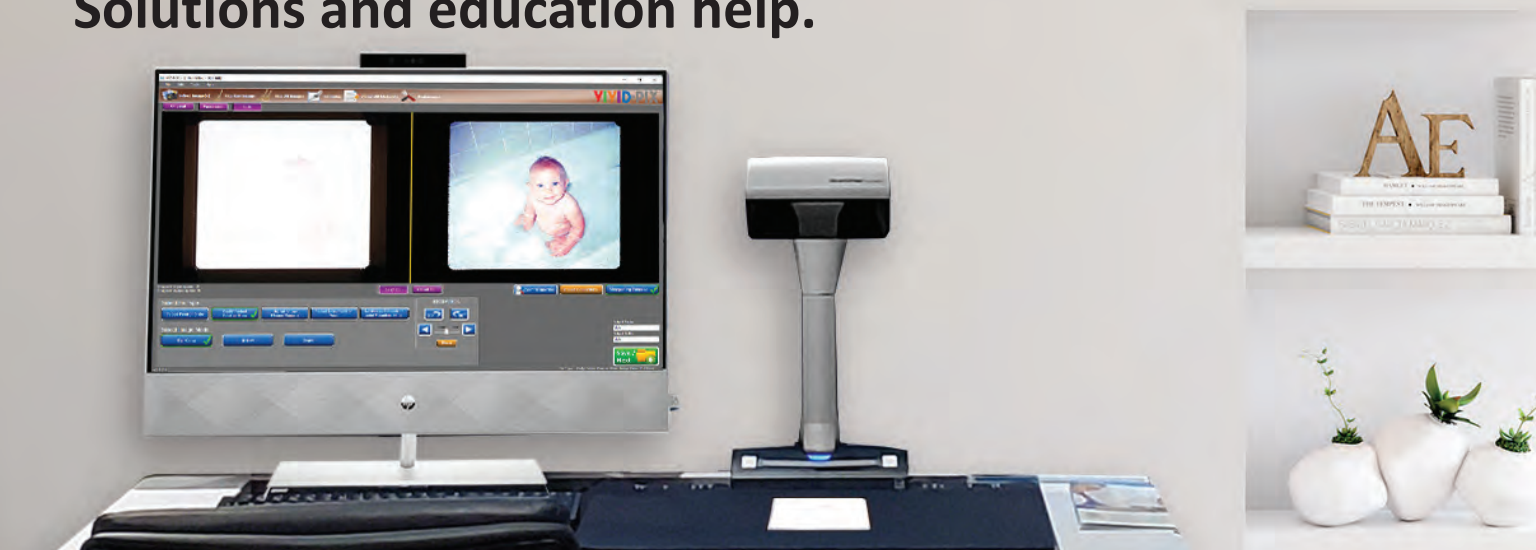
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In This Issue

Welcome to our Spring 2023 issue! We have a great line-up to offer and we hope you enjoy it! Our cover feature in this issue is *Irish Research* by frequent contributor Joe Grandinetti. Ireland is rich in history, and Joe delves into the research of his Kielti ancestors in Ireland by including census, civil registration, church records, tithes, taxes, and tenancy, highlighting key Irish website resources along the way. If you are researching your ancestors' marriages pre-1850 in the

U.S., as well as Great Britain and many former British colonies, David A. Norris suggests you might encounter references to marriage banns and marriage bonds. David sheds light on what these are and why they were required. Lisa A. Alzo is back and reviews *We Are [...]*, a new site for collating and showcasing shared family history. In *Walking Between the Worlds*, Robb Gorr returns



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with a look at the challenges of Métis genealogy. In *Like Pulling Teeth*, Sue Lisk returns and investigates what dentistry was like for our ancestors. In Sue's second article, *Beyond the "Goldilocks Zone": Strategies for Seekers*, she offers some guidelines to consider if you are not getting the search results you are expecting. In *On The Beat*, Steve Ward looks at his own family and the contribution made to modern policing in the United Kingdom. Stephen L.W. Greene is back with *The Value of Including Friends with Family in Your Genealogy*, a brief article discussing why it is important to include friends with family when doing your genealogy.

And don't forget to check out our regular columns: Genealogy Questions, Photos & Genealogy, and Dave Obee's Back Page! I hope you enjoy the issue!

— Edward Zapletal, *Publisher*





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Front cover: Dunguire Castle during summer season in County Galway, Ireland. *igabriela, iStockphoto.com*

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Kielty Family Line Research in Irish Records

By Joe Grandinetti

NEARLY 30 YEARS AGO, I LOCATED MY GREAT-GRANDFATHER Michael Quinn's 1915 death certificate and with it, the names of his parents, John Quinn and Margaret Kielty. I hadn't heard of the Kielty surname before. It turns out that it's common enough in great grandpa's birthplace of Keeloges East in northeastern county Galway, Ireland and counties Roscommon and Sligo. Derivations include Keelty, Kealty, Kelty, and even Quilty. I've spent the last three decades trying to determine Margaret Kielty's parents, siblings, and/or cousins...to no avail. Below are some tips from the ongoing pursuit.

minimum, the county from whence they came. Immigration and citizenship records can help lead you there and perhaps identify kin left behind or who came before. For clues, before hopping to Irish records, review those in the country(ies) to where ancestors or their descendants immigrated. For example, civil vital/church records, obituaries, newspaper articles, and censuses. Gather as much as possible from a wide and deep search.

OK...now to Ireland.

Censuses

Censuses were taken in Ireland every ten years, starting in 1821. As most Irish roots hunters are well-aware, there's an abysmal void in the majority of 1821-1891 censuses due to both destruction in war and governmental kerfuffle. At least we have the 1901 and 1911 censuses – which are freely searchable at www.census.nationalarchives.ie. The same site houses surviving fragments of earlier censuses. A stealthy way to look for kin in the pre-1901 censuses is in applications for Old Age Pensions, under an Act passed in 1908. To qualify, one had to prove they were at least 70 years old, and the 1841 and 1851 censuses were used to do so.

Applicants had to provide their parents' names and residence. The submission and ensuing review notes on the applications created a resourceful paper trail that's freely searchable online at

PERSONAL AND STATISTICAL PARTICULARS			MEDICAL CERTIFICATE OF DEATH	
1. PLACE OF DEATH. County of <u>Luzerne</u> Township of <u>Pringle</u> City of _____				
2. FULL NAME <u>Michael Quinn</u>				
3. SEX <u>Male</u>			16. DATE OF DEATH <u>Oct. 29th 1915</u>	
4. COLOR OR RACE <u>White</u>			(Month) _____ (Day) _____ (Year) _____	
5. SINGLE, MARRIED, WIDOWED OR DIVORCED <u>Married</u>			17. I HEREBY CERTIFY, That I attended deceased from _____ to _____ that I last saw him <u>alive on Oct. 28th 1915</u> and that death occurred, on the date stated above, at <u>4th A. M.</u>	
6. DATE OF BIRTH _____			The CAUSE OF DEATH* was as follows: <u>Cancer of Bladder</u>	
7. AGE <u>60</u> yrs. _____ mos. _____ ds.			<u>45</u> (Duration) yrs. <u>6</u> mos. _____ ds.	
8. OCCUPATION (a) Trade, profession, or particular kind of work <u>Miner</u> (b) General nature of industry, business, or establishment in which employed (or employer) _____			Contributory (Secondary) _____ (Duration) yrs. _____ mos. _____ ds.	
9. BIRTHPLACE (State or Country) <u>Ireland</u>			(Signed) <u>A. Mahall</u> M. D.	
10. NAME OF FATHER <u>John Quinn</u>			<u>Nov. 10, 1915</u> (Address) <u>Wilkes-Barre Pa.</u>	
11. BIRTHPLACE OF FATHER (State or Country) <u>Ireland</u>			*State the DISEASE CAUSING DEATH; or in deaths from VIOLENT CAUSES, state (1) MEANS OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL, or HOMICIDAL.	
12. MAIDEN NAME OF MOTHER <u>Margaret Kielty</u>			18. LENGTH OF RESIDENCE (For Hospitals, Institutions, Transients or Recent Residents). At Place of death _____ yrs. _____ mos. _____ ds. In the State _____ yrs. _____ mos. _____ ds.	
13. BIRTHPLACE OF MOTHER (State or Country) <u>Ireland</u>			Where was disease contracted, If not at place of death? _____ Former or usual residence _____	
14. THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE (Informant) <u>Mrs. Michael Quinn</u> (Address) <u>Pringle St. Pringle Pa.</u>			19. PLACE OF BURIAL OR REMOVAL <u>Pringle Kill</u> DATE OF BURIAL <u>Nov. 3, 1915</u>	
15. Filed <u>Nov. 2, 1915</u> <u>Robt. J. Blair</u> Local Registrar			20. UNDERTAKER <u>John J. Maher Kingston Pa.</u> ADDRESS _____	

1915 death certificate of great-grandfather Michael Quinn, listing parents as John Quinn and Margaret Kielty. (Image accessed at Ancestry.com)

First, examine evidence close to home. Scour over family documents, bibles, journals, photos, etc., and interview the elders. Keep notes – some may not seem relevant but might be in the future. Build a pedigree chart, backwards and sideways, verifying as you go. A primary goal is to pinpoint specific origins in Ireland – the townland, parish, or at a

1-1744 D Can 5111/105
 Application No. 91-
 Date of Receipt 8/7/22 Disposed of C/22 795

EXTRACT FROM CENSUS RETURN OF 18

Full Name of Applicant: *most certain pen Margaret Julia Kielty (c.70)*
 Address: *Mrs Julia Tiernan, Keelloges East, Galway*
 Full Names of Father and Mother of Applicant: *John & Bridget Kielty (Maie)*
 Name of Head of Family (if other than Father with which Applicant resided in 18):
 Residence in 18: *1845 John Bridget Kielty*
 County: *Galway*
 Barony: *Ballymac*
 Parish: *Ballynakill*
 Townland: *Keelloges E*
 Street (if in a town):
 Place in Record Treasury: *215-27*
 Return searched by: *1899 22-23 14/9/22 in receipt Julia's cert 29*
 Extract made by:
 Certified by:
 Form replaced by:
 Copy despatched to Applicant's Address:

1021/1012107-20 3000 11 01 A T 40c Ltd*

1851 Census extract for Keelloges East, county Galway – family of Julia Kielty Tiernan, via an Old Age Pension application. (Image accessed at nationalarchives.ie)

<http://censussearchforms.nationalarchives.ie/search/cs>. Great Great Grandma Kielty was long dead before the 1901 census. But, searching the surname and location revealed a 1922 application for Julia Kielty Tiernan, asserting she was approximately 70, daughter of John and Bridget Nail (Neill) Kielty from Keelloges East. The clerk's notes indicated that the 1851 census for the townland showed John and Bridget, married in 1845, with daughter Bridget, and noted daughter Mary and son Bartly had both died in infancy. "No daughter Julia found" was also written – darn. She must have been born just after 1851. Using this info, I tied Julia into my family tree in a roundabout way. She married John Tiernan in 1872 (found using civil registration records, discussed below) and John's sister, Mary, married my great grandfather's brother Patrick Quinn in 1869 (civil registration again). Patrick died young and without children, the widowed Mary Tiernan is seen living with her nephew Mark Tiernan in the 1901 census in Keelloges East.

Civil Registration.

Civil registration was mandated in 1864 for Irish births, marriages, and deaths (before that, only non-Roman Catholic marriages required registration starting in 1845). The General Registry Office website at www.irishgenealogy.ie offers free online viewing/searching of the digitized records, subject to privacy laws for birth, marriage, and death less than 100, 75, and 50 years ago, respectively. The records are kept by "Registration District" – visit www.irish-genealogy-toolkit.com/Ireland-civil-registration.html to orient

Superintendent Registrar's District *Glanamaddy* Registrar's District *Williamstown*

18 77 DEATHS Registered in the District of *Williamstown* in the Union of *Glanamaddy* in the County of *Galway*

No.	Date and Place of Death.	Name and Surname.	Sex.	Condition.	Age last Birth day	Rank, Profession, or Occupation.	Certified Cause of Death, and Duration of Illness.	Signature, Qualification, and Residence of Informant.	When Registered.	Signature of Registrar.
229	18 77 December Prosperity	Margaret Quinlan	Female	Widow	58	Housewife	Phthisis Cerebral Hæmiplegia Apoplexy	Martin Quinlan Prosperity Keelloges East	18 77 December	James Lynch

Civil Death Registration of great-great-grandmother Margaret Kielty Quin, 19 December 1877, Keelloges East (Prosperity section), county Galway. (Image accessed at irishgenealogy.ie)

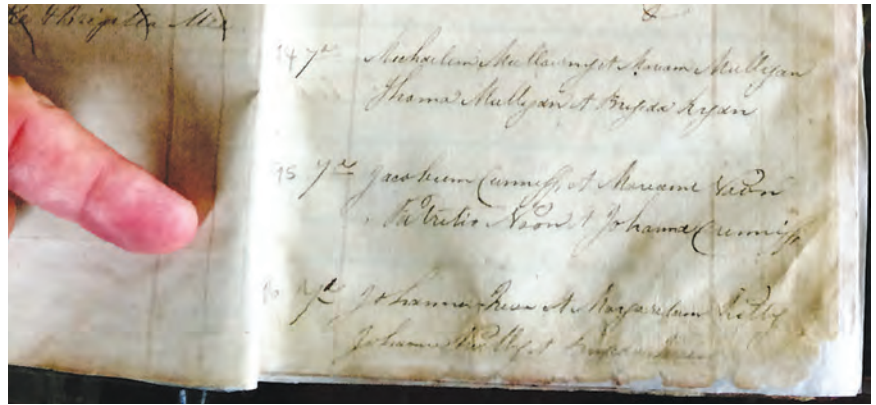


yourself geographically. On the *irishgenealogy.ie* site, I systematically searched all KIELTY births, marriages, and deaths in the Glenamaddy registration district (encompassing the Keeloges East area) and bordering districts. I catalogued them in a spreadsheet, linking parents/children/spouses into family groups. My ancestor Margaret KIELTY's 1877 death is in the records, a 56-year-old "farmer's widow" who'd succumbed to pneumonia. She's also named in the birth records of two children born after 1864. I couldn't confirm any other KIELTY individuals as direct relatives due to the lateness of the records and limited information. Pay close attention to "witnesses" as they were often kin, especially in the death registrations, where relationships are sometimes noted...i.e., "son of deceased."

Church Records

A few years back, the National Library of Ireland ("NLI") launched a site, <https://registers.nli.ie> – offering free access to the digitized images of baptisms and marriage registers (with some deaths/funerals) of nearly 1,100 Catholic parishes. Varying by location, some date back to the mid-1700s and many extend to the 1880s. They aren't transcribed/searchable at the NLI site but are (free) at www.findmypast.com and via subscription at www.ancestry.com and www.rootsireland.ie. For non-Catholic equivalents, check out www.nidirect.gov.uk/publications/proniguide-church-records.

I found the February 1842 marriage entry for my great-great-grandparents, John and Margaret KIELTY QUINN and the baptisms of many of their children through the 1860s. I compiled KIELTY baptisms and marriages for the parishes of Glinsk and Ballintuber-Ballymoe



Marriage of great-great-grandparents John Quinn and Margaret KIELTY (author's finger pointing to it) 7 February 1842, from the parish records of Ballintuber-Ballymoe during an onsite visit. (Image courtesy of author)

on the Galway/Roscommon border, layering them into civil registration finds. There is an intriguing clue in the 1913 marriage entry for my grandfather's first cousin, John QUINN of Keeloges East, and his wife, Mary NEILL. It noted a dispensation for "4th degree consanguinity," meaning the couple were 3rd cousins. John was a grandson of ("my") Margaret KIELTY and further tracing proved that Mary's maternal grandfather was Bartholomew KIELTY of Keeloges East. Assuming that John and Mary weren't related through some other line, I theorize that Mary's grandfather Bartholomew and John's grandmother Margaret were 1st cousins, and hence, John and Mary were 3rd cousins.

Tithes, Taxes, and Tenancy – Land Records

For centuries, Irish soil and those that lived upon it were a revenue source for church and state. The rendering left immensely useful documents for genealogists. In the 1820s/30s, the Tithe Applotment Books set down amounts due associated with tithing assessed on agricultural holdings to benefit the Church of Ireland. The books focus on properties, not people; but names of primary occupiers (no other household members) are

listed amongst the holding size, valuation, and tithes payable. It's a crude "census" of sorts, as Ireland's earliest surviving list of land occupiers. The 1823-1837 books for the Irish Republic are digitized, searchable, and free at www.titheapplotmentbooks.nationalarchives.ie. Those for Northern Ireland are accessible through their Public Record Office catalogue at www.nidirect.gov.uk/services/search-pronis-ecatalogue.

By the 1840s, Ireland's property-based taxation system was irregular and unfair. It was "remedied" through a meticulous assessment, carried out between 1847-1864, dubbed Griffith's Primary Valuation. The resultant documentation includes the name of every occupier/tenant and owner/lessor (again, no other household members), property description, and value. Each plot has a reference number coinciding with highly detailed Ordnance Survey maps, often with outlines of homes on each property. The records and maps are free online at www.askaboutireland.ie/griffith-valuation.ie. There are ancillary records to the primary valuation; namely the House, Field, Tenure/Perambulation, and Quarto Books. Most relate to land/building usage, but also contain over 2 million

**VALUATION OF TENEMENTS.
PARISH OF BALLYNAKILL.**

No. and Letters of Reference to Map.	Names.		Description of Tenement.	Area.	Rateable Annual Valuation.		Total Annual Valuation of Rateable Property.
	Townlands and Occupiers.	Immediate Lessors.			Land.	Buildings.	
		KEELOGES, EAST —continued.		A. R. P.	£ s. d.	£ s. d.	£ s. d.
6	f	Michael Connor,	Allen Pollock,	174 3 21	7 14 0	0 11 0	8 5 0
	g	Patrick Tiernan, sen.	House, office, & land,		3 2 0	0 8 0	3 10 0
	h	Michael Corium,	House and land,		1 10 0	0 5 0	1 15 0
	i	Patrick Tiernan, jun.	House and land,		6 15 0	0 10 0	7 5 0
	j	Michael Killecommon,	House and land,		9 3 0	0 7 0	9 10 0
	k	Owen Killecommon,	House and land,		7 14 0	0 6 0	8 0 0
		Martin Coyne,			0 5 0	—	0 5 0
7		Thomas Mulligan,	Same,	4 1 8	0 5 0	—	0 5 0
		Patrick M'Dermott,			0 5 0	—	0 5 0
		Mrs. — Killeeny,			0 5 0	—	0 5 0
8		Patrick Keavany,	Same,	14 2 28	3 10 0	—	3 10 0
		Bartholomew Kielty,			3 10 0	—	3 10 0
9	a	Patrick Keavany,	James C. Kenny,	34 0 27	14 0 0	1 0 0	15 0 0
	b	Patrick Killeeny,	House and land,		7 0 0	0 10 0	7 10 0
	a	Bryan Kelly,	House, office, & land,		4 0 0	0 15 0	4 15 0
10	b	John Mulligan,	Same,	30 2 0	4 0 0	0 10 0	4 10 0
	c	Bartholomew Kielty,	House, office, & land,		8 0 0	0 15 0	8 15 0
11	a	Martin Corium,	Same,	37 3 20	10 0 0	0 10 0	10 10 0
	b	Thomas Corium,	House and land,		10 0 0	0 10 0	10 10 0
12	a	James Kielty,	Same,	35 1 28	7 0 0	1 10 0	7 15 0
		Patrick Kielty,	House, office, & land,		7 0 0		7 15 0
	b	Peter Kielty,	House, offices, & land,		7 0 0	1 10 0	8 10 0
		John Quin,			0 10 0	—	0 10 0
13		Thomas Keenahan,	Same,	4 2 30	0 15 0	—	0 15 0
		Patrick Killecommon,			0 15 0	—	0 15 0
		John Quin,			5 10 0	—	5 10 0
14	a	Thomas Keenahan,	Same,	32 3 13	5 10 0	0 10 0	6 0 0
	b	Patrick Killecommon,	House and land,		5 10 0	0 10 0	6 0 0
15		James Gaffy,	Same,	24 2 28	13 10 0	0 10 0	14 0 0
16		Thomas Burke,	Same,	30 1 28	23 15 0	1 5 0	25 0 0
17		Michael Kelly,	Same,	5 2 25	1 0 0	0 5 0	1 5 0
18		James C. Kenny,	In fee,	135 0 36	2 10 0	—	2 10 0
			Total,	941 1 21	341 7 0	25 3 0	360 10 0

1856 Griffith's Primary Valuation extract from the townland of Keeloges East, county Galway – note the occupiers (tenants) with Kielty surname. (Image accessed Ancestry.com)

tenant, owner, and lessor names. All are digitized and accessible at www.genealogy.nationalarchives.ie. Sequential occupiers from the primary valuation through the 1930s (and sometimes beyond) are in the "Subsequent Valuation Revision Books." A tremendous resource – tracing transitions of properties and people, indicative of sales, deaths, emigration, and inheritances. The revision books were available via LDS microfilms but are currently inaccessible and awaiting digitization. For now, those for the Republic of Ireland are only viewable at the Valuation Office in Dublin – but they've also promised digitization. The Northern Ireland books are digitized

and online at www.nidirect.gov.uk/services/searching-valuation-revision-books.

In the best of cases, one can find and follow ancestors and homesteads from the 1820s *Tithe Applotment Books* to the 1840s/60s Griffith's Primary Valuation, and through the revision books well into the 20th century, along with details from the 1901/1911 censuses. There is no trace of Kielty occupants in the tithe records for my area of focus – it seems that instead of listing all agricultural tenants, only those with larger tracts were named. There are several, however, in the primary valuation of 1856 for Keeloges East, including Patrick, James,

John (son of Patrick), John (son of James), Bartholomew (mentioned above), and Peter. I've linked most of them to spouses, parents, children, and/or in-laws using a combination of the record sets above. All, some, or at least one of them, must presumably be directly related to Great Grandmother Margaret! To be continued... ©

JOE GRANDINETTI is a CPA and an avid family historian. His genealogical interests include his paternal ancestry in Calabria, Italy, and his maternal Irish lines from Ardara, county Donegal, and Keeloges East, county Galway. He is a member of the Northeast Pennsylvania Genealogical and Luzerne County Historical Societies. He resides in Mountain Top, Pennsylvania with his wife and children.



Marriage Banns and Marriage Bonds

David A. Norris looks at the documentation you might find when trying to search for an ancestor's marriage

MARRIAGE RECORDS ARE RIGHT UP AT THE TOP OF HIGH-VALUE resources for genealogists. All too often, though, the lack of documents such as marriage rosters, certificates, or licenses leads to a genealogical “brick wall.” A marriage document may be the only way of finding the maiden name of a female ancestor. The problem is that in the U.S. as well as Great Britain and many former British colonies, most marriages before the mid-1800s were performed after posting the banns of marriage. As we shall see when looking at this custom, marriages by banns were rarely recorded in any official way.



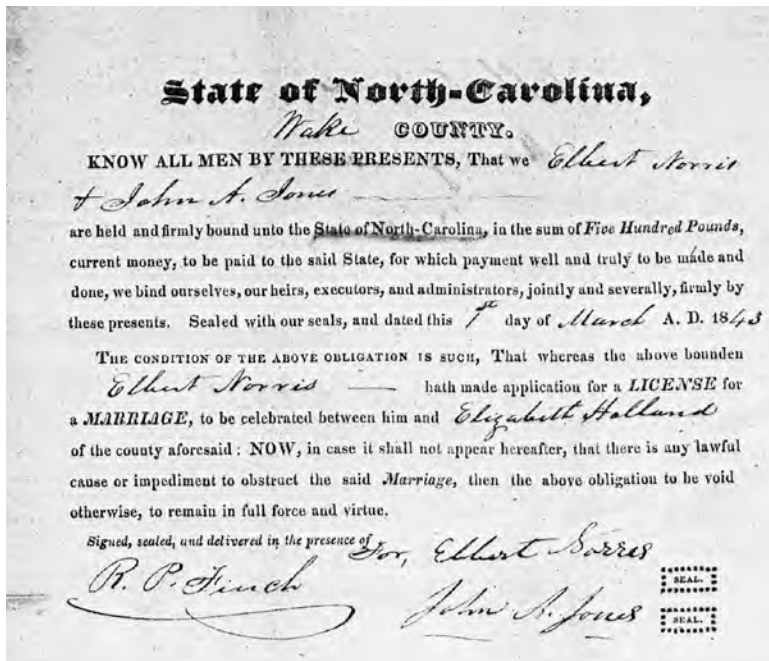
The marriage of George Washington and Martha Dandridge Custis was in 1752. Most colonial couples were wed after posting the banns, rather than the using costlier option of posting a marriage bond and obtaining a marriage license. (Library of Congress)

Fortunately, in some times and places, there was a substitute for marriage by banns: posting a marriage bond to obtain a license to be wed in a recognized church, or in later decades by a justice of the peace. First used in England, marriage bonds were also used throughout the British Isles and in some of the United States, particularly the older states, once under British rule. About 170,000 marriage bonds were recorded for North Carolina between 1741 and 1868, and those records are accessible online today. Although North Carolina has a notable collection of marriage bonds, these documents also survive for several other states, and some British and British Empire marriage bond records are also still around.

For a marriage bond, the groom and a co-signer called a bondsman pledged a legally mandated sum of money, which would be forfeited if the wedding didn't take place. North Carolina's 1741 marriage law stated that the bond would be issued by the clerk of the county court, who would also grant the marriage license.

Generally, these papers were one single-sided page, although papers folded for storage might have the groom's name or other information on the back. When the bond was filled out, the couple received a marriage license or some form of permit. These licenses were not filed by the government and were kept in private hands. However, the bonds were a legal record and in the U.S. were generally kept by the county government.

By one estimate, two-thirds of the marriages performed before 1868 in North Carolina were by banns. Quite likely, similar proportions applied to other jurisdictions as well. A closer look at North Carolina's laws can help illustrate the way banns and marriage bonds were used in other states. North Carolina's 1741 marriage law stated that legal marriages had to be performed by obtaining a license after posting a bond, or by “Thrice Publication of the Banns, as prescribed by the Rubrick in the Book of Common-Prayer.”



LEFT: A North Carolina marriage bond of 1843. (North Carolina State Archives) RIGHT: In colonial North Carolina, Quaker couples would not appear in marriage bond records, but their weddings may be recorded in surviving Quaker meeting records. (Library of Congress)

The Church of England's Book of Common Prayer explained the process: "First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service (if there be no Morning Service), immediately after the second Lesson: the Curate saying after the accustomed manner, I Publish the Banns of Marriage between N. of _____ and N. of _____. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first/second, or third/ time of asking."

If no one expressed an objection to the marriage after the banns had been publicized for three weeks, the wedding could proceed. For a wedding by banns, neither a marriage bond nor a license was required. Colonial North Carolina had only a few Anglican churches and a handful of Anglican chapels which functioned as well as they could with lay readers and

occasional visits from ordained clergy. The 1741 marriage law allowed county judges to perform weddings. They were supposed to have permission from the minister of the parish; if there was a minister assigned to the parish. And, in the absence of a minister, the banns could be read by "the Clerk or Reader which shall be appointed by the Vestry of the said Parish." If the couple lived in different parishes, the minister performing the ceremony was supposed to have approval from the other parish.

Alas, despite many decades of urging by colonial and state officials, no effort was made to keep a complete record of marriages by banns. The resulting difficulties were not limited to genealogists. In an 1859 case, in the absence of comprehensive marriage records, the North Carolina Supreme Court stated "that reputation, cohabitation and the declaration and conduct of the parties are competent evidence of a marriage between them..."

Common law marriages were not legally recognized in North Carolina, although there is some evidence that in colonial times this practice was not uncommon in sparsely populated and isolated districts. Marriages conducted in dissenting churches were not official, according to the Church of England. Apparently such marriages were accepted by the local communities, and there was no wave of prosecution against couples wed in dissenting churches. A 1766 law recognized all existing marriages among dissenting congregations, but allowed only Anglican or Presbyterian ministers to conduct marriages thereafter. Gov. William Tryon, who successfully pushed provisions to allow Presbyterian clergy to conduct marriages, noted that many ministers of that faith were already presiding over weddings as justices of the peace.

The same 1741 act mentioned above authorized marriage bonds in North Carolina. Each groom pledged to forfeit 50 pounds if the marriage did not take place. The



SOUTH-CAROLINA.

KNOW ALL MEN by these Presents,
That we *John De la Howe, Smith*
& Edward Martin
are held and firmly bound unto his Excellency ~~THE GOVERNOR~~
George Montague ~~BOONE, Esquire~~, Captain-General, Governor and Com-
mander in Chief in and over this Province, in the full and
just Sum of *Two Thousand Pounds* Sterling-Money of
Great-Britain, to be paid to the said Governor, or to his
Successors, Governors of this Province: To which Pay-
ment well and truly to be made, we bind ourselves, and
either of us, our and either of our Heirs, Executors and
Adminiftrators, and either of them, in the whole and for
the whole, jointly and severally, firmly by these Presents.
Sealed with our Seals, and dated the *Eighteenth*, Day
of *April* — Anno Dom. 1767

THE CONDITION of this Obligation is
such, That whereas the said Governor hath this Day,
under his Hand and Seal, licented the Reverend Mr. *Smith*
to join in the holy State of Matri-
mony the above bounden *John De la Howe* — and
Ann Boyd widow — Now if there be no lawful
Cause to obstruct the said Marriage, and that the said *John*
De la Howe — and *Edward Martin* —
or either of them, their or either of their Heirs, Executors or
Adminiftrators, or any of them, do well and truly save harm-
less the said Governor, and all other Persons whatsoever, as well
in executing as granting the said Licence, against all other Per-
sons whatsoever, then this Obligation to be void, or else to be
and remain in full Force and Virtue.

Sealed and delivered in the presence of *John de la Howe*
John Bull Junr
Edw Martin

This 1767 marriage bond from South Carolina was drawn up for the marriage of John de la Howe and Ann Boyd. (Library of Congress)

intention was to prevent clandestine or illegal marriages. Grounds for stopping the marriage included bigamy; one or both parties being under the age of 21 and lacking parental approval; marriage between a free person and a slave; or marriage involving indentured servants without the permission of their master.

Bonds were usually obtained in the county where the prospective bride lived. A fee of 20 shillings was collected by the county clerk, but this was supposed to be forwarded to the royal governor as payment for a marriage license. The county clerk himself was entitled to five shillings for the bond, and for issuing the license. Ministers received ten shillings for performing a marriage by license, or five shillings if by banns. Five shillings went to a justice of the peace for a marriage ceremony. Publishing the banns cost one shilling sixpence. So, marriage by license could cost as much

as 35 shillings, as opposed to six shillings and sixpence for a wedding by banns by a justice of the peace. The fees would have more than likely been paid in corn, pork, or other produce rather than cash, which was scarce.

The revolutionary government of North Carolina continued the practice of granting marriage bonds and increased the bond amount to 500 pounds. After 1778, justices of the peace and ordained ministers of any denomination were authorized to perform marriages. After 1836, the bond amount was \$1,000. Oddly enough, there seems to be no record of any marriage bond ever being forfeited in North Carolina. For that matter, it seems that there are no records of royal governors receiving their marriage fees, either. Pay of minor colonial officials was often in arrears and fees for arranging the paperwork went to them rather than the governor.

Some valuable information can be found by perusing marriage bonds. The bonds give the name of the bride and the groom, and often, these papers are the only definite record of a bride's maiden name. Also, the county where the marriage would take place is mentioned. There's a date, which is actually the date of the bond being filled out, not the wedding. Usually, the date on the bond is only a very short time before that of the wedding. However, the bond represents permission to marry, and it is not a 100% guarantee that the marriage took place. Just the same, it would have been a very rare occasion had the couple not been wed.

On a marriage bond, you can expect to find the signatures or marks of the groom; a bondsman; and perhaps a witness or two. If the original paper survives, you can have examples of an ancestor's handwriting, or the unique distinguishing mark he made if unable to write his name.

The names of bondsmen and witnesses are worth some careful attention. Often, they are relatives of the groom or the bride. While marriage bonds usually

don't specify the name of the bride's father, it's possible that the bondsman or one of the witnesses was the father, brother, uncle, or cousin of the bride. Identifying those parties might provide the crucial clue to unlock the names of another branch of your family. In some cases, an unrelated bondsman or witness ended up being related to the couple by marrying into their family some years later.

Some states added "permissive notes," in which the bride's father or guardian signed to testify that the bride had permission to marry or was over 21 years of age. It's unusual for a woman to sign as guardian or bondsman, but sometimes a widow signed a bond or permission form on behalf of her daughter.

Early bonds were completely handwritten, but eventually printed forms were prepared. Some printers advertised them for sale. Some handwritten examples appear to have been drawn up ahead of time, as the names were written in a different hand and squeezed into what seemed to be a blank space that was not quite the right size.

Unfortunately, for many years, little attention was paid to North Carolina's marriage bonds (and other papers useful to genealogists today), and some counties lost substantial portions of their records. Some marriage bonds ended up in private hands. Justices were supposed to send annual accounts of marriage licenses and fees, but in many cases, the bond papers are the only records you can find of a marriage except in the all-too-rare instances of churches keeping records. Some accountings by ministers do survive for counties in other states.

After 1851, marriage certificates were sometimes filed by



In the absence of a marriage certificate, a marriage bond might provide useful genealogical information such as a bride's maiden name, and possible leads for her father or other relatives. (Library of Congress)

North Carolina counties along with marriage bonds. A change in the laws ended the requirement for a marriage bond in 1868, and directed county clerks to keep registers of marriages.

After the Civil War, another type of marriage bond, called a cohabitation bond, was introduced to grant legal status to antebellum slave marriages. The couple would appear before a justice of the peace and state that they lived together as husband and wife before emancipation. Some records have been lost, but others compiled at a county level have been preserved and microfilmed. FamilySearch's Cohabitation Records page has links to some online county collections for North Carolina and Virginia at www.familysearch.org/en/wiki/Cohabitation_Records.

Ancestry.com's collection "North Carolina, Marriage Records, 1741-2011" includes images of marriage bonds with marriage registers, licenses, and other sources of information.

Many Ancestry.com family trees

have images of marriage bonds attached to them. FamilySearch's North Carolina County Marriages collection has surviving marriage bonds along with certificates, licenses, abstracts, and other records of marriages. These records are sorted by county.

FamilySearch's card catalog has some available online marriage records that include marriage bonds (or indexes or abstracts) for at least a few counties in states including Virginia, West Virginia, Kentucky, North Carolina, Tennessee, Mississippi, Delaware, Missouri, and Arkansas.

Often, information from a state's marriage bonds is combined with other marriage records into a larger database. Most of the time, you won't need to look further. But, if possible, it's good to get a look at the actual bond document. Some indexes take shortcuts by including only the names of the groom, bride, and bondsman.

Also available online at FamilySearch are some marriage bond collections from outside the U.S., including the Canadian provinces of Ontario, Nova Scotia, and New Brunswick. Records from a few English counties and localities can also be accessed there. For Welsh genealogy, the collection Wales, Marriage Bonds, 1650-1900, is useful. There are some family-based collections that contain marriage bonds of ancestors and relatives.

We can certainly hope that more collections with digital images of original marriage bonds will be put together to share with genealogists in the not-too-distant future. ©

DAVID A. NORRIS is a frequent contributor to *Internet Genealogy* and *History Magazine*.

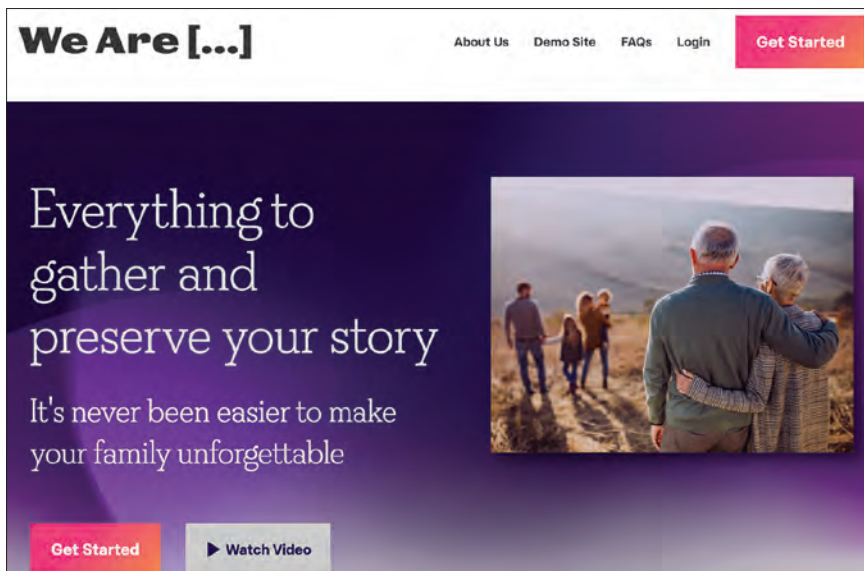


We Are [...]

Lisa A. Alzo reviews a new site for collating and showcasing shared family history

SOMETHING THAT HAS BEEN ON MY MIND FOR QUITE SOME TIME NOW is how to encourage my relatives to take a more active role in preserving our shared ancestry. The two sides of my family could not be more different. My mother's side is a larger family with many cousins, while my father's side is smaller. There are only a few relatives who have an interest in participating in family tree websites, while others are not active on social media. Therefore, it has been a challenge to find an acceptable "one-size-fits-all" solution. When I heard about a new website called We Are [...], I was intrigued by how it offers a different approach to preserving and sharing family history.

inherit these items and how will the genealogy information and family stories be passed down to future generations. I started scanning documents and photos and storing them on an external hard drive and in the cloud and have shared some of the digital copies with family members. I tried We Are [...] to see if it streamlines this effort.



We Are main page where you can sign up to try the site out for free.

Set Up

We Are [...] is cloud-based and is easy to set up a free account. Go to www.weare.xyz and sign up with an email address. Once you verify your account with a temporary password, you can then login and change the password. You will see a welcome page to help get you started. I recommend going to the Help tab and watching the video tutorials to familiarize yourself with how the site works. The short videos cover adding profile images, tagging content, creating articles (or micro stories) with a simple text and image block, and creating custom family trees with selected individuals linked together. As noted on the website, "Custom trees are like little maps making all your micro stories and longer pieces more accessible to readers."

You have the option to create a tree by uploading a GEDCOM file or choose "I don't have a GEDCOM" to create one from scratch. NOTE: If you store your family tree on a site such as Ancestry, Findmypast or MyHeritage, you will need to export your tree as a

What is "We Are [...]"?

We Are [...] is a Social Genealogy platform that allows you and your relatives to fill in the stories behind the names, and to collate content from across your family.

"Most families have one passionate, obsessed genealogist who drags their kids around far-flung cemeteries when supposedly on vacation," says site creator, Simon Davies. "When this person creates and starts to populate their We Are [...] site, they create a focal point for all the family to join in, to a greater or lesser extent. And when that individual who lit the touchpaper passes, the site is already safely, and automatically, in the hands of their loved ones."

For me, the last point made sense. As the designated family historian, I have inherited documents, photographs, heirlooms, and other memorabilia. Over the past few years, I have been thinking about who will

GEDCOM file and follow the instructions on the We Are [...] site for completing the import. Then, you can start editing and updating your tree, by adding media (such as images, or a YouTube video via URL), artefacts and stories. You can also go back and tag any images you uploaded as media. Watch the tutorials to learn how best to complete these actions.

- We Are [ADDING PROFILE IMAGES] <https://youtu.be/I7QQYKqQGLE>
- We Are [TAG TAG TAG... TASTIC!] <https://youtu.be/gpax16CYRxo>
- We Are [CREATING AN ARTICLE]
- We Are [CREATING CUSTOM TREES] <https://youtu.be/0qB7H4J1wfI>

By clicking the “Ask Family” tab at the bottom right of the page you can send a request and invite others to view and contribute to any stories you write.

For those who like to blog about their family, you can embed your tree into a blog post. On each tree page, there is an ‘embed tree <>’ which copies some HTML to your clipboard. If you open the HTML view of a blog piece, you are writing and paste it in, you will then get the fully navigable tree embedded in your post. See an example at <https://thefollyfarm.blogspot.com/2022/12/folly-farm-folly-farm-lies-to-east-of.html>. Davies has indicated plans for additional embed codes for linking to other parts of your We Are [...] site (e.g., Custom Trees, Albums, Artefacts, etc.).

View Examples

To get ideas for your We Are [...] content, you can view the public site Simon Davies created at <https://app.weare.xyz/public/if-i-was-a-tree/home>.

From this page, click the grey ‘Davies’ tag to visit the ‘Davies Family’ section and its tree (the platform automatically generates these section trees from your uploaded GEDCOM).

Then, look at the ‘Profile’ tab of this ‘Davies Family’ section to view the origins and subsequent generations.

“I love our Artefacts section,” says Davies, “And there are some interesting objects in mine, like my great grandmother’s piano and its accompanying ‘Examination in Music’ written in 1911 by 11-year-old Great Uncle Hartley for his 6-year-old sister Moll.” Davies illustrates this artefacts example at: <https://app.weare.xyz/public/if-i-was-a-tree/artefacts/85wyzrs2erqa>.

What’s Coming Next

According to Davies, another feature of We Are [...] will be implemented so users (and crucially

their families too) will be able to download the entire contents of their site onto their computer, and the files will automatically be structured into folders mirroring the site sections and sub-sections (families, individuals, media, documents, artefacts, occasions, places, etc.).

“So, the simple dragging and dropping of a GEDCOM file soon leads to a beautiful family history website, and an automatically sorted and backed up family history archive – both being available to all family members with a login,” says Davies.

For now, the site is free, Davies notes that there will be a data threshold under which you can still create a comprehensive site, and over which you would pay a small (to-be-determined) monthly fee.

Test Drive

I built my We Are [...] site by importing a GEDCOM from the tree I have on MyHeritage.com. I added some images and artefacts. For my first story, I wrote about one of the artefacts – my



This image shows the Artefacts section of author Lisa Alzo’s We Are [...] site.



father's Navy diary. I built the story by adding blocks of text and images. The resulting page is a nice presentation that captures a specific time in my father's life – his service in the United States Navy during World War II.

I will continue to add images, media, and stories for others on the family tree. One way I hope to get family members to join in is to do several custom trees and ask for input. Many years ago, my cousin's son was working on a project for a college history course and asked me who in our family served in the military. Of course, I told him my father's story, but several of my uncles also served – three in the US Army and two in the US Navy. If only We Are [...] had existed then, it would have made the sharing of information so much easier. Now, I can invite my cousins to share military photos and stories about

their fathers. Another project I am putting on We Are [...] is my Aunt Sr. M. Camilla's scrapbook which she kept chronicling her years as a Roman Catholic nun. I have scanned the pages of the scrapbook and have been looking for a home for the digitized pages. This project fits perfectly with the We Are [...] Artefacts section.

Summary

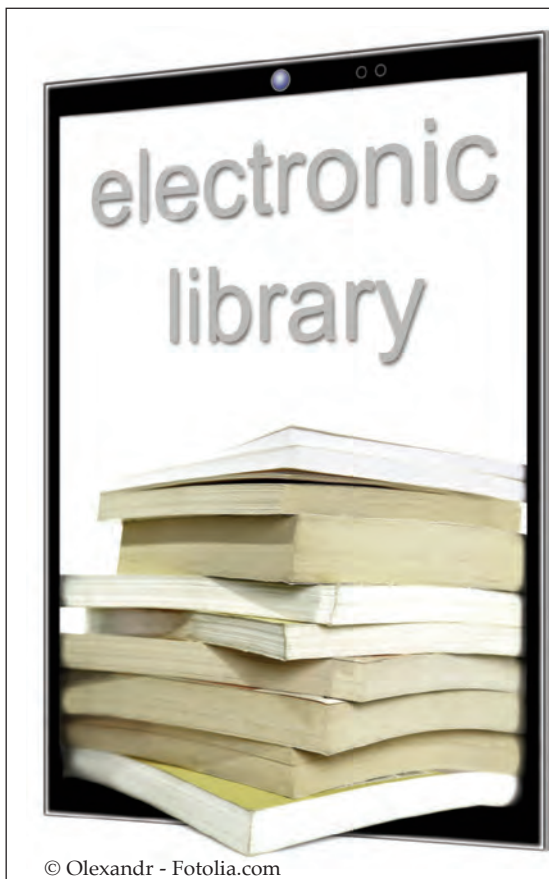
On the We Are [...] About page, <https://www.weare.xyz/about> is the statement:

"With each passing decade the recollections, diaries, documents, photos, videos, and treasured items of our parents, grandparents and great grandparents are being lost forever. WeAre [...] is hellbent on increasing the odds of what sits in our heads, hard drives and filing cabinets surviving and flourishing as it passes under the gaze of as

many in those generations to come as have an interest."

In summary, with its interactive storytelling focus, We Are [...] makes it easy to share more than just family tree facts. The ability to use the site conversationally could be the push that encourages my relatives to have a more active role in being co-family historians. ©

LISA A. ALZO, M.F.A., is a freelance writer, instructor, and internationally recognized lecturer specializing in Eastern European research and nonfiction writing. She is the author of eleven books and hundreds of magazine articles. Lisa works as an online educator and writing coach through her website, Research Write Connect, www.researchwriteconnect.com. She is a regular contributor to *Internet Genealogy*.



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WALKING BETWEEN WORLDS: The Challenge of Métis Genealogy

by Robbie Gorr

BLONDS, REDHEADS AND A FEW BRUNETTES — NO ONE LOOKING AT my family would ever assume that we have native ancestry, or at least not at first guess. But, for generations, my family have been accepted members of several local Métis associations, the Métis being those descendants of the European pioneer immigrants and the indigenous native population of this country. And for as many generations our family has walked between those two worlds, not regarded as full status First Nations peoples and yet set apart socially and culturally from other descendants of the European settlers.



The family of the author's great-grandparents in 1916 at Black Bay in the Upper Ottawa Valley, just one of many Métis family groups who walked between the worlds of their First Nations and European ancestors, carrying the heritage and traditions of both but fully accepted by neither. (Photo from author's collection)

In my parents' and grandparents' generations, having First Nations ancestry, even being part native, was something you did not want to admit. There was a prevalent and widely-accepted negative stereotype considered synonymous with poverty, shiftlessness and drunkenness. Epithets such as "chief", "squaw", "redskin" and "half-breed" often were used derogatorily. So, if you were dark or swarthy, you denied it. If you

were fair and could easily pass for European, you never mentioned it. As a result, whole generations have been raised in ignorance of their native heritage and their true Canadian roots.

In recent decades, however, with government incentives like hunting and fishing privileges, scholarships, tax breaks, efforts at reconciliation and the possibility of recognized land claims, everyone is bringing their native culture out of the closet and rediscovering their hidden heritage. Being Métis and having First Nations blood is the latest "*au courant*" in genealogy, like having royal descent or Loyalist or Mayflower ancestry. Even people without it are checking their family trees just in case.

But, recent times have also brought about dissension within the indigenous communities. Some full status First Nations members seek to challenge some Métis claims to similar indigenous status which was recognized by the Canadian government in the Constitution Act of 1982. The denunciatory term "Pretendians", or 'pretend Indians', is often levelled at those with predominantly European ancestry or undocumented First Nations ancestry, and has given rise to a host of other current epithets like "race-shifters", "wannabindians" and



LEFT: The family of the author's uncle, taken at Christmas 1968, representative of two generations that had been raised with only vague knowledge of their little-mentioned and rarely acknowledged native ancestry and heritage. (Photo from author's collection)

RIGHT: The author's great-granduncle Bruno Turcotte married his niece Marie Emilie Turcotte in 1899, once an acceptable and common practice among the Anishinaabe Algonquin First Nation peoples. It was a union that lasted almost 50 years and produced 14 children. (Photo from author's collection)

“indiginots”. Even the use of the term Métis to describe those of blended ancestry and heritage has been challenged by the families with links predominantly to western Canada, attempting to exclude those with mixed roots in the east. However, the term Métis has its origins in a Latin word meaning “mixture” and the adjective “*métisse*” was used in New France in the seventeenth century in reference to people of mixed race long before western settlement.

To meet the unique challenges presented by Métis genealogy, it will be necessary to walk, like those same ancestors, between two worlds of contrasting history: the world of the aboriginal First Nations peoples and the world of the pioneer migrants who settled here. You will need some understanding of the culture and traditions of your indigenous ancestors and then some knowledge about how they were systematized and recorded by the colonial pioneer communities

with which they came into contact. The key to research success lies within the boundaries of that mutual association.

Before beginning your own



Certain members of the author's family maintained some cultural traditions like his granduncle Alphonse Clouthier, a well-known (and infamous) guide and trapper in the traditional ancestral hunting grounds of Ontario's Algonquin Park. (Photo from author's family collection)

research endeavours, you should contact the local Métis organizations in the area where your ancestors resided. A simple internet search should provide appropriate contact information. It is likely that they will have data on community family groups as well as genealogical information submitted by members who have already documented and proven their connection to accepted ancestral lines. Reach out to extended family members who may already have received membership or who may know more about the family's native origins. It is always helpful to find what has already been documented. And be sure to record the date, place and source of any oral information received as it may be difficult to verify in the future.

For the most part, researching Métis ancestry follows many of the same principles that any genealogical research would include. One useful place to start is

the website of the *Métis Nation of Canada* (<https://mnoc.ca/home>), particularly with the menu sections about *Métis History* and *Genealogy* for basic information. Once you begin your own personal genealogical investigations, there are some differences, however, which could become pitfalls for the unwary researcher.

Firstly, there are few records and those that exist may be difficult to locate. You have to remember that most native people in past centuries lived a nomadic lifestyle, moving seasonally through traditional ancestral hunting grounds and many Métis families, predominantly raised by indigenous mothers, lived in the same way. This existence on the frontier of society, along with predominant theories of the stereotypical “*sauvages rouges*” or ‘red savages’, made them a low priority on the colonial social scale. Because of this nomadic lifestyle, it will be necessary to search all the records available for a particular area, even the most unlikely, for any mention of indigenous ancestors. Leave no stone unturned in the effort.

In many records, often no distinction was made between full-blood status natives and the part native-part European hybrids. Some church records make no reference of race at all and being labelled simply as “Métis” in historical records also will be a rare occurrence. Instead, other period records may have designated the participants as “indian”, “half-breed”, “*sauvage*” (‘savage’ in French) and other terms including even “*bois-brûlé*” (meaning literally ‘burnt wood’ in reference to skin color). Census takers who bothered to record native people used a variety of detail to describe them in several ways over the years. Many will have left the

origin column blank, some will have listed simply “Indian” while others will have indicated tribe and details of European origins such as “Algonquin French breed” or “Scotch breed”.

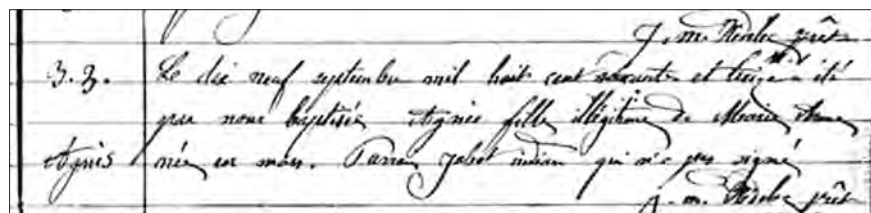
Church records, especially Catholic parish registers, many now available online at pay websites, may contain the most genealogical information as the Catholic Church made efforts from the early years of settlement to send missionaries to convert the indigenous population of the country. Protestant records from the Church of England or Methodist church, also involved in missionary activities, may be available at various church or provincial archives. But when you do locate records of your native ancestors, you may encounter another problem in identifying the family group over a number of generations. Some records will have been written by the minority of missionaries with some understanding of the indigenous languages and will include native names and spellings. The long multisyllabic indigenous names are often recorded with many spelling variations in translation depending on the knowledge and efforts of the recording priests and missionaries.

Some record keepers, however, could not be bothered to attempt

spelling such names and so many records may be entered with first names only. Thus, you might find the baptism of Philomene, daughter of Antoine and Cecelia, Indians”. Later, you might find another baptism for “Mani (Mary), daughter of Ant8en and Cecin” and not recognize these as the same parents because the second entry used the native, in this case Algonkin, variation of their Christian names. Without the parents’ surnames, your research becomes more challenging.

Some families followed the European tradition where the father’s surname continued to be used for several generations. The native tradition, however, was to use the father’s prenomens as the surname. So it would not be unusual to find records for John McKay, son of Paul McKay and also for the same person as John Paul, son of Paul McKay. In my own ancestry, some descendants of Adam Lucas, a German immigrant who married a Métis woman, today use the European surname Lucas while others, even siblings in the same family, use the native surname tradition of Adam (or Adams).

Name changes throughout life, as a result of religious conversion, marriage or adoption, may also cause some confusion and frustration for genealogists. Among my



Records of indigenous ancestors are challenging to find in historical records. Here the September 1873 baptism of Agnès, the six-month-old illegitimate daughter of Marie Anne, is likely to be the record of a Métis child from certain veiled clues: the mother’s lack of surname, the late summer baptismal date, and the child’s designation as “illégitime”, likely born before a legal marriage ceremony with the father. But the godfather, probably a close family member and possibly even the father, is identified as “Jakot indien”. (Photo from Ancestry)



forebears is a Métis woman named Nancy Goodwin, the daughter of English-born Hudson Bay Company employee Robert Goodwin and his native wife Mistigoosh. Nancy married a full Cree native called Tekokumaw who was later baptized as a Christian with the name Adam. He then adopted his wife's surname as his own, becoming, for the rest of his life, Adam Goodwin and passing that surname to numerous descendants. Similarly, the use of an indigenous name can also be misleading when not connected to the European family name. It was only through a marriage record from Oka, Quebec near the Kanesatake Reserve that it was discovered that Catenin (Catherine) Swewic was the daughter of Nins (Ignace) Coutchance, a European surname used by most of his other descendants. And sometimes when a mother remarried, her children from the previous marriage would also adopt the stepfather's name. When the same Catenin Skwewic married her third husband Antoine Fisher, several of her grown sons by her first husband Micen (Michael) Wabikons adopted the name Fisher in addition to Wabikons.

Many baptisms may also be recorded as illegitimate births or births "of unknown parents" to avoid making the statement of illegitimacy. Many native people entered into what was commonly referred to as "*mariage à la façon du pays*" (literally, 'marriage in the custom of the country'), also known as "country style marriage", a union with the blessing and acknowledgement of family and community but without the benefits of the clergy. Several children may have been born before a religious marriage ceremony actually occurred. Large annual missionary

gatherings in the summer months were often the traditional time to legitimize marriages, baptize infants and young children and bless the graves of those who had died during the previous year. It would not be unusual to find the baptism of one or more children in the records, then, before the record of the parents' marriage.

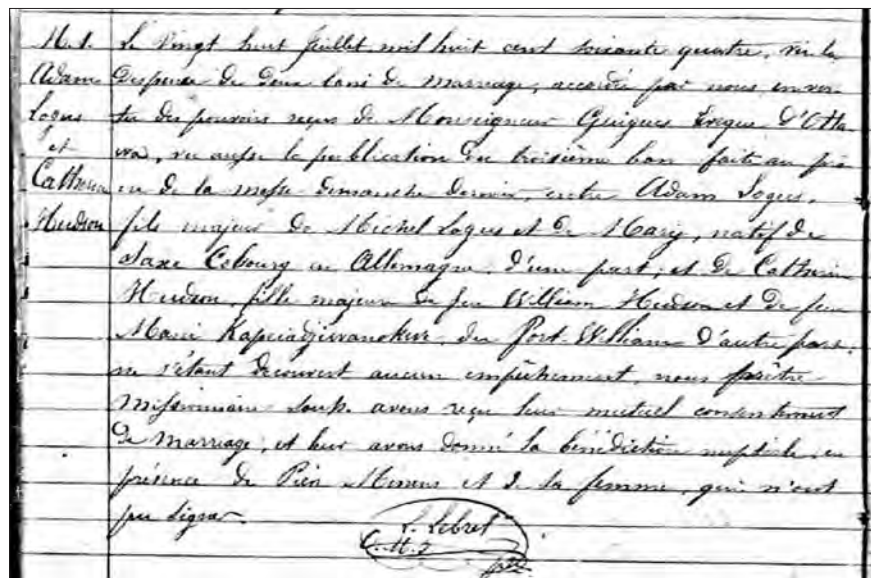
The connection between family groups is also important to document. Native people tended to move, settle and marry in groups that were related through intermarriage over several generations. These interconnections and complex relationships are not always obvious and not always recorded. So whenever possible, in official records and documents, the witnesses to marriages and burials and the sponsors at baptisms should also be meticulously noted. That information may provide evidence of vital connections and familial links not found elsewhere.

There will come a point where the parish records of the colonial communities will be of no further assistance. The 1833 marriage of

Charlotte Nakweyadjivanokwe to Edouard François Kakawabit recorded at Oka indicates that her parents were "*infidèles*" or 'unbelievers' and so would not be found in prior records of the Catholic church. Although Charlotte's ancestry predates European settlement in Canada, there are very few records to check which might uncover more information about her ancestors beyond this point.

One possible source of earlier information might be found among the records of the *Hudson's Bay Company Archives* in the *Archives of Manitoba* (www.gov.mb.ca/chc/archives/hbca). The Company has been entwined in the colonization of British North America since the late seventeenth century and employees frequently made alliances, both business and personal, with the indigenous peoples they encountered. The Company's archives are vast, holding many records and journals that mention these alliances and often name First Nations peoples.

Further records may be unique or specific to certain areas of the



The 1864 Catholic marriage record of German immigrant Adam Lucas to Catherine Hudson, daughter of William Hudson and Marie Kapciadjanwanokwa of Fort William in the upper Ottawa Valley, does not racially identify any of the mentioned parties but her mother's telltale native surname identifies the bride as Métis. (Photo from Ancestry)

further information

Library and Archives Canada (1): <https://library-archives.canada.ca/?requestUrl=https://www.bac-lac.gc.ca/eng/Pages/home.aspx>

Library and Archives Canada (2): <https://library-archives.canada.ca/eng/collection/research-help/indigenous-heritage/Pages/metis-genealogy.aspx>

Archives of Ontario: www.archives.gov.on.ca

Archives of Manitoba: www.gov.mb.ca/chc/archives

Indian and Northern Affairs Canada: www.ainc-inac.gc.ca

Métis National Council: www.metisnation.ca

Métis Nation of Ontario: www.metisnation.org

St. Boniface Historical Society /La Société historique de Saint-Boniface: <https://shsb.mb.ca>



The Métis youth of the current generation are being taught to appreciate their native heritage and have pride in their mixed ancestry. Pictured are children in traditional indigenous dress at a powwow. (Photo by wildwickedbeads on Creative Commons)

country. Every case will be different depending on location. Make sure that you check all local resources in libraries, archives and historical and genealogical society groups and establish contact with the appropriate Métis organizations that may be able to offer advice to further your research. Your results may not be guaranteed but your knowledge and experience of your indigenous roots will be multiplied.

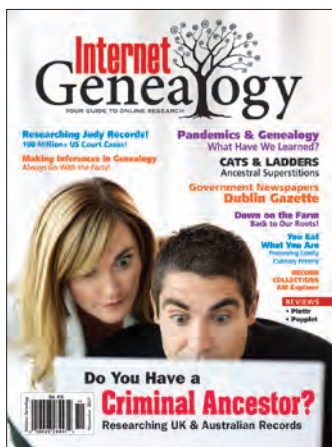
The political and social acceptance of the Métis community continues to develop as more and more individuals are able to reclaim their indigenous ancestry and discover their cultural heritage as First Nations peoples. It is ironic, however, that in order to document and prove native ancestry, researchers must depend upon the surviving documents and records of their colonial pioneer forebears. But even as attitudes toward Métis ancestry continue to change, it still remains one of the most challenging venues of genealogy today. ©

recommended reading

Brown, Jennifer S. H.
Strangers In Blood: fur trade families in Indian Country
(Vancouver: UBC Press, 1980)

Van Kirk, Sylvia
Many Tender Ties: women in fur-trade society, 1670 - 1870
(Winnipeg: Watson & Dywer, 1980)

ROBBIE GORR is an amateur genealogist and historian who continues to enjoy the thrill of the search and the exhilaration of discovery and, of course, writing about his experiences. He is proud to claim Anishinaabe Algonquin ancestry and is a member of the Algonquins of Greater Golden Lake First Nation.



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Like Pulling Teeth: Dentistry And Our Ancestors

by Sue Lisk

ALEXANDRE DUMAS, AUTHOR OF *THE THREE MUSKETEERS*, ONCE WROTE: “Man is born without teeth, without hair and without illusions, and so he dies, without hair, without teeth and without illusions.”

You may or may not agree with him as to the likelihood of eventual hair loss and dashed hopes. But today, most dentists in the U.S. and Canada would argue that, in general, with adequate insurance or sufficient financial

resources, most people should be able to keep their own teeth for life. Naturally, they would also maintain that this outcome presupposes that people will practice good dental hygiene and will visit a dentist on a regular basis.

But even though “dentists” of one sort or another have existed for centuries, this happy ending of “toothfully ever after” would have been unusual for many of our ancestors. Several online sources offer opportunities for us to learn more about what our relatives and forebears might have undergone – or purposefully avoided – when it came to dental care. I’ll point out a few websites that you may find instructive.

Civil War Dentistry

In a well-researched article concerning Civil War dentistry, Douglas Richmond examines the enormous differences in the ways in which the Union Army and the Confederate Army dealt with dental care. You’ll find his piece, “No Teeth, No Man: Dentistry during the Civil War”, at <http://civilwarrx.blogspot.com/2014/08/no-teeth-no-man-dentistry-during-civil.html>.

The author explains that during the Civil War, the Union Army ignored the dental needs of its troops, while the Confederate Army recognized the primary importance of dental care.


Not only did the Union Army



A flamboyant travelling dentist extracting a tooth from an anxious patient. Engraving by G. Volpato after F. Maggiotto. (Used here under a Creative Commons License)



DENTAL DEPARTMENT



Dr. E. J. BROWN, Dentist
713 FIRST AVENUE, UNION BLOCK

My offices established 19 years in this building. I require ten Dental Specialists and four lady assistants to serve my patients. Gold and Porcelain Crowns and Bridge-work, Gold and Porcelain Inlay Fillings; Acute, Amalgam and Enamel Fillings, Artificial Teeth, with or without plates. Painless extraction of teeth. The largest staff of Dental Specialists in the United States, New York City excepted, requiring seventeen offices, doing the highest class Dental Work, guaranteed, at one-half the charge of other high-class Dentists. Beware of imitators whose offices are located near mine.

EDWIN J. BROWN, D. D. S.
Over L. W. Suter's Jewelry Store. Entrance at
713 First Avenue
Open evenings until 8 and Sundays until 4 for people who work.

A 1915 advertisement for Dr. E.J. Brown, a dentist. He advises prospective patients to "beware of imitators whose offices are located near mine". (University of Washington, public domain, via Wikimedia)

lack a dental care unit, but it also neglected to educate its recruits as to the importance of dental hygiene. It even failed to issue toothbrushes to its men. This unfortunate situation resulted in costly losses to the Army when men were unable to remain in the military or to serve in it effectively due to dental problems.

In the Union Army, the sole remedy for a man suffering from a toothache who could not afford the cost of a civilian dentist was to seek the services of a regimental surgeon. These doctors had little or no knowledge of dental surgery and lacked the proper instruments to deal with dental issues. The only "treatment" available to the patients of these practitioners would have been to have the troublesome tooth or teeth extracted. Unnecessary and painful operations often resulted in severe complications that prevented the patient from continuing in the military.

On an ongoing basis, dental groups, such as the American Dental Association, made every effort to convince the Union Army of the importance of the establishment of a military dental unit. Yet it was not until 1911 that a Dental

Corps was created within the U.S. military.

The author explains that despite the superior resources of the Union Army, it was the Confederate Army that took steps to provide dental care for its troops. Unlike the Union Army, the Confederate Army eventually appointed trained dentists to address the dental needs of its men, most of whom could not afford private dental treatment. The 1864 Conscription Act, approved with

limited opposition supplied the Confederate Army with a considerable number of dentists.

The Confederate Army's inclusion of dentists among its ranks enabled men who could not otherwise have served continuously in the military, to participate fully in the war effort. Most men in the Confederate Army carried toothbrushes in their uniforms. Confederate Army dentists even developed new surgical techniques that might permit men to keep their teeth. One of the most important of these procedures we commonly refer to today as a "root canal".

Quacks and "Painless" Dentists

As late as the mid-nineteenth century, professionally trained dentists were a rarity. And in some instances, even students who had successfully graduated from a dental school were sadly lacking in ethics. One example of such an individual was a dentist by the name of Edgar Randolph Parker.

Parker graduated in 1892 from the Philadelphia Dental College – now Temple University's Kornberg



The American Red Cross has promoted dental health care internationally. The photo shows Lyons Child Welfare Exhibit of the American Red Cross in France, American Red Cross, 1918. (Library of Congress)

School of Dentistry – and returned to his hometown of St. Martins, New Brunswick to set up a dental practice.

Jennifer Billock outlines Parker's adventures as a dentist in her article "A Brief History of America's Most Outrageous Dentist" at www.smithsonianmag.com/travel/remember-when-pulling-teeth-was-fun-180960448/.

The article reveals that although Parker did manage to graduate from dental school, he did so by the skin of his teeth. And because advertising one's services was frowned upon at the time, his fledgling dental practice failed; he was unable to attract patients.

But Parker was not to be discouraged. Flaunting convention, "Painless Parker" decided to advertise his services anyway. He set out to make his treatments, i.e., extractions, appear to be painless. One of the main reasons that people at that time avoided dentists is precisely because they believed that the procedures offered were extremely painful.

The author describes Parker's use of a solution of cocaine he referred to as "hydrocaine" (with

whiskey available as a backup) to deaden his patients' pain. She also relates his astonishing marketing efforts, carried out with the help of William Beebe, a former employee of P.T. Barnum. The travelling dental circus they created, which included dancing women, contortionists, the occasional elephant, and a brass band, drew in many unsuspecting souls. The band's music helped to drown out the sound of the patients' groans or cries.

A more extensive, but fascinating, account of Painless Parker's antics and controversial legacy can be found at www.ripleys.com/weird-news/painless-parker-the-man-who-turned-dentistry-into-a-traveling-show/.

Although not as well known, there were many other so-called "dentists" plying their trade in this period. Catherine Morana, in her article "Quacks and Tramps: A Brief History of Dentistry in Canada", offers an overview of these practitioners who travelled from town to town across the country. You can access her piece at <https://150.oda.ca/wpcontent/uploads/2017/01/YOHEFW2016.pdf>.

The author informs readers that in Canada until at least the mid-1800s, farmers, as well as tradesmen such as blacksmiths, wagon makers and druggists, frequently agreed to extract teeth with whatever tools they had available. She specifies that by 1867, a number of dental practitioners had at least some type of training in dentistry, but many others were no more than "quack" or "tramp" dentists who travelled widely offering their services.

With the formation of the Ontario Dental Association in 1867, followed by legislation in 1868, the stage was set for dentists themselves to begin the work of controlling the manner in which dentistry could be legally practiced.

A History of Dentistry in Cleveland, Ohio

Ancestry.com's collection includes a book by Henry Lovejoy Ambler titled *History of Dentistry in Cleveland, Ohio* that provides a survey of dentistry in Cleveland up through 1911, the date of the volume's publication. You'll find it by entering the title in the Title field in Ancestry's Card Catalog. The book is searchable by keyword, but you can also browse through its pages at will. You may find it helpful to refer to the book's Table of Contents to locate the sections you wish to consult.

The portion of the book titled "Biographical Sketches and Notes" considers the background, training and inventions of a number of the dentists who worked in Cleveland. In 1907, one Dr. Bishop invented a "Handy Left-Hand Assistant", which was a "tongue and cheek protector and napkin holder, for universal application", for use in dental procedures. During the first decade of the 1900s, L.L.



It took more effort to visit a dentist in days gone by. The school nurse takes her patients to the dentist, American Red Cross, 1918. (Library of Congress)



Dr. G.L. Caldwell, a trailer village dentist, keeps regular office hours in his trailer dental clinic in Middle River, a small crossroads near Baltimore, MD, 1943. (Library of Congress)



A vintage downtown dentist's office, part of the Ackley Heritage Center in Ackley, IA, Carol M. Highsmith. (Library of Congress)

Bosworth patented an “Electric Dental Engine” and was attempting to develop a method for “successfully casting entire dentures of twenty-one carat gold”.

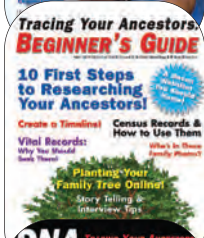
The section “Advertisements from Newspapers” provides readers with a good look at the sort of recommendations concerning dental care that were given to the citizens of Cleveland at the time. In 1826, one dentist advised: “For the benefit of those who cannot have the advantage of instruments to remove the tartar [from one’s teeth], we recommend the use of a penknife as a substitute.” An ad in 1833 offered “Teeth Extractors with ivory and ebony handles” for sale.

Another entry from 1833 promoted Dr. Thomas White’s Vegetable Toothache Drops “from which permanent and radical cure may be obtained from that disagreeable pain the toothache [causes] with its attendant evils, such as fracturing the jaw, thence to the head, producing a rheumatic affection, with many other unpleasant effects...produced from foul or decayed teeth.” In 1837, “kresote” (an archaic form of the word “creosote”) was offered as a cure for “Tooth Ache”. And in 1871, the Halliwell Dental Association stated that its members had inserted 100,000 artificial teeth. Several ads promoted “incorruptible teeth” as a wonderful solution to dental problems.

Throughout these advertisements, frequent claims were made concerning the “painless” nature of extractions and other operations available to the public.

During the nineteenth century, when Dumas wrote *The Three Musketeers*, it would have been difficult for people to retain all their teeth. Somehow, at least for me, imagining the Three Musketeers as possibly toothless youths, greatly diminishes the glamour of these swashbuckling heroes. 🕒

SUE LISK, a freelance writer, genealogist, and linguist, is a regular contributor to *Internet Genealogy*. She works for a news agency in Washington, DC.



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On the Beat

Steve Ward looks at his own family and the contribution made to modern policing in the United Kingdom

AS A YOUNGSTER, I ALWAYS REMEMBER THAT THE SIGHT OF THE ‘Bobby’ on the beat was a familiar one. We took it for granted that the friendly policeman would always be there to help us when necessary, and to tell us off if we got into trouble!

Although throughout history there have always been people responsible for keeping law and order, it was not until the 19th Century that the ‘modern’ policeman began to appear on our streets. Before this time, the law was kept by such officials as Sheriffs, Reeves, Parish Constables, and Thief-Takers.

In 1285, the Statute of Winchester obliged all towns and cities to keep a watch at city gates and to ‘*arrest all suspicious night walkers.*’ In London, as far back as 1663, Night Watchmen, commonly known as ‘Charlies,’ after Charles II, were some of the first paid law enforcers in Britain. The Bow Street Runners, founded in 1748 by Henry Fielding, the English novelist and dramatist, operated as a private ‘thief-taking’ force under the auspices of the Bow Street Magistrate’s Court. During this period, several boroughs of London had their own privately financed law enforcers.

In June 1829, the Home Secretary Sir Robert Peel pushed through Parliament the Metropolitan Police Act. This Act allowed for the establishment of a paid and uniformed Police Force for an area within a seven-mile radius of Charring Cross, excluding the City of London, which had its own police force. Led by Sir Charles Rowan, the ‘Met’ was based at Scotland Yard with several substations across the city.

Some people think that the Met was the first official police force in the UK, but this is not so. The first UK Police Act to be passed was the Glasgow Police Act of 1800 which established a police force in the city. Eleven other Scottish cities and burghs had police forces established under individual Acts of Parliament before Peel’s Metropolitan Police Act.

Robert Peel became Chief Secretary in Ireland in 1812 and found it a ‘lawless place.’ Local magistrates and Baronial Police could not cope with the situation. Peel founded the Peace Preservation Force in 1814 and shortly after this, a system of County Constabularies was set up under the Constabulary Act of 1822.

It was not until 1839 that England caught up with Scotland and Ireland when Peel brought in the County Police Act (sometimes referred to as the Rural Police Act). This allowed the Justices of the Peace to set up regional and County Forces.

But what was life like for these early policemen? My 3x great-grandfather, Edwin Smart, was one of the first policemen in the city of Gloucester and served 25 years, reaching the rank of Sergeant before he



Edwin Smart portrait. (Author’s collection)

retired. A tailor by trade, he had already applied to the City Mayor and Aldermen to be considered for the position of ‘Cryer and Constable’ in 1836.

The Gloucester Police Force was the second force after Wiltshire (and then only by a matter of hours) to be established under the 1839 Police Act. Post-French Revolution Gloucestershire had experienced riots over bread prices and the introduction of power looms in the cloth mills in the Stroud area. There had also been trouble from farm laborers taking part in the ‘Swing Riots,’ protesting the introduction of threshing machines. In early November 1839, the city Elders met to discuss the formation of a County Police Force. It was suggested that an application be made to Colonel

MacGregor of the Inspectorate of Constabulary in Ireland as to whether there was a suitable candidate to fill the position of a Chief Constable for Gloucestershire. MacGregor replied immediately and proposed Anthony Thomas LeFroy for the position. LeFroy had joined the Irish Police Force in 1823 at the age of 21 and had risen to be the Chief Constable of County Wicklow in 1839. By 18 November 1839, his position as Chief Constable of Gloucestershire had been confirmed and within two weeks he had arrived in the city and brought with him from Ireland and placed on the pay roll six new Superintendents and 12 Constables.

On 18 December 1839, the following advertisement was issued in the local press;

Notice is hereby given that it is the intention of the Chief Constable appointed for the County under the Act of the 2nd and 3rd Vict: Cap. 93 to attend the Magistrates of the different Divisions who are requested to assemble in their several Petty Sessions at the place and on the days and times following to consult on the mode of carrying the Constabulary Act into execution that is to say -

For the Division of Gloucester at the Shire Hall in Gloucester on Saturday, the 14th inst. At the same hour (i.e. 12 o'clock)

For the Division of Cheltenham at the Public Office in Cheltenham on Monday 16th inst. At the same hour

Candidates for employment as Superintendents or Constables must attend with their testimonials and recommendations at such places of meeting above mentioned as may be most convenient to them and where they are best known.

The requirements for being a policeman in Gloucester were that he be:

- under 45 years old
- 5' 7" tall or above
- Able to read, write and keep accounts
- Be fit and of a strong constitution and generally intelligent

But not anyone could be a policeman. There were certain limitations. You could not join the force if you were a Gamekeeper, a Bailiff, or an Innkeeper. One might expect that having been in trouble with the law before might be a bar to becoming a policeman, but this was never stated in the recruiting requirements!

Recruits were issued a greatcoat with a badge; two pairs of trousers; one pair of shoes; and one hat. They were also issued with one staff (truncheon) and a small cutlass to be issued as necessary.

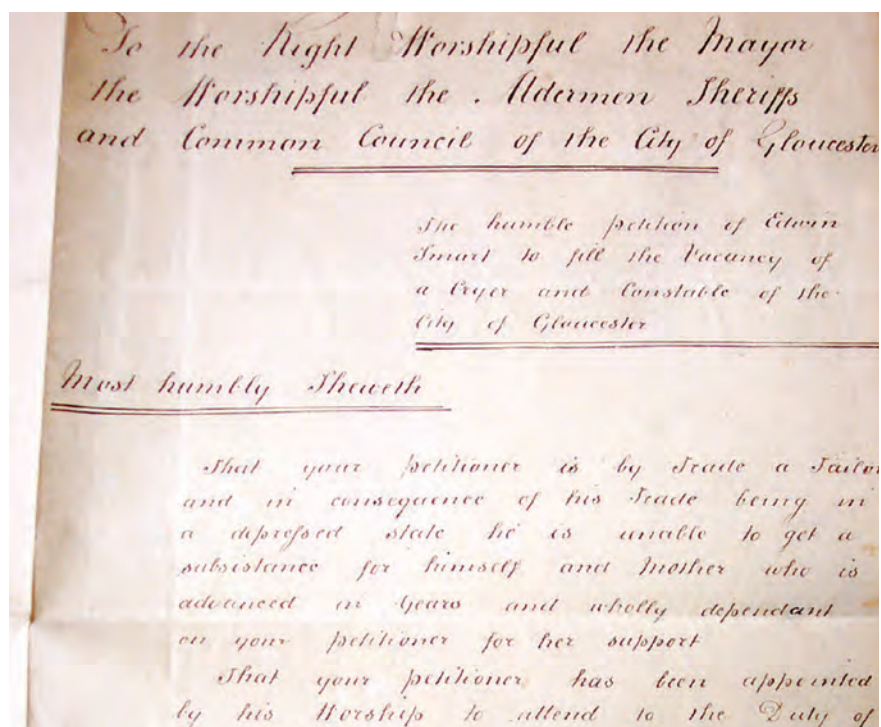
The cutlass was to be worn at night only or when rioting or serious public disturbance was happening.

By 1840, the Home Office approved a pay rate of 16 shillings per week (approximately £50/\$55 today) for a Constable and 22 shillings per week (approximately £70/\$78 today) for a Sergeant. There were to be no official meal breaks but Constables were encouraged to use their hats to keep 'snacks' in for eating on the beat! It was not until 1856 that a Constable could even be guaranteed a night off duty:

Guidance Order; 8th July 1856

The Superintendents of the Gloucestershire Constabulary will so arrange the duty at the different stations in their Districts that each man will have one whole night's rest in the week except anything extraordinary should occur.

This must have been a very welcomed Order!



The Petition of Edwin Smart. (Gloucestershire Archives. Author photograph)



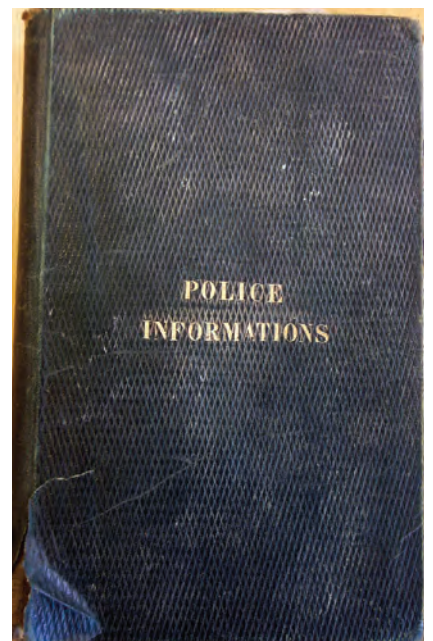
Typical truncheons and whistles of the period. (Metropolitan Police Museum. Public domain photograph)



Early Gloucestershire policemen. (Public domain photograph)

A policeman's lot was not always a happy one! Yet mostly Constables dealt with everyday misdemeanors. At the end of each day, arrests would be written up in Station Journals, sometimes also known as Station Diaries or Police Informations Books. The Gloucester Archives (www.gloucestershire.gov.uk/archives) holds a copy of the Police Informations Book for the period 1841 - 1847.

In this volume are the records of the arrests that Edwin Smart made as a young Constable along with those of his colleagues. These records can give us valuable insight into the life of a Constable. Most of the arrests are for routine matters. 'Begging' is common. Being



Police Informations book. (Gloucestershire Archives. Author photograph)

The life of the ordinary constable was certainly a hard one and there was a constant vigil of the public on his activities. They could not, even while off duty, take a drink in a public house in their districts and nor could they keep pets, particularly dogs. Even the make of the matches which they used was the concern of the Chief Constable who ordered that only Bryant & May safety matches were to be brought into police stations. Many Constables overstepped the mark and during this early period, 29 Constables were dismissed, thirteen for drunkenness. The Chief Constable issued an official Order concerning this:

Guidance Order; 28th April 1840

Several reports having reached this office that constables have been in the habit of going into Public Houses under the pretence [sic] of getting refreshments, the Superintendents and Constables in charge of Stations will inform the men under their command that if any Constable shall be seen in any Public House when not necessarily there on duty he will be instantly dismissed.

Other Constables had to be warned about being over-zealous in their duties:

Guidance Order No.1; 8th April 1840

The Superintendents in charge of Districts will direct the Constables under their command not to interfere with drunk persons unless they are incapable of taking care of themselves or in case they should be creating a riot or breach of the peace, but on no account should they detain any drunken person when proceeding quietly to his home.

'drunk and disorderly' is a routine offence for both men and women, sometimes compounded by 'assaulting officers.' 'Moving along the street in an offensive manner between the hours of nine and ten in the forenoon contrary to the bye-laws' is an interesting offence to be arrested for. Clearly not drunk and disorderly, I wonder how the arrested person was being offensive....and why between the hours of nine and ten? Causing an obstruction appears quite often as well, in various forms. Edwin arrested one man for 'stacking lime in Southgate street' and another for 'exposing for sale ... certain goods towith (sic) certain bundles of cloth on the carriageway contrary to the form of the statute...' Edwin Smart must have made one of the earliest arrests for a parking offence because the book records in 1847 that:

James B.... of the County of Hereford Innkeeper did allow a public carriage called a ... coach horses to stand in a public street in the said City called the Westgate Street longer than necessary for taking up and setting down passengers and against the form of the Bye Laws

A Constable employed by a County Police Force could be deployed wherever necessary. At one point in his career, Edwin was stationed at the quaintly named village of Pucklechurch near Bristol. In March 1857, he wrote a letter to the Magistrates Coroner informing of the sudden death of a 20-year-old woman who it would seem in the space of seven hours went from appearing to be in perfect health to being dead from 'pains in her bowels.' Edwin suggests that an inquest be held but leaves it to the Magistrate's judgment.

Unfortunately, there is no national Police Archive. As County Forces amalgamated and changed over the years, many of them deposited their records with their local County Records Office. Some forces have their own museum or archive but, sadly, some records have been completely lost. The Metropolitan Police Records are the best organized and The National Archives in London holds a range of documentation under the series MEPO. The collection is not complete. Pension records are useful because they can give a man's name, place and date of birth, physical description, marital status, dates of service, and (until 1923) names of parents and next of kin. Although policewomen were not recruited until 1919, no service records survive.

The Metropolitan Police Collection has records dating back to the early period as well as a collection of uniforms, equipment and artifacts. If your ancestor was a member of the Met it could be well worth a visit to the Met Collection, based at The Annexe, Met Police Service, Empress State Building, Empress Approach, Lillie Road, London SW6 1TR. Admission is free and



Constable James Peacock.
(Public domain photograph)



An early Victorian policeman.
(Public domain image)

their opening hours are currently 10 a.m. to 4 p.m. on weekdays. They will also carry out searches for you if you are unable to get to the Collection and this can be arranged, for a set fee, through their website www.met.police.uk.

Records of the City of London Police since 1832 are held at the City of London Record Office London Metropolitan Archives - City of London.

If you know that your ancestor was a policeman in a particular county, it is worth contacting the County Police Force to see if they hold any records. It may be that you will then have to visit the local County Records Office to see what records they may hold. What might you find?

As we have seen in the case of Edwin Smart, Informations Books (Station Diaries) can give a wealth of information as to daily activities. Superannuation and Pension Records may give the personal details of an individual officer. Personnel and Discipline Books may provide further insight into an ancestor's behaviour. Doris



Hobbs in her 1987 article, *The Croydon Police 1829 - 1840* cites the example of officer Richard Coleman, who enrolled 24 October 1829 and then resigned on 24 October 1838, the reason given being 'persistent drunkenness.' The record also tells us that Coleman was a Sergeant and formerly of the Bow Street Patrol.

Order Books are also a good source and can give quite detailed information on an individual. An example of this would be from the Lincolnshire Constabulary records where a detailed profile of Sergeant John Dawson is given, showing his career path, dates of appointment and retirement, personal appearance and marital status.

Newspapers of the period very often mention police officers by name in connection with a variety of reported cases. Obituaries are also a good source of information about an individual's career. County Records Offices (CRO) may also hold other documentation, such as letters and notes concerning individual officers. For many Family Historians, a trip to a local CRO can be quite difficult, but there are other sources of information to explore.

Many family history or genealogy books will have sections on police ancestors and the Society of Genealogists has published a very useful book titled *My Ancestor was a Policeman. The Family and Local History Handbook* which is a useful source of information and lists some 23 contact points for Police Records and Museums across the UK and Ireland.

The National Archives has a series of online research guides relating to the police and these are of help in looking at records there. They can be viewed online at www.nationalarchives.gov.uk. Several regional police museums have produced their own publications relating to the police. An example of this is the Essex Police Museum which produced many 'History Notebooks' covering a range of material. These can be accessed at www.essex.police.uk/museum. Another source is the annual journal of the Police History Society. Each journal carries several articles covering a range of police material and further details can be found online at www.policehistorysociety.co.uk.

But, like your police ancestor, it may require a bit of sleuthing to uncover the details! ©

DR. STEVE WARD is a social historian, genealogist, and author. He has written widely on family history matters and has published ten books on a variety of subjects, many to do with the history of the circus.

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Beyond The “Goldilocks Zone”: Strategies For Seekers

by Sue Lisk

WHEN SEARCHING FOR LIFE OF SOME KIND ON OTHER planets or moons, astronomers have long focused on candidates that orbit their stars at a given distance. The temperatures at this distance are in the range where water – a necessary requirement for life as we know it – could possibly be found on their surfaces. Scientists refer to this region as the “habitable zone” or the “Goldilocks Zone”.



Like Goldilocks, family historians often tend to wait for conditions to be “just right” when searching for their ancestors, not believing that their goals may be reached outside self-imposed limits. Goldilocks, Leonard Leslie Brooke. (Public domain, via Wikimedia Commons)

However, recent discoveries concerning several moons orbiting Jupiter and Saturn have made experts seriously reconsider the idea that water couldn’t be found elsewhere, perhaps below the surface and hidden from view. They speculate that some type of life might indeed be found outside the zone of “just right”.

Similarly, as family historians, we have the tendency to conduct research concerning our ancestors and relatives in ways we consider most likely to yield useful results. And we attempt to locate these individuals and details about their lives in places in which it seems most logical that they should be found.

But what if we’re sometimes missing the proverbial boat, or the water in which it floats?

I’d like to consider some guidelines to keep in mind that may increase the likelihood of you finding the information you’re seeking as well as a few surprises.

Overcome Expectations

When you’re searching for information about your ancestors or relatives, particularly ones you’ve known personally, you’ll naturally believe that you already know certain facts about them. In many cases, you’ll be correct. In those cases, your task will be to prove it via adequate sourcing.

But even in such instances, you may not be sure about some of the details. For example, do you know the date of your uncle’s graduation from university? Might he have taken a temporary



When researching your family history, it's important to realize that you may encounter unexpected information in strange places. A surprising assortment of Old Florida-style advertising and theme-park figures in Homosassa, FL, Carol M. Highsmith. (Library of Congress)

break from his studies before returning to them? And if so, can you discover why?

Although the responses to these questions probably lie in the recent past, you shouldn't assume you know the answers. Check to be sure. You'll need that information if you wish to paint a relatively complete and accurate picture of your uncle's life.

Or say that you're trying to determine how two people with the same surname who lived in the same town a century ago might have been related. You could consult online newspapers from the early 1900s since they frequently mentioned details of visits and the relationships between the individuals involved.

An article might have claimed that the two people you're investigating were "cousins". But maybe the newspaper was wrong. You would need to confirm the information using other sources.

You can't be certain of the relationship without doing so. And if you find no reference to a family connection between the two people, it might be that you've simply missed it. Not every newspaper and every article can be found online. You might uncover a clue to their relationship in a newspaper article you can consult only in print via a local historical society.

As far as possible, confirm whatever you believe is correct before deciding, for now, that it's true.

Consult Others

You may prefer to do a great deal of research on your own, without working as part of a team to create your family tree. And that's fine as a general approach. Yet sooner or later you'll need to collaborate with others – with both those you know and those you don't.

One of the biggest challenges you may face is remaining open to

the possibility that someone who is unrelated to you may know more about one of your well-researched ancestors than you do. This often happens when another genealogist has decided to conduct research about collateral relatives in order to solve mysteries related to her or his own ancestors. Or perhaps limited knowledge of a foreign language needed to understand certain documents has limited the effectiveness of your investigations. Someone else who speaks the language fluently may have been able to extract details you've missed.

On the opposite end of the spectrum is the problem of neglecting to consult close family members concerning aspects of an ancestor's or relative's life. Interactions between each family member and a specific relative would all have been unique. Maybe a conversation your brother had with your grandfather could provide information or insight



You may find that even distant relatives can share stories with you about your ancestors. "Canta Storie detto Rinaldo", British Museum. (Public domain via Wikimedia Commons)

you might never obtain unless you talk with him about what he remembers your grandfather having told him. You'll never know what you don't know until you ask.

You aren't obliged to believe what other genealogists or family members tell you. Nevertheless, you should certainly be open to investigating their stories to see if they might be correct or if they might contain at least some kernels of truth.

Pursue Solutions With Persistence

Sometimes you'll run up against a brick wall that seems impenetrable.

Perhaps you'll find that you can break through the wall only by proceeding brick by brick. Try to focus on one small aspect of the problem at a time. This can make a complex puzzle more manageable. For instance, maybe you can narrow down the area where an ancestor lived to a particular section of the country. And then later you may find a way to narrow

down the probable location even further.

You might consult a website offering solutions for demolishing genealogical brick walls that suggests a method you know little about, such as searching for land patents among the General Land Office Records of the Bureau of Land Management. To follow through with this suggestion, you could decide to listen to a webinar that addresses the topic and explains how to conduct this type of research.

If you feel you're stuck in a rut when struggling with a particular research question, perhaps you'd find it helpful to temporarily shift your attention elsewhere and focus on a different part of your tree. Or perhaps you could attend a genealogy conference, whether in person or online, which could lead to new insights related to a family history puzzle that's stumped you. It could suggest new techniques to try out in pursuing your investigation.

But if at a certain point you feel too worn out to continue the

search, your deceased ancestors won't be going anywhere. Whenever you're ready, their secrets will still be waiting for you to discover. And new records may have become available online during the hiatus in your research that might offer new clues to assist you in solving your puzzle.

Follow New Pathways



Take your time to come up with ideas as to where you may look to find valuable clues to help you break through your brick (or stone) walls. A creative stone wall in which the creator embedded various everyday objects, including tools, Carol M. Highsmith. (Library of Congress)

Sometimes obtaining essential or enriching information about your ancestors or relatives will require you to brainstorm to come up with new research techniques. What sorts of approaches might you try?

Communicate with your family and even distant relatives to let them know that you're actively looking for family history information. If they aren't aware of this, they're unlikely to offer you anything they find. Sometimes it's best not to be too specific about what you're looking for since they may come up with items or information of a different sort that you'd be just as happy to have.

Talk to subject experts, even if they're simply history majors who have a good command of a



Continuing to search for solutions to research questions, even under frustrating circumstances, is necessary if you hope to eventually find answers. "Trying his patience", Louis Dalrymple, c. 1897. (Library of Congress)



particular topic or era, since they may provide invaluable hints to help you on your way. These individuals may also be able to recommend excellent sources to consult to learn more.

If you have the opportunity to search through an ancestor's belongings that a family member has inherited, ask for permission to do so. Check drawers in desks or bureaus to look for slips of paper that may have been left behind that could provide helpful clues. Look for letters or cards inserted in books. Scan through all of the pages of dairies and journals for information that might be significant.

Contact a company where a relative worked if it's still in existence for possible information about the individual or for information about what his or her job there would have been like. Or learn more about what your relative's occupation would have involved.

Try asking your family the same questions in different ways on

different occasions. The specific phrasing or timing of a question may elicit unexpected information.

As you grow accustomed to dreaming up unusual research methods, you'll find it becomes quite easy. And you'll never again be satisfied with discovering only the basics about important people in your family tree.

Invite Serendipity

You can't compel solutions to head your way as if by magic. But you can put yourself in a position to make such serendipitous revelations more likely to find you.

When you're perplexed by a long-standing genealogical puzzle, try explaining it to others out loud. The people with whom you choose to discuss it need not even be family historians. In some ways, it's often better if they're not. This will oblige you to express the essential details clearly and succinctly. Your own voiced explanation may suggest a new line of research to you. Or it's

possible that your listener may have a useful suggestion to offer. Make sure to tell your story in a manner likely to engage your listener.

Reading biographies or autobiographies about people that had something in common with your ancestor – be it a particular country of origin, town of residence, or religion – may provide insights you need to solve a research question.

Visiting places where your ancestors or relatives lived to seek out information should be productive if you've planned ahead. And you may meet with delightful surprises as well. On one such trip to an ancestor's hometown, some of my cousins unexpectedly met distant relatives who offered them precious gems of information.

Browsing through online records for an area where your family lived, not looking for anything in particular, may lead you to discover something that catches your eye. It could be the crucial clue that's been eluding you.

You never know what you might find when you adopt new strategies for solving genealogical puzzles. Although you won't always discover what you're looking for by seeking in unusual places and in uncommon ways, you'll frequently be able to discover valuable information about your ancestors' lives. To do so, you'll need to travel beyond your usual orbits of research – to explore the spaces that are more than “just right”. ©



The pathways you follow in your research will often be winding and indirect ones. A mazelike pathway at the Coastal Maine Botanical Gardens in Boothbay, ME, Carol M. Highsmith. (Library of Congress)

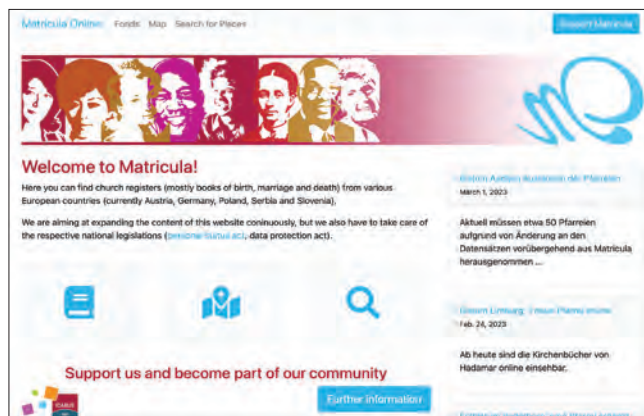
SUE LISK, a freelance writer, genealogist, and linguist, is a frequent contributor to *Internet Genealogy*. She works for a news agency in Washington, DC.



How Do I Get Started Finding My German Ancestors?

The Genealogy Center – Allen County Public Library Shows You How!

SOME 49 MILLION AMERICANS CLAIM GERMAN ancestry. The total number is probably much higher since Americans may not know some German heritage might be hiding in their family trees. Germans began entering Pennsylvania as early as 1710 and continued throughout that century as well as the nineteenth and early twentieth centuries, settling all over the United States.



Matricula Online is one source for free online database records from German Catholic churches.

But how do I know if I have German ancestors? Here are some tips for finding your German ancestors. First, thorough research in American records should take you back to your immigrant ancestor. That is important, as you need to identify the exact name of the German immigrant ancestor and research him in all available American records, with an emphasis on all. Knowing the religion of the immigrant ancestor, whether it was Catholic, Lutheran, Reformed, or Jewish, and the congregation in America he attended, is crucial as it will help define your research strategy in tracing the family.

Another tip is for you to become familiar with the history of the immigrant community where your immigrant ancestor lived in America. He may have settled in the U.S. with others from the same place. If you find a church record, look for marriage and burial records of any family members born in Germany, since the pastor may have recorded the place of origin.

Also, pay close attention to the names of godparents in the baptismal records. They may have been close friends from the same town, and their records may give the town name. Census records, especially before 1880, may show the state (Hesse, Bayern, Westfalen, Pommern, for example), which can also be valuable clues. Passenger lists after the 1890s will often list an exact town of origin.

Searching online databases such as Ancestry (www.ancestry.com) and FamilySearch (www.familysearch.org) can be useful. Both websites have large databases of German records, but neither is complete and if you are not careful, can beguile you into choosing the wrong record for the wrong immigrant of the same name.

If you find the name of the town where your family originated, the internet offers websites where you can search original records. FamilySearch has digitized the church and civil vital records for thousands of German towns. Matricula Online (<https://data.matricula-online.eu/en>) is a free online database of records from German Catholic churches. The records are not indexed; you must find the town, select the book, and then go through it for the record of your ancestor. Some of the original books will have indexes that will help you navigate the original book. For Lutherans, the best website is a pay website, Archion (www.archion.de/en). A Polish website, Metryki Genbaza (<https://metryki.genbaza.pl>) offers images of church books found in many former eastern German states now in Poland, many of these not found on the other websites. ©

A great opportunity to learn more about your German ancestors comes to Fort Wayne, IN June 9-11, 2023 when the International German Genealogy Partnership Conference will be held. <https://iggp.org/cpage.php?pt=167>.

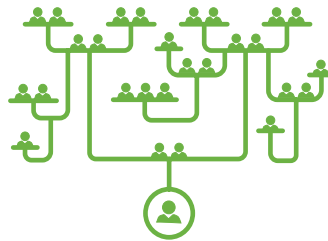
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I have been there [the Genealogy Center] many times and found a lot of information on different branches of my family. Anyone interested in genealogy research should go there.

JANICE M.

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Colonial American Genealogy: Sources “Olde” and New – Part Two

David A. Norris continues his look at colonial records

WILLS AND PROBATE FILES ARE TRUE GOLD FOR GENEALOGISTS, especially when you’re working as far back as the colonial days. Most wills were drawn up for parents (usually a father) who left property to their offspring. In the absence of census entries and birth records, wills offer the best way of linking your colonial ancestors with their parents. Occasionally, testators leave property to grandchildren, providing even more links to generations. Testators might mention their siblings or other relatives as well.



The famous *Mayflower* brought the Pilgrims to Plymouth, Massachusetts in 1620. It's better to trace your ancestry back from the present, rather than try to connect early settlers from Plymouth or Jamestown to your family line. (Public domain)

Estate inventories and sale records are comparatively rare in the colonial era but provide much more detail than wills. Inventories were typically conducted room by room and building by building. Household goods, furniture, and clothing are carefully listed, as are farm implements and artisan’s tools.

Inventories might tell a good deal about their former owners. Owning a sword might indicate spending time as a militia officer,

and a pair of spectacles hints at nearsightedness or other vision problems. Horses and cows were sometimes mentioned by name. Some cows had affectionately-given names such as Primrose, Starry, Gentle, and Buttercup. Horses might have “human” names such as Jack, Bonny, or Jenny; others had whimsical or playful names such as Ranger, Pleasure, Jewel, or Dancer.

However, wills or estate files exist for only a small fraction of colonial Americans. Most people had little property to dispose of, and centuries of courthouse fires and other losses have destroyed many records.

Most colonists left no marriage documentation. Some churches noted marriages among their members, but most couples were united by banns of marriage. Based on English custom, the impending wedding was announced in church, usually on three successive Sundays. In places without a church, a written notice was put up. After the required time elapsed, the couple could marry. The scarcity of ordained clergy in the colonies prompted legislatures to allow marriage by justices of the peace or other civil officials. Records were not kept of marriages by banns.

A small portion of couples were married by license. Sometimes



A romanticized Victorian view of a colonial home shows possessions of a prosperous family. Probate inventories might list the household items, farm implements, and tools owned by a family. (Library of Congress)

the groom had to obtain a marriage bond, money which would be forfeited if the marriage did not take place. This was done to prevent bigamy or other fraudulent marriages. Some records remain of these marriages.

Cemetery records are valuable when they exist. In practice, many rural settlers were buried in small family graveyards on their land. Most burials were marked with wood rather than stone markers. Even grave markers made of weather-resistant woods such as cypress or cedar disappear over time. Stone markers are not necessarily permanent. Some weather over time until their inscriptions are worn away. Not a few colonial-era people lie under replacement gravestones added many years later by their descendants. In some cases, gravestone surveys compiled by federal workers in the 1930s or by earlier antiquarians preserve information that is now lost.

The county was often the main unit of local government, with an occasional town which was

granted some limited local powers of governance and taxation. A general exception can be made for New England, where government was often based on a town or township. This “town” was an administrative unit measuring six by six miles, with its 36 square miles embracing large stretches of farms and sometimes several small villages or towns.

Lots of colonial town and

county records can be found online. Ancestry.com and FamilySearch.org are particularly rich sources. Online searches may turn up published or digital records for many places.

A few colonial or local censuses were compiled before the first U.S. Census of 1790. Those later federal censuses contain many people born in the colonial era. For those living in 1850, when the census included all free people by name with their dates and places of birth, the information will be a useful link to colonial times.

U.S., Census Reconstructed Records, 1660-1820, available at Ancestry.com, is an online database begun by Census Publishing in 2003. They combined available tax and voter rolls, land records, petitions, and other sources into a census-like database.

According to estimates by the U.S. Census Bureau, the population of the English colonies reached 4,646 in 1630. Population passed a quarter million by 1700, and an estimated 1,148,046 by 1770. Nearly all colonists lived on farms or in very small towns. Only five



Only about 5% of the population of the colonies lived in cities such as Boston; most lived on farms or in small towns and settlements. (Library of Congress)

percent lived in cities, including Philadelphia, Boston, New York, Baltimore, and Charleston.

For the small portion of the population who lived in urban areas, town records offer a potentially rich source of information.

If you run out of leads on your direct ancestors, you might work on filling in their siblings, aunts and uncles, and in-laws, along with their spouses and children. This might generate other leads through some of their direct descendants who have family trees on Ancestry.com or elsewhere.

Several kinds of lists and rolls, usually limited to males or heads of households, serve as make-shift census substitutes. Notable among them are tax and militia rolls. The U.S. Census began in 1790, and early federal censuses of course contain people born in the colonial period.

Tax lists contained property owners only. As these lists included heads of households, they include women who owned property in their own right. Most of the time, these were widows who inherited their husband's property.

The militia, a system of enrolling military-age males as part-time amateur soldiers, protected most of the colonies from foreign invasion, Indian raids, or pirate attacks. The pacifist Quaker government of Pennsylvania long made that colony an exception.

Theoretically, all military-age men were enrolled and organized into companies. Neighbors and family members served together in militia companies from the same town or country district. Numerous rosters of militia officers and soldiers survive, as do lists of "exempts" such as clergymen, millers, and ferry operators. There are also lists of men

No. 17

The Boston News-Letter.

Published by Authority.

From Monday April 17. to Monday April 24. 1704.

London Flying-Post from Decemb. 2d. to 4th. 1703.

Letters from Scotland bring us the Copy of a Sheer lately Printed there, Intituled, *A seasonable Alarm for Scotland. In a Letter from a Gentleman in the City, to his Friend in the Country, concerning the present Danger of the Kingdom and of the Protestant Religion.*

This Letter takes Notice, That Papisits swarm in that Nation, that they traffick more avowedly than formerly, and that of late many Scores of Priests & Jesuites are come thither from France, and gone to the North, to the Highlands & other places of the Country. That the Ministers of the Highlands and North gave in large Lists of them to the Committee of the General Assembly, to be laid before the Privy-Council.

From all this he infers, That they have hopes of Assistance from France, otherwise they would never be so impudent, and he gives Reasons for his Apprehensions that the French King may send Troops thither this Winter, 1. Because the English & Dutch will not then be at Sea to oppose them. 2. He can then best spare them, the Season of Action beyond Sea being over. 3. The Expectation given him of a considerable number to join them, may encourage him to the undertaking with fewer Men, if he can but send over a sufficient number of Officers with Arms and Ammunition.

He endeavours in the rest of his Letters to answer the foolish Pretences of the Pretender's being a Protestant and that he will govern us according to Law. He says, that being bred up in the Religion and Politicks of France, he is by Education a

The Boston News-Letter began publication in 1704. By 1775, the Thirteen Colonies had 37 newspapers. Many colonial newspapers are available online today. (Public domain)

who were fined for not attending compulsory militia musters.

Numerous records were created at a local level. In New England, you'll find much information from town and township courts and offices. Elsewhere, county records are useful.

County courts met four times a year in many colonies, following English practice. Known by such names as the court of common pleas; court of pleas and quarter sessions; or just the county court, they handled misdemeanors and minor lawsuits. Local courts also witnessed deeds and dealt with probate matters and apprenticeships. County courts also had some executive functions, such as granting licenses to tavern or ferry keepers and millers, and building and maintaining roads and bridges.

Local men might attend court hoping to be chosen as grand jurors or petit jurors, in exchange for daily pay which could be redeemed toward their taxes. Juror lists appear in court records, as do lists of members of road or bridge committees.

Most surviving colonial newspapers are available online. *Publick Occurrences Both Forreign and Domestick*, the first newspaper in North America. Thanks to an outraged governor, the paper lasted only for one issue. The *Boston News-Letter* started in 1704 and held on. Thirty-seven newspapers were published in the Thirteen Colonies in 1775.

A colonial newspaper was a weekly publication, printed on a single sheet and folded to make four pages. Editors filled much space with items copied from out of town and European newspapers, as well as advertisements and government proclamations. There were no reporters, as we think of them. People who received letters with news of distant places often allowed the editor to publish excerpts.

Advertisements may be the best way of finding an ancestor in a colonial paper. Merchants advertised their shops, with detailed lists of new shipments of merchandise. Ads for sales of land or businesses; or lost money, watches, legal papers, horses,



and cattle appeared; as did ads for runaway slaves, indentured servants, and apprentices. Many places lacked their own newspapers, so notices or ads might be placed by people living some distance away, perhaps even in the neighboring colonies.

Various state archives, libraries, and other institutions, as well as Genealogybank.com and Newspaperarchive.com also offer large selections of 18th-century U.S. newspapers. Colonial Williamsburg's Virginia Gazettes page at <https://research.colonialwilliamsburg.org/DigitalLibrary/va-gazettes> offers an index to search pages from four different newspapers published between 1736 and 1780, each of which was called the Virginia Gazette.

Most of the colonies had one established or official church. This was the Church of England only in New York and the Southern colonies. New England held to the Puritan-influenced Congregational Churches, each of which held considerable independence from a central authority. The Middle Colonies of Pennsylvania, Delaware, and New Jersey did not have an established church, although Pennsylvania's society and government were heavily stamped by Quaker beliefs.

In colonies where the Church of England was established, parishes carried on some local governing tasks. Vestries, or church committees, could levy local taxes to pay for church buildings, minister's salaries, and so on. They also carried out some aid to the poor.

As many as half of the white European immigrants to the Thirteen Colonies came as indentured servants. Many were poor folk from the British Isles



The New-England Courant's first issue from Monday 7 August 1721. (Public domain)

or the German States with no prospects at home. They signed contracts to work for periods of up to seven years to pay for their passage across the Atlantic. Others were POWs (from rebellions against the Crown) or convicts faced with a choice of a death sentence or exile. Most of the flow of indentured servants went to Virginia and Maryland, with a substantial number going to Pennsylvania and more limited numbers ending up elsewhere.

During their indenture, servants were provided with room and board, clothing, and job training. At the end of their indenture, they might receive a suit of clothing and a set of tools. Sometimes a tract of land from the colony induced them to settle and start a farm or craft shop.

Archaic handwriting can be tricky to read, and 18th-century spelling can be inconsistent and even whimsical. Archaic handwriting can be more easily read

when enlarged. Once, I kept a magnifying glass handy for reading photocopied documents. Now, of course, digital images can be enlarged online. Many databases allow digital enhancement of light-dark settings and contrast. And, one can always refine a downloaded image in computer-processing software.

When facing a troublesome manuscript, try to pick out recognizable words. Places and proper names, such as Great Britain, King George, or Massachusetts, might pop out for you. Take those words and note how the writer forms each letter. Use those deciphered letters as keys for "decoding" other words. Resources such as the UK National Archives' tutorial, "Palaeography," at www.nationalarchives.gov.uk/palaeography can also be helpful.

If you've been working on a colonial family line for a long time, sometimes it's helpful to revisit old finds. If you have vital data obtained from microfilm or photocopies from years ago, it might be worth checking to see if the same images are clearer on new online databases.

Despite the passage of two and a half centuries, genealogists have an abundance of record sources for the colonial era. New databases and reference books are still appearing, making it easier to look for relatives in that long-vanished time. ¹⁶

Part One of this article appeared in the Feb/Mar 2023 issue

DAVID A. NORRIS is a frequent contributor to *Internet Genealogy* and *History Magazine*.



Female Ancestor Research

is the latest *Tracing Your Ancestors* special issue from the publishers of *Internet Genealogy* magazine. This new 2022 edition, compiled by author Gena Philibert-Ortega, a genealogy educator, avid genealogist, writer and speaker, contains all new articles including: Starting Your Research; She's Not There; Making the Most of Online Searches; African American Newspapers; Her Life in Books; Finding Herstory in Archives; What is Her Maiden Name?; Introduction to Catholic Records; Finding Female Ancestors Pre-1850; Twentieth Century Ancestors; Cemetery Research; Community Cookbooks; Ten Records You Are Not Using; Female Ancestor Checklist; and Finding Female Ancestors: Glossary.

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 Dated 1870 - 1890. Library of Congress.



The Value of Including Friends with Family in Your Genealogy

by Stephen L. W. Greene

MOST OF OUR GENEALOGICAL EFFORTS EXAMINE THE LIVES of people we hardly know, relatives from bygone eras.

However, if we stretch the notion of genealogy to include our friends, a whole new cast of characters comes into play.



Left to Right: Geoffrey Harrie Richards Greene, Stephen L.W. Greene (center) and older brother John Greene in 1947.

According to a study of nearly 280,000 people, Michigan State scholar William Chopik finds these friend relationships to be increasingly important in our lives. He says, in older adults, they are a stronger predictor of health and happiness than relationships with family members.

“Friendships become even more important as we age,” said Chopik, assistant professor of psychology. “Keeping a few really good friends around can make a world of difference for our health and well-being. So, it’s smart to invest in the friendships that make you happiest.” The study appears online in the journal, *Personal Relationships*.

Many family interactions can be enjoyable, Chopik says, but sometimes that’s not the case. My relationship with my older brother, John Greene (1941-2005) is a case in point. He took a lot of effort to get along with.

Our mother tried to put a positive spin on his behavior. She explained, “John exaggerates.”

Growing up in Lake View, New York, we three Greene brothers started life together in one bedroom with three beds. We lived right on Lake Erie so the wind would wail off the water right into our room. To “reduce” the noise, John would crank up the radio and find the scariest suspense tale to frighten his two younger brothers.

On weekends, no radio was needed. Mr. Corff (1899-1973), the gardener and handyman, was off work. So, one or more of the brothers, after a scary Saturday late-night TV movie, had to fill in and descend to the cavernous basement to stoke the coal-burning fire before bedtime. The secret, John related to his gullible three- and five-year younger siblings, was to stomp down the dark basement stairs, making as much noise as possible to frighten away the hordes of rats lurking there. (BTW, this same technique would work ascending to the attic, he confided.)

Then, the chosen brother would have to inch open the cellar door and reach around the corner to turn on the lights. Then, he would have to push aside the mass of sticky cobwebs to find the coal shovel leaning against the wall. Then, he’d have to shovel coal from a dank bin where it was dumped from the outside. Here, John insisted, every shovelful would disturb the horde of rats who nested there.

John encouraged a similar paranoia when summer rolled around, and it was time to go swimming in Lake Erie which was behind our house. He loved to talk about the giant catfish which he insisted lived under every rock in the water. Of course, since there were hundreds of rocks, John, who, unlike his younger brothers, had mastered

multiplication, determined there were thousands of catfish.

John explained he had learned all about these fish from the neighbor teenage fishermen, the Poppenberg brothers. They relished describing the stinging barbs on the front and back fins and the sucker mouths which could latch on to almost anything, including a human foot. Tommy and Johnny Poppenberg weren't stupid: they never went swimming.

According to my brother John, he had figured out an irrefutable axiom: "The bigger the rock, the more catfish underneath." This bode ill for our games of lake tag. The only boulder to poke above the water, which we had christened "Mother's Rock," was designated the "safe home base" for our endless games of lake tag, the one place we had to spend the most time to win the games.

Incredible as it might seem now, despite the hundreds of hours we spent hanging out there, we never suffered a single catfish sting. Just good luck, perhaps, but I always thought the joke was on the neighbor kids who were afraid to go swimming.

Even though we can't choose our family, we can learn how to live with them. On the other hand, we can choose our friends based on our preferences and shared interests. We feel good when we're with them.

Unfortunately, all too often we lose track of our childhood schoolmates only to become aware of them again when something major happens in their lives. This was true when my Culver Military Academy buddy Byrd Gwinn recently succumbed to coronavirus. He and I, in the late 1950s, hitchhiked from his home in West Virginia to an animal husbandry class at Brigham Young University in Utah.

Upon hearing the sad news of his death, thoughts of the many hours poking out our thumbs at passing traffic flooded my mind. As is often the case, these fond memories of our time together were quickly washed away with thoughts of, thanking God, I was still alive.

I felt similar competing pangs when I learned my long-ago next door neighbor in New York, Bobby Stiller, had died. He and I – when he was of legal drinking age, but I was still a minor with a fake ID – had spent many evenings carousing at the local tavern. When I read in his obituary, he had spent his life as an F.B.I. agent, I immediately began to wonder if he had ever regretted hanging out with a lawbreaker, like me.

I have written about my favorite teachers in grade school during the 1950s. I tracked down my third and fourth-grade teachers in the nick of time. Miss Peg Malican would die in 2012 just a short time after I journeyed to her home on Grand Island, New York. Outside, her pier on the Niagara River was vacant, <http://seiz2day.com/lakeviewny/PegMalican.pdf>. Old age had finally forced Peg to give up



Stephen's third and fourth grade teacher, Miss Peg Malican.

her beloved "The Old Goat" and her hobby of race boat driving. But her memory was working just fine. She remembered me and her habit of tossing blackboard erasers at me when she thought I wasn't paying attention. Malican had an ironic sense of humor. Rarely did she mean exactly what she said. That was the fun part of being her student, once you understood what was happening. Several weeks later, and not long before he, too, died in 2013, I visited my fifth and sixth-grade teacher, Joe Klimschot. It turned out he became a college referee later in life. He worked Army-Navy games, Penn State-Alabama, and even the All-America Bowl at Birmingham, Alabama in the 1980s.



Joe Klimschot and Stephen L.W. Greene

Friendships help us stave off loneliness but are often hard to maintain across a lifespan," William Chopik says in his study. "If a friendship has survived the test of time, you know it must be a good one – a person you turn to for help and advice often and a person you want in your life." That's certainly worthy of study. ©

STEPHEN L. W. GREENE is a retired university professor who has written many articles and a handful of books, including sections of *The People's Almanac*, Doubleday: 1975, *Absolute Dreams*, White Lotus Press: 1999, *The Congenial Genealogist*, 2015, among others.



Researching Modern Ancestors: Unlocking the Life of an English Rose – Part 2

Diane L. Richard continues with a look at research into her late mother's life

Time to Resume

IN 2020, WITH THE START OF THE COVID-19 PANDEMIC, the thirtieth anniversary of her death, and after almost two decades involved with children, work, and beyond, the planets aligned, and it seemed like a good time to revisit this research. With the existence of websites, more robust email, and Facebook, all not an option for much of the earlier research, my fingers were crossed that progress might be made. I discovered many Facebook groups relevant to schools and locales and posted messages to see if anyone remembered her. I also re-queried my uncles, dad, her best friend Sylvia [Whom I spent one day with when summering in England when 14; I remember organizing the candy in their shop.], Hulme Grammar School, Oldham Local Studies and Archives, and more! Some new finds include:

(a) Hulme Grammar School – now has an archivist, online archives, and a Facebook page. The archivist discovered that the Speech Day program for 1953, www.ohgs.co.uk/ArchiveWebPages/speechday/sdpg1953.pdf, had in black & white that a “Margaret Fountain” won the Music Prize for her form/level. That is mum! Finally, proof of excellence in music.

Prizes for Music	
UVF	LIVE
Muriel Bate	Joyce Noble
Marjorie Newton	LIVP
UIVH	Jean Fowler
Margaret Fountain	UIIIH
UIVL	Valerie Cookson
Ann Glover	UIIIS
	Anne Rodgers

The Hulme Grammar School for Girls, Oldham, Speech Day, 27 October 1953. Margaret Fountain was noted for a prize in music.

(b) Hulme Grammar School – has an archive of school photos. These were schoolwide photos taken every few years. One survives for July 1952, and mum is included! This was a completely new-to-me photo of her; I love the smile. The picture is quite wide, and it was shared with me via three images.



Schoolwide photo, Hulme Grammar School for Girls, Oldham, July 1953 – Margaret Fountain, center image, circled.]

(c) Hulme Grammar School – via Facebook. A contemporary of my mum, though one year older, reached out to me. She doesn't remember my mum, which is not surprising; as you can see from a photo of 1/3rd of the school, it had a large student body. She had a School Concert program from February 1954, which lists “Margaret Fountain.” So, evidence that she was in the school choir. This was less surprising to me. Growing up, my mum sang in the church choir. Unfortunately, she dragged me along with her; I did not inherit her great singing voice – NOT being able to sing doesn't begin to cover my “musical” ineptitude (I cannot even keep a beat when clapping my hands). On our visit to England in the 1970s, she joined my gran in participating in a televised tv program of Handel's Messiah; the cameraman loved her. Alas, a photo of the school's choir published in a 1954 newspaper did not include her.

(d) Sylvia (best friend) – took a bit of time to look through her photo archives and found a few family photos. Some I was familiar with, and a few others were new to me. My favorite is a photo taken c. 1947/8 at Knotts End near Fleetwood – her expression is priceless and helps me see what seems like a carefree moment of her youth. Sylvia also shared a photo from a few years later, probably c. 1954, when they stayed at a Girls Friendly Society Guest House. You see a less carefree older individual, quite different from the 1953 school photo just the year before.



Mum, a brother, and Sylvia visiting Knott End near Fleetwood c. 1947/8. I love her expression; she seems so carefree!



Sylvia and Mum when they stayed at a Girls Friendly Society Guides House, c. 1954.

Sylvia also identified the church group photo as from Bethesda Baptist Church, c. 1950 (church closed years ago, date unknown).

(e) Sylvia (best friend) – she also shared some recollections like “What did we do for fun? We very often got involved in the Baptist Church events. We would go along with them to choir practice when it was coming Christmas, and though the music was a bit heavy for our ages (usually *The Messiah*), we would join in and thoroughly enjoy it. They sometimes had social evenings, and we played the piano and probably a duet or two. We both went to the same music teacher, a saint called Joyce Hampson. She brought out the best in her pupils and put us in for exams ... Mrs. Hampson was a gifted teacher. She gave a concert every year, and we would all perform. We took exams every year at the Lyceum in Oldham. Your mother, I think, would have reached intermediate [ABRSM – The Associated Board of the Royal Schools of Music] ... As we got older, we went to different Sunday Schools and different schools.”

Finally, some insight into piano playing and concerts mentioned by Gran! Even the name of the music teacher and where exams were taken. Keeping with the frustration with this research, neither I nor Oldham Local Studies and Archives can identify who the teacher was exactly, nor is the exam accreditation service open for historical research. More research on my “to do” list for the future.

(f) Sylvia (best friend) – school. “We went to Werneth Preparatory School run by two spinster sisters, and they were called Miss Burrows and Miss Violet. (*) They were terrible snobs and not what I would call good people!!” (*) Oldham Local Studies and Archives identifies them as Violet and Mildred Borrow; the author found them in the 1939 National Register – 328 Park Road, Oldham, listed as teachers. No records seem to survive for the school.

(g) Radclyffe School, previously Chadderton Grammar School – “Unfortunately, we are not allowed to keep student records for more than 25 years from their date of birth. Sadly, your mum’s records would have been destroyed in 1962. Sorry, we cannot help you further.” Very disappointing to read. Given that Hulme clearly has retained student records archives (they also have records for my uncles and grandad), might just be a convenient excuse.

(h) Uncle – when the family lived above the District Bank in Chadderton c 1955 to 1958, the building was two stories tall on only three sides. On the 4th side, there was a flat roof over the banking area. “That roof had a skylight directly over the banking area! Margaret used to sunbathe in a bikini on the roof when she was home from Davyhulme Hospital!” Mum was apparently a bit mischievous.



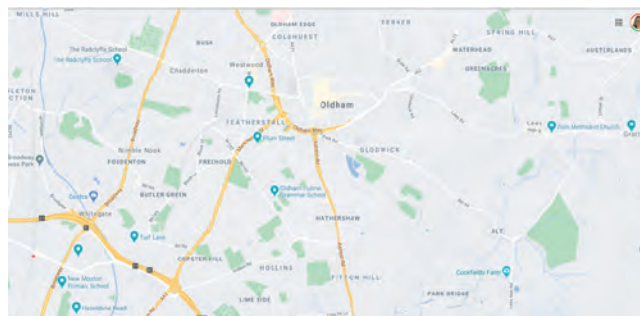
Collected Puzzle Pieces, the Pandemic, and Current Status

The most recent exploration of my mum's youth resulted in some new finds (puzzle pieces) and, as always, many questions. The geography of her childhood is both scattered and yet fairly contained in terms of geography. I plotted some of the mentioned places.

The pandemic stalled my research, with all the archive closures. Additionally, a huge challenge is the lack of newspaper access; only the Oldham Local Studies and Archives seems to have a print and microfilm archive of what was the local newspaper, the *Oldham Chronicle* (which stopped publication in 2017). This archive is not digitized. The British Library has microfilmed copies up to 1950 (just a smidge too early for my needs). When it re-opened, the Oldham Local Studies and Archives location would not undertake newspaper research, regardless of willingness to pay. Someone who was going to help me pre-pandemic is no longer available to help. So, another future research task. Things might become easier when the newly planned Oldham Heritage Centre opens. Plans have been approved, and no intel on the construction timeline has yet been discovered. This new facility will house the *Oldham Chronicle* archives. Fingers crossed, the newspaper archives are eventually digitized [the British Library is partnering with Findmypast to do this countrywide]; at least I



Diane (3 months old) & her mum. The collected puzzle pieces are starting to come together; more are needed to add depth to Margaret's story.



Via blue pins on a Google map, some of the places associated with my mum – where she lived, went to church, and attended school.

If you find yourself in my situation, where your close family member is already deceased, besides the obvious of querying living family familiar with the person, here are some thoughts. Remember that my focus was on my mum's hard-to-document childhood and youth. Many individuals are easier to track once adults.

- 1) Pursue Social Media! F.B. is particularly good!
- 2) Reach out to whomever you can! You might not always get the response you hope for or even a reply, but you will have tried.
- 3) I only shared "some" of the places/people I contacted and the online resources I researched. Bottom line -- it never hurts to ask! Per #2, I didn't always get the hoped-for responses though sometimes I received pleasantly surprising ones.
- 4) Revisit places you have researched & people contacted – memory recollections change, technology & access improve, different people are exposed to your quest, etc.
- 5) Ask things in different ways – some people want "details," and others just want place and time.
- 6) Check out repository/archival finding aids (more are online now than ever before).
- 7) Check out archival photo collections (more are online now than ever before).
- 8) Check out archival newspaper collections (*Oldham Chronicle* is not online, and many are)
- 9) All genealogy research projects are unique. We often depend on the recollections of family, records not mandated to be kept (e.g., school and church), the kindness of volunteers, serendipity, etc. Think about the place, time, and resources available to you. None of what I have shared may work for you, and other tactics/strategies may prove very successful.

could search for piano recitals, exams, theatre productions, and beyond to see if mum is listed.

Regardless of the frustrations, roadblocks, and paths not yet taken, I learned some new fun facts about my mum while also corroborating “rumors” shared in the past. I also acquired some new photos to help fill in my paltry photo album. Of course, her life is still an iceberg – I know the little bit at the top, and there is so much more I’d like to know.

A Few Tips & Tricks

Though I have loved sharing about my mum and the research I did to help me fill in my knowledge gap about her childhood, this article’s other purpose is to remind readers not to neglect parents and grandparents as they do family history research. Those closest to us are often the easiest to ignore until they are gone, when learning more becomes harder, and those small personal details are lost, irrecoverably.

Spend some time “documenting” your immediate family members. **If they are alive**, ask them questions about their childhoods and life before your recollections (and accumulating paper trail) fill in the missing information.

Though I try to live a life of no regrets, I have

some and two are relevant to this article: (1) when I copied pages from mum’s scrapbook, probably in the 1980s, I didn’t ask her about the images. I thought we had time. (2) after her death, I didn’t think to copy/ photograph our accumulated photo albums as it seemed appropriate for dad to retain them. Again, I thought I had time.

So, think you know your mum? Researching my mum’s life after she died and being bereft of memorabilia yielded some fun surprises about her youth. I still have an insatiable curiosity to know more! Research your “modern” ancestors today. Don’t wait! ©

Author’s note: I have not included any modern family photos here. My website, http://mosaicrpm.com/personal_research, has documents where you can see more pictures and learn more about Mum, her parents, and extended U.K. ancestry.

DIANE L. RICHARD has been doing genealogy research since 1987. She is currently editor of the North Carolina Genealogical Society Journal and a professional genealogy and family historian researcher, speaker, and writer. She can be found online at www.mosaicrpm.com and www.tarheeldiscoveries.com.



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NET NOTES

Internet Genealogy looks at websites and related news that are sure to be of interest

Diane L. Richard looks at websites and related news that are sure to be of interest

Quilt Index

<https://quiltindex.org>

Many valuable family stories find their way into quilts. “The Quilt Index ... is an open access, digital repository of thousands of images, stories and information about quilts and their makers drawn from hundreds of public and private collections around the world.” Historically, this resource was focused on the holdings of libraries, museums, archives, and documentation projects. Now, individuals can submit information about their quilts, <https://quiltindex.org/add-quilts>. Quilts back to the early 1800s are included. You can search or browse. I found the location page helpful as there is a collection for each U.S. state and many other countries, <https://quiltindex.org/quilts/location>. Check out these quilt projects from around the world as well, <https://quiltindex.org/collections/documentation-projects>. Because so many quiltmakers were/are women or girls, who were vastly underrepresented in the official records of the time, this gives them a voice often found nowhere else.

And, who doesn't love the visual impact of a quilt, whether simple or complex, they are all uniquely stunning.

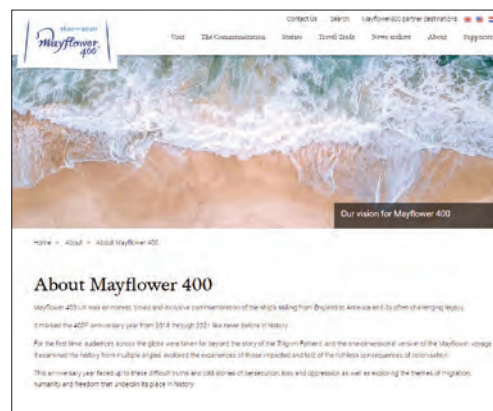


Mayflower 400 (UK)

www.mayflower400uk.org/about/about-mayflower-400

As in the U.S., the UK celebrated the 400th anniversary of the Mayflower and this website was crafted to commemorate the voyage and share information about those who sailed. The Stories of the Mayflower is the category of most interest to genealogists, www.mayflower400uk.org/stories-of-the-mayflower. Included in this collection are many topics to explore, including Mayflower Passengers List – an interactive guide, www.mayflower400uk.org/education/mayflower-passengers-list-an-interactive-guide. I find this page fascinating as the interactive maps show where the pilgrims and their servants, the crew, and the merchant passengers and their servants lived before traveling on the Mayflower. I also recommend reading Women of the Mayflower, www.mayflower400uk.org/education/women-of-the-mayflower.

Not having Mayflower ancestors, I found this In+Custodia Legis, Law Librarians of Congress, blog post, The 400th Anniversary of the Mayflower Compact, <https://blogs.loc.gov/law/2020/11/the-400th-anniversary-of-the-mayflower-compact>, interesting reading.



Stolen Relations – Recovering Stories of Indigenous Enslavement in the Americas

<https://indigenousslavery.org>

“... an online repository that contains more than 4,400 records of Indigenous enslavement ... Scholars now estimate that between 2.5 and 5 million Natives were enslaved in the Americas between 1492 and the late nineteenth century.”

Though this database isn't yet available to researchers, if the topic is relevant to your research or you have relevant information worthy of inclusion, reach out to the project. An NEH grant was awarded in summer 2022 to fund “expanding the collaborative work ... and launch a public portal.” https://blogs.brown.edu/libnews/stolen-relations-neh-grant/#sq_b6ne57p0qs.

Read more about its creation by Linford Fisher, Brown University, www.brown.edu/news/2022-10-05/stolenrelations.

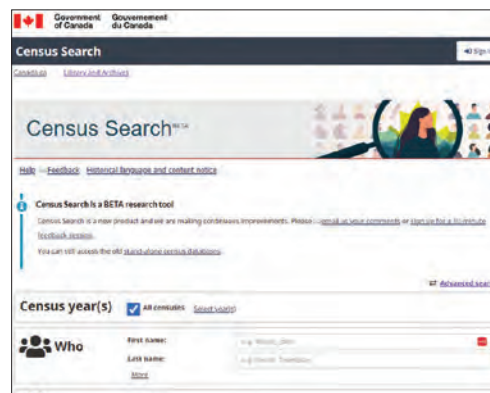


Census Search (beta) (Canada)

<https://recherche-collection-search.bac-lac.gc.ca/eng/census2/index>

The Library and Archives Canada (LAC) has long had an extensive collection of census data available for researchers, www.bac-lac.gc.ca/eng/census/Pages/census.aspx#b. The issue for researchers is that it's a collection of 17 censuses which has to be researched independently, or one at a time. With the new Census Search, you can search them all at once! This makes researching the Canadian Censuses so much easier and faster. And, with ready access to the stand-alone census databases, you can still tunnel down into any single one with ease.

Note: LAC is transitioning to a new website interface. If the provided links don't work, start here, <https://library-archives.canada.ca/eng>.



Belgium State Archives

<https://genealogie.arch.be/search>

The Belgium State Archives has launched a genealogy-focused website which can be accessed in English, French, Dutch, and German and contains more than 42 million names. You can research pre-1796 Parish Registers and post-1796 Civil Records. Included are “birth, baptism, marriage, death or burial certificates, as well as all the registers (called decennial tables).” Coverage includes almost 30,000 parish registers and 37,000 civil registers.

You can search the digitized archives for free, though know that there is a limit of ten downloads per day.

Learn more about this database via Tracing Belgian family trees made easier by massive new archive as published in *The Brussels Times*, www.brusselstimes.com/belgium/355110/tracing-belgian-family-trees-made-easier-by-massive-new-archive.





Relative Perseverance

by Rick Voight

THROUGH TIME WE BECOME ACCUSTOMED TO CONVENIENCES AND MANY things in life are “simply there.”

Take transportation, running water and electricity as examples. As I travel about in my van (not a horse/wagon), conveniences are sometimes “not there” and I gain a renewed appreciation for how hard life was for our ancestors.



Glen Canyon, Utah

My wife and I went to college in Colorado, as did my daughter. When driving from Atlanta to visit our daughter, my wife and I would exclaim – can you imagine what the settlers thought when the Rocky Mountains came into view... for days... what they had to imagine AND climb, to roll across those magnificent peaks. I enjoyed a bucket list drive this year – Glen Canyon, UT. While not as large as the Grand Canyon, it is unique as you can drive through it... Amazingly Beautiful. Now imagine the children of those mountain-climbing descendants that had to cross those mountains, or more recent immigrants, having to build our roadway systems so that our 300 horses can simply accelerate and brake through these locations. And I didn't even have to clean out the stall after feeding my steel steed!

Let's think about running water for a moment. We turn a spigot, and our literal nectar of life comes streaming out – ambient temperature, hot, cold, filtered, cubed... miraculous! I've had to limp along occasionally without running water for fear of freezing lines – such an inconvenience to fill up my empty water bottles at a nearby sink and put them into my refrigerator to make them cold... This weekend I hiked (walked – modern conveniences had created a wonderful path with stairs and an occasional railing) up to Gila Cliff Dwellings National Monument (New Mexico, circa pre-1300). The hike (walk) up I'm sure was a lot easier for me, the stream a couple of hundred feet below had plenty of running water, and it looked like these dwellers had devised a rainwater collection system – with gutters carved out of stone. Amazing how things have changed – as a good friend who retired from the water department can explain.

Hmm. Electricity. Where do we wish this convenience conversation to lead... computers that process and distribute knowledge in fractions of seconds – it seems without “thinking” – (yes, tongue in cheek), the ability to stream video/audio around the globe, from multiple locations all at the same time to all meet in a “room,” or how about simply throwing a light switch to create light... As I travel about, I love finding “Dark Sky.” If you're not familiar with the term, there are limited places on our planet that do not have light pollution... 99% of Americans and Europeans experience light-polluted night skies. The further you get away from population, the less artificial light and the more natural light – day and night – you see. It's pretty special.

So, what might Relative Perseverance mean?

Our ancestral relatives persevered A LOT in order to create a better home and standard of living for their offspring and descendants. Thank You!

To me it also means that we need to keep ourselves humbled by what others have achieved to provide our life – to also make choices and stay connected – to persevere, to appreciate their efforts and enjoy things when they are “less convenient” – in order to ensure a better, appreciated life for our descendants. ©

RICK VOIGHT is co-founder and CEO of Vivid-Pix

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This edition of our *Tracing Your Ancestors* series is authored by Dr. Maurice Gleeson MB. Here is some of what is included: How to find where your Irish ancestor came from; a strategic approach to finding records; census records (free online);



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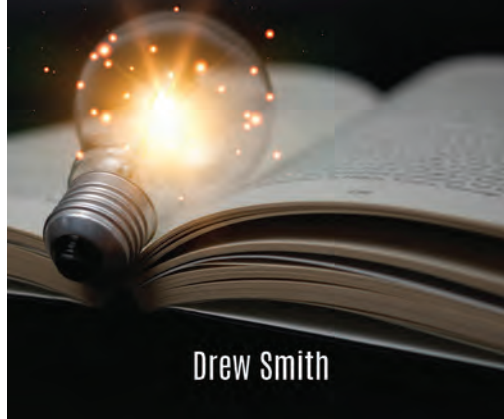
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GENERATION BY GENERATION

A Modern Approach to the Basics of Genealogy



Drew Smith

Generation by Generation: A Modern Approach to the Basics of Genealogy

The questions all newcomers to genealogy research ask themselves is, “Where do I begin?” “Should I join a commercial subscription service like Ancestry.com?” “What if I don’t find what I’m looking for on the Internet?” “How do I organize the information I’m gathering along the way?” Fortunately, this guide answers all those questions and engages neophytes with a book that takes an entirely fresh approach to the subject.

The guide is divided into two parts. Part I (“For All Generations—Preparing to Research”) discusses such things as relationships between family members, naming practices, genealogy software, how to review existing research, and the basics of DNA testing. Part II (“Generation by Generation—Doing the Research”) begins with a discussion of the major genealogy websites, and then explains the most important record categories for all generations from the present day back to the colonial era. There are also chapters devoted to searching for the origins of American families in the records of Canada, Great Britain, Ireland, and non-English-speaking nations.

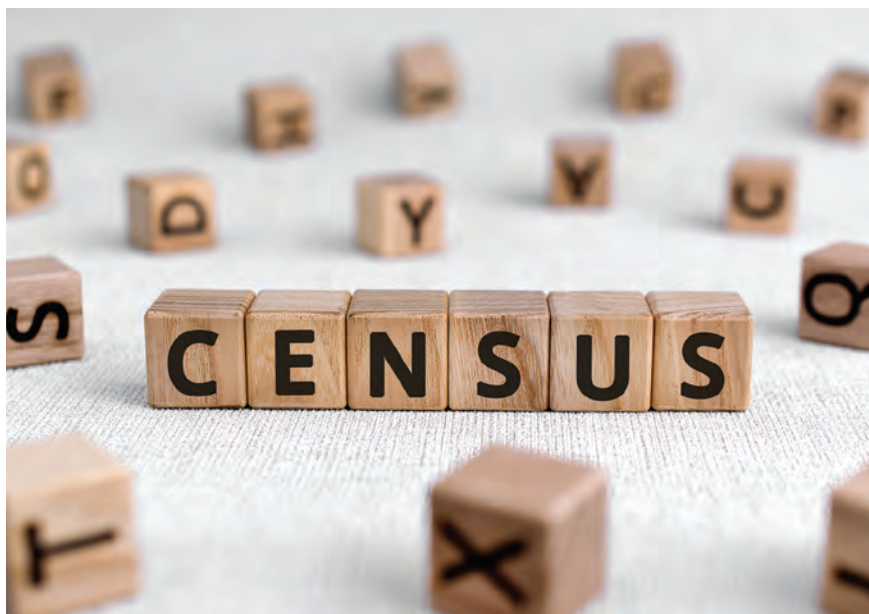
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Dave Obee is Keen to See What Nuggets He Can Find in the Upcoming Release of the 1931 Canadian Census

MY MOTHER'S PARENTS, NEW ARRIVALS FROM UKRAINE, WERE having a hard time in the spring of 1931. With their two children in tow, they were moving from farm to farm in Alberta, looking for work in exchange for food and a place to stay.



Roman: Dikivsky, iStockphoto.com

When the 1931 Canadian census is released on June 1, they will be the first people I will try to find. An index courtesy of Ancestry and FamilySearch will be available soon after, but I am impatient. I am determined to find my high-priority people on the first day.

I am compiling a list of everyone I want to find in the census. My priority will be the entries that will help me solve mysteries. Most other entries will be routine, and I suspect that no more than one in ten will tell me anything I did not already know.

I am excited about this census release – so excited that I have compiled, for you, information on the census, including background, census questions, and research tips. Look for it at CanGenealogy.com.

When searching by location, you need to narrow the options. Sometimes that is easy. My great-grandfather in Vancouver was at the same address for a quarter of a century, so all I need to do is zero in on his part of town.

For my mother's parents, I will rely on the work of my dearly departed aunt Evelyn. Forty years ago, she asked her mother about family history, and her mother – my grandmother – spoke of what life was like a half-century before that.

Thanks to Evelyn, I know the surnames of four families that gave work to my grandparents in the spring of 1931. Digging through local

histories, I found all four surnames in a single township – an area six miles by six miles – just north of Ponoka, Alberta.

Only about 300 people were in that township when the enumerator came around, so it should take less than five minutes to find my mother, her parents, and her brother.

But what if I have the location wrong? After all, I am only going by surnames that my grandmother remembered many years later. Two are Eastern European names and could have been recorded incorrectly. My grandmother could hardly ask anyone to spell their names for her; she was grateful to get food and shelter.

What if my grandmother got her dates wrong when she was talking with my aunt? What if the family was moving from one spot to another when the enumerator came around? They also spent time that year in Edmonton – a city of 79,000. That would make my search tougher.

There are no guarantees, but I am determined to find my grandparents as soon as I can, along with a couple of high-priority entries that might solve some mysteries.

Right now, though, the suspense is killing me. ©



DAVE OBEE runs CanGenealogy.com, a link site devoted to Canadian resources.

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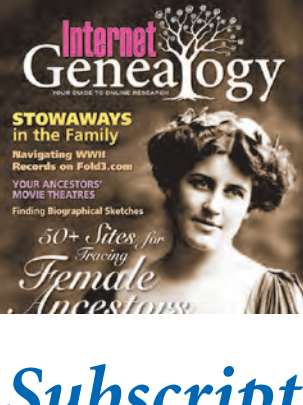
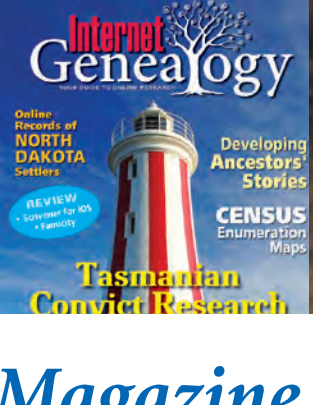
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